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The Lorax: An Adapted Animated Movie in Ecocritical Perspective

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Abstract:

Literature and cinema both are interconnected to each other and comparison comes eventually. Every cinematic adaptation work faces the critical view of the critiques and the viewer's reaction and opinion of the film. According to Linda Hutcheon, adaptations were seen by most critics as inferior to the adapted texts, as "minor", "subsidiary", "derivative" or "secondary" products, lacking the symbolic richness of the books and missing their "spirit". Therefore in films which are adapted version of the original book, we tend to search for that same "spirit". Sometimes we get it; sometimes we get a new interpretation. But some adapted works outshine the original work into a new creative work of art and live up to the audience's expectations successfully. Here in this paper, I have taken an American computer-animated 3D musical comedy film The Lorax (2012) based on a classic children's book The Lorax by Dr. Seuss of the same name, published in 1971. This children's picture book made into a fascinating, colourful film. This book has an environmental message to the reader and the film is based on that environmental theme. Here I focus on how far the filmmaker able to preserve the essence of the environmentally responsible theme into the adapted version of the movie. In this paper I want to show with ecocritical perspective how far the film becomes successful to convey the social message of environmental consciousness of the book to the larger audience.

Keywords: Ecocriticism, Environmental awareness, Environmental Degradation, Film adaptation and appropriation.

"UNLESS someone like you
cares a whole awful lot,
nothing is going to get better.
It's not" – Dr. Seuss

This above thoughtful moral message is from the popular classic children's picture book "The Lorax" (1971) by the famous author Theodore Seuss Giesel (better known as Dr. Seuss). It has an ecological concern that speaks the dangers of deforestation, pollution and disregard for the earth's environment. This book is adapted into an American computer-animated 3D musical comedy film in 2012 with the same name "The Lorax". It was produced by Illumination Entertainment and was released by Universal Pictures on his 108th birthday of Dr. Seuss on March 2, 2012. It is the second adaptation of the book, following the 1972 animated musical television special. In the book the story of Ted, the previously unnamed boy who visits the old Once-ler, looking for real trees continues in the movie version.

In the original book, a young boy was in search of a man called the Once-ler who tells the story, in flashback, of a young, energetic ambitious entrepreneur known as the Once-ler who grows

rich by intermittently hacking down truffula trees and by mistake wipes out an entire ecosystem. Dr. Seuss's *The LORAX* is a cautionary environmental tale of how man's greed and lack of awareness can destroy the environment. The story begins like this:

At the far end of town
Where the Grickle-grass grows
And the wind smells slow-and-sour when it blows
And no birds ever sing excepting old crows . . .
Is the Street of the Lifted Lorax. (Dr.Seuss 1-5)

The Old Once-ler remembers those days when 'the grass was still green and the pond was still wet and the clouds were still clean', and he could hear the melodious song of the Swomee-Swans on air:

One morning, I came to this glorious place.
And I first saw the trees!
The Truffula Trees!
The bright-colored tufts of the Truffula Trees!
Mile after mile in the fresh morning breeze. (Dr.Seuss 62-66)

In flashback, Once-ler explains to the boy when he first came to that 'glorious place' and saw the 'Truffula Trees' and how he exploited that beautiful place by chopping down all the Truffula Trees in order to make Thneeds, a garment which "everyone needs." As the Once-ler continued to destroy the land, the Lorax (the guardian of the forest) appeared suddenly and says that he "speaks for the trees, as the trees have no tongues," (Seuss101) and asked Once-ler to stop cutting trees recklessly. Instead of stopping, the Once-ler continued chopping down the Truffala Trees until it becomes a barren land. The disappearance of all the Truffala Trees affected the rest of the ecosystem. The living creatures suffered the consequences of cutting all the trees. The forest creature like Bar-ba-Loots developed a disease called 'the Crummies because of gas and no food in their tummies', the Swomee-Swans could no longer sing, the Humming-fish couldn't hum. Because of chopping down all Truffula trees, the Brown bar-ba Loots have no food, Swammy Swans have no nest. The Once-ler's factory wastage polluted the air; fish cannot survive in dirty water, and the factory smog covering the sun but Once-ler was too ignorant to see these environmental destructions. It ruined the biodiversity of that place as all the living creatures struggling for their survival. Lorax's helpless protests do not stop him. Once-ler pollutes the sky, river and landscape, until the last Truffula Tree falls. Finally, Once-ler was distraught because the place was uninhabitable because of his business's pollution. He is left ruined and abandoned by his own family and becomes a recluse. The Lorax sends all the animals away to search for a better place to live before departing himself into the sky, leaving only a stone cut word: "Unless".

Surrounding by this polluted town, a young boy searches for the reasons for the creature named the Lorax (the guardian of the forest) who mysteriously vanishes to the sky many years ago. He finds the answers from the old Once-ler, who tells the story of greed and environmental destruction. The regretful Once-ler- the faceless, bodiless narrator tells the story himself and remembers the 'glorious place' filled with wondrous Truffula Trees, Swomee-Swans, Brown bar-ba-

loots, and Humming-Fishes. Tempted by the beauty of the Truffula Tree tufts, he greedily chops them down to produce Thneeds factory:

“A Thneed’s a Fine-Something-That-All-People-Need!
It’s a shirt. It’s a sock. It’s a glove. It’s a hat.
But it has other uses. Yes, far beyond that.
You can use it for carpets. For pillows! For sheets!
Or curtains! Or covers for bicycle seats!” (108-112)

The Lorax who was the guardian of the forest tried to pursue Once-ler to stop destruction of the land around him, but Lorax failed to convince him to stop cutting trees and left that place sadly. The Lorax who speaks for the trees "for the trees have no tongues" repeatedly warns the Once-ler, but his words of wisdom are all in vain. At the end, the Lorax with heavy heart leaves that place leaving only a rock engraved "UNLESS." But, there is hope for the future, a future in which the young boy can play a major part. That is why the Once-ler gave him the last seed he kept for long years wandering what to do. Finally he realises the true reason behind that word “unless”:

“But now, says the Once-ler,
Now that you're here,
the word of the Lorax seems perfectly clear.
UNLESS someone like you cares a whole awful lot,
nothing is going to get better. It's not.
“SO...
Catch!” calls the Once-ler.
He lets something fall.
It's a Truffula Seed.
It's the last one of all!
You're in charge of the last of the Truffula Seeds.
And Truffula Trees are what everyone needs.
Plant a new Truffula. Treat it with care.
Give it clean water. And feed it fresh air.
Grow a forest. Protect it from axes that hack.
Then the Lorax and all of his friends
may come back”. (253-272)

The lorax reminds us, 'I speak for the trees for the trees have no voice.' But still there is a hope, the Once-ler has saved a single Truffula Tree seed, the fate now rests in the hands of a caring child, who can make a unpolluted, green future. Dr. Seuss through this story warns us about human greed, environmental degradation like deforestation and reckless behaviour with non-human animal. This is a touching tale, pointing out the need to be ecologically conscious and seriously think about our planet. The important theme of this book is environmental awareness of people and the environment. The story is simple with environmental message, rhymes are wonderful, delightfully original creatures, and all these make it a popular picture book in children’s literature. The characters are very innovative, charming, and lovely especially Lorax who warned us of deforestation:

I am the Lorax. I speak for the trees.
I speak for the trees, for the trees have no tongues. (Seuss 100-101)

Dr. Seuss tried to make us pay attention about our environment and our responsibility towards it. *The Lorax* is obviously a condemnation against industrial waste, pollution of water, air and entire biosphere.

The book is considered at present time a canonical text of literary environmentalism. *The Lorax* is a powerful critique of deforestation, and people's anthropocentric attitude. There has to be a balance between people's need and preserving natural resources. The essential part of the book is conservation. The message is to conserve natural resources and taking care of the environment. In the movie "The Lorax" (2012) directed by Chris Renaud, the main character the Lorax and the Once-ler remains in the story. But in the movie the unnamed boy's story has been extended. The film is extended version of the original book. Here, the protagonist of the story is not Lorax, as the title suggests, but Ted, a 12-year old boy with a zeal for adventure. He lives in Thneedville, a futuristic city where the trees come with remote controls and fresh air is monopolised and sold as a commodity by a little, chubby business tycoon named Mr O'Hare. Ted embarks on a quest to find a real tree in order to win the love of Audrey. He will do anything to find a real life truffula tree in order to impress the girl of his dream Audrey (named after Dr. Seuss's wife in real life). While Ted was on his journey, he discovers the incredible story of the Lorax, a grumpy but charming creature who speak for the trees to protect the world and its inhabitant. This animated film is the fine example of human's exploitation of the natural world.

In the movie the cast includes Zac Efron as Ted, Danny DeVito as the Lorax, and Ed Helms as the Once-ler. New characters introduced in the film are Audrey, who is voiced by Taylor Swift, Aloysius O'Hare, voiced by Rob Riggle, and Grammy Norma, voiced by Betty White. The film was a box office success although it received some mixed reviews. But children loved this animated movie, what the book wants to tell, the movie depicts it very well. The movie is vibrant, colourful, bright, and full of adventure, good catchy songs, for the entire family audience. It retains the charm of Dr. Seuss's original 1971 fable. The movie is about 86 minutes. As an animation movie, it does complete justice to Seuss's rich illustration, and it featured in new trend 3D version. This film is the fourth feature film based on a book by Dr. Seuss, and it is the second fully computer-animated Dr. Seuss's adaptation (the first one is *HORTON HEARS A WHO!* which gained popularity among children and the first to be released in 3-D. *The Lorax* was also Illumination's first film presented in IMAX 3D (known as "IMAX Tree-D" in publicity for the film). Illumination Entertainment gave us incredible films like *Despicable Me* (2010), 'Toy Story', 'Lion King' and in 2012 we get Dr. Seuss's 'The Lorax'. The film's themes of environmental responsibility and the evils of corporate machinery are clearly visible and the filmmaker is able to preserve the essence of Dr Seuss's original story.

Film and literature have been closely connected. Many Classical novels adapted into movies, and this old tradition is still going on in present time and this process will continue in future too. Some alterations to the original are inevitable, and sometimes welcomed, as these alterations of

classical text is a creative process to connect with the modern audience. Dr. Seuss's imaginative world becomes life like in the movie with visually spectacular 3D adventure story.

In 21st century, the urgent global issue is protection of the environment. The vulnerable condition of natural sources on earth is a major environmental issue. At present, the awareness of protection and preservation of the environment is necessary for all of us. This picture book gives us an important concept of environmental justice and how people's anthropocentric attitude devastating non-human world. Dr. Seuss's *The Lorax* is a fine example of thought provoking environmental awareness book. The vital theme of this book is that the balance is essential between people's requirement and preservation of the environment.

Eco-literature or 'ecological literacy' can motivate the children to get engaged with the environment and develop their knowledge of environmental concepts. It examines Ecocriticism as a field of children's literature. The term 'ecocriticism' was coined in 1978 by William Rueckert in his essay "Literature and Ecology: An Experiment in Ecocriticism". It did not become popular until the 1989 meeting of the Western Literature Association, when Cheryl Glotfelty used the word as a part of a term for a critical approach to study nature writing. Glotfelty in her collection *The Ecocriticism Reader*, defines 'Ecocriticism is the study of the relationship between literature and the physical environment' and adds that 'ecocriticism takes an earth-centered approach to literary studies.' (xviii)

According to Ambika Bhalla, 'Picture books are a very effective tool to promote environmental literacy. They breathe life into concepts that are perceived to be dead in the textbooks. Further, they give words and pictures to help the children think about issues and situations along with providing stories'. Not only they raise important issues, but they also entertain. Thus children's literature can be an effective medium to initiate environment consciousness. Children's literature with a touch of ecological issues can help promote eco-consciousness among the future generations. Ecocriticism focuses on how literature depicts the environment and what messages an author tries to convey about the environment through his/her works. Ecocritics examine how characters interact with the natural environment. They also consider how literature will influence the opinions of those who are exposed to it. Ecocriticism is concerned with the relationship between characters in texts and the natural world. In ecocritical point of view Dr. Seuss's *The Lorax*, the creature called the Lorax is symbolic of environmentalists and its helpless attempts to stop mass destruction of trees fails, and ultimately, such destruction causes the environmental degradation. In the light of ecocriticism, the movie "The Lorax" has an important message to tell to the world. And that message is -Why would we need a tree? Without a tree our ecosystem will fall and our whole existence totally depends on this ecosystem. We are environmentally responsible for our earth.

According to James Cisneros "the adaptation of literature to the silver screen has long been considered a privileged *topos* for comparing different media". Generally, most of the film-goers want to see the adaptation version of novel into film. Film makers also take the challenge to fulfil audience's demand. Especially literature lover eagerly wait for the adapted version of the movie to release soon, they want to experience the book visually and then the comparison between the two started. Which is the best one the book or the adapted movie? Some movies get very good response from the audience, sometimes it fails to impress them. Movies made for the audience for

entertainment purpose, sometimes we find moral message for the society, and its creative process, visual technique, musical tune, graphic pictures, director's new creative vision, actors' powerful performance all of these help to make the film attractive and worth watching.

According to Morris Beja, since the inception of the Academy Awards in 1927-8, 'more than three fourths of the awards for "best picture" have gone to adaptations . . . the all time box-office successes favour novels even more'(Beja78). Generally, Filmmakers read the original sources and come out with a new interpretations, each adaptation is a result of individual creativity. Adaptations are now being considered as products of artistic creativity. An adaptation is regarded as an interpretation, as a precise and innovative vision of a literary text, as creative activities. But it has to remain faithful to the original source and creative vision of the author.

The debates on cinematic adaptations of literary works are evident and the debate will continue as literature's connections with movie industry will continue everlastingly. Here the movie "The Lorax" successfully maintains the "spirit" of the book, the environmental message of saving trees is very clear and loud. Viewers' can easily understand the theme of the movie, so the filmmaker is able to pull out the essence of the book into a box-office hit movie. It reflects contemporary global issues and concern for the non-human world. The movie ends with a positive ending just like the book that there is a possibility to stand up and stop cutting trees, and plant more trees, and make a change to protect our earth.

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A Zoocritical Reading of R.K. Narayan`s "The Guide", "A Tiger for Malgudi" "The Man-eater Of Malgudi"

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I swear this article to be original and it has not been submitted to any other journal. Zoocriticism is the branch of Ecocriticism which is primarily concerned with the representation of animals in the texts, especially literary texts; and in doing so it brings to the public notice the hitherto unnoticed images of animals and brings the secondary items into the foreground. Helen Tiffin was the first critic to coin this special term in her seminal book "Postcolonial Ecocriticism: Literature, Animals, Environment".

In the mainstream literature, it has been pointed out, animals are often represented as completely different from and sometimes inferior to the Homo sapiens, the self imposed pinnacle of perfection of evolution. Animals are either associated with some unrefined human passions- anger, sexual desire, violence or the agent of evil. Many thrillers employ animals to serve as the tools of villains. These thriller writers do not care if they adhere to the facts or not. The estrangement between man and natural animals has only strengthened the deep mistrust and fear. This fear of the unknown power leads man to destroy any animal which he feels a threat to his snug existence- be it a venomous snake (sometimes a non-venomous with the mimicry of a venomous) in a rural Indian village of southern India or a leopard seeking refuge in a tree plantation of the Terai- the fate is the same. Arthur Conan Doyle in his one of the popular Sherlock Holmes stories, "", uses an Indian snake as the murder weapon of the villain. The snake, as its appearance goes, must be the Banded Krait, a snake rarely found in the jungle and never near human habitation. Herpetologist Romulus Whitaker describes this snake in "Common Indian Snakes" in the following way-

"Description : The Banded Krait is a large, conspicuous yellow and black banded snake with a prominent backbone, blunt tail and rounded head slightly distinct from the body. The bands are faded on the underside.

Habits: Like all kraits, this secretive snake only ventures out at night. Banded Kraits are timid and mild tempered. Snake dealers handle them without much caution but mention that they are active at night. As with most nocturnal Indian snakes, little is known of this beautiful krait`s habit.

Venom : The venom has been rated very toxic, but the Banded Krait rarely bites and no deaths have been noted in India from its bite. There is no anti-venom produced against this venom in India; the nearest source is the Queen Saovabha Institute, Bangkok."(page 50-52).

Yet, this harmless, though highly toxic snake when described as the deadly weapon in the hands of an unscrupulous villain only provokes fear or rather dread in the minds of the readers.

With the gradual drifting away of the modern post colonial Indian civilization, the animals get fewer mentions in the writings. Unlike the ancient Aryan civilization, the modern city centered existence is too eager to tag itself as one that has no wildness about it. When the construction authorities take minute care to kill any foxes that may cause future disturbance by howling at night, they never fail to advertise the “healthy greenery” in the newspapers.

Likewise happens in the literature, the animals that are fortunate enough to get a place are the ones that have supreme power (the whale, the tiger, the eagle), speed or violence (the hyena), or some religious connotations (the elephant), or some symbolic association (the jackal, the crow).

And here zoocriticism comes to the rescue. It says that we should look at the animal world with a more serious attitude, try to give them a space in literature and reconsider the roles that they have played in the mainstream literature. In Hemmingway’s “The Old Man and the Sea”, the traditional criticism is to focus the limelight on the old man, his fighting spirit against too powerful fate, his victory in defeat but the Zoocritical criticism has its center the marlin and takes the issues that are mentioned- the indiscriminate fishing and the consequent thinning out of the fish.

In India the tiger is vanishing fast but only a handful of texts do bring the issue. the growing commercialism and the callous attitude of most of the intellectuals are responsible for this.

The most zoocritically enriched texts are either about the lives of the animals (“Moby Dick”, “The Call of the Wild, “The White Fang”) and show that live a life apart and it is both futile and useless to cage them into the barriers of human language, though sometimes they may develop a deep and lasting bond with a loving human heart.

The other branch consists of the literary works that depict the ruthless, merciless human endeavour to wipe out the trace. From these narratives we come to know how cruelly they are treated and how are they used in a commercial world.

Apart from these two categories that deal with animals in direct way, the other literary works may be read from the representation of animals and the language they use. The question should be whether they play a real role or a symbolic one.

It is very difficult to demarcate Narayan’s novels in watertight categories from Zoocritical viewpoint. When “The Man-eater of Malgudi”, vividly posits the problem of poaching and the inefficiency of the law to either the people or the animals of the Mempi forest from the demon claw of Vasu, the antagonist, the novel does not fail to bring to the fore the intrinsic beauty of the forest and the life of the loving elephant-calf, Kumar.

As a truthful chronicler Narayan never forgets to represent the ambient attitude of the Indians to the animals. When there is some religious significance of the animal, everybody wholeheartedly tries to protect it even at the expense of their own lives. Rangi, the dancer cum prostitute, risks her own life and even tries to dope Vasu to prevent him from killing the temple elephant. But even here the ambient interrelation between religion and ecology is more than prominent. people try to prevent any cruel action against animals which are sacred and somehow related to the gods. That is why when Nataraj sees the stuffed Garuda, he gets shocked and infuriated; but his reaction on seeing the Hayne is totally another. In spite of such socio-religious conditioning, the basic values taught by the elders sometimes resurface and echo clearly the core of “Deep Ecology”, the radical form of ecology that rejects merely technological and managerial solutions and advocates a biocentric view which

recognizes the non-human world as having value independently of its usefulness to human beings, who have no right to destroy it. Nataraj's one grand-uncle bought sugar to feed the ants and used to declare, "you must not scare away the crows and sparrows that come to share our food; they have as much right as we to the corn that grows in the fields."

The people even ignores Vasu's killing spree and tries to keep him as far as possible as long as he kills other insignificant animals, but when the life of the temple elephant is endangered, the face Vasu as a body.

The narrator, Nataraj, a city-bred man feels alienated when he is left alone at the feet of the Mempi hill- " I felt ridiculous, standing there. This was no doubt a very beautiful place- the hills and the curving village road, and the highway vanishing into the hills. The hills looked blue, no doubt, and the ranges beyond were shimmering (page 42)", yet the city bred man has neither an eye nor the heart to enjoy this, he repeatedly asks, " Is there a bus for Malgudi from here?"

It is this brief visit that enables the reader to understand the real predicament of the nature. Civilization gradually worms its way into the rain forests in a thousand ways. As always the main source is large scale endeavor of the government to make resource and infrastructure, the shopkeeper admits, "Business prospered when a new dam construction was started somewhere in a valley ten miles out; engineers, ministers, journalists, builders and labourers moved up and down in jeeps, lorries and station-wagons, and the place buzzed with activity night and day " (page 43) .This construction of roads lays the easy path for the men like Vasu to come to the heart of forest. Vasu's crimes are spectacular and outrageous and easily draw our attention, but there are more effective and subtle ways to harm nature at its root. While waiting for the bus Nataraj sees "caravans of bullock carts carrying firewood and timber (page 46)". This slow and steady process of deforestation would leave no place for the wind animals, Vasu or no Vasu. In "Timescapes of Modernity", Barbara Adam suggests that environmental problems are frequently invisible, gradual, too small or too large. When it is easy to locate a poacher, the carts carrying firewood and timber go unnoticed.

Another noteworthy aspect of this novel is that it raises the question whether art and nature are at a clash. Art is supposed to be divorced from nature and seen as continually struggling to prove the superiority to nature. Vasu is the advocate of such art and says without hesitation, "After all we are civilized human beings, educated and cultured, and it is up to us to prove our superiority to nature. Science conquers nature in a new way each day; why not in creation also?" When Nataraj unknowingly praises the artificial eyes of a stuffed eagle, this man is all praise for himself, "So you are taken in! You poor fool! Those eyes were given it by me, not by God. That's why I call my work an art (page 63)." Thus, Vasu is not merely a harmful element to nature, he is trying to obliterate nature and take its place. Vasu is no exception when he preaches his view though grimly sardonic on the issue of preservation- when the crack shot hunters like Jim Corbett and Kenneth Anderson turned photographers in their later career, Vasu's philosophy is simple, "... it will be preserved if you get help from a taxidermist who knows his job." (page 100)

The steps taken by the government to control the poachers seem ineffective. The wild life conservationist cum man-eater hunter Jim Corbett holds that in only case a tiger or a leopard can be bagged- if it turns a man eater. But the forest ranger from the Mempi Reserve Forest claims to have killed 60 tigers! Surely so much tigers did not turn man-eater. He has killed many more than Vasu will ever kill and unlike Vasu, he is praised unstintingly for his valorous deeds . When Nataraj goes

to animal welfare hospital to have Kumar treated all he sees is a roof of a hut shining in the sky. The doctor there admits, "People do not want it here, but somewhere else. Our Deputy Minister has no interest in the project and so it goes on at its own pace.... . I really cannot imagine when we shall start or what we can do. (page120)" So the public has no real enthusiasm for the welfare of the animals and the future is anything but bright.

In the other novel "A Tiger for Malgudi", a unique novel that tries to bridge the essential binary opposites of animality and sublimity through humanity, the issue of animal existence comes to the surface. The focaliser here is a fortunate tiger who with the spiritual power of a yogi attains the level of human intelligence and recounts his life from his early childhood to his final days. From this narrative we get a defamiliarized view of the world. The cubs and the mate of the tiger, Raj, were killed mercilessly and when he tried to avenge the deaths by becoming a famed cattle lifter, he is feared as a man-eater and the villagers apply to the higher authorities to declare it as a man eater and give free pass to anyone to bag it. Fortunately, the law that was to slow to take any measure against the poaching, seems too lethargic to take any immediate steps; and the tiger's life is spared for the time being. Meanwhile captain comes to the scene. He captures this tiger to be the best attraction in his circus. In this section, we get some glimpses of the forest but it is disappointing to any experienced reader. The most knotty question is that of the language. Language enables the human to put a distance between the fact and the description. There is no language in the proper sense in the feline kingdom, yet all the animals are presented as having a sense of the "common language", a universal lingo understood by all the denizens of the jungle. Regarding a feline, the leopard, this tiger says, "I tried to ignore this creature, since he possessed great agility and could get beyond anyone's reach, but he was mean, and always made it clear that he was there and did not care for me. He made all kinds of noises while I passed, and purred and growled and sneered."(page 17); but this is quite wrong, no leopard comes, at least voluntarily into close proximity of the bigger cousin which has a tendency to kill any leopard at sight and devour them. We may quote the words of Kenneth Anderson, a wildlife conservationist and famous hunter from Bangalore- "'". When Raj recounts the happy jungle days most of the description is factual. The great male tiger often falls an easy victim to porcupine quills it is a factor that maims them for life and the result is more often than not the appearance of a dreaded man-eater. When our protagonist is injured a langur comes and suggests certain herbs that have the power to heal such wounds. This is doubly impossible. No langur would go near a tiger dead or alive and there is no evidence of healing in jungle. Narayan here avoids the truth. This is a futile attempt to lead human colour in the lives of the non-humans and it is beyond any doubt an unconscious attempt of anthropocentrism, a doctrine that puts the human in the centre and considers non- human existence as the aberrant, marginal and the other. Narayan speaks of a bookmark that inspired him to write the story but here he dodges the truth regarding animal life and it would have been proper, at least from Zoocritical point, to write the reality of the pain and the cause of the generation of many formidable man-eaters.

In the circus Raj is kept underfed to have a sleek body and the treatment he meets there is anything but humane. He is menaced with a chair, constantly caned and whipped and kept in a narrow cage. We were amused to see the tigers performing unbelievable tricks in the circus arena and praised their intelligence but the thing is not learning but extreme conditioning with the help of extreme means. It is our unconscious celebration of the human will power over the instinct of the brutes, the glory in vanquishing the wild.

When a film producer sees this tiger in a moment of real glory, he gets fascinated and plans to make a film featuring this tiger. The film again represents the tiger as the agent of violence and destruction and seeks to preach the message of human superiority and non-violence. The storyline as given by the director is-

“(a) goat, brought up as a pet, is constantly being pursued by the tiger, who is accustomed to ripping off goat heads, but the giant that owns the goat fights it off with his bare hands. He finally captures the tiger and trains it to live at peace with the goat. . . Nonviolence is India’s contribution to civilization.”(page 82)

And what is the means to preach this message? The director provides the animal trainer with an electric tool; he repeatedly asks to have the claws removed and the mouth sewed.

“Can’t you pull out his nails?.. that’s what they do in Hollywood(page 100).” This electric whip is worse than anything he has ever experienced in his whole training career and enraged with the repeated stings and the pain of raising his great bulk on the hind feet, the tiger tries to dislodge the torture machine, but the blow catches Captain on the neck and severs his head. At the next moment pandemonium reigns at the scene and the tiger attains temporary freedom. He enters the town without mauling anybody and finally finds shelter in a headmaster’s office. In the office room the teacher takes shelter in the attic.

At this juncture a declared poacher comes to use this condition. He declares this condition helpless and plans to awake the tiger from slumber. The members of the “Save The tiger Project” appear and initially tries to dissuade the poacher from killing the beast. But they are self important persons with little concern for the animal. The membership of such important committee adds social status. And they do not hesitate to give a tiger into the hands of a poacher provided there is enough excuse and money. “Meanwhile, outside, my Master noticed Alphonse taking the chairman aside under a tree, where they spoke in whispers. When they came back, the chairman was a changed man. . . . I was declared a man eater and Alphonse was given written permission to shoot (page136).” This would be shooting is merciless but more disturbing is the attitude of the two young students who helped the poacher and was promised an air-gun. The image of gun and shooting is male centered image of dominion and power. They cannot escape this, they quarrel- ““ He has promised me a gun. I’ll shoot all the crows and dogs in our street.” “I’ll shoot the donkeys,” says Ramu.”” (page 129)

The good luck of the tiger saves him from the imminent death and he returns to the jungle a changed animal. This change may be a good one for a spiritual leader but it is not even satisfactory for the deep ecologists. The tiger starts hating his own food, behavior and looks. It seeks to attain the quality and status of a human and if this is impossible that of a simian. The anthropocentrism is the ruling emotion and Narayan fails to depict the intrinsic beauty of animal life.

Richard Kerridge remarks, “We cannot escape the human viewpoint and migrate to another, but we can be mindful of the existence of other viewpoints. Ecocentrism means attempting, at least as an imaginative gesture, to place the ecosystems, rather than humanity, at the centre (page 536) ” Narayan’s novel fails to pass this acid test and even though he dares to put an animal as the observer rather than the usual observed, the viewpoint is disturbingly human and extols human value system.

“The Guide” stands apart as it encounters multifarious Indian and universal realities. In this novel, unlike the other two novels, the animals never come to take the front seats. They are rather

submerged elements, driven to the background and nature has been assigned the role of mere framing device. Yet, animals here play the symbolical roles in various degrees.

The snake image is perhaps the most recurrent theme in this novel. When Rosie comes to Malgudi for the first time she expresses her desire to see a king cobra and Raju arranges it. The dance of the snake sends a similar tremor through the body of Rosie and Raju gets captivated. When Raju tells her mother about the incident he is warned against the charms of the snake-woman and Raju himself calls the beautiful snake “repelling”. Even Rosie does not show any interest in snakes in the rest of the novel. The snake, throughout the novel, is seen as a force. While to others it is lethally venomous and bent upon mischief, to the artistic mind it is no burrow dwelling vermin, it is the divine head gear of Shiva. When the Hindu myths and Puranas give the snake a higher status the Bible sees the serpent as the incarnation of evil and many ecocritics see this scripture as anti-environment text. The snake is repeatedly called treacherous, when Raju is caught red handed he compares Marco to a cobra waiting for the prey in ambush, inert yet deadly. Rosie’s dance is derided by her husband as mere tricks performed by parrots or monkeys; the old taxi driver is called a shark. All these view animals in negative light.

Apart from these symbols “The Guide” also records the ecological crisis. Raju boasts of arranging a tiger hunt or managing a seat to watch the elephant catching (page 63-64). From a guide like Raju we cannot expect eco-tourism, and beyond any iota of doubt he has contributed greatly in his numerous visits, to the destruction of flora and fauna.

The novel remains open ended, even to the environmental question. With Marco’s discovery of the historically important caves and the famous would-be shrine of Mahatma’s sacrifice, it would perhaps be a more inviting tourist spot and the fate of the natural animals and environment is easy to guess.

In all these novels one thing regarding the environment is clear- that it recedes gradually and the destruction of it is gradual, unending, slow, sometimes spectacular and sometimes not, perpetrated by greedy men and endorsed by law. Narayan wrote social novels but as “New Historicism asks us to see literature in its historical context, Ecocriticism makes the less familiar demand that we should see the ecological context”. So these novels become rich source of mapping the ecological issues in an imaginary south Indian town in particular and in India in general.

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MGNREGA: A Tool For Poverty Alleviation

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Abstract:

The study IMPACT OF MGNREGA ON POVERTY ALLEVIATION: 'A CASE STUDY OF WESTERN U.P.' was undertaken in western Uttar Pradesh primarily aiming to evaluate the aspects of MGNREGA as employment generating poverty alleviation programme. The Study was confined to three districts. A questionnaire was used as the tool for this study. Stratified random sampling technique was adopted to select the 270 MGNREGA beneficiaries as sample in this study. The female participation in MGNAREGA was found to be very low, the availability of worksite facilities was negligible. There was about 73 percentage increment in working days. Approximately MGNREGA has created additional 48 days work annually. After the enactment of the MGNREGA the average wage was increased from 80 rupees per day to 320 rupees per day. It can be seen as an effect of MGNAREGA that decision making power regarding right to work and choices of where to work has been come under the thought of the labourers. Increase in the days of the employment also led the increase in the income of the workers. The right to hundred days of work in the MGNREGA was not felt sufficient by the beneficiaries. MGNREGA has transferred financial resources to the workers and enhances their income, which, consequently increase the total consumption and nutrition in total. it has increased income and encouraged poor people to save and invest, which could eventually held the poor to be involved in productive activities. So the scheme must extended at large scale with minimum wage to those areas of the country which are severely affected with poverty and unemployment.

1. INTRODUCTION

At the beginning of the new millennium, 260 million people in India did not have income to access a consumption basket which defines the poverty line. Of these, 75 percentage lived in the rural areas. India is home to 22 percentages of world poor. Such a high incidence of poverty is a matter of concern in view of the fact that poverty eradication has been one of the major objectives of the development planning process. Indeed, poverty is a global issue. Reduction of poverty in India is, therefore, vital for the attainment of international goals. Agricultural wage earners, small and marginal farmers and casual workers engaged in non-agricultural activities, constitute the bulk of the rural poor. Central and state Governments have considerably enhanced allocations for the provision of education, health, sanitation and other facilities which promote capacity-building and well-being of the poor. Investments in agriculture, area development programmes and afforestation provide avenues for employment and income.

2. OBJECTIVES OF THE STUDY

A study titled as **IMPACT OF MGNREGA ON POVERTY ALLEVIATION: 'A CASE STUDY OF WESTERN U.P.'** was conducted in western Uttar Pradesh primarily aiming ;

- ❖ To review the employment generating poverty alleviation programmes of India initiated by the central Government.
- ❖ To evaluate the MGNREGA policy implementation in term of the procedure followed in registration of job seekers, issue of job cards, compulsory 1/3 participation of women beneficiaries, availability of facilities at work site, etc.
- ❖ To evaluate the employment and wage aspect of MGNREGA(i.e. 100 days and minimum wage rate) and the impact on consumption and standard of living.
- ❖ To evaluate the Physical and social infrastructure, community assets created by MGNREGS and the social participation specially SC/ST landless labour, women and other weaker section of the society.
- ❖ To evaluate the implicitly reduction of poverty by offering opportunity for earning on demand.

Out of the total 26 districts of Western (U.P.) The Study was confined to three districts namely: Kanshi Ram Nagar (Kasganj), Mathura and Baghpat representing three divisions Agra, Aligarh and Meerut respectively. 270 MGNREGA beneficiaries from Nine Gram Panchayats were taken up as sample. A questionnaire was used as the tool for this study. Stratified random sampling technique was adopted to select the sample in this study.

3. METHDOLOGY

Collection Data: The study was based on primary survey and partly on secondary data . The information/ data of the MGNREGA Beneficiaries and Gram Panchayats Pardhan/ Sarpanch was collected through well designed questionnaire.

Data Analysis: The data has been tabulated, summarized and analyzed; quantitatively and qualitatively. The correlation between wages and number of days of work was done in order to describe the information. Data related to the consumption level of MGNREGA beneficiaries, asset creation and inclusive growth was analyzed on the basis of the indicators of human development.

4. EMPLOYMENT GENERATION THROUGH MGNREGA

Before the implementation of MGNREGA in the surveyed district the workers used to get 120 No. of days whereas after implementation of MGNREGA it was increased to 208 days in aggregate. So it is crystal clear that scheme has raised the opportunity of more working days, which also led the increase in the working days in other areas like industry, agriculture and neighborhood areas of the workers surveyed. There was about 73% increment in working days, would also have helped the wages and consumption level of the workers. Approximately MGNREGA has created additional 48 days work annually. In Baghpat district the average number of working days created due to MGNREGA was 52, which was followed by 48 and 44 in Kasganj and Mathura respectively. The introduction of the scheme has led the demand of workers in other private areas too, where the workers can negotiate their per day wages. During interaction with workers investigator came to know that, due to MGNREGA they have got the opportunity to work on their own choices to some extent.

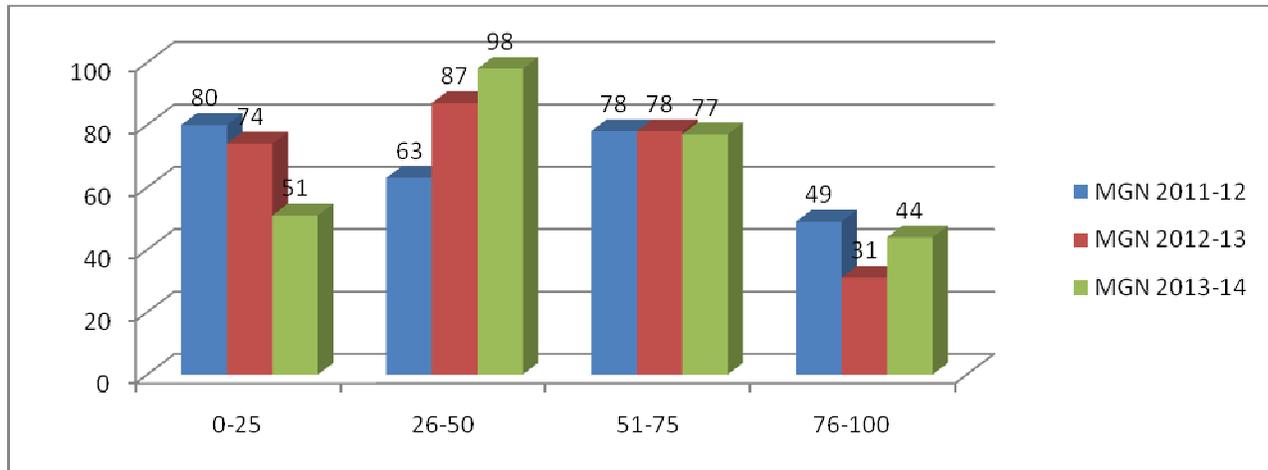


Figure 1: No of Days Got Employment under MGNREGA

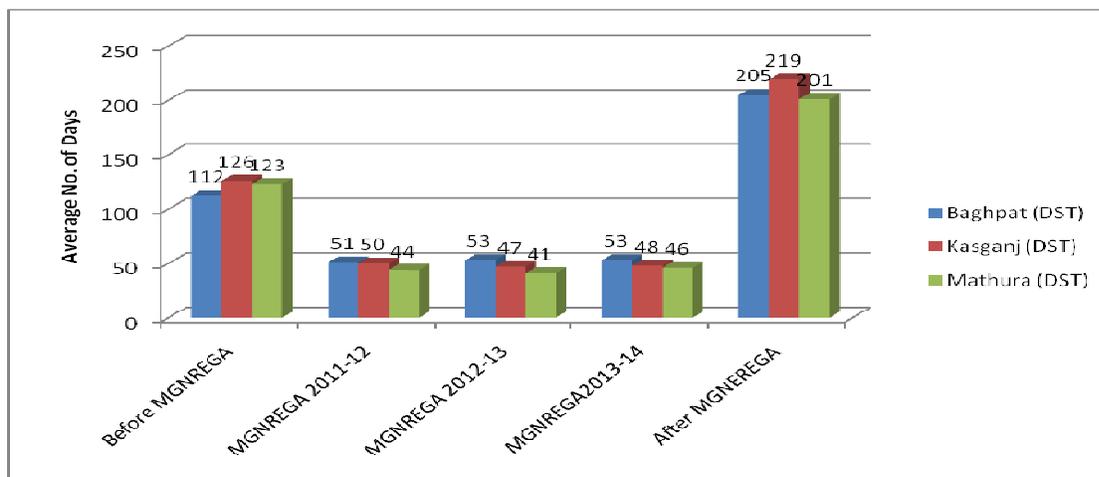


Figure 2 : Distribution of Average No. of Days of employment created due to MGNREGA before, during and after MGNREGA

The average number of days has been increased to a great extent after the implementation of MGNREGA. The average number of days has gone to double the number of days than that of before MGNREGA.

5. IMPACT OF MGNREGA ON CONSUMPTION AND LIFE STYLE

The MGNREGA has changed the life style of people in terms of their food, nutrition and clothes in the given figure 3. The percentage of people who have the adequate life style is more than 80 in all the three districts namely Baghpat, Kasganj and Mathura. Moreover, in Kasganj, it goes nearly 100 per cent. The purchasing power and the consumption level of the people is going high in the distant and rural areas also. Their surety of job and generation of income in terms of wages as per

MGNREGA encourage them to increase their standard of living.

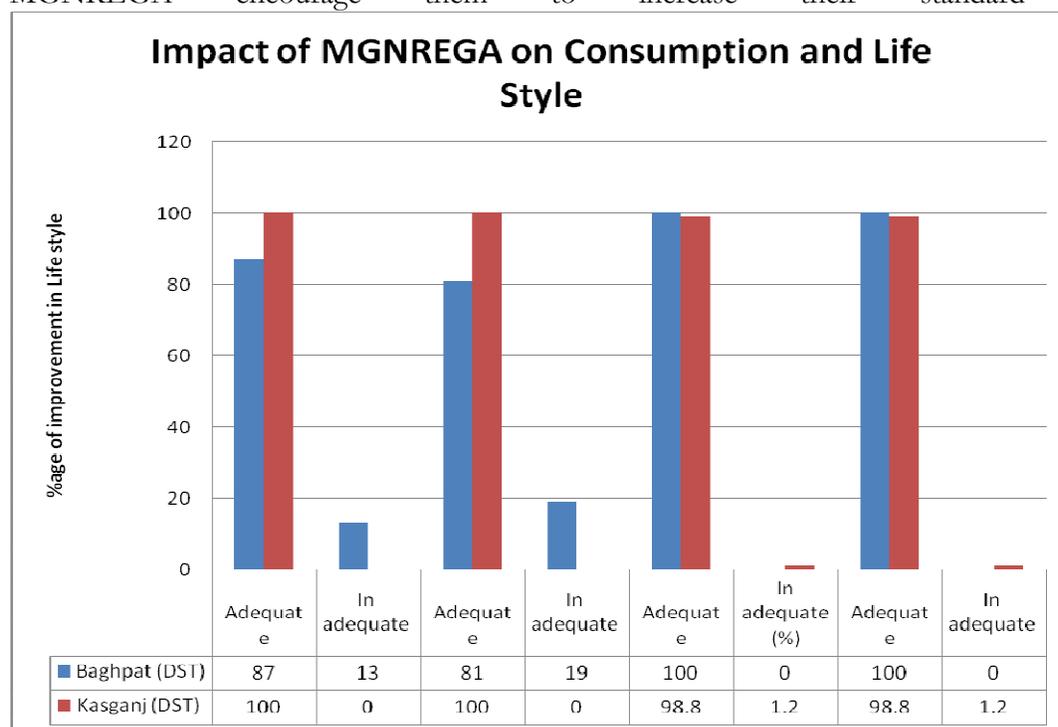


Figure 3

Table 1: Percentage Distribution of MGNREGA Beneficiaries about Impact on Use Entertainment sources:

District	Percentage Change in Use of Entertainment source							
	Number of Household surveyed	Total Household Response	SC &ST(%)			Others (%)		
			Radio (%)	TV (%)	Music system (%)	Radio (%)	TV (%)	Music system (%)
Baghpat (DST)	100	100	32.1	56.4	11.5	60	30	10
Kasganj (DST)	81	81	69.6	12.5	17.9	55	25	20
Mathura (DST)	89	89	69.8	15.1	15.1	86.4	5	8.6
Total	270	270	54	31.6	14.4	74.6	22.2	14.3

The means of Entertainment is an indicator of the human development index and living standard of the people. After the implementation of MGNREGA, the increase in Radio, TV and Music System show that that they are now capable of feeding themselves with entertainment. The SC/ST category

workers expense on these items is more than that of other. These people give credit to MGNREGA for their better standard of living.

Table 2 :Percentage Distribution of MGNREGA Beneficiaries about the Expenditure on their Children after Increase in MGNREGA Employment:

District/Block/Village	Number of Household surveyed (#)	Change in Expenditure on children Education				Change in Expenditure on children Education		
		Total Household Response	SC&ST (%)			Others (%)		
			Yes (%)	No (%)	Total (%)	Yes (%)	No (%)	Total (%)
Baghpat (DST)	100	100	98.7	1.3	100	100	0	100
Kasganj (DST)	81	81	100	0	100	100	0	100
Mathura (DST)	89	89	88.7	11.3	100	97.1	2.9	100
Total	270	270	96.3	3.7	100	98.6	1.4	100

There was a tendency among the lower class that the children should help in the earning of the family from the beginning but after the MGNREGA implementation, job and wages have increased and the lower class people are also sending their children to school for education so that they can live their life in better civilized way. Be it SC/ST or OBC or Others, they are more concerned about the study of their children. The study shows that each and every is sending their wards to school. This is a sign of better India in future.

6. Findings of the Study:

- ❖ The important outcomes that have emerged out in the study were; the researcher reviewed various programmes, such as Indira Awas Yojna, Rural development Schemes, National Social assistance programme (NSAP), Pradhan Mantri Gram Sadak Yojna, Community development programme etc. and concluded that these were the schemes for a certain time period and based on specific aims; not able to guarantee the work to the people. Whereas MGNREGA ensured the duration (100days) of work annually and unemployment allowance if work is not given to the workers. Most of the reviewed programmes were Centrally Sponsored Schemes (CSS), implemented by State Government agencies, but largely funded by the Central Government with a defined State Government share.
- ❖ Before the implementation of MGNREGA in the surveyed districts the workers used to get average 120 number of days, whereas after implementation of MGNREGA it was increased to average 208 days annually. So it is crystal clear that scheme has raised the opportunity of more working days, which also led the increase in the working days in other areas like agriculture and neighborhood areas of the workers surveyed. There was about 73% increment in working days, would also have helped the wages and consumption level of the workers. Approximately MGNREGA has created additional 48 days work annually.

- ❖ Most of the Participants of the research expressed that after the MGNREGA their quality of life has improved. They are eating good food, wearing good clothes and their condition has improved. They have felt the development in the area after the implementation of MGNREGA but also stated that long way to go in this direction. The laborers used to work with the farmers on the yearly basis and not allowed to take any holiday from the work. The laborers had to perform very hard work and their yearly payment was very meager.
- ❖ Besides this, the farmers used to keep delaying the payment of the laborers. When the MGNREGA started in the area surveyed the laborers got opportunity to work at higher daily wages, hence the laborers stopped working with the farmers and the relations which existed since a long time has broken down. The MGNREGA gave bargaining power to the laborers. It educated the laborers about their rights in terms of work and empowered them. Whereas, before the MGNREGA laborers used to go to the farmers and request for work but now situation has changed, presently farmers come to the laborers and request them to work for them. After the independence of the Country, the government is Before the implementation of MGNREGA in the surveyed districts the workers used to get average 120 number of days, whereas after implementation of MGNREGA it was increased to average 208 days annually. So it is crystal clear that scheme has raised the opportunity of more working days, which also led the increase in the working days in other areas like agriculture and neighborhood areas of the workers surveyed. There was about 73% increment in working days, would also have helped the wages and consumption level of the workers. Approximately MGNREGA has created additional 48 days work annually.
- ❖ regularly making policies to empower poor people of the village. The land reform law is the apparent example of this, but very less has been achieved by this so far.
- ❖ In a country where unemployment prevails all over, the most important inclination is the surety of job. The people get less payment of wages than that of other than MGNREGA, they prefer MGNREGA related job it is guaranteed job. They are sure that they will get at least 100 days work during the year. 95.6 per cent people find the job surety as key feature of the MGNREGA. All the reasons are not worth mentioning as the employment is most important for the poor people. Moreover, the payment may be less but sure to be get. The other reasons for preferring MGNREGA is the lack of exploitation etc.
- ❖ One of the most important aspects of MGNREGA was found that the workers could rightfully demand employment. The MGNREGA has given employment and enhanced bargaining power of the rural people. It directly transferred financial resources to the participating households and enhances household income, which, consequently increase the total consumption and nutrition in total. Secondly, it increase income and encouraged poor households to save and invest, which could eventually held the poor to be involved in productive activities. Third, most of time work takes the form of irrigation, converting the useless land in to the productive land and work sites are often in participants, own fields resultantly, the participants may be paid increasing the productivities of their own land. Increase productivity may lead to higher income and consumption. Therefore, the MGNREGA has become a powerful instrument for inclusive growth in rural India through its impact on social protection, Livelihood security and Democratic Governance.

7. Findings of the study that may serve as policy implication:

- ❖ On the basis of the findings of the study the investigator has come up with the following main points that, It should be ensured that all the worker may have their properly maintained job cards. The investigator observed some cases of proxy attendance in the registers at the worksites, where the relatives and known's of the authorities were marked present in the registers and payment was given to them for that work which was never done by them. So that the chances of corruption and misuse of rights could be minimized. Monitoring of the worksites should done regularly along with audit of the financial records.
- ❖ As panchayats have played a vital role in order to make the people aware about the Govt. schemes; they may be supported well in future and the role of Govt. functionaries needs to be redesigned, either in number or responsibilities.
- ❖ The right to hundred days of work in the MGNREGA is not sufficient for the labourers of the village. They have to again depend on the farmers and other people of the village for work. The families which have four to five members and work in the MGNREGA were not happy with the hundred days provision of the act for each household. They are demanding rights of hundred days for every member of the same family who is above the age of eighteen. Wherever MGNREGA has been implemented well, it has made a huge difference in the life of the poor.
- ❖ The MGNREGA provides the provisions and facilities for the Persons with Disability (PWD), women and other people in need. In present study, during site survey it was observed that very few people were given worksite facilities as per the Act. No crèche and shed facility was available on any of the work site. Unavailability of worksite facilities lowers the participation of women and PWD in the scheme. So, more functionaries and funds must be organized to fulfill such provisions.
- ❖ New ways are required to be discovered in order to bring out equal gender participation in MGNREGA. If women get more chances of earning, then greater will be their sense of independency; they will be able to take decisions; which will definitely empower their social status.
- ❖ The study pointed out that the MGNREGA has the potential not only to reduce rural poverty but also to improve the quality of rural settlements through creation of assets. The assets created under MGNREGA have proved to be very useful. Most of the respondents accepted that durable assets have been created in their gram panchayats. The quality and usefulness of almost all the assets has been found to be satisfactory in the all selected gram panchayats. There had been favorable impacts of assets created through MGNREGA on rural economy. The transportation in the distant village has improved by the road connectivity. So the work of infrastructure development in villages must be carried out through the MGNAREGA scheme.
- ❖ Although the minimum wage law is enforced in the country since 1948, the agricultural laborers used to get very low daily wages than the actual wage prescribed in the law. However the private wage rate has gone up but it is still less than as prescribed in the Minimum Wages Act. In the study most of the workers were not familiar with the wage rate determined by the government, therefore they could not understand the system of wage payment. Awareness in this regard must be created among the people and minimum average per day wage rule should be implemented under MGNREGA.

- ❖ The government should provide training to the labourers to ensure their claiming of the rights in the provision of the act. Further, labour should do measurement of the work done by them so that they will understand how much work he or she did and what are the rates which he is entitled too. if this happens, then there would be no corruption and labourers will get their payment without any fraud.
- ❖ MGNREGA has transferred financial resources to the workers and enhances their income, which, consequently increase the total consumption and nutrition in total. it increase income and encouraged poor people to save and invest, which could eventually held the poor to be involved in productive activities. So the scheme must extended at large scale with minimum wage to those areas of the country which are severely affected with poverty and unemployment.
- ❖ The MGNREGA can be seen as a step towards legal enforcement of the right to work. It is a limited step, especially since the employment guarantee is limited to 'hundred days per household per year, never the less the act has much value as a tool for poverty alleviation for the rural workers .In particular ,the MGNREGA can help to break the dictatorship of private employer ,providing thirty three percentage sharing of women , accidental benefits ,extra payment for work away from five kilometer and work side facilities to the worker as well as enhancing the bargaining power. The fear of the unemployment divides them and puts them at the mercy of the private contractors and other exploiters .if rural labour can get employment on public work at the minimum wage, as matter of right, they will be able to demand minimum wage from private employers as well guaranteed employment on public work will also empower them to resist exploitative works conditions in the private sector .Further ,the MGNREGA is a unique opportunity of them to organize and fight for related right such as the right to social security .The directive principles of the state policy were expected to be fought for politically. Articles 37 constitution explicitly states that they' shell not be enforced by any court', however this does not preclude enacting laws based on the directive principles. In fact, the same article goes on to say that these principles are' fundamental in the governance of the country', and that is the duty of the state to making law.

This study concludes that the income and consumption level of the workers have increased to an impressive level. The life style of the people especially the weaker sections and females beneficiaries has gone high as compared to the times before MGNREGA. Not only the fundamental necessities of the people like Food, Clothes have been available to them easily but also the means of entertainment and communication like Radio, Television, Music Systems, Mobile Phone etc can be seen used by them. The children are being sent to school who used to help in labour before MGNREGA. This is an investment for the nation. It is clear analysis in the above study that impact of MGNREGA on poverty and consumption level of MGNREGA beneficiaries have also increased in terms of reduction poverty level of rural workers .MGNREGA is a unique tool of poverty alleviation in the rural India.

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Broadening Horizons: Toni Morrison's *Song of Solomon*

Pooja Kukreja

My work requires me to think about how free I can be as an African-American woman writer in my genderized, sexualized, wholly racialized world.
-Toni Morrison, *Playing in the Dark: Whiteness and the Literary Imagination*

Toni Morrison has established her own distinct mode of expression in African-American writing. Her work is a ceaselessly fertile field of language where gender and race intersect and impinge upon each other. Her novels depict yet transcend the African-American experience to probe the human condition. Morrison was awarded the Nobel Prize in Literature in 1993 for her work that, in the words of the Swedish Academy, “gives life to an essential aspect of American reality... She delves into the language itself, a language she wants to liberate from the fetters of race” (Rhodes 8). Morrison wrote her first two novels *The Bluest Eye* and *Sula* to critical acclaim. It was her third novel *Song of Solomon* that turned her into an influential American writer. *Song of Solomon* (1977) pieces together the lived experience of a family through a century of American history. It interweaves fantasy and realism, fable and allegory employing the elements of myth, song, legend, folklore and anecdote. The narrative is lyrical; it is a song – song of Solomon and his progeny the Deads. As the ‘song’ moves back and forth in time, in and out of the characters’ minds we are introduced to Milkman Dead as he struggles to come to terms with his life. His search for gold transforms into a search for roots and he unearths the legend of his great-grandfather and his flight back to Africa.

The myth of flying permeates the novel. The legend of the Flying African is a recurrent motif in African-American folklore. It possibly originated in the desire of the slave to fly away from his miserable life. Morrison has stated,

If it means Icarus to some readers, fine; I want to take credit for that. But my meaning is specific: it is about black people who could fly. That was always part of the folklore of my life; flying was one of our gifts. I don’t care how silly it may seem. It is everywhere-people used to talk about it, it’s in the spirituals and gospels. (*Critical Perspectives* 372)

In Morrison’s fictional world the supernatural and the real merge as a way of life. The novel opens with insurance agent Robert Smith’s attempt to fly from the roof of Mercy Hospital which leads to his death and marks Milkman’s birth. Milkman discovers at the age of four that he could not fly and loses interest in himself. Flight therefore becomes a metaphor for freedom and transcendence. Milkman wishes to be free of his responsibilities towards his family and community but eventually learns to accept his people, past and ancestry. When Susan Byrd tells him that his great-grandfather Solomon actually flew like a bird, he is overwhelmed by happiness. Solomon’s flight or freedom, however, comes at the cost of his wife Ryna’s insanity and the desertion of his twenty-one sons. Milkman’s flight away from home, family and Hagar in search of gold echoes Solomon’s flight from slavery; Hagar dies and Ryna loses her mind screaming. Milkman has learnt his lessons and “regret would always outweigh the things he was proud of having done” (Morrison, *Song* 335). The novel affirms the ties of community and rejects selfish pursuit of freedom. Pilate recollects her father’s

assertion, “You just can’t fly on off and leave a body” (Morrison, *Song* 147). It is in Pilate that Milkman finds a satisfactory model of freedom and transcendence: “Now he knew why he loved her so. Without ever leaving the ground, she could fly” (Morrison, *Song* 336). She is grounded within her community yet transcends it through her distinct identity. She is born without a navel and appears as a supernatural woman who speaks to the dead and makes potions. John N. Duvall in the essay “*Song of Solomon*, Narrative Identity, and the Faulknerian Intertext” writes,

Pilate establishes a woman-centered alternative community that consistently operates without regard for middle-class conventions or the expectations of men. Her house, as critics have noted, is the site of funkiness where people can eat, act and be authentically, and contrasts with the repressions of the Dead household. (Duvall 92)

In Pilate’s character, Morrison represents African-American womanhood that cannot be explained in the language of bourgeois white women. Morrison has effectively distanced herself from white women’s movements. She locates the black woman within a complex web of identity politics where race, gender and class influence her identity. Dr. Radha Chakravarty explores the portrayal of black female subjectivity in Morrison’s writings.¹ She argues that “Morrison herself does not view ‘black’ or ‘female’ as essentialist categories” (Chakravarty 165) and “Morrison’s novels represent gender in relation to a network of other factors that influence constructions of subjectivity” (167). Morrison’s conception of feminism does not exclude the masculine. The masculine, in fact, is an integral part of Morrison’s fictional world.

In *Song of Solomon* Milkman is presented with two models of African-American masculinity early in the novel but he cannot relate to either of them- his father’s materialism and his friend’s counter-racism. His father Macon Dead Jr. represents the black patriarchal bourgeois capitalist who is busy ‘owning, building, acquiring’ things who is alienated from his family, especially his wife Ruth. He married for social status and accuses his wife of incest. He is a propertied black man who advises his son to own things. Guitar’s grandmother Mrs. Bains says of him, “A nigger in business is a terrible thing to see” (Morrison, *Song* 22). Milkman’s friend Guitar, on the other hand, is a member of Seven Days that secretly propagates racial hatred by killing whites in retaliation to the killing of blacks. *Song of Solomon* has many references to segregation, lynching and acts of violence which are historically accurate. For instance, in 1955 Emmett Till was murdered allegedly for whistling at a white woman. Guitar’s discourse of vengeance is replete with racial and patriarchal stereotypes. His racial hatred provides a stark contrast to Milkman’s lack of race consciousness. Milkman cannot identify with Macon’s bourgeois materialism or Guitar’s counter-racism.

Within the framework of African-American identity politics, Macon and Guitar represent the two extremes of integration and separatism respectively. The radical opposition plays out in the mind of Milkman as he struggles with his own Duboisian double consciousness. His father’s integrationist identity politics is in conflict with his friend’s separatism. The text presents an alternative in the character of Pilate who affirms the importance of community while asserting her own individuality. Unlike Macon, she values human relationships and community feeling. Her idea of justice is not retaliation; she provides a model of justice that is opposed to Guitar’s retribution when she forgives

¹ Dr. Radha Chakravarty in a chapter on Morrison in her book *Feminism and Contemporary Women Writers: Rethinking Subjectivity looks at Sula, Beloved and Jazz* in some detail.

the man who beats her daughter Reba. It is Pilate's flying without leaving the ground that Milkman eventually embraces. In her book *Can't I Love What I Criticize? The Masculine and Morrison*, Susan Neal Mayberry identifies in Milkman a "feminine masculinity, a maleness connected to women, anchored by delicately balanced dualities, and based on flying without ever leaving the ground" (Mayberry 73). Milkman's growth is complete when he can balance rootedness and flight, masculine and feminine, belongingness and transcendence. And it is in Pilate that he eventually finds a mentor. It is a woman who guides the protagonist of Morrison's only novel that has a male protagonist.

The book is dedicated to 'Daddy' and the epigraph reads, "The fathers may soar / And the children may know their names". The fathers are the ancestors who represent the past which is an important aspect of black identity. African-Americans write their own history and create their own geography—a history which is non-linear, mythopoetic and eclectic; geography which is based on lived experience. Pilate carries a geography book and collects rocks from the places she visits. What is Mains Avenue for the whites, is Doctor Street for the blacks; and when a public notice is issued to clarify that it is not Doctor Street, they rename it Not Doctor Street. The renaming is mildly humorous as much as it is a subversion of authority. Names are therefore, potentially subversive and Milkman gradually develops an understanding of their importance:

When you know your name you should hang on to it, for unless it is noted down and remembered, it will die when you do... Names they got from yearnings, gestures, flaws, events, mistakes, weaknesses. Names that bore witness. (Morrison, *Song* 330)

Their names bear witness to the African-American experience and each name tells a story of naming, renaming or misnaming – be it Milkman, Guitar, First Corinthians, Pilate, Macon Dead or Not Doctor Street! The title and the names of characters in the novel resonate with Biblical connotations. *Song of Solomon* is a controversial biblical book of sexual love while Pilate was the judge who ordered the crucifixion of Jesus. Morrison appropriates Christianity on her own terms and in the process problematizes the erstwhile master's religion. Morrison's re-interpretation of the Bible is a subversive act. In an interview Morrison states "I used the biblical names to show the impact of the Bible on the lives of the black people, their awe of and respect for it coupled with their ability to distort it for their own purposes" (*Critical Perspectives* 375). The African-American Church is significantly different from the white church; it is a hybrid of Christianity and the African culture, employing songs, spirituals and gospels as forms of worship. In *Song of Solomon* songs play a crucial role as they bear witness to the past and are preserved through the oral tradition that relies on memory. The titular song of the book is sung by children in Shalimar while playing as Milkman watches them. Milkman pieces his family history together with the aid of memory by remembering the children's song. The non-linear narrative disregards chronology and structural rigidity, and it resembles oral story-telling. The novel is rooted in the black folk tradition of African-American culture. Gay Wilentz argues, "Morrison can be seen as an Afrocentric tale teller who overturns Western Biblical and cultural notions by revealing the legends and folkways of her community".² (Wilentz 110)

² Gay Wilentz in the essay "Civilizations Underneath: African Heritage as Cultural Discourse in Toni Morrison's *Song of Solomon*" analyzes the African-American folk tradition in terms of an African cultural heritage. Wilentz's argument is reductionist as the African-American experience cannot be equated with the African one. I agree with Wilentz in so far as she asserts Morrison's involvement with the folk tradition.

Morrison is the quintessential story-teller of African-American writing. Following an oral tradition Morrison encourages what she calls “participatory reading”. She invests in black folk culture to interpret black experience rather than employing a Western conceptual framework. She gives African-American writing an identity of its own that refuses to be restrained into preconceived notions of homogeneity. *Song of Solomon* debunks the notion of a homogenous black community through its complex portrayal of multifaceted characters who can be born without navels and can fly like birds.

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Mapping Trauma and Memory : A Study of Fictions of Great World War Period

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The two world war brought heavy onslaught on the nurturing illusion of a whole generation of people of the world. People realised that so-called heroism and cleanliness of the mythic world is now gone .So now modern 'hollowman' has to establish a new history to live in the 'wasteland' of civilisation. The two world wars brought a break in the traditional flow of writing and a new course of works were under survey. Generally critics have given much attention on the poetical outputs during this period. As a result, Rupert Brooke, Wilfred Owen, Edward Thomas, Charles Hamilton Sorley, Siegfried Sassoon got the most limelight during this period. But the novels which were written during this period may claim equal status. If we look into the thematic texture of the novels we discern morbid tone of the society, the soldier's helpless voice which often gets silenced. The totalitarian war-mongers took the role of the arm-chair critics and dictated the war for their own benefit. As a result, the soldiers' experiences became painful almost to the point of traumatic. My focus will be on memories of traumatic experiences from the 20th century's two distinguished episodes-First World War and Second World War. I like to give the focus on the embedded emotions and moods and the empathic imagining of the soldiers and the people living during this period.

Although the study on memory and trauma began its journey only after the middle of 20th century, those novels in this period may be studied under this garb. These novels were written mostly based on the experiences. Actually people including the writers fell prey to the changing period of history when there was pervasive conscription, blitz, blackout, evacuation. The writers themselves had to serve in those wars. As a result they had to share experiences of fragmentation, unpredictability and the psychological crisis of having to live in turbulent moment. So their experience was very important. Famous Italian novelist Italo Calvino describe 'experience' as " the memory of the event plus the wound it has inflicted on you plus the change which it has wrought in you and which has made you different." This memory is very complex in nature. It contains sensible stresses, scars that remain in the memory for ever and build a new identity for the nation. Thus various national identities were formed based on the memories. The writers therefore represented the reality artistically and grasp the deep meaning and the lasting impact of the two world wars. They gave voice to the absurdity and nonsense of the worldwide massacre and personal and collective traumas as well. They also recorded stories and impression which have hidden truth. In later period the historians constructed and deconstructed the myth of the war experience and private letters and diaries which were discovered show the brutality and wounded experience behind the writing concerning the war.

'Trauma' is originally a medical term and means damage to a biological organism caused by physical harm from an external source. But in recent inter-disciplinary era this term is now shifted to the psychology. In psychology it means 'type of damage to the psyche that occurs as a result of a severely distressing event' (Wikipedia). In literature the second meaning from psychology is taken. Here I shall describe the psychological impact of war on the writings. In literature we are often indebted to Cathy Caruth who describes traumatic experience that "the most direct seeing of a violent event may occur as an absolute inability to know it" and she also says that 'history can be grasped in the very inaccessibility of its occurrence'. So literature becomes a discourse that foregrounds the unknown troublesome arena in cultural areas and history. War is catastrophic, injurious wound in society that refuses to heal and war literature presents this wound. Actually root of the War Literature goes far behind into the classical period. Homer's *The Illiad*, Virgil's *The Aeneid*, Old English epic *Beowulf* and middle English legend *King Arthur* contain the basic ingredients of War novels though they contained the basic romantic viewpoints of war. The nineteenth century novels such as Tolstoy's *War and Peace*, Stephen Crane's *The Red Badge of Courage* set up the conventions and customs of modern war novels. They give realistic portrayal of pathos and horrors of war and cast a doubt on the long-cherished heroism, cowardice and morality in war period. Still they were confined on the basic material level and the actual experiences of so-called neglected soldiers were often neglected. They did not entrench into the psychology of the characters. They evoked the surface reality as those writers were not soldiers themselves. But the two world war gave the writers to gain firsthand experience and manipulate that experience into writing. Moreover, the advent of psychology compelled them to look at it with fresh outlook.

The 1st World War wrought a havoc on the human generation and the plight of the people knew no bounds. Therefore it brought degeneration in the human life and it brought revolutionary changes in the society. A common subject for fiction in the 1920s and 1930s was the effect of the war, including shell shock and huge social changes as a result of the war. Of the novels written during this period first mention must be made of *Under Fire: The Story of a Squad* by Henry Barbusse. It was written based on the experience of the writer as a French Soldier. The book was originally written in French and then translated into English. The episodic plots of this novel present gruelling picture of the trench assault. It is cast in brutal realism and realistic and engaging style of presentation produced much controversy. Its vivid firsthand presentation of horrors, wounds of the war. Samuel Hayne has said, "Under Fire was the first novel to reach the English public with an unameliorated rendering of the horrors of the war." This war time text later became enshrined in the memory of the war. Now it provides a scope to think about the war as both lived experience and construction of memory. The picture of the harrowing, decomposing body, death and decay, collapse of the human bondage created shock and as result the contemporary readers could not bear it easily. It, however, left legacy in the world literature. Erich Maria Remarque's *All Quiet on the Western Front* and Ford Madox Ford's tetralogy *Parade's End* marked niche as for example. *All Quiet on the Western Front* is a German classic. It portrays the German soldiers' extreme sufferings during the first world war both in physical and psychological level. Remarque's realistic depiction of trench warfare from the perspective of young soldier's struck a chord with the war survivors. In it Remarque is outspoken about the destructiveness of the first world war which smashed a whole generation. It portrayed futility of war and it becomes most virulent when we see Paul and his friends entering the hellish life of war in which hope for survival is sullied by the fact that they have already been mentally scarred beyond recovery. Thereby, it completely altered mankind's conception of fight and

shows the carnage and violence, terror, savagery associated with war. It also questioned the existing nationalism with its fraudulent ideology. Ford Madox Ford has explored the war with a new style in his tetralogy *Parade's End*. Though it does not provide the detailing description of war, it delves into the psychological impact of war on the individual as well as society in general. Love is the central theme and it centres on Christopher Tietjens. The plot moves from worldly order of Edwardian England to the chaotic madness of the first world war. Thus in the writings of the First World War we can see that the people could not take the severe direct attack on the traditional, glamorised thought behind the war. So these works had to make much effort to pave the way to distinction. But with the recent exploration of new facets of psychology and discussion role of memory and trauma they have become noteworthy works.

The Second World War also produced remarkable works. It also noticed the psychological strain that the world war let loose. Already people have experienced war with the utmost vividness and the readers are not so shocked. So war literature now is not the voice of the writers themselves but it became the voice of the people in general. Second time war destructed the whole structure of society and it was civilian experience. Historian Tony Judt saw second world war as “experienced not as a war of movement and battle but as a daily degradation in the course of which men and women were betrayed and humiliated, forced into daily acts of petty crime and self-abasement, in which everyone lost something and many lost everything.” This second world war gifted us remarkable talents in James Hanley, Henry Green, Bowen, Patrick Hamilton, Graham Green etc. They often tried to make experimentation with this theme. James Hanley’s *No Directions* is powerful evocation of the shock that second world war brought to people. This shock was captured in multiple levels-temporal, spatial, historical etc. and represents Blitz. Sense was bombarded from people’s psyche beyond recovery and conventional mode of perception and representation was negated in order to allow the readers to peep into the fatal effects on the soldiers’ condition. Henry Green’s *Caught* also represents the apocalyptic atmosphere of Blitz, new spatial experiences of war time London. Here a generation is caught in its fears of separation, isolation, loss, abandonment. The narrative, to keep the thematic pattern in consonance, obscures the threshold between exterior and interior, between past and present. Bowen’s *The Happy Autumn Fields* tend on the ellipses between memories of the past and desire for the future. The characters had to live within the experiences of hallucinations, fantasies, dreams etc. This existence is shocking indeed to bear. As a result a terrible pressure is exerted on the imagination which gives measure of psychological strain. The characters have to try to sustain the possibility of integrating the past and the present. Patrick Hamilton’s *Hangover Square* there is theme of betrayed love towards a vicious fascist. This betrayal of love weakens the protagonist and worsening political situation of 1939 made the protagonist schizophrenic. There is theme of recovery of past, effort to capture the memory. Graham Green’s *The Ministry of Fear* is an excellent milestone. Here the protagonist is Arthur Rowe. In his case also extreme psychological measures are called for. He kills his own wife. He tries to shed all of his memories in the growth of fascism. This effort to reject his past compelled Rowe to form an alternative self, based on the desires and ambitions of childhood: “The kind of man the boy he remembered would have become.” Besides these novels there are several remarkable works. During this period a moment came when there was fight on the part of the writers to “fight for the preservation of a sanitised past” as Marina Mac Kay once declared. As a result a series of novels and memoirs became representable corpus in the English culture. Evelyn Waugh’s *Bridesbed Revisited*, Virginia Woolf’s

Between the Acts, Elizabeth Bowen's *Heat of the Day*, Henry Green's *Loving* may be mentioned as for examples.

The two world war crushed the minds of the people but amidst the stress and disorder the people have always emerged invincible. These writers were compelled to give voice to the unprecedentedly violent and the often senselessly cruel atmosphere. The trauma reveals the innermost, darkest secrets of a country. Memory is a means of overcoming the limitations of human condition by making the past appear in the present. Characters remake themselves by mixing memory (of past) and desire (of future). Also changing perception of history is shown through traumatic recalls. So trauma and memory has pervasive importance in the understanding of these novels.

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STUDY OF STRESS AMONG MUMBAI POLICE FORCE AND ITS IMPACT ON THEIR PERSONAL AND PROFESSIONAL LIFE

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Abstract: This research paper is based on organizational stressors are also called as job related stressors. Some of the important job related causes of stress are as follows Role conflict, Role ambiguity, Organizational structure, Working conditions, Rotating shifts, Work overload, Work under load, Lack of participation in Decision making, Organizational leadership, Poor performance of the organization. The stress can have effect on the individual, the group, organization and even the family members. The degree of effect depends upon: Duration – The length of period of stress, Strength - The degree of stress, Individual Characteristics – Physical and psychological features to cope up with stress. Normally, prolonged exposure to stressful produces serious physical, psychological and behavioral effects. The effects of stress are as follows: Effects on physical health, Psychological health, and Alcoholism and drug addiction, Burnout, Effect of stress on organization behavior. The researcher tried to cover all aspect of the research study to emphasized that the impact of research among Mumbai Police Force's personnel and professional life.

KEYWORDS: STRESS MPF, BSF, VIP

I. INTRODUCTION :

Stress may be defined as a state of imbalance arising due to excessive psychological and/or physiological demands on a person. Dr. Hans Selye, one of the leading authorities on the concept of stress, described stress as “the rate of all wear and tear caused by life”.

Fred Luthans defines stress as “an adaptive response to an external situation that results in physical, psychological and/or behavioral deviations for organizational participants.” It is to be noted that stress can be positive or negative. Stress is said to be positive when the situation offers an opportunity for a person to gain something. Eustress is the term used to describe positive stress. Enstress can act as a motivator for peak performance, Stress is said to be negative when a person faces social, physical, organizational and emotional problems.

In urban areas like Mumbai metro region, the level of stress is more due to the increase in population, unemployed youth, slum areas, migration, industries, pressure of work, travelling time, imitation, urbanization, inflation etc.

The Mumbai police (also known as Brihanmumbai Police) is the police force of the city of Mumbai, India. It has the primary responsibilities of law enforcement and investigation within the limits of city of Mumbai. The department's motto is "sadarkshanaya Khalanigrahanaya" (Sanskrit: लज्जामुखाय विजयते) "To protect the good and to destroy the evil".)

Mumbai police is considered to be the best police department in India. The intelligence network established by Mumbai police is second to none. The high density of people to area ratio along with very low density of police to people ratio makes their task even difficult. Mumbai police have to tackle the problems arising out of day to day life in Mumbai metropolitan city and as well being the financial capitals have to be extra vigilant in matters relating to finance and financial infrastructure. The political classes living in the heart of the city with Mantralaya are also an even greater responsibility, handled by the Mumbai Police. Adding to the previously existing requirements Bollywood which is seen by the people as the dreamland by all strata's of the society adds to the policing. Bollywood is also adequately catered to when in need to maintain law and order situations during shootings and screenings and appearances of the stars.

Mumbai Police have a very varied and exhaustive role to play in the lives of general public and as well as the VIPs. The society's capacity to spend and live well has prominently increased in Mumbai together has risen the crimes associated with lifestyle. But Mumbai police encompasses the requirements of all and it stands tall. They are there as and when required they are there to ward off miscreants.

The police fulfill an essential role in the society and stress potentially reduces the effectiveness of the personnel. The stressed police officers pose a threat to themselves, their colleagues, offenders and/or to public safety. For many years, the Mumbai Police Department, like most police departments failed to look for or recognize employees who were suffering the effects of stress. The failure to deal effectively with this problem led to divorce, leaving the department for other work, and sometimes death, which was believed to have been caused by stress. The varied duty creates varied requirement at odd hours of the day, extended duty hours for the personal who patrol the streets who maintain the law and order at the ground level. They are the people who face the wrath of public and as well as the wrath of superiors in the organization and in the political class in an event of failure. Even though taxed by the day they continue their job as they are supposed to do. Stress in the life of police man creeps in knowingly or unknowingly and slowly it causes known as well as unknown problems to the individual, their families and to the whole of the force.

Job stress is one of the most common afflictions among police personnel. Perhaps one of the most stress prone occupations is that of police profession. Because police not only acts a law enforcing agency but also as an instrument of social service, an agent of social change and the protector of the rights and duties of the people. Police personnel are often involved in dealing with criminals, VIP's security duties, outdated laws and collapse of other agencies of criminal justice system. So great can be the stakes as the entire life of police officers is full of tension and stresses.

These stress experiences impair their health and result in high rates of mental illness. Stress related illnesses are of particular concern and are reflected in tragically high suicide rates, divorce, alcoholism, decreased job satisfaction and burnout. Not to forget that this land has been the haven of the most notorious gangsters and even today they operate their network from overseas, such is the affinity to Mumbai that Policing becomes even tougher.

Mumbai is the most populous and of the busiest cities in is located on the west coast of India and is the capital of the state of Maharashtra. It is the financial capital of India and serves as its main commercial hub. On 26th November 2008 the city of Mumbai faced an unprecedented terrorist attack that caused a wanton destruction of human life and property.

Police stress arises from several features of police work. Alternations in body rhythms from monthly shift rotation, for example, reduce productivity. The change from a day to a swing, or graveyard, shift not only requires biological adjustment but also complicates police personal lives. Role conflicts between the job serving the public, enforcing the law, and upholding ethical standards and personal responsibilities as spouse, parent, and friend act as stressors other stressors in police work include:

1. Boredom, alternative with the need for sudden alertness and mobilized energy.
2. Responsibility for protecting the lives of others.
3. Continual exposure to people in pain or distress.
4. The need to control emotions even provoked.
5. The presence of a gun, even during off duty hours.
6. The fragmented nature of police work, with only rare opportunities to follow cases to conclusion or even to obtain feedback or follow-up information.

Administrative policies and procedures, which officers rarely participate in formulating, can add to stress. One officer patrol cars create anxiety and a reduced sense of safety. An internal investigation practice creates the feeling of being watched and not trusted, even during off- duty hours. Police sometimes feel they have fewer rights than the criminals they approached. Lack of rewards for good job performance, insufficient training and excessive paperwork can also contribute to police stress.”

The criminal justice system creates additional stress. Court appearances interfere with police personnel’s work assignments, personal time and even sleeping schedules, court decisions curtaining discretion, perceived leniency of the courts and release of offenders on bail, probation, or patrol also lead to stress. Further stress arises from perceived lack of support and negative attitudes towards police from the larger society.

Women and minority officers face additional stressors. They are more likely to face disapproval from fellow officers and from family and friends for entering police work. Supervisors, peers and the public question women officers’ ability to handle the emotional and physical rigors of the job, even though research indicates women can do so.

Stress contributes not only to the physical disorders previously mentioned, but also to emotional problems. Some research suggests that police officers commit suicide at a higher rate than other groups. Interview surveys demonstrate that police stress reduces the quality of family life. A majority of police interviewed reported that police work inhibits non- police friendships, interferes with scheduling family social events, and generates a negative public image. Furthermore, they take job pressures home and spouses worry about police personnel’s safety.

II. FACTORS THAT ARE RESPONSIBLE FOR CAUSING THE STRESS

Factors that are Responsible for Causing Stress :

1. Career Concern :- If an employee feels that he is very much behind in the corporate ladder, then he may experience stress and if he feels that there are no opportunities for self growth he may experience stress.
2. Role Ambiguity: - It occurs when the person doesn't know that he is supposed to do on the job. His tasks and responsibilities are not clear.
3. Rotating Shifts: - Stress may occur to those individuals who work in different work shifts.
4. Role conflicts: - It takes place when different people have different expectation from the person performing a particular role. It occurs when a job demands a certain type of behavior that is against the person's moral values.
5. Occupational Demands: - Jobs that involve risk and dangers are more stressful.
6. Lack of Participation in Decision making:- Much experience (top level) should consult them on matters affecting their jobs. In reality, the superiors hardly consult the concerned employee before taking a decision. This develops a feeling of being neglected, which may lead to stress.
7. Work Overload: - Excessive work load leads to stress as it puts a person under tremendous pressure.
8. Work under load: - Doing less work or jobs of routine and simple nature would lead to monitory and boredom which can lead to stress.
9. Working Condition: - Employees may be subject to poor working conditions like poor lighting and ventilations, unhygienic sanitation facilities, excessive noise and dust, presence of toxic gases and fumes, inadequate safety measures etc.
10. Intrapersonal and Inter Group Conflict: Interpersonal and intergroup conflict takes place due to differences in perceptions, attitudes, values and beliefs between two or more individuals and groups. Such conflicts can be a source of stress to group members.
11. Organizational Changes: - When changes occur, people have to adapt to those changes and this may cause stress. Stress is higher when changes are major and unusual like transfer or adaption of new technology.
12. Lack of Social Support: - When individuals believe that they have the friendship and support of others at work, their ability to cope with the effect of stress increases. If this kind of social support is not available, then an employee experiences more stress.
13. Certain factors outside the scope of an organization also cause stress: The main causes of stress outside work or organization.
 - Civic Amenities
 - Life changes
 - Frustration

- Caste and religion conflicts
- Personality
- Technological changes
- Career changes.

The term “stress” as it is currently used was coined by HANS **Selye in 1936**, who defined it as ‘the non specific response of the body to any demand for change.’ One physician concluded in a 1951 issue of the British medical journal that, “Stress in addition to being itself, was also the cause of itself, and the result of itself. Stress was generally considered as being synonymous with distress and dictionaries defined it as, physical, mental or emotional strain or tension or a condition or feeling experienced when a person perceives that demands exceed the personal and social resources the individual is able to mobilize.

The stress is defined by Palmer, ‘occupational stress, 1989, as under “Stress is the psychological, physiological and behavioral response by an individual when they perceive a lack of equilibrium between the demands placed upon them and their ability to meet those demands, which over a period of time, leads to ill health.”

Health and safety executive, Raymond 2000, stress the Real Millennium Bug has defined that, “Stress is reaction people have to excessive pressure or other types of demand placed upon them. It crises when they worry that they cannot cope.”

III. LITERATURE REVIEW

The deadly terrorist attacks in Mumbai, India, on 26th November 2008 brought into focus the readiness of the Mumbai Police and Indian Marine Commandoes as the first line of defense against such attacks. Not much research has focused on gaining insights into the motivation and decision-making process of first responders in the Mumbai Police department. This understanding might serve the purpose of providing a good perspective and also an appreciation of the tasks conducted in such tense situations. It would also help appreciate any potential gaps that need to be filled regarding the police response to terrorist attacks in general.

An officer in the police department, whether in the control room or on the field, makes several decisions, especially during a grave situation like the 26/11 terrorist attacks. Each of these decisions is driven by a motivation which is usually derived from knowledge about the situation at hand, personal experience, and perception about the situation, as earlier research has shown. The authors in this study refer to this, collectively, as Information Processing - a concept that captures various factors including knowledge, experience, personality, and perception that lead to a motivation which in turn leads to a decision taken.

In this study the researcher explored the information processing that governed the first response from the Mumbai Police department towards these attacks. This study was conducted through interviews and survey with officers from two distinct groups within the department. Our study presents several findings about the various dimensions of information processing. The findings focus on the decisions taken by the Mumbai first responders, both on field and in the control room, during the initial hours of the attacks (**Rajarshi Chakraborty et al., 2004**).

John M. Violanti, Ph.D., research associate professor in UB's Department of Social and Preventive Medicine in the School of Public Health and Health Professions, is principal researcher of the study, called the Buffalo Cardio-Metabolic Occupational Police Stress (BCOPS) study.

More than 400 police officers have participated in the study to date, with the researchers aiming for 500. The clinical examination involves questionnaires on lifestyle and psychological factors such as depression and PTSD, in addition to measures of bone density and body composition, ultrasounds of brachial and carotid arteries, salivary cortisol samples and blood samples. The officers also wear a small electronic device to measure the quantity and quality of sleep throughout a typical police shift cycle. Results from Violanti's pilot studies have shown, among other findings, that officers over age 40 had a higher 10-year risk of a coronary event compared to average national standards; 72 percent of female officers and 43 percent of male officers, had higher-than-recommended cholesterol levels; and police officers as a group had higher-than-average pulse rates and diastolic blood pressure.

"Policing is a psychologically stressful work environment filled with danger, high demands, and ambiguity in work encounters, human misery and exposure to death," said Violanti, a 23-year veteran of the New York State Police. "We anticipate that data from this research will lead to police-department-centered interventions to reduce the risk of disease in this stressful occupation."

"Indian Police" is an umbrella term, which denotes not only state police force of India but also various central police organizations, such as Central Reserve Police Force (CRPF), Border Security Force (BSF), Indo Tibetan Border Police (ITBP), Central Bureau of Investigation (CBI), Rapid Police Force (RPF), and various other law enforcing agencies. Indian police completed more than 50 years of police of democratic, secular, and pluralistic society.

Occupational stress is a dynamic condition in which an individual is confronted with opportunities, constraint, and or demand related to what she/he desires from which the outcome is perceived to be uncertain and important in relation to its employment. Stress at work is the consequence of a combined exposure to the magnitude of factors in the work environment such as psychological, physiological, and social (**Balaji D Almaleet et al.**).

In the aftermath of the deadly terrorist attacks in India on the **26th of November, 2008 (26/11)**, there has been much discussion on the readiness of the Mumbai Police and Indian Marine Commandos as the line of defense against such attacks (**O'Rourke, 2010 and Staniland, 2009**). However, little discussion or post-facto analysis has been devoted towards understanding the motivation and decision-making process of first responders in the Mumbai Police department. That understanding will not only give a better perspective and appreciation of the tasks conducted in the tense situation (**Cannon-Bowers and Salas, 1998 and Keinan, 1987**) but also help identify any potential gap that needs to be filled regarding the police response to terrorist attacks (**Keelty, 2008 and Pickering et al., 2008, pp. 91–111**) in general.

An officer in the police department, whether in the control room or on the field, makes numerous decisions, especially during a critical situation like the 26/11 terrorist attacks. Each of these decisions is driven by a motivation, which is usually derived from knowledge about the situation at hand (**Worden, 1989**), personal experience (**Hertwig, 2004**) and perception about the situation (**Sitkin and Weingart, 1995**). In our study, this is collectively referred to as Information Processing – a concept that captures various factors including knowledge, experience, personality, and perception that lead to a motivation which in turn leads to a decision taken. In this paper we present our

findings about various aspects of information processing from surveys and interviews that were granted to us by some of the officers of the Mumbai Police department. Through our findings we aim to explore the information processing by the Mumbai Police department during the early moments of the 26/11 attacks. The findings thus pertain to the decisions taken by the officers, both in field and in the control room, during the early hours of the attacks.

A group of terrorists attacked several locations in Mumbai, primarily in Zone 1, including hotels like the Taj Mahal Palace hotel and the Trident (formerly known as Oberoi) hotel. Zone 1 is one of the 12 administrative zones in Mumbai for its Police Department. The terrorists also targeted several popular public locations including the city's main commuter railway station, the Chatrapati Shivaji railway station, formerly known as Victoria Terminus, Leopold Café, Cama hospital and Nariman House. The attack was brought under control two days later on the 28th of November 2008 by the Indian security forces. This attack was well planned and coordinated and it involved the usage of digital technology for communication (**Oh et al., 2011 and Shankar et al., 2011**). This paper investigates the information processing among the first responders to this attack from the Mumbai Police department.

The researcher examined the police officers' perceptions of their colleagues, the police organization, other criminal justice agencies, the media, the politicians, and the public toward the use of deadly force against criminals in situations known as encounters, portrayed as spontaneous shootouts between the police and hardened criminals. Interviews with 38 police officers of various ranks in Mumbai, India, reveal that they perceive an overall sense of approval or complicity for shootouts, sometimes of dubious legality, which made accountability mechanisms more a paper exercise than in actually ensuring compliance with legal and ethical standards. Though the abuse of deadly force is not unique or limited to the police force reported in this study, the perception of police officers that there is general support for, or even apathy toward, shortcut methods to deal with alleged criminals is noteworthy and has implications for policing elsewhere (**Belur, Jyoti, 2009**).

The article reports on the impact of the Mumbai terrorist attacks in November 2008 on the morale of the Mumbai police force. It recounts that despite the existence of 42,000 police officers, they failed to stop the attacks of 10 terrorists equipped with assault rifles and grenades in the Taj Mahal Palace & Tower. Ratio of police to civilians in India is said to be 100,000 people to 125 police officers, according to the National Crime Record Bureau. Effects of the incident on the opinion regarding the police are also highlighted (**Bellman and Eric, 2008**).

The researcher done the empirical study of work attitude, role efficacy and stress experienced in a high reliability professional group was undertaken using a sample of 52 Indian Air Traffic Controllers (ATC) working in the Mumbai Airport. Results showed that ATCs experienced role stress with regard to inter- role distance, role isolation, resource inadequacy, role erosion and role stagnation. ATCs maintained high confrontation or problem solving skills in their role followed by helping relationship, perceived integration with the job and managing well their inter-role linkages. Results further showed significant relationships between work attitude and role efficacy dimensions. Regression analysis within respective canonical variable sets revealed role stress being a significant predictor of attitude towards supervisors and management, while role efficacy dimensions (role making, role centering and role linking) showed significant explanatory power equally strongly with respect to attitude towards work, working conditions, co-workers, supervisors, and management (**Sayeed, Omer et al., 2010**).

The researcher explored the working conditions of the street vendors in Mumbai in relation to the concept of "decent work." The study highlights the vendors' working conditions, their social security, and the collective bargaining by membership-based organizations aiming to provide them with a decent working life. The present research is based on mixed methods. The study is exploratory in nature, showing that the street vendors depend on moneylenders especially for social security purposes but also for their economic activity. The study shows that they are forced to borrow money at an exorbitant rate of interest (amounting to 5-10% per month), which in turn leads them to fall into a "debt-trap" situation. The current working hours of the vendors and the safety and security conditions in their workplace, together with the illegal activities of local authorities, are contributing to a deteriorating working environment and the deprivation of the workers (Saha, Debdulal, 2009).

IV. FRAMEWORK OF THE RESEARCH STUDY

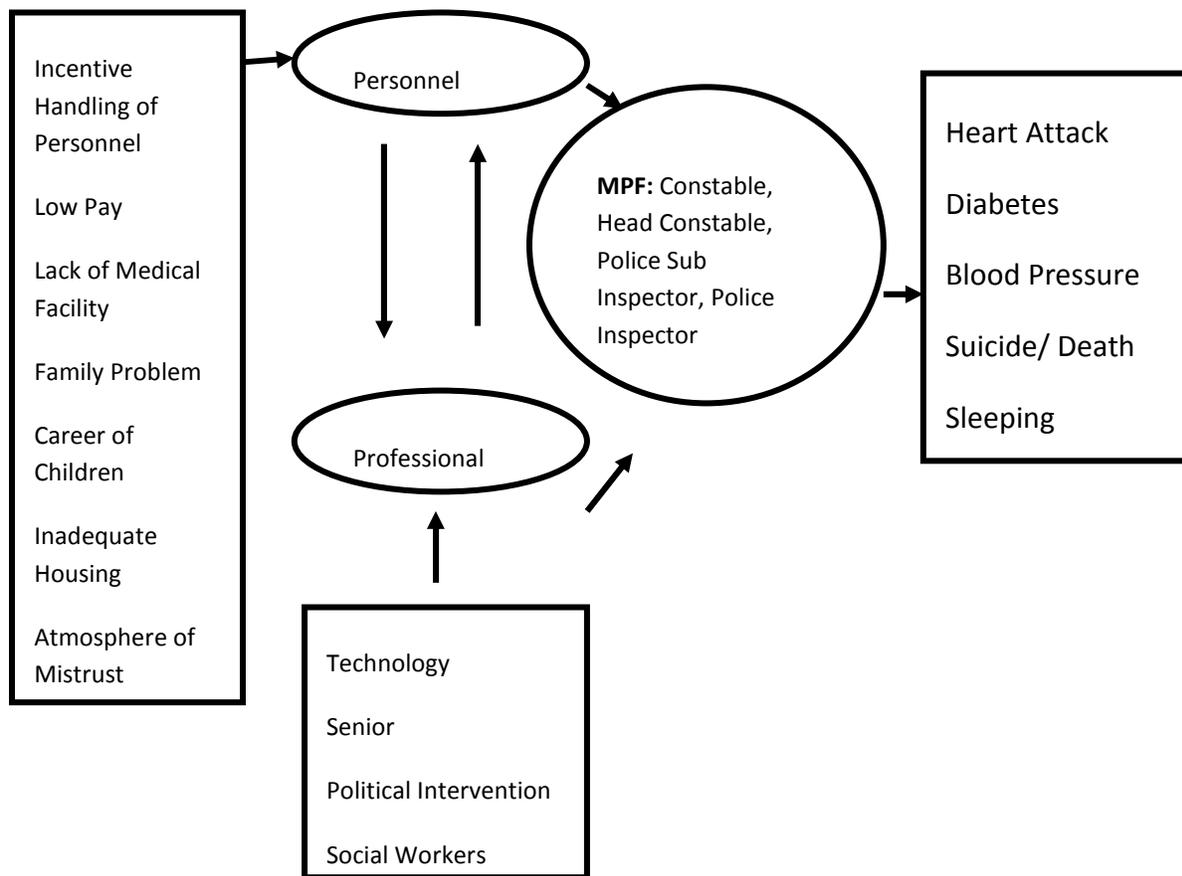


Fig 1.3: Framework of the research Study

The concepts like culture; work culture, organization culture, Human Resource management, Human Relations Management, Organization Behavior and Occupational Stress are explained in depth. The chapter is further classified into concepts related to police department like police, police stations, Maharashtra police and Mumbai police. Researcher has also tried to simplify the concepts often used in human resource management and have a great impact on the existing work culture. The major concepts that have been included in the questionnaire were discussed in detail. They are communication, recruitment and selection, performance appraisal, training and development, human relation management, motivation and morale, promotion and transfers etc. Work culture is a part of organization behavior. Thus, the researcher has made an attempt to explain the concepts like value system, core values, attitude, perception and team work. The researcher has made an attempt to explain organization behavior which has a deep impact on work culture in an organization. The other variables which definitely affects the work culture in police organization are considered in the research are discipline, leadership, empowerment to employees, occupational stress, and job satisfaction.

Based on surveys with over 500 officers, this book examines police office stress from all angles. It takes an objective view and took at occupational stress, on the job stress, critical incident stress and stress produced from the police organization structure. Two assumptions drive this work, current events in American history are changing police work forever and officer stress is actually a symptom of an antiquated police organization. Throughout the book, it looks at the officer's and the organizations contribution forwards stress and makes recommendations that can be implemented at both the individual and organizational level.

The single most cited reason for not choosing teaching as a career is stress, which is also the most common reason for leaving the profession. This book looks at the causes of teacher stress, asks why thousands of teachers (after expensive training) are leaving the profession every year due to stress and suggest ways of coping with and preventing stress. Issues covered include.

However, occupational stress has become an important for harmful psychological and physiological effect on employees as stress is the major cause of employee turnover and absenteeism. Stress costs European employers up to 10% of Gross National Product (GNP) in terms of lost productivity and insurance claims. The study finds that almost half of the junior and senior level bank employees are experiencing moderate level of occupational stress. The study recommends that moderate level stress is helpful to increase employee's productivity and a culture of openness and understanding. Sapolsky, a neuroscientist, concludes with a hopeful chapter, titled "Managing Stress", Sapolsky highlights the studies that suggest we do have some control over stress related ailments, based on how we perceive the stress and the kinds of social support we have.

V. OBJECTIVES OF RESEARCH STUDY :

The study deals with a variety of aspects related with work culture and work system in the internal administration of police department. The policies of home department and decisions by commission rate of police are extremely important in deciding the work environment of police station level. The senior officers of police stations levels are the superiors, who decide the work culture in the unit. They have to follow good human resource practices, while effectively

implementing the government regulations. Police being the principal agency responsible for the maintenance of law and administration has to work for development of society which requires a planned order of work related system and values. Whether such values exist in the present set up and to what extent they are followed in real life is the principal aspect of this study. From this point of view the researcher has laid down following objectives.

1. To Study the stress level of Mumbai Police.
2. To find out the causes of stress among Mumbai Police.
3. To study the impact of stress on their personnel and professional life.
4. To suggest suitable measure to reduce the stress level on Mumbai Police and its impact on their personnel and professional life.

VI. FORMULATION OF HYPOTHESIS :

Hypothesis is a tentative proposition formulated for empirical testing. It is tentative answer to a research question. The present research centers on the concept of work culture as a principal and core aspect of matured work system. The research intends to mobilize the work related values that are adored in the organization of police, the ideal set of values and the action that can be taken to attain the most cherished work related values. The researcher has taken into consideration the work culture in lower level police force namely constables, higher level police force, namely senior inspectors and at Mumbai police headquarters. The values which were considered as variables were discipline, integrity, honesty and community policing. The objectives of the study were to identify the hindrances in the application of such core values and also to find out the reasons for limited or non application of such core values. Hence, the study has the following hypotheses examined in the light of realities as they are and their impact on behavior and decision making in the police organization.

H01: There is no significant relationship between extremely duty hours and stress level.

HA1: There is significant relationship between extremely duty hours and stress level.

H02: There is no significant political intervention in work environment in Mumbai Police leads to stress.

HA2: There is significant political intervention in work environment in Mumbai Police leads to stress.

H03: Under pay salary and living condition does not playing a significant role or leads to stress among Mumbai Police.

HA3: Under pay salary and living condition lead to stress among Mumbai Police.

H04: Media Intervention does not lead to stress on Mumbai Police.

HA4: Media Intervention leads to stress on Mumbai Police.

VII. SCOPE AND LIMITATION OF STUDY :

The need of the study is socially relevant. Being a protection force, it reflects the well being of the society. It is unfortunate that numbers of incidences are increasing which highlights the stress and

pressure of work for police employees especially in cities like Mumbai. There are many unfortunate incidences reported during last two years with a glaring number of suicides, health hazards on duty, shoot outs at immediate superiors out of frustration and stress. These are alarming signals pointing out an urgent need to change the situation.

The present research shall provide the familiarity and will achieve insight in changing work culture in police stations. The work culture needs to be nurtured, shaped as well as strengthened to improve the quality of its employees. It shall help to know the variables that are missing to cultivate the work and will suggest the steps to be taken to cultivate the desired type of work culture. A study is required in the light of changing concept of policing in other countries as per needs of the society. Advanced technology is another important area the police have to adapt themselves. The cyber crime, financial frauds have not limited to Mumbai city or a country. It has become a global phenomenon. This requires effective information and intelligence network.

The study will give insight into the personality and work related traits of the police staff, which is not suitable for healthy organizational climate. It also brings out important variables that affect the present police work culture in Mumbai city. The core values and principles are required to be complied with by the disciplined force like police. It shall identify the limitations and obstacles for the effective implementation of core values. The changing role of police and the measures to improve the efficiency is also a part of study which indirectly affects the police culture. The police reforms are due urgently which will reflect the security of the populous city like Mumbai. The study also intends to suggest the training inputs that are required for delivering a committed, positive productive police staff.

VIII. SUGGESTIONS AND RECOMMENDATION :

The suggestions and recommendations are drawn by the researcher on the basis of analysis of primary and secondary data. Review of literature also provided the inputs for suggestions and recommendations. The informal discussions with the staff at police station level and interviews with the Constables, Head Constables, Sub Inspector, and Inspectors also were taken into account while providing valuable suggestions and recommendations. Suggestions are provided in general and specifically in important areas of work culture at higher and lower level police force as well as on gender and designation basis.

IX. CONCLUSION

In this research section, researcher analyzed the outcome of the research results which are based on primary and secondary data. During the research study, the researcher found the families of the police are generally not worried and they expect to have better accommodation/ quarters. The police are only asking for one requirement to be met and that is annual leave when asked or planned by the personnel.

The personnel are at times under stress due to leave constraints. The constraints are due to vacant a post, which causes uneven or unscheduled duty hours.

The role of police is definitely undergoing a drastic change in modern society. In the city like Mumbai, it is becoming more challenging. The shifting of role from law and order keeping to community policing requires the basic change in the value system of police staff at police station level. It requires a desired change in the mindset of police staff, political leaders and public in

general. The leadership at top level plays a significant role in bringing desirable reforms in police department by shaping a healthy work culture. Only recruiting more police employees is not sufficient. Effective training and motivation at lower level is must. Better human resource and human relationship management will remove the hindrances in creating healthy work culture. This chapter provides brief review of the research topic, objectives, hypotheses and the chapter outline. This will enable the stakeholders to know the background and significance of the study.

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An Empirical Analysis of Events / Situations Which Leads to Stress and its Significant Impact on Personal and Professional Life of Mumbai Police Force (MPF)

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Abstract—In this paper the researcher identified the events / situations which leads to stress among Mumbai Police Force (MPF). The researcher personally collected the data through structured questionnaire from Mumbai and Suburban at constable, head constable, Police Sub Inspector, and Inspector levels. During the research study, the researcher identifies the number of situations / events which leads to causes of stress among Mumbai Police Force, which are stated that outdated promotional system, extended duty hours, internal investigation, biased media, superiors behaviors, and political interference etc. The researcher collected the statistics of these all situation / events which have significant impact on personal and professional life of Mumbai Police Force (MPF).

Keywords-MPF, VIP, STRESS

I. INTRODUCTION :

The police fulfill an essential role in the society and stress potentially reduces the effectiveness of the personnel. The stressed police officers pose a threat to themselves, their colleagues, offenders and/or to public safety. For many years, the Mumbai Police Department, like most police departments failed to look for or recognize employees who were suffering the effects of stress. The failure to deal effectively with this problem led to divorce, leaving the department for other work, and sometimes death, which was believed to have been caused by stress. The varied duty creates varied requirement at odd hours of the day, extended duty hours for the personal who patrol the streets who maintain the law and order at the ground level. They are the people who face the wrath of public and as well as the wrath of superiors in the organization and in the political class in an event of failure. Even though taxed by the day they continue their job as they are supposed to do. Stress in the life of police man creaps in knowingly or unknowingly and slowly it causes known as well as unknown problems to the individual, their families and to the whole of the force.

Job stress is one of the most common afflictions among police personnel. Perhaps one of the most stress prone occupations is that of police profession. Because police not only acts a law enforcing

agency but also as an instrument of social service, an agent of social change and the protector of the rights and duties of the people. Police personnel are often involved in dealing with criminals, VIP's security duties, outdated laws and collapse of other agencies of criminal justice system. So great can be the stakes as the entire life of police officers is full of tension and stresses.

These stress experiences impair their health and result in high rates of mental illness. Stress related illnesses are of particular concern and are reflected in tragically high suicide rates, divorce, alcoholism, decreased job satisfaction and burnout.

Not to forget that this land has been the haven of the most notorious gangsters and even today they operate their network from overseas, such is the affinity to Mumbai that Policing becomes even tougher.

Mumbai is the most populous and one of the busiest cities in is located on the west coast of India and is the capital of the state of Maharashtra. It is the financial capital of India and serves as its main commercial hub. On 26th November 2008 the city of Mumbai faced an unprecedented terrorist attack that caused a wanton destruction of human life and property.

This research indentified many of the stresses that are placed on law enforcement officers in today's society. This research explored some of the various stressors and the effects that they may have on the officers and their families. Stress can easily be defined as, " a response to something in environment ("a stressor") when the environment changes" (J. Mitchell, Phd.G. Bray, PhD, Emergency services stress).

The purpose of this research is to investigate how police officer job stress can negatively affected the officer and his/ her family. In formation regarding police officer stress relating to the officer and his/ her family was difficult to locate and not all forms of stress could be identified.

II. RELATED WORKS :

Mathur Pragya (1999) has defined stress in the preface of his work as follows: Stress is a multi casual, complex psychological phenomenon, often created by insidious, long range continuous pressures, threats and demands on individuals much beyond tolerance limits resulting in psychological, emotional and physical exhaustion. Stress is an inevitable consequence of socio-economic complexity. Stress in a general term applied to the pressures people feel in life. The presence of stress at work is almost inevitable in many jobs. Police jobs are more stressful due to the nature of work and the desired role and expectations of stakeholders in the society. Occupational stress is an extremely difficult concept to define. Obviously it is stress on the job that occurs in a person. Some sources of stress are related to the employee's role within the organization, some to career development, some to the relationships at work and some to the structure and climate of the organization.

According to a study by **Yadav (1994)**, who observed stress in a sample of police personnel in Rajasthan State? It was observed that police personnel under study were found to have lesser scores on the stress as well as various measures of emotional problems when seen in comparison with the group which has served for sufficient period of time. The person's rank in the hierarchical power ladder was found to play an important role. Sub inspectors and inspector's group was the most stressed on recording of highest scores on all the three level scales of the study. He has also mentioned he study based on interviews with 100 policemen in Cincinnati Police Department,

Kroes, Margolis and Hurell (1974) identified the stressors such as dealing with courts, administration, equipments, community relations, changing shift routines, relations with supervisors, non police work, other policemen, bad assignment, isolation (boredom) and inadequate pay.

Umranikar (2009) has narrated the results of similar studies. He states that according to the Mumbai study conducted in 2004, on festive days, police force is on the streets rather than celebrating festivals. This means that police officers and other ranks in the commission rate can't avail holidays or leave due to this. For various reasons, police work in 12 hour shifts while the labour law provides for an 8 hour shift. In view of the shortage of man power heavy crime work and uncertain law and order duties, policemen have to work for 16 hours at a stretch. They also do not avail weekly holidays, casual leave, earned leave and the other gazetted holidays. As a result, over-worked policemen suffer from stress related diseases like diabetes, high blood pressure, ulcer, heart problems etc. Another research is a study conducted by Upadhyaya S.P. (Nagpur rural) revealed that the suicide rate in Maharashtra Police force was 17 per 1 lakh, while the national average was 10.5 per 1 lakh population. This increases the stress among police force in Maharashtra.

Stress management refers to the wide spectrum of techniques and psychotherapies aimed at controlling a person's levels of stress, especially chronic stress, usually for the purpose of improving everyday functioning. While working with a specific group having stressed one of the social work methods; social group work can be appropriate as a effective method for managing stress. Social workers are typically associated with two types of groups: treatment groups and task groups. Each of these categories, in turn, has several sub-types. Stated broadly, the purpose of treatment groups is to meet members' socio-emotional needs. Administrative policies and procedures, which officers rarely participate in formulating, can add to stress. One-officer patrol cars create anxiety and a reduced sense of safety. Internal investigation practices create the feeling of being watched and not trusted, even during off-duty hours. Officers sometimes feel they have fewer rights than the criminals they apprehend. Lack of rewards for good job performance, insufficient training, and excessive paperwork can also contribute to police stress.

The criminal justice system creates additional stress. Court appearances interfere with police officers' work assignments, personal time, and even sleeping schedules. Turf battles among agencies, court decisions curtailing discretion, perceived leniency of the courts, and release of offenders on bail, probation, or parole also lead to stress. Further stress arises from perceived lack of support and negative attitudes toward police from the larger society. (Most public opinion surveys, however, show strong support for and positive attitudes toward police.) Stress also stems from distorted and/or unfavorable news accounts of incidents involving police. The inaccessibility and perceived ineffectiveness of social service and rehabilitation agencies to which officers refer individuals act as further stressors.

In treatment groups, communications are open and members are encouraged to actively interact. Member roles in treatment groups evolve as a result of interaction. In treatment groups, self-disclosure is expected to be high, proceedings are kept within the group, and group success is based on individual members' success in meeting the treatment goals. Toseland and Rivas (2009) further refine their classification of treatment groups by describing sub-types that are categorized by their unique purposes. The sub-types are; a) Support groups, b) Educational groups, c) Growth groups, d) Therapy groups, e) Socialization groups

Growth groups: stress self-improvement, offering members opportunity to expand their capabilities and self-awareness and make personal changes (e.g., personal developmental groups or a communication enhancement group for couples). Growth groups focus on promoting socio-emotional health rather than alleviating socio-emotional deficits (Hepworth Dean H. al., 2010).

III. PROBLEM STATEMENT :

The researcher point out the events/ situation which has significantly affected and leads to the stress among Mumbai Police Force (MPF), there are some factors and events / situations in real life which are stated that outdated promotional system, extended duty hours, uneven duty hours, unscheduled transfer, underpaid salary, short staff, personal duty and other real life factors which are significantly affected to their personal and professional life on Mumbai Police Force.

IV. STATISTICAL ANALYSIS :

Model Summary Analysis Report of Events / Situation Which are Responsible for Stress Creation and its Significant Impact on Mumbai Police Personnel and Professional Life.

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.656 ^a	.430	.295	.11815

Note: a. Predictors: (Constant), Poor Housing Provided, Judiciary, Fear of Injury or Death, Extended Duty Hours, Biased Media, Outdated Promotional System, Under Paid Salary and Benefits, Uneven Duty Hours, Unscheduled Transfer, Personal Safety, Outdated Infrastructure, Emotional Draining Atmosphere, Political Interference, Poor Working Conditions, Excessive Paper Work, Short Staff, Influence on Personal Life, Internal Investigation, Superiors Behavior

b. Dependent Variable: Job Satisfaction

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	.843	19	.044	3.180	.000 ^b
1 Residual	1.117	80	.014		
Total	1.960	99			

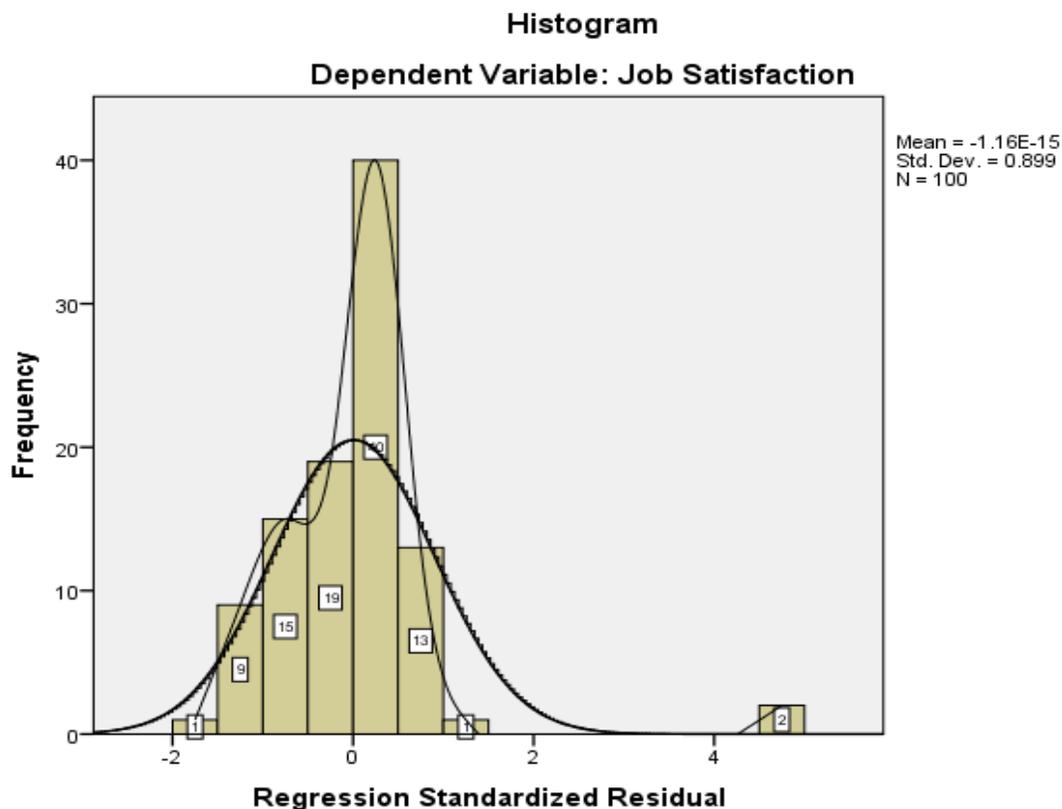
a. Dependent Variable: Job Satisfaction

b. Predictors: (Constant), Poor Housing Provided, Judiciary, Fear of Injury or Death, Extended Duty Hours, Biased Media, Outdated Promotional System, Under Paid Salary and Benefits, Uneven Duty Hours, Unscheduled Transfer, Personal Safety, Outdated Infrastructure, Emotional Draining Atmosphere, Political Interference, Poor Working Conditions, Excessive Paper Work, Short Staff, Influence on Personal Life, Internal Investigation, Superiors Behavior are the highly significant attributes which are responsible for creating stress among Mumbai Police Force and directly affected to their personal and professional life..

Residuals Statistics^a:

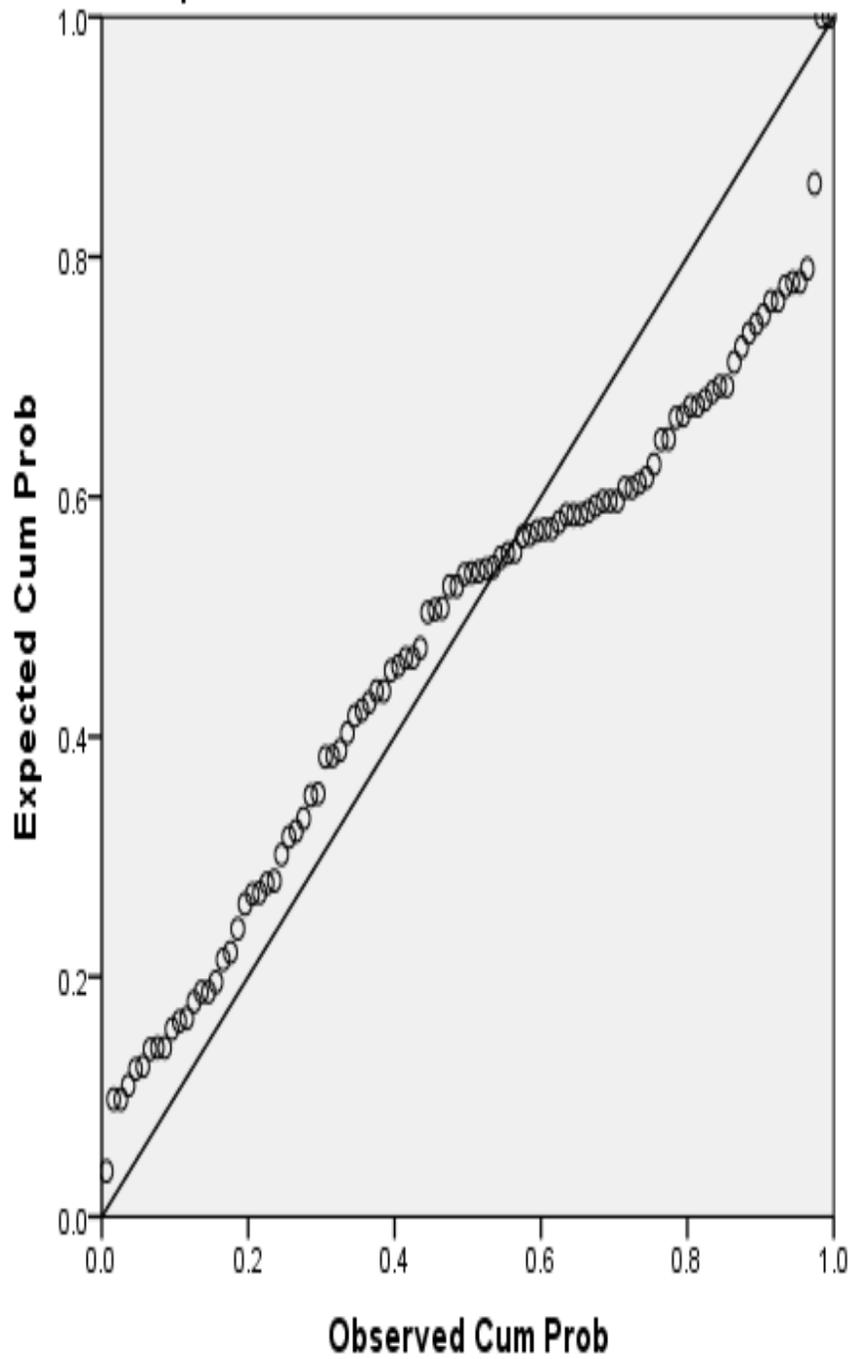
	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	.8718	1.4561	1.0200	.09229	100
Residual	-.20989	.57280	.00000	.10621	100
Std. Predicted Value	-1.606	4.725	.000	1.000	100
Std. Residual	-1.776	4.848	.000	.899	100

a. Dependent Variable: Job Satisfaction



Normal P-P Plot of Regression Standardized Residual

Dependent Variable: Job Satisfaction



Descriptive Statistics

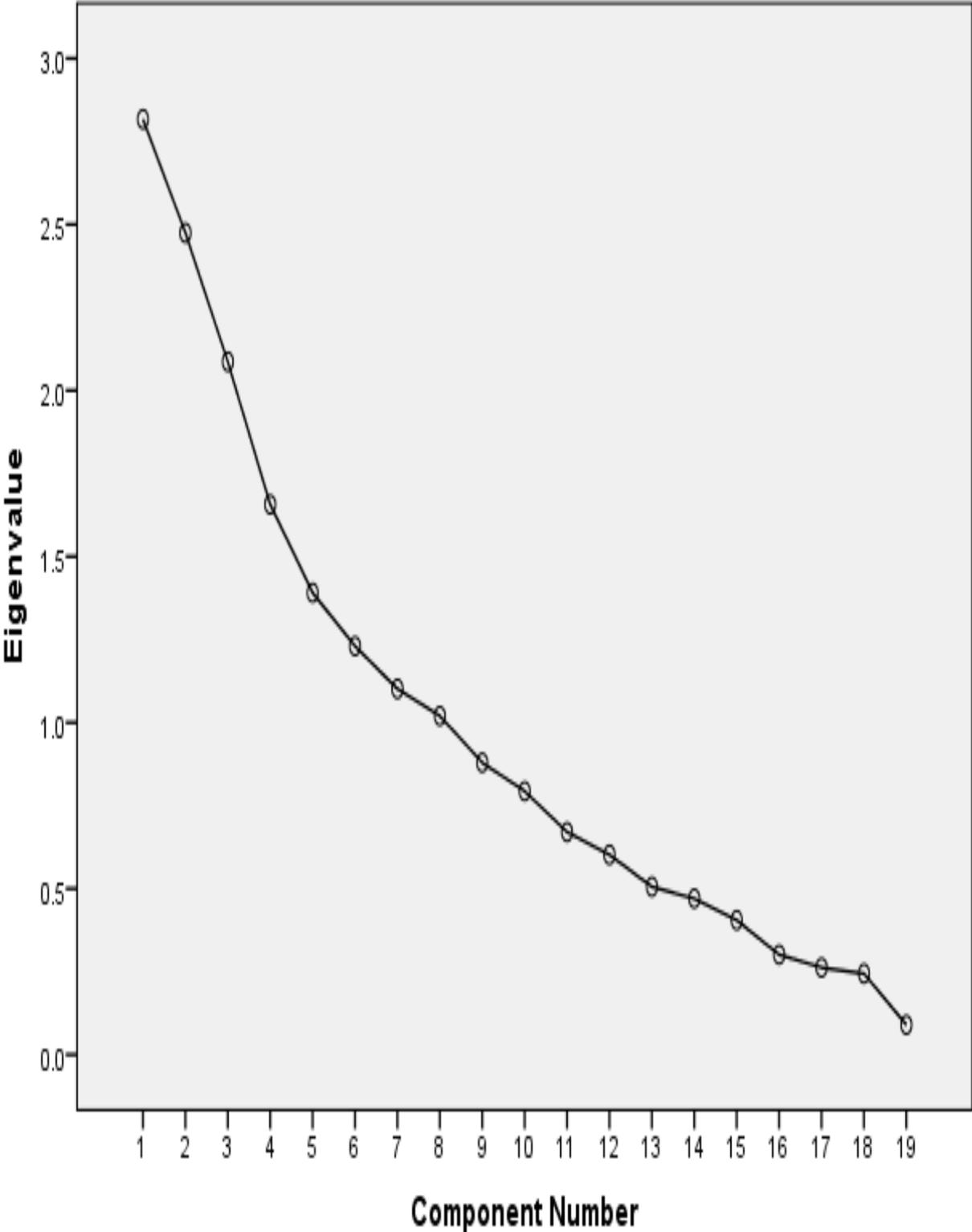
	Mean	Std. Deviation	Analysis N
Outdated Promotional System	2.2200	.90543	100
Extended Duty Hours	2.2000	.84087	100
Uneven Duty Hours	3.0600	1.17051	100
Unscheduled Transfer	3.0700	1.05653	100
Under Paid Salary and Benefits	3.6800	.87479	100
Poor Working Conditions	3.6800	.93073	100
Short Staff	2.9700	1.14111	100
Personal Safety	3.0100	1.42485	100
Excessive Paper Work	4.0600	1.00323	100
Internal Investigation	3.1800	1.01881	100
Outdated Infrastructure	3.4800	.95853	100
Biased Media	3.3000	1.03962	100
Fear of Injury or Death	2.8100	1.23660	100
Superiors Behavior	2.7700	1.09963	100
Political Interference	3.3700	1.01160	100
Influence on Personal Life	4.2600	.82413	100
Judiciary	4.1900	.90671	100
Emotional Draining Atmosphere	3.4100	1.13791	100
Poor Housing Provided	3.4600	1.23436	100

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.817	14.827	14.827	2.817	14.827	14.827
2	2.474	13.023	27.850	2.474	13.023	27.850
3	2.087	10.984	38.834	2.087	10.984	38.834
4	1.657	8.720	47.554	1.657	8.720	47.554
5	1.391	7.321	54.875	1.391	7.321	54.875
6	1.230	6.474	61.349	1.230	6.474	61.349
7	1.101	5.797	67.146	1.101	5.797	67.146
8	1.020	5.369	72.514	1.020	5.369	72.514
9	.879	4.627	77.141			
10	.793	4.175	81.316			
11	.670	3.528	84.844			
12	.602	3.167	88.012			
13	.506	2.661	90.673			
14	.470	2.473	93.146			
15	.405	2.132	95.278			
16	.301	1.584	96.862			
17	.262	1.380	98.242			
18	.244	1.285	99.527			
19	.090	.473	100.000			

Extraction Method: Principal Component Analysis.

Scree Plot



Component Matrix^a

	Component							
	1	2	3	4	5	6	7	8
Outdated Promotional System	-.432	-.125	.415	.127	.446	-.068	.368	-.013
Extended Duty Hours	.238	-.261	-.245	.120	-.227	-.312	.279	.618
Uneven Duty Hours	-.475	.337	-.328	.114	.291	-.323	-.093	.228
Unscheduled Transfer	.364	-.276	-.176	.041	.564	.285	-.223	.094
Under Paid Salary and Benefits	-.399	-.055	-.143	.015	-.308	.551	-.017	.356
Poor Working Conditions	-.116	.493	.546	.130	-.220	.146	-.222	-.112
Short Staff	-.473	.053	-.563	.167	-.113	.094	-.087	-.422
Personal Safety	.439	.236	-.435	-.285	-.004	.193	.434	-.166
Excessive Paper Work	-.269	-.625	.095	.166	.137	-.290	-.161	.112
Internal Investigation	.527	-.316	.346	.117	-.187	.038	.348	-.133
Outdated Infrastructure	.103	.553	.046	-.383	.047	-.403	.290	-.067
Biased Media	-.265	.593	.023	.478	-.311	.046	.033	.200
Fear of Injury or Death	.275	-.184	.677	.354	-.112	.044	.014	-.025
Supervisors Behavior	.661	-.101	-.072	-.247	-.056	-.110	-.520	.032
Political Interference	-.426	-.454	-.014	-.258	.125	.416	.236	.059
Influence on Personal Life	.449	.284	-.251	.557	.264	.056	.011	.038
Judiciary	.449	.368	-.072	.383	.351	.291	.113	.100
Emotional Draining Atmosphere	-.269	.388	.427	-.242	.452	.049	-.065	.101
Poor Housing Provided	-.168	-.361	-.215	.548	.031	-.211	.093	-.361

Extraction Method: Principal Component Analysis.

a. 8 components extracted.

V. CONCLUSION :

In this research the researcher is analyzed the different events / situations which has significantly affected to the personal and professional life of Mumbai Police Force. The statistical analysis has been carried out of data which has been collected during the M. Phil research work. This empirical analysis is concluded that outdated promotional system, extended duty hours, uneven duty hours and others situations which are stated that unscheduled transfer, underpaid, poor working condition, short staff, excessive paper work biased media, superiors behaviors and political interference are the significant components or situation which has affect ted to the personal and professional life of Mumbai Police Force.

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Indian Tribes: A Theoretical Perspective

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“A tribe is a collection of families, which have a common name and a common dialect and which occupy or, profess to occupy, a common territory and which have been, if they are not endogamous.”

-Impirial Gazetteer of India

India is the home to large number of indigenous people, who are still untouched by the lifestyle of the modern world. These tribal people are still dependent on hunting, agriculture and fishing. All these tribal people have their own culture, tradition, language and lifestyle. Article 366 (25) of the Constitution of India refers to Scheduled Tribes as those communities, who are scheduled in accordance with Article 342 of the Constitution. This Article says that only those communities who have been declared as such by the President through an initial public notification or through a subsequent amending Act of Parliament will be considered to be Scheduled Tribes. The list of Scheduled Tribes is State/UT specific and a community declared as a Scheduled Tribe in a State need not be so in another State/UT. The essential characteristics, first laid down by the Lokur Committee, for a community to be identified as Scheduled Tribes are – indications of primitive traits, distinctive culture, shyness of contact with the community at large, geographical isolation and backwardness. The term ‘Tribal’ usually designates a specific mode of life besides the term tribal; many times the tribals are addressed with other terms like Girijana (Hill Dweller), Adim Jat (Primitive Caste), Janjati (Folk Caste), etc. But usually used term for the tribes in Indian context is ‘Adivasi’ and ‘Anusuchit Janjati’ for constitutional usages.

As per data of Census 2011, Scheduled Tribes (S.T.) represents 8.6 percent in country’s population, while it is 13.5 percent in Rajasthan. 89.97% of them live in rural areas and 10.03% in urban areas. The decadal population growth of the tribal’s from Census 2001 to 2011 has been 23.66% against the 17.69% of the entire population. The most tribal populous states in India are Lakshadweep (94.8%), Mizoram (94.4%), Nagaland (86.5%), Meghalaya (86.1%), Arunachal Pradesh (68.8%), Dadra & Nagar Haveli (82.4%), Chhattisgarh (30.6%) and Manipur (35.1%). Haryana, Chandigarh, Delhi, Punjab and Puducheri are the states where there is no Scheduled Tribe population. There are 90 districts in the country which have S.T. population more than 50percent. Banswara, Dungarpur and Pratapgarh district of Rajasthan fall under this category. A total 62 districts of India have S.T.

population between 25-50 percent and Udaipur; Sirohi and Dausa districts are included in this list. India is the second largest Tribal dominated country in South Asia. The tribal population is increasing along with the Indian population but at a rate lower than that of general population. The tribal way of life is very much related by the forest right from birth to death. It is ironical that the poorest people of India are living in the areas of richest natural resources.

Geographical Location of Tribes:

The Scheduled Tribes have traditionally lived in about 15% of the country's geographical areas, mainly forests, hills, undulating inaccessible terrain in plateau areas, rich in natural resources. They have lived as isolated entities for centuries, largely un-touched by the society around them. Tribals in India originate from five language families, i.e. Andamanese, Austro-Asiatic, Dravidian, and Tibeto-Burman. It is also important to point out that those tribals who belong to different language families live in distinct geographic settings. For example, in South Orissa there are languages that originate from the Central Dravidian family, Austro-Asiatic (Munda) family and the Indo-Aryan. In the Jharkhand area, languages are from the Indo-Aryan, North Dravidian and Austro-Asiatic. Tribals in India live in the following five territories.

1. The Himalayan belt: (Assam, Meghalaya, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura, hills of Uttar Pradesh and Himachal Pradesh)
2. Central India: Bihar, West Bengal, Orissa, and Madhya Pradesh. 55% of the total tribal population of India lives in this belt.
3. Western India: Rajasthan, Maharashtra, Gujarat, Goa, Dadra and Nagar Haveli.
4. The Dravidian region: Karnataka, Andhra Pradesh, Kerala and Tamil Nadu.
5. Andaman, Nicobar and Lakshadweep islands.

Dr. B.S. Guha (1944) has divided the country into three tribal Zones:

1. The North and North –Eastern Zone: Eastern Kashmir, Eastern Punjab, Himachal Pradesh, Northern Uttar Pradesh, Nagaland, Assam etc. constitute this zone. The Aka, the Mishmi, the Chulikata and the Naga are some of the tribes of this zone.
2. The Central or the Middle Zone: Bihar, Bengal, Southern Rajasthan, Madhya Pradesh and Orissa come under this zone. The Kondh, the Santhal, the Bhil, the Gond, the Muria and the Baiga are only a few of the large number of tribes of this zone. The bulk of the tribal population i.e. over 85% of the total tribal population lives in this zone.
3. The Southern Zone: It consisted of four Southern States i.e. Andhra Pradesh, Tamil Nadu, Karnataka and Kerala. The Toda, the Chenchu, the Kadar and the Koraga are some of the important tribes of this zone.

State-wise Population of Tribals as per Census-2011

<i>S.No.</i>	<i>State</i>	<i>S.T. Population</i>
1.	Andhra Pradesh	59,18,073
2.	Arunachal Pradesh	9,51,821
3.	Assam	38,84,371
4.	Bihar	13,36,573
5.	Chhattisgarh	78,22,902
6.	Goa	1,49,275
7.	Gujarat	89,17,174
8.	Haryana	*
9.	Himachal Pradesh	3,92,126
10.	J&K	14,93,299
11.	Jharkhand	86,45,042
12.	Karnataka	42,48,987
13.	Kerala	4,84,839
14.	Madhya Pradesh	1,53,16,784
15.	Maharashtra	1,05,10,213
16.	Manipur	9,02,740
17.	Meghalaya	25,55,861
18.	Mizoram	10,36,115
19.	Nagaland	17,10,973
20.	Odisha	95,90,756
21.	Punjab	*
22.	Rajasthan	92,38,534
23.	Sikkim	2,06,360
24.	Tamil Nadu	7,94,697
25.	Tripura	11,66,813
26.	Uttarakhand	2,91,903
27.	Uttar Pradesh	11,34,273
28.	West Bengal	52,96,953
29.	Andaman & Nicobar Islands	28,530
30.	Chandigarh	*
31.	Dadra & Nagar Haveli	1,78,564
32.	Daman & Diu	15,363
33.	Delhi	*
34.	Lakshadweep	61,120
35.	Puducheri	*
	India	10,42,81,034

*There is no Scheduled Tribe population.

The Concept of Tribe

The Constitution of India gives recognition to a category of people designated as the Scheduled Tribes and makes special provisions for their political representation and their economic and social welfare. Anthropologists have since the time of Lewis H. Morgan (1877) argued about the definition of tribe but very little account has been taken of the tribal communities of India. 19th century scholars viewed tribal societies in the light of evolutionary theory.

Morgan sought to demonstrate the stages of social evolution by the comparison of contemporary primitive societies. In all of this the tribe represented a type of social organization as well as a stage in social evolution. The trouble with 19th evolutionists was that they too readily believed that the development of a more complex or a more advanced type of society led automatically to the effacement of the tribal type. It is a truism that tribe has preceded state and civilization on the broad scale of social evolution.

According to Oxford Dictionary "A tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding them as having a common ancestor.

D.N Majumdar (1927) defines tribe as a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes. According to Ralph Linton tribe is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests.

T.B Naik (1956) has given the following features of tribes in Indian context:

- A tribe should have least functional interdependence within the community.
- It should be economically backward (i.e. primitive means of exploiting natural resources, tribal economy should be at an underdeveloped stage and it should have multifarious economic pursuits).
- There should be a comparative geographical isolation of its people.
- They should have a common dialect.
- Tribes should be politically organized and community panchayat should be influential.
- A tribe should have customary laws.

Naik argues that for a community to be a tribe it should possess all the above mentioned characteristics and a very high level of acculturation with outside society debars it from being a tribe. Thus term usually denotes a social group bound together by kin and duty and associated with a particular territory.

Major Tribes of India

Some of the major tribal groups in India include Gonds, Santhals, Khasis, Angamis, Bhils, Bhutias and Great Andamanese. More than half of the population of tribes is concentrated in the states of Madhya Pradesh, Chhattisgarh, Maharashtra, Odisha, Jharkhand and Gujarat. There are 533 tribes as

per notified Schedule under Article 342 of the Constitution of India in different States and Union Territories of the country with the largest number of 62 being in the state of Odisha.

Some of the Major Tribes of Different States

Andhra Pradesh	: Bhil, Chenchu, Gond, Kondas, Lambadis, Sugalis, etc.
Andaman & Nicobar Islands Andamanese.	: Jarawa, Nicobarese, Onges, Sentinelese, Shompens, Great
Arunachal Pradesh	: Dafia, Khampti, Singpo, etc.
Assam etc.	: Boro, Kachari, Mikir, Lalung, Rabha, Dimasa, Hmar, Hajong,
Bihar and Jharkhand etc.	: Asur, Banjara, Birhor, Korwa, Munda, Oraon, Santhal,
Dadra & Nagar Haveli	: Dhodi, Mikkada, Varti, etc.
Daman & Diu	: Dhodi, Mikkada, Varti, etc.
Goa	: Dhodi, Siddi (Nayaka).
Gujarat	: Bhil, Dhodia, Gond, Siddi, Bordia, etc.
Himachal Pradesh	: Gaddi, Gujjar, Lahuala, Swangia, etc.
Jammu & Kashmir	: Chaddangpa, Garra, Gujjar, Gaddi, etc.
Karnataka Mayaka, Toda, etc.	: Bhil, Chenchu, Goud, Kuruba, Kammara, Kolis, Koya,
Kerala	: Adiyam, Kammar, Kondkappus, Malais, Palliyar, etc.
Mizoram	: Lusai, Kuki, Garo, Khasi, Jayantia, Mikir, etc.
Madhya Pradesh & Chhattisgarh Parahi, etc.	: Bhil, Birhor, Damar, Gond, Kharia, Majhi, Munda, Oraon,
Maharashtra Oraon, Pardhi, Rathwa, etc.	: Bhil, Bhunjia, Chodhara, Dhodia, Gond, Kharia, Nayaka,
Meghalaya	: Garo, Khasi, Jayantia, etc.

Nagaland	: Naga, Kuki, Mikir, Garo, etc.
Odisha Tharua, etc.	: Birhor, Gond, Juang, Khond, Korua, Mundari, Oraon, Santhal,
Rajasthan	: Bhil, Damor, Garasia, Meena, Sahariya, etc.
Sikkim	: Bhutia, Lepcha.
Tamilnadu Toda, etc.	: Irular, Kammara, Kondakapus, ota, Mahamalar, Palleyan,
Tripura	: Chakma, Garo, Khasi, Kuki, Lusai, Liang, Santhal, etc.
Uttar Pradesh & Uttarakhand	: Bhoti, Buxa, Jaunsari, Tharu, Raji.
West Bengal	: Asur, Birhor, Korwa, Lepcha, Munda, Santhal, etc.

The tribe as a mode of organization has always differed from the caste-based mode of organization. But tribes are not always easy to distinguish from castes particularly at the margins where the two modes of organization meet. The distinctive condition of the tribe in India has been its isolation mainly in the interior hills and forests but also in the frontier areas. By and large the tribal communities are those which were either left behind in these ecological niches or pushed back into them in course of the expansion of state and civilization. The isolation of the tribal communities is and always has been a matter of degree. Some tribes have been more isolated than others but at least in the interior areas where the bulk of the tribal population is to be found none has been completely free from the influence of civilization. Their isolation whether self-imposed or imposed by others blocked the growth of their material culture but it also enabled them to retain their distinctive modes of speech. Today the most single indicator of the distinction between tribe and caste is the language. The castes speak one or another of the major literary languages; each tribe has its own distinctive dialect which might differ fundamentally from the prevalent regional language. But sometimes this distinction does not work as there are many tribes in western India including the Bhils who do not have any language of their own and adopted the language of the region.

Profiles of Some of the Selected Indian Tribes

- ❖ **Bhils:** Bhils or Bheel are primarily an Adivasi people of Central India. They are popularly known as the bow men of Rajasthan. They are the most widely distributed tribal groups in India. They are found mainly in Madhya Pradesh (Jhabua, Dhar, Kahnwa) and east Gujarat. Bhils are mainly divided into two main groups the central or pure Bhils and eastern or Rajput Bhils. They are primarily agriculturalists. This group is divided into a number of endogamous territorial divisions, which in turn have a number of clans and lineages. Most Bhils now speak the language of the region they reside.

- ❖ **Gonds:** They are the second largest tribal group in South Asia. They call themselves by the name of Koi or Koitur which means unclear. The term 'Gond' derived from the Telugu word 'Konda' which means hill. They are widely spread in Madhya Pradesh, Chhattisgarh and also in the parts of Maharashtra, Andhra Pradesh and Orissa. Gonds speak Gondi language which is related to the Telugu and the other Dravidian languages. Gond society is divided into four groups known as Phratries or sagas in Gondi. They mainly dependent on agriculture and cattle rearing are the second main occupation. One of the most popular practices among Gonds of Baster is 'Ghotul' system. In this system, the unmarried young boys and girls live together in separately made huts and allowed to intermingle. If everything is fine and both are happy during this period, they can get out of the Ghotul and marry. In Gond tribal society there is a presence of few sub castes such as Maria, Muria and Dorla. The descent and clan are patrilineal. Inheritance is also patrilineal. The Gonds have clan organizations based on totemism. The clans are named after plants, trees, birds and animals. The clans are exogamous. Gonds have been largely influenced by the Hindus and for the long time have been practicing the Hindu culture and traditions.
- ❖ **Santhals:** Santhals are the third largest tribal group in India believed to be of Pre- Aryan origin. They are mostly found in the states of West Bengal, Bihar, Orissa, Jharkhand and Assam. Santals or Santhals are one of the most backward ethnic groups of the neighboring country Nepal. The Southern part of the Bihar is called as 'Santhal Praganas' because of the density of the Santhal tribe in this area. They belong to the pre- Aryan period and have been the great fighters from the time of Britishers. They speak Santhali language, which belongs to the Austro-Asiatic language family. Apart from Santhali they also speak Bengali, Oriya and Hindi. Their main occupations are hunting, fishing and cultivation.
- ❖ **Todas:** This group mainly found in Nilgiri hills of Tamil Nadu. They practiced fraternal polyandry, a practice in which a woman marries all the brothers of a family, which is now declining. The Toda are known by several names like Tuda, Tudavans and Todar. The word Toda is derived from 'Tud', name of sacred tree of Todas. These tribes speak Toda language which is very close to Tamil. They are primarily cattle-herders, and trade dairy products. This group is divided into two moieties called Tarthar and Teivali. The Toda tribe is endogamous in nature. All the sacred herd and cattle are owned by Tarthar thus they occupy a higher status. The clans are divided into families locally known as Kudupeli. Todas have classificatory type of kinship calling many relatives or friends by some designation. In this tribe females have low status. People are governed by council of five elders called as Naim. Three members of this council come from Tarthar clans, two from Teivali clans and one from Badagas. Two of the main deities are Teikirzi and On.
- ❖ **Khasi:** Khasi tribe is mainly found in different parts of India like state of Assam, the Khasi Jaintia hills in Meghalaya and in the states of Punjab, Uttar Pradesh, Manipur, West Bengal and Jammu and Kashmir. They are called by the different names such as Khasi Pahrís, Khuchia,, Kassi, Khashi and Khasa. They form the large part of the population in the state of Meghalaya. One of the matriarchial tribes of world. Have a rich economy influenced by industrialization and urbanization. They speak Khasi that is the northernmost Austroasiatic language. Each of the sub-tribes is divided into a number of clans known as Kurs. Marriage within the clan is prohibited. Khasis occupation is called as JHUM means shifting cultivation for their survival. They have a peasant based economy. They divided into four main sub-

groups- Khyrnian, Pnar, War and Bhoi. The clan is further sub-divided into sub class known as kpoh (composed of descendents of one grandmother).

Conclusion

Tribal society faces problem in the context of Indian society. There is first of all the problem of discriminating among related and overlapping modes of tribal organization. There is also problem of drawing clear lines of demarcation between tribal and non-tribal society. Tribes, as the word sounds, belong to a homogeneous culture with some unique geo-social characteristics. These custom bound communities are facing a numerous problems like geographic separation from mainstream of the masses, unemployment, poverty, poor health, exploitation, alcoholism, natural calamities and naxalism etc in this globalized era. In India the encounters between tribe and civilization have taken place under historical conditions of a radically different sort. The co-existence of tribe and civilization and their mutual interaction go back to the beginnings of recorded history and earlier. Tribes have existed at the margins of Hindu civilization from time immemorial and these margins have always been vague, uncertain and fluctuating. Hindu civilization acknowledged the distinction between tribe and caste in the distinction between two kinds of communities, Jana and jati, one confined to the isolation of hills and forests and the other settled in villages and towns with a more elaborate division of labour. The transformation of tribes into castes has been documented by a large number of anthropologists and historians. Information and technology plays major role to change the habits, tradition, art, festival, beliefs and life style of tribals. Urbanization and modernization has brought significant changes in the society of tribes. In this globalized era it has been felt that the goals of inclusive growth can be achieved only by bringing these minority groups into the national mainstream. At the same time the efforts are being done to preserve the tribal culture and traditions.

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Displaced Homelands and Shifting Identities in Attia Hosain's *Sunlight on a Broken Column* and Qurratulain Hyder's *Sita Betrayed*

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Abstract:

One associates the idea of home with certain sense of memory, identity, security and belonging. What happens to this idea of home when these notions of identity and belonging undergo changes? Attia Hossain's Sunlight On a Broken Column and Qurratulain Hyder's Sita Betrayed asked this pertinent question in my reading of the novel and the novella; and this question needs analysis since the subjects are women. Hossain's Laila and Hyder's Sita are rooted and uprooted through history and time (Partition 1947) which they have no control over: they do not belong to a fixed place but constantly move and try to rediscover what they have lost already –irrevocable home and identity. Both these female protagonists lived in a patriarchal society where women are expected to be subjugated and submissive. The article traces and highlights the idea of identity displacement of these women.

The partition of the Indian subcontinent in the year 1947 has become a site of confusion, identity displacement and other problems. The displacement of people started even before partition. There is abundant scholarly literature on partition—in history, sociology or literature. Literature on the partition period records events, incidents and memories of the period. Most of the literary works are nostalgic and historical in their narratives. This paper will examine some of these narratives of the partition while focusing on the idea of identity formation through place from a woman's point of view. It will do so turning to two novels, Attia Hosain's *Sunlight On a Broken Column* and Qurratulain Hyder's *Sita Betrayed*, which will be analyzed critically, to draw insights about the notion of identity formation. This will be done by studying the protagonists of these novels set in the context of the partition, by foregrounding the places in which they lived and have experienced. The primary focus of this paper will be more on the process of identity formation, through various places, familial relationships and ultimately, through displacement from the place of belonging.

Sunlight in a Broken Column recounts the story of an orphaned girl, Laila, who is also the narrator of the novel. She belongs to a rich Muslim Taluqdar family, and has been brought up by her grandfather Baba Jan and, later, by her uncle Hamid. Though brought up in a conservative Muslim family, she has the privilege of a western education. The novel, as mentioned earlier, is set in the period of partition. It is written in the form of a bildungsroman, so the growth of the protagonist—mentally, physically and emotionally—is portrayed as the story unfolds. After the death of Baba Jan, Laila lives with her uncle Hamid and attends college. She is constantly asking

herself how she is different from her cousin Zahra and the rest of the women of the household. She is torn between the western idea of personal freedom and the tradition of her community, as part of which women are taught to observe purdah. She chooses to be a rebel. Only when she has lost everything, does she realise how her identity was shaped by where she lived and belonged. The novel captures how although time and again she tries to run away from her conservative society, in the end she is a product of it. Even her rebellious nature is moulded by the place she has inhabited. The novella *Sita Betrayed* is set in the post-partition Indian subcontinent. The protagonist, Sita Mirchandani, is a Hindu refugee in India from Sindh, Pakistan. After the partition, her family migrates to Delhi, India. Sita is unable to come to terms with the fact that she does not belong to Sindh anymore; it is a distant land now. It is revealed to the reader that Sita belongs to an elite Hindu family but was married to a Muslim family but is divorced. Her relationship with men is as unstable like her identity. She does not belong to a fixed place and is constantly moving, seeking what she has lost already. The *Ramacharitamanas* of Tulsidas runs as a subtext in the novella; like the mythical Sita, Sita Mirchandani too is an exile. The novella ends with her dream of returning to Sindh remaining unfulfilled.

Both the novels are written by women belonging to the Muslim community. As mentioned earlier, the purpose of this paper is to deal with the notion of identity formation through place. *Sunlight on a Broken Column* and *Sita Betrayed* deal with the issues of nation and the sense of belonging as they rewrite the narrative of the unforgettable events of the partition. *Sunlight on a Broken Column* is set in Lucknow. Laila revisits her childhood home *Ashiana* and sieves through her memories tied to it. The narrative of the novel is subjective and personal, yet Laila does not fail to record how the partition looked at the national level. Much of what happened before and after the partition can be deduced from her narrative. The novel foregrounds the reality of a particular community—the Muslim community, to be precise—anticipating change. The whole nation is undergoing a sea change; identities of the citizens are compromised and demarcated based on religious grounds. It was during the time of communal riots that identity based on community emerged and two nations are formed. The important question here is what became of the women during the partition who are often made to inhabit the private space, and the decision-making task is always taken on by men in conventional households. As Anuradha Needham says, “Nationalism not only construes women as having an indirect relationship, via men, to the nation, but also relegates women’s specific interests to a privatized “domestic” sphere, which is seen as having little or no impact on the “public” spheres through which nationalism defines itself.” (Needham 1993: 1) The novel by Hosain is significant because, in contrast, it attempts to write partition from a woman’s point of view. She not only talks about her experience of the partition but also lends her voice to the unheard women both in her family and outside of it. Laila, the narrator and the protagonist is both, an observer and a participant, an insider and also an outsider at the same time. She tries to make sense of her identity. Laila’s world is affected by Independence and partition. It is during this intense time that the protagonist tries to find herself and her identity, who she is and where she stands. As Anuradha Needham pointed out, the novel, at first glance, “seems more concerned with tracing Laila’s evolving understanding of her identity and her often embattled, or enabling, relationships with various members of her extended family. However, it is hard to completely disentangle her developing sense of self from that of the nation’s, whose formation serves as the backdrop for her own. The choices she makes, the identifications and alliances she seeks or forgoes or rejects are undoubtedly related to her specific and individual needs, but they can also be seen as identifications

and alliances this emerging nation may need to negotiate.” (Needham 1993: 3) The old and the new traditions clash.

The novel is divided into four sections and each section contributes to the building up of Laila’s identity, and each section narrates the countries struggle for Independence and the subsequent partition—be it at the ideological level or at the physical. The shift from section to another also records the shifts in Laila’s personality and her transgressions. From a shy young girl, she transform into a bold, rebellious young woman. The last section is devoted to Laila’s retrospection about the place she grew up in.

Laila is brought up in a grand house in Lucknow called Ashiana. The meaning of Ashiana is ‘home’. It is not just a home but a repository of the values of her ancestors and her community. Like the rest of the conservative Muslim house, Ashiana too has Zenana, which is a space reserved for women of the family. The novel opens to a grim scene. The head of the family, Baba Jan, Laila’s grandfather, is on the verge of death. “Baba Jan is asleep in his room, but he is everywhere as always; and the long threat of dying added to his power.” (Hosain 1998: 25) Laila does not forget the position Baba Jan holds in the family, his authority binds the family. Ashiana becomes the reservoir of old traditions and customs where the members are taught to maintain the hierarchy, going against which is strictly prohibited; the women observe purdah. But despite its strict norms and regulations and the rigid expectations from women, the house overflows with love and affection. As Laila notes, “The room was cosy with love.” (Hosain 1988: 39) It is the individuals who make the house the way it is for Laila; it is the inhabitants of the house who produce the abstract feeling of love in and around the house. The reader understands that Laila who grew up in this house has the benefit of both the traditions and customs and a western education. It is within the walls of this house that she learns to challenge and disagree with the orthodox Muslim ideas that teach woman to follow the instructions of her elders. It is within the bounds of this house that she develops her individuality, shaped and moulded by her education. A constant clash between the old tradition and the new, emerging, educated individuals belonging to this orthodox Muslim community is seen in the novel. As Aunt Abida says in response to Uncle Mohsin’s perception that the girls should be kept out of family meetings, “No, Mohsin Bhai, none of these things; I have neither the power nor the wish, because I am not of these times. But I am living in them. The walls of this house are high enough, but they do not enclose a cemetery. The girl cannot choose her own husband, she has neither the upbringing nor the opportunity.” (Hosain 1988: 21) Laila’s family members, especially Aunt Abida, constantly remind her not to forget the family tradition, not to bring dishonor to the family and to respect the decision of the elders. Though Ashiana constantly feeds Laila tradition, it also gives her space to read, study and inculcate knowledge. But Laila is also constantly rebuked by Hakim Bua and her sister, Zahra. In Zahra’s words, “Do you know what is wrong with you Laila? All those books you read. You just talk like a book now, with no sense of reality.” (Hosain 1988: 29)

Though Laila has a western education, she is not westernised in the manner that Zahra accuses her of being. There is a part of her which believes in serving her country and renounces western culture although her western education has given her a sense of individuality. In one of the chapters, Mrs. Martin speculates that Laila might become a revolutionary. Laila and Zahra are two sides of the same coin, they are brought up in the same household but their upbringings are different from each other. Ashiana then becomes a place of both for accepting tradition, as Zahra

does, and rebelling against it, as Laila does. Laila, through her knowledge and wisdom, which she has gained from the books she has read and from her, is able to live find the alternate reality that Ashiana could offer. Ashiana then becomes both a prison and a liberating space for Laila. In one particular incident, for example, Laila rebukes Uncle Mohsin when he calls Nandi a slut. Laila retaliates screaming, "I hate you, I hate you." (Hosain 1988: 28)

After the death of Baba Jan, Laila's Uncle Hamid is in charge of the family. He wields authority over the family. It is the male members who have control and authority over the household. Laila's narrative not only records the tumultuous period of the partition; it also captures her response to the patriarchal household. It traces her transition from a young shy girl who doubts and questions the principles and traditions of her family to a confident woman who takes the final step of discarding age old customs by marrying against the wishes of her family.

Laila has good memories of her ancestral village Hasanpur and she feels attached to it. "There was always a sense of excitement at the thought of going to Hasanpur. It was more than the pride of possession seeing the land spread out to the horizon, rich and green; it was the fulfillment of a deep need to belong; it was a feeling of completeness, of continuity between now and before and after. In the city, the past attacked the present and the future is lost in conflict." (Hosain 1988: 88) This passage shows Laila's attachment to her ancestral Hasanpur. There is a constant need to realize this sense of belonging so that she will not feel displaced. As Tuan puts it, "Attachment of a deep though subconscious sort may come simply with familiarity and ease, with the assurance of nurture and security, with the memory of sounds and smells, of communal activities and homely pleasures accumulated over time." (Tuan 1977: 159) She is building her identity through the places she was brought up in. Hasanpur to her is that part of her identity – a place where she could be herself, away from the worries and questions of the city life. It is the idyllic pleasure of Hasanpur that she longs for and for her favourite cousin, Zainab. But things change. Hasanpur does not remain the same after her grandfather's death and the partition. With Baba Jan's death both the ancestral household in Hasanpur and Ashiana in Lucknow wear a desolate look; these places have not changed but the lack of their early inhabitants have made them seem lonely now that all the members of the family are scattered. Individual and close relationships convert space into place. Laila feels empty inside; a feeling of loss shrouds her mind. Baba Jan's death therefore marks a turning point in the household, when old traditions of familial relationships and the foundations of togetherness begin to crumble. This is what gives Laila the chance to discover herself and her identity.

In her reminiscences we see that at the age of fifteen, Laila lives with her Uncle Hamid and Aunt Saira. Hamid is a liberal but a domineering figure, and Laila is reduced to being a mere observer. She becomes a passive spectator to India's struggle for independence both in her household and her college. India's struggle for Independence and partition run parallel to Laila's attempt to find personal freedom, the latter creating distance between her and her family. Because unlike the other womenfolk in her household who have internalized the restrictions and boundaries imposed by the male members, Laila retaliates and she refuses to submit and surrender herself to these restrictions and boundaries. "A significant dimension of Laila's definition of her identity is mapped through her selective transgression of certain class and traditional Muslim gender boundaries." (Needham 1993: 5) In one of the scenes, she openly rebukes Aunt Saira and her friends

when she hears them conversing about a Muslim girl in Laila's family, who committed suicide after eloping with a Hindu boy who abandoned her after he ran out of money. Aunt Saira and her friends said the girl deserved it for going against the norms of Muslim religion and for dishonoring their community. Laila defends the girl saying, "She was not wicked [...] No, but I wish she had been. She must have been brave and clever to educate herself in a poor, backward home and get a scholarship. The poor girl must have suffered terribly." (Hosain 1988:133) Later she amuses herself asking: how dare the girl cross "walls of stone and fences of barbed wire, and the even stronger barriers of tradition and fear? Why in seventeen years had I not learned the answer?" (Hosain 1988:135) This is an important moment of transgression.

Laila understands the needs of others – especially her maidservants – and tries to ease their pain and suffering. She questions herself and the patriarchal society she is living in time and again. Despite being largely confined to the domestic environment of Ashiana and Hasanpur, Laila tries to resolve the gender and class issues prevalent in the domestic domain as well as in the public domain, conventionally reserved for males. She tries to address if not find a solution to these problems and prejudices. As Nandi says, "We poor people get a bad name because we cannot stay locked up. But what of all those uncles and cousins who wander in and out of Zenanas? They are men, aren't they? Thieves stole the best guarded of treasures." (Hosain 1988: 97) The domestic milieu gives her the knowledge of the public domain; she can decipher the conflict between the domestic and public domain and thus she concludes that patriarchy is biased.

The narrator protagonist has fond memories of Lucknow too. She remembers the way the city celebrates festivals. The city is home to many, including many a Muslim such as Baba Jan and his acquaintances. Laila notes, "The four men loved the city to which they belonged, they lived and behaved as if the city belonged to them." (Hosain 1988: 35) She associates the city with merrymaking and jubilation. But the city ceases to be a secular place with the rise of revolutionary activities by both Hindus and Muslims; the city is torn apart. On one occasion, she recounts, during a Muharram procession, a Ta'zia gets stuck in a Peepal tree, which the Hindus consider sacred, leading to communal discord. Asad gets hurt while watching the procession.. Through the window of the household Laila is thus able to see the larger picture of the public domain too. The events and incidents in the city are vital to the construction of the image of the Indian subcontinent as a disturbed nation. Thus the places she inhabits give her the opportunity to understand her position and identity. These places are constraining and restrictive but the restrictions are also often, surprisingly, enlightening.

The house, after Baba Jan's death, is bereft of its previous inhabitants, except for Laila and Saliman. As Laila recalls, "New furnishings and decorations altered the rooms, changing them from friends to acquaintances. I missed the ghostliness of the drawing-room. It had had a personality, gloomy and grotesquely rich, reflecting one of Baba Jan's eccentricities." (Hosain 1988: 120) It is only after Baba Jan's death that Laila realizes what she has lost, as Tuan would say, "Intimate experiences lie buried in our innermost being so that not only do we lack the words to give them form but often we are not aware of them." (Tuan 1977: 136) Laila is ambivalent about Ashiana after her grandfather's death. She feels she belongs to the house and yet she feels alienated. As Anuradha Needham says: Laila is a passive participant and an observer; she is both the insider and the outsider. This dual nature of Laila is the key to understand her transgression. Laila says, "I felt I lived in two

worlds; an observer in an outside world, and solitary in my own – except when I was with the friends I had made at College. Then the blurred, confusing double image came near to being one.” (Hosain 1988: 124) College is a moment of epiphany for her as she becomes aware of the larger national politics but she refrains from participating in the nationalist struggle like Nita and Asad. Her friend Nita accuses her of being withdrawn and the fact she belongs to a rich upper class family. But the reality is that she is not able to make up her mind and she feels, “I have no freedom of action.” (Hosain 1988: 160) Her approach towards nationalism is ambiguous: she supports it but never fully participates in the freedom struggle. Anuradha Needham speculates “whether her support is not simply an extension of her respect and affection for Asad.” (Needham 1993: 6) To repeat and reemphasise the point: Laila’s identification of herself is not monolithic; her gender is not only her sole identity as the fact that she belongs to a Muslim Taluqdari family is significant for her.

Eventually though, going against the wishes of her family, she marries someone far below her social status. Her marriage to Ameer could be read as her flouting the traditions embodied by her family and Ashiana. Her family disowns her—especially Aunt Abida and Uncle Hamid for dishonouring the family’s name. But Laila’s marital bliss does not last. Ameer ultimately dies in a war in some South Asian country and Laila is made to retreat to a hill station. But what is important is the fact that Laila’s transgression is complete, she exercises her freedom and she places her individuality ahead of her family and tradition.

As she pays her last visit to Ashiana, she goes from one room to another, retrieving the memories she has of the house and the house has of her. She traces her life from childhood to adulthood; the house to her represents a biography not only of herself but also of its past inhabitants. There is a deep sense of nostalgia as Laila asserts, “The silence in the house was more disturbing than the signs and smell of being uninhabited through the long summer and the seasons of the rains. It was not peaceful silence of emptiness, but as if sounds lurked everywhere, waiting for the physical presence of those who had made them audible. There was a sense of arrested movement in the few pieces of furniture that had not been removed to Hasanpur.” (Hosain 1988: 275) Ashiana is devoid of its past inhabitants. The house echoes the memories of the family; the house now belongs to another family but Ashiana longs for its past inhabitants. Here, Laila has personified Ashiana. Laila’s autobiographical narrative which traces her identity formation coincides with the nation’s narrative of Independence and partition. The ideologies behind independence and partition are often discussed in the family. For instance, Uncle Hamid and Aunt Saira who grew up with the faith that they have ancient privileges which were passed on to them by their forefathers, which the reality of the country’s Independence and partition strips them off. Uncle Hamid becomes a politician trying to safeguard the country’s integrity, although initially he is against the anti-colonial struggle which threatened the position of Taluqdari Muslims. Laila’s narrative takes note of Uncle Hamid’s transition. And then there is Asad, who becomes increasingly politically active across his life and remains loyal to India, choosing not to migrate to the new nation. Pakistan. When his brother Zahid gets killed in a train bound for Pakistan, Saleem convinces himself that Pakistan would offer him opportunities and security, and thus he migrates to Pakistan. Finally, Kemal chooses to stay in India as he remarks, “I see my future in the past. I was born here, and generations of my ancestors before me. I am content to die here and be buried with them.” (Hosain 1988: 288) As the partition affected the lives of many families, Laila’s family too got divided into two parts: one of which chooses to stay while the other decides to migrate to Pakistan. Ashiana loses its inhabitants

but what is truly fascinating and ironic is the fact that it is the house fosters the diverse things they are: the conflicting ideologies within the family, the male and female dichotomy – the things that cause them to part ways as individuals.

In one particularly interesting scene, Laila recognizes her transgression: “After the sunlit garden the room was chill and shadowed, and its air was stale. My eyes had not adjusted themselves to the change of light when I saw a reflected shadow moving in the mirror and shivered at the intrusion. I walked up to it, and in the dim light which erased the lines of age and experience saw the girl who haunted me and made me a stranger to those who did not see her through the mask of time.” (Hosain 1988: 313) As Laila comes in contact with her childhood, Ashiana remembers her past and in the mirror Laila sees yet again the reflection of her past self. Ashiana has given Laila the space to transgress, transforming her into a rebellious woman. The house has provided both space and place for Laila. As Tuan says, spaces and places often merge together. “What begins as undifferentiated space becomes place as we get to know it better and endow it with value.” (Tuan 1977: 6) Laila, in the end, like the rest of her family, had to leave Ashiana. She is not displaced from Lucknow and Hasanpur but she has been displaced from Ashiana, the home where she grew up, with no hope of return. In the end like Laila Ashiana also transgresses: the socio political and cultural factors and the differences that emerge in Laila’s family have an immense impact on Ashiana. Partition is the root of displacement.

Qurratulain Hyder’s *Sita Betrayed* narrates the story of Sita in India post partition. Sita is a Sindhi originally from Pakistan. The mythological story of *Ramacharitamanas* by Tulsidas runs as a subtext and a parallel could be drawn between Sita of *Sita Betrayed* and Sita of the *Ramayana*. The protagonist Sita in Hyder’s novella feels detached and aloof even though she should feel at home in the full-fledged Hindu society she lives in. Sita, the eponymous character of Hyder’s *Sita Betrayed*, belongs to the first generation of migrants. Born in 1927, she goes on to become a victim of partition and patriarchy. She is living in exile like the mythical Sita during her stay at Lanka. Constantly remembering Sindh, Sita has internalized Sindh as if the history and story of Sindh runs in her blood. Separation from the Sindh has affected her immensely that she feels displaced wherever she goes. In one of the scenes, she tells Irfan, “Don’t you see that this is my land? My fields, my villages, my saint’s tombs?” (Hyder 19: 58) Sindh is an identity-shaping place for Sita. After partition, Sita is condemned to perpetual homelessness; she is like a wanderer and a gypsy. In the opening paragraph the narrator says, “Her life was very busy – and very empty!” (Hyder 19: 21) Her life is in turmoil and without direction. She tries to bridge the gap in her life after migrating to India through constant human contacts, usually with men. She attempts to go back to Sindh using a man as her route, that is, via the domestic route of marriage. Since the public domain is controlled by men and she can only exercise her freedom via the domestic front. Sita repeatedly places her love and trust in the hands of men who betray her. Sita longs for stability. Hima’s house and her family are the epitomes of stability to Sita because Hima’s family has never suffered displacement. As the narrator says, “Sita turned around and wandered through the rooms once again. She had always loved this house. Coming to this house and spending time with its residents always gave her a wonderful sense of comfort and security. How peaceful their lives were!” (Hyder 19: 27) Sita longs for a place like this for herself in Karol Bagh but in vain.

She comes from a rich Amil Sindhi family in Sindh, where her family owned a bungalow. But in India her family is transported from one refugee camp to another before settling down in the house they now occupy. As Ania Spyra notes, “[The] feeling of constant homelessness seems to come in some measure from the inability to trust [the] geographical confines of a nation-state. The pre-Partition borders that gave Sita safety and a comfortable feeling of national belonging are suddenly arbitrarily redrawn, which makes her lose the patriarchal protection promised by the fixity of national boundaries.” (Spyra 2006: 9) Sita associates herself with homelessness and fluidity. Her sense of fluidity and displacement stands in contrast to her husband’s cousin, Bilqis, and Sita’s friend, Hima’s, experiences. For it seems as if their families have not been affected by the partition. They are still rooted to their ancestral home. On the other hand, not only is Sita displaced, but Sita’s mother and Bilqis’s aunts and even Irfan for that matter feel a sense of displacement. But it is Sita who feels lost and detached from everything around her. The question that the novella sets out with therefore is: will she be able to find herself if she stays in Sindh, and will her sense of displacement vanish if she is brought back to Sindh?

Sita keeps dreaming of returning to her ‘homeland’. She idealizes Sindh. But when she returns to it, feelings of loss, nostalgia and melancholy take over. The Sindh that she idealizes is the Sindh of the past which has gone away like Sita. Partially her nostalgia has to do with the fact that Sindh has given her an identity and Sita too has given Sindh an identity. Sindh had given her and her family a class position because of which the family had been respected and revered in society. But in Delhi the family had to live a life that they would consider lower middle class pre-partition. This shift in Sita’s family location in the social hierarchy—once owning a bungalow in Lahore they now occupy a small house in Karol Bagh which previously belonged to people of a lower social strata—is demeaning for Sita. So much so that she initially refuses to invite her friends and relatives over. The change in class position too plays an important role in shaping Sita’s identity. Her mother constantly talks about the mansion they had to abandon, and Sita rebukes her mother whenever she mentions it because she does not like being reminded of the loss of privileges. The loss of the familial home has meant losing their subject position in society. Sita’s house in Karol Bagh has failed to create a sense of belonging in Sita; it is like another refugee camp to her.

When in Pakistan, Sita with the help of Irfan visits the places of Lahore and Sindh that she terribly misses. She talks a lot about the history of these places which Irfan is unaware of. “I must go to Sadh Bela,” Sita said for the second time. “We used to go to the annual fair there, and always had so much fun.” (Hyder 19: 70) Sadh Bela is a meaningful place for Sita. The city was her home. She had shared and experienced intimate moments in Lahore and Sindh. According to Tuan, “Place is a pause in movement. Animals, including human beings, pause at a locality because it satisfies certain biological needs. The pause makes it possible for a locality to become a center of a felt value.” (Tuan 1977: 138) Sadh Bela, Hyderabad, Sindh, Lahore and Karachi are some of the places where Sita feels at home. “There are [as] many intimate places as there are occasions when human beings truly connect. What are such places like? They are elusive and personal. They may be etched in the deep recesses of memory and yield intense satisfaction with each recall.” (Tuan 1977: 141) This is what Sita feels when she visits these places. But now Sita, a bourgeoisie woman, faces the difficulty of finding a place post partition.

Sita's sense of displacement is further heightened when she visits the temple of Sadh Bela—the temple walls were etched with words like, “Devi Ma, I'm going to India. Be kind to me. 12 November 1947.” (Hyder 19: 70) These words are ghosts of the past to Sita; they haunt Sita and her memory of the place. But does Sita feel a sense of attachment and familiarity when she visits Sindh? The narrator says, “This Sindh of November 1957 was very different. So different indeed that it could offer no sense of belonging to Sita Mirchandani of Karol Bagh, Delhi.” (Hyder 19: 72) The Sindh that Sita visualizes and longs for is long gone. She does not belong to the place anymore. She feels displaced wherever she goes—just like Irfan. Irfan calls her an outsider but he is not at home with Sindh. But he seems to have internalized the notion of nationalism which Sita has not. But his nationalism is accidental. Sita carries the loss of Sindh. She is unable to come to terms with the loss of what she calls as home. Losing Sindh has meant losing her identity.

The novella is fragmented and so is Sita's identity. She feels at home with Sindh when she is away from it but when she visits the place that feeling of intimacy is lost. Marriage, which many traditional women consider as a place of security and stability, proves to be a source of failure for Sita. She marries Jamil, a Muslim in New York, while she was still a student. It is believed that after marriage a woman's true home should be her husband's home. But marriage does not provide this sense of security to Sita, instead it limits her freedom because her husband Jamil remarries without divorcing her. On the contrary, she ends up flouting societal norms expected of married women, and each time she does so she is branded as infidel. For instance, once in Lahore Irfan accidentally overhears some men talking about her: “Sita Jamil seems to be quite a flirt. . .” (Hyder 19: 55) Even Bilqis makes a remark when she discovers Sita's fling with Irfan: “You have become too emancipated. This is Pakistan, not America or England.” (Hyder 19: 53) Her marriage to Jamil fails to provide her the stability and security of a home but rather it restricts her, even as she is torn in between Hinduism and Islam. She is constantly addressed as Mrs. Jamil, which repeatedly dismisses by saying she prefers the name Dr. Mirchandani. She tries to project her identity not through her marriage or affiliation to Jamil but as a modern free thinking individual. But the social institution of marriage has limited her identity and Sita is always at odds. While in the railway station on her way from Pakistan to India, she is interrogated about her name and the nature of her visit. The name Sita Jamil strikes the constable examining the passport as odd. “What a curious name! There were also the bindi on her forehead. Returning from Pakistan to India. It was all rather mysterious.” (Hyder 19: 88) Finally, when asked about the religion, Irfan answers on her behalf, describing her as a ‘freethinker’. Thus, Sita could belong neither to India or Hinduism nor Pakistan or Islam. The description of her as a freethinker is just a stray idea and not truly representative of whom she is, because she could never come to terms with the fact that Sindh is not hers anymore but a thing of the past. Had she been open-minded and liberal, she might have been able to think differently about the future. But for her, the past is her present and future.

Sita places her trust in the hands of men. The novella presents her skewed heterosexual relationships. The men in the story represent places, as she goes from Delhi to New York and back to Delhi then Pakistan, Colombo and Paris but finally, towards the end of the novella, she faces the prospect of returning to Delhi or going somewhere else. But does Sita remains loyal to a single man? Her identity as a free-thinking and liberal woman is often in question. Sita in *Ramacharitamanas* is different from Sita in *Sita Betrayed*. The mythological Sita performed the duty expected of a wife, she went to exile with Rama and during the exile she got abducted. But she is sent into exile again to

prove her fidelity and later she was swallowed by her mother Earth. But there is nothing is common between the mythical Sita and Sita Mirchandani. Sita is not loyal to a single man; her life is intertwined with various men coming from different backgrounds and places. She is trying to find her idea of 'home' in her ever-changing lovers. She floats from place to place and thus she is unable to find a place which she could call 'home'. Her identity is in fragments.

Her definition of 'home' means Sindh, where she thinks she could find security, stability and a sense of belongingness. She is constantly crossing borders in her relentless search to find a place of belonging. But partition has changed everything and Sita could sense it. She is very pessimistic in her approach towards the world as if it has stripped off identity and sense of belonging; there is a sense of dejection in her perspective, and she keeps on thinking, "Meaningless—how utterly meaningless life was," (Hyder 19: 32) "Ridiculous—how ridiculous the world was!" (Hyder19: 49) and, "Absurd-totally absurd." (Hyder 19: 50) There is no hope and when she sees a flicker of happiness and hope in Irfan when in Paris, she thinks marriage to him will secure her an identity. "She was now legally free. She would marry Irfan, who was no 'intellectual' or 'bohemian' or 'angry young man'—who was just a sensible, straightforward, solid person. Then she would go with him to Pakistan. As a Pakistani citizen she would return to Karachi—her former city—which was not hers now but now would become hers once again. The she would go back to all those places: Hyderabad, Sadh Bela, Sakkhar, Multan, that Dak Bungalow in Panch Nad where air was filled with the fragrance of the 'Queen of the Night'. . ." (Hyder 19: 167) She is excited and elated not only because she would be Irfan's wife but also because of the fact that this status would give her a free passage to Sindh, her beloved city, and so she hope to unite with the city again. But she ruins it. She returns to Delhi after the news of her father's death reaches her and starts an affair with Projesh Chowdhury in Delhi. Sita, the modern woman, is nothing without a man in her life. Later she realizes that like the rest of her lovers, Irfan too has left. "A gust of wind banged and the door shut." (Hyder 19: 173) This line represents the symbolic image of a shut door and a trapped female image. Sita in the end becomes an emblematic and allegorical figure. Her identity as a modern woman and an inhabitant of Sindh get problematized in the concluding lines. There is no escape for her. She is betrayed by both the nations—Pakistan and India—and also by the men in her life. She is cheated off a stable identity. The line, "*All my life I've been preyed upon*" holds true till the end. *Sita Betrayed* portrays the deep seated psychological trauma of a survivor.

The two fictional narratives examined in this paper highlight the predicament of the respective protagonists in their attempt to find a place of belonging. While Laila is displaced without being actually displaced, from Lucknow and India, she is displaced from her home, Ashiana. Sita, who is literally displaced from her hometown Sindh, becomes a diasporic figure who longs to return to her ancestral homeland. Both the protagonists are western-educated and both transgress traditional religious norms. But Sita is more tragic than Laila, and the former's sexuality is often questioned. In her attempts to find home, she becomes dependent on men. Laila, on the other hand, depends on herself and her strong-willed individuality. Both women are mothers but Sita has failed as a mother, as she does not get to nurture her son. The partition has affected both protagonists and they have been displaced from their "homes".

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STUDIES OF ETHNO-MEDICINAL FLORA AND FAUNA IN RELATION TO THEIR USAGE AS DRUGS AMONG THE TRIBALS (MUNDA OF SUNDARBANS, WEST BENGAL)

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INTRODUCTION: Sundarban is situated at the Southern part of North & South 24 parganas. The name Sundarban derives from “Sundari tree”, which is prominent in the area. The area is divided into three zones: i) Inhabited zone, ii) buffer zone, iii) core area. The study area includes only in the inhabited zone under two districts North & South 24 parganas, West Bengal, India. Three types of tribal population approximately 81,000 people inhabited in the Sundarban inhabited zone, among them Munda community is our study. No consolidated work yet has been available on Ethno-medicinal usage of Flora & Fauna. Recently Majumder & Mridha (2004) reported three medicinal spiders of the family Clubionidae & Lycosidae in relation to their usage as drugs among the tribe of Sundarban,. Majumder & Dey (2005) made a study on Ethno medicinal uses of arachnids and insects on the tribal people of Sundarbans. Majumder & Dey (2007) made an extensive study on Ethno medicinal Flora & Fauna of Sundarbans among the tribal people of Sundarbans.

Munda tribes are residents of West Bengal and apart from it they are populated in various corners of Chhatisgar, Bihar, Jharkhand, Assam and Orissa. Munda tribes are one of the largest tribes of India. Main languages spoken by these tribes include 'Munda' or 'Killi', Santali and Mundari. Munda tribes are also called by their alternative name, 'Heriki'. The physical characteristics of the Mundas are that they are generally short in height, dark complexion, and good looking.

It has been counted that the total population of the Munda tribes is around five million in the panorama of Indian subcontinent. According to the analysis of the anthropologists of India, Munda tribes are one of the largest tribes of India. Main languages spoken by these tribes include 'Munda' or 'Killi', Santali and Mundari. Hence Munda tribes are pious and religious minded, mainly practicing Hinduism. Quite a number of people also have retained their traditional practice of Animism. Some are also followers of Christianity. 'Sarana' is the place corresponding to a temple in the Munda tribe. Singbonga is the supreme god, other ethnocentric deity includes Jahweh.

The Munda tribes uphold their tribal identity by barring intermarriage with other tribal communities. Family is in small form, a nuclear family, consists of husband-wife and their unmarried children. Married son established their own family and married daughter leave the house to lead a family with their husband. The economy of the Munda presents a mixed picture of agricultural, wage earning, collection of forest produce and service or permanent labour.

The Munda have their traditional political system. They have the system of traditional village Panchayat and the traditional inter village Panchayat. The Village head is called Munda. The religion of the Munda presents a mixture of tribalism, Hinduism and Christianity. Munda tribe is the third most populous tribe of Jharkhand having time immemorial traditional knowledge about health care practices derived through close observation of nature and socio-cultural diversity. Due to acculturation, erosion of bio-cultural diversity, change in economy, impact of market, constant intervention of state for allopath system and such other factors there has been significant changes in their ethno medical beliefs and practices.

MATERIAL AND METHOD: Surveys were undertaken to the different tribal area of Sundarban in different times. The informations were collected from the tribal people incorporated in a data sheet, with the informations of the animals & plants used for medicine, collected areas, method of preparation of medicine and the usages and the symptoms and remedies of diseases at different times. The similar information also collected from the local B.D.O. office and nearby health centres for comparison. The samples of animals and plants used for medicine were collected and brought to the laboratory for identification of species. The medicinal informations were generally collected from a particular person who is well equipped in medical appliances of plants and animals of a particular area called Baidyaraj or Hakim. All the medicinal application generally collected from the tribal person who expert in the uses of such medicines. The sample of the animal and plants used for the medicine were collected and brought to the laboratory for identification.

OBSERVATIONS: Moreover 502 observations of medicinal usage had been made on the tribal population of Sundarbans. . Majumder & Dey (2005) made a study on Ethno medicinal uses of arachnids and insects, altogether 163 medicinal uses of 41 species of arachnids and insects, which are commonly used as medicine by the tribal people of Sundarbans. Majumder & Dey (2007) made an extensive study on Ethno medicinal Flora & Fauna of Sundarban, altogether 328 medicinal uses of 28 species of crustacean, fishes, reptiles, birds and mammals and also 78 species of plants. Among these observations, the present paper deals with 172 =observations of medicinal usage which were made on the Munda community, they used 55 species of plants, 20 species of spiders, 2 species of scorpions, 38 species of insect as medicines. They also used 1 species of crustacean, 1 species of fishes, 4 species of reptiles, 5 species of birds and 4 species of mammals. Majumder & Mridha (2004) reported two medicinal spiders of the family Clubionidae & Lycosidae in relation to their usage as drugs on the Munda community of Sundarban, West Bengal. They also made a pathological observations, for the confirmation of the ethno-medicinal effect of spiders as drug in the system of Indian Homoeopathic pharmacopeia. The drug was prepared in the proportion of 1 : 9. That is 1 part spider's products/powders of spiders and 9 parts rectified spirits. The spider product or drug was used orally to the domestic fowls (*Gallus gallus*). After administration of these drugs to the domestic fowls, the pathological observation has shown the increase of Lymphocyte & Eosinophil in one case and in the other cases shown the decrease of Neutrophil. These pathological

observations were tallying with the Ethno medicinal usage of drug by the tribal people of Sundarban. In view of their pathological observation increase of Eosinophil in blood indicate the probable source of asthma and skin disease. Secondly increase of Lymphocyte and decrease of Neutrophil in blood indicate the probable source of Heart & Rheumatic disease (Kumar,Ramzis &Robbins,1992)

RESULT AND DISCUSSION : The present work deals with 172 medicinal applications on 55 species of plants, 20 species of spiders, 2 species of scorpions, 38 species of insect and also had used 1 species of crustacean,1 species of fishes, 4 species of reptiles, 5 species of birds and 4 species of mammals as medicines. The data were collected among the Munda tribal people of Sundarban. In this observation, it had also been observed only the animal part was used as medicine whereas in other cases the animal part used with medicinal plants and their products as medicines. Sometimes a number of medicinal species mixed with medicinal plants and other substances and used as medicines. It had also been observed the drug prepared from one species used as successful remedy for one disease or in some cases more than one species used for one disease. It was also been observed that Rheumatism and heart disease treated successfully with poisonous animal species. Among these 172 medicinal application on plants and animals, 95 medical applications used as external or local applications, for the cure of Psoriasis, Polio, Sexual weakness, Eczema, Rheumatism, Lumbago, Poisoning Ulcer, Dandruff, Ophthalmia, Bleeding Piles, Carbuncles, Boils, Ringworm, Leucoderma, Scabies, Pemphigus, Ichthyosis, Oedema, General weakness, Rachitis, Erysipelas, Osteo-Arthritis, Obesity, Paralysis, Haemorrhage, Sciatica, Urticaria, Epileptic Fit, Hysteria and Poisonous insect bites. 77 medical applications used as oral applications for the cure of Bronchitis, Leucorrhoea, Scabies, Pemphigus, Ichthyosis, Oedema, General weakness, Rachitis, Erysipelas, Osteo-Arthritis, Iritis, Asthma, Obesity, Enlargement of Liver & Spleen, Insomnia, Haemorrhage, Sciatica, Urticaria, Sterility of males and females Renal calculi, Gastric ulcer, Urogenital disorder, abdominal colic, conjunctivitis, Epitaxis, Gall stone.

IMPLICATION FOR MEDICAL PRACTICE

From the above account it is established that the traditional drugs of fauna & flora are much more relevant today than any other time because the great majority of the people in developing countries cannot afford allopathic treatment, especially in complicated and serious cases, owing to the exorbitant cost. This system has an added advantage when compared to the allopathic system. Its efficiency has been proved by the generations and it has practically no side effects.

Therefore, it is the high time that every modern primary health care centre should have a physician well versed in traditional drugs. It is also required to open training and research centre to bring traditional drugs on firmer scientific footing, if researches show that some of these drugs used in curing disease and have pharmaceutical value. In conclusion it may be stated that this being a new concept, study needs many years of painstaking research for its proper development.

Conclusion :The application of the Ethno-medicinal drug prepared by the Indian Homoeopathic Pharmaceutical system of medicine further step of this direction may be more efficient to the preparation of both Allopathic and Homoeopathic medicine.

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Jane Austen and Ballroom Dancing in Eighteenth-Century England

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Abstract

The present paper as the title suggests seeks to attempt a critique on ballroom dancing right from ancient times to an era when it reached its peak. In particular the paper deals with Jane Austen's fiction and life style of people in eighteenth-century England, where ballroom dancing was not only means of recreation but it played a vital role in matchmaking. When we come to Jane Austen it is the leisured class which remains to be focused, and people were lucky enough to enjoy themselves through all possible means. It is pertinent to mention that every Austen novel ends up with marriage and ballroom dancing was one of the medium through which men and women had access to each other. People had to do lot of hardwork in whatsoever was required for the preparation of ballroom so as to make it a grand event. The progress of ball and its aftermath was made through wide speculations where everyone played an active role. Austen's era speaks about stereotypical society where code of conduct was just the order of the day and it became an integral part of ballroom as well. The paper as such focuses on all those issues connected with the ballroom especially matchmaking.

Keywords: Ballroom dancing, Leisured class, Matchmaking.

Ballroom dancing has an ancient history. Credit must be given to all those experts and teachers who laid the foundation of ballroom dancing and with the result it was widely recognized and accepted all over the world. Plato was right when he said: "The dance developed among men under the direct guidance of gods" (Spenser 5). Apart from being recreational dance has some medicinal value, it can keep body fit and mentally strong. "Dance History scholar Selma Jeanne Cohen is of the opinion that dance does not exist in vacuum. It exists as a part of the tapestry of art, culture, society and History" (Kassing 4). Accordingly it is important to analyze an era when dancing, particularly ballroom dancing in England reached its peak. It was in eighteenth century that the trend of ballroom dancing made its way and consequently became an integral part of Britain's social life. Eighteenth century was also an era when the trend of fashioning the gentleman made its prominence. The concept associated with woman's gentleman was also given due weightage. "Dancing, riding and fencing" were the chief pursuits which men enjoyed at leisure. Lot of references about dancing have been made by novels, depicting the life style of people in eighteenth-

century England. “For the purpose of learning , dancing was not so much to learn, how to dance as to acquire a ‘graceful carriage’ to learn ‘how to move a leg’ to carry the head and the hands in the most elegant position to walk with toes out and to receive people in different conditions of life, with different gradations of deference or haetur, even Fielding declared that he had ‘a very high regard for the profession of dancing master.’ Even Richardson considered the art sufficiently important to make his ideal gentleman, Sir Charles Grandison ‘one of the first dancers in England”” (Shroff 82). Samuel Richardson’s men particularly Sir Charles Grandison and Mr. B are well acquainted with music. They know how to play violin, and participate actively in family entertainment. Even Fanny Burney’s Lord Orville cannot be ignored. He has access to fashionable society of London, where dancing and music was the order of the day.

The trend of dancing gained more momentum when Jane Austen emerged on the literary platform. It is the witty picture of ballroom scene which dominated the novels of Jane Austen, and the strategy employed is to observe others and be observed by them. The roots of ballroom dancing can be traced from fifteenth century:

Originating in Europe in the fifteenth century and evolving alongside chivalry ballroom dancing became increasingly popular in the French Royal Court, where ornate balls served as ideally conspicuous displays of royal orientation and political power. Such balls linked class and dance with dance masters being recognized as authorities and experts not just of dance but of proper social behaviour as well. The late sixteenth century thus saw Italian dancing masters (then considered the best) regularly employed by the French Monarchy. With early books on dance like *Arbeau’s Orchesography* provided instructions on dancing techniques and social moves alike. Reaching its height in the Baroque court of King Louis XIV at the palace of Versailles this new style of dancing, quickly spread throughout the European royal courts especially after dance master Raoul Auger published a system of dance notation in 1700 (Marion 4).

The word “Ballroom literally means a place where balls are to be held. The English language adopted this term from the Latin word ballare meaning to dance. Ballrooms were a popular source of entertainment before the days of cable television, internet or satellite phone” (Hammond 10). Generally couples form the majority of dancing partners, but with Jane Austen things keep on changing. When it comes to ballroom dancing in Jane Austen’s era the list is endless. To name a few:

The name country-dance has nothing to do with country as opposed to town, but comes from the French contre-danse describing the way, in which the dancers, start by standing up facing each other in two long rows men on one side and girls on the other row. The leading couple would then move off down the row, the other couples falling in behind them, there was no fancy footwork involved, but the dancers would weave their way in a variety of pattern across the floor, linking arms or hands with their partners, as the figure required—the allemande figure involved a great deal of going hand in hand and passing the hands over each other’s heads in an elegant manner. Scottish reels and strathspeys and Irish jigs became popular in 1790s and hornpipes were very fashionable in the following decade in honour of the country’s naval victories. Music in waltz had come to England from the Continent in the late

1790s, when certain aspects of the dance, notably its entwining arm movements and the turning of the lady under her partner's arm, received leering comments in the newspapers. The Balls at Southampton are exceedingly lively and well attended. The young ladies are particularly favourable to a German dance called the Volve for squeezing, hugging, it is excellent in its kind and more than one lady has actually fainted in the middle of it. The idea of a couple, clasping each other even more closely, with one hand on the other's waist was held to be positively indecent and this style of waltzing did not become acceptable until after 1815. The quadrille, a dance specifically for four couples, was brought to England from Paris by the fashionable Lady Jersey in 1815 and quickly became the rage, early in 1817 (Faye 114).

Jane Austen's era was notable for its spas, touring and picnics. People in Regency era had leisure enough to enjoy recreation both public and private. Visit to spas was on account of medical belief but visiting country mansion or ballroom had its own charm and advantages. It would be more appropriate to describe Jane Austen as a dancing queen, because she herself took lot of interest in visiting ballrooms and giving necessary details through letters about who was doing what with whom. "One of Jane Austen's Hampshire neighbours considered her a determined man-hunter after witnessing her willingness to stand up with anyone and everyone at the Basingstoke Assemblies" (Jones 33). It was not only Jane Austen even other family members actively participated in dancing. The love between Jane Austen and her Irish friend Tom Lefroy blossomed at a ball. Ball in a way prepares the platform where acquaintances could be formed. "To be fond of dancing" declared the narrator in *Pride and Prejudice* "was a certain step towards falling in love..." (Austen 57).

But when we come to the novels of Jane Austen it is the claustrophobic world which needs to be focused, where men and women have been assigned with different roles. The outside world no doubt was, ruled by men, while women confined themselves to domestic chores. But with the emergence of ballroom women as such were given choice to come out of their cocoon to capture Mr. Right. Clergy, Navy and Army were the only three professions available where men could try their luck. Accordingly "The scarlet uniforms of the militia transformed the men who wore them into physical magnets, and their company was invariably sought for balls and card parties... (Jones 47). The outstanding example of this can be traced in *Pride and Prejudice* where younger Bennet girls are more excited to know about militia putting up in Meryton.

To make an entry into ballroom was all together a fascinating experience for a woman, because for her the only profession of vital importance was matrimony. Austen's women are themselves initiators in the marriage market. Austen's novels present different instances of venues which became a permanent hunting ground for arranging alliances. Catherine Morland in *Northanger Abbey* meets her future husband in an assembly room and this is executed only when she accompanies Allens to Bath. Likewise Mrs. Jennings in *Sense and Sensibility* invites Dashwood sisters to visit London the purpose is husband hunting. Mr. Elton in *Emma* after being rejected by Emma Woodhouse moves to Bath so as to get a wife. Bath became a permanent hunting ground even for mercenary parents to search alliances for their wards. This yardstick is employed by General Tilney in *Northanger Abbey* when he visits Bath. Bath being a fashionable venue for assembly rooms played a significant role in Austen's personal life as well.

Ballroom dancing in the novels of Austen becomes a hub of gossip. In *Persuasion* lot of speculations flow in from every corner when Anne and William Eliot are spotted together. This itself indicates social intelligence where everyone is alert and active. Mrs. Bennet in *Pride and Prejudice* leaves no stone unturned in such activities. The locale which Austen describes in her novels is limited but despite that “Members of group need to know something about the personal and social history, history of others especially their rank and relationships, their friendship, alliances and families” (Locke 144). This becomes an important component when Austen’s characters look for alliances. To talk about gossip it is not only onlookers who spread it, it is revealed even between dancing partners. In *Northanger Abbey* Henry Tilney enters in conversation with Catherine Morland and the subject discussed is the difference between marriage partner and dancing partner where both of them have different opinions. Even in *Pride and Prejudice* Elizabeth Bennet enters in conversation with Darcy the very moment she dances with him.

What is significant to note about dancing partners is their body language. Dance presents a “Body language that expressed not only emotions or insights, but power as well” (Picart 2). In *Mansfield Park* Maria Bertram, dancing with James Rushworth is an authentic evidence, for onlookers to smell something suspicious. Otherwise also “A curtsy or a bow could be a wordless and non-committed acknowledgement of some verbal comment, while to shake hands, was not so much a sign of greeting or leave taking but more a mark of unusual affability or intimacy ...” (Faye 114). Keeping this into consideration a certain sense of propriety is observed by Austen’s characters.

It is the glitter and excitement which is always there in the ballroom. With Austen it is always a crowded room, where a young woman stands among her friends, and waits for the attention of a gentleman. Suddenly a young man enters the room, he sees the woman, there is an eye contact. He asks her for dance but not before he is formally introduced to her. This is how Jane Bennet and Charles Bingley in *Pride and Prejudice* are introduced to each other. After dance there is wide speculation, about their being interested in each other. The appearance of woman is one of the important components of ballroom dancing. In a ballroom a woman is in competition with others. “Moreover the appearance of a couple will obviously be enhanced if the lady has an attractive dress. It can just as obviously be ruined if a man is badly dressed” (Moore 5). In *Mansfield Park*, the appearance of Fanny Price creates a positive, impact on all those assembled at the ball. Even Lady Betram sends her maid (too late) to assist Fanny Price so that she can get ready for the ball. But Fanny Price has already prepared herself for the ball. This itself speaks about excitement which was already there in a corner of heart and the purpose was to look gorgeous for such grand events. Fanny Price because of her gorgeous appearance gets an opportunity to open the ball. Even Austen too was given an opportunity to inaugurate the ball by one of her admirers, Edward Bridges. “In September 1796, while Jane Austen was staying at Rowling, Edward Bridges choose her as his partner to open the ball at Goodstone Hall” (Jones 39). Besides public places balls were even held at private places. Mrs. Philips in *Pride and Prejudice* does all the hard work at her Meryton residence inviting Bennet girls so that they can have access to all gentlemen. The same yardstick is employed by Sir Thomas Betram in *Mansfield Park* when he hosts a ball at his home so that Henry Crawford may have a chance to dance, with Fanny Price. In addition to all this accomplishment in music was one of the feminine occupations. A ballroom without music was always incomplete, music cannot be ignored even in small get together. It was one of the priority for a woman to entertain guests with her musical skills. In *Persuasion* Anne Eliot entertains people at Upper Cross when she plays on piano

while Captain Wentworth dances with Musgrove girls. In *Emma* Jane Fairfax adopts the same tactics. In *Sense and Sensibility* Marianne Dashwood at Barton cottage enthralls everyone by her musical skills. Mary Crawford in *Mansfield Park* plays on harp (so as to entertain people) and earns a word of praise from everyone. Mary Bennet in *Pride and Prejudice* who is more bookish obliges the request of her aunt and entertains guests.

Refreshment too is an important component of ballroom dancing. Charles Bingley is determined to serve white soup to guests at Netherfield ball in *Pride and Prejudice*. In *Emma* Hetty Bates has a word of appreciation, when white soup is served to guests at Crown Inn. In the words of Kaye Smith “Austen never mentions soup except as an extra at ball. Indeed it seems to have some festive implications” (Adams, Buchanan, and Gesch 18). Festive implications might be one aspect, but the other part of the story is that it had lot to do with the stamina of the body. Indoor games too provided a little charm to ballroom dancing. “Every dance even had its card room for chaperons and elder members of the party” (Craik 21). Games and ball went simultaneously. Means of transport too played a significant role in ballroom dancing. Whether it was visit to country mansion or ballroom carriage was the only mode of travel available. In *Mansfield Park* Fanny Price makes use of carriage when she is invited by Grants at Parsonage to join for dinner.

Austen’s era was an age of norms, which were in general addressed to all but in particular addressed to women. Defying of norms would always bring bad consequences. The trend was that “Young ladies could not travel alone, even Jane Austen herself awaited the arrival of one of her brothers to begin the trip. A chaperone and carriage...” (Adams, Buchanan, and Gesch 16) would always go together. Accordingly young lady’s entrance into assembly room was to be closely monitored by chaperone. In *Mansfield Park* Mrs. Norris escorts Betram girls at every social gathering. In *Northanger Abbey* Mrs. Allen plays the role of chaperone when she escorts Catherine Morland into upper room but later on proves to be an ineffectual guardian when she leaves Catherine Morland in the company of John Thorpe. It seemed as if fresh life was given to a woman while being exposed to ballroom dancing. Austen as such followed the tactics of Fanny Burney. But then there was always a word of advice for a woman, while selecting her dancing partner. Demarcation line was drawn between dances enjoyed by all and dances enjoyed by few people.

Ballroom with reference to Austen is like a rainbow with different colours. “That holding of dances and the dancing partners are the means of making marital matches is made clear by the significance in the context of dancing of four social distinctions. First between opposite sex siblings and others of the opposite sex. Then between women who are out and those who are not. Between persons who are married and those who are not. Between women who are eligible and those who are spinsters” (Handler, and Segal 92). In addition to this there are moments of joy as well as embarrassment. In *Emma* Frank Churchill is highly elated when he comes to know that a ball is being hosted in Crown Inn. An embarrassing situation is even seen in *Northanger Abbey* where young Catherine Morland in the company of Mrs. Allen (while paying visit to upper rooms) finds herself in the midst of a crowd and does not know what to do. In *Emma* Harriet Smith faces the similar situation when she is snubbed by Mr. Elton. Things turn normal only when George Knightley comes to her rescue. Austen herself had seen such embarrassing moments. “Several years later at a ball in Southampton where an older Jane did not expect to dance she noted sympathetically the lack of dancing opportunities for dozens of young women, who could only stand and watch the lucky

few who had partners” (Jones 16). How a woman feels while making her way to ballroom is seen in *The Watsons* which Austen left unfinished. But despite all this ballroom works like a catalyst. It prepares the platform for courtship where both men and women are given choice to make assessments about each other. Etiquette no doubt is the primary motive in ballroom dancing. Gaining clues from Austen’s personal life there are so many instances, where people met at public places and became life partners. “Jane Austen’s cousin Thomas and Jane Williams reach an understanding after days, other than months in each other’s company although for the majority and certainly of conjugal compatiability resulted from a more leisurely evaluation” (Jones 46). This instance is authentic enough to highlight the prominence of public places particularly ballrooms where acquaintances were formed. Moreover credit should be given to both dancers and hosts because both played an instrumental role. This indicates that formation of alliances in Austen’s fiction has always been a collective effort.

Ballroom dancing underwent complete transformation with changing times. However the spark ignited by Austen is still relevant even today because she teaches us certain things that we need to follow while maintaining any relationship.

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Paradox of Freedom and Power for Women in Shashi Deshpande's Novel: *The Dark Holds No Terrors.*

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Abstract :

Shashi Deshpande, an eminent feminist novelist has explored & exposed Paradox of freedom and power for women in her novel: The Dark Holds No Terrors., the long smothered wail of the incarcerated psyche of her female protagonist imprisoned within the four walls of domesticity and sandwiched between tradition and modernity between illusion and reality and between the mask and the face Her brought up with a sense of nurturing the importance of family in them. A very traditional concept infused in the Indian system is that women have been taught to be submissive. This pacifies the male ego and many problems can easily be solved. She is taught that family is of primary concern for them. But the present economic requirements and globalization demand that women should take up a job. Still they are not free.

Key words: Quest, suffering, female psyche, identity.

Introduction

Shashi Deshpande, the daughter of an eminent Kannada dramatist and Sanskrit scholar Adya Rangachar Sriranga, is a widely acclaimed novelist who has ten novels and five volumes of short stories to her credit. Her father is called "the Bernard Shaw of the Kannada Theatre." Like her father, she has also won various awards such as "Thirumathi Rangammal Prize" and prestigious "Sahitya Akademi Award" (National Academy of Letters) in 1990 for her novels. She also won the "Padma Shri" award in 2009 for her valuable contribution as a writer. She also wrote the screenplay for the Hindi film "Drishti." She is a postgraduate in English from Mysore University. After her marriage in 1962, she went to England with her husband. After her return, she started writing short stories which have records of her personal life.

Earlier her short stories were published in bestselling Indian Magazines such as "Femina," "Eve's Weekly," "The Illustrated Weekly of India," "Deccan Herald" and "J.S. Mirror." Later on, after getting popularity her short stories were collected in five volumes. These are: "The Legacy and Other Stories"

(1978), *"It Was Dark and Other Stories"* (1986), *"It Was the Nightingale and Other Stories"* (1986), *"The Miracle and Other Stories"* (1986) and *"The Intrusion and Other Stories"* (1993)

It was only in the early decades of the 20th century that social reformers to reform the society and especially the condition of women in our country. When Gandhi directed the nation's spiritual and moral strength to the non-violent struggle for freedom, there was a far reaching change in women and her position in the family as well as in the society. Right from their childhood, women are brought in a patriarchal country like India, women are brought up as dependents on men. They try to live in accordance with the Manu Smriti which demands that women in their childhood must be nurtured by their parents, in the teenage they must be protected by their brothers, after marriage guarded by their husband and in old age taken care of by their children. According to the Hindu philosophy, women had no right to study the Vedas and so literacy became a rare quality in women. They have imbibed the traditional values so much that they cannot live all by themselves. It needs courage and will power to come out of this situation and live all alone. The traditional mind-set has not allowed people to look at a separated woman with sympathy. It was pre-Aryan age when woman was free and equal to man. If a woman deserts her husband or vice-versa, the society blames the woman alone. For such women, everything including finding a house for rent becomes a big ordeal. The society (especially men) does not look at them with compassion. The treatment meted out to them by men sometimes arouses the feelings of sisterhood in women. In spite of the educational opportunities and economic independence, women are surrounded by domestic and the crude customs of our society. They work outside as well as inside the home. They give birth to children and bring them up. Women suffers due to her emotional attachment with home, there freedom and power is within their home only.

The present paper attempts to analyze the paradox of freedom and power for women in Shashi deshpane's novel: *The Dark Holds No Terrors* : is the story of Sarita, often referred to as saru in the novel. She is modern in her attire and appearance. sarita is a middle class woman who is also discontented with the rhetoric of equality between man and woman. She wants to liberate herself from the shackles of tradition with freedom. saru is a symbol of a progressive woman who tries to exercise her influence over whatever she does, wherever she goes. This novel presents the inner and outer problems faced by the Saru who has her own identity in society though not much satisfied with her life. In her childhood she was an unwanted child of her parents being a girl. She faces many problems in her life which proves to be the cause of her psychological imbalance. Saru is anti-matriarchal. Deprived of parental care and affection, she lives loveless life - her mother loves her brother but hates her. This is the plight of not only Saru but millions who are born girls. The fault lies with their gender, not with them. When her brother has drawn, she blames her for no fault of her own; "You killed him. Why didn't you die? Why are you alive, when he's dead? (P.173) she is on a perpetual war with her mother who hates and never forgives her when her brother is dead. Growing in this environment of hatredness, hostility and lovelessness Saru nurtures the seeds of rebellion within herself In fact , male-oriented society structures female in such a way that they work against their own gender. Subsequently, Saru develops a sense of hatred towards her mother. Her mother is a symbol of Indian orthodoxy who hates Saru for being a girl and always comes a barrier in the way of her progress. She always restricts her daughter without understanding that the new generation is passing through a transitional period from tradition to modernity. Saru has also to put

up with constant reminders from her mother that she is dark complexioned and should not step into the sun lest it should worsen her colour. In one of her recapitulations, Saru records her conversation with her mother: "Don't go out in the sun, you'll get darker." "Who cares?" "We have to care if you don't. We have to get you married." "I don't want to get married." "Will you live with us all your life?" "Why not?" "You can't" "And Dhruva?" "He is different. He is a boy." (P.130) Saru recollects that when she wanted to study in medical college. By taking education Saru comes to know the difference in the treatment of a son and a daughter by the same parents. It enrages Saru and she rebels against her mother: "If you're a woman, I don't want to be one" (55). Her mother has been against her studies and says to her husband: "You don't belong to that (moneyed) class. And don't forget, medicine or no medicine, doctor or no doctor, you still have to get her married, spend money on her wedding.... Let her go for a B.sc.... you can get her married in two years and our responsibility will be over. (130) For the first time she feels proud of her female 'identity', She undergoes a great transformation after moving into the hostel on getting a seat in a medical college. She has a sense of freedom for the first time in her life. She acquires a degree of sophistication in her cosmopolitan company and, on the whole, gets an attractive picture. This enriches the interest of Manu in her and makes her feel wanted and loved. It is this feeling which is partly responsible for making her rush into marriage with Manu. She defies her mother once more to marry out of her caste. She recalls the conversation with her mother when she confronts her with her intention of marrying Manu: "What caste is he?" "I don't know" "A Brahmin" "of course, not."

"Then cruelly his father keeps a cycle shop" "Oh, so they are low - caste people, are they?" The word her mother had used, with the disgust, hatred and prejudice of centuries had so enlarged her that she had replied "I hope so." (p.96) Ultimately Saru against her parent's wishes marries a boy, Manu from a lower caste. It is a sign of her turning away from the traditional ways and values her orthodox parents adhered to. Her marriage with Manu is for attaining autonomy of the self and it is an assertion and affirmation of her freedom. Her marriage to Manu is a means of that love and security which she had always laced in life. She is hungry for love: "I was hungry for love. Each act of sex was a triumphant assertion of our love. Of my being loved. Of my being wanted." (35) She succeeds and emerges as a successful, well-known and reputed doctor. But happiness, as she soon discovers, is only an illusion and one is left with memories which are weighed with grief. As long as she is merely a medical student and her husband the breadwinner there is peace at home, even if 'home' is surrounded by filth and stench. The problem begins only when she gains recognition as a doctor.

Shashi Deshpande proves that in the institution of marriage, an economically independent woman is still bound in shackles and must forever live in fear of hurting the ego of her husband. As she observes bitterly: "a + b they told us in mathematics is equal to b + a. But here a + b was not, definitely not equal to b + a. It becomes a monstrously unbalanced equation, lopsided, unequal, impossible." (p 42) At the same time her marriage began to crumble under the burden of success in her profession. Now the situation undergoes a change. After her marriage, Manu's male ego is hurt by her superior position as doctor. He doesn't understand her. So her freedom crumbles. Her inability to procure time for herself and her family, her husband, cannot tolerate people greeting her and ignoring him. He cannot express it openly but says out of irritation: "I am sick of this place. Let's get out of here soon." (37) He does not love her the way he used to earlier. She fails as mother and as wife. Saru is perplexed about her freedom. The mental confusion prevails permanently in her mind.

Why and how never leave Saru. She has many questions in her mind: “How could I be anyone's beloved? I was the redundant, the unwanted, an appendage one could do without”(66) Saru reaches to the height of her mental stress when her husband assaults her physically. In that state of life, she feels loneliness and compelled by her inner self to leave her husband. When her femininity is being brutally crushed, she loses forever the dreams of sentiment and passion. For her everything is meaningless as she says: “All that is physical is fitly. Love? Romance? Both I know too well, were illusion and not relevant to my life.(113)She still feels stripped of her independence by virtue of being assigned to the job of a housewife, i.e., bringing up children and subserving the interest of her husband. Tired of both the duties, indoors and outdoors, she wants to leave the latter one: “Manu, I want to stop working. I want to give it all up..... my practice, the hospital, everything.”(72) But Manu does not want her to leave her job as they cannot maintain the same standard with only his income: “On my salary? Come on, Saru, don't be silly. You know how much I earn. You think we can live this way on that?”(73) Earlier it was Manu's inadequacy that she saw. Now she sees her own inadequacy too –her inability to combine roles and be a source of love as a daughter, sister, wife and mother. The burden of double duties is not only a feeling in itself but gradually takes on a force Misbalancing the marital balance that normally sustains paradox of her freedom and power. A sudden shocking news she hears her mother's death, unwillingly she went her first home. Where she felt unwelcomed by her father. Her guilt consciousness has developed: there can never be any forgiveness. Never and atonement. My brother died alone because I deserted her. My husband is a failure because I destroyed his manhood.”(198)

She expects sympathy from her father but to no avail. Rather, her father, after listening to all the failures in her life in adjusting with her husband, but her hands were empty. Under such circumstances, Saru feels that if it had been an arranged marriage, she would have got support from her parents. She receives a letter from Manu of his arrival. The bitter emotions strengthen further. She reacts to every situation and becomes sensitive to every sound, all the time conscious of Manu reaching and knocking at the door. She asks her father not to open the door when Manu comes, perhaps believing that after being tired of knocking, Manu would depart. At the same time, she waits for someone to come and support her. “If only someone would tell her what to do, she would do it at once, without a second thought. It was strange that after all these years of having been in full control of her life, she now had this great desire to let go. To put herself in another's hands.”(88) Saru grows And through the process of growing she inevitably comes across a number of novel situations which she could not have imagined, her entrance to the college life as a very simple, straightforward and studious girl, but later on, affected by company of her friends, coming out totally changed person. A paradox of freedom firstly created by her mother : You should be careful now about how you behave. Don't come out in your petticoat like that, Not even when it's only your father who's around.”(55) And ultimately she starts hating her own womanhood: “I can remember closing my eyes and praying.... Oh god, let it not happen to me. Let there be a miracle and let me be the one female to whom it doesn't happen.’(55) She develops hatred towards her mother who always comes in the way of her progress. The writer has shown the gap in the mother-daughter relationship. Her mother who always made a gap between male and female. The darkness of the shadow, of the light, of the fear leaves her. Saru resolves to face her life like Sudama who steps out into the world calmly and courageously. It is this point of enlightenment which brings to fore the lines of the Dhammapada given as an epigraph to the novel: You are your own refuge; There is no other refuge. This refuge is hard to achieve. (p.1) Here, through the character of Saru,

Deshpande mentions the dual life of educated Indian women. Her freedom and power, which she has but there is paradox with that. The protagonist Sarita, a possessed and psychotic woman, is ready to ride roughshod over every male. Is she supposed to be role model for the new women? What a nightmarish world she inhabits? Intolerant nagging mother, indifferent father, sadist husband, womanizing professor, and lecherous sex-hunting colleagues it is a world crowded with too many dark creatures full of dark desires.

Conclusion

It is but natural that women like Sarita must raise above all this, putting their dark knowledge viciously against them and declare boldly: "The Dark Holds No Terrors." This is no world for the same men and women. What Saru represent that is a middle-class working women in modern India who rebels with her parents for her love and ultimately compromise with the existing reality. So, Saru realizes that she cannot attain happiness through anyone else - be it a husband, a father or a child. She can attain peace of mind by her own efforts. No one can gives her peace rather at has to be created within herself Thus free from fears and pain, the final picture of Saru is appealing indeed when she confidently waits for what had been the greatest terror of her life, her husband. She is ready to face him. She is ready to face darkness of life without any terror.

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AN ANALYSIS OF RICKSHAW PULLER'S IN VELLORE

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Introduction

India has made a remarkable progress in different sectors of the economy since last three decades. However, the benefit could not permeate to bottom level. Different strategies have been made from time to time to improve the economic status of poor and population engaged in unorganized sector, but their conditions are still unsatisfactory. People who belong to lower segment of the society, their deterioration continue day by day particularly in rural masses where More than 70% population resides. Unemployment, illiteracy, unhygienic health conditions and discrimination regarding distribution of resources and assets is common. A large segment of the rural population migrates to the urban centers for earning income and livelihood.

Context

The rickshaw began as a two or three-wheeled passenger cart, called a pulled rickshaw, generally pulled by one man with one passenger or loads. The first known use of the term was in 1887. Cycle Rickshaws, auto rickshaws, electric rickshaws and solar rickshaws are found today. Pulled rickshaws created a popular form of transportation, and a source of employment for male labourers, in Asian cities during 19th century. Their popularity declined as cars, trains and other forms of transportation became widely available. Auto rickshaws became more popular in some cities in the 21st century as an alternative to taxis because of their low cost and Vellore is one among the cities.

These immigrated rural people are victims of natural calamities and socio-religious factors affect their employment in the formal sector. Finally, they prefer to engage in rickshaw pulling to get quick cash earning and employment. It is the fact that now rickshaw pulling has become a popular source of income and employment among the rural immigrants among the urban mass.

Ever-growing population and urban population growth added a new dimension in urban area. Slums and ghettos have been fabric of rickshaw pullers particularly in Tamilnadu. The cycle rickshaw is a small-scale local means of transportation having three wheels. They are often used to carry passengers or loads by negotiated fare and widely used in major cities particularly in India for shorter distance. Rickshaw pulling provides an essential income and employment for the poor. Being the cheapest means of transportation for the short distance, it gets popularity in the urban localities. Though rickshaw pulling is a symbol of poverty, it provides bread and livelihood in majority of the socio-economic backward people who partly or solely depend on this profession.

Riding rickshaw is an extremely physically taxing, but requires no formal education. Thus poor people without their livelihood-asset and education are attracted to this activity. Such an income, rarely provides a driver with compensation for an injury, or allows him to save for his family's current needs, when he is no longer has the physical ability to move passengers or goods.

It is found that there exists an estimated ten million rickshaw pullers in India. Another ten millions are also there to ride other slow moving vehicles like Hand Push-Cart, Vegetable Cart, ice-cream cart and Fish Cart etc. These pullers, or drivers, are among the poorest of employed urban dwellers, with typical incomes of rupees fifty to one hundred fifty per day well within the target demographic of the first UN Millennium Development Goal.

Many have migrated to the cities, where they found themselves without any support networks and options for shelter. They regularly spend the night on the pavement, or on their vehicles. Some migrants drive rickshaws periodically, during the off season for agriculture, to help sustain their families, but a large proportion are year-round drivers. The millions of Indian rickshaw pullers are providing critical last-mile transportation services to people in many cities. But the heart-rending issue is that pullers actually do not own their vehicles. They hire them, one day at a time, paying high rents and bearing all the risks of doing such work, including the need for repairs and the pain and loss from accidents. Daily rental costs rupees twenty five to fifty; most pullers stay at the work for over ten years.

IMPORTANCE

Cycle rickshaw pullers are not considered worthy of credit and would not dream of approaching a bank for credit. Informal moneylenders charge fewer rates that put them in cycles of debt. Hiring the vehicle for rupees thirty per day for a lifetime of activity seems the most feasible option. With little disposable income, they cannot access basic utilities for themselves or their families, nor do they have a safe way to save their daily earnings. Limited savings leave them vulnerable to even minor setbacks, a problem compounded by a lack of insurance and access to fairly-priced emergency loans.

They must bear the cost of any accidental damage to their vehicles without any property insurance. If they get sick and cannot drive, they generate no income to provide for their own care, nor do they have health insurance. When family members encounter emergencies, they have no savings. In addition to lack of financing, there is always the annoyance they face in obtaining licenses, the high costs for repairs and maintenance, social exclusion and the daily health hazards from pulling over two hundred kilos of weigh.

Around 1880, rickshaws appeared in India, first in Simla. At the turn of the century it was introduced in Kolkata (Calcutta), India and in 1914 most of the places in India and Vellore is one among them. Rickshaw pulling is one of the difficult livelihoods in India, providing less incomes. Many rickshaw pullers are migrants from villages. Their families live in the village. They come to the city to pull rickshaws, so that they can send the money home to their wives or elderly parents. Many of them cannot afford accommodation and sleep under bridges, open fields or roadsides. Those who have accommodation live in rented houses and spend a considerable part of their income paying the rent.

It becomes more feasible then, to have their family living in the same house in the city. They mostly send their children to government schools where they don't have to pay fees. Surprisingly, from my experience I have also learnt that many of them send their children to private tuitions, on which they spend around 500 rupees per month. They don't seem fully satisfied with the education their children receive at school and think of tuitions as very necessary, especially if they are illiterate themselves.

They want their children to be well-educated and get good jobs to support the family. Due to Higher rate of illiteracy or being homeless they even don't have their birth certificates, or any **records related their identity**. Their situation is aggravated because of their tendency to migrate frequently. A man with out money cannot live a peaceful life. So this study mainly concentrates on various problems confronted by them.

GENERAL OBJECTIVES

To study the problems among Rickshaw pullers

SPECIFIC OBJECTIVES

1. To examine age group, religion, no. of children, ownership of the house, and education of rickshaw pullers
2. To analyze education level, type of house, basic amenities and cooking facilities of rickshaw pullers
3. To study their socio-economic status
4. To find out the educational status of their children and their future
5. To find out their emotional problems

FIELD OF STUDY

The researcher preferred and selected old town Vellore, Main Bazaar Vellore, Gandhi road Vellore for the research study.

SAMPLE

120 samples from Vellore district was chosen to study problems among Rickshaw Pullers by snow ball sampling technique.

DATA COLLECTION

The researcher used interview schedule as a tool for collecting data.

FINDINGS

1. It is found that the rickshaw pullers were falling under the age group of 20 to 65. 50.9% of the rickshaw pullers were in their group of 31-40 and 28.1% were in the group of 40-50 and 10.5% from 20-30 and 51&above were 10.5 % of rickshaw pullers.

2. 89.4% of rickshaw pullers were belonging to Hindu religion ,5.3 were Christians and 5.3% were Muslim.
3. 61.4% of the respondents have two children, 22.8% have 3 children and only 15.8 % have one child.
4. Only 10.5% have their own house and 89.5% are living in rented houses.
5. 47.4% of the respondent were Illiterate, 38.6 % of the respondent had completed the primary school and 14% with middle school. Among this group no one had their higher education, so lack of education is important factor for their poor economic status.
6. None of the respondent are living in a concrete house .73.7 % are living in hut and 26.3% in asbestos roof house with poor brick walls. When these respondent were asked about toilet facility they said due to lack of money they couldn't find a well constructed house with toilets, so only 42.1 %of the respondents house have toilets attached to their rooms and rest 57.9% are using pen bath rooms.
7. 45.6% of the respondents family are cooking through kerosene stove,49.1% with firewood and only 5.3 % of the family have gas stove.
8. 54.4% of respondents' family is depending on respondents' salary. 68.4% of the rickshaw pullers are earning Rs. 1001 to 3000. Only 8.8% respondents have savings in bank and 15.8% of the respondents have savings in post office and for the surprising 75.4 of the respondents have no savings.
9. 64.6 % of the respondents are spending their maximum amount for food, 30.1 % for rent and only 5.3 % of the amount is spent for their child education.
10. 89.5% of the rickshaw pullers are not satisfied with their job just because of the poor wage.

SUGGESTIONS

1. India has made a remarkable progress in different sectors of the economy since last three decades. However, the benefit could not seep into bottom level. Different strategies have been made from time to time to improve the economic status of poor, but their conditions are still unsatisfactory, in Tamil Nadu. Government has recognized cycle rickshaw pullers but various places they are discriminated so the government should take responsibilities to take care of them.
2. When the researcher interviewed some respondents said that though government is ready to support them but they feel difficult in approaching them so the researcher would suggest that a social worker or a NGO can act as a liaison between the respondents and government.
3. Nearly 60% of the respondent's wives are housewife .In this present world, women play a major role in the economic development of the family. Usually father will be the bread winner for the family. Women can also take responsibilities to support their husbands financially. Government has launched plenty of women empowerment programmes to enhance a better standard of living among the poor family. So the poor wives of respondents

should be given awareness on SHG and NGO'S in Vellore and should be informed about the need of women's development and this would definitely reduce the economic burden of rickshaw pullers.

4. Job satisfaction is very important for a man to work peacefully. Government should identify cycle rickshaw pullers and offer job opportunities which will make them feel comfortable.
5. Government has made special policies to help the children of de-notified communities. Children of these rickshaw pullers should be taken to the notice of government so that they can receive free education and reservations and go for higher education. Thus the burden of their father can be reduced.
6. Rickshaw puller should be given awareness on the importance of bank savings.
7. Today there are wide varieties of job opportunities. So rickshaw pullers should be given different vocational trainings and skill training programmes so that they can shift to other jobs.
8. It is revealed that the government should work for the development of cycle rickshaw pullers community. Government should give priority of job opportunities, welfare programmes, shelters, legal assistance, basic facilities and medical assistance to rickshaw pullers

Conclusion

Daily lives of rickshaw-pullers are unknown. We call them as rickshaw-puller because they are forced to pull rickshaws because they don't know any other work at the same time they need money to survive. Thus it becomes their profession. This study brought to light the wide varieties of problems rickshaw-pullers face in their lives. Most of their family is suffering. They suffer economically, emotionally and psychologically. They emotionally feel that they are unable to fulfill the expectations of their family members.

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Re-assessing Philip Larkin's Status as a Poet: A Study of His Poems

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Abstract:

Larkin belongs to the group of poets known as the Movement poets. As a Movement poet Larkin reacts strongly against the modernist and romantic trends. Yet, in spite of his declaration of the rejection of classical and romantic tenets, his poetry shows a strong adherence to modernist and romantic tendencies. Whereas his use of wit, irony, humour, economy of language, art of restraint, clarity, emphasis on regularity of metrical form, insistence on the need of building a rational structure display his classical leanings; his depiction of the countryside, use of colloquial language, plain diction, treatment of melancholy, nostalgia, desire to attain the unattainable exhibit his liking for romantic features. The purpose of this present paper is to establish Larkin's status as a poet. Even if Larkin is a Movement poet, his poetry is a fertile fusion of the head and the heart, the Classical and the Romantic.

Keywords: *Movement, Classicism, Romanticism, Modernism*

Philip Larkin (1922-1985) is regarded as one of the leading poets of the twentieth century. Donald Davie, one of Larkin's contemporary poets, acknowledges that Larkin is "the central figure in English poetry over the last twenty years...the effective unofficial laureate of post-1945 England" (Davie, 64). If T. S. Eliot occupies a prestigious position in the first half of the twentieth century it is Larkin who rules the roost in the second half of the twentieth century. Larkin belongs to the group of poets known as the 'Movement' poets who reacted against the existing tradition and felt the need of advocating new principles in poetry. The Movement poets like D. J. Enright, Donald Davie, Kingsley Amis, John Wain, Elizabeth Jennings and Philip Larkin strongly criticised the stylistic excesses, deliberate mystification and display of too much romanticism of the earlier poets, especially the poetry of the 1940s. They discarded the modernist poets like T. S. Eliot and Ezra Pound on the ground that they were too much artificial, that they used symbolic and metaphorical language, that they were complex and complicated. The poets of the 'Movement', on the contrary, believed that poetry should be simple and sensuous. They opposed obscurity and difficulty in poetry. They, instead, favoured simplicity and colloquialism in their mode of expression. David Punter points out in *Philip Larkin: Selected Poems*:

Basically, the Movement formed its ideas in reaction to previous movements in British poetry. Where T. S. Eliot and the modernists of the 1920s had preached the value of difficulty and had opened themselves to new influences from the past tradition in English literature and from European and American writing, the Movement stood for simplicity and even colloquialism of expression and adopted firmly British values and forms (Punter, 6).

All of them believed that poetry should deal with everyday language, language that one uses in day- to- day communication.

Larkin as a Movement poet

As a Movement poet Larkin also shows antipathy towards the modernist and romantic poets. In four major collection of his poems – *The North Ship* (1945), *The Less Deceived* (1955), *The Whitsun Weddings* (1964) and *High Windows* (1974) – Larkin moves away from the obtuseness and obscurity of modern poetry. Larkin's poetry is predominantly simple and free from the unintelligible jargon of the modernist poets. As Andrew Swarbrick notes:

Larkin's poems hardly need explication for they offer themselves with such an easy grace and clarity that the critic is rightly made redundant by them. Larkin's aim was to address himself to readers, not to the lit. crit. industry, and he expresses himself with a directness and eloquence which should have no need of the intermediary services of the critic (Swarbrick,1).

Larkin himself believed that the language of the poetry should be simple and sensuous. Larkin was of the view that poetry is to be enjoyed rather than to be studied. Unlike the modernist poets who wanted to cater to a limited intelligent audience, Larkin's poems are addressed to a large number of readers. Further he was against the symbolic trends in modern poetry. Larkin had distaste for myths. He also shunned the image, symbol and rhetorical devices. Very much in the vein of his contemporary poets Larkin had a keen eye for detail. His stance was predominantly ironic and anti-realistic. According to him intellect and moral judgement must play a decisive part in the shaping of a poem. Like his other contemporary poets Larkin acquiesces in accurate reality and restores traditional metre. Almost all of the poems are written in plain diction. The poem "Toads" begins with ordinary syntax:

Why should I let the toad work

Squat on my life? (Larkin, 89)

Larkin was writing at a time when the effect of the Second World War was heavy on him. Therefore the sense of loss is one of the pervading themes in Larkin's poems.

Larkin opposed romanticism. He believed in building a poem around a rational structure. He was impatient with neo-romantic excess. Sisir Kumar Chatterjee buttresses some Movement tenets found in Larkin:

...the use of colloquial frequently defensive asides, hesitations and qualifications, a resorting to a pose of embarrassed awkwardness, intellectual wit, an impatience with neo-romantic excess and a fidelity to formal framework(Chatterjee,7).

Apart from the above mentioned characteristics there are also themes of repentance and regret, retirement and old age, a love of the countryside and rustic ambience, a hankering after the past found in Larkin's poetry.

Larkin – a Classicist

“Larkin is by far and away the group's finest poet” (Morrison, 284). Early in his career Larkin was influenced by W.B. Yeats' poetry and his art of symbolism. Later on he was attracted to Hardy and his sense of Determinism. Larkin once said that to him the entire classical and Biblical mythology are of no significance. Although Larkin neglects the importance of modernism in his poetry, the use of his metre and his diction prove that there are some elements of modernism in his poetry. There is an Eliotean intellectual outlook in his poetry. Again like Eliot, city becomes an important theme in his poetry. Hull is a recurrent location in Larkin. His poem “The Whitsun Weddings” from the volume of the same title takes shape during a journey from Hull to London. Very much like a classicist he has the economy of expression. In this connection David Punter notes in *Philip Larkin: Selected Poems*:

...the Movement was concerned with economy of expression and with tightness of verse form; and these are very much skills in tune with Larkin's genius (Punter, 6).

In “Ambulances” Larkin emphasizes the omnipresence of death in compact lines:

They come to rest at any kerb:
All streets in time are visited (Larkin, 132).

The poem “Going, Going” is also a satire on the avarice of materialistic people in terse language. Like the classicist he has an art of restraint in articulation. Larkin's control of syntactical devices produce diversity within the ambit of controlled sentence patterns. Further there is a kind of critical note, a kind of critical impetus in Larkin's poem. In the poem “Church Going” Larkin's attitude is one of a cynic or a sceptic. The poet envisages the absurdity and meaninglessness of visiting a church. The speaker condemns the habit of going to a religious place which provides no solace and right path. Perhaps the only consolation lies in the fact that the church may propagate some hope and wisdom from the sight of the innumerable dead bodies that remain buried in the churchyard. The entire poem is soaked in irony which is a characteristic feature of the classical poets. Blake Morrison points out that quite in keeping with the poets of his time Larkin upholds the neo-classical ideas, discipline, order, control, strictness of structure and language. Davie, too, is in favour of building a rational discourse. Larkin's poems are also built around a rational structure. In the poem “Toads Revisited” Larkin, after speaking about the pros and cons, the advantages and disadvantages of work finally concludes that work is preferable to leisure. In the poem “Wants” the poet gives a logical conclusion. In the poem “Maiden Name” the poet argues that the recently-married woman has lost her former identity by obtaining the surname of her

husband. With regard to Larkin's insistence on the necessity of building a rational structure around a poem Swarbrick comments:

...the keynote of Larkin's poems, the standard from which he departs, is the diction of intelligent conversation, the language of a poetic personality that is rational, reasonable and not easily deceived (Swarbrick, 17).

The formal framework is built on the principle of tight stanza pattern. Larkin's poems are generally stanzaic. They are consisted of stanza units of a regular length. Swarbrick further points out that in order to "avoid the monotony of repeating identical structures, Larkin uses various techniques to overcome the rigidity of the stanzaic form. Almost invariably, for example, his stanzas run on from one to another so that the formal stanza divisions are blurred by a surging continuity. This tension between formal regularity and freedom is fundamental to Larkin's stylistic achievements" (Swarbrick, 12). Larkin's favourite metre is iambic pentameter. The poems like "Church Going", "I Remember, I Remember", and "The Whitsun Weddings" are examples of his use of iambic pentameter. In the poem "Church Going" the use of iambic pentameter is very rigidly sustained in the final stanza.

A serious house on serious earth it is,
In whose blent air all our compulsions meet,
Are recognised, and robed as destinies (Larkin, 97).

The poem "The Whitsun Weddings" comprises 8-10 line stanzas formed in an attractively regular rhyme scheme 'ababdecdecde'. The most interesting thing found in the poem is the variety that Larkin acquires while keeping strictly to the iambic pentameter throughout the entire poem. Again the last line of "An Arundel Tomb" – "What will survive of us is love" – seems to carry heavy weight which one usually associates with classical art. Thus, although Larkin emphatically declares that he has no faith in 'tradition' he cannot fully abandon his predecessors – the classical and neoclassical stalwarts like Pope, Dryden and others because of his preoccupation with irony, form, metre and structure.

Romantic Elements in Larkin's Poetry

In Larkin's poems there are not only classical trends but there are some elements of Romanticism. The critic Harvey believes that Larkin belongs to the Romantic tradition. Like Wordsworth, Larkin wants to create a permanent bond with the audience or the readers. Again like Wordsworth Larkin resorts to ordinary language and plain diction. Poems like "Sad Steps", "Coming", "Days", "Afternoons" and "Mr Bleaney" substantiate the use of colloquial and unconstrained language. For example, in "Days" the poet points out the importance of days in one's life in conversational style:

What are days for?
Days are where we live (Larkin, 67).

In the poem there is an acute awareness of death. Larkin believes in the view that a poem should aim at giving immense pleasure. Like the Romantic poets like Keats, Shelley and

Wordsworth, Larkin has a desire to attain the unattainable, to reach the unreachable and to fathom the unfathomable. In the poem “Church Going” the church expresses a longing for the unattainable, ‘a yearning in man for the transcendent and the mystical which the poet insists are illusory...’ (Swarbrick, 31). Again a vein of melancholy runs through most of the poems. “At Grass” describes a number of race- horses who lament over their glorious past. In the poem there is a portrayal of real details, emotional experience and a sense of nostalgia. The poem “Sad Steps”, “Dockery and Son” and “Nothing To Be Said” are charged with the poet’s pessimistic outlook towards life. Most of his poems are marked with a sense of tranquillity and nostalgia. This sadness is generated by the ephemerality and transitoriness of earthly things. Larkin has a penchant for antiquity. In the poem “An Arundel Tomb” the tomb is an ancient one. The word ‘pre-baroque’ that means simple and unsophisticated style brings about a sense of antiquity:

Such plainness of the pre-baroque
Hardly involves the eye... (Larkin, 110)

The poem is highly lyrical and the last line is emotional – ‘What will survive of us is love’ (Larkin, 110). The expression ‘Latin dogs’ is an echo of Shelley’s poem and ‘Latin names’ refers to the medieval ambience. Another romantic feature found in Larkin’s poems is his love for the countryside, solitude and isolation. In poems like “Here”, “MCMXIV” and “The Whitsun Weddings” Larkin sings a paean of the pastoral charm. “The Whitsun Weddings” portrays a graphic description of the wide farm, the fish dock and the newly married couples. The fourth stanza delineates the lives of the middle-class people. As per Larkin the real charm and significance of the pastoral remain in its separation. In poems like “Coming” and “I Remember, I Remember” the poet glorifies childhood. Like a romantic Larkin has a love for nature as is found in the poem “Nature”. Larkin aims at exploring the relationship between man and the surrounding landscape. Another salient romantic feature is his preoccupation with death. Like Emily Dickinson, Larkin has been regarded as a pessimistic poet. Poems like “An Arundel Tomb”, “Going”, “Next, Please”, “Toads”, “Ambulances” and many other poems belong to the category of pessimistic poems. Further, a perceptive reader can easily observe the note of genuineness and a kind of semi-mystical experience of life in his poems. John Bayley considers Larkin’s poetic temperament as romantic:

“Larkin by temperament is a straightforward romantic of the older school – the school that includes both Housman and Keats...,” because his poetry “takes us straight back to the simplest and most poignant romantic themes” (qtd. in Sisir Kumar Chatterjee, 4).

John Powell Ward also opines that Larkin is essentially a romantic. With regard to his poetic oeuvre he asserts:

It is melancholic and laconic; sited in a recognizable and familiar landscape; written and indeed spoken in ordinary everyday language; preoccupied with domesticity, love and death; searching unavailingly for where true knowing may be found; inward and self-anxious; stamped with unfulfilled desires and longings; and casting [a look] back to

a secure lost world which, in his case, he sardonically laments never existed (Ward, 176).

Conclusion

Thus, Larkin is both a Classicist and a Romantic. Although Larkin is basically a Movement poet, his poetry sometimes deviates from the Movement principles. Clive James describes Larkin's poetic temperament as "A romantic sensibility classically disciplined" (James, 108). Whereas his use of wit, humour, hesitations, qualifications, fidelity to formal framework and his emphasis on regularity of metrical form, close-knit structure, precision, clarity, art of restraint, show his classical inclinations; his use of colloquial, conversational style, theme of death, display of emotion, melancholy, hankering after the unattainable, nostalgia, reference to the past, depiction of the countryside or the pastoral are examples of his romantic leanings. Larkin is "neither a thoroughgoing Romantic nor a staunch Classicist, but one who synthesises the two so called mutually antagonistic traditions of English poetry – the Romantic and the Classical"(qtd. in Sisir Kumar Chatterjee,5). Larkin's poetry is an amalgamation and alloy of the apparently incongruous and the inharmonious - the head and the heart, the real and the imaginary, the law and the lawless, the Classical and the Romantic. To conclude with the observation of Christopher Ricks:

...though Larkin's convictions are classical, his impulses are romantic (Ricks, 278).

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H. WALPOLE'S, "JEREMY BOOKS" : AN ANALYSIS OF CHILD PSYCHOLOGY

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Hugh Walpole, a very gifted and effective narrative artist, is one of those modern English novelists whose special contribution is one of those modern English novelists whose special contribution as a creative artist of fiction lies in the true and faithful delineation of child characters that have been presented by him neither as devils nor as the ideal models of humanity. They are like those other children who populate the world of ours. His special approach to the portrayal of child characters lies in faithfully probing into the child internally. He does not approach them with a prejudice, nor does he sentimentalize or idealize them as most of the other novelists do, even the great ones have done. The fact remains that most of the fiction artists did not care to understand the child internally and faithfully. They base their appraisal of child life either on the old models or as the indifferent sentimental picture presented by different novelists, from time to time Walpole discovered in them a world, as wide and varied, and as striking and thought provoking as lives of grown up men and women. To him child community is as the important a section of human society as the adults and as attractive and significant as anyone else.

Walpole produced in, 'Jeremy Books' some of the very living characters, that are psychologically most sound and make a lasting appeal to the readers. Uncle Samuel, for example, is nothing but sort of a modern psychologist. He understands and fully realizes a child's problem and evinces great interest in how to get a child adjusted to his environment, a child growing into adolescence. Jeremy books are an interesting study of the child's mind. Never before in the history of English Fiction has there been presented a more true and vivid picture of the psychology of the kids of tender age.

All the characters- Jeremy, Helen, Mary, Dormouse are drawn within. They depict agitated lengthiness of childhood their violent and wonderful experiences. They are guised in stark realities of life with the help of symbolism which helps the artist depict life more richly and fully. The writer is fully conscious and well aware of the problems of children, their environment, limitations, impositions etc and invests as much care and labour on his child characters as he does on his adults.

'Jeremy Saga' consists of attractive 'boy' books. Their main theme is "Boyhood at School". They depict unusual and unsentimental understanding of a child's mind. They deal with the lives of

children of tender age. with the delicacy of touch the writer explores the secrets of children, proceeds softly and derives mirth and joy from their company. He has painted beautifully the tortures and troubles, sufferings and agonies, fears and horrors of childhood. The flight and return of the Dormouse in 'Jeremy at Crale' is described beautifully and exceedingly well.

The plots in the novels of this category bear significant autobiographical touches and reminiscences of Walpole's childhood. He himself passed a weary and miserable time at school. His books dealing with school life clearly reflect the worst conditions of schools and 'Jeremy' books offer some of the finest autobiographical touches. Hugh Walpole was a theist and believed in the power of Good over Evil and the fundamental decency of mankind. So does his boy Jeremy. Jeremy's mother falls ill after she comes back from Dormouse with her husband. Jeremy does not know about it, but he feels a sort of burden on his heart. He had lost his usual gaiety and vigour of daily life he was frightened. He had some perception for the first time in his life that this world is not stable-

“.....That people left it, people came into it, that there was change and danger and something stronger. He only knew that his mother could not go, she could not go. She was part of his life and she would always be so.”

How subtly he has described the mental condition of Jeremy- "People had always called him 'a queer little boy', simply because he was independent and thought more than he spoke. Nevertheless, he had always in reality been normal enough until now. Today he was really 'queer' because he felt "his mother was going to die unless something saved her. What was dying? Going away, he had always been told, with a golden harp, to sing hymns in a foreign country but today the picture would not form so easily. There was silence and darkness and confusion about this Death. His mother was going, against her will, and no one could tell him whither she was going. If he could only stop her dying, force God to leave her alone, to leave her with them all as she had been before..... Walpole himself writes "the atmosphere was partly of my early days at strangeways Terrace.”

Children occupy a significant place in these books, nay, they are the studies of children and children alone are made the central figures. They are not child novels meant for children's amusement. They are studies of childhood covering all phases of child's life and offering the subtlety of child's behavior and emotions in a really artistic manner. They are the first of their kind not only to amuse people of all ages but also to enable them to have a peep into the motives of child's actions, feelings and sentiments. They are not recollections of forgotten glories of childhood, no more reminiscences of days that are no more, no regrets, no pining, nothing of the kind, but they are the life sketches of the children presented by an artist. These are psychological studies perfect in all respects and presented with artistic restraint and conviction. They are the creations real and true to life; they are not mere imaginary flashes to offer momentary pleasure. One is sure to discover in these sketches the glimpses of truth, which must enrich human understanding of child's life Thus. they present treasures of human knowledge, which is subtle in its own way not to children alone, but to all readers who seek for a story of child psychology.

'Jeremy' books do not reveal the expectations of pip or tortures of David or wonders of Alice, nor are they treatises on the young ones as Joan and Peter by H.G. Wells nor are they caricatures as Buyers children by Thackeray ; nor photographic studies as Tom Brown of Dickens; but the sentiments and view points, actions, and executions of young child's mind.

Walpole has not used children as inevitable instruments of the traditional artist. They are not swallow innocents, nor a replica of men and women, nor even incarnations of their creator's own children. Before Walpole children were depicted as mere puppets pulled by the string of the novelist or were they the projections of a writer's own childhood or dwarfs of adults. Writers never took interest in the existence of children. They appeared to fear lest these small creatures spoil their joy and fun. Nowhere are mischief and affection blended so subtly and truly as in Jeremy books.

Childhood memories melt into past as insubstantial spirits melt into thin air. Walpole mourns the memories of childhood and revives them soon in Jeremy Books. That certainly has such a unique appeal to the reader as was never found in fiction before.

Walpole was the first novelist who gave children their due place in English fiction. They realized their mental and dramatic point of view. They discovered a new world a world of their own where the hero will be a child, no king, no pauper, no valiant person save a child a hero of a complete novel, the whole period of childhood will cover the whole range of the novel and will assist in the development and movement of the novel.

All his life Walpole suffered from nightmares in which he experienced exactly the sense of sudden death; there would be a terrific blow in the chest, momentary agony of surprise and then nothing more. After his experiences in Russia, his nightmares also took the forms of terror at being left alone often he woke screaming, and his fear lest anyone should discover this infirmity always complicated his visit to strange hours.

Walpole worked for an hour or two at his children's stories to be called Jeremy, on July 31 Jeremy was published by Cassel with a dedication to Annad's young son Bruce. Hugh Walpole marked the occasion by writing in his diary.

"I shall never have a distinguished style- never. But then neither had Trollope"

The reviewers contributed their customary praise Lady Colvin wrote appreciatively.

"You do remember your children's feelings perfectly and you have got them into the worlds. The best part of it is astonishingly good- real stuff.

In Jeremy we see beautiful blend of mystery and suspense

"Mysterious shadows hovered over the garden, the fountain pointed darkly against the sky and he could feel from the feathery touches upon his face that the snow had begun to fall again.

Walpole can be called master of child psychology, these is a fine and nice description of child psychology in each of his novels.

"During that morning he was a desperate creature, like something caged and tortured. Do happy middle aged philosophers assure us that children use light hearted and unfeeling animals? Let them.

In the novels Jeremy the nature conception is also very effective and heart- touching as -

"Upon this afternoon these were only trees, faintly pink along the river and the wide unbroken carpet of green. Miss Jones walked up and down.

Autobiographical flashes in Walpole's novels lend a willing suspension of disbelief. Jeremy is little timorous by nature and is fermented by nightmares during his sleep like his creator:

"Jeremy was left alone and he was at once frightened. He knew that it was of no use to be frightened and he tried to go on with his game putting the church with the apple trees around it, and noon family all sleeping under the trees. But every moment something compelled him to raise his head and see no one was there, and he felt so fearful and lonely that he would have hidden under something."

Walpole relates a story of the boy Jeremy cole and his parents and some other characters in 'Jeremy At Crale' but specially about the dog: Hamlet". Three novels of his school time are considered as the best jewels in the casket of sir Hugh Walpole. In his third and last Jeremy book 'Jeremy at Crale' Walpole has proved that he is a writer par - excellence.

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Status and Prospects of Registered Food Processing Units in India: A Comparative Study

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Abstract

Food processing units offer vast regions of employment and income generation. This is acknowledged by the Centre and State governments also. This paper presents the scenario in fifteen states of India and also absence of many states in north-east of the country which has significance from various standpoints. Figures in the table show how many states are in need of linkages with those states which are yet to come on the map of food processing industries.

Introduction

India is the world's second largest producer of food next to China, and has the potential of being the biggest with the food and agricultural sector. The country ranks first in the production of milk and dairy products, second in the production of cereals, fruits and vegetables and third in fish and marine products in the world. Food industry has been an important contributor to Indian GDP-economically and socially with high outputs (USD 180 billion in 2011), substantial employment generation (over 3.1 million employees in organised and MSME segment) and impact on local economies and hence deserve high degree of focus from all key stakeholders associated with this sector¹.

The food processing industry is one of the largest industries in India, ranked fifth in terms of production, consumption, export and expected growth. It has been identified as the sunrise sector and has gained due importance in the present time. It is vital for development as it provides linkages and synergies between three pillars of the economy namely, agriculture, industry and service².

Increasing consumerism, rising urbanisation, changing socio-economic lifestyles, proactive government policies for cold chains and food processing have given considerable impetus to the industry's growth. Also, India has one of the broadest consumer base in the world with young population (more open to trying out new products), increasing income (marking shift towards

¹ Mukherjee, Debashish et al, 'Feeding a Billion: Role of Food Processing Industry', a report by FICCI, September, 2013

² 'e-skill Development, Advisor to Prime Minister, P. 20

premium food products) and more time starved consumers (leading to shift towards RTE and packaged food)³.

The government has ambitious plans to increase the level of processing from 6% to 20%, value addition from 20% to 35 % and share in global food trade from 1.5% to 3% by 2015⁴. It has formulated and implemented several schemes to provide financial assistance for setting up and modernizing food processing units, creation of infrastructure, and support for research and development and human resource development in addition to other promotional measures to encourage the growth of the processed food sector.

The Indian food processing industry is projected to grow by US 100 billion to US \$ 300 billion by 2015 according to a leading industry body and Technopak. During the period, the share of processed food in terms of value is expected to increase from 43% to 50 % of total food production⁵. The highest share of processed food is in the dairy sector, where 37 per cent of the total produce is processed, of this only 15 per cent is processed by the organized sector. The sector is highly unorganised and the shift of industries is taking place from unorganised to organised but at a slower pace to keep up with the demand. The structure of the industry is changing as registered units are now increasingly contributing to the output of 66.4% in FY12 compared to 50% in FY05.

A comparison of registered and un-registered Food Processing Industry Units shows that, total number of registered FPI units was 36,871 only, compared to un- registered FPI units which was 22,41,195 as per the NSS 67th Round (July 2010- June 2011) report. Thus, out of total of 22, 78,060 FPI units, registered FPI's were 1.62% and unregistered FPI units were 98.38%. Thus, it is very clear from the comparison of registered and unregistered FPI units that unregistered units still constitute the dominant part of FPIs.

In this paper, an attempt has been made to analyse the status and prospects of registered food processing industry in India. The analysis is based on secondary data, the major sources of data being National Accounts Statistics, and Report on Annual Survey of Industries (2009-2010). Industrial units registered under Section 2 m (i) and 2m (ii) of Factories Act, 1948 are covered under Annual Survey of Industry (ASI)⁶.

Objective of the Study

To compare the status and prospects of registered food processing units in top fifteen states of India in terms of number of registered FPI units, in order to reveal hidden potentialities/ under development of this sector in various parts of the country.

State wise distribution of registered Food Processing Industries Unit

The number of factories in registered FPI units for 2011-12 is highest in Andhra Pradesh. Out of the total 36,881 factories 9,359 are present in Andhra Pradesh. Also, the north east states are lagging

³ *Human Resource and Skill Requirements in Food Processing Sector (2013-17, 2017-22), NSDC report Volume 10, Ministry of Skill Development and Entrepreneurship, Government of India.*

⁴ *Ministry of Food Processing Industry, Government of India, 2011*

⁵ *Halde, Prabodh et al, 'Skill Development in the Indian Food Processing Sector'*

⁶ *Annual Survey of Industries (2009-10), Volume 1, Government of India, Ministry of Statistics and Programme Implementation, Central Statistics Office, Industrial Statistics Wing, Kolkata*

far behind with Assam as the exception with 1,212 factories. Tamil Nadu is at the second number but difference between Andhra Pradesh and Tamil Nadu is very vast with the number of factories being 9,359 and 5,186 respectively. Five major states in registered Food Processing Units are Andhra Pradesh, Tamil Nadu, Maharashtra, Punjab and Uttar Pradesh.

Table 1: State-wise Distribution of registered FPI Units

S. No.	Name of State	Factories					
		Food Products		Beverages		Total	
		Number	Percent	Number	Percent	Number	Percent
1	Andhra Pradesh	9018	25.86	341	17.13	9359	25.39
2	Andaman & Nicobar Islands	4	0.01	0	0.00	4	0.01
3	Assam	1172	3.36	40	2.01	1212	3.29
4	Bihar	682	1.96	33	1.66	715	1.94
5	Chandigarh (U.T.)	18	0.05	5	0.25	23	0.06
6	Chhattisgarh	1013	2.90	15	0.75	1028	2.79
7	Dadra & Nagar Haveli	8	0.02	0	0.00	8	0.02
8	Daman & Diu	12	0.03	23	1.16	35	0.09
9	Delhi	139	0.40	6	0.30	145	0.39
10	Goa	43	0.12	36	1.81	79	0.21
11	Gujarat	1791	5.14	133	6.68	1924	5.22
12	Haryana	577	1.65	73	3.67	650	1.76
13	Himachal Pradesh	145	0.42	26	1.31	171	0.46
14	Jammu & Kashmir	132	0.38	18	0.90	150	0.41
15	Jharkhand	154	0.44	15	0.75	169	0.46
16	Karnataka	1875	5.38	104	5.22	1979	5.37
17	Kerala	1387	3.98	50	2.51	1437	3.90
18	Madhya Pradesh	712	2.04	42	2.11	754	2.05
19	Maharashtra	2838	8.14	275	13.81	3113	8.44
20	Manipur	18	0.05	0	0.00	18	0.05
21	Meghalaya	14	0.04	4	0.20	18	0.05
22	Nagaland	12	0.03	0	0.00	12	0.03
23	Odisha	828	2.37	47	2.36	875	2.37
24	Pondicherry	56	0.16	14	0.70	70	0.19
25	Punjab	2700	7.74	84	4.22	2784	7.55
26	Rajasthan	683	1.96	94	4.72	777	2.11
27	Sikkim	10	0.03	8	0.40	18	0.05
28	Tamil Nadu	4912	14.08	274	13.76	5186	14.07
29	Tripura	49	0.14	6	0.30	55	0.15
30	Uttar Pradesh	1988	5.70	128	6.43	2116	5.74
31	Uttarakhand	357	1.02	24	1.21	381	1.03
32	West Bengal	1527	4.38	73	3.67	1600	4.34
	Total	34874	100.00	1991	100.00	36871	100.00

Source: MOFPI; Annual Survey of Industries, 2011-12

Analysis of Registered Food Processing Units

In this paper, the sector has been categorised as per National Industrial Classification lists. The Central Statistical Organisation in the Ministry of Statistics and Programme Implementation is the nodal agency for bringing out the NIC in India. The food processing sector is primarily classified in Division 10 with eight separate groups representing sub-sectors, such as meat, fish, fruits and vegetables, vegetable and animal oils and fats, milk and dairy products, grain mill products and other food products. The beverages are also included as a separate group covering Division 11 from NIC.

Activity-wise categories within the Food Processing Industry: The Annual Survey of Industries has collected data for Food Processing Sector and included it into the Manufacturing section and divided it into 9 activity based broad groups with some sub-groups. These are:

Division 10

Group 101 - Processing and preserving of meat

Group 102 – Processing and preserving of fish, crustaceans and molluscs

Group 103 – Processing and preserving of fruit and vegetables

Group 104 – Manufacture of vegetable and animal oils and fats

Group 105 – Manufacture of dairy products

Group 106 – Manufacture of grain mill products, starches and starch products

Group 107 - Manufacture of other food products

Group 108 – Manufacture of prepared animal feeds

Division 11

Group 110 – Manufacture of beverages

Category wise number of registered FPI Units

Category wise estimated number of registered FPI units for the period 2007-08 to 2011-12 is shown in table 3. It could be seen from the table that largest number of registered factories were reported in the category of grain mill products (18,244), followed by food products n.e.c. (5,101). In the category of manufacture of other food products, largest number was reported in the category food products n.e.c. And in the category of beverages, Production of mineral water & other bottled water, soft drinks accounted for the highest number of registered factories.

The comparison of the activity wise growth in number of FPI units (registered) in India shows that the percentage increase is maximum in the prepared meals and dishes sector (824.4 per cent) and lowest in farinaceous products from the year 2007-08 to 2011-12. The sectors in which the number of registered unit was more in the year 2007-08 have shown growth accordingly. The data also shows that the meat sector which has the lesser number of registered units in the FPI basically has very high growth prospects.

Table 2: Number of Registered FPI Units (from 2007-08 to 2011-12)

S. No.	NIC-2008	Description	2007-08	2011-12	% increase during 2007-08 to 2011-12
1	1010	Meat	77	146	89.61
2	1020	Fish, crustaceans and molluscs and	340	390	14.71
3	1030	Fruits and Vegetables	735	1078	46.67
4	1040	Vegetable & animal oils and fats	2515	3394	34.95
5	1050	Dairy Products	1096	1653	50.82
6	1061	Grain Mill products	12807	18244	42.45
7	1062	Starches & Starch products	442	766	73.30
8	1071	Bakery products	955	1399	46.49
9	1072	Sugar	778	906	16.45
10	1073	Cocoa, Chocolate and Sugar confectionery	404	560	38.61
11	1074	Macaroni, Noodles, Couscous & Similar Farinaceous projects	73	75	2.74
12	1075	Prepared meals & dishes	0	415	824.40
13	1079	Food Products N.E.C.	4091	5101	24.69
14	1080	Prepared Animal Feeds	555	755	36.04
15	1101	Distilling, Rectifying & Blending of Sprits	280	378	35.00
16	1102	Manufacture of Wines	64	77	20.31
17	1103	Manufacture of Malt Liquors and Malt	120	141	17.50
18	1104	Production of mineral water & other bottled waters, Soft drinks	887	1401	57.95
		Total	26,219	36,881	40.67

Source: MOFPI; Annual Survey of Industries, 2011-12

Some key characteristics of activities within the Food Processing Units in India

Activity- wise number of factories in India: This data shows that in all India figure, highest number of factories are present in the activities related to manufacture of grain mill products, starches and starch products and also in manufacture of other food products. This denotes that the places where there are larger numbers of factories, more skilled manpower will be required in those places. Along with manpower there would also be requirement for upgraded technology and huge capital investment.

Table 3: Some key characteristics of activities within the Food Processing Industry in India
(Value in Rs. Lakh)

Code	Sectors/ Activities	No. of Factories	Invested Capital per factory	Proportion of Physical Working Capital to invested capital	Value of Product & By-Product	Income per factory	Profit per factory
101	Processing and preserving of meat	85	1773.00	36.10	7142.90	926.80	738.00
102	Processing and preserving of fish	359	874.70	62.87	234.86	154.50	76.90
103	Processing and preserving of fruit and vegetables	832	606.70	35.10	650.25	63.40	12.20
104	Manufacture of vegetable and animal oils and fats	2421	1064.10	53.91	3171.13	139.40	100.60
105	Manufacture of dairy products	1112	1297.80	35.50	4270.40	344.90	162.40
106	Manufacture of grain mill products,	14067	254.50	65.81	618.95	35.00	21.10
107	Manufacture of other food products	6681	1268.50	48.42	1684.00	177.50	69.30
108	Manufacture of prepared animal feeds	606	479.10	7.53	1992.60	178.30	121.70
110	Manufacture of beverages	1316	1557.00	24.78	5068.80	474.60	335.90

Source: Calculation based on Annual Survey of Industries, 2009-2010

Activity- wise investment per factory: Invested capital per factory is found to be higher in activities processing and preserving of meat and manufacture of beverages with a value of Rs. 1773 and Rs.1557 respectively and lower in manufacture of grain mill products, starches and starch products and manufacture of prepared animal feeds with a value of Rs. 254.50 and Rs. 479.10 respectively. We can infer that investment per factory had been lower in traditional FPIs, while higher in upcoming activities such as processing and preservation of meat, manufacture of dairy products & manufacture of other food products.

Activity- wise proportion of physical working capital to invested capital: The proportion of physical working capital to invested capital per factory is highest in activities processing and preserving of fish, crustaceans and molluscs and manufacture of grain mill products, starches and starch products whereas is found to be very low in manufacture of prepared animal feeds. It could be seen from the table that there were three activities in FPIs in which working capital constituted more than 50% of total invested capital.

Activity- wise value of product and by- product per factory: We find that average value of product and by- product was very high in those activities where the invested capital was also high. We also find that it is mainly in the activities processing and preserving of meat, manufacture of dairy products and manufacture of beverages that the value of products and by- products per factory

was found to be Rs.7142.90 lakh, Rs.4270 lakh and Rs.5068.80 lakh respectively. On the other hand the value of product and by- product was found to be low in processing and preserving of fish, crustaceans and molluscs (Rs.234.86 lakh per factory), processing and preserving of fruit and vegetables (Rs.650.25 lakh per factory) and in manufacture of grain mill products, starches & starch products (Rs. 618.95 lakh per factory).

Activity- wise income per factory: Income per factory is highest in processing and preserving of meat with a value of Rs. 926.80 lakh per factory and is found to be lowest in manufacture of grain mill products, starches and starch products with a value of Rs. 35 lakh per factory.

Activity- wise profit per factory: Profit per factory is found to be highest in processing and preserving of meat with the value of Rs. 738 lakh and if the income and profit figure per factory is compared then it is evident that investment in processing and preserving of meat is profitable. Whereas it is risky to invest in processing and preserving of fruits and vegetables as the profit and income per factory both is found to be very low.

Thus we find that even though the largest number of factories was reported in manufacture of grain mill products, it showed lowest invested capital per factory, and even income per factory and profit per factory was very low in this category. This shows the need for technological up-gradation in this category of manufacturing.

Another activity which has a great potential but showed poor performance on the above mentioned parameters was processing and preservation of fruits and vegetables. The third poor economic performance in terms of profit per factory was reported from the category of manufacture of other food products.

Thus, we find that generally economic performance of FPIs based on traditional crops has been rather poor, whereas their production is substantial. It may be possible that machines and equipments in such factories are old and require replacement and up-gradation. Though, it has been observed elsewhere that unregistered FPIs are mostly based on these products.

Comparison of Registered Food Processing Industries in India

Table 4: Activity 101- Processing and preserving of meat

(Value in Rs. Lakh)

S. No	Name of States	No. of Factories	Invested Capital per factory	Proportion Of Physical Working Capital invested capital to	Value of Product & By-Product	Income per factory	Profit per factory
1	Andhra Pradesh	10	2670.10	54.23	6070.00	1611.10	1462.20
2	Assam						
3	Bihar						
4	Gujarat						
5	Haryana						
6	Karnataka						
7	Kerala						
8	Madhya Pradesh						

9	Maharashtra	22	1338.31	31.09	6491.30	1483.70	1207.10
10	Odisha						
11	Punjab	7	2964.70	19.52	11529.20	1044.70	896.00
12	Rajasthan						
13	Tamil Nadu	4	2434.75	10.82	1918.00	NEG	NEG
14	Uttar Pradesh	29	1966.20	42.49	9773.40	665.70	481.90
15	West Bengal						
	All India	85	1773.00	36.10	7142.90	926.8	738.00

Source: Calculation based on Annual Survey of Industries, 2009-2010

Processing and preserving of meat was reported in five states namely Andhra Pradesh, Maharashtra, Punjab, Tamil Nadu and Uttar Pradesh only out of major fifteen states selected for analysis. It could also be seen from the table that the per factory investment varied from Rs.1338.31 lakh in Maharashtra to Rs. 2964.70 lakh in Punjab (See Table 4). The value of product and by- product is found to be very high in Punjab and comparatively very low in Tamil Nadu where investment per factory was found to be higher. The factories in Tamil Nadu were also found to be running under loss whereas in Andhra Pradesh and Maharashtra this activity was found to be a profitable venture.

Table 5: Activity 102- Processing and preserving of fish, crustaceans and molluscs

(Value in Rs. Lakh)

S. No.	Name of States	No. of Factories	Invested Capital per factory	Proportion of Physical Working Capital to invested capital	Value of Product & By-Product	Income per factory	Profit per factory
1	Andhra Pradesh	48	906.00	55.07	2093.70	141.30	47.70
2	Assam						
3	Bihar						
4	Gujarat	46	2504.50	81.63	3323.18	340.30	189.10
5	Haryana						
6	Karnataka	29	816.40	54.08	2072.48	166.40	88.50
7	Kerala	102	401.27	51.21	909.80	59.00	22.20
8	Madhya Pradesh						
9	Maharashtra	39	1189.00	40.32	2920.90	189.10	47.70
10	Odisha	15	637.20	57.32	2284.90	176.8	84.00
11	Punjab						
12	Rajasthan						
13	Tamil Nadu	62	441.80	61.96	1487.00	130.6	95.40
14	Uttar Pradesh						
15	West Bengal	13	623.90	52.91	3207.00	120.8	50.16
	All India	359	874.70	62.87	234.86	154.50	76.90

Source: Calculation based on Annual Survey of Industries, 2009-2010

Processing and preserving of fish, crustaceans and molluscs is reported in eight states namely Andhra Pradesh, Gujarat, Karnataka, Kerala, Maharashtra, Odisha, Tamil Nadu and West Bengal which are mainly coastal states where there is abundant availability of raw materials for the development of this industry. The average investment at the all India level was of Rs. 874.7 lakh per factory. State-wise distribution of investment varied from Rs. 401.27 lakh per factory in Kerala to Rs. 2504.50 lakh in Gujarat. The invested capital per factory in Gujarat was very high because the proportion of physical working capital to invested capital is found to be highest (81.63%) in Gujarat. The income and profit per factory is also maximum in Gujarat and lowest in Kerala although there are highest numbers of factories in Kerala. The income and profit generally depended more on working capital than fixed capital.

Table 6: Activity 103- Processing and preserving of fruit and vegetables

(Value in Rs. Lakh)

S. No.	Name of States	No. of Factories	Invested Capital per factory	Proportion Of Physical Working Capital to Capital invested	Value of Product & By-Product	Income per factory	Profit per factory
1	Andhra Pradesh	120	846.40	41.73	802.15	120.70	49.70
2	Assam	6	819.00	29.26	1716.50	299.60	256.50
3	Bihar	6	220.30	29.27	97.83	9.00	NEG
4	Gujrat	69	383.80	41.01	470.08	90.50	54.30
5	Haryana	7	397.70	26.43	1092.42	175.50	87.00
6	Karnataka	72	507.20	39.80	501.87	107.20	62.50
7	Kerala	44	36.79	42.06	211.38	14.10	0.19
8	Madhya Pradesh	22	1397.00	51.10	2260.00	363.20	265.00
9	Maharashtra	124	424.70	46.77	905.93	81.30	32.30
10	Odisha						
11	Punjab	133	653.90	21.94	158.66	NEG	NEG
12	Rajasthan	15	1068.80	25.13	2065.60	377	278.40
13	Tamil Nadu	113	368.50	27.30	366.00	27	2.99
14	Uttar Pradesh	13	418.10	52.07	1222.40	253.6	178.00
15	West Bengal	21	1715.00	22.55	1856.14	252.2	127.6
	All India	832	606.70	35.70	650.25	63.40	12.20

Source: Calculation based on Annual Survey of Industries, 2009-2010

Processing and preserving of fruit and vegetables industry were reported in all major states of India but their number is found to be quite significant in Andhra Pradesh, Punjab, Tamil Nadu, Maharashtra and Gujarat. As regards invested capital in this factory we find that it was on the higher side in West Bengal, Madhya Pradesh and Rajasthan even though the number of factories in Madhya Pradesh and Rajasthan was small. If we leave aside these three states we find that invested capital per factory was generally in the range of Rs. 300- Rs.800 Lakh.

Proportion of physical working capital to invested capital in this activity was found to be above 50% in Madhya Pradesh and Rajasthan between 40%- 50% in Andhra Pradesh, Gujarat, Kerala and Maharashtra. The value of product and by- product in this activity was found to be on higher side in Madhya Pradesh, Rajasthan, Assam, West Bengal and moderate in Uttar Pradesh, Haryana and Maharashtra. The level of income and profit per factory was relatively higher in Assam, Haryana, Madhya Pradesh, Rajasthan, Uttar Pradesh and West Bengal though, it was negative in Punjab and profit was reported to be negative in Bihar. Also, low income and profit states included Kerala and Tamil Nadu.

Table 7: Activity 104- Manufacture of vegetable and animal oils and fats

(Value in Rs. Lakh)

S. No.	Name of States	No. of Factories	Invested Capital per factory	Proportion Of Physical Working Capital to invested capital	Value of Product & By-Product	Income per factory	Profit per factory
1	Andhra Pradesh	411	724.00	54.71	2043.75	50.50	16.23
2	Assam	44	62.50	77.91	166.50	6.90	2.70
3	Bihar	6	2221.30	59.31	2682.16	160.50	143.80
4	Gujrat	408	1130.00	54.99	3461.00	166.90	126.70
5	Haryana	51	424.40	63.80	2014.72	12.50	NEG
6	Karnataka	117	1434.60	51.70	6487.61	201.40	161.80
7	Kerala	37	470.20	36.17	957.81	NEG	NEG
8	Madhya Pradesh	145	3511.60	52.27	6886.70	437.70	354.30
9	Maharashtra	394	668.40	63.71	2169.30	132.30	102.80
10	Odisha	17	1077.20	29.80	1439.50	20.3	NEG
11	Punjab	97	1085.90	66.12	3461.80	171	121.10
12	Rajasthan	203	547.30	62.12	3012.00	127.2	91.60
13	Tamil Nadu	219	605.90	41.84	1319.40	86	56.70
14	Uttar Pradesh	87	1290.00	61.84	5739.10	159.5	103.00
15	West Bengal	108	2205.00	36.78	5444.4	312.6	264.2
	All India	2421	1064.10	53.91	3171.13	139.40	100.60

Source: Annual Survey of Industries, 2009-2010

This activity was one of the major activities in food processing industry. The number of factories was found to be higher in Andhra Pradesh, Maharashtra, Gujarat followed by Rajasthan, Tamilnadu, West Bengal, Karnataka and Madhya Pradesh. It could also be seen that a small number of factories were not in operation in Andhra Pradesh, Gujarat, Maharashtra and Tamilnadu.

Invested capital per factory in this activity was found to vary vastly across states. For example it was as low as Rs. 62.50 Lakh in Assam and Rs. 3511.60 Lakh in Madhya Pradesh. The higher investment per factory was reported from Bihar, Madhya Pradesh, West Bengal followed by medium investment in states like Gujarat, Karnataka, Odisha, Punjab, Uttar Pradesh. The proportion of physical working capital to invested capital was very high in Assam i.e. Rs.77.91 Lakh per factory. But, on an average

we find that the proportion of physical working capital to invested capital was found to be above 50 % in most of the states. This proportion was less than 40 % mostly in many states

Value of product and by- product per factory was found to be generally higher than all activities in all state except processing and preserving of meat and beverages. This value was above Rs. 5,000 Lakh in Karnataka, Maharashtra, Punjab, and Rajasthan. It was found to be lower in Assam and Kerala only.

Even though the value of product and by-product was generally higher in manufacture of animal oils, the income and profit per factory was generally lower. The three reasons which seem possible for low income and profit could be cost of raw materials, competition within the domestic market as well as competition from foreign market.

Table 8: Activity 105- Manufacture of Dairy Products

(Value in Rs. Lakh)

S. No.	Name of States	No. of Factories	Invested Capital per factory	Proportion Of Physical Working Capital invested capital to	Value of Product & By-Product	Income per factory	Profit per factory
1	Andhra Pradesh	210	385.10	53.37	2273.34	207.20	75.20
2	Assam	6	342.30	3.26	46.83	58.50	25.30
3	Bihar	15	765.20	43.26	5503.80	466.20	95.80
4	Gujarat	79	2228.20	42.98	11975.20	1613.20	1263.40
5	Haryana	20	2687.00	40.60	10140.05	118.90	NEG
6	Karnataka	72	1194.00	47.08	7318.48	922.00	609.90
7	Kerala	65	319.10	18.09	1330.50	86.40	21.30
8	Madhya Pradesh	34	1208.00	56.21	4050.20	222.60	69.50
9	Maharashtra	208	866.30	26.95	3870.10	229.60	68.90
10	Odisha	22	406.20	33.73	2174.22	129.00	38.50
11	Punjab	41	728.20	72.15	4082.00	306.40	107.50
12	Rajasthan	39	1153.50	65.53	4894.00	242.30	7.50
13	Tamil Nadu	167	2892.80	14.74	2423.40	NEG	NEG
14	Uttar Pradesh	73	2190.00	52.86	6187.70	576.50	368.00
15	West Bengal	18	495.30	41.54	2418.50	206.80	86
	All India	1112	1297.80	35.50	4270.40	344.90	162.40

Source: Annual Survey of Industries, 2009-2010

In the activity manufacture of dairy products highest number of factories was found in Andhra Pradesh, Maharashtra followed by Tamil Nadu and least number of factories was found in Assam. The invested capital was very high in Tamil Nadu with a value of Rs. 2892.80 Lakh per factory and in Haryana with a value of Rs. 2687 Lakh per factory.

The proportion of physical working capital to invested capital per factory was found to be highest in Punjab and also in Rajasthan but very surprisingly, it was towards lower side in Tamil Nadu. The value of product and by- product was very high in Gujarat and Haryana whereas it was found to be

lowest in Assam and comparatively very low in Tamil Nadu with higher number of factories in Dairy sector.

Most strikingly to quote, the profit was negative in Haryana and Tamil Nadu which were leaders in investment and number of factories respectively. The income per factory was highest in Gujarat whereas it was found to be very low in Haryana and was running under loss in Tamil Nadu.

Table 9: Activity 106- Manufacture of grain mill products, starches and starch products

(Value in Rs. Lakh)

S. No.	Name of States	No. of Factories	Invested Capital per factory	Proportion Of Physical Working Capital to invested capital	Value of Product & By-Product	Income per factory	Profit per factory
1	Andhra Pradesh	4528	151.50	68.57	389.29	27.90	16.80
2	Assam	219	133.00	58.59	493.79	NEG	NEG
3	Bihar	139	200.70	48.28	523.07	9.60	3.20
4	Gujarat	360	575.70	37.70	1481.70	75.80	44.70
5	Haryana	297	2055.00	84.86	2419.00	168.30	114.60
6	Karnataka	597	202.90	50.08	661.66	30.70	19.30
7	Kerala	139	376.50	59.90	1152.47	53.40	21.90
8	Madhya Pradesh	192	704.80	64.50	1951.90	123.50	92.70
9	Maharashtra	569	319.90	64.17	1790.50	116.20	88.40
10	Odisha	509	124.00	35.46	211.00	19.40	6.90
11	Punjab	1810	273.10	79.65	422.48	18.48	5.10
12	Rajasthan	114	521.50	72.30	1616.00	322.30	301.10
13	Tamil Nadu	2052	99.70	43.59	279.80	7.90	NEG
14	Uttar Pradesh	727	471.00	67.07	1005.60	45.20	31.30
15	West Bengal	608	186.50	52.14	632.30	13.58	4.40
	All India	14067	254.50	65.81	618.95	35.00	21.10

Source: Annual Survey of Industries, 2009-2010

The largest number of factories in manufacture of grain mill products, starches and starch products were reported in Andhra Pradesh with 4,528 factories. Tamil Nadu and Punjab also had big numbers but Rajasthan, Kerala and Bihar were comparatively far behind in number of factories. This activity had extraordinarily large number of factories compared to other activities because this activity was traditionally established and therefore originally also there were big number of factories in this activity.

Strange to observe that the investment per factory was highest in Haryana with the value of Rs. 2055 Lakh per factory whereas Rajasthan, Gujarat and Uttar Pradesh were far behind in terms of investment per factory. The proportion of physical working capital to invested capital was found to be higher in Haryana, Punjab and Rajasthan whereas the value of product and by- product was seen to be higher in Haryana and found to be least in Odisha.

The income and profit figures were found to be very high in Rajasthan and also higher in the states Maharashtra, Madhya Pradesh and Haryana. The profit per factory showed negative trends in Tamil

Nadu and Assam and therefore in Tamil Nadu the factors responsible needed to be identified in order to turn it into profitable venture.

Table 10: Activity 107- Manufacture of other food products

(Value in Rs. Lakh)

S. No	Name of States	No. of Factories	Invested Capital per factory	Proportion of Physical Working Capital to invested capital	Value of Product & By-Product	Income per factory	Profit per factory
1	Andhra Pradesh	700	531.50	39.85	570.07	62.70	4.20
2	Assam	700	415.40	19.96	931.04	190.90	145.80
3	Bihar	34	3089.90	56.08	2446.90		NEG
4	Gujarat	338	1044.00	63.13	1926.38	164.20	63.90
5	Haryana	37	3564.00	32.88	5693.80	609.60	NEG
6	Karnataka	534	1784.00	45.69	1785.33	219.30	110.70
7	Kerala	787	204.10	64.79	695.52	101.10	28.20
8	Madhya Pradesh	121	425.90	40.11	697.00	263.30	213.60
9	Maharashtra	655	3042.00	61.05	3677.40	298.30	54.30
10	Odisha	66	489.00	26.13	696.19	100.00	58.30
11	Punjab	84	1590.00	48.93	2225.90	279.30	62.20
12	Rajasthan	137	344.40	58.07	1655.90	245.20	185.50
13	Tamil Nadu	1132	763.00	37.71	1122.90	164.00	95.80
14	Uttar Pradesh	520	4653.00	47.24	3930.80	NEG	NEG
15	West Bengal	536	608.70	42.94	1207.80	131.10	76.40
	All India	6681	1268.50	48.42	1684.00	177.50	69.30

Source: Calculation based on Annual Survey of Industries, 2009-2010

In the activity manufacture of other food products, data showed that largest numbers of factories were present in Tamil Nadu where the numbers of factories were 1,132 and the least number of factories were reported in Bihar having 34 factories. The numbers of factories were also reported to be higher in Andhra Pradesh, Assam, Kerala and Maharashtra. The investment capita was also found to be highest in Uttar Pradesh followed by several other states like Bihar, Haryana and Maharashtra. Although the value of investment capital was higher for Uttar Pradesh but the proportion of physical working capital to investment capital was very less there. The states Gujarat, Kerala and Maharashtra showed higher projection while the value was lowest in Assam.

The value of product and by- product was higher in Maharashtra, Uttar Pradesh with the highest in Haryana which had very less number of factories in this activity. The income and profit projections showed amazing facts that in Uttar Pradesh with a very high value of product and by- product, the income and profit figures were negative and the factories were running under loss and the same trend was also visible in Haryana where income was there but profit showed negative projection. In Bihar also the factories with very high investment capital were running under loss.

Table 11: Activity 108- Manufacture of prepared animal feeds

(Value in Rs. Lakh)

S. No.	Name of States	No. of Factories	Invested Capital per factory	Proportion Of Physical Working Capital to invested capital	Value of Product & By-Product	Income per factory	Profit per factory
1	Andhra Pradesh	88	713.00	47.36	1883.10	173.50	96.10
2	Assam						
3	Bihar	17	171.10	42.00	1152.58	85.00	51.60
4	Gujarat	50	592.20	60.98	3124.00	212.70	147.90
5	Haryana	7	308.40	80.10	2426.00	35.70	NEG
6	Karnataka	51	1277.00	14.80	1053.33	223.50	165.90
7	Kerala	16	584.10	41.03	2826.50	173.00	36.90
8	Madhya Pradesh	13	85.50	57.55	532.20	29.00	7.60
9	Maharashtra	89	303.70	57.88	2264.40	217.00	161.90
10	Odisha	10	318.00	75.15	2279.00	192.90	155.00
11	Punjab	37	218.40	73.87	1355.50	103.40	43.20
12	Rajasthan	29	168.40	70.90	1659.90	108.70	53.40
13	Tamil Nadu	94	521.40	64.46	2684.90	257.20	201.80
14	Uttar Pradesh	36	112.00	51.93	860.10	66.00	27.20
15	West Bengal	32	467.00	53.80	3132.20	223.80	177.10
	All India	606	479.10	7.53	1992.60	178.30	121.70

Source: Calculation based on Annual Survey of Industries, 2009-2010

Out of the selected fifteen states, Assam was the state which did not have any factory in this activity. All the other fourteen states had factories for the manufacture of animal feeds with highest number in Tamil Nadu and also with sufficient numbers in Andhra Pradesh, Maharashtra, Gujarat and Karnataka. Although the numbers of factories are small, the invested capital per factory is very high in Karnataka with the value of Rs. 1,277 Lakh per factory whereas it is very low in other states.

The proportion of physical working capital to invested capital is high in states like Haryana, Odisha, Punjab and Rajasthan and near to average in all the other states. The profit figures showed negative tendency in Haryana but the factories are running under profit in Gujarat, Karnataka, Maharashtra, Odisha, Tamil Nadu and West Bengal. The income per factory is also higher in Gujarat, Karnataka, Maharashtra, Tamil Nadu and West Bengal.

Table 12: Activity 110- Manufacture of beverages

(Value in Rs. Lakh)

S. No.	Name of States	No. of Factories	Invested Capital per factory	Proportion Of Physical Working Capital invested capital to	Value of Product & By- Product	Income per factory	Profit per factory
1	Andhra Pradesh	198	1095.00	17.81	1511.71	315.80	198.70
2	Assam	30	426.60	38.29	830.62	141.80	110.30
3	Bihar	21	2002.00	18.94	2311.80	402.30	283.10
4	Gujrat	75	411.00	25.40	475.64	78.40	35.30
5	Haryana	38	2631.00	25.30	4838.70	938.60	701.80
6	Karnataka	80	2379.00	32.40	4108.20	883.80	652.80
7	Kerala	30	893.00	31.36	2370.20	344.10	169.60
8	Madhya Pradesh	26	1799.00	28.87	2863.80	683.20	548.10
9	Maharashtra	152	2574.00	24.26	2825.20	471.10	284.80
10	Odisha	31	1685.00	18.19	1913.70	272.60	140.10
11	Punjab	70	1665.00	21.24	2561.50	165.40	7.40
12	Rajasthan	79	1379.00	23.40	2856.20	1084.50	954.00
13	Tamil Nadu	147	1062.00	25.44	1983.00	439.60	349.20
14	Uttar Pradesh	88	3296.00	23.78	3866.70	923.50	711.20
15	West Bengal	48	1291.00	26.56	2631.60	411.50	191.20
	All India	1316	1557.00	24.78	5068.80	474.60	335.90

Source: Annual Survey of Industries, 2009-2010

The factories manufacturing beverages are very large in numbers in Andhra Pradesh, Maharashtra and Tamil Nadu. The investment per factory was also found to be very high in all the states except Assam, Gujarat and Kerala. The proportion of physical working capital to invested capital was seen to be average in nearly all the states.

The value of product and by- product was very high in Haryana and Karnataka and very low in Gujarat and Assam. The factories manufacturing beverages are gaining highest income in Rajasthan and are also earning huge profit there whereas in the other states the income and profit figures are near to average with the exception of Gujarat.

Conclusion

In recent past, the Government of India has been persistently planning for economic uplift of North-east, an area which suffers from many natural handicaps including lack of agricultural surplus. This paper in Table 7 and 9 shows dismal condition of even such units and observe absence of food processing units in meat processing, preservation of fisheries and manufacture of animal feeds. In top fifteen states covered in the paper, only Assam finds place but, that too is not respectable. Surplus in agriculture in states like Punjab and Uttar Pradesh should be linked with demand in North-east. It will be a sustainable way to link North-east with the rest of the country organically. Agriculture will furnish the road to culture.

Nature versus Human Nature: Exploration in Ecocritical Perspective

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Abstract: -

Nature is a foreground of ideological and aesthetic conception, but human nature applications of existential and scientific revolution in every field. Here, In the face of globalization, Nature is more affected. Literature and cinema directs the people to right way and preserve equal justice to the nonhuman world. The subject of both movies is representation of environmental ground matters which is designed the view from the ground up; substances of aesthetically, conceptually, and ideologically. The paper explores the relationship of Human and Nature in Pandora and Titanic ship. In Avatar, director was sharing his view that the life of a great tree is more important than the life of the average Concordant. The tree's fate is both a stereotypical for shadowing of the blasting of their hopes soon after and a slightly more subtle anticipation of director's later mutilation. In Titanic, narrative is twisted by the interplay between outer landscape and the storyteller's interior landscape which is mediated by the cultural and geographical landscape.

*"Our Great Mother
does not take sides, Jake.
She protects only the Balance of life".
(By Neytiri in Avatar).*

One day I, it was a long summer day, sat under the grain shed; I have told by my Mother, 'Nature protects the balance of life'. A few years later, while I was watching Avatar movie, I was remembering my Mother's words and Neytiri's words are the same. Then, suddenly bare-ideas emerged in my mind and started to think about the 20th century and the 21th century milestone movies-Titanic and Avatar. Both of movies are directed by James Cameron. Titanic reveals the strict-unity, the vigor and majesty of culture which have obvious appeal. In Avatar, Director has handled momentous diplomatic challenges with toot and finesse. Literature to cinema aims at to demonstration of images, symbols and mediation between man and nature. Cinema is an acknowledgement of the beauty of the universe. It is more sincere and indirect. I can hopefully say that Cameron's creativity is spellbound and genuine task. Creativity is connecting of deep

knowledge. Knowledge is a pleasure where we have no pleasure there is no knowledge. So the power of imagination is the power of beauty. The power itself reveals in the balance or reconciliation of reality in nature. Cameron created wildness. Wildness is the preservation of the world. A creative or genuine director, like Cameron, redirects a light which makes the darkness visible.

In *Titanic*, Director was come up with an account of experience of Rose Dawson over the sea and *Avatar* came upon a critical condition of the Omaticaya people of Homeland on Pandora. James Cameron direction is halting acquisition of natural/environmental proficiency which grounded up places and spaces are more crucial part. Rose skillfully knits back and forth between her inside/outside position in relation to her informants and the high class society. The Omaticaya people fought with dominant culture of out-comer in their land. Both of movies are the best of all centuries which insightfully and ecocritically explored.

We couldn't have seen this kind of blooming movies until this eventually time. Such movies are come out of genuine imagination in the literary world. The environmental ideas turn into literature and cinema which emerged as a self-conscious movement. The recent movie, *Avatar*, seems very strange and eccentric one. For creative directors/ critical artists' utterances, on human destiny and art, have always been taken a keen interest in how the material world is engaged, absorbed and reshaped by theory, imagination and modern technique. God does not mandate to man to take "dominion" over the creatures of the sea (*Titanic*) the earth 'subdued' and 'cultivated' is more crucial term (*Avatar*). As I feel, Creation is an ongoing process and originality and humanity and all things of natural world are always emerging, always unfolding.

In one form, 'Being-a-survival' or the "idea of nature" has been a dominant or at least residual concern for directors and intellectuals. Ecocriticism is really a new and different area of enquiry that has been an eminently safe and reputable quest in literature. When the argument is recast truth which is to be emphasized not just love of nature but proto-ecological and environmental commitment. Jonathan Bate, Eco-critic, framed the problem with pardonable zeal of the insurgent: Geoffrey Hartman threw out nature to bring us the transcendent imagination; McGann throws out transcendent imagination to bring us history and society (Bate 1991:8.18) we can say that society to bring us keen interest and desire of masses.

Indeed, environmentalists would agree that issues of visions, values, culture and imagination are keys to today's environmental crisis, at least as fundamental and as scientific research and technological know. We can't say the Na'vi people very sophisticated and do not know anything, but just want to stay back from modernism. What the chief Commander of Army says on Pandora.

...“You are on Pandora...every living thing that crawls, flies or squats in the mud wants to kill you and eat your eyes for jujubes. We have an indigenous population of humanoids, they're fond of arrows dipped in a neurotoxin that'll stop your heart in one minute and they have bones reinforced with naturally occurring carbon fiber. They are very hard to kill”...
(*Avatar*)

Aldo Leopold called “the biotic community”. It attempts at sepal in cognizance of human being as ecologically or environmentally embedded. Although, there is something potentially noble about

human attempts to ecologically against human dominated over nature. The people of Omaticaya are living in a greenly Homeland, but also in the local culture (Berry 1987; 185-6). In *Avatar*, Parker said to Grace with strong and enthusiastic modern ideas towards developmental the Global-hearts;

“...’re supposed to be winning the hearts and the minds of the natives...if you look like them, and you talk like them, then they’ll start trusting us. We build them a school, we teach them English. Relations with the indigenous are only getting worse, ...just find out what the blue monkeys want, you know, I mean, we try to give them medicine, education, roads”.(*Avatar*).

We’re children of Nature easily understand the mind of human beings what does he need and what is he going to feed for his work. Nature does not like business and politics with man. That’s occasionally affects to nature. In noble-class party, Caledon has said to Jack;

“...it’ll be all business and politics,
That sort of thing, wouldn’t interest...” (*Titanic*)

Common people, like Na’vi, are not interested to start business and politics with noble class men. Parker and Caledon stand for power of politics and business over nature. Parker’s idea of politics opened that the obvious result of a ruthless modernization, economical implementation, and industrial programs after winning the Na’vi’s heart and then getting valuable gray rock-“Unobtanium”. But right now what is going on the global nations; reducing forest areas, increasing towns and global warming, environmental crisis, silently all seasons departing their directions and mating, rising sea areas, and empty rivers and dams. Titanic ship iswell-ideologically built, the ship of dreams, sold by Caledon with huge money. This Titanic ship stands for power of eco-politics, but what Nature has done, all richness and Scio-cultural barriers collapsed and broken down when men started against Nature. We are observer/spectator of the world. It shows as if restoration of the Cameron’s dream of a Homeland, and their self-efficiency might be achieved without the help of well modern warfare guns and tools, when men started rule over Nature. Before get ride over them, Man knows well, he’ll fail in his work. Nature breaks richness and fences of geo-political ideology. It is quickly pass the appeal through experience into a discourse of theoretical reflection.

On the contrary, culture and nature have striven almost start to define their position on the critical map analytically as well as through narrative practice. It states the degree of self-awareness. Cinemais turning up intothe environment preservation and sustainable, literature acts as a coordinated project. The stigma of critical amateurism is attached by skeptics. At this starting point, Eco-critical insurgency,here we can be called ‘media ecology’, for which the media is as responsible as the movement a bit like a number of the so-called American and European movies tended to shy away from the lumping label.

Titanic and*Avatar*revolve around the cultural history and literary instantiation of the intertwined story of attitudes toward nature vs. urbanization, industrialization and technology. Both accounts were given further torque and bite by a shared cultural commitment to conceiving the modernization process and traditional local life. It helps to explain the 22nd century ideological “radical” or “mainstream” tradition.Whereby the machine becomes ‘no longer a potential interruption’ but promote more self-conscious action and participations through its cognizance of humanities

ongoing interaction with the non-human forces in which our lives are embedded' (Hess 2004; 95). In those followed the bias of movie professionalism toward global-based specialties that marked the work of their own mentors and that still runs and signs strong. This is global based specialization altogether justified in this case. The ship and the tree are one stand for the dream of people and the other one soul of the Omaticaya. The Na'vi people believes that trees are souls voices; the voices of their ancestors and

“Seeds of the sacred tree
Very pure spirit” (*Avatar*)

It seems rather to favor bringing humanities and science together in the context of watching specific and scopes and regions. So, we ought to trust 'good science is good observation'. Grace has replied Parker about trees;

“those trees are were sacred to the Omaticaya in a way... tree is that there is some kind of electrochemical communication between the roots of the tree, like the synapses between neurons and each tree has ten-to-the-fourth connections to the trees around it... its more connection then the human brain. Get it? It's a network. It's a global network and the Na'vi can access it. They can upload and download data, memories. At sites like the one just destroyed. The wealth of this world isn't in the ground. It's all around.”(*Avatar*)

This can understand full awareness, master benefit from environment. The prosthetics of environment information technology, intelligence and virtual reality become crucial in measure the transit from human to hyper-human being in the world. It remains to be seen just how far the discourse of modernism and of environmental justice can be coordinated with the discourse of nature. It is a dynamic tradition of response to the rise and the development of capitalist Eco-social order. Cameron's observations and understanding the nature, it seems that everything to do with everything else, and understand the society whose relations with it he hopes and deeds to change. These two movies explore about the notions of environment, cultural boundaries from abstraction to tangible concern.

Cameron constructed the relationship between the world of dreamland and Homeland. The Na'vi people experience, art, factual properties of Jake, Jack, Grace Etc...their representation and mediation is constructed by ideological and other socio-political factors. Cameron's work of these movies direction whose interest is ostensibly directed elsewhere might be no less telling in this regard than cases of the opposite sort where human figures have been evacuated for the sake of stressing environmentalist. Director showed that which is superficially seem a new fashioned propensity for “realistic” modes of representation, a pre-occupation with questions of tactical accuracy of environmental representation. In *Titanic*, we can find the class representation and class injustice. For instance, in high class party, Caledon said Jack;

“Mr. Dawson is joining us
from the third class” (*Titanic*)

At last, Mr. Caledon's economic power and richness didn't help him to go away from the disaster when Nature broke down the silence. That time his huge money did not work unless showed affection towards innocence crying child. Stressing the potential task and those movies are "grounded in epic and historical fact".

Director main target is attempt at mediation through characters. The mimesis seems to me focused and overblown. In one hand, mediation hooks up to ecocriticism and pretheoretical art. It is showing the enforcement of the factual world as a mirror. It had a tendency to work a reductive model of mimesis, not sameness but postulates in refraction of thinks. The other hand, the neo-realist limit have own horizons. They evade to reflexive discussion of the premises which are underlying as privilege as they accord to dense representations of environmental facticity in Avatar. Literature and cinema here appeal to existential immersion, narrative power, and ecological proficiency. It is as a means of suturing as the divide of blood and bone, as empirical world and creative artifact. The subject of both movies is representation of environmental ground matters which is designed the view from the ground up; substances of aesthetically, conceptually, and ideologically. A strong ideological way has been insisted by director's view. Fractal chaos screened with anything else like one-to-one correspondence between imaginations, dream world/realistic world, but rather on a certain kind of environmental preferentiality as part of the overall direction of movies. On the other hand, Eco critical and cultural realists haven't seen particularized their horizons. Insofar, they evade to reflexive discussion of the premises underlying as privilege as they accord to dense representations of environmental facticity literacy as a means of suturing the divide between empirical world and creative artifact.

It is even designedly "realistic" movies which cannot far from being-a-species that heavily mediated refractions of the palpable world. Cinema is language that is culturally coded by symbolic system. Jake says,

"The language is a pain, but you know,
I figure it's like field, stripping a weapon,
Just repetition...
Everyday it's reading the trails,
The tracks at the waterholes,
The finest scents and sounds".(Avatar).

And direction is a system of abstract graphic-notation. Cinemas are manufactured commodities. The subjects of movies are representative of its environmental and cultural ground matters. Those matters are an aesthetically, conceptually, ideologically framed. We can see this in such basic aesthetic decisions whether or not to foreground local taxonomy, vernacularization, and indigenous names for uniquely nature species. We are observer of the represented landscape and culture how they try to share the knowledge of local mates. Jake learnt from Neytiri about existed knowledge of nature. He remained that and says,

“I’m trying to understand and this deep connection
 The people have to the forest
 She talks about a network of energy
 That flows through all living things. She is saying all, energy is only borrowed,
 And one day you have to give it back”. (*Avatar*)

It shows that both are the inescapability of mimesis and preferentialism as lenses of critical understand and the challenge of grasping their cinema-graphic effects with precision, but mimetic particularity and preferentialism don’t tightly correlate. Thoreau says “tree is a fact of history”. It elaborately makes a symbolic tree that has deep sacristy with thick description and historical anecdote through Grace. She knows that the tree is precious not only hers view but also sharing the Na’vi’s views. The life of a great tree is more important than the life of the average Concordia. In *Avatar*, the glimpses of the animals, birds and butterflies, varieties of bees and insects are more particularized. The Omaticaya peoples cultural significance, ecological affection and their almost everything is connect to do with providing ominous symbolic backdrop. For instance, Jake’s love proposal has accepted by Neytiri under the strong trust worthy tree, the tree of voices. The tree’s fate is both a stereotypical force shadowing of the blasting of their hopes soon after a slightly more subtle anticipates of Jake’s later mutilation. Any large tree might do for that the choice is ever more provocative. The men firstly destroyed the tree of voice, then started ride over the Nature. The chances that *Avatar* movie has in mind the multiple co-ritual significance of the Na’vi’s culture as a source of nourishment and as a communal meeting place.

Cameron’s poetical language is our central interest and is the way of storytelling practices of place based indigence’s, narrative is formed by the inter play between “outer landscape” and the story teller “interior landscape” which has been told by Rose. This implication is mediated by the cultural landscape between centuries. Cameron’s conception of the poetic way as an equation or transposition of the gist of the thing into a different register of verbal and visual arrangement might especially be compelling in *Avatar*. So Roland Barthes called it “reality-effect” is necessary in ecological effect. Insofar, history of nature-direction can be told as a story of attempt to salvage and destabilize way that shrinking remnant of more-or-less wild nature in the face of modernization through solidification of cultural objects. Cameron’s under examined zest for “radical change” and his obliviousness here and elsewhere to environment issues as if the “social world” were all that matters. These two movies define the totality of environmental representation, but nature and culture are center in totality. How environmentalists have to get into encoded and expressed ideology which is always being called ideological-symmetric -both partial and greater ways, then it ran from one notice, at first look, to the paradox, acts at the heart of what we have called ‘environmental unconsciousness’ (Buell 2011; 28, 29). This is yet too constructed formalizations to the ‘active relation’ between dream world and true world. But two of them stands rhetoric has been of strong interest for environmental and cultural critics. As such it is not only represents the world, but also posited us in relation to the rest of the world (Brown and Herndle 1996; 215).

Environmental rhetoric means an opening up of language capacity to represent both in the sense of “image” and the sense of “advocate”.

Avatar is to create a counter ritual “gathering of the natural things”. In which the corruptions of the post-global or hyper-global people suppose glory days will be ride over nature. This act seems as if environmental problems will be existed and Cameron shows that is very hard to imagine in future. The art of direction expresses the mere existence of those creatures who belong or do not belong and it will show how their belonging access... the least creature among the flora and fauna, rolled round in earth’s diurnal course, with rocks and stones and trees”, belongs in the manifold and deserves it space. So the poets are almost to be a second creator, a demiurge of the sense. (Fletcher.Pp.122, 123,127,128)

From local to global:

Cameron screened that Space, Place and the Imagination. We dream of a “place” rather than ‘space’ for us. A place is seen, heard, smelled, imagined, loved, hated, feared, and revered” (Walter 988; 142). However Lawrence Buell says that our residence is “my place” rather than “my space” world history is a history of space becoming place. We have to recognize nonhuman nature as a world we did not create, a world with its own independent, nonhuman reasons for being as it is. The emergence of contemporary environmental awareness is in part the movies of an evolution from imaging life-in-place as define to the claims environmental towards an understanding of place, making as a culturally inflected process in which nature and culture mutuality rather than as super able domains. He created the world of hyper-modernism with the sense of supernatural power of which may exist. The main goal of this is depends upon the efficient ‘super modernity’. This kind of strong imaginable identification is farming out from the home base or home place to space. This super modernism becomes attach to places to spaces by the power of imaging with well super modern equipment and tool. This kind of power and bardic performance produces a virtual reality that is “third nature”, after imagination. The place is nature that haunts one’s dreams and to some extent one’s character can range from version of actual places to the utterly fictitious.

Thus, we have to see our future after realizing and grasping our past and present relation with the future. The future is super-power or hyper-global that may diabolical exist over domain of bare nature and reality under foot-less ideas. We cannot fully justify that is a superstition movie. As a literary student, if it is a wave of superstitious thing, the fear spread among the townspeople, but they did it different. A creature/specie, like tree, makes silence, but people like the Na’vi won’t make silence if they start violence against nature.

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Ideology of Cultural Nationalism and Identity in the Mechanisms of Textbook Preparation

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Introduction

Textbooks on no account can be studied in seclusion. They need to be studied from the perspective of institutional mechanisms they follow and from the perspective of the legacy of political ideologies they carry. In most parts of our country, textbooks dominate the teaching and learning process and they are “areas of substantial ideological and commercial investment” (CABE Report 2005 ii). In Indian education system, the colonial institutional mechanisms and ideologies sharply vary from the post colonial education system. This essay studies only post colonial institutional mechanisms for education.

The objective of this paper is to examine the ideology of cultural nationalism and identity in the institutional mechanisms of preparing textbooks. It also studies how this ideology gets different emphasis in the same institutional mechanisms. In the institutional mechanisms of preparing textbooks, my paper studies only Education Policies and National Curriculum Frameworks (NCFs) since independence.¹ This analysis is carried from the perspective of nationalism and identity as the dominant post colonial ideology in secondary and senior secondary education.

In the beginning this paper examines briefly the ideology of cultural nationalism and identity in all the Education Policies and in its succeeding National Curriculum Frameworks that were prepared till ‘Learning Without Burden’ 1994 (GOI 1994). Then it attempts to study how the same ideology, in National Curriculum framework for School Education (NCFSE) 2000 finds a different dimension and how NCF 2005 emerged to revamp the growth of the sustained nationalist ideology.

The Secondary Education Commission or the Mudaliar Commission Report- 1952 (GOI 1952):

GOI 1952 is the first Commission Report on school education since independence. When the Commission was assigned to give report, “post-independence period was characterized by a series of efforts to restructure school education in the country and give it an indigenous identity so as to reflect the Indian ethos and concerns of the society” (NCFSE 1988 2).

The 1952 Commission discourages “dragooning of different beliefs, ideas, tastes and interests into uniformity, which may possibly make for efficiency in a narrow and inferior sense, but inevitably impoverish life and curb the free expression of the human spirit” (GOI 1952 21). The Commission though calls for uniformity in social ethos among Indians, does not mention what those “dragooning” differences are which are causing threat for coexistence in India.

The stress on ‘national uniformity’ is quite evident in this report because it is “the first commission on school education of an independent country carved out of a traumatic partition, ... [which] sought schools that would lay the foundation for patriotism and co-operation” (Curriculum NFG 2005 3). Partition of India and the situation followed after it have greatly influenced the GOI 1952. In this critical juncture GOI 1952 laid emphasis on the ideology of ‘indigenous national identity’ which is predominantly close to a monolithic national identity.

Shalini Advani is also of the opinion that the GOI 1952 projects the conflicting and contesting identities in India which naturally exist and are “divisive and dangerous”. She states: “...the notion of nation in this report as well as elsewhere within the system is that of a single and undifferentiated entity”. Moreover she adds “The Mudaliar commission report sets the tone for the next four decades: it sees the nation as a monolithic and unitary whole and is reluctant to conceive of an entity which is made up of fragmentary and diverse elements” (Advani 2077).

It will be observed how the ideology of indigenous national identity as an “undifferentiated entity” resounded and found stress in the Education Policies and NCFs which succeeded GOI 1952.
ii

Education Commission 1966 (GOI 1966):

Education Commission 1966 was considered a blueprint for the next 20 years. The Commission predominantly laid a stress on integration of socio-cultural differences for an enriching national life. It expresses an outlook stating: “...it can convert the differences of language, cultural pattern, religion etc. into the warp and woof of a very rich and rewarding social and cultural life” (GOI 1966 Sec. 1.68). The statement does not clarify how those socio-cultural differences are converted as a rewarding national resource in its plan of action. The Commission’s statement if viewed from the perspective of ideology of ‘unified national identity’ initiated in GOI 1952 appears a threat to diverse cultural entity.

The Commission also aimed at transformation of traditional societies by changing its traditional educational modes towards modernisation. In this regard it states: “...the greater the expansion of the traditional system of education, the more difficult and costly it becomes to change its character” (GOI 1966 sec. 1.20). Here also the Commission does not give any details about the traditional modes of education which prevailed in India.ⁱⁱⁱ Moreover it does not illustrate its choice of changing traditional mode of education into a modern system.

The Curriculum for the Ten-year School: A Framework-1975 (NCF 1975):

NCF 1975 was a corresponding curriculum of Education Commission 1966 (GOI 1966). But the guidelines of NCF 1975 for bringing national consciousness and national integration get

diverged from the objective of GOI 1966. It states: “The promotion of national consciousness and the development of international understanding should be one simultaneous process”. And friendship, harmony and cordial relationship among nations could be brought in reality “only through a proper admiration of each country’s contribution to the world” (4; sec. 2.5).

Similarly the NCF opines that national integration can be made possible only through a proper understanding and admiration “of the different sub-cultures of India and the common bonds that hold them together...” (4; sec. 2.5). To bring these notions into class room reality it suggests that in pedagogical practice every subject “should be taught in such a manner as to foster the spirit of scientific humanism” (5; sec. 2.5). Here it is evident that NCF 1975 is not guiding from the viewpoint of ideology of GOI 1966 but from an inclusive perspective. NCF 1975 appears more accommodative and inclusive in its approach in developing nationalism.

In “Subject-wise Instructional Objectives and Content”(14) it suggests in concrete terms that the content of social sciences along with appreciating rich cultural heritage of our country “[should] recognize and get rid of what is undesirable and antiquated, especially in the context of social change” (19; sec. 4.25).

The discourse of cultural nationalism and identity initiated in GOI 1952 and sustained in GOI 1966 takes a deviation in NCF 1975. In a very comprehensive way it aspires for a social change cultivating changes in attitude and critical thinking. But the same discourse set off by NCF 1975 did not get sustained in NPE 1986 or in its succeeding NCF, NCFE 1988.

National Policy on Education 1986(NPE 1986, reviewed in 1992):

NPE 1986 is the first Education Policy which provided “core curriculum” to create a uniform system of education throughout the country. They are “India’s common cultural heritage, egalitarianism, democracy and secularism, equality of sexes, protection of the environment, removal of social barriers, observance of the small family norm and inculcation of the scientific temper. (5; sec. 3.4).

In the aspects of “curriculum core” expressed in NPE 1986, most concerns are raised in its preceding Education Commissions (i.e. GOI 1952 and GOI 1966). They are used in the same intensity and “years later, the anxiety to define a coherent and unified nation remains equally compelling” (Advani 2077).

In one of its recommendations, in order to bring back younger generation being preoccupied with modern technologies, NPE 1986 states that the “curricula and process of education will be enriched by cultural content in as many manifestations as possible...” and suggests orienting the students with “the role of old masters, who train pupils through traditional modes” (26; 8.2).

Many statements in the Policy including the above seem to be very indistinct and obscure. For including “cultural content” it does not specify which culture of India has to be prescribed and culture of what age should the curriculum prefer. Moreover it does not give any indication about the “old masters” who better train pupils to free themselves from the pre-occupation of the modern technology.

NPE 1986 prefers traditional knowledge to find solutions to the problems of the younger generation and to promote 'national identity' but the same NPE 1986 opts universal values based on 'western liberal ideology' for value education. Like in GOI 1952 and in GOI 1966, in NPE 1986 also one can notice the anxiety of promoting a distinct cultural identity to India. That new identity was aspired to bring back from the Indian past.

National Curriculum for Elementary and Secondary Education: A Framework-1988 (NCESE 1988):

The core curricular areas and major recommendations of NPE 1986 has been integrated in NCESE 1988 (NCESE 1988 iii). For intensification of national identity and unity NCESE 1988 states: "At this point of our history, the most urgent need is to consciously develop national spirit and national identity" (5; sec. 1.2.1.4). But it does not mention the problem which arose at that point of time calling for re-strengthening national identity. It suggests that the entire curriculum has to be designed to develop in the children "a profound sense of patriotism" (5; sec. 1.2.1.4).

To negotiate with sectarian attitudes based on religion, caste, language, sex etc. the NCESE 1988 wants to get the spirit from freedom movement. At the same time it recalls how during freedom struggle national identity arose (5; sec. 1.2.1.4). NCESE 1988 for most socio-cultural problems (for sectarian attitudes based on religion, caste, language, sex) urges textbooks to prescribe from the the history Indian of freedom struggle. On the other hand for "Character Building and Inculcation of Values" (5; sec. 1.2.1.5), it advocates universal and eternal values. All such dilemma, obscurity and lack of far sightedness in the recommendations of the Education Commissions and NCFs caused 'academic load' which gets traced in 'Learning Without Burden' of 1994 (GOI 1994).

Yash Pal Committee's 'Learning Without Burden' (GOI 1994):

GOI 1994 was set up to study and give a report with regard to the 'academic load' on school going children. In the preamble itself the Committee articulates the major flaw of our education system i.e. "a lot is taught, but little is learnt or understood" (GOI 1994 3). In the report it first describes the problems, then locates the roots for the problem and at the end it suggests measures to overcome the problem of 'academic load'.

For instance GOI 1994 opines that the language textbooks have not been written from the point of view of children; neither the child is in the content nor does the language prefer the "centrality of the child" (GOI 1994 8). In its observation GOI 1994 finds that the syllabi of secondary and senior secondary are "repetitions of the same content" (GOI 1994 14). The reason for this problem is that the committee which prepares the syllabi and textbooks for senior secondary lack sufficient knowledge of the syllabi and textbooks used in the lower classes. In reality the textbook writers or experts are isolated from classroom realities (GOI 1994 14).

Though GOI 1994 uncovered students' learning below the expected level and it pointed out apt reasons for burden of learning in school, the immediately succeeded NCFSE 2000 did not consider its recommends. Instead it added new problems to the existing 'burden' by intensifying extreme nationalist ideology.

National Curriculum Framework for School Education 2000 (NCFSE 2000):

All the Education Policies and Curriculum Frameworks since independence lay emphasis on cultural-national identity, inculcating patriotism and giving value education based on Sanskrit texts. In comparison with the previous Education Policies and NCFs, NCFSE 2000 also upholds the same areas but guides the solutions from Hindu religious texts. Previous Education Policies and NCFs (except NCF 1975) suggest going back to Indian past but do not suggest any texts or context, but NCFSE 2000 in most places of its document recommends religious education and knowledge of Indian Texts (Sanskrit texts). Solutions to most socio-cultural and educational problems differ in NCFSE 2000 from its preceding Educational Policies and NCFs.

In the preface itself NCFSE 2000 gives a clear approval to the “education about religions”. It wants to infuse a “profound sense of patriotism and nationalism tempered with the spirit of *Vasudhaiva Kutumbakam*” into the learners (vii-viii). The preface given to NCFSE 2000 itself is a miniature of the Curriculum Framework.^{iv}

As NPE 1986 pointed out, NCFSE 2000 makes a reference that a section of Indian population has “distanced itself from the religio-philosophic ethos...the understanding of the heritage of the past” (3). It is to be observed that when similar problem of influence of technology claimed to spoil the ‘new generation’ NPE 1986 wanted to find the solutions in the traditions, history and heritage of India. After fourteen years NCFSE 2000 also wants to go to the same roots but with the difference by perpetuation of religious education (religions of India), Vedic tradition and culture.

NCFSE 2000 focuses on Sanskrit language. Demanding more importance to Sanskrit language it remarks that *samskrit* “contains great store of knowledge and wisdom that needs to be revived, reformulated and enriched with whatever is the best in modern disciplines of knowledge” (54). Here it does not give the same importance to any other Indian language.

The NCFSE 2000 came under strong criticism for leaning towards extreme right wing nationalist ideology; it “gave the first clear sanction to these [sectarian] trends. It was also argued that the rewritten books naturalized inequalities of caste, class and gender. It was declared such trends compromised the enterprise of education” (CABE Report 2005 i). For the “restoration of the primacy of the progressive discourse in curricular policy”, NCF 2005 was framed following very strict and intensive procedures (PPNFG 2005 1).

National Curriculum Framework 2005 (NCF 2005):

NCF 2005 was prepared based on the insights of the report “Learning Without Burden (GOI 1994)” (NCF 2005 vii). It has also obtained values which are enshrined in the Constitution of India such as social justice, equality and secularism. NCF 2005 has identified and incorporated certain broad aims of education into its curriculum framework they are: “independence of thought and action, sensitivity to others’ well-being and feelings, learning to respond to new situations in a flexible and creative manner, predisposition towards participation in democratic processes, and the ability to work towards and contribute to economic processes and social change” (vii).

In addition to that in order to sustain plurality of learning materials, incorporation of “Local Knowledge” and “Traditional Skills” was upheld (viii-ix). By this NCF 2005 comes out of the discourse of most of the previous Education Policies and NCFs, which had projected India a ‘monolithic unitary’.

It aspires: “The content should aim at raising students' awareness through critically exploring and questioning of familiar social reality” (50). It is the first NCF in India (with some exceptions in NCF 1975) which aims at developing critical thinking among students through contents of learning. Through the content of Social science, it suggests to develop in children, “the ability to think independently and reflect critically on social issues (127).

Thus the brief analysis makes clear that some Education Policies and Curriculum Frameworks (except NCF 1975, GOI 1994 and NCF 2005) had circulated and expanded the ideology of cultural nationalism and identity. The idea of ‘uniform national identity’ expressed in GOI 1952, in the later Education Policies and NCFs has been intensified. The already existing discourse of cultural nationalism and identity in Education Policies and NCFs became a boon to the writers of NCFSE 2000 to appropriate it into right wing political ideology. In India many textbooks permeate the ideology of extreme nationalism and they sustain the ‘undifferentiated’ national identity. In circulating such ideologies there are high chances that they are topped down and sustained through the institutional mechanisms of the textbook preparation.

ⁱ In the process of textbook preparation from primary to senior secondary i.e. standard I to standard XII, as a first step Educational Policies are prepared by Ministry of Human Resource Development (MHRD). In the second step NCFs are set up by National Council of Educational Research and Training (NCERT) following its presiding Education policy. In the last stage, before preparing textbooks (both in CBSE and State syllabus) Curriculum and Syllabi is prepared adhering to the NCF then current.

ⁱⁱ It is to be noted that no NCF was drawn on the basis of GOI 1952; the first available NCF is NCF 1975 was modeled on GOI 1966.

ⁱⁱⁱ Because M.K Gandhi’s *Nayee Taalim*, Tagore’s system of education in “Shantiniketan” and so on are also considered traditional education systems.

^{iv} The preface to NCFSE 2000 is given by J. S. Rajput, the then Director for NCERT, a right wing ideologue who once said: “...it is the resurgence of Hinduism and rise to the power of the BJP” (qtd. in Taneja).

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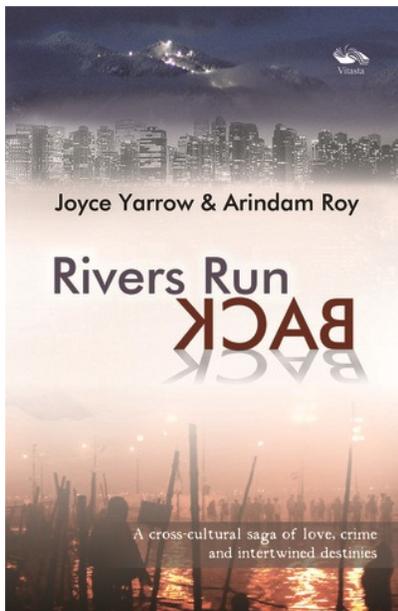
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Rivers Run Back –

A Family Saga and Thriller with Philosophical Overtones



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Title: **Rivers Run Back**
Author(s): **Joyce Yarrow and Arindam Roy**
Published by: **Vitasa Publishing Pvt. Ltd, New Delhi**
Price: **Rs. 295 /-**
Pages: **365**
ISBN: **978-93-82711-55-1**
Reviewed by: **Dr. Ajit Kumar***

Rivers Run Back, a “cross-cultural saga of love, crime and intertwined destinies,” is a fascinating, co-authored novel by Joyce Yarrow, a Pushcart Prize Nominee from America and Arindam Roy, a renowned Indian journalist. Both writers have used their artistic subtlety to explore and present themes associated with the mythological, personal, social and psychological aspects of life. The novel also explores the various roles of stereotypes in a caste trodden environment. In fact, the novel deals with the human values and aesthetic virtual principles. It shows how various

spiritual, emotional and sensible values are at stake in our lives. The novel prompts us to think about the human need for joy, beauty of nature, and above all a sense of spirituality and belongingness.

Rivers Run Back begins with the chapter titled, “Shankar-Allahabad-1960” and ends at “Northern India-1996”. All thirty-one unique chapters narrate distinct phases of life. The narrative takes us to different parts of the world, where vivid events occur in different timeframes. It has an International theme and mixes intrigues taking place on different continents. And the book has unforgettable characters, each with their own contrasting life approaches. Every character represents a particular psychology and the sensible acumen is different for each one: Shankar Chatterjee, Marilyn Benson, Narsimha Sastry, Padma and Leela demonstrate different mind sets, boundaries and barriers of human life. The language is so sublime that it gives us lively impressions. For example, when Narsimha, the master criminal, chooses a hide-out and new identity:

Two years ago, Mastaan had moved to Dongri, a tough dockside neighbourhood in Bombay, where he lived in a 3-storey tenement, so old that it avoided collapse out of sheer habit. Amidst the teeming streets, ever-present shrines, and small factories manufacturing sweets and masalas, he found it easy to blend in, to be seen as just another impoverished strand in the age-old fabric of ghetto life. (139)

The communication between the characters takes on visible form. Even the narrative is so heart touching that it attaches each and every part together as a whole. We visit various settings around the world, including Kerala, Allahabad, Sitapur, Shamirpet, Varanasi, Dubai, Bombay, Delhi, New York and Vancouver. The Indian diaspora, American Dream, Caste system and class variations are given prominence by the novelists.

Both authors have nicely developed the plot of this saga, which crosses multiple lands and generations. *Rivers Run Back* is successful in engaging the reader with its variety of themes. The authorial ability of both the novelists has assembled the piece so skillfully that the reader is compelled to turn over the page to satisfy his literary gist. In fact, they have beautifully prepared the vivid leitmotifs and variations of human values associated with the sublime style.

This is a rare piece of literature, which is never easy to compose. The literary aesthetics are fulfilled so intelligently that one can predict that students of literature and aspiring young writers have a lot to learn from this novel. I am sure *Rivers Run Back* will definitely make its way into the hearts of readers around the world.