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ARTIFICIAL INTELLIGENCE IN HEALTH DYNAMICS (OSCILLATING BRAIN IN VACILLATING MILIEU)

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‘The illiterate of the 21st century will not be those who cannot read or write, But, those who cannot learn, unlearn, and relearn’.

….. Alvin Toffler

Abstract

Alvin Toffler had propounded a ‘First Wave’; agrarian revolution, a ‘Second Wave’; industrial revolution and a ‘Third Wave’; Information revolution (‘neuron’ in a third-wave information age in which linked computer databases are like a neural network). Present 21st Century has been engulfed by the forces of Artificial Intelligence (hereafter, AI); seen, unseen, felt, not felt, perceived and not perceives. The depth, span, magnitude, velocity and speed are immense. In such a scenario, how is the Oscillating Brain going to act and react in an air of Vacillating AI Milieu? Will brain be influenced by the Vacillating AI Milieu? Will AI be impacted by the Oscillating Brain? Can we fit a biological brain into a machine via AL pathways? Can we fit in a machine into the brain (Musk - Model)? The methodology adopted is based on the work ‘The Singularity Is Near’ by Ray Kurzweil (2005). This paper discusses these issues with reflections from movies (‘A Beautiful Mind’; 2001, ‘Lucy’; 2014 and Enthiran / Machine; 2010). Conclusions lead to the state that AI is short – lived with a shelf - life and biological brain will reign supreme.

Keywords: *oscillating brain, vacillating ai and ‘singularity is near’*

‘I do not think there is any thrill that can go through the human heart like that felt by the inventor as he sees some creation of the brain unfolding to success’.

….. Nikola Tesla

Introduction

Predicting the future of AI, Kurzwell in his seminal work titled ‘The Singularity Is Near: When Humans Transcend Biology’, has propounded that humanity stands on the cusp of a revolution that would experience a ‘technological tectonics’ leading to a well – calibrated algorithm of architectural destiny. This is based on the concept of ‘Law of Accelerating Returns’. Bringing on board ‘Technological Intelligence’ and ‘Human Intelligence’, the study concluded that ‘Technological Intelligence’ would be infinitely omnipotent but there would arrive a point wherein ‘Technological Intelligence’ and ‘Human Intelligence’ would merge to depict a ‘Singularity’. A machine brain will only function based on the commands fed by a biological brain via the pre - fed computer programming and soft wares. The questions that we raise here is; where is the element

and component of 'Intellect'; 'The Power of the Infinite Mind'? Will a wired brain of the machine (or, biological brain) be able to discharge the functions of a biological brain (or, machine brain)? Can a machine brain exhibit biological left brain's logical, organized thinking set of commands or right brain's emotional and creative thinking choices? Can a machine replace the neurons of human brain? Can a machine brain 'think out of the box'? As a corollary, this paper purports that AI is 'Synthetic' or 'Fabricated' Intelligence (and not 'intellect').

Mankind: Slave of AI

Artificial is artificial. But, one wonders how Natural Language Processing (NLP) is 'Natural' in a milieu of 'artificial'? Why can't it be connoted as Artificial Language Processing (ALP)? In the 'game' of Human - Machine Interface and Brain - Machine Interface, mankind is now so dependent on Generative Pre-trained Transformers (GPT) like Chat GPT, Google Bard, and Microsoft Bing and Copilot, that one can safely connote them as 'Slave of AI'. Gone are the days of COBOL, PASCAL, FORTRAN, LOTUS, Floppy Disks, Compact Discs, Pen Drives, and Thumb Drives. Gone are the days of physical financial transactions (Bank, Ticket Windows, and Paper Prints). AI today has occupied a 'protoplasmic' graph with the computer acting as the 'Cyber Mitochondria'. But, behind every machine (read; software) is a human brain that programmes the machine.

AI is totally based on Human Intelligence (HI); a combination of Intelligence Quotient (IQ), Emotional Quotient, (EQ), Social Quotient (SQ) and Adversity Quotient (AQ). This paper advocates that AI does help in managing and fixing human error, leads to near accuracy and precision, zero risk index, round – the – clock availability and digital assistance, to list a few. But, the disadvantages are high costs, nil creativity, and no scope for in – state improvements. One ought to be a 'slave' on the as - is - available

software, till it is replaced by another software. Adversity Quotient (AQ) of AI is practically Nil except for 'Recovery Software'. What about a 'Technical Glitch'? What about the ethical considerations and challenges?

Reflective Issues with AI

Where was AI when Einstein wrote $e = mc^2$? Where was AI when Newton discovered the Three Laws of Motions? It was in the year 1950 that Alan Turing wrote a treatise titled 'Computer Machinery and Intelligence' based on test of machine intelligence; 'The Imitation Game'. The first AI program was written in 1951. It was in the 90s that AI took off as a scholarly discipline. Does it sound logical to announce that academic discoveries, before John McCarthy (Father of AI), would have been more solid and robust? When is a 'self – aware' AI going to take birth? In such a scenario, how is the Oscillating Brain going to act and react in an air of Vacillating AI Milieu? Will brain be influenced by the Vacillating AI Milieu? Will AI be impacted by the Oscillating Brain? Can we fit a biological brain into a machine via AL pathways? Can we fit in a machine into the brain (Musk - Model)?

In the Hollywood movie, 'A Beautiful Mind'; 2001, the main character (Nobel Laureate John Nash) is depicted as a human being mesmerized by codes and intricate patterns, itinerant in the region of lost in thinking and researching game theory that culminated in the famous 'Nash's Theorem'. Where was AI then? All researches of Nash are sans AI but HI. In Hollywood movie, 'Lucy'; 2014, Prof Norman (specialist in 'different human capabilities') experiments to access 100% of brain's abilities. Containing about 100 billion microscopic cells ('neurons'), this depicts 'evolution of (artificial) intelligence'. A thought-provoking investigation of human potential, as the brain capacity of Lucy continues to increase; Lucy becomes increasingly disconnected from human form. In the Bollywood

movie, Enthiran / Machine; 2010), a sophisticated android robot has been adopted as a replacement of human being via. 'Neural Schema'. Similar analogy can be drawn with chess events involving Borris Spassky, Gary Kasparov and Anatoly Karpov, to list a few.

Methodology

'There are no 'good' brains or 'bad' brains, only prepared and unprepared ones'.

….. Sweta Adatia (2024)

Methodology adopted is an interpretation of '*The Singularity Is Near'* by Ray Kurzweil (2005). Janet Maslin of The New York Times has commented that, 'mankind's technological knowledge has been snowballing, with dizzying prospects for the future.' Bill Gates has opined that, '*The Singularity Is Near* information technologies have advanced so far and fast that they enable humanity to transcend its biological limitations-transforming our lives in ways we can't yet imagine.'

Ray Kurzweil (2005)professes that' The merging is the essence of the Singularity, an era in which our intelligence will become increasingly non-biological and trillions of times more powerful than it is today— the dawning of a new civilization that will enable us to transcend out biological limitations and amplify our creativity.' We contest this proposition. Rather we profess that our intelligence will become increasingly biological and trillions of times more powerful than AI via. EEG (electroencephalogram), QEEG (Quantitative electroencephalography), Loreta (mathematical approximation that measures activity of brain structures by calculating EEG and use it in neurofeedback), Sloreta (standardized low-resolution brain electromagnetic tomography), ERP (Event-related Potentials or Evoked Potentials), fMRI (Functional magnetic resonance imaging or functional MRI) and eye tracking, to list a few. Brain waves, found to be induced in AI Machines, are excellent 'Mother Boards' to depict neural behaviour. Solemnizing a 'marriage of neuroscience and technology, Neurologist Dr. Sweta Adatia (Second Author), in her seminal work, 'Limitless Brains' (2024), has argued that through neuro imaging techniques cognitive functions, emotional intelligence and problem solving capabilities ('own thinking pattern') exhibit the 'unlimited powers' of human brain over AI. The experiments on 'inner workings of the brain' do significantly depict the power of a human brain over AI, albeit AI being a conduit in such experiments.

'It will be a long time before AI completely takes over human intelligence. 'AI mixes a lot of data and puts it out. However, the brain has its sensory phenomenon — ability to smell, touch, see, feel, and, most importantly, the soft emotional aspects of it. It's too soon to say that AI is going to be even competing with human intelligence. Yes, it will take away all the mundane and repetitive tasks. But I don't think it will ever replace the human thought process.'

….. Sweta Adatia (2024)

'The growing dependence on technology can reduce brain activity, potentially leading to atrophy or decreased cognitive capacity. Keeping the brain stimulated is crucial for maintaining its health. Passive consumption, like mindlessly scrolling through social media, can lead to 'digital dementia', a condition characterized by cognitive decline due to overreliance on digital devices. This problem is exacerbated by factors like genetics, environ-brain toxins, stress, and inadequate sleep. The brain's glymphatic system, active during sleep, helps clear out toxins, and poor sleep disrupts this process, contributing to rising dementia rates' (Sweta Adatia ;2024).

You know, things are going to be really different! ... No, no, I mean really different!

….. Mark Miller

We do admit and accept the theory of Ray that human-created technology is accelerating and its powers are expanding at an exponential pace. The

claim by Kurzwell that 'in this new world, there will be no clear distinction between human and machine, real reality and virtual reality is debatable. How can there be no clear distinction between human and machine, real reality and virtual reality? Seems to be a tall claim although a safe margin till the year 2045 (two decades from today) has been projected. How will parity be arrived at? And, proposition by Ray that, 'We will be able to assume different bodies and take on a range of personae at will. In practical terms, human aging and illness will be reversed; pollution will be stopped; world hunger and poverty will be solved' is contested with one small word, 'How'? Can human aging and illness be reversed? Human body has its own limitations as dictated by pollution, global warming and other aspects. Can world hunger and poverty be solved? These seem today blurred, foggy, distorted and unclear.

The Argument

AI should not affect the brain evolution. It should give us in fact more opportunities to develop the brain even better. Technology is always for you and you are not for technology. We cannot let the brain's be fired by the AI It's time to feel confident. We are a complex network of elements that work together, and we cannot separate them. Combining neuro feedback, biofeedback, and artificial intelligence to improve cognitive and emotional wellbeing demonstrates the potential of cutting-edge methodologies in improving our brain health. It's inspiring to see how their research is advancing our understanding of the brain and opening up new possibilities. Adapted Neurosciences are revolutionizing our understanding of the brain and its ability to change and adapt. We would rather profess that our intelligence will become increasingly biological and trillions of times more powerful than AI via. EEG, QEEG, Loreta, Sloreta, ERP, fMRI and eye tracking, to list a few.

"If the difficulty of a physiological problem is mathematical in nature,
ten physiologists ignorant of mathematics will get precisely as far as one physiologist ignorant of mathematics."

….. Norman Weiner and Warren McCulloch (1934).

"Is AI all inclusive, is it dependable, and is it decidable? Neural Networks, the 'sweetheart of Computer Sciences', are the 'motorists' or 'driving force' behind contemporary AI systems (conduct of neural arrangement). They are modeled after human brain and mimic the 'Wired Brain' '(rational calculus of ideas immanent in nervous action). A combination of AI and human brain dynamics is the 'Pillar' towards healthy management of human beings (mechanistic conjecture of mind). This includes brain scans, biological data, memory tests, machine learning algorithms and information (Prof. Kourtzi; 2023). AI does help in providing tailored interventions 'biological feedback mechanisms'). AI systems in healthcare is at present a grey area that wants much effort in illuminating questions like what should be done to set in motion from research to adaptation.

"People are smarter than today's computers because brain employs a basic computational architecture that is suited to deal with a central aspect of natural information processing tasks that people are so good at."

….. Edem Gold (2023).

Conclusion

Ray is of the opinion that 'rate of paradigm shift (technical innovation) is accelerating and growing exponentially'. We agree to that. The World is experiencing a flood of 'Techno-Revolution via. Techno-Innovation'. Human brain scanning is one of these exponentially improving technologies. This too we agree as a complement to AI. Ray propounds the concept of 'non-biological intelligence" which is an amalgamation of AI, ML and bio – technology. We do

not agree to the statement of Ray that 'Biology has inherent limitation'. Whether some limitations are 'inherent' or 'conditional', does depend on present state of knowledge, together with technology. Interaction between AI and human brain dynamics is a dynamic interdisciplinary field. How is the Oscillating Brain going to act and react in an air of Vacillating AI Milieu? Experiments prove that the oscillating brain will react accordingly in an air of Vacillating AI Milieu. In a globalizing world, individuals face chaotic conditions that call for adopting changing technologies and opportunities for strategic thinking. Emerging field of behavioural sciences offers conjecture and practice to understand this dimension. First step involves functionality of brain (waves). This involves objective, description and analysis of how brain works to depict understanding of biological basis of economic behaviour (Satpathy; 2023). Will brain be influenced by the Vacillating AI Milieu? Yes. Will AI be impacted by the Oscillating Brain? Yes. Can we fit a biological brain into a machine via AL pathways? Yes. Can we fit in a machine into the brain (Musk - Model)? Yes. But, conclusions are that AI is short – lived with a shelf - life and biological brain will reign supreme.

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KAUTILYA'S THOUGHTS ON DIPLOMACY: THEIR RELEVANCE TO INDIA'S RESPONSE TO U.S. SANCTIONS ON RUSSIA

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Abstract

Kautilya (l. c. 350-275 BCE), also recognized as Chanakya, authored this seminal work titled "The Science of Material Gain" or "Study of Political Economy" during his tenure as the prime minister to Emperor Chandragupta of the Mauryan Empire. This enduring text serves as a guiding beacon for governance. Embracing Kautilya's principles can significantly contribute to India's sustained progress and prosperity in the coming years. This paper investigates Kautilya's Arthashastra, an ancient Indian treatise covering international trade, foreign diplomacy, political economy and social welfare, and its relevance to India's response to U.S. sanctions on Russia on February 23, 2024 following the Ukraine-Russia War began in 2014. These sanctions have significantly impacted trade relations with Russia, particularly India's heavy reliance on crude oil, technology, defence equipment, oil, petroleum products, coking coal, fertilizers, nuclear power equipment, mineral resources, precious stones, metals, and vegetable oils imports. In light of this, India's The Ministry of External Affairs has taken strategic measures to mitigate the adverse impacts on the Indian economy, drawing parallels with Kautilya's principles of diplomacy and economic management. Russia and India have maintained a durable and enduring partnership, demonstrating the importance of strategic alliances in India's foreign policy. Since the signing of the "Declaration on the India-Russia Strategic Partnership" in October 2000, the relationship has evolved, fostering enhanced cooperation in various sectors. Kautilya's Arthashastra underscores the importance of strategic alliances, understanding the geopolitical landscape, and leveraging economic policies to enhance a state's power and prosperity. By integrating Kautilya's teachings into policy formulation, India can continue to navigate complex international relations, foster economic development, and ensure sustainable growth, thereby reinforcing the importance of its trade relationship with Russia.
Keywords: *kautilya's arthashastra, foreign trade, diplomacy, sanctions.*

Introduction

Kautilya's Arthashastra, originating around 321 BCE, remains unparalleled as the most extensive treatise on various facets of statecraft, encompassing diplomacy, warfare, taxation, security, and political economy. Scholars such as L.N. Rangarajan and K.M. Panikkar have underscored its enduring relevance, particularly in elucidating human behavior and the dynamics of governance. The central tenet of the Arthashastra, Yogakshema, emphasizes the paramount importance of protecting, securing, and stabilizing the State. Attributed to Kautilya, also known as Chanakya, this seminal work serves as a guiding beacon for governance, penned during his tenure as prime minister to Emperor Chandragupta of

the Mauryan Empire. It is known as "The Science of Material Gain" or "The Study of Political Economy." Kautilya recognized the significance of foreign trade in enhancing a nation's wealth and economic progress. He advocated for promoting foreign trade through measures such as tax exemptions for foreign traders to boost profitability. Kautilya underscored the importance of imports in increasing the availability of goods not locally manufactured and obtaining them at reduced costs from foreign markets, thus fostering economic advancement.

Russia and India have maintained a longstanding and enduring partnership, with their growing relations significantly impacting India's

foreign policy. Since the signing of the "Declaration on the India-Russia Strategic Partnership" in October 2000, the ties have acquired a qualitatively new character, featuring enhanced levels of cooperation in nearly all areas of the bilateral relationship. According to trade statistics from the Embassy of India in Russia, India's bilateral trade with Russia in 2022 saw imports from Russia to India amounting to 13,370.46 million USD and exports from India to Russia at 714.35 million USD. Major items exported from India to Russia during April-November 2023-24 included iron and steel (US$ 229.04 million), pharmaceutical products (US$ 245.7 million), organic chemicals (US$ 226.73 million), marine products (US$ 151.26 million), and coffee, tea, mate, and spices (US$ 58.4 million). These exports help boost the Indian export industry and contribute significantly to GDP. The "India-Russia Partnership for Peace, Progress, and Prosperity" was also adopted, underscoring the depth of the bilateral relationship.

This paper investigates Kautilya's Arthashastra and its relevance to India's response to U.S. sanctions on Russia (February 23, 2024) following the Ukraine-Russia War began in 2014. These sanctions have significantly impacted trade relations with Russia, particularly India's heavy reliance on crude oil, technology, and defence imports. In light of this, India's Ministry of External Affairs has taken strategic measures to mitigate the adverse impacts on the Indian economy, drawing parallels with Kautilya's principles of diplomacy and economic management.

Review of Literature

The proposed research has conducted an extensive review of prior studies on Kautilya's Arthashastra. Renu Tanwar (2014) explores the relevance of certain economic ideas from Kautilya's Arthashastra in the present era, emphasizing its role as a foundational text for economic principles and its offering of policy measures to foster economic development. Colonel Pradeep Kumar Gautam (2019) summarizes enduring strategic aspects from Kautilya's Arthashastra, highlighting its value as a manual for leadership development, education, and training, particularly emphasizing its emphasis on critical thinking. Purvi Gosar and Dr. Harish Purohit (2022) argue that Kautilya's Arthashastra provides a useful framework for economics, offering practical insights and relevant economic policy options to stimulate growth in contemporary times. An article of 'India's oil imports from Russia threatened after US imposes new sanctions' in the Business Standard (2024) Sources indicate that Indian refiners are concerned that the latest sanctions will create "challenges" in securing vessels for transporting Russian oil, potentially driving up freight rates. Moscow may need to channel more volumes through traders to mitigate further sanctions risks, adding to uncertainties. The industry sources, who requested anonymity due to the sensitivity of the matter, noted these concerns. In 2023, Russia became India's top oil supplier. An Indian government source stated that India would continue purchasing Russian oil only if it is sold below the price cap and transported in non-sanctioned vessels.

Objective

1. To understand Kautilya's Arthashastra, an ancient Indian writing covering international trade, foreign diplomacy, political economy.
2. To analyse the Kautilya's Arthashastra relevance to India's response to U.S. sanctions on Russia on February 23, 2024.

Research Methodology

The study will be both qualitative and quantitative in nature. Secondary sources will be explored for data collection. The secondary data will be collected from journals, Annual Reports of Ministry of MSME, articles, research papers, working papers, thesis, websites.

Scope and Limitations

- Analysing the application of Kautilya's principles of diplomacy and economic management in contemporary India's foreign policy.
- Investigating the impact of U.S. sanctions on Russia on India's trade relations and diplomatic engagements.

Limitations

- Availability of comprehensive historical data on diplomatic engagements and trade relations may be limited, especially regarding sensitive diplomatic negotiations.
- The analysis may be influenced by political factors and biases, impacting the interpretation of India's diplomatic actions and policy decisions.
- The study may not capture the full spectrum of diplomatic interactions and trade dynamics, as certain negotiations and agreements may be confidential or not publicly disclosed.

Kautilya's Arthashastra, an Ancient Indian Writing Covering International Trade, Diplomacy and Political Economy, is analysed below.

International Trade

Kautilya recognized the significance of foreign trade in enhancing a nation's wealth and economic progress. He advocated for promoting foreign trade through measures such as tax exemptions for foreign traders to boost profitability. Kautilya underscored the importance of imports in increasing the availability of goods not locally manufactured and obtaining them at reduced costs from foreign markets, thus fostering economic advancement.

Kautilya emphasized the principle of comparative advantage for both exporting and importing nations. He supported the implementation of tariffs, including export and import duties, as a means of generating revenue for the Treasury.   He highlighted the importance of attracting foreigners with technical expertise and suggested imposing substantial taxes on luxury items while imposing lighter duties on essential commodities. He acknowledged that trade terms were influenced not solely by economic factors but also by various parameters, underscoring the need for well-defined safeguards and policies to ensure the nation's benefit from trade.

Kautilya's Principles of Diplomacy

Kautilya's Mandala Theory posits that neighbouring states are natural enemies, while states separated by a buffer zone are potential allies. This principle underscores the importance of strategic alliances and a nuanced understanding of the geopolitical landscape. Kautilya identified four types of diplomacy: Sama (mediation), Dana (offering gifts), Bheda (fomenting discord), and Danda (use of force), which can be utilized depending on the situation and objectives.Kautilya outlined 'Shadgunya', determines six methods for a king to interact with other states: Asana (impartiality), Vigraha (war), Yana (preparation for war), Samsraya (seeking shelter with a stronger king), Sandhi (harmony or partnership), and Dvaidhibhava (forming alliances with two opposing states simultaneously, dual strategy.).

Kautilya's principles of diplomacy focus on strategic alliances, intelligence, and various forms of diplomatic engagement. His principles of foreign trade emphasize leveraging comparative advantage, promoting trade, generating revenue through tariffs, and safeguarding domestic economic interests. When applied, these principles aim to enhance the state's power, security, and economic prosperity.

In relation to his economic ideas, Kautilya recognized the significance of foreign trade in enhancing a nation's wealth and economic progress. He advocated for promoting foreign trade through measures such as tax exemptions for foreign traders to boost profitability. Kautilya underscored the importance of imports in increasing the availability of goods not locally manufactured and obtaining them at

reduced costs from foreign markets, thus fostering economic advancement.

The Kautilya's Arthashastra Relevance to India's Response to U.S. Sanctions on Russia following the Ukraine-Russia War

The Ukraine-Russia War and U.S. Sanctions on Russia

In early 2014, the armed conflict began in eastern Ukraine following Russia's annexation of Crimea, leading to significant geopolitical tensions. In January 2018, the United States imposed sanctions on nine companies and twenty-one individuals, including several Russian officials, associated with the conflict in eastern Ukraine. The situation escalated dramatically in late February 2022 when The United States warned Russia about its intention to invade Ukraine, citing an escalating Russian military buildup at the Russia-Ukraine border. President Putin then ordered troops into Luhansk and Donetsk under a "peacekeeping" mission. Shortly after, Putin announced the start of a full-scale military attack on the Ukraine by air, land and sea, targeting cities nationwide and Ukrainian military assets. The United States quickly responded by imposing additional sanctions on the affected regions and halting the Nord Stream 2 gas pipeline project. These measures aimed to curb Russian aggression and support Ukraine amid the escalating conflict.

Sanctions are punitive measures imposed on states, non-state entities, or individuals with the aim of influencing their behavior. Although these sanctions have significantly harmed Russia's economy and long-term competitiveness, their effects are not as immediate as those of a military attack. In the context of Russia's 2022 conflict with Ukraine, the United States has imposed unprecedented sanctions targeting various sectors and entities. These include financial sanctions on businesses associated with major industries, banks, and financial institutions,

freezing of foreign reserves, an import ban on Russian oil, liquefied natural gas (LNG), coal, and other energy products, an export ban on luxury goods and dollar-denominated banknotes, prohibition of new US investments in Russia, restrictions on Russian aircraft and airlines entering US airspace, and bans on Russian vessels accessing US ports. Additionally, individual and entity sanctions have been implemented, affecting seven of Russia's largest banks and imposing restrictions on new equity investment and financing. These sanctions have had a tangible impact on the Russian economy, with the December 2022 oil sanctions expected to further decrease government revenues, export income, and oil production. Despite these measures, many nations and companies struggle to sever ties with Russia. For example, India and China have reportedly continued to import discounted Russian oil, providing Russia with vital support.

India Continued Trade Relations with Russia Despite U.S. Sanctions: Indian Foreign Diplomacy

The Indian Ministry of External Affairs has implemented strategic measures to mitigate adverse impacts on the Indian economy. These measures include securing an uninterrupted supply of crude oil from Russia, navigating favourable terms for oil imports amid global tensions, maintaining a delicate balance in diplomatic relations with both the U.S. and Russia, and advocating for India's strategic autonomy in international forums.

India- Russia Bilateral Trade Figures for last ten Years are given below :(Amt in US $ Billion)

Year	Imports into India	Indian Exports	Total trade
2014	6.34	3.17	9.51
2015	5.58	2.26	7.83
2016	5.23	2.36	7.59
2017	6.46	2.90	9.36
2018	7.75	3.23	10.98

2019	7.24	3.92	11.16
2020	5.83	3.48	9.31
2021	3.22	2.01	5.23
2022	**46.2**	**3.20**	**49.40**

Source: https://indianembassy-moscow.gov.in/

The table illustrates India's bilateral trade with Russia over the past decade, showcasing notable growth trends in both imports and exports. In 2022-23, imports from Russia surged to $46.2 billion, a significant increase from $3.22 billion in the previous year (2021-22). Similarly, exports to Russia also saw a notable rise, reaching $3.20 billion in 2022-23 compared to $2.01 billion in 2021-22.

Major items imported from Russia encompass defence equipment, oil, petroleum products, coking coal, fertilizers, nuclear power equipment, mineral resources, precious stones, metals, and vegetable oils. Conversely, major items exported from India include pharmaceuticals, organic chemicals, electrical machinery, mechanical appliances, iron and steel, apparel, tea, coffee, vehicle spare parts, among others. During April-May 2023, bilateral trade reached $11.6 billion, with India importing goods worth $11 billion from Russia, while exporting goods valued at $639 million. The notable increase in imports is primarily driven by India's procurement of oil and petroleum products from Russia.

After the Ukraine invasion, the US expressed displeasure over India's procurement of Russian oil, despite acknowledging India's ability to obtain crude from Russia. Concerns have arisen regarding the sale of refined fuels derived from Russian oil to the US and EU, with a noticeable rise in EU imports of diesel and jet fuel from India. The Indian government defends its ongoing acquisition of crude from Russia, citing the necessity of sourcing oil from the most cost-effective option. However, Indian refineries encounter difficulties in financing these purchases due to sanctions on Russian banks impacting payment transactions. Presently, Indian refiners continue to utilize dollars for purchasing Russian oil but are exploring alternative payment methods.

Suggestions and Recommendations

The teachings of the Arthashastra, attributed to Kautilya, resonate deeply with contemporary India, offering valuable guidance across a spectrum of areas including social welfare, economic policies, foreign relations, governance, and resource management. In today's dynamic geopolitical landscape, India can draw upon Kautilya's timeless wisdom to address modern challenges and pursue sustainable development objectives.

It is evident that India and Russia maintain significant bilateral trade relations, with each country exporting and importing a variety of goods to and from the other.

Diversify Import Sourceswill reduce dependency on any single country and mitigate risks associated with geopolitical tensions.

Maintain a balanced diplomatic stance with both the U.S. and Russia, emphasizing India's strategic autonomy. Engage in continuous dialogue with both nations to ensure India's interests are safeguarded.

Incorporate Kautilya's strategic principles of diplomacy and economic management to adeptly navigate complex international relations and bolster India's global trade stance. This involves forging strategic alliances and utilizing intelligence for well-informed decision-making.

Conclusion

In conclusion, while the bilateral trade between India and Russia remains robust, recent geopolitical developments have introduced complexities and uncertainties. Moving forward, both countries may need to navigate diplomatic and economic challenges carefully to maintain their trade relations while adhering to international norms and obligations. India stands to gain significantly by incorporating Kautilya's principles into its policy frameworks and decision-

making processes. By applying his insights, India can further bolster its social welfare initiatives, refine economic development strategies, navigate intricate international relations, cultivate ethical leadership, and effectively steward its resources for both growth and environmental conservation. Embracing Kautilya's teachings holds the potential to propel India towards continued progress and prosperity in the years to come. However, recent geopolitical events, such as the invasion of Ukraine and subsequent sanctions on Russia, have raised concerns and impacted trade dynamics. India's continued procurement of oil and petroleum products from Russia has attracted attention and scrutiny, particularly from the United States. Despite challenges posed by sanctions affecting payment transactions, Indian refiners are actively seeking alternative ways to finance these purchases.

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RAIL ROADS: A MEANS OF MODERNIZATION

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Abstract

In today's world, interpersonal connections are crucial. It occurs in numerous ways. Internet, transportation, telecommunication, and so forth are a few instances. The role of transport is crucial in this linkages. Because it helps people reach the next level of growth. Common people utilise transportation for a variety of reasons, such as moving things from one location to another.During the colonization of India, the British Raj believed that the better connection of provinces would lead to better control. Even Portuguese done the same thing in India as they followed the Blue Water Policy to have better control over Seas. Thus the British Raj need a path to make better connection among the areas they controlled. The motive of British Raj was satisfied by the construction of Rail lines. Due to the Construction of Railways, the British Raj could able to acquire many provinces under them. Hence it become a vital way to establish a better control over colonial India. The construction of Railways in India lead to the birth of new manufacturing industries. The study is based on the analytical and descriptive method. This article began with the various proposal proposed to the British crown by the railway company in London to construct the rail lines in India and continues to the political, military and historical significance of the rail transportation, specifically around the area of Madras presidency.
Keywords: connectivity, transportation technology, rail lines, colonial India, madras presidency.

Introduction

Due to the ability to foster social, cultural, industrial, and economic growth, connectivity is the backbone of the nation. People can connect with each other in a variety of ways these days. But during the 17th and 18th centuries, roads and rivers performed as means of transportation for people to connect with one another. The method of transportation for the exchange of passengers and goods on the road was by cart drawn by a variety of animals, such as a bullock, elephant, horse, etc. People and commodities were transported from one location to another using even humans. Transportation is moving people, animals, and products from a particular place to another. Vehicles of many kinds were developed to facilitate and ease the process of travelling. The train has a significant part in that invention. Trains were a major mode of transportationnot just in the 1700s and 1800s but also in the modern era.

The Horse- powered funiculars (a cable railway system which is usually used in the steep slope) and wagon roads were used in Germany as a rail transport in the mid-sixteenth century.Modern rail transportation began by the British engineers using the steam locomotive in 19th century. George Stephenson and his son Robert (Robert Stephenson and company) constructed it. Steam engines altered the course of industry. It was an essential element of the Revolution in Industry, and so the British prioritised and increased funding for the railroad construction in colonial India. Owing to the sporadic

sinking of cargo ships and ship losses, railroads were replaced as a more viable option[1]. The British launched the first train from Bombay to Thane which covered twenty-one miles on 16th April 1853 (Khosla, 1988)

Railway Connection in Madras Presidencies

Half of Southern India was under the Madras Presidency; this comprised the entirety of Tamil Nadu, the present-day state of Andhra Pradesh, and certain regions of Kerala, Karnataka, Odisha, and Telangana.Railroads were an essential mode of transportation, particularly in colonised India. Naval transportation was an important means of travel before railroads. In India, the British Raj took great delight in building the rail networks and railways. Even though they brought railroads to India for their own advantage, Indians also benefitted somewhat from their establishment. The map given below shows the railway connections through the Madras presidency, corrected up to 1887

Map of Railways, Madras Presidency Corrected up to June 1887

Proposals to Introduce Rail Lines

The two railway companies namely East Indian Railway Company and the Great Indian Peninsula Railway Company were established in England in 1845 as a result of India's rapid appeal to investors and engineers.Without the government's help, the proprietors found it impossible to move forward, and the initial disagreement took a while to resolve.[2]

An experimental railway from Calcutta to Allahabad at a distance of 140 miles, was proposed to build. The East India company planned to raise one million sterling for this purpose. The Committee which was appointed by the British to investigate about introducing the Rail line in Madras Presidency submitted their report to the Parliament on January 27th 1832. In that report, they have analysed about the financial and technical aspect of building Railroads and canals in Madras Presidency. The committee recommended to look after the cost to construct rail lines and the profits they could achieve through this network of transport. Through gaining a complete knowledge on the railway construction, the committee compared the cost of constructing single line in India was Rs. 8,750 per mile and for constructing a double line in England was around $5000 i.e., around 50000 rupees per mile.[3] Captain A. P. Cotton strongly suggested to construct the rail lines in the Red Hills and at Little Mount based on his personal inspections. The orders were issued based on his suggestion on 30th December 1837.

The Madras Railway Company was formed to achieve its motive of constructing rail lines in the Madras Presidency on 8th of July1845. J. A. Arbuthnot became the Chairman of the Board of Directors gave a prompt approval. The first general meeting of stockholders was held in February 1846. The Colonial Government of India did not favour the decisions of F.W. Simms, the Director of the Railway Department. Despite the continuous effort and the reminders sent by J. A. Arbuthnot to the Secretary of the Court of Directors in East India Company and the interest shown by the stockholders, promoters and the people of Madras remained interested and eager to carry out the railway project, but the Madras Railway Company was not supported by the East India Company. When the letter of J. A. Arbuthnot was reproduced, the Government of Madras, the business people, the higher class people of the society showed their interest to initiate the process of

building rail lines in Madras Presidency. Thus the Madras Railway Company's financial support request was consequently rejected by the Court of Directors of East India Company. Subsequently, the Madras Railway Company stressed on the political necessity of rail lines to East India Company. They also stressed that the rail lines were used to construct completely on the needs of public interest. After two years of long struggle, on May 25th 1852, the East India Company approved the project and gave four percent capital return to the Madras Railway Company. Immediately a new company got registered with the same name called Madras Railway Company in London.[4]From then on, the British government started to support the building of railways by authorising funding for the railway consulting engineer.[5] (Government Order. 2139 RY, 1902.)

Political and Military Importance

After construction of rail lines in India, the colonial government got benefitted in many ways especially in political and military ways. In general, rapid communication was crucial for Indian holdings, both politically and militarily. Railroads offered greater safety than other types of transportation. A great deal of people was transferred back then without any accidents being reported, which was a level of security that was not achievable with any other means of transportation, including wagons, coaches, canals, or the sea.Unexpected mishaps occurred even in railroads, which the British government continuously supervised.[6](Government Order. 2203, 1869)

The ability to move troops around was one of the railway's key benefits for British India's security and defence. As a result, when marching for two days in a row, the men and officers were constantly exposed to great heat during the day and intense cold at night, and such exposure in the beginning of campaign depletes the ranks of many efficient soldiers. The railway would completely eliminate or significantly reduce these challenges; there would be little exposure and little tiredness.

Since the military camp was well-stocked, they also gained from transporting their weaponry, tent, and refreshments. With the aid of railroads, the size, scope, and character of the frontier were even more readily managed and occupied. The quick transit allowed for the survival of a large number of the soldiers' lives. It was not easy to overestimate the feasibility of sending orders with troops and supplies in the same short amount of time as it currently takes days or even weeks to complete, and of obtaining intelligence from remote parts of the nation in as few hours as possible.[7]

Conclusion

To conclude, transportation is essential. In the transportation industry, Railways plays a pivotal role. Rail travel is a convenient means of moving people and commodities between various locations in less time and at a lower cost. Despite the truth, the rail lines were built by the British to provide better control over the movement of products and to reap financial rewards from the movement of people, it had a model influence on the development of the country. In British India, taxation of people had increased with the establishment of railways. Furthermore, as a result of the nation's more complete development, the State would get a return on its investment in the form of higher land and railway revenues; in fact, these expenses might be properly categorised as "Indirectly Productive" activities

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A SURVEY ON MARINE MACROALGAL DIVERSITY ON DHARMADAM ISLAND, KERALA COAST, KERALA

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Abstract

Algae are ubiquitous, practically occurring in every habitable environment across the globe. The majority of algae are abundant in stagnant waters. They are present in habitats like hot water springs, ice, damp soils, rock crevices, tree trunks, old walls, garbage pits and waste bunkers. All macroscopic algae occurring in marine, coastal and brackish water habitats are termed seaweeds. They are chlorophyll-bearing organisms that are thalloid and grow either free floating on the sea surface or attached to rocks, shells, etc. Exploration of the seas, which are full of algae, has brought home to man the usefulness of algal flora. Early in the history of life, algae changed the planet's atmosphere by producing oxygen, thus paving the way for the evolution of eukaryotic organisms. Moving from ancient times to the present, algae remain more important than most people realize. The algae are of importance in the fields of agriculture and industry. In addition, they are used as food, fodder and manure. In the present study, a preliminary survey was conducted on the macroscopic algal distribution along Dharmadam, Beach, Kannur, Kerala.
Keywords: *chlorophyll, eukaryotic, thalloid, industry, flora.*

Introduction

Algae are primitive plants that contain chlorophyll and can be either prokaryotic or eukaryotic, exhibiting unicellular to multicellular structures. They vary in size from microscopic microalgae to large seaweeds known as macroalgae. Macroalgae are typically found in the littoral zone and include red, green, and brown algae, while microalgae inhabit both benthic and littoral environments, as well as ocean waters as phytoplankton (Athulya. K *et al.,* 2019). Algae are widely distributed across various environments, including freshwater and marine ecosystems, soil, rocks, and as epiphytes. Predominantly, they thrive in aquatic settings, either in freshwater bodies like ponds, lakes, and ditches, or in marine environments. Algae can range from a few micrometers to several

meters in size. All algae possess chlorophyll a (with some also containing chlorophylls b, c, or d) and perform photosynthesis to produce their own food. The presence of additional pigments can cause some algae to appear brown, yellow, or red, masking the green color of chlorophyll (Neha Srivastava M.R *et al.,* 2018).

Algae exhibit extensive variability, even within individual species, as their shape, composition, and color can change in response to light energy, nutrient availability, temperature, acidity, and pH levels. The main groups of algae are categorized based on their pigmentation, shape, and structure. Algae are primarily classified into three categories based on their pigmentation: Chlorophyta (green algae), Phaeophyta (brown algae)and Rhodophyta (red algae) (Sathianeson Satheesh *et al.,* 2012).

Green algae, the most diverse group of photosynthetic Protoctists, display a wide range of shapes, sizes, and habits, with colors varying from grass-green to orange and purple. Examples of green algae include *Cladophora, Chara, Chlamydomonas*, and *Spirogyra*. Red algae, belonging to the phylum Rhodophyta, represent one of the largest groups of algae, with about 5% found in freshwater environments, primarily in warmer regions. These eukaryotic cells lack flagella and contain phycobiliproteins as accessory pigments, giving them their red color. Examples include *Rhodella, Porphyra*, and *Gelidium*. Brown algae, classified under Phaeophyceae, are mostly multicellular and include many seaweeds. Predominantly marine, they play crucial roles as both food sources and habitats. Sargassum, a notable brown alga, forms unique floating mats in the tropical waters of the Sargasso Sea, providing habitats for various species. The presence of the pigment fucoxanthin gives brown algae their characteristic greenish-brown color(Kaliaperumal. N *et al.,* 1997).

Macroalgae, commonly referred to as seaweeds, are large algae visible to the naked eye. These chlorophyll-bearing organisms have a body structure called a thallus, which does not differentiate into true tissues like roots, stems, or leaves. Macroalgae exhibit a variety of forms, including simple crusts, leafy (foliose) shapes, and thread-like (filamentous) forms with simple branching. Some species have more complex structures optimized for light capture, reproduction, support, flotation, and attachment to the seafloor. As primary producers, macroalgae play a crucial role in ocean and sea ecosystems, which encompass 71% of the Earth's surface. Algae contribute to 40% of global photosynthesis. Unlike other marine plants such as seagrasses and mangroves, macroalgae lack roots, leafy shoots, flowers, and vascular tissues (Andersen R. A *et al.*, 1992).

From an ecological standpoint, algae are a vital group of organisms with significant potential in various sectors, including food, feed, fine chemicals, bioenergy, and bioremediation. In marine ecosystems, algae form the base of the food chain and help reduce water pollution by releasing oxygen. Algae are consumed as food in many countries. For example, the Laminaria species, known as "kombu" in Japan, is a popular edible seaweed. Some algae also serve as animal fodder; in Norway, *Rhodymeniapalmata* is used to feed sheep, while *Laminaria saccharina*, *Pelvetia species*, and *Ascophyllum sps* are used as cattle feed. Blue-green algae have long been used as bio-fertilizers. Species like *Nostoc, Oscillatoria, Scytonema,* and *Spirulina* are applied to rice fields to fix atmospheric nitrogen into the soil. *Spirulina* cultivation is becoming increasingly important as feed for fish, poultry, and cattle. The antibiotic chlorellin, derived from *Chlorella*, is effective against several pathogenic bacteria. Extracts from *Cladophora* and *Lyngbya* can kill pathogenic *Pseudomonas* and *Mycobacterium*. Seaweeds also have medicinal benefits for the gall bladder, pancreas, kidneys, uterus, and thyroid gland. Besides providing the air we breathe, the food

we eat, and potential biofuels, algae are a source of pharmaceutical compounds effective against drug-resistant bacteria, viruses (including Herpes Simplex and HIV), and cancers. This study focuses on the survey of macroscopic marine algae at Dharmadam Beach, Kannur, along the Kerala coast.

Materials and Methods
Study Area
Kerala is situated between Arabian sea to the west and the Western Ghats to the east. Kerala coast runs some 580 km in the length, while it varies between 35- 120 km in width. Kerala lies between northern latitude of 8°20' N to 12°51' N and longitudes 74°53' to 77°30'E.

Collection of the Sample
Fresh algae were gathered from the seashore, along with dirt and sand, and placed in a polythene bag. The wet algae were then washed first under running tap water and subsequently with distilled water. After rinsing, the algae were drained using a mesh and placed in the shade until they were completely dry. The dried algae were then powdered using a blender and stored in a sealed container for further analysis.

Results
Dharmadam Island is a small, 2-hectare island located in Thalassery, Kannur District, Kerala, situated 100 meters from the mainland at Dharmadam. The island is covered with coconut palms and features rocks and granite stones in its intertidal and subtidal zones. These areas support a lush growth of various green, brown, and red algae. Table 1 lists the number of algal genera and species collected along Dharmadam Beach on the Kerala coast. In total, nine species of algae from three different genera were recorded: three genera and species belonging to Chlorophyta, four genera and species to Rhodophyta, and one species to Phaeophyta (Table1).

Table 1 Name of the Algae Collected from Dharmadam Beach, Kannur, Kerala coast.

Name of the algae	Phylum
Chaetomorphaantennina (Bory) Kuetz.	Chlorophyta
Enteromorpha intestinalis	Chlorophyta
Ulva lactuca L.	Chlorophyta
Dictyotadichotoma	Pheophyta
Centrocerosclavulatum	Rhodophyta
Gelidiopsis variabilis (Greville ex J.Agardh) Schmitz	Rhodophyta
Acanthophora spicifera (M.Vahl)	Rhodophyta
Gracilaria corticata (J. Agardh) J.Agardh	Rhodophyta

Discussion
The total standing crop of seaweeds in Kerala is estimated to be 1000 tons (wet weight), with 150 tons being economically significant varieties. The seaweed abundance along the Kerala coast is relatively low compared to other major seaweed-growing regions in the country (Yadav.S.K*et al.,* 2025). In 2016, Carolin Joe Rosario J and Mary Josephine R conducted a survey of macrophytic marine algae at Elathur and Kappad Beach on the Kerala coast. Their study identified five species of algae across five genera, with two genera and species belonging to Chlorophyta and three genera and species to Rhodophyta. The current survey found that seaweeds such as *Chaetomorpha antennina, Enteromorpha intestinalis, Ulva lactuca*, *Dictyota dichotoma, Centroceros clavulatum*, *Gelidiopsis variabilis, Acanthophora spicifera* and *Gracilaria corticata*are edible and present in significant quantities along the Kerala coast. Consequently, the macro and microalgal populations in these aquatic environments

represent a vast genetic resource and biodiversity, with substantial potential for yielding new chemicals, materials, and bioactive compounds(Carolin Joe Rosario J *et al.*, 2016).

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TRISHANKU CONDITION OF LEELA FROM CAN YOU HEAR THE NIGHTBIRD CALL? – A STUDY

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Abstract

The novel, Can You Hear the Nightbird Call? is written by one of the diasporic writers, Anita Rau Badami. She covers the causes and effects of the partition of India and Pakistan. The story builds on three women. They are Sharanjeet Kaur, Leela and Nimmo. Sharanjeet is also known as Bibiji in Vancouver, Canada. Nimmo is her niece. They depart at the time of Partition. But later with the help of Leela Bibiji reunites her sister's daughter, Nimmo. Leela is the daughter of German mother and Indian father. Her family does not accept Leela. She indicates half-and-half culture. Her father is from India belongs Hindu Brahmin caste and her mother is from casteless woman from German. It means her personality is mixture of two cultures. Her grandmother, Akka calls her position as a Trishanku condition. She does not belong to either to earth or to sky in between her position is there in her family. Everyone hates her in the family except the cook, Venkat helps and supports her. Her cousins do not talk, play and spend time with her. She remains alone, though she has big family. She looks like her mother. She gets her mother's colour. Throughout her life she feels this black and white culture. After her marriage with Balachandra Bhat, she goes to Vancouver, Canada. There also she feels this Trishanku condition. In birth and also in death she receives half-and-half culture.

Keywords: *culture, condition, mother, father, cousin etc.*

Introduction

Anita Rau Badami is a well known writer among the diasporic literature. Originally she is from India, and settled in Canada. She had her formal education in India. She wrote for the local newspaper at the beginning of her career. She worked for the advertising companies in Banglore, Madras and Bombay. After her marriage she moved to Canada. Her well known novels are *Tamarind Mam* published in 1997, it is her first novel. *The Hero's Walk* published in 2001 and *Can You Hear the Nightbird Call?* is published in 2006.

She won the Regional Commonwealth Writers Prize; *The Hero's Walk* receives Italy's Premio Berto and was named a Washington Post Best Book of 2001. She was also long listed for the International IMPAC Dublin Literary Prize and the Orange Prize for Fiction; she was also shortlisted for the Kiriyama Prize.

The story inter related among three women, such are Bibiji, Leela and Nimmo. Leela comes in middle of the other two characters. She reunites both of them. They lost each other at the time of the Partition. Leela meets the taxi driver, Satpal Singh on the way to the Delhi airport. The taxi driver requests her to find out the aunt of his wife who is living in Vancouver, Canada. He gives her details to Leela in a piece of paper.

Sharanjeet Kaur is known as Bibiji in Vancouver. Once they meet and sit for talking. Then Leela comes

to know that the taxi driver, to whom he searches for his wife's aunt is this Bibiji. After many days it comes to reveal that both names are for the one lady. From this onwards they become close to each other. Leela and her family are living in Bibiji's rented house. Leela belongs to Hindu and Bibiji belongs to Sikh. Leela feels this half-and-half culture in Vancouver also.

Plot

The story is situated in some parts of India and in Vancouver, Canada. The story of three women is interlinked with each other. Their roots deeply stay in India. But they live in abroad. Always they think about their roots. The partition separates many people from their kith and kin. Bibiji is a greedy girl. She dreams of the father's dream. So for that she steals her elder sister's groom by showing her beauty. She marries that groom and goes to Vancouver, Canada. She suffers for that cheat. She becomes barren. She does not get children. Once she meets her sister's daughter and she looks at her niece's children. Again she wants her niece's elder son, to take him to Vancouver and feels that she would give him good education and sophisticated life style. The boy's name is Jasbeer Singh. He becomes an extremist by having contacts with Dr Randhwa.

Bibiji loses her husband Paji, his name is Khushwant Singh. He dies at the army attack on the Golden temple. This operation is called as operation Blue. Indian army wants to suppress the extremist. But in that attack paji has shot dead. Bibiji becomes angry on the Indian government. She wants to get revenge on the Indian government. She starts to hate Hindus. One day Leela gets ready to go to India by flight of Air India Flight 182. The route of the flight is from Canada to India via Landon, explodes over the Atlantic Ocean, of the co art of Ireland. 329 people are killed in the explosion. Among them are Leela is also dead.

This novel consists of incidents of history of India. Such are Komagala Maru, attack on the golden temple, assassination of the Prime Minister of India, explosion of air India flight 182. Partition makes the changes of life specially Trishanku condition of Leela.

Trishanku Condition of India

One of the main characters of the novel is Leela. She becomes the victim in the incident of the explosion of Air India flight. Always she has treated as the half-and-half personality.

Leela is known as the personality of mix culture. No one likes her in the family. Her grandmother calls her half-and-half girl. Either she belongs to India or to German. Her state is in Trishanku condition. Among the characters also she stands between Bibiji and Nimmo. She makes them meet each other. She lives in Bibiji's rent house. Her husband works in Canada.

Before the marriage she wants to be like a Hindu Brahmin. She chooses to marry Balachandra Bhat she wants to make complete her as a part orthodox family member. She struggles a lot to be a Hindu wife. Her father in law appreciates and encourages her to be happy. She gets love and affection from him. She does not want to go to Canada. But her husband gets there job. So she has to move to Canada

Again there she starts to feel that Trishanku condition. She is new to the city of Canada. She thinks that her Trishanku condition follows her to Canada also. She becomes familiar with Bibiji and some other friends. Her roots strongly remain in India. She wants to go to India after so many years. Situations have changed and things also have changed and man and woman also have changed their mind set. A day before she leaves for India. She dreams that she is in plane. The god of death, Yama calles her But she denys his call.

" Leela Bhat, are you ready?" Yama asked his deep voice resonating through the body.

" 'No' she whispered, 'No' I am not. Can you not wait until I get home?"

" Your time has come, Leela Bhat." Yama said gently,

" I am merely the collector of souls"

" Just another day or two?" Leela gazed up at him." (Page No. 385)

This dream indicates that she goes to die very soon. In India the concept or belief is that the morning dream always comes to true. So receives the death in the form of plane explosion. After the news of her death, her daughter Preethi thinks about her mother's Trishanku condition.

"How would Leela have felt? Preethi wonders
Even in death, neither country claimed her poor
mother as its own. A Trishanku for all
Eternity, Leela used to say" (Page No. 387)

These lines state that always Leela feels for her Trishanku condition. She shares that to her daughter Preethi remembers her mother's state of mind on her half-and-half culture. Even in death also she receives it in same way. Either she dies in Canada or in India. But in between these two places she dies.

Conclusion

Leela is one of the prominent characters of the novel, who receives the culture of two countries. But neither has she belonged to. Though the roots are in India, she lives in Canada. The novel covers the historical events of India. How these situations make impact on the people of the country. Leela is having fear of her half-and-half culture and she dreams about her fear of life that she cannot reach her homeland. That happens to her. Even her dead body does not find. According to Hindu religion a man's soul must get salvation but could not able to get it. It is a wonderful novel which displays the cultural differences of people.

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A BRIEF SHRIEK: SILENCE AS FAMILIAL DYSFUNCTION IN SAMANTA SCHWEBLIN'S *MOUTHFUL OF BIRDS*

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Abstract

This paper aims to examine the treatment of silence as a stylistic and thematic approach to the exploration of familial alienation in Samanta Schweblin's 2019 short story collection, Mouthful of Birds. Families as sites, institutions and networks of scripts play a prominent role in identity formation, but may operate for these very reasons as sources of immense conflict and trauma, producing a sense of profound unbelonging and inarticulation in their dependents. Schweblin portrays the scars and stems of these dysfunctions through the device of silence, presenting the reader with deeply ambiguous dynamics of longstanding tension that grow all the more painful for their want of a dialogue, festering in vicious cycles of quietness that were borne of neglect and inflict repression in turn, a spiral of stagnancy. Drawing on psychological and sociological studies of family dynamics alongside works in the field of aesthetics, this paper shall illustrate the ways in which Schweblin deploys literary silences to trace the fissures of unspoken words and lost meanings that pry apart lives spent in familial proximity.
Keywords: samanta schweblin, silence, family, alienation, trauma.

Introduction: Filling in the Blanks

The relationship between silence and speech may be compared to that of printed words and blank space upon a page- at first glance, the blankness seems marginal, an element limited to the periphery, the purpose of which is to focus and frame the columns of text at the center. On further consideration, however, blankness may be said to extend within the textual body as well, permeating the flow of writing via the space that differentiates one word from the next as a signifying-unit, and furthermore in the space between individual letters in a word, and in the strokes of a single letter, and so on *ad infinitum*, an ever-expanding line of microcosms. Thus, silence is both the negative and the foundation of speech, the absence through which presence is measured and fuelled, and if one were to map this abstract dynamic onto the fabric of social relations, it could be argued that speech and silence interact with each other as both strangers and as family. It is precisely such a portrayal of families pervaded by strangeness that

echoes through the short fictions of Samanta Schweblin, an Argentinian author whose work has been nominated for numerous accolades such as the Man Booker Prize, and drawn comparisons to that of Franz Kafka for its explorations of helplessness and dread (*Literary Hub*).

The fracturing of familiarity to degrees that stretch across space and time, calling the very nature of identity and relationships into question, is a hallmark of Schweblin's narratives, which present sparse, ambiguous and disturbing glimpses into lives that sink increasingly into the "blank space" of literary silence, with each successive phrase and development only serving to amplify the loss of intelligibility, a speech and writing that both generates and is gestated by silence. The effect is particularly poignant when applied to tales of families, where the intimacy and dependency necessitated by the structure of family as a social institution produces instead feelings of confinement and captivity, a breakdown of communication in the very place where

one is expected to articulate and refine their social identity, bringing into sharp focus the spaces between such foundational terms as "father" or "daughter", which swell over the course of the narrative into the chasms of *subject* and *other*, the horrors implicit in perspective. These breaks result not from the failure of an empathetic process hitherto initiated to succeed, but rather from the lack of any common ground from whence empathy can begin, reflecting the views of Henry David Thoreau, an eminent thinker on solitude- "In human intercourse the tragedy begins, notwhen there is misunderstanding about words, but when silence is not understood." (216). This paper accordingly aims to explore Schweblin's treatment of silence as a cause and consequence of family dysfunction, drawing on psychiatric and sociological studies of family dynamics as well as work from the fields of literary and aesthetic studies, taking up two stories in particular from Schweblin's 2019 collection, *Mouthful of Birds*, namely the titular piece and "A Great Effort".

Swallowing the Unspeakable

"Mouthful of Birds", the tale that lends its name to the collection as a whole, is in many ways its most emblematic, evoking not just an inability to communicate, but one driven by an especially unusual condition at that. Narrated by a father separated from his wife, it centres on the ex-couple's teenage daughter, who has developed a mysterious appetite for live birds that is inextricably tied to her continued wellbeing, a dilemma that her parents must quietly resolve. At the outset of the tale, we are given to understand that the protagonist desires to consign his marriage to the silence of memory, but is haunted by the traces of obligation, seeing family as an inevitable conversation- "As I stood there wonderingwhether there was any real possibility of not answering the door, the bell rangagain: she knew I was home." (Schweblin 23). Silvia, his ex-wife, has shouldered the responsibility of managing their

daughter's needs alone upto this point, but it is ironically the very absence and distance of the father, his choice to remain silent and avoid implicating himself in any discussions, that necessitate the puncturing of his refuge in silence, for there is no one else his former partner can turn to- family as both first blood and last resort: ""You'll just say I'm exaggerating, and that I'm crazy and all that. But there'sno time today. You're coming home with me right now, you've got to see thiswith your own eyes."" (23). In his refusal to commit to supporting his daughter, whom he sees as a burden imposed by his wife and the living embodiment of the failures of their relationship- "something was really off with the kid, and I was sure ithad something to do with her mother. Sometimes I think I should havebrought her to live with me, but I almost always think otherwise." (24), he also then destroys any willingness on his partner's behalf to discuss the problem and devise a shared course of action, leading merely to a periodic shuffling of custody, a host of one-sided conversations with the child of a splintered marriage acting as both medium and barricade.

The uneasy, spectral and anomic quality of the relationships that define this family-by-necessity, driven by the remnants of responsibility from the roles of husband, wife and parent that they once played and now dubiously and helplessly re-enact, is embodied in the unsettling description the father provides of his daughter- "Although she'd finished classes for the year, she was wearing her highschool uniform. The way she filled it out, she looked like those pornoschoolgirls in magazines." (23). In the liminal phase of adolescence, the daughter, Sara, serves as both child and adult, dependent for survival on her parents and yet possessed of independent desires that stretch beyond their perspectives or comprehension, and her appetite for birds may be interpreted as the development of sexuality and identity in the course of puberty, a shift that the father, alienated from his daughter, is unable and unwilling

to engage with, reacting to her present state with pure horror- "When Sara turned back tous, the bird wasn't there anymore. [...] Her gigantic mouth archedand opened, and her red teeth made me jump to my feet. I ran to thebathroom, locked the door, and vomited into the toilet." (25). The description of the birds as specifically being placed into "a birdcage— maybe a footand a half tall—that hung from the ceiling, empty" (24) as they await consumption by the daughter brings to mind the protagonist's prior hopes of being freed from the constraints of marriage, only to be reminded viscerally of the hunger and need that he has left behind, the family as a cage that forces its members into a proximity in which the effects of both speech and silence are amplified. Writing on girlhood in narratives of horror, Martin states: "The female adolescent is an uncanny figure *par excellence*, on the border of personhood in more ways than one. As both female and child, she twice challenges categorization as a 'proper' subject, embodying anxiety about categorizationand posing a double threat to the power relations of patriarchy." (138)- an observation borne out by the position Sara occupies in the narrator's mind, serving at once as the reminder of the silence that consumed his marriage and the portent of a future in which he cannot exercise his freedom, his fatherhood a status not of patriarchal control, the speech of a dominant figure, but guilt and subordination, the silence of a reluctant parent feeding their ever-ravenous child, into whose mouth the dreams of flight disappear.

Horror derives in large part from an apprehension of the unknown, but while the father's initial revulsion may be attributed to shock, his subsequent support of Sara does not involve an attempt to discuss her feelings about the hunger, but is driven on the contrary by a desperation to veil and repress what he can only view as a dehumanized and objective problem, an issue so profoundly distasteful that he sees no point in bringing it into the realm of dialogue. Attempts to rationalize this development- "from a natural point of view it was healthier than drugs, and from a social one, it was easier to hide than a pregnancy at thirteen" (25) reflect Foucault's idea that "The family is the interchange of sexuality and alliance: it conveys the law and the juridical dimension in the deployment of sexuality; and it conveys the economy of pleasure and the intensity of sensations in the regime of alliance." (108), with the father's interpretation of his daughter as a deviant whose liabilities are transferrable to him by sociopolitical law. Framed as a monster and a threat who holds her family hostage, Sara's own silence reflects her lack of agency and expression in her father's narrative, as well as being the inevitable result of a stigma so intense as to render her abject, inarticulate because she is condemned beyond the opportunity for articulation, every attempt to defend herself an offence, every show of passivity a proof of natural evil:

"You eat birds, Sara."

"Yes, Dad."

She bit her lips, ashamed, and said:

"You do, too."

"You eat *live* birds, Sara."

"Yes, Dad." (26).

Extended silence, however, may prompt introspection, a revision of the implications of words hastily uttered, and of the relations between roles and speech. As Sara's health begins to deteriorate after her father's reluctance to buy her birds, he is confronted by the harm that his emotional remoteness has wrought, her silence a cry for help, an absence carved in the violence of neglect: "She went to her room and closed the door. I turned off the TV so I couldhear better: Sara didn't make a noise." (29). Words have lost their value, and had perhaps been futile since the outset of the tale; the father must repair the silence of alienation with the silence of devotion, to speak in the language of actions, and does so by finally purchasing a bird and depositing it in his daughter's room, a space he had hitherto

avoided entering: "I placed the box on the desk, and without a word I left the room and closed the door. [...] Iheard a brief shriek, and then the bathroom sink turned on. When the waterstarted running I felt a little better, and I knew that, somehow, I would makeit down the stairs." (30). A tale about the silence stemming from apathy and inaction in the remnants of a family concludes with a break in the quiet achieved through an act of commitment and trust, the birth of meaning from its absence, catalysed by the decision of the father to care, and to unquestioningly offer his daughter what she needs. The denouement of the tale, bereft of spoken dialogue, evokes in its stylistic choices the aesthetics of silence as outlined by Susan Sontag- "Silence remains,inescapably, a form of speech (in many instances, of complaint orindictment) and an element in a dialogue." (8).

The Inheritance of Nothing

The next subject of our analysis, "A Great Effort", inverts the dynamics of the previous tale, exploring the relationship between a son and a father, the former being an adult with a son of his own, while the latter was prone to absence in his youth and yet presently resides with the family as a grandfather. If "Mouthful of Birds" is a narrative of alienation, then "A Great Effort" is a treatment of horrific identification, narrated by the son to a masseuse through a third-person perspective that dreads its own detachment: "He and his father were a yellow animal, a single animal looking at itself in themirror. It was a recurring dream." (103). Serving as a device to induce from the son a disclosure of feelings never before articulated, the masseuse, Mrs. Linn, functions as a surrogate for the interpreting reader who explores the contours of the narrative body, locating and resolving points of tension while also being an outsider to the brambles of the characters' familial troubles, the speech that supplies her with a story driven necessarily by the anxiety of a background silence: "He said what he had to say, and, in exchange, Mrs. Linn's elbows sank in oneither side of his shoulder blades, they stabbed inward and outward, theyacknowledged and permeated." (105).

The father's lengthening absences across the son's childhood, culminating in a decade of disappearance before his return, may variously be read as the result of an incurable condition of dissociation or a growing impulse toward the abandonment of his family, both interpretations being called into question by his homecoming and present residency: "When his son was born, the past became distant for all of them. They hadSunday dinners with the family and his father tousled the grandson's hairwith such affection that he wondered if he hadn't exaggerated the pain hisfather had caused him." (105). However, as a father himself, the son's initial dynamic of oppositionality with his own sire, wherein he casts himself as an idealized, open and loving parent in contrast to the unreliability and silence of the father he resents is destabilized, given his mounting anxiety that his own fatherhood shall collapse in the same way, whether it stem from an inherited psychological condition or an irresistible hunger for escape: ""I felt," he said, trying to understand himself, "my son's boundless need forattention. An insatiable need, that's what I felt. A need impossible to satisfy."" (106).

A psychiatric reading that views experiences in childhood as the cause of adult traumas might interpret these fears as the consequence of a father's absence at a young age inducing an irrational lifelong anxiety of recurrence in his son, but the trail of self-perpetuating trauma may also be extended infinitely backward in time to attribute the father's silence, and indeed every parent's failures, to the troubles of their own rearing. The logical conclusion is a spectacle of eternal tragedy, for if "one could argue that one of the main functions of family communication is for family members to define themselves as a family and to negotiate the relationships they have with one another." (Koerner and Fitzpatrick 89), then a family

that does not participate in communication is no family at all, but simply a collection of asphyxiating roles imposed upon strangers by dependency, a dysfunctional and archaic arrangement whose end the son bleakly predicts in speaking of his own child: ""I understood that I could no longer live with him, or without him. It was ahuge mistake, whatever it was that joined us. A tragedy in which we wouldboth fail miserably."" (107). This conception of fatherhood as a vicious cycle of silences and repressions, of broken fathers mishandling broken sons in the operation of the patriarchal mill, reflects the concept of the "father-wound" in masculinity studies, described by Levant as "myriad direct and disguisedforms of desperately seeking some contact, some closeness withone's father (or his surrogate), or in being furious at him for hisfailures." (263). The son sees a singleway to avoid the infliction of another wound like the one he has borne all his life, which is to link speech and silence by letting his father go, and freeing him of the obligation toward presence and the dread of absence that it brings, an act of symbolic exorcism:

He could give his father the push that he'd needed his whole life in order toleave them. He could forgive him and give him permission. He could sacrificehimself and disrupt this tragic cycle: loosen a link in the chain to break thecircle. Maybe that way he would free his own son from the pain of sons, andhis son's children from the same pain. (107).

However, the father, whose absences have always been accompanied by the presence of either a profound impression on his son or a physical return to his family, proves unable to comprehend his son's fevered logic: "He'd only sunk into his seat, terrified." (107). Schweblin concludes once again on a note of silence indirectly dispelled, as the masseuse works privately with the father and sends the pair back with nary a word exchanged, for the very act of narration by the son to Mrs. Linn has shifted the tension on a metanarrative level, an articulation offered to the reader's surrogate that circumvents any conversations that could be conducted between father and son via dialogue in the story proper. The silence is transferred, as it was from parent to child, unto the reader, a weighty ambiguity adorning the final lines: "Hewaited for his signal, and his father accepted the wait. When the light changedto green, they were already feeling much better." (108), interpretable either as a resolution of the conflict or an extension of the tragic cycle- a family impossible to maintain, an absence inextricable from presence, a writing inseparable from silence.

Conclusion: Beyond the Echoes

In defining the process by which silences become meaningful, Werner Wolf suggests, "When it comes to the potential of significance triggers for absences, however, *deviations from conventions* are more powerful and, as a rule, even more pregnant with meaning than absence-related conventions." (13). Accordingly, Samanta Schweblin achieves through her narratives of intimacy and dependence descending into alienation a masterful portrayal of literary silence, tracing in the fissures between words and roles an ocean of lost meanings. In her examinations of social dynamics and institutions as inconsistent as they are foundational to the formation of identities, Schweblin manifests the locations of loss, the margins borne of definition, and mines the depths of her page to draw from every word its furthest echoes, leaving in the wake of her tales an endlessly eloquent silence.

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PROFESSIONAL DEVELOPMENT IN THE ERA OF ONLINE EDUCATION

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Abstract

In the rapidly evolving landscape of education, online platforms have revolutionized pedagogy. This study explores educators' engagement with online professional development programs, investigating their impact on teaching methods, technology integration, and student learning outcomes.A diverse group of educators from schools, colleges, and universities participated, bringing substantial teaching experience, enriching the study's depth. A significant majority actively embraced online professional development, highlighting the growing importance of digital platforms in educators' continuous growth. The research overwhelmingly endorsed the effectiveness of online professional development, with 65% of participants deeming them effective or very effective. Educators reported tangible changes in their teaching methods, emphasizing the direct influence online programs exert on pedagogical approaches. The integration of technology emerged as a crucial aspect, with 90% emphasizing its significance in online programs. Over 80% felt significantly enhanced in teaching methods, emphasizing the value of online platforms in imparting modern pedagogical insights. Online professional development significantly boosted educators' confidence, with 90% feeling very or extremely confident in utilizing technology as a teaching tool. This newfound confidence, rooted in practical knowledge and hands-on experiences, empowers educators to navigate digital classrooms effectively, fostering innovative teaching methodologies. The study provided compelling evidence of the symbiotic relationship between educator empowerment and student success. A notable 82% witnessed heightened student engagement levels, and 75% believed online programs positively influenced students' learning outcomes. These results validate the efficacy of online professional development in enhancing student learning experiences and outcomes. In summary, this research underscores the pivotal role of online professional development in reshaping education. Educators equipped with enhanced skills and confidence are actively shaping the digital age, not just adapting to it. The seamless integration of technology, coupled with improved student engagement and learning outcomes, highlights the transformative power of online education. Embracing these digital avenues for professional growth has become a necessity, ensuring a vibrant, engaging, and impactful educational journey for educators and students alike.

Keywords: *online platforms, professional development, technology integration, student learning outcomes, educator empowerment*

Introduction

In the fast-paced digital age, the landscape of education is undergoing a profound transformation. Traditional classrooms are no longer the sole hubs of learning, and educators worldwide are adapting to the demands and opportunities of online education. In this dynamic context, the role of professional development has emerged as a linchpin for equipping teachers with the skills and knowledge necessary to navigate the complexities of online teaching. This

research delves into the heart of this paradigm shift, exploring the multifaceted dimensions of professional development in the era of online education.

Background

The proliferation of internet technologies has ushered in an era where education is not confined within the four walls of a classroom. Online education, characterized by its flexibility, accessibility, and innovative pedagogical approaches, has opened new avenues for both educators and learners. As a consequence, the traditional model of teacher training and professional development has been substantially redefined. This shift is not merely a change in medium; it represents a fundamental reimagining of how educators engage with their profession, their students, and the wider community.

The Need for Continuous Professional Development in the Digital Age

In this digital era, where information is abundant and technology evolves at an unprecedented pace, the need for continuous professional development has never been more critical. Educators are tasked not only with transferring knowledge but also with nurturing critical thinking, digital literacy, and adaptability among their students. To fulfill these roles effectively, teachers themselves must continuously update their skills and methodologies. Online education, with its vast array of resources and interactive platforms, offers an exciting opportunity for professional development that is not confined by geographical boundaries or rigid schedules.

Significance of the Study

Understanding the nuances of professional development in the era of online education holds profound implications for educators, educational institutions, policymakers, and, ultimately, the learners themselves. By unraveling the intricacies of effective online teacher training, this research contributes valuable knowledge that can inform the design of robust, adaptable, and inclusive professional development programs. Additionally, the findings of this study can illuminate the path for policymakers, aiding them in formulating policies that support and facilitate the integration of online professional development into mainstream education systems.

In the subsequent sections, this research paper will explore the advantages and challenges of online professional development, investigate innovative approaches, and critically analyze the impact of these programs on teaching practices and student outcomes. Through this exploration, we endeavour to shed light on the transformative potential of professional development in the digital age, paving the way for a more empowered, skilled, and adaptable generation of educators.

Review of Literature

The intersection of education and technology, exemplified by the rise of online education, has reshaped the landscape of teaching and learning. Traditional boundaries have blurred, and the educational paradigm has shifted, necessitating continuous adaptation from educators. This section delves into the existing literature, highlighting key aspects of professional development in the era of online education.

The digital age has spurred a radical transformation in education, redefining the boundaries of learning. Online education, characterized by its flexibility and accessibility, has become a prominent mode of learning (Anderson & Dron, 2011). Virtual classrooms and interactive platforms have enabled educators to transcend geographical limitations, providing diverse learners with equitable educational opportunities (Means et al., 2013). The ability to access a myriad of resources online has fundamentally altered the dynamics of knowledge dissemination and acquisition (Bates, 2019).

As technology advances at an unprecedented pace, the role of educators has evolved beyond content delivery. Educators are now facilitators of knowledge, emphasizing critical thinking, creativity, and digital literacy (Voogt et al., 2013). To fulfill these multifaceted roles, continuous professional development has emerged as a cornerstone in the digital age (Inan& Lowther, 2010). Teachers must not only possess technical proficiency but also the ability to integrate technology seamlessly into their pedagogical practices (Mishra & Koehler, 2006). Lifelong learning, therefore, becomes imperative to keep pace with evolving educational technologies (Ertmer, 2005).

While online education offers unprecedented opportunities, it is not without challenges. Educators often face hurdles related to digital equity, varying levels of technological proficiency, and the need for tailored training (Chen & Chang, 2006). Moreover, the absence of face-to-face interactions can hinder the development of a supportive learning community (Archambault & Crippen, 2009). However, strategic professional development initiatives can mitigate these challenges, emphasizing collaborative learning, mentorship, and ongoing support (Mouza, 2008).

In response to the evolving landscape, innovative approaches to online professional development have emerged. Microcredentialing and digital badges offer educators a flexible and tangible way to showcase their skills (Bull & Stevens, 2017). Virtual reality (VR) and augmented reality (AR) applications provide immersive professional development experiences, allowing educators to practice new techniques in simulated environments (Dalgarno & Lee, 2010). Social learning platforms and online communities facilitate collaborative knowledge construction, fostering a sense of belonging and professional identity among educators (Vaughan & Garrison, 2012).

Understanding the complexities of professional development in the digital age is vital for educational stakeholders. Policymakers need to design inclusive and sustainable online professional development programs, considering the diverse needs of educators (Bocconi, Kampylis, & Punie, 2012). Institutions must invest in supportive infrastructures and mentorship initiatives, fostering a culture of continuous learning (Bower, 2019). Additionally, future research should explore the long-term impact of online professional development on teaching practices, student outcomes, and educational equity, providing valuable insights for the evolving educational landscape.

Through this comprehensive review of the literature, it becomes evident that professional development in the era of online education is a multifaceted and dynamic domain. As the digital age progresses, educators, institutions, and policymakers must collaboratively navigate this landscape, ensuring that professional development initiatives are not only effective but also inclusive, empowering educators to meet the diverse needs of their students.

Methodology

This study employed a quantitative research design to examine the impact of online professional development programs on educators' teaching methods, technology integration, and student learning outcomes. A survey-based approach was utilized to gather data from a diverse group of educators across various educational levels, including primary and secondary schools, colleges, and universities. The survey aimed to capture a comprehensive picture of educators' experiences and perceptions regarding online professional development.

Research Objectives
1. Assess the Effectiveness and Impact of Online Professional Development Programs

2. Examine the Integration of Technology in Teaching Practices
3. Evaluate Educators' Confidence Levels in Technology Use
4. Analyse the Influence on Student Engagement and Learning Outcomes

Participants

The participants in this study consisted of 500 educators from different educational institutions. The sample included teachers with varying years of experience and from diverse subject areas, ensuring a wide range of perspectives. The participants were selected using stratified random sampling to ensure representation from different educational levels and institutions.Informed consent has been obtained from all participants before their participation in the study.

Data Collection

Survey Instrument: A structured online questionnaire was designed to collect quantitative data. The survey consists of multiple-choice questions, Likert scale items, and demographic questions. The survey focuses on participants' perceptions of the effectiveness of online professional development, changes in teaching methods, and perceived impact on student learning outcomes.

Data Collection Procedure: Participants were invited to complete the online survey via google forms or through designated online platforms. Clear instructions were provided to ensure consistency in responses. The survey was administered anonymously to encourage honest and unbiased responses.

The Questionnaire Included the Following Sections:

Demographic Information: Age, gender, educational level, teaching experience, and subject taught.

Participation in Online Professional Development: Frequency and duration of participation in online professional development programs.

Effectiveness of Online Professional Development: Participants' perceptions of the effectiveness of these programs on a Likert scale (1-5, with 1 being very ineffective and 5 being very effective).

Impact on Teaching Methods: Changes in teaching methods post-participation, including specific examples of adopted techniques.

Technology Integration: The extent to which online professional development programs emphasized technology integration and the confidence levels of educators in using technology post-training.

Student Engagement and Learning Outcomes: Observed changes in student engagement and learning outcomes, with specific examples provided by participants.

Ethical Considerations

This study was adhered to ethical guidelines, ensuring participant confidentiality, informed consent, and voluntary participation. The research findings were presented in aggregate form to maintain the anonymity of participants.

Limitations

Potential limitations of this study include the self-reporting nature of survey responses, which may be subject to social desirability bias. Efforts were made to mitigate this bias through anonymous data collection and emphasizing the importance of honest responses.

By employing this quantitative methodology, the research aims to provide empirical evidence regarding the impact of professional development in the era of online education, contributing valuable insights to the field and informing future initiatives in online teacher training programs.

Data Analysis

The realm of education is rapidly evolving, especially in the wake of the digital age. As traditional teaching methods blend with technology, educators face the challenge of keeping pace with these changes. Online professional development programs have emerged as a vital resource, equipping teachers with the necessary skills and knowledge. This analysis delves into the responses gathered from a diverse group of educators to assess the impact of online professional development on teaching methodologies, technological integration, and student outcomes.
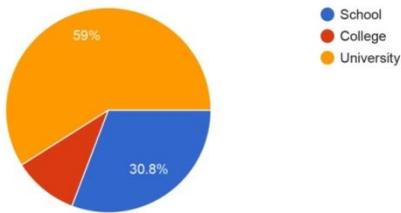
Figure 1 Demographic Overview

The study encompassed educators from various levels of academia, with a substantial number from universities, indicating a broad spectrum of experiences and expertise. Teachers with diverse backgrounds and experiences are essential for comprehensive data analysis, as they bring varied perspectives to the table.
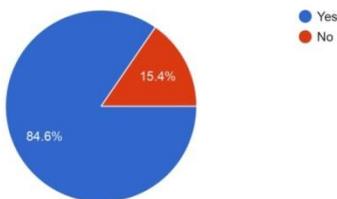
Figure 2 Participation in Online Professional Development

A staggering 85% of educators participated in online professional development programs in the past year. This high participation rate underscores the eagerness of teachers to enhance their teaching

methods, irrespective of their years of experience or level of education. Such enthusiasm is indicative of the relevance and accessibility of online platforms.
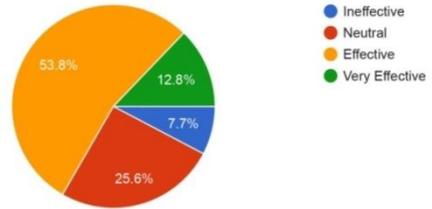
Figure 3 Effectiveness of Online Professional Development

An encouraging trend emerges concerning the effectiveness of these programs. Over 65% of respondents found online professional development to be effective or very effective. These positive responses suggest that the content and delivery methods employed in these online modules are resonating with the teaching community, resulting in meaningful learning experiences.
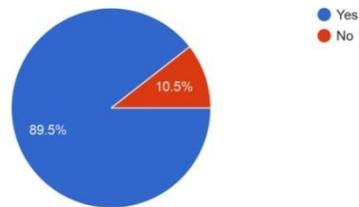
Figure 4 Integration of Technology in Teaching

Around 90% educators who engaged in online professional development affirmed that these programs focused on integrating technology in teaching. This unanimous agreement underscores the contemporary shift towards technology-driven education. Educators are recognizing the urgency of adapting their teaching methods to create engaging and effective learning environments, aligning with the digital preferences of modern students.
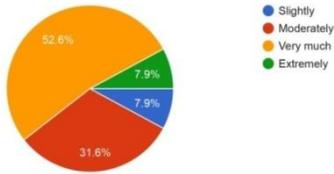
Figure 5 Enhanced Knowledge of Teaching Methods

The impact of online professional development on pedagogical knowledge is noteworthy. A significant 80% of educators felt that these programs substantially enhanced their teaching methods. This finding reflects the adaptability and receptiveness of teachers to modern teaching approaches, fostering an environment of continuous improvement within the educational landscape.
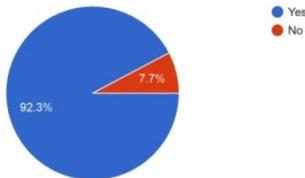
Figure 6 Changes in Teaching Methods

A striking 92% of educators reported tangible changes in their teaching methods following online professional development. This statistic suggests a direct correlation between participating in online programs and the implementation of innovative teaching techniques. Such changes are vital for keeping classrooms dynamic and responsive to the evolving needs of students.
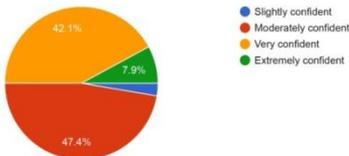
Figure 7 Confidence in Technology Integration

Equipping educators with confidence in utilizing technology is a pivotal aspect of online professional development. Over 90% of participants expressed moderate to extreme confidence in using technology as a teaching tool after participating in these programs. This increased confidence not only empowers teachers but also enhances the quality of education as technology becomes an integral part of the learning experience.
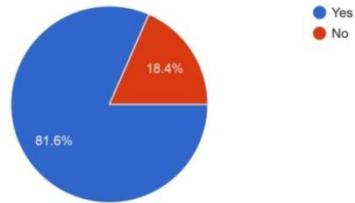
Figure 8 Impact on Student Engagement and Learning Outcomes

One of the most critical measures of the effectiveness of any educational initiative is its impact on students. The overwhelmingly positive responses from educators indicate that online professional development has a direct and positive effect on students. Nearly 82% of teachers observed improvements in their students' engagement levels after implementing methods learned from these programs. Furthermore, an impressive 75% believed that online professional development positively influenced their students' learning outcomes. These findings are indicative of a cascading effect where improved teaching methods translate into enhanced student experiences and academic achievements.

The data gleaned from this comprehensive analysis paints a picture of the transformative power of online professional development in the realm of education. Educators across various levels and experiences are not only embracing these programs but also implementing the knowledge gained, resulting in enhanced teaching methodologies, increased technological integration, and ultimately, improved student outcomes. The findings underscore the necessity of continued investment in online professional development initiatives, ensuring that

educators remain at the forefront of educational innovation. As the digital landscape continues to evolve, the role of online professional development in shaping the future of education becomes increasingly pivotal, heralding a new era of learning and teaching excellence.

Conclusion

The transformative wave of online education has not merely swept through the educational landscape; it has reshaped the very foundations upon which modern teaching stands. This research delved into the experiences of educators across diverse educational levels, shedding light on the profound impact of online professional development programs. The findings underscore a paradigm shift in the way educators acquire, apply, and disseminate knowledge, heralding an era of educational excellence in the digital age. One of the most striking revelations of this study is the palpable enthusiasm among educators for online professional development. The significant participation rate, with 85% of respondents actively engaging with online programs, reflects a profession that recognizes the need to evolve continually. This eagerness to learn underscores the pivotal role online platforms play in shaping the skills and knowledge base of educators. As the demand for digital literacy and tech-savvy teaching methods grows, these platforms emerge as crucial catalysts, empowering educators to navigate the complexities of the digital realm. The effectiveness of online professional development programs cannot be overstated. A resounding 65% of respondents attested to their efficacy, marking a shift from traditional modes of professional growth. These programs act as dynamic crucibles where theoretical knowledge converges with practical application. The fact that every educator who participated reported changes in their teaching methods is a testament to the transformative power of these initiatives. Pedagogy, once bound by conventional norms, is now free to innovate and adapt, fostering an environment where creativity and dynamism thrive. The integration of technology into teaching practices stands as a defining characteristic of contemporary education. The overwhelming majority of respondents who experienced online professional development focused on technology integration (90%), illustrating a concerted effort to align pedagogy with the digital age. This shift signifies more than the mere incorporation of gadgets into classrooms; it represents a holistic approach to education. Educators are not merely using technology; they are harnessing its potential to enhance student learning, foster critical thinking, and prepare students for a future defined by digital fluency. Education technology, while promising, can be daunting. Yet, the study illuminated a remarkable trend: the rise in educators' confidence levels after engaging with online professional development. Over half of the participants reported feeling either very confident or extremely confident in using technology as a teaching tool. This newfound confidence is a potent force, eroding barriers and fostering an environment where experimentation and innovation thrive. Educators, armed with knowledge and self-assurance, are not just adapting to the digital age; they are becoming architects of its potential, sculpting engaging and immersive learning experiences. Ultimately, the litmus test for any educational initiative lies in its impact on students. The findings reverberate with a resounding endorsement of online professional development. The improvements witnessed in student engagement (82%) and learning outcomes (75%) are a testament to the symbiotic relationship between educator empowerment and student success. Engaged students are active participants in their learning journey, and positive learning outcomes validate the effectiveness of the pedagogical shifts facilitated by online platforms. The ripple effect of these changes extends far beyond the classroom, shaping a generation of learners equipped with the skills,

knowledge, and enthusiasm necessary to thrive in a digital future. As we reflect on the wealth of insights gleaned from this research, it is evident that online professional development is not merely a tool; it is a transformative force propelling education into uncharted territories. The challenge now is not just to sustain this momentum but to amplify it. Educators, institutions, and policymakers must collaborate to create an ecosystem where online professional development is not just an option but a cornerstone of educational practice. Investment in these programs, both in terms of resources and support, will be pivotal in ensuring that every educator has the opportunity to evolve, learn, and inspire. The study illuminates a path forward—one where education is not confined by the four walls of a classroom but expands into a boundless digital realm. It is a future where educators are not just purveyors of knowledge but architects of transformative learning experiences. As we navigate this digital frontier, armed with the insights of this research, let us embrace the challenges and opportunities it presents. Together, educators and technology will sculpt a future where every learner is empowered, every mind is ignited, and every opportunity is realized. The digital age is not on the horizon; it is here. Let us, as educators, rise to meet it, ensuring that the promise of education shines brighter than ever before.

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FIGURING TRUTH: PAUL DE MAN'S PHILOSOPHY OF METAPHOR

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For rhetoric cannot be isolated from its epistemological function, however negative this function may be.
-Paul de Man

Abstract

Paul de Man argues that literature and philosophy are deeply intertwined through their use of figurative language, challenging the notion that literature can resolve the instability of metaphor through aesthetic pleasure alone. He posits that all aspects of language are shaped by figurative models, with metaphor being fundamental to language. De Man examines the ideas of philosophers like John Locke, Étienne Bonnot de Condillac, and Immanuel Kant, emphasizing their views on language and metaphor. He highlights the futility of trying to repress the rhetorical structure of texts, noting that literary codes are part of a broader rhetorical system with an epistemological function. His insights challenge simplistic notions of truth in language and have significant implications for literary theory and philosophy. This article makes an attempt to explicate Paul de Man's perceptions on Metaphor.

Keywords: paul de man, figurative language, metaphor, rhetoric, literary theory philosophy, john locke, étienne bonnot de condillac, immanuel kant, deconstruction, aesthetic pleasure, epistemology, language instability, literary codes, semantic models, symbolic representations, interpretation, tropes, epistemological function, meaning deferral

Paul de Man was a Belgian-born literary critic who moved to the United States in 1947. He became a professor at Yale University in 1970 and is known for his influential book "Blindness and Insight" published in 1971. This work helped establish Yale as a leading centre for deconstructive literary criticism. His other notable books include "Allegories of Reading," "The Rhetoric of Romanticism," and "Aesthetic Ideology." However, his reputation suffered after his death when it was revealed that he had written anti-Semitic articles during World War II for a pro-Nazi Belgian newspaper called *Le Soir.*

Paul de Man is renowned for his pivotal role in advancing the intellectual movement known as deconstruction. Working closely with thinkers like Jacques Derrida, de Man played a crucial part in shaping this philosophical approach. Deconstruction challenges conventional understandings of language, meaning, and interpretation by highlighting the inherent complexities and contradictions within texts.

De Man's contributions underscored the idea that language is inherently unstable, constantly deferring meaning and inviting multiple interpretations. This perspective has had a profound impact on literary theory and beyond, influencing how scholars analyze and understand the nature of texts and cultural discourse.

Paul de Man wrote extensively on 19th-century European literature, critical theory, and aesthetics. His essays were known for their complexity and challenging ideas. Key works include *Blindness and Insight* (1971) and *Allegories of Reading* (1979), exploring language and interpretation in writers like Rousseau, Nietzsche, Rilke, and Proust. De Man's ideas profoundly influenced literary theory, deconstruction, and post-structuralist thought.

De Man emphasized the instability of language, the role of irony, and how aesthetics interact with ideology, shaping ongoing discussions in these fields. His theory of aesthetics is closely tied to his work in

deconstruction and literary criticism. De Man argued that language is unstable and meaning is continually deferred within texts. He challenged traditional views that aesthetics and art have fixed meanings, suggesting these interpretations are often misleading. His ideas continue to influence how scholars understand the dynamic nature of language and interpretation in artistic contexts.

Aesthetic Ideology (1996) is a book by Paul de Man, exploring the intersection of aesthetics and ideology. De Man's *Aesthetic Ideology* is a collection of essays and lectures written or delivered between 1977 and 1983In this work, de Man examines how ideologies influence our understanding and appreciation of art and aesthetics. He argues that aesthetic judgments are not purely objective but are shaped by larger ideological frameworks. De Man's analysis challenges traditional views that art exists in a realm separate from politics and ideology, proposing instead that these forces are intricately intertwined in our interpretations of artistic works. His insights have had a significant impact on discussions within literary theory and cultural studies.

In the first chapter of the text, *Aesthetic Ideology* de Man discusses 'the epistemology of metaphor'. In his view metaphors, tropes, and figurative language are persistent challenges for philosophy, history, and literary studies. Philosophy faces a dilemma: it must either loosen its strict standards to accept figurative language or find ways to limit its impact. This debate affects how we categorize different types of discourse—like philosophy, science, and poetry—and how we organize schools and universities. British empirical philosophy is often seen as better than continental metaphysics because it handles rhetorical effects more gracefully.

In many of his text de Man, explored metaphor as central to understanding how language creates meaning. He believed that metaphor isn't just decorative but essential to how language works. His approach, influenced by deconstruction, focused on how language both constructs and undermines meanings. De Man argued that metaphor reveals the complexities of language by showing how words can have multiple, sometimes contradictory, interpretations. He saw metaphor as a tool that exposes the instability and uncertainties inherent in texts. His method involved closely analyzing texts to uncover how metaphors function within them. De Man emphasized irony and ambiguity in metaphorical language, where meanings are often layered and open to interpretation. Critically, he challenged traditional views that sought clear, fixed meanings in literature and philosophy. Instead, he showed how metaphor disrupts these attempts by highlighting language's fluid and shifting nature. In a way, Paul de Man's work profoundly influenced literary theory by demonstrating how metaphorical language complicates and enriches our understanding of texts, inviting readers to explore deeper layers of meaning and interpretation.

In the text, *The epistemology of Metaphor* de man talks about John Locke's thoughts on language in his *Essay Concerning Human Understanding*. Initially, according to de Man, Locke didn't think it was necessary to think about words when discussing understanding—he focused on direct experience instead. But as he wrote more, especially in Book 3, he realized he couldn't ignore the role of language. This shows how Locke came to see language as important for understanding, even though he first thought direct experience was more crucial.

In the view of Lock, says de Man that language can be unclear and confusing because of its ability to use figures of speech. These figures of speech, like allusion, allow language to persuade or deceive by subtly referencing other texts through substitutions and repetitions. This makes language powerful but also complex in how it communicates ideas. De Man says:

Neither is there any doubt about what it is in language that thus renders it nebulous and

obfuscating: it is, in a very general sense, the figurative power of language. This power includes the possibility of using language seductively and misleadingly in discourses of persuasion as well as in such intertextual tropes as allusion, in which a complex play of substitutions and repetitions takes place between texts.

De Man, Aesthetic Ideology,1996: 35

De Man compares rhetoric to a woman, suggesting it's admired when used decoratively but disruptive if it strays into serious matters. It contrasts witty, flowery language with Locke's concern that language can distort knowledge. Locke's vivid metaphors about language's role raise questions about how appropriate they are. Despite what Locke explicitly says, in the view of de Man, Locke's his writings hint at a deeper use of rhetorical devices and figurative language. This challenges typical views of his philosophy and requires a careful, historical reading to understand his true intentions and impact. Later de Man explains Locke's theory of language, which contrasts with later thinkers like Warburton, Vico, and Herder. Locke argues that words gain their meaning through human agreement, not from any natural connection with our ideas. He focuses on how words substitute for specific ideas in a practical sense, emphasizing their semantic (meaning-based) rather than structural (grammatical or material) aspects. Locke categorizes words based on his theory of ideas—simple ideas, substances, and mixed modes—which he relates to natural entities.

According to de Man, Locke's ideas are simple and direct, without much room for confusion. He believes simple ideas perfectly match what they represent in reality. Because of this, they can't be defined further because definitions need more complexity and distinctions than simple ideas have. Locke thinks these simple ideas are basic and crucial, but they aren't seen as needing deeper understanding in his system, which might surprise some people. In continuation of his arguments de

man says how philosophers, including Locke, have tried to define simple ideas like *motion*. Locke criticizes their attempts, saying they often just use different words that mean the same thing, like defining motion as *passage* or *translation*. He argues that this doesn't really clarify the concept but instead creates an illusion of understanding. Locke suggests that discussions about simple ideas can sometimes be more about playing with words than truly defining them.

Locke defines the word *light* as a simple idea. He explains that understanding "light" goes beyond just seeing it—it involves knowing the difference between what causes light and how we perceive it. Locke says real understanding of "light" means recognizing it as an idea, not just a visual experience. He also talks about how the word "idea" itself comes from the concept of light, suggesting that understanding is like seeing clearly. However, he criticizes how words like "idea" and "understand" can describe the concept without fully explaining it, which can make discussions about simple ideas seem repetitive and unclear.

According to de Man, Locke encourages us to rethink traditional ideas about species and essences, favouring a focus on simple ideas. He worries this shift might oversimplify our understanding and create philosophical confusion. As he examines how words relate to basic ideas and then to more complex substances, Locke identifies ethical tensions arising from metaphorical connections between properties and essences. De Man says:

If we then are invited by Locke, in conclusion, to "quit the common notion of species and essences," this would reduce us to the mindless stammer of simple ideas and make us into a philosophical "changeling," with the unpleasant consequences that have just been conjectured. As we move from the mere contiguity between words and things in the case of simple ideas to the metaphorical correspondence of properties and essences in

substances, the ethical tension has considerably increased. (41)

De Man explains how Locke examines language and its use of examples like manslaughter, incest, and adultery. He shows how language can create complex meanings beyond simple ideas. Locke criticizes the misuse of language, called catachresis, where words are used incorrectly or metaphorically. He says this misuse can lead to misunderstandings, like believing mythical creatures are real. Locke traces how language moves from basic meanings to creating elaborate mixed ideas using various tropes and metaphors. He suggests ways to fix these language problems but admits it's challenging to do so effectively.

Later de Man focuses on Condillac. Étienne Bonnot de Condillac was an 18th-century French philosopher who focused on how we think and learn. Condillac's "Essay on the Origin of Human Knowledge" heavily draws from Locke's ideas in "Essay Concerning Human Understanding." It focuses significantly on language, with specific chapters dedicated to the origins of language and abstract terms.

Condillac sees the mind as deeply intertwined with language, viewing it almost entirely through linguistic structures. When compared with Locke's "On Words," Condillac's work offers insights into how language shapes discourse using various tropes and metaphors. Condillac talks about how we create abstract concepts by focusing on similarities and ignoring differences, which is like making metaphors. Nietzsche and Rousseau later said the same thing. So, when Condillac discusses "abstractions," he means metaphors or tropes. Essentially, abstract concepts and metaphors are the same thing. Condillac explains that we need abstractions to communicate, but they are flawed and can easily spread out of control, like weeds. Even though we know their dangers, it's almost impossible to avoid using them. This is like a Gothic story where someone creates a monster they can't control or destroy. Condillac's ideas highlight how difficult it is to manage abstractions, similar to the dark themes in the works of Ann Radcliffe or Mary Shelley.

De Man says that recognizing that language uses metaphors leads to storytelling. This connection shows that stories try to explain their own use of metaphors. In Condillac's text, he explores this idea deeply. He starts by discussing simple ideas like Locke, but focuses on how ideas are formed in the mind. Condillac distinguishes between actual reality and "true reality," which exists in the mind. This "true reality" is created by the mind's actions on things, not just by seeing them. For Condillac, understanding means actively grasping and holding onto these impressions. This process shows the mind's control over how we perceive and understand things.

According to de Man, the mind needs to act in a controlling way to define itself and create stability. Without this control, everything would be unclear and constantly changing. By seeing itself as the stable center through which all reality passes, the mind keeps its identity. This idea combines Locke's and Descartes' thoughts, showing that the mind's actions are necessary to create a stable sense of self, like Descartes' idea of self-awareness but applied to real-world experiences.

Condillac argues that the mind defines itself through reflections on sensations like light and color, which are essential for its existence. These sensations are seen as real by the mind, even though they don't exist independently. This contradiction shows that our sense of being and identity comes from the mind's perception of similarities, which is ultimately illusory. Condillac's theory emphasizes how figures of speech (tropes) shape our understanding, with the mind serving as the central metaphor. This contrasts with Locke and raises questions about how we perceive reality,

leading to further exploration by philosophers like Kant.

In the view of de Man, Kant, in his Critique of Judgment, explores the concept of *hypotyposis*, which he uses broadly to refer to iconic representations that bring something abstract into sensory experience. This includes *prosopopeia*, which can make a voice from the past audible as if it were present. This concept encapsulates the act of giving form or face to something that lacks it, essentially the process of using figurative language to make abstract ideas or historical voices tangible.

De Man argues that in section 59 of the *Critique of Judgment*, Kant distinguishes between schematic and symbolic hypotyposes. He argues against labeling mathematical symbols as "symbolic" because they don't visually represent their objects. Genuine hypotyposes, like symbols, use analogy rather than direct representation. Kant illustrates this with examples: an enlightened state represented by an organic body and a tyranny by a machine like a treadmill. Symbols, he argues, convey complex ideas more effectively than lengthy explanations. Kant suggests that reliable tropes, such as geometric shapes like triangles, bridge the gap between abstract concepts and clear representation, addressing concerns from Locke and Condillac. His solution stresses the importance of clearly distinguishing between schematic and symbolic language for precise understanding.

Kant examines how philosophical language often uses metaphorical terms like *ground*, *depend*, and *substance*, which symbolically represent ideas rather than directly depicting them. He argues these terms may not accurately match their intended concepts, introducing uncertainty—marked by the word *perhaps*—about their exact correspondence. This ambiguity challenges the clear distinction between symbolic and direct representations, similar to the challenges Locke and Condillac faced. It implies that symbolic representations may not always

convey concepts accurately, suggesting ongoing philosophical dilemmas.

In the view of de Man, Locke, Condillac, and Kant tried to manage rhetoric in philosophy, but struggled to keep it separate from abstraction and symbols. Locke used ethics, Condillac focused on abstract language, and Kant trusted in rigorous critique. Yet, all faced challenges distinguishing between literal and figurative language, leading to persistent uncertainties in their texts despite efforts to clarify them. De Man observes that the attempt to ignore the rhetorical structure of texts, whether through rigid models or mere codes, is futile. Literary codes are part of a larger system—rhetoric—that serves an epistemological function. This function complicates questions of truth or falsehood when dealing with tropes. Tropological patterns persistently reappear in various forms such as polarity, recurrence, and grammatical tropes like negation and interrogation. Even semioticians, when examining closely, find themselves dealing fundamentally with rhetoric rather than mere formal categories. In this context de Man says:

My main point stresses the futility of trying to repress the rhetorical structure of texts in the name of uncritically preconceived text models such as transcendental teleologies or, at the other end of the spectrum, mere codes. The existence of literary codes is not in question, only their claim to represent a general and exhaustive textual model. Literary codes are subcodes of a system, rhetoric, that is not itself a code. For rhetoric cannot be isolated from its epistemological function, however negative this function may be. It is absurd to ask whether a code is true or false, but impossible to bracket this question when tropes are involved—and this always seems to be the case. (49)

The text of de Man emphasizes the futility of denying the rhetorical structure inherent in texts. It discusses how literary codes are subsets of rhetoric, not comprehensive models, and highlights

that rhetoric's role in shaping meaning complicates simplistic notions of truth in language. Tropes like polarity and recurrence continually emerge, challenging attempts to ignore rhetoric's influence. Even semioticians, in studying signs, find themselves grappling with rhetoric rather than purely objective categories.

De Man argues that the boundary between literature and philosophy isn't clear-cut. Philosophy uses figurative language, which gives it literary qualities, while literature deals with philosophical questions. Both fields lack a distinct identity, similar to Condillac's ideas about the mind and objects.

Contrary to common belief, literature doesn't resolve the unstable nature of metaphor just through aesthetic enjoyment, even though this attempt is part of its structure. Instead, literature shows that the combination of rigor and pleasure is often an illusion. This leads to difficult questions about whether all parts of language—meaning, signs, and performance—are shaped by figurative language. This question arises when we fully recognize the disruptive power of figurative language. For de Man, metaphor is at the core of language because language is essentially metaphorical or rhetorical.

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PANORAMIC STUDY: A PARADE OF AVANT – GARDE TOOLS OF ARTIFICIAL INTELLIGENCE IN LITERARY RESEARCH WRITING

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Abstract

The execution of research is contingent upon the presence of academic writing. Academic writing is distinguished by its systematic arrangement of ideas, the incorporation of evidence to substantiate assertions, and the implementation of sound logical reasoning. Conversely, there are obstacles to overcome, such as managing vast quantities of data and comprehending complex concepts. In scholarly literature, researchers and educators frequently employ the use of evidence-based and logically sound reasoning to effectively convey their perspectives. By employing this particular writing style, readers are capable of attaining a comprehensive understanding of a given topic area. Authors possess the capacity to thoroughly explore subjects, leading to the formulation of a hypothesis or conclusion that is expressed in a lucid and concise manner. Academic writing serves a multitude of purposes throughout several fields of study. Literary critics employ this approach to construct arguments that possess factual validity, while scientists employ it to substantiate the outcomes of their investigations. However, writing for academic purposes can be challenging, as the level of complexity can significantly differ based on the specific topic of study and the writer's expertise. Academic writing is predicated upon three fundamental principles: precision, justification, and a coherent framework that is uniform throughout. Every claim must be supported by reliable evidence. In the realm of academic writing, novice persons may encounter particular challenges in fully grasping the formal style and sophisticated vocabulary. The utilization of artificial intelligence (AI) in the realm of academic writing has gained considerable importance as a strategy to tackle these challenges. This investigation aims to explore the potential benefits of artificial intelligence in facilitating academic writing.
Keywords: copilot, elicit, quillbot, semantic scholar, grammarly, turnitin.

Introduction

The utilization of artificial intelligence in research and education has led to significant advancements in innovation within the higher education and research sectors. This is mostly due to the ability of artificial intelligence to optimize time management and conserve human resources. Artificial intelligence is supplanting several roles such as teacher, receptionist, waiter, life-saving doctor, and others in the 21st century. Even students in educational institutions are aware of the significance of artificial intelligence during the age of the epidemic. Undoubtedly, some proficient educators and scholars experienced employment loss throughout the COVID era due to the impact of online classes, classrooms, online assignments, assessments, and other related factors. Still students require guidance from an individual to steer them towards the appropriate

trajectory throughout their educational journey. In the current day, it is imperative for field experts to continuously refresh their knowledge and skills in their respective fields, as well as stay abreast of the latest technological advancements. Failure to do so may result in job resignation or termination by the organisation due to perceived inefficiency and ineffectiveness.

The utilization of AI-powered help tools in academic writing presents both opportunities and challenges, and the increasing prevalence of this impact in higher education is noteworthy. The exponential expansion of generative artificial intelligence (GAI) in recent years has garnered significant attention due to its profound effects. However, the intricacies of its use in academic writing remain largely comprehended. However, it is undeniable that the traditional approaches to education have been impacted by the widespread adoption of technological advancements and their pervasive presence in various domains of human existence. The advent of these technological advancements has exerted a substantial impact on the realm of academic writing, a fundamental competency across diverse educational establishments. Schcolnik (2018) and Strobl et al. (2019) have proposed that the widespread use of digital technologies, which aid academics in research, writing, and composition, has impacted academic writing. The advent of digital libraries, online collaboration platforms, and specialized writing tools has had a profound impact on the field of academic writing. Considering the current pace of advancement in the domain of artificial intelligence, it is imperative to reexamine the ramifications that this particular form of AI has had on the literary arts and related sectors that depend on textual production.

Artificial intelligence

Artificial intelligence (AI) technologies that leverage machine learning (ML) and rely on large datasets have the capability to provide automatic responses or perform basic tasks in accordance with user input. Algorithms rooted in machine learning have the potential to achieve a diverse range of remarkable outcomes. These encompass the capacity to compose or modify written content, transcribe spoken words, modify or create pictures and films, and even verify code. Based on the available knowledge, individuals possess the capability to generate predictions and detect recurring trends. By acquiring knowledge from the facts and instructions provided to them, individuals are capable of progressively enhancing their performance.

There exists a wide array of AI software options available for selection. Chatbots powered by artificial intelligence may engage in discussions with humans using Natural Language Processing (NLP), which can interpret, comprehend, and imitate human language. Computer vision is an analytical approach employed to examine photos and videos with the purpose of detecting patterns, detecting discrepancies, and classifying tangible entities.

Big data processing necessitates the utilization of robust computing resources and effective algorithms to analyze extensive amounts of data for the purpose of generating forecasts and ideas. The reason for this is because the analysis of big data involves the generation of predictions and proposals. Decision-making algorithms utilize techniques such as reinforcement learning and neural networks to analyze data and generate recommendations for activities with the greatest potential for achieving favorable outcomes. These techniques have numerous potential uses, such as artificial intelligence-powered chatbots, language translation and speech recognition tools, virtual assistants, biometric systems, and recommendation engines.

Types of AI

Among all software programmes, the popularity of artificial intelligence has far surpassed that of any other sort. ChatGPT has achieved a remarkable milestone by amassing a user base of one million within an only five-day period subsequent to its initial debut in November 2022.

One year later, namely in April 2023, McKinsey, a consulting firm, did a survey on firms and found that approximately one-third of them were presently employing generative artificial intelligence on a regular basis in one or more of their commercial activities. Approximately 40% of participants indicated that their respective organizations intend to augment their general investment in artificial intelligence due to advancements in generative intelligent systems. The poll has generated interest in generative artificial intelligence outside the confines of the workplace.

A significant proportion of study participants, specifically over twenty-two percent, indicated a consistent utilisation of generative artificial intelligence in their personal projects. Furthermore, a substantial majority of survey respondents, specifically over eighty-nine percent, reported engaging with generative AI in various contexts, including both professional and non-professional settings. The primary users of artificial intelligence are individuals employed in the technology industry and residents in North America. Artificial intelligence classified as analytical artificial intelligence and generative artificial intelligence based upon its data transformation, structural pattern, rapidness and accuracy.

Analytical AI

By employing analytical artificial intelligences, it is feasible to transform a substantial amount of data, encompassing both organized and unorganized formats, into organized data. The core components of analytical artificial intelligence are interactions and archetypes. These notions are crucial to the study of language because they establish the meaning.

Merits of Analytical AI

- The capacity to efficiently and accurately analyze both structured and unstructured data sources with remarkable speed and precision.
- The retrieved information is modified in order to facilitate its use by customer relationship management systems and databases.
- Identifying distinctive patterns and trends in large datasets using a rapid and effective approach.
- Creative activity quickly encounters its limitations.
- Information specific to a particular context differs from abstract information.

Generative AI

A substantial amount of unstructured data can be exploited by generative artificial intelligences in order to generate new unstructured data. The initial step involves the utilization of an intricate algorithm to forecast the subsequent word that will be generated. This study might be characterized as a probabilistic approach, accompanied by intrinsic risks of inaccuracy and hallucinations, and lacking any form of comprehension.

Merits of Generative AI

- The utilization of generative artificial intelligence for the generation of generic material does not necessitate any pre configuration.
- The capacity to effectively adjust and respond to diverse circumstances and contexts.
- Experience pleasure while effortlessly utilizing it.
- The presence of hallucinations poses a significant risk, hence posing challenges in the integration of sensitive and critical domains.
- There are concerns pertaining to the preservation of data confidentiality during the training process of a model.

- The temporal and cognitive resources necessary for the process of retraining a model to align with a particular business context.

Avant – Garde Tools of Artificial Intelligence in Academic Writing

The utilization of artificial intelligence (AI) to generate research concepts and strategize initiatives is revolutionizing the ever-evolving domain of academic and scientific research. AI algorithms greatly improve idea development in brainstorming sessions by integrating historical data, interdisciplinary research, and current trends. The ability of artificial intelligence to identify gaps in literature knowledge is invaluable. It uses advanced natural language processing to sift through thousands of texts, revealing hitherto unstudied or unexplored subjects. Artificial intelligence has a number of possible applications in the field of classroom learning. A few examples of its various applications include the customization of programmers, the detection of plagiarism, the transcribing of lectures, and the facilitation of rapid communication between teachers and students.

Semantic Scholar

Semantic Scholar is an AI-powered tool for accessing scientific literature. Semantic Scholar utilises cutting-edge natural language processing techniques to assist scholars, such as automatically generating abstracts for scholarly articles. The Semantic Scholar group consistently explores the extensive range of AI's possible applications in areas such as machine learning, information retrieval, human-computer interaction, and natural language processing.

One further important feature that is powered by artificial intelligence is called Research Feeds. It is an adaptive research recommender that makes use of AI to quickly understand what papers users are interested in reading and then recommends the most recent research to assist scholars in remaining current. In order to locate papers that are comparable to those that are contained within the Library folder, it employs a cutting-edge paper embedding model that has been developed using contrastive learning.

Quillbot

Quillbot is an online writing aid that enables users to access their written work. The programme restructures and paraphrases text to help users enhance the quality of their material. In addition, the technologies verify grammatical mistakes, detect cases of plagiarism, and translate content into many languages. Since February 2024, it has established a strong presence among authors in the field of artificial intelligence, with an average of 99.6 million monthly views.

The below table explain the six AI tools which highly influenced the research field.

S. No	Name of the AI Tools	Features	Literature Manipulation	Writing Assistance	Plagiarism Checking	Data Analysis
1.	Semantic Scholar	Accessing scientific literature.		The papers should be saved in the Library folder. Based on the items that have been saved, the Research Feeds will suggest papers that are comparable.		
2.	Elicit	Main feature is literature review.	Discovery of papers, sorting papers by kind, automating the research process, ideation, summarization, and much more.	To determine the most pertinent papers, refine your search results by specifying the study type, publication date, or other relevant factors.		Enhance the research by utilizing automated methods to analyze citation graphs and uncover more pertinent publications and their impact.

3.	Co - Pilot	Its notable characteristics encompass the capacity to summarize, produce noteworthy content, and scrutinize scholarly articles. `	Researchers can save time with Co-Pilot because it summarizes research publications for them.	This tool facilitates the process of conducting literature reviews and identifying crucial sections of research publications.		The key findings, methodologies, and deductions are automatically selected and presented in a straightforward manner.
4.	Quillbot	QuillBot can summarise, provide citations, and check for grammar mistakes.	Rephrasing sentences or paragraphs might assist writers in enhancing clarity and avoiding plagiarism.	When comparing to specialized platforms, the grammar checker is not as extensive.	Additionally, Quillbot provides a translation and a plagiarism detector.	
5.	Grammarly	Many individuals utilize Grammarly to assess their grammar, verify their spelling, and receive style suggestions.		When the information is verified to guarantee its accuracy and absence of errors, it reaches its utmost level of impressiveness.		
6.	Turnitin	The academicians used to check the level of dissertation /thesis's originality.			The researchers can ensure their writings error free and plagiarism free work.	

Uses of Artificial Intelligence Techniques for Scholarly Writing

In the modern era of rapid digital advancements, writers are constantly seeking innovative methods to enhance their productivity and creativity. In recent times, there has been a significant surge in the popularity of artificial intelligence (AI) tools designed specifically for writers. These tools offer a wide range of benefits that cater to various aspects of the writing process.

1. Time - Saving efficiency
2. Content creation
3. Creativity & Innovation
4. Saving on labor cost
5. Improve Writing Quality

Conclusion

The application of artificial intelligence (AI) in the field of literature review and synthesis makes academic

research more effective and comprehensive. The extraction and examination of pertinent material is made simpler by artificial intelligence, which makes it simpler to synthesis insights from the most recent literature. While artificial intelligence technologies are able to process and analyze vast volumes of data, they also provide a significant amount of assistance in the process of creating literature reviews that are both complete and up to date. This function is incredibly valuable. It is vital to exercise careful supervision in order to preserve academic integrity and rigor even if this integration makes research more efficient and ensures that methodological soundness is maintained. The enormous amounts of data that can be discovered in scientific journals call for the capability of artificial intelligence to do text extraction and semantic analysis.

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UPAMANYU CHATTERJEE'S IDEOLOGICAL STANCE AS A POST COLONIAL WRITER: *ENGLISH AUGUST - AN INDIAN STORY*

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Abstract

Upamanyu Chatterjee's English August: An Indian Story, is about Agastya Sen, the protagonist of the novel, who comes as an IAS trainee to Madna, which is a distinct of eighteen hours journey from Delhi by train one of the most undeveloped regions in post independence India. Though set in independent India of 1980s can be read at two levels. On the surface level, the book is a commentary on the Indian Administrative Service, the corruption in high places, inefficiency, the oppression of the system, the utter indifference of the administration, the acute class consciousness among the IAS hierarchy, the little snobberies and petty jealousies and so on. But at the deeper level, it is a frank discussion of the predicament in which an intelligent and educated modern youth finds himself.

Keywords: *post - colonial indian bureaucracy, madna - dist administrative HQ, IAS - Indian Administrative Service, IPS - Indian Police Service, SP - Superintendent of Police, DDO - District Development Officer, Ph.D - Doctor of Philosophy, M.Phil - Master of Philosophy*

I have analyzed this novel in terms of the author's ideological stance as a post-colonial writer. The novelist has found ample space to explore his ideological stances on certain issues such as the post-colonial Indian bureaucracy, development, the education system and politics and political leaders. Which are considered as parts of India's social system. The post-colonial Indian bureaucracy is represented through the depiction of Madna which becomes a microcosm of India, Madna changed as it went through various phases. The Madna of past is evoked through various references to it while the novelist deals with it as it is today. The present town Madna had its name by a Tribal King in eighteenth century. Then, the Madna of the colonial period is sketched through the story of Richard Avery, the collector of Madna (1917-23) who liked and loved the place. The landscape of Madna is peopled with various men of the officer class and the vast agglomeration of sycophants who gather around the men of importance. In the post-independence period of Madna, people are allowed to starve and die of thirst. The officials exploit them physically and financially and expose them to hazards. The politicians are equally responsible for this bad state of undeveloped parts of the country like Madna and Jompanna. As Bajaj the District Development officer says, 'economics' and 'politics' are responsible for this underdevelopment of Madna. Consequently there has not been any substantial change in the plight of the tribals. Though many governments and politicians had come and gone, they have never been touched by the Indian mainstream:

Development is as major a leitmotif in the Indian story as are the goulash of cultures, and the other legacies of a long and complex history, but development would never be fashionable or glamorous in Jompanna. Jompanna was an Indian oblivion; .... No first page politician had ever gone there, the superficies of development were visible elsewhere – in the skyline of a thermal power station, in the dead saplings edging a road, but here it seemed a mere word in a government file. [1](249-250)

Despite being a responsible officer in the administrative hierarchy, Agastya sees Madna only from inside his official jeep as it takes him from his lodging to various offices. He likes it best when he is driving through the town in a car with its windows up. Agastya realizes that he knows very little about Madna. His communication with the locals fails because of his inability to see them. There is almost no space left for him to think of those whom he is supposed to serve, administer and lead:

> I don't look like a bureaucrat, what I am doing here? I should have been a photographer, or a maker of 'ad' films, something like that. (13)

He considers himself a misfit, anchorless, unhinged and misplaced and does not enjoy the role he has earned for himself by virtue of his qualifications. He finds happiness neither in the collectorate nor in the circuit house. He seems to be misbegotten in a world which he does not seem to fit in. Agastya does not enjoy his role and finds it difficult to get used to the working of his job and the place. He feels that he is wasting his time here and not enjoying the wasting. He finds happiness in nothing. He longs to return to his old life and he even considers the possibility of giving up the IAS and joining a publishing firm. According to Agastya's father, his son's cosmopolitan upbringing is the chief cause behind Agastya's tendency to shirk responsibility.

Agastya prefers the quest of personal happiness to social happiness for which he has been appointed. His reactions can be understood in the fact that he finds the structure of bureaucracy, particularly the Indian Civil Service, to be incapable of delivering the goods. He started his career with lots of hopes but is unable to fulfill them as he is continually faced with the problem of communication.

Along with the railway, the postal system, the clubs, the sports and the English language, Indian bureaucracy has also survived in Madna. The structure of Indian Administrative Service remains more or less the same, though the nationality of bureaucrats has changed. The world of bureaucracy in the post-independence society as depicted as IAS, IPS, DC (Direct Recruit) Promotee and so on form the various building blocks of this hierarchy. Agastya's insights into the Indian Administrative Service find an echo in every Indian heart acquainted with this legacy of the Raj. Chatterjee in an interview to Indu Saraya, has observed thus:

> The whole structure of the civil service is its administration, but it is part of something larger, and it has nothing to offer. We are just a bunch of completely ordinary English speaking Indians. When I say that it sounds pompous. What I mean is, no one is interested in your generation angst.[2]

The bureaucracy, once the proud creation and instrument of the British imperialism, Agastya soon discovers, has become a travesty of its former self in the hands of Indian practitioners. In its Indianised form it is marked with petty jealousies and rivalries, steeped in artificiality, snobbery, inefficiency and corruption.

Chatterjee's protagonist does not relish this state of exploitation and indifference which aggravates his problems in Madna and makes him develop a strong aversion for this much coveted job. His uneasiness is increased by his close observation of Indian bureaucracy which he thinks is incapable of delivering desired goals. In spite of his prerogative as an IAS officer he could not bring about the change in the bureaucratic culture. Though he bridges the connection between the agents of the administration and the tribals, he is not able to push the mountain of inefficiency, corruption, artificiality and snobbery even by an inch. The protagonist feels quite ineffective either in accommodating himself in accordance with the moves of his new job or in changing the administrative system for the better. Thus the novel portrays Agastya's symbolic revenge against the corrupt administration and society and the old

generation which instead of understanding him and angst, tried to impose its terms on him.

The novelist has also dealt at length with the problem of education, and place of English language in India of the eighties. English has been associated with the colonial culture of the rulers, and whosoever rules or wishes to do so must speak it. The use of language is closely linked with culture, about which the novelist comments through Sathe:

I wanted to suggest an Indian writer writing about India, after having spent many years abroad, or living there. There are hundreds of them – well, if not hundreds, at least twenty five. I find these people absurd, full with one mixed up culture and writing about another. What kind of audience are they aiming at? That's why their India is just not real, a place of fantasy or of confused metaphysics, a sub-continent of goons. All their Indians are caricatures. Why is that, Because there really are no universal stories, because each language is an entire culture. (47-48)

English education and the system of standard education are other crucial issues which are discussed by various characters in the novel. In the opening part of the novel Dhruvo compares Indian education with what he saw at Yale:

In Yale, a Ph.D. wasn't a joke. It meant something…. Students thought before they enrolled. But here in Delhi, all over India……. education is biding time, a meaningless accumulation of degrees, BA, MA, then an M.Phil. While you join the millions in trying your luck at the Civil Services exam. So many people every year seem to find the government service so interesting…… I wonder how many people think about where their education is leading them.(3)

Dhruvo may be exaggerating because of his American mania. But all is not wrong with what Dhruvo says. In fact Mrs. Srivastav is not exempted from this system. It shows how the wives of officers use their education in supplementing their husband's income:

Mrs. Srivastav was one kind of wife to a Collector; their 'further studies' depended entirely on where their husbands were posted. While the husband worked, the wife gathered degrees from the sad colleges of the small towns. It was not easy to refuse admission or a degree to the wife of a Collector or a District Development Officer or a Superintendent of Police, even if their previous degrees were from places that the Principal of the college was not sure existed. Indeed, he was hardly bothered by these petty matters….. But these wives used their degrees well, and returned to these colleges to teach the rubbish they had learnt.(60)

The appointment of Mrs. Srivastava as a lecturer in the local college, is not due to her academic excellence over others but because she is the wife of the Collector. Agastya himself sees the rottenness of Indian education at the time of the interview of candidates for the post of teachers. Here again, the teachers' appointment is not based on their academic excellence but by their bribe. It is ironical that these so called lecturers and teachers are going to teach young aspirants in well reputed institutions. Thus, the transformation of post-independent society is described well by the novelist. As Sanjay Kumar rightly remarks, "Upamanyu Chatterjee is presenting in <u>English August</u> a complete view of the Post colonial society."[3]

Another significant feature of the novel is its language. Chatterjee handles his language with self confidence in an innovative idiom allowing no room for the colonial complexes that afflicted most of his counterparts. The flexibility of his idiom and microscopic minute observation are matched by the freshness of his symbols, similies and images so frequently scattered throughout the novel. It is narrated in the third person narrative, which lends greater objectivity to the narrative and allows various characters to participate in it. As Indu Saraiya has acclaimed, "Chatterjee brings to the Indian novel a

style and feel, a conviction and maturity all its own". (Indu Saraiya page 5)

All these instances establish Chatterjee's English August: An Indian Story as an exceptional novel among different works of fiction of the 1980s because it can be neither described as similar to existential novels or 1960s, nor as similar to the historical novels of 1980 of Rushdie and others. Chatterjee's English August: An Indian Story is both an existential crisis of an individual and a social picture of the eighties, where the novelists expressed more about the ideological stances as a Post-Colonial writer.

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AMANDA YATES GARCIA'S *INITIATED: MEMOIR OF A WITCH* AS A COUNTER-DISCOURSE TO PATRIARCHY AND CAPITALISM

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Abstract

The community of witches and their practicehave been subjugated and marginalized to the fringesfor centuries.The conventional conception of the term 'witch' implies the image of a female figure engaged in diabolical deed evoking harm and destruction.But the emergence of witchcraft as a way of belief hasmarked a revolutionary change in the perception of the concepts 'witchcraft' and 'witch'. The arrival of witch narratives in the forms of autobiographies and memoirs also played a significant role in bringing a change in attitude towards both these concepts and asserted the need to be recognised and accepted as a form of belief in par withthe mainstream society. Why such a form of practice evolved and why it was subjugated for centuries is an area that needs attention as witch narratives are gaining prominence in the contemporary scenario. This paper attempts to examine Amanda Yates Garcia's memoir Initiated: Memoir of a Witch to understandwitch narrativesas an instrument for affirming their identity as a witch and the way it dismantles the oppressive systems of patriarchyand capitalism. It also seeks to study how the community of witches, who had been marginalized and oppressed for centuries, finds a voice to articulate theirway of belief and tradition to the outer world thereby attempting to demarginalize themselves.

Keywords: *witch, witchcraft, witch narratives, marginalization, identity, oppression, body, patriarchy, capitalism*

Introduction

Witch narratives are autobiographies and memoirs written by witches and theyinaugurate a new sect of writing into the field of literature for discussion.This category aims at bringing insight into the tradition of witchcraft and witches through first-handaccounts of the practice.These narratives focus on 'witches' as individuals, their experiences as well as emotions in relation to the practice of witchcraft and how this practice which is entirely variant from the accepted forms of beliefs and practice from the mainstream and how the practice helped or helping them in the process of empowering. Though the narratives are subjective, they also act as relevant social, and historical documents as it reiterates the terrible history of witches, their persecution and unjust treatment thereby placing them in the present.

Witch narratives are testimonial in nature as the narratives are an open affirmation oftheir subaltern position, their oppressive and discriminatory experiences enduredas witches over centuries. A life of social exclusion, suffering, deprivation and marginalization seeks to find articulation through these writings.Witch narratives can also be called'resistance narratives' since they aspire to resist the established notions of witchcraft and witches to reconstruct the existing norms of society that defines them. Witches, thus, speak for the whole community of witches through their autobiographies and memoirs to signify a group existence or group experience through an individual.

Initiated: Memoir of a Witch

Amanda Yates Garcia, known as the "Oracle of Los Angeles" (Garcia 274), is an American witch and her memoir titled *Initiated: Memoir of a Witch* speaks of her life as a witch. Initiated into the craft at the age of thirteen by her mother, she appreciates witchcraft and magic as a form of spirituality and a means of enunciation that offers peace as well as consolation. It is regarded as a path of rejuvenation that emphasises liberty and self-assertion in unison with nature and operates as an alternate track in contrast to the tenets of conventional orthodox belief systems.

Garcia's memoir is in fact a revolt against all forms of marginalization and subjugation. She revolts against various structures and ideological systems that regulate the performance of an individual on the basis of gender as well as belief practices. She attempts to dismantle the social and cultural stigma associated with witchcraft and witches to redefine them in terms of empowerment and self-reliance.

According to Garcia, patriarchy and capitalism are the chief obstacles that she attempts to uproot through her practice of witchcraft and magic. For her, both these factors operate as cornerstones for the functioning of power system that categorises certain groups to peripheries. Garcia envisages a kind of social reform through her narrative that addresses the so far alienated and discriminated witch community and their rights. She, thus, emphasises her transformation from the stigmatised identity of a 'witch' to a self chosen identity as witch which itself is an act of reform.

Patriarchy

Patriarchy is defined as a system or a convergence of a set of systems that enables men as a group or category to enjoy privilege and possess power to dominate women as another group or category thereby resulting in their discrimination and subordination. It also includes various social, economical and political structures as well as practices that generate inequalities. Though the term literally signifies the rule of father and a male-dominated family consisting of women, children, other men, servants and slaves under the rule or control of a dominant male, today it implies power relations between men and women both in public and private spheres where the former exercises domination over the latter to instil a subordinate position.

Under patriarchy, women are denied of rights, choices and opportunities as they become subjects of control and oppression as Sylvia Walby defines patriarchy in her work *Theorizing Patriarchy* (1990) as a system of social structures and practices in which men dominate, oppress and exploit women. Men manifest, institutionalise and operate their dominance in numerous ways. Often biological differences between men and women are chiefly considered as the yardstick that defines the functioning of patriarchy and assigning gendered roles for men as masculine and women as feminine. Various institutions such as law, religion, education, family, society and media further affirm, normalise and perpetuate these roles and ideologies to establish the hierarchy.

Female body or female anatomy has been contested as the site of subjugation and marginalisation under patriarchy. It is regulated through socialisation that begins since childhood as boys and girls when they are directed to adopt the appropriate behaviour of their gender. The female body, in later stages, is controlled through reproduction, sexuality and labour power. In contrast to this, male body is privileged by nature as strong and enjoys supreme stature. Aristotle regarded female as mutilated male and passive. According to him, the biological inferiority of woman makes her inferior in her capacities and reasoning which subjects her to be ruled by man who is superior. Later Sigmund Freud also developed this argument to state that women's anatomy is destiny and normal human is male.

With the arrival of Second Wave Feminists, chiefly Simon de Beauvoir, women began demanding the recognition of power and freedom from the subjugating aspect of their body where male body functions as the subject and female body as the object.Beauvoir views body as a "situation" in her work *The Second Sex* (2009) and states, "...if the body is not a thing, it is a situation: it is our owngrasp on the world and our sketch for our projects" (46) that functions in two ways. Firstly, body acts as the locus or material reality of cultural interpretations located and defined within a social context.Secondly, body becomes a point where choices get manifested along with performance of the assigned gender norms which function within social constraints and later emergesto concrete and accessible ways of politicising life. For Beauvoir, when the body becomes a cultural situation, the distinction between gender and sex based upon the anatomy of an individual poses question and results in the ambiguity or questioning of the so-called and so-followed gender roles. This ends up in discarding the existing gender norms andoffering innumerable possibilities.

Garcia's memoir speaks off patriarchy as the cardinal taint that disseminates all forms of inequalities and distinctions. She begins her narrative itself by stating her fear of attack from men knowing her as a witch and affirms the need for a space of her own in solitude for the performance of ceremonial magic and rites that are part of her tradition. She states that her mother, Lucinda who is also awitch,addresses her as an activist instead of witch in fear of being treated inhumanly due to the gendered violence inflicted upon witches for centuries.

Garciadiscusses about hostile men in her life, beginning from her imposing father, partial stepfather,molesting cousin to self-centred lovers who physically and emotionally violated her privilege by imposing their patriarchal norms.Such a system also suppressed her voices of resistance and silenced her. Her deviance annoyed and evoked frustration among those proponents of patriarchy while her narrative consistently raises her yearning for freedom and acceptance. She says, "From an early age, I saw that "Man" was perfectly happy to order you around, criticise you, put rules on you or withhold things from you, but if you resisted, you were branded rude, rebellious, and ungrateful." (Garcia 18)

Lucinda, Garcia's mother and a witch herself, is also a victim of patriarchy. Since her childhood, she has been severely beaten and sexually abused by her father. Her husband also treated her badly which forced her to leave with her six month-old daughter to create a life of her own. This had a profound influence upon Garcia as it made her aware of the injustices and the significance of creating an independent pathway for herself along with resisting as well as voicing inequalities.Garciawrites in her memoir :

> The world I was born into was brutal enough, she(Garcia's
> mother)said.She'd been beaten by her ownfather. And, too,
> one of my childhood playmates wasmurdered by her stepfather,
> ketchup shoved down herthroat, then thrown against the wall
> for refusing to eat herpancakes. Even as a child, I knew I needed
> to find a placewhere the "Law of the Father" could not reach
> me. (Garcia 14)

Amanda collectively addresses everyone, not just witchesbut all who are subdued by patriarchy which defines and controls everything by rules. She says, "We are allies; we are each other's guardians."(Garcia 7)Developing a female companionship with her mother, stepsister Kristin, friend IslaOtterfeld andother women whom she meets at strip club generates an alternate world of love and

freedom which is devoid of men and contrasts the patriarchal system. She emphasizes the need of creating a boundary or a space of self-expression and says:

No wonder the witch is such a threat to patriarchy ... Witches consecrate our spaces, our bodies, and our planet as sacred. One of the central practices of the witch is to say she has boundaries no "Man" can cross. Her body is a sacred space that cannot be violated. (Garcia 35-36)

Amanda also twins witchcraft accusations and persecutions along with misogyny and patriarchy to say that such events were single-minded victimisationof women to isolate, restrict and subordinate them to their traditional gendered roles. She, then, cites body as the site of marginalisation and patriarchal oppression.Burning of witches at the stake has been referred as an act of collective violation against the female body. Her rigorous passion for dancing also reflects her ardent desire to control the body by herself and she quotes instances from her and her mother's life:

I always felt in danger. The body I worked so hard to train wasconstantly under threat. As far as I could see, my body was theonly thing I had that the world wanted, but often what it wanted was to misuse and then destroy it. (Garcia 189-190)

She Continues

Throughout my childhood, my mother was never able to stayin her body, never had much interest in taking care of it. Iwatched her disassociate from it, simultaneously tethered to thebody's pleasures and seeing it as a site of torment and rejection. (Garcia 299)

Female body from the beginning of patriarchy was considered as a site of oppression and subjugation. Patriarchy made women believe that their body was 'dirty'. Women were taught to internalize this and the same body was also the most attractive part in the eyes of men. When women didn't obey as per the dictates of men they used women's body as site of punishment. The moment women release their body from the domination of men is the moment of their emancipation. This is the case withGarcia and her mother. They emancipate their bodies from the shackles of oppressions to icons of empowerment and assertion.

Capitalism

In a capitalist economic system, the dominant economic class reaps the maximum profit by exploiting the subordinate classes, controls the mode of production and regulates the social organisation. Karl Marx's views on capitalist structures throw light on the gendered oppression of women who forms part of such a system. Capitalist mode of production generates a complex network of male-female relationships as its primary aim is capital accumulation rather than the satisfaction of the needs of people. Consequently, it determines the functioning of family which forms the basic mode of human reproduction.

Capitalist production promotes reproduction among certain sections of society by establishing favourable material conditions while limits reproduction among others thereby exercising control over the bodies of individuals. It subordinates reproduction in general by determining reproductive strategies and their outcomes. For instance, among the poor, sex and procreation go on, but the reproduction of labour power possessing work skills, is not funded or partially funded. Thus it narrows down the choices of property less men and women who are mere labourers in a capitalist economy without any control on the means of production.

In spite of all these disparities generated by capitalism, it also places men and women in competitive relations in the work space that inherently privileges men over women. This in turn, limits the participation of women in the process of production and confines her primarily to the spheres of domestic

labour or reproductive labour. It also renders a secondarily paid or waged labour to women by establishing gendered differences and inequalities in economic, social and political power. Capitalism, thus, governs social formation in relation to the changing needs of capital accumulation and profit.

Frederick Engels in *The Origin of the Family, Private Property and the State* (1902) says that women's subordination and inferior position has been intrinsically tied with the development of private property and capitalism. When private property arose in the society, social control over the female body gained prominence as men wanted to retain their power and property by passing the wealth only to their own children. In order to ensure the inheritance, female body, through their sexuality, became confined, controlled and regulated which made them passive beings to men. Heidi I. Hartmann also examines the relation between patriarchy and capitalism to argue that patriarchy links all men to each other irrespective of their class and makes them superior over women who possess control over women's labour power. Household labour by women, though unpaid and unappreciated, materially benefits men and amplifies the oppression of women which acts as a different mode of patriarchal reinforcement.

Garcia mentions capitalism as second aspect that perpetrates marginalization. According to her, capitalist forces generate a system defined and controlled by a few minority who enjoys privileges over the vast majority through unjust power relations. She writes :

> The laws weren't written for our benefit; they were created to
> protect the rights of the oligarchic few. Because which laws,
> throughout human history, were ever written by the vulnerable?
> By the outsiders, by the enslaved, by the witches, the women, the

people with disabilities, the mentally ill, by the poor? None. Not
ever. " (Garcia 145).

Then she adds :

> We reject capitalism because it is abusive. Because it's a system
> that argues: as long as the oligarchy is profiting, no atrocity is too
> grave, no violation too gross.Slavery, genocide, atomic war,
> swamps drained, forests burned, animals brought to extinction.
> Nothing is out of bounds and there are always plenty of reasons
> why it has to be this way... free market, forked tongue. (Garcia 289)

The capitalist patriarchal system excepted Garcia and her mother from the mainstream society to the fringes forcing each of them to leave their parental home at the age of sixteen and live an impoverished life. Her mother as a single parent engages in menial jobs while Garcia enters sex industry as a stripper for economic independence. Both of them are denied a decent life, education, career and better living conditions due to lack of economic security deprived by capitalism.Their belief in magic and witchcraft serves as astrong force that enables them to overcome the torments and redefine their positions in a hegemonic system.

Magic, Witchcraft and Empowerment

Garcia's definition of witch defines her as "an agent" (Garcia 36) who with her community, takes responsibility for her own pain and her own experience and uses magic to compost suffering into something nourishing so astobring life into the world around.She embraces magic and witchcraft as an instrument for female empowerment that ensures her freedom and autonomy for annihilating marginalization. Through the practice, she also

envisions a system that operates in harmony with nature, life force of the earth and all living beings.

She Writes

> When you are awakened to the culture of the witch, you are being
>
> called to a culture of interdependence and co-creation. There, your
>
> value is not contingent on your worth as a sexual amusement,
>
> reproducer of the workforce, or your ability to generate capital, but
>
> on what you contribute to the process of re-enchanting the world.
>
> Our call to witchcraft presents us with the things we need to heal,
>
> rise up, and seize our power. (Garcia 65-66)

The cult of magic and witchcraft also offers her healing and revival of the wounds inflicted upon her by thesex work. For her, "Witchcraft is an act of healing and an act of resistance.Declaring oneself a witch, practicing magic, has everything to do with claiming authority and power for oneself."(Garcia 7). Then she adds:

> Our magical practice encourages us to move toward liberation. It helps us create space and empower ourselves. The daily practices of witchcraft – grounding, centering, shielding, incantations, ritual offerings to enlist the help of our spirit allies – all remind us that we have agency. These practices can help us establish healthy boundaries and remind us that we are not at the mercy of outside forces. (Garcia 107-108)

Magic and witchcraft also encourages the author to pursue a life of love and care for one another. She extends the culture of the witch to "a culture of interdependence and co-creation" to "contribute to the process of re-enchanting the world." (Garcia 65-66). Witches believe that it is in their relationships with each other and with the planet that the true magic occurs. Garcia states:

> Witchcraft is love; it was engagement with life... I realize I wasn't at the mercy of the world, but that I could create the world I wanted, together with my friends. This power was something unassailable and true, something that could never be taken away or doubted. (Garcia 272)

Conclusion

Initiated: Memoir of a Witch exhorts the significance of witch narratives in a vowing the witch identity as well as their tradition of witchcraft which has been side-lined to the periphery from mainstream practices for a long time. It also offers a counter-narrative that centres on the experiences of witches which contrast the already prevailing/ accepted conception of the lore. Amanda Yates Garcia foregrounds the necessity of the renewal of witchcraft from different forms of oppression. She regards it as a means of reclaiming her body that has been the site of oppression under patriarchy and capitalism and finds liberation through the practice of witchcraft.She writes :

> ... I resisted the imperatives of capitalist patriarchy. My goal was to avoid playing by the rules of a status quo that had actively sought to disempower me, keep me small, and utilize my labor to amass ungoddessly resources for itself. (Garcia 6)

In fact, the memoir itself acts as an initiating step that encourages witches to come forward, subvert the entire notion of witchcraft and generate an empowered existence of demarginalized selves. Amanda, through her memoir, celebrates her identity as a witch which has been silenced for centuries due to cultural and social inhibitions.

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ARTICULATING REPRESSED HISTORY IN ISABEL ALLENDE'S
THE HOUSE OF THE SPIRITS

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Abstract

Silence is as old as the universe itself. Silence has multiple meanings from spiritual to the personal level and when it comes to literature, it conveys many abstract meanings to the reader by the author. The silence conveyed to the readers can create a wider and deeper impact than those communicated through words. Silence is the language of the heart while words emanate from the intellect. Hence the emotions and the meanings conveyed are more original. Being silenced creates a traumatic experience in the conscience of the society. When the writer gives a voice to the silence of the whole nation it acquires a deeper level of meaning. A new reality is created which is quite different from the accepted one. The paper tries to have an analysis of the novel The House of the Spirits written by Isabel Allende, the Latin American first woman writer. The novel tries to convey the reality that happened in Latin America through the tale of the Trueba family spanning four generations. The tumultuous history of Latin America during the regime of General Augusto Pinochet is conveyed to the readers through the narrative technique of Magic Realism. The silence of the citizens and the torture they suffered especially women, are analysed in the paper. As a postcolonial novel, it also attempts to give voice to the silenced people suppressed by the colonial powers.

Keywords: *silence, oppression, suppression, postcolonialism*

Silence is an umbrella term that has multiple meanings in various situations. Though its meaning varies differently it has psychological, spiritual, ethical and emotional connotations. Silence in literature is a technique the writer uses to let the readers interpret the hidden meanings that the writer doesn't want to tell openly. The process of writing and reading involves silence, which gives voice to the unwritten voices in the text. Graham Swift in "Making an Elephant", points out that "the spaces between and around words can have their unspoken resonances" (qtd. in Guignery 2) and like the musical notes, words communicate more through silence. The silence in literary works may be the deliberate method the writer employs to remain silent on those things not to say.

Twentieth-century literature abounds in the use of silence with the rise of a particular genre of literature such as Postcolonial Studies, Refugee Narratives, Trauma Studies et al, which give prominence to the voice of the voiceless and the speech of the speechless. The advent of modernism and postmodernism in theory and the resultant use of fragmented sentences all give echoes to the same situation. Postcolonialism gives importance to the voices of the unspoken, those who have been forbidden entry into the world canon of literature, or those who were silenced in history by the imperial powers. Homi K Bhabha, in *The Location of Culture*, talks aboutthe unwritten account of details that were deliberately left out or presented without fidelity of detail thus, "[t]here is a conspiracy of silence around the colonial truth" (175). GayatriSpivak in her essay "Can the Subaltern Speak?" says that, "in the context of colonial production, the subaltern has no history and cannot speak, the subaltern as female is even more deeply in shadow" (Ashcroft et al. 32). When talking about the oppression, the females in the colonized countries suffered more than their male counterparts. The sufferings of the female were not

presented in realistic terms, and the 'writing back' helped in giving voice to the silence they experienced under the colonial regime. Many literary works use silence to speak about the oppression and suppression suffered by the unspoken minority. The major works that attempted to portray the oppression include Salman Rushdie's *Midnights Children*, Beckett's *The Unnamable*, Brink's *A Chain of Voices*, Graham Swift's *Out of This World*, Yvonne Vera's *Without a Name*, Toni Morrison's *Beloved*, et al.

The paper attempts to have an analysis of the novel *The House of the Spirits* written by the Latin American first woman writer Isabel Allende. Allende's debut novel *The House of the Spirits*, published in 1982, deals with an emblematic family tale and is the chronicle of an unnamed Latin American country's tumultuous history. It narrates a train of events that buckles four generations of the Trueba family floating in a train of events shrouded in mystery falling apart into fragments of reality bathed in the semantic confusions of memory and desire. It is not a family saga but a more intricate one dealing with the political, social, and economic transformations that happened in Chile. The novel brings to the foreground, the politics of counter-revolution that took away the lives of Salvador Allende and Pablo Neruda and the totalitarian dictatorship by AugustoPinochet that followed. Though the author never mentions the name of the country it is obvious from the abundant geographical, historical and political details that the country mentioned in the novel is Chile itself. The book discusses the major issues that are common to all Latin American countries- the disparity between rich and poor, the military invasion in the political system, racism, subjugation of women etc.

From a female-centred projector, the novel is a political fairy tale, unwinding frames of exotic familial relations interlocked with subtle political dispositions. Isabel, whosesoil of birthis Chile, analyses the political hieroglyphics of her birth land, stuffed with silence and terrorandeven while living in self-exile her soulis affixed to Allende, a name scripted in her blood and the chronicles of revolutionary politics. Salvador Allende, Isabel's uncle and the President of democratic Chile is a figure in memory associated with poet Pablo Neruda, both victims of the neo-colonial military stampede.

There is something incredible in the life of Chile, a nation resurrecting from the days of Pinochet, the days of dread that haunted the elements of existence. A nation murdered and resurrected is a nation coming back from death to life or returning from a life among the dead. The title of the novel *The House of the Spirits* at the political level is a metaphor, a reference to the haunted psyche of a murdered nation. The tale that mixes violence of magic with subtle strokes of realism stranded in irony, narrates the destiny of a family that lives through four generations. In the postcolonial literature, ethnic discrimination is often the focal space of conflict and in Allende's novel, colonization is not a phenomenon confined to the Eurocentric past but portrays the colonial tyranny that perverts contemporary life lies in the politics of class antagonism.

Chile was under the colonial rule of Spain from 1540 to 1820. The country was ruled by different forms of restricted government for 150 years after independence. There was a political destabilization in Chile when it failed to address the economic and social disparities along with an increase in the political awareness of the common people. These situations led to the victory of Salvador Allende and the fall of his government in the coupe d'état of 11 September 1973 and the coming of the military regime of Augusto Pinochet. The military regime which lasted for seventeen years made the country witness the most horrifying butchery of human rights and economic depression. It was only in 1990 that the country made a transition into democratic rule.

The political background of Chile is indispensable for a detailed analysis of the novel as politics is inextricable from the body of the family tale.

People throughout time have suffered under inhuman and despotic regimes. Since much of the information received was contradictory and literature proved to be the only form of expression from which we can gather information regarding these brutal regimes. During the colonial period, the Spanish government outlawed the publishing of literary works, especially novels:

The inquisitors considered this literary genre- the novel- to be as dangerous for the spiritual fate of the Indians as for the moral and political behavior of society, in which, of course, they were absolutely right. We novelists must be grateful to the Spanish Inquisition for having discovered, before any critic did, the inevitable subversive nature of fiction. (Llosa, "The Children of Columbus")

It was in 1816 that the first novel of Allende was published. Even after the colonial rule the tendency to control the flow of information remained the same. With the coming of modern technology, there has been an increasing desire to control these modern gadgets of information. These informative gadgets are the first targets of a repressive government. This happened during the regime of General Augusto Pinochet. People were left alone with their criticism or hopes about their country. This period was not reported in the country's press. International press with numerous human rights groups tried to portray the things that were happening in the country but the intensity of the abuses to humans living there was wrought out by literary works were smuggled into Chile. In Doris Meyer's *Lives on The Line: The Testimony of Contemporary Latin American Authors*, Allende comments on how her first novel, *The House of the Spirits* made its way into Chile:

The book entered Chile like a pirate, hidden in the suitcases of brave travelers or sent by mail without covers and cut into two or three pieces so that it could not be identified. The few copies that entered the country this way multiplied by magic art. People who had a copy made photocopies that passed from hand to hand. There were lists of people who wanted to read it, and I am told that there were even a few people who rented out copies of it. (242)

The suppression and the oppression the civilians felt in a dictatorial regime were portrayed in the literary works realistically. The civilians lacked the courage to raise their voices against the totalitarian rule. Thus the literary works written during the period were the voice of the multitudes who were silenced rule the regime.

A historical study of the novel takes us to the despotic regime of General Augusto Pinochet and its reprehensible consequences. With this, people all over the world were able to know about what happened in the country and the magnitude of pain and torture experienced by the people there. The military institution is organized to safeguard the country and the citizens but when they turn against the people it becomes the most brutal regime the country has ever witnessed. Any internal threat is to be viewed in terms of political and ideological differences. But when it is viewed as a military threat the situation becomes worse. Tortures, murders and disappearances occur and though this is not reported by the press of the country it is made known to the world through international press and literary works.

In 1970 the political system in Chile gave birth to a democratically elected Marxist government headed by Salvador Allende but in September 1973, General Augusto Pinochet put an end to the democratically elected government. Till 1973, the armed forces in Chile respected the democratic process. JacoboTimerman in *Chile: A Death in the South* notes:

The Chileans regarded their cultured and well-ordered country, once the most stable democracy in Latin America, as a European nation. To them, Chile was "the England of the South". In 1973 they discovered, and have continued discovering every day since, that they cannot escape their savage Latin American destiny. (8)

Salvador Allende became the head of the Popular Unity party *la Unidad Popular* and formed their government in Chile with 36.3% of the vote. Salvador Allende after assuming power tried to convert Chile into the first Marxist country in the world through democratic means. The social, political and economic changes made by the government were to make the system just and equal for the less fortunate. Their agenda was to build a centralized Soviet-style economy. Salvador Allende initiated changes like the nationalization of banks and agrarian reforms that invited the displeasure of the United States. Many changes were wrought out for the restructuring of the economy in a socialist way. But in 1973, the civilian rule came to an end. The Central Intelligence Agency of the United States manipulated the political situation and subverted the people's democracy in Chile through clandestine operations that unveiled its bloody face in the *coup d'état* that shocked the world with the assassination of Salvador Allende followed by the death of Neruda in mysterious circumstances and a public burial was denied to Neruda just to dishonor the dead body of the poet. The poet in *The House of the Spirits* is a character that recalls the memory of Neruda. With the coming of General Augusto Pinochet into power, there began a reign of terror in Chile. He suspended the constitution and liberty he claimed to uphold. He controlled the flow of information that revealed the truth. Books were censored and newspapers were shut down. Television was run directly by the government or persons loyal to the dictatorship. His tyrannical reign shocked Chile and the whole world. Those who turned against him disappeared or they were tortured or killed. Women in confinement were raped and brutally tortured by the soldiers. The atrocities faced by women in confinement are portrayed through the characters Alba and Ana Diaz. Till 1989, many were forced to leave Chile or were exiled. *The House of the Spirits* portrays the truth of the time.

The novel gives an authentic portrayal of the suppression, oppression and subjugation the citizens felt during the regime through the narrative technique of magic realism. Clara, the matriarchal figure in the novel is a clairvoyant who could see the future. But the harrowing details she gives about the future disturb the peace of the other characters. When Rosa, the beautiful dies accidentally, which indeed was predicted by Clara, and suspicious of the death, the doctor decides to perform an autopsy. Witnessing the autopsy, Clara decides not to speak for nine years. Clara spends most of her childhood in silence, but she often accompanies her mother on her suffragette missions throughout the city. Doctor Cuevas's treatment was unsuccessful and Nana employed several methods to make her talk. Clara was removed from school as a result of muteness. Later she became an avid reader. On her nineteenth birthday, Clara finally speaks and announces that she will soon be married to Esteban Trueba.

Clara's magic powers are privileged things that men try to possess. She is the matriarchal figure in the novel, who speaks only the right thing at the right moment. She also questions the patriarchal prejudices prevalent in the family and society. Though she prefers to be silent for the major part of her life, the silence has multiple meanings. In the first half of the novel when Clara determines herself not to speak it has an emotional and psychological significance as she doesn't want to disturb the peace of others. But silence is voluntarily adopted in the second half of the novel as a kind of protest against the regressive practices of her husband Esteban Trueba. When the true nature of Esteban Trueba is revealed, unlike other wives, Clara remains silent as she is deeply hurt and she knows fully that her words won't keep him away from his violent behaviour towards the natives. Her silence irritates Trueba more than anything. Here Clara uses silence as a method of psychological torture which is more severe than physical.

Esteban Trueba, the patriarchal figure in the novel, becomes a colonial figure in his treatment of the natives and the peasants of the region. The Amerindian aristocracy that borrowed values from the colonial masters is in a transition period for capitalism needs a change in the views of the aristocracy to raise a convince ways strongdefence against the working class rebellions. Esteban Trueba, insisting on the superiority of his class over the peasants and labourers is intolerant to the politics of equality agitated by the working class. Esteban Trueba and the class that represented him didn't welcome the ideas that upturned the system of upper-class hegemony. Pedro Segundo Garcia who represents the new ideas of liberation demand better wages for the working class. To his request Esteban Trueba replies:

"They're degenerate ideas", he muttered. "Bolshevik ideas designed to turn the tenants against me. What they don't realize is that these poor people are completely ignorant and uneducated. They're like children, they can't handle responsibility. How could they know what's best for them? Without me they'd be lost- if you don't believe me, just look what happens every time I turn my back. Everything goes to pieces and they start acting like a bunch of donkeys. They're very ignorant". (*The House of the Spirits* 64)

He is proud of the Chilean democracy that resisted military dictatorship for a long and in that respect, he is impressed by the ways of modern capitalism. But when he is warned that the working-class politics of the communists and the socialists is a massive force to be reckoned with, he refuses to accept the fact that his esteem of the "self" is harassed by the political movement that challenges the hegemony of his class. He nurses a vain hope in his mind, that the tradition of his native land would never appreciate the working-class movement of the atheists. But the eloquence he uses to make the natives under his control takes a violent turn in future.

He never allowed the natives to express their feelings and always controlled them. But when the silence of the natives becomes eloquent in future, Esteban Truebais not able to withstand the violent nature of silence in the form of Esteban Garcia, who becomes the sole reason for the downfall of the empire built by Esteban Trueba.

In the novel, Esteban Trueba identifies his "self" with the colonizer; the respectable model he shaped out of the Spanish hegemonic impressions. He treats the peasant community as a colony of persons inferior and servile to him. Esteban Trueba arrives at Tres Marias where he tries to civilize the uneducated barbarians there. With the help of the uncivilized peasants, Trueba renovates Tres Marias and brings prosperity to it. He appoints a doctor for them, but a veterinarian, and boosts that he is their patron since they don't know how to take care of themselves. But he didn't give them the freedom to vote because he knew well that they would vote for Communism. Women were considered only objects of pleasure. Trueba rapes women at his will. Pancha, the granddaughter of Old Pedro Garcia is the first victim. When Trueba learns that Pancha is pregnant he discards her and goes after another woman. Panchainstils her revenge for Esteban Trueba in the mind of Esteban Garcia who grows up as a tormented individual with severe emotional sickness. Esteban seeks revenge on the whole family especially Alba whom he keeps in confinement and repeatedly rapes and tortures.Esteban Trueba became powerless when he faced the same tortures and abuse that he had done to others in the name of good. He followed the same pattern of attacks by the armed forces, violent attacks as committed towards Clara and Blanca, rape as done on Pancha Garcia and torture as on Pedro Tercero by chopping his fingers. He rationalized everything by saying that it was for the well-being of his family. But he realizes the intensity of his violent methods and their impact on the people only when he becomes a victim of such

a situation. He neither offered nor provided any hope or relief for the poorer sections. His wife Clara, daughter Blanca and his granddaughter tried to show him the way, but he didn't follow their path. Earle observes:

In *The House of the Spirits*, Clara, Blanca and Alba are its persistent mainstays over three generations. Light is freedom and hope, and the luminous names of the three women are clearly symbolic. The dramatic force of the book is the struggle between Trueba and the forces he generates, on the one hand, and the female members of his family, on the other. ("Literature as Survival" 550)

The women who were brutally raped by Esteban Trueba remained silent throughout the novel. Even Pancha was afraid to speak against the cruelty done to her by Esteban Trueba. She gave birth to Esteban Garcia and instilled in his mind the unspeakable emotions she had, which made Esteban Garcia a tormented individual with severe emotional sickness. Esteban Garcia gave voice to the silence experienced by his mother by repeatedly raping Alba whom he kept in confinement. His revenge extended to the whole family but it was Alba who suffered the most. Till 1989, many were forced to leave Chile or were exiled. *The House of the Spirits* portrays the truth of the time.

The novel also talks of the fate of the unnamed poet who is none other than Pablo Neruda. Neruda's last moments are also narrated in the novel in vivid lines:

The poet was dying in his house by the sea. He had been ailing and the recent events had exhausted his desire to go on living. Soldiers broke into his house, ransacked his small collection, his shells, his butterflies his bottles….His books, his paintings and his unfinished poems, looking for subversive weapons and hidden communists until his old poet's heart began to falter. They took him to the capital where he died four days later. The last words of this man who had sung to life were: "They're going to shoot them! They're going to shoot them". Not one of his friends could be with him at the hour of his death. They were all outlaws, fugitives, exiles, or dead. His blue house on the hill lay half in ruins its floor burnt and its windows broken. No one knew if it was the work of the military, as the neighbours said, or of the neighbours as the military said. (*The House of the Spirits* 440-441)

The poet died, and this is how the neighbours describe it or this is what the military speaks for the neighbours. The Central Intelligence Agency of the United States manipulated the political situation and subverted the people's democracy in Chile through clandestine operations that unveiled its bloody face in the *coup d'état* that shocked the world with the assassination of Salvador Allende followed by the death of Neruda in mysterious circumstances and a public burial was denied to Neruda just to dishonour the dead body of the poet

Thus the novel *The House of the Spirits* speaks about the horrible regime of a totalitarian state. The novel speaks on behalf of those who were silent or silenced by the dictatorial rule. Reality is subverted, the virus of falsified truth hatched in the colonial incubators penetrates the sensibility of a nation and the result is the death of reality. It is the death of reality that insisted Latin American writers conjure the courage of the magic that would undo the body of the colonial virus that blinded the ways of seeing. Allende makes all efforts to recapture reality and she treads past the blood-soaked pathways of terror to reach the gateway of freedom.

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COLONIAL DESIRE AS A DISCOURSE: A STYLISTIC ANALYSIS OF SELECT WORKS OF R.K. NARAYAN

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Abstract

This essay intends to study the discourse part in the selected works of R.K.Narayan, one of the contemporary Indian writers in English. Narayan's works can be classified into colonial and postcolonial writings. His colonial writings include his earliest works, Swami and Friends, and Financial Expert for instance are plotted inMalgudi, the fictional town in the Southern part of British India. I have selected these two works for my analysis. The discourse of both the works throw light on Narayan's unconscious desire for appeasing colonizer or his stay in India. He seems to have constructed these comprehensive works with the goal of colonial desire or ambivalent attraction to the colonizer. Narayan's hybridity and mimicry have admiration for the colonial imposition like sports and business. In Swami and Friends, the theme revolves around popularizing cricket, in the Financial Expert, his fascination is with printing business or non-banking financial institutions. Though the methodology seems to be a postcolonial analysis,but it still remains within the realm of stylistic analysis. The discourse study is broader and wider that it has the capacity to include any subject and concept into its domain.

Keywords: colonial desire, colonizer, colonialism,context, deeper level meanings, discourse,decolonization, hybridity, locution, mimicry, other, political unconscious, surface level meanings.

The essay focuses on the analysis of colonial desire or hybridity from the point of stylistic discourse in the select novels of R.K.Narayan, like*Swami andFriends,* and *The Financial Expert.*Hybridity or colonial desire is the mixture of colonial and indigenous cultures. The concept examines the desire for continuation of colonialism in various hybrid forms in the colonized. The continuation of colonialism may be in the form of cultural, social, economic, and political factors. Thesubtle observations have enabled to cull out the events in these novels to developing this research paper.

In compliance with the above reasons, there are crucial problems or gaps that have always come into light in the process of analysis of the works of R.K.Narayan. The critics who have examined his works have always considered them as the tools of decolonization process or to showcase the impact of modernism on colonial or postcolonial India. The analysis is appropriate and relevant to some extent because reading of these workshas always been linear and conspicuous according to the personal inferences. Therefore, conspicuous reading is always problematic, as it creates endlessgaps in the texts. One such research gap or problem is the genealogy of colonial desire or hybridity.There is also an obligation to analyze a text attentively, to decipher the intended purposes of a writer. Thus, the prudent reader needs to comprehend the texts through close reading. The process of close reading alone can

enable the reader to identify the gaps or problems in the texts.

The term colonial desire is a compound word which combines the locutions, colonial and desire. Colonial in simple term refers to colony that is, to describe the settlement and systematic administrative control of Europeans over the territories other than Europe (Nayar.30). The ensuing term desire refers to a strong feeling of wanting to have something or wishing for something to happen. That means to desire the continuation of colonial rule in modern means. The modern means can be the new social, cultural, economic, and political institutions. These institutions have both psychological and physical impact on the colony and its people. That is what is observed in Narayan's works, which obliquely support the firmly established political and economic institutions by the British. His critique against the British Raj does not reflect in his works. Though he seems to have reverence for Gandhi, he is not out righteous in supporting Gandhi's Decolonization, which Gandhi adhered till his last breath. For instance, Gandhi's *Hind Swaraj* discusses the Self-Rule or Swaraj and negative impacts of modernism on Indian social, cultural, economic and political institutions. In contradiction, Narayan shows his meekness to criticize the colonizer. Rather, he seems to support the mission of the colonizer and not worried about the political developments in his society.

The above argument is substantiated with reference to the selected works of R.K Narayan. First such reference is *The Financial Expert* (1958), the novel in its surface level meaning speaks about the rise and fall of Margayya's life in a philosophical way. The selective reading as such, would definitely hide the intended ideas as expressed by the author, which means the author himself is speaking through Margayya. Hence, the author owes complete responsibility of what he narrates. Keeping this in view, it is argued that the novel is not only connoting

the philosophical themes of life, but also the intended and hidden desires of the author. The relevant incidents in the novel like Margayya's passion to become the famous banker or money lender in the whole town of Malgudi; as a competitor to the Central Co-Operative Land Mortgage Bank of Malgudi are to be considered with due care. Here, Margayya seems to be working against the established economic system of the colonizer. This is just a surface level of understanding the text. Otherwise, the text throws light on the opposite meaning that is, political unconscious or desire of the author. The desire of Margayya is to become the master of the economic system of Malgudi (India) by lending money to the locals. Of course, he follows his dream and rises to the position of the strong capitalist and banker of Malgudi, where he himself sets up his own financial institution. To manage his financial business, he desires to buy a car which is a symbolic imitation of the colonizer. This is also a symbol of social and economic prestige to Margayya. He could have managed his affairs even without the car, but opts for it deliberately, because he wants to express his economic superiority to the locals, and Mr. Arul Doss the manager of the Central Co-Operative Land Mortgage Bank of Malgudi. That means, he desires to become the master himself, by surpassing the colonial masters. The unconscious political dream to continue the legacy of the colonizer by Margayya is called as colonial desire or hybridity. The reason is, he wants to imitate or become like his master, and not completely decolonize the established colonial economic system. The hybridity is of course, the mixture of both colonial and indigenous cultures which create the hybridized "other" according to Homi.K.Bhabha (Young.22).

On the other hand, he popularizes cricket the game of leisure which was introduced by the British in *Swami and Friends.* The author would have promoted Indian origin game like Khabbadi or any other game of that sort. But he promotes the sport

that was introduced by the colonizer, which reflects his tactics to gain popularity even amongst the British readers population. This seems to be an appeasement of the colonizer for his own survival. The theme is clearly projected in the novel itself, where Swaminathan the protagonist rigorously keeps trying to court the favour of Rajam a wealthy school boy. This is what the most learned and the elite population of our country were engaged in. Swami and his friends also form "Malgudi Cricket Club" with the help of unprofessional cricket coach Ranga, against the Malgudi British cricket club called "Young Men's Union". This act is seen as symbol of self-reliance by many critics, because these are the confusions created due to understanding of surface- level meaning.

Surface level meaning in linguistic and stylistic analysis can only give immediate meaning to the text. Further, it can lead to misinterpretations of literary texts, to avoid misinterpretations and politicization one has to read between lines. The process is otherwise called as study of deeper meaning of literary texts in stylistics. Study of deeper meaning plays a vital role in discourse and context part of stylistics analysis. So, the significance of this element has been shown in the context of postcolonial analysis of these texts. Hybridity, mimicry and colonial desires are the concepts that are chosen to support the argument. Deeper level meaning does not consider the logical syntactic structure alone as studied in surface level meanings, but it also considers complex inbuilt intricacies like tone, pause, psychological parameters and so on. Keeping all these aspects in view the concepts of postcolonial studies has been from the point of discourse to build the arguments. Overall, this argument is a novel one as it includes both stylistics and postcolonialism to present the views. Discourse as discussed above gives autonomy to the reader to decide the contextual meaning on the basis of different levels of

meaning. Therefore, colonial desire, hybridity and other concepts are considered.

Colonial desire is not a concept alone, but also a subject of study in the realm of postcolonial studies. The concept engulfs the various other sub concepts of postcolonial theory like ethnography, political unconscious, Social Darwinism, eurocentrism, cartography, neo-liberalism, process of homogenization, creolization etc. This argument can be justified from the point of cultural hybridity, one of the forms of hybridity. The cultural hybridity or the desire for imitation of the colonial master itself constitutes the process of colonization according to Robert. J.C.Young. Thus, a literary text needs to be assessed or read from its opposition to understand this gap or problem. This process is also famously called as "reading against the grain" (Gandhi.23), which analyses, synthesizes, and evaluates the text from its opposition. The process enables the reader to locate the crucial problems and gaps of the text against its intended surface level meaning. Hence, the reader must read the text more prudently to examine it, otherwise the intended meaning may be lost or goes unraveled. Therefore, the argument is concluded enunciating that colonial desire or hybridity is the gap or problem which has to be addressed in these works of R. K.Narayan from its context and discourse. It cannot be simply undermined in the shadow of modernism, but it has been examined and assessed with keen observations from the backdrop of discourse element of stylistics and selected concepts from postcolonial studies. As a result, the problem has been identified based on the personal deductions after, reviewing the relevant literature in the discipline of stylistics and postcolonial studies.

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VIBRANT EMOTIONS OF HUMAN PSYCHE IN DR. ABBAS RAZA NAYYAR'S SELECT POEMS: A CRITICAL STUDY

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Abstract

*Dr. Abbas Raza Nayyar (Born in District Jalalpur Ambedkar Nagar Uttar Pradesh on 30th June 1976) is currently engaged as a professor of Urdu and Head of the Department of Urdu, Lucknow University Lucknow. He has been holding the chairmanship of the policy-making committee for development, education, and cultural activities. Dr. Nayyar is also doing an immensely great job in terms of creating literature. He is a well-known poet, scholar, philosopher, and whatnot. He is largely in creating religious poetries and is quite famous globally as Nayyar Jalalpuri. His poetries have been translated into many languages. This paper intends to explore some of the themes he musters and also a detailed study of his honest attempt to shed some light upon human behavioral science. For this paper, I primarily aim at his collection of poems originally published as Dr. Abbas Raza Nayyar Ki Sau Nazmein. This collection is in the form of an anthology that covers different poems related to different aspects of human lives. Be it **Ma'mool** where he gives a day-to-day routine of a wife belonging to an elite class or **Bhed** where he tells us very frankly about the different stages of life. Dr. Nayyar is bluntly asking questions from a society where multi-layered discrimination is at its best. Apart from these two, there are poems he dedicated to daughters titled Hal'ata and Innama. He shows affection for his daughters on one hand as well as paying a sort of tribute to his mother in another poem entitled **Ek Chitthi Maa Ke Naam**. apart from the human psyche, he has penned poems like **Cactus** and **Bougainvillea** which are highly metaphorical in nature and both are excellent examples of symbolism in poetry writings as well. It is nearly impossible to shed light on all the hundred poems written by Abbas Raza Nayyar still I wish to decorate this beautiful bouquet of emotions and excellence with a few of the poems I could able to understand also the word limit is there so I would like to be very clear and on point with each of the poem I come up with.*

Keywords: *psyche, humanism, symbolism, metaphorical, bouquet.*

Introduction

The collection this paper intends to explore is also translated into the English language by Mathew Dalton. The translated version is not primarily the source of this study because the original text is easily accessed and the language is not something for which one needs a translated version if one belongs to India or Pakistan, in general, who can understand the Urdu language, would hardly prefer for a translation. Translated version entitled *Hundred Poems of Dr. Abbas Raza Nayyar* is both translated and compiled by Mathew Dalton. The originally written version, *Dr. Abbas Raza Nayyar ki Sau*

Nazmein is a collection of hundred poems penned by him. The language of the text is Urdu and can be easily understood because the main intention of the author supposedly seems here to give more in fewer words and the tough vocabulary of any language might be proven as a language barrier. Here because Urdu is not a foreign language to many of the Indians so tough vocabulary in this language may not be a language barrier but there are possibilities of emotional barriers in terms of understanding the language. This paper also explores the language of the author which is a fine blend of both the sister languages Hindi and English.

Though the text is written or published in the Urdu language it has a plethora of Hindi words in it furthermore I would like to call this text a fine book of poetries in the Indian language published in Urdu script. To defend my argument here I would like to quote one of his poems, **ShinaaKht** here,

Abhi Mere Dukhon Ka Ant Mat Dhoondo…

Do not look for the end of my miseries this soon… [Trans: Me]

Here <u>Dukhon</u> means sorrows and <u>Ant</u> means ending both are Hindi words beautifully knitted in an Urdu poem. Dr. Nayyar has a very clear point of view of each and everything related to a poem he is going to write. Another exemplary poem in this collection is **Filisteen Meezaaiil aur Maan**, the poetic excellence of the poet can be easily felt here while reading this war poem. This poem is a depiction of mothers waiting for the return of their children from school in a war land. With the very first line of the poem the scenes, you start visualizing. Each and every image the poem describes is so realistic. A line I would like to quote here,

Phool
Iskool mein
Ab jal bhi chuke honge kitabon ke saath.
Flowers,
In school
Might have been burnt with books. [Trans: Me]

The metaphor flowers are best suited for Palestinian kids. So the author seems very much responsible for each of the words written in his poems. This paper intends to explore the critical aspects of the selected poems penned by Dr. Abbas Raza Nayyar.

Ma'mool is the first poem that should be critically discussed. It roughly translates into Routine. It is about an elite-class wife who is expressing her extreme loneliness as she is getting no care from her husband, not in terms of financially but emotionally. Just in order to pass her day and to deal with loneliness she starts taking refuge in gossiping with her friend on telephone calls, revisiting her old memories, and also in photographs. A couplet I would like to write here,

Nahi Rozi Abhi Main Jagoongi,
Aaj Bhi Der se Wo Ayenge.
No Rozi, I would be awakened,
He is coming late this night too. [Trans: Me]

Bhed, means Secrecy of something hidden. In this poem, the poet is very particular about telling the hidden meanings of life and death as well. The opening line of this poem compares life with the museum. It is again a philosophical point of view of him where he wants his reader to look at each aspect of life with an urgency to explore more and at the same time he wanted to develop the quality in the readers to look upon everything with a quest of gaining knowledge. He trying to connect museums and life with the thought of curiosity. One must be curious about life as well in the same way they used to at any museum. A line should be given here from his poem,

Zindgi Ajayebghar
Kaun, Kya, Kahan, Kaise
Life is a museum
Who, What, Where, How [Trans: Me]

The next poem this paper intends to shed some light upon is **Ek Chtthi Maa Ke Naam**. This poem is about the responsibilities of children living outside their families or in other cities far away from loved ones. The main emphasis is on sons and the way they balance their lives. To comfort their families about their convenient life in cities as well as the hardships they face in the outer world which is obviously harsher than the family-level comfort zone. The last lines of the poem are an honest attempt by Dr. Nayyar to portray an image of a responsible son through the speaker or central character of the poem which is as follows;

Wahi Khacha Khach Isteshan
Aur Isteshan Par
Shor

Meri Maa

Parwa Mat Kar

Main Bahot Maze Mein Hoon

That overcrowded station

And at station

Noise

Beloved mother

Do not worry

I am at ease here. [Trans: Me]

In **Bougainvillea** he has presented the spirit of life through a flowering plant. In this poem he describes the spirit of survival is more important than the strength one has. Willpower and wishfulness towards life are given more importance than physical powers and physical health. Here the plant is defending her/its position by giving specific situations which roughly sums up, *though I am a tender flowery bush I am capable enough to pull up those swans and other animals being slipped in a dark well. I have enough strength in my bushes to pull them all up and out of that wall in which they mistakenly slipped.* This same spirit the poet wants from his readers. This self-appreciation and belief is the key to the willingness to survive even in the worst of the situation. In another poem, **Cactus** the poet has presented an ironic account of sharing pain with a plant like cactus which is not so gentle in nature to soothe someone.

Apart from poetry writing Dr. Nayyar has written many hymns and eulogies belonging to Ahlulbait, the holy household of Prophet Mohammed p.b.u.h. These poetries belong to Islamic history especially related to the Shia community, one of the prominent sects of Islam. His pen name is Nayyar Jalalpuri and with this title, one can easily access his Nauhas and Marsiyas too.

Conclusion

To conclude this paper it is very important to have a look at the flourished history of the University of Lucknow which celebrated its centenary in the year of 2020. This prestigious university was inaugurated in 1920. The idea of starting a University at Lucknow was first mooted by Raja Sir Mohammad Ali Mohammad Khan, Khan Bahadur, of Mahmudabad, who contributed an article to the columns of "The Pioneer" urging the foundation of a University at Lucknow. The first step to bring the University into being was taken when a General Committee of educationists and persons interested in university education appointed for the purpose, met in conference at Government House, Lucknow, on November, 10, 1919. At this meeting Sir Harcourt Butler, who was in the chair, outlined the proposed scheme for the new university. A discussion followed, and it was resolved that theUniversity of Lucknow should be a Unitary, Teaching, and Residential University of the kind recommended by the Calcutta University Mission, 1919, and should consist of the Faculties of Arts, including Oriental Studies, Science, Medicine, Law, etc. The University of Lucknow Act, No. V of 1920, received the assent of the Lieutenant-Governor on November 1, and of the Governor-General on November 25, 1920. The University of Lucknow is also regarded as the best state university. It was accredited A++ by NAAC for its best parameters and commitments as an institution.As far as the Department of Urdu concerned, it must be highlighted that it was not established as a single and independent unit. It was in the beginning a part of the Persian Department. Prof. Masood Hasan Rlzvi "Adeeb" raised the honour of the Department by holding its Headship in1930. In 1936, the teaching of Urdu was formally started in B.A. and M.A. classes and in the same year the Department was converted into Department of Persian and noted critic Ehtisham Husain and a well-known researchist Noorul Hasan Hashmi were appointed as Assistant Professor. Ale Ahmad Suroor the renowned critic was appointed reader in 1946 and in 1953 another noted critic Dr. Mohd. Hasan joined the Department as Assistant Professor. In 1961 Syed Ehtisham Hussain took over the charge as Head and left the Department in the

same year. He was succeeded by Dr. Noorul Hasan Hashmi. Dr. Shujaat Ali Sandilvi and Dr. Mallkzada Manzoor Ahmad joined the Department with short intervals. In 1973, during the Headship of Prof. Noorul Hasan Hashmi, the Department finally bifurcated and got its own identity as an independent unit. Prof. Syed Shabihul Hasan became the Head of the Department after Prof. Hashmi. The Department has the glorious history of academic and literary achievements. It has the honour of having the scholars of international repute who have produced outstanding and trend-setting literary works. the department of Urdu is currently run by the able headship of Professor Abbas Raza Nayyar from 2016. This paper aims to explore his use of language which is an excellent example of the Hindustani language, a fine blend of Urdu with the Hindi language. This is one of the reasons behind poets' fame among people around the globe irrespective of religion and nationalities. Prof.. Nayyar not only writes but can recite all his religious poetry in a good manner. The structure of his poems does not follow any specific rhyme scheme. In terms of writing Urdu poems, his approach is an excellent example of writing directly to the heart of the readers. Prof. Nayyar also recited his poems in mushairas both in terms of religious and non-religious poetries. One can read his poem for both scholarly purposes and to read good literature. He is loved by the larger section of the students from all the Departments in the university. Recently The Depsrtment of English and Modern European Languages hosted a Two-Day Literature Festivel where students were enjoying the fest into the campus but they all rushed to the Malviya Hall as soon as they heard of Prof. Nayyar's session which is indicating how much students loves him and how much hardships Prof. Nayyar did for this literary awakening for Urdu poetry among the students in the university.

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TWIN PATHS OF MASTERY: LITERARY AND CINEMATIC ADAPTATIONS OF *MATHILUKAL*

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Abstract

By investigating the theoretical frameworks and practical methodologies employed in literary and cinematic adaptation the paper seeks to contribute to a deeper understanding of the complexities involved in translating literature to film. The paper is an attempt at placing side by side the print and film versions of Mathilukal. Arguably, the former is the pièce de résistance of the corpus of Vaikom Muhammad Basheer and the same can be said of the latter with regard to the corpus of Adoor Gopalakrishnan.

***Keywords:** print version, film version, plot*

Introduction

The realm of literary and cinematic adaptation is a fascinating intersection of artforms where the written word meets the moving image. Adaptation is an art in itself, requiring a nuanced understanding of both literature and film.

Both Vaikom Muhammad Basheer and Adoor Gopalakrishnan are two extremely famous figures in the cultural history of Kerala. And hence I do not intend to spend much time in biographical overviews. Basheer, who was born in 1908 and who passed away in 1994, is the author of a corpus which may be slender but which occupies a nodal position in the development of Malayalam literature. The corpus includes *Balyakala Sakhi, Shabdangal, Sthalathe Pradhana Divyan*, *Pathummayude Aadu* and *Mathilukal.* Gopalakrishnan, born in 1941, has spent a lifetime in cinema, as his biographer Gautaman Bhaskaran puts it, and is one of the living legends of contemporary cinema. It may happen that history ultimately adjudges him India's greatest film-maker ever.

Basheer's *Mathilukal* is based on his personal experience, in particular, his sojourn in Trivandrum Central Jail in 1941-42. Gopalakrishnan first thought of using the same jail as the locale of his film and even got the permission of the jail authorities. But much had changed there since 1942. The trees were no longer there. So he decided to use the Trichur Central Jail. There were no trees there, either. The Cannanore Central Jail had trees, but the walls were not satisfactory. Hence Gopalakrishnan built a suitable jail set in Chitranjali studio in Trivandrum. A brick-and-mortar wall twenty feet high, two hundred and fifty feet long was constructed as were the prison cells. The colour and dress codes of the Central Jail of the 1940s were carefully replicated.

We find the plot of the print version more or less intact in the film version. The novel opens with the protagonist remembering an incident from the past when he is sentenced to a term in the Trivandrum Central Jail for his political activities which are seen by the government of the princely state of Travancore as subversive. The film version does not leave this out, but it has been crafted into a separate episode. The film begins with a policeman framed in the freeze, action commencing as the titles appear on the screen. Then we see Basheer in the cell quite at home in the company of the petty criminals who are his co-prisoners.

The police inspector in charge of the prison is notorious for his sadism and cruelty. But somehow he develops a liking for Basheer. He advises Basheer to go on a hunger strike. This leads to his trial in the appropriate court. This is a deviation from the plot of the print version.

In the scenes that follow, Basheer is seen walking with two policemen on either side. Basheer walks with a majestic gait and does not wear handcuffs. When they come close to the jail, a policeman politely requests Basheer to allow him to handcuff him. Again, this is not found in the novel and Gopalakrishnan has deliberately introduced it to give the protagonist an aura of charisma.

In the print version Basheer does walk to the innards of the prison, but in the film version this is given extraordinary emphasis. He strides by the walls; iron door after iron door opens to let him in, until he reaches the innermost point of the maze of granite, brick mortar and iron. In a physical sense, Basheer has reached the point of (seemingly) no escape. However, in a spiritual sense, he has undergone a stage-by-stage journey to attain absolute freedom.

Theprotagonist of the print version of *Mathilukal* meticulously plans a jailbreak. In the film version he goes further.He reveals his plan in detail to, of all persons, the Assistant Jailor. But all is in vain; for love suddenly enters his life, in the form of Narayani, or rather her voice from the other side of the wall. Narayani, of course is a murder convict sentenced to fourteen-year rigorous imprisonment.

The characterization of Basheer in the film version is arguably stronger and sharper than in the print version. The celluloid doppelganger is more kind, generous and charismatic than his print original. When Basheer arrives at Trivandrum Central Prison the authorities immediately identify him as Basheer, the great writer.

There is a dramatic difference between the print and film versions of *Mathilukal*at their points of closure. In the former, Basheer stands outside Trivandrum Central Jail, in front of its imposing gates, holding a rose in his hand. In the film version, the twig of a tree is tossed up and down against the back drop of a blue sky. The visual and the music fade and the spectator is overcome by a powerful sense of something beyond words. This something beyond words is a strange alloy of loneliness, sadness, longing, waiting and futility.

A comprehensive parsing of the film reveals that Basheer wants to be king. But he does not want subjects. This appears problematic. A king presupposes subjects and is predicated on their existence. A king without subjects is a contradiction of terms. But that is what Basheer wants to be. Is Basheer foreseeing a democratic political setup in which there would be kings but not subjects? The words that follow are significant and demand close critical attention. He assures his auditors, and through them, his audience, that he would continue writing stories. Is Basheer visualizing a kingdom in the realm of imagination rather than on the plane of praxis? Is he thinking of the Beypore Sultan he came to be known as, in his later years? Would he be cultural king rather than political king, the king of hearts rather than the king of villages, towns and cities?

At one point in the film, more specifically when they leave jail, Basheer's fellow political prisoners offer him mementos. In his heart of hearts, he is elated though he has not been released along with them. He says:

But you make me a king, a relic of history. I assure you that I will continue writing stories. Do you know the island in the backwaters? Build a cottage there for me. There should be trees all around [….] and a lotus pond and a garden of flowers. (01.14.34)

This is the archetypical dream of the born romantic and is not found in the print version.

The issue of nomenclature remains to be resolved. Nomenclature is at least as important as

thematic and filmic language because it is the title of the film that strikes the viewer first and identifies itself in the viewer's mind. In the case of *Mathilukal*, the distance between the point of origin, which is on the literary plane, and the final space it occupies, which is in the celluloid universe, is infinite, but Gopalakrishnan at one stroke reduces infinity to zero by extracting for his film a title from the title of Basheer's story which is the latter's single egg twin. This is in sharp contrast to *Vidheyan*, which casts off its literary moniker, and forges for itself a new identity, using a title which shares practically nothing with the title of its fictional avatar. What made Gopalakrishnan title *Mathilukal Mathilukal* and not something else? The first and simplest explanation could be that Gopalakrishnan felt that it was a very appropriate title for his movie. Secondly, he seems to have been in awe of Basheer (as he was not of PaulZacharia) and decided to honour the former by paying an immortal tribute to the former's obsessive relationship with walls. Thirdly, it is undeniable that walls occupy a crucial space in the dynamics of the thematics and stylistics of the film, operating simultaneously as character, symbol and image. Above all, Gopalakrishnan could have arrived at the conclusion that the simple, common Malayalam word *mathilukal* brilliantly encapsulates the universe of his film.

Despite sounding controversial, I would like to postulate the theoretical formulation that transcreation from print to film is somewhat like the transformation of the pupa into the butterfly. Be that as it may, this is exactly what has happened, in my opinion, in the case of *Mathilukal.* The pupa remains more or less stationary; the butterfly flutters about. The book is less accessible to the lay consumer than the film. The butterfly is more beautiful than the pupa, unless one is a pupa studies maniac.

Gopalakrishnan is fond of explaining that there are three fundamental approaches to adaptation of fiction to film. The first of these is the page-by-page transformation of a piece of fiction into film. The second is the adaptation process in which the film is faithful to the soul of its fictional original. The third is the approach in which the filmmaker sees the fictional original as a mere starting point of his creative process. The first approach is notoriously exemplified by the attempt in 1924 of Erich von Stroheim to adapt Frank Norris's 1899 novel *McTeague* into a movie which was (rather appropriately) titled *Greed*. The result was a film lasting over sixteen hours. It was shrunk repeatedly from sixteen hours to eight to four, and finally, to two. The final product was absolutely incoherent. There are numerous cases in Malayalam that exemplify the second approach. An excellent one from middlestream Malayalam cinema is P.Padmarajan's adaptation of his own novel *Udakappola* which resulted in the box-office hit *Thoovanathumbikal.* Gopalakrishnan claims that his *Mathilukal* is a classic exemplification of the third approach. He holds that he has just used Basheer's story as the starting point and that the movie has very little else in common with the story. However, with due respect to Gopalakrishnan, it is the considered conclusion of this analyst that *Mathilukal* exemplifies the second rather than the third approach.

Gopalakrishnan is never ashamed to concede that literature is the highest art. This is because in literature the medium is the message and the message is the medium. Tertiary interference is completely avoided and there is unmediated contact between the art and its consumer. The fact that the consumption of the art form is absolutely unmediated is responsible for giving it, at its greatest, such a complete hold over the human imagination. By leaving so much to the imagination, it shapes the imagination stuff to suit itself, occupies the imagination and tyrannizes it as nothing else can. Cinema on the other hand, possesses a plasticity which is not given to literature. This plasticity is both its supreme strength and its fatal weakness. It generates a superficial charm which is why cinema universally attracts consumers more easily than

literature. However, the plasticity of cinema constantly operates as a mediating wall between the art form and its consumer, preventing the art's hold over the consumer's imagination from rising beyond a particular point. However, at its most inspired, cinema shakes off its plasticity, which is both its boon and bane, and becomes literature. This happens at several points in *Mathilukal*. However it would not be quite accurate to say that at certain points *Mathilukal* becomes literature: it becomes sheer poetry.

To hear of Jacques Lacan is to hear of the mirror stage, or almost so. This most famous theoretical concept of Lacan was presented in his paper "The Looking-Glass Phase" delivered at the fourteenth International Psychoanalytical Association held in Marienbad in 1936. Lacan holds that the crucial turning point in the psychological life of the child takes place between the ages of six and eighteen months when the child beholds its mirror image or sees its behavior reflected in the imitative gestures of an adult or another child and suddenly discovers the formulation, "That is me." Louis Althusser attempted to apply the Lacanian concept of the mirror stage--the phase in which the child derives an illusory sense of wholeness and self-sufficiency gazing at its own reflection in the mirror--to adult behaviour and the adult subject's ideological formation. Althusser believes that the maintenance of unequal social orders is achieved not only at the point of the policeman's gun but more subtly by the operations of a wide range of institutions which he calls Ideological State Apparatuses (ISAs) such as the church, the media and the arts, the last of these including cinema. Althusser believes that the dominated subject who is ideologically saturated and constantly functioning inside a class-unequal society misrecognizes his actual place in it, very much like the child in the mirror stage, and consents imaginatively to the terms of oppression. Influenced by Althusser, mainstream Marxian film theory frequently tends to perceive cinema as a sort of machine which reproduces bourgeois ideology, reinforces class divisions and valorizes class oppression. Jean-Louis Baudry, in his famous essay "Ideological Effects of the Basic Cinematographic Apparatus" postulates that the film's ideological function is carried out by the optics of the viewing situation itself: the spectating subject is like the Lacanian infant, repressing awareness of the constructed, illusory nature of the images gazed upon and instead occupying a position from which they appear intelligible, and, as it were, "natural." Thus Baudry seems to believe that film is per se a reactionary medium, and that film carries the virus of bourgeois ideology within it.

The question now is how this inherently reactionary art form can be, if at all, harnessed for revolutionary purposes. One solution is to break with the language of narrative cinema inorder to disrupt the ideological moorings inherently present in the medium. This is well exemplified by the Soviet montage experiments.

This, however, is not the solution hit upon by Gopalakrishnan in *Mathilukal.* A modicum of solipsism may not be inappropriate here. I have found the film version much more radicalizing than the print version. When I got up after watching Mathilukal for the first time, I found myself overcome by a strange combination of feelings and these feelings included anger, pain, sense of loss and, most importantly, a burning desire to shatter the world and remould it nearer to the heart's desire. I thought the impact of the film on me was tremendous because I was seeing it for the first time,but I was mistaken. The more times I watched *Mathilukal* the more overpowering seemed its impact on me. Few films have exerted such a radicalizing influence on me than *Mathilukal*. How this happens, I am at a loss to explain. The dictum that cinema is easy to understand and hence difficult to explain comes handy here. In *Mathilukal* one meets with no deafening ideological pyrotechnics, no exciting

technological experimentation, not even a dramatic departure from traditional narratology, but it is one of the most radicalizing films ever created. All that one can say is that the magic of Gopalakrishnan's film--making achieves it.

Auteur theory holds that the film reflects the director's personal creative vision and that, despite the fact that the making of a film is, at least partly, an industrial process, the director is to the film what the author is to the book. Auteur theory is at least as old as the 1950s when François Truffaut advocated it in France and Andrew Sarris in the United States, but also has been beleaguered at least since the 1960s.The nature of the studio system of Hollywood, the collaborative aspects of film shooting and the nodal role played by the scriptwriter in the process are among the contentions used to demolish auteur theory. In 2006 David Kipen developed schreiber theory which sees the screenwriter as the principal author of the film. However, in the case of Gopalakrishnan, schreiber theory does not hold water as he is a director who meticulously ensures that the script is tailor made to suit his needs. On the other hand, auteur theory is powerfully applicable to Gopalakrishnan. This paper is predicated on the perfect applicability of auteur theory to Gopalakrishnan and on his intense authorial presence is every single shot of *Mathilukal.*

The concept of the *camera-stylo* comes handy here. Alexander Astrue developed the concept of the *camera-stylo* or the camera-pen. The director wields the camera just as the writer wields the pen. The concept works out a close and powerful parallelism between the book and the film and between the writer and the director. Basheer is a master of the pen; Gopalakrishnan of the camera and both the versions of *Mathilukal*are, in their own ways, masterpieces.

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SERVICE BEYOND BOUNDARIES: THE JESUITS IN PANNUR MANVI AMONG THE DOWNTRODDEN

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Abstract

This paper examines the Jesuit-led socio-economic and spiritual interventions in Pannur Manvi, focusing on the transformative efforts to uplift marginalized communities, particularly the Dalits. The study explores the comprehensive strategies implemented by the Jesuits to foster socio-economic equity and enhance community welfare. At the core of their mission are the development of social work centers, educational institutions, and a proposed university, all designed to provide accessible education and promote social mobility among the underserved. The research highlights how the Jesuits' initiatives extend beyond traditional educational boundaries, have enhanced rights awareness and autonomy, andsignificantly improved community health standards, educational achievements, and overall socio-economic conditions in Pannur Manvi. The paper concludes that the Jesuit intervention model addresses immediate community needs and promotes sustainable development by building a foundation of self-reliance and empowerment. This approach exemplifies how faith-based organizations can drive significant societal change, creating environments where marginalized populations can lead dignified and fulfilling lives.

Keywords: Society of Jesus, Jesuits, Marginalised communities, Education, Social Welfare, Holistic approach.

Introduction

The Society of Jesus, commonly known as the Jesuits, was founded in the early 16th century by a group of Parisian university students led by St. Ignatius of Loyola. Originally named 'The Company of Jesus', it was later Latinized to 'Societas Jesu.'[i] Gaining prominence in the post-Protestant Reformation era, the Jesuits served as papal missionaries, educators, and advisors, profoundly impacting education and Catholicism globally. Their engagement with India commenced in 1542 when St. Francis Xavier arrived under the Portuguese empire, initiating a focus on evangelization through education. Over 480 years later, Xavier's legacy persists, with the Jesuit educational ethos permeating numerous Indian states and countless individuals continuing his mission of enlightenment and service.[ii]

Significant expansion occurred after the Society's restoration in 1814, with Jesuits from various European and American provinces establishing missions across India. A notable development in South Kanara was marked by the arrival of Jesuits in Mangalore in 1878, who built on the Carmelites' legacy by establishing institutions of varied nature. Over time, these missions transformed into larger Jesuit provinces, facilitating wider educational and missionary activities across diverse communities in India and abroad.

In response to the 31st General Congregation of the Jesuits (1965-66), a pivotal conference was held in India in May 1970 to evaluate and strategize the Jesuit mission. This conference initiated a detailed three-year survey focusing on the Jesuits' extensive involvement in education, which confirmed the Jesuits' strong commitment to educational roles and affirmed their impact on academic development. Recognizing the transformative potential of Jesuit institutions, the conference advocated for expanding their roles to include socio-economic development and efforts to eradicate adult illiteracy, marking a strategic pivot towards a Social Apostolate. This shift emphasized justice and charity, targeting poverty alleviation and suffering reduction. The Jesuits were encouraged to transform social structures to ensure a society free from exploitation with equal opportunities for all, positioning them as leaders in fostering a just and equitable society.[iii]

In alignment with this vision, the Karnataka Jesuits designated four mission stations to advance their objectives: Anekal (1974), Mundgod (1980-81), Bijapur and Sindagi (1991), and Pannur Manvi (2002). These mission stations were strategically chosen to deepen the Jesuits' engagement with marginalized communities, demonstrating a committed approach to implementing their Social Apostolate through education, community development, and rights advocacy. This initiative reflects a concerted effort by the Jesuits to enact their mission of social transformation, directly addressing the challenges faced by the disadvantaged and fostering holistic community upliftment.[iv]

Pannur Manvi

Pannur Jagir, situated in Karnataka's Raichur district, exhibits profound socio-economic challenges, including poverty, illiteracy, and geographic isolation. The village, 18 km from Manvi, faces deficiencies in public transport, local amenities, and healthcare access. A government primary school, utilized inadequately and shared with cattle, reflects educational disparities, particularly impacting Dalit children.[v] A scholarly investigation focused on marginalized groups, termed untouchables, delineated their cultural practices, emphasizing manual labor, child cattle herding, and instances of bonded labor among minors, alongside women's dual burdens of harsh labor and familial duties.

Arrival of Jesuits in Pannur Manvi

In 1998, five theology scholastics from De Nobile College, Poona - Joseph D'Mello, Joseph Monteiro, Johnson Pinto, Cyprian Tellis, and Eric Mathias—deliberated extensively on their pastoral missions within Karnataka Province, deciding to focus on the underprivileged communities of North Karnataka despite the anticipated challenges. In October of that year, Scholastics Cyprian and Johnson began preliminary visits to parishes in the Bellary Diocese, including Maski, Jawalgere, and Manvi. Simultaneously, Joseph Monteiro, Jossie D'Mello, and Eric Mathias received Bishop Joseph D'Silva's approval to serve as deacons in various parishes, leading to their assignments in Maski, Sindhanoor, and Pannur, respectively. Upon evaluating the needs of these areas, Pannur was identified as requiring the most intensive intervention. With Bishop D'Silva's endorsement and under the encouragement of Provincial Fr. Ronnie Prabhu, they established the Pannur Mission on June 29, 2002. This marked a deep commitment to community service and initiated a transformative developmental phase.

Fr. Maxim Rasquinha led as superior and parish priest, with Fr. Joseph focusing on social work as the assistant parish priest and Fr. Eric overseeing more comprehensive social initiatives. Together, they implemented educational programs, enhanced healthcare services, and revitalized housing projects. This holistic approach significantly improved local infrastructure and living conditions, serving as a

model for future Jesuit missions in the region and beyond.

Vision of the Jesuits

"Our vision is to provide Liberation, New Life, and Empowerment to marginalized, oppressed, and poor people and to reach those who have not yet been reached." The Jesuits aimed to create a comprehensive social work center, educational institutions, and a university specifically for the disadvantaged and Dalits, who had limited access to learning opportunities and struggled to fulfill their aspirations elsewhere.[vi]

Educational Outreach of Jesuits in Pannur and Manvi

In Pannur, the Jesuits addressed a significant educational deficit, notably the absence of English instruction critical for integrating local children into mainstream society. Initially facing resistance from parents reliant on their children's labour income, the Jesuits utilized Self-Help Groups (SHGs) to liberate children from bonded labour, diminishing landlords' community control. They then successfully convinced parents to enroll 50 children in a residential educational program, where an engaging curriculum of plays, games, and singing demonstrated the benefits of education. This month-long program significantly prepared the children for formal schooling, showcasing the effectiveness of the Jesuits' innovative educational strategies.

The Child Labourers School, targeting cattle grazing children aged 8-15 from eight villages, was informally initiated on January 3, 2003. Staffed by three teachers, this residential school provides comprehensive education to fifty-five boys and girls.[vii] Initially housed in a temporary hall on the old church campus, a dedicated hostel building was inaugurated the following year. The Block Education Officer (BEO) of Manvi arranged a two-month course for students, granting them certificates to advance in their education. The DDPI and the BEO praised the Jesuit Fathers for their efforts, boosting student motivation.[viii]

By 2003, the Jesuit initiative to educate Dalit children had enrolled approximately 175 students across various institutions and training centers in the state, with notable numbers in locations such as Belve, Chittapur, Theresapur, Bijapur, Paneer and Ullal in Mangalore, Mundgod, Gurpur, and Mysore.[ix] In 2003, responding to local educational needs, the Jesuits purchased land in Manvi to establish the Loyola English medium school, initially authorized for Kannada instruction. The school commenced in June 2004 with forty Dalit children undergoing two months of intensive preparatory coaching in a temporary thatched structure. Despite regulations, they incorporated a clandestine English curriculum alongside Kannada resources. Following a government inspection that uncovered English textbooks, the school was de-recognized. However, after parental advocacy, the Jesuits received approval to teach English formally, gained CBSE affiliation, and expanded access by enrolling students in both CBSE and non-CBSE streams. Additionally, the Jesuits facilitated summer camps for 200 children in Pannur, illustrating their commitment to a comprehensive educational approach.[x]

Thus, Pannur, once obscure, gained recognition as national and international visitors engaged with its Jesuit mission. Volunteers, including those from Wimbledon with Jesuit regent Tim Byron SJ and a French group led by Fr. Christian SJ, conducted extensive English preparation and immersive educational programs, enhancing the local educational efforts. On October 13, 2004, the Jesuits initiated the construction of Loyola School, Loyola Hall, and Wimbledon Hostel in Manvi. By 2014-15, Loyola School, recognized as a top institution in the Raichur district, excelled in serving underprivileged students and was supported by international sponsorships.

Established in 2004 by the Jesuits and managed by the Sisters of St. Joseph's of Tarbes, Loyola Kapepaladi School operates under the Centre for Non-Formal and Continuing Education Manvi. It was founded to educate economically disadvantaged children from rural areas around Pannur, addressing linguistic barriers with an English-medium curriculum. The school, originally aiding struggling students, expanded with a new building, functioning as a feeder for Loyola School in Manvi, with substantial support from the Findlay family of the UK, commemorated in the school's acronym, KAPEPALADI. By 2021, under the leadership of figures such as Fr. Francis D'Souza, Fr. Rayappa, and Fr. Don Prem, the student population experienced substantial growth, perpetuating a commitment to providing quality education to the community.

After three years of the Jesuit mission at Pannur on an experimental basis, the Diocese of Bellary and the Karnataka Jesuit province entered into a formal agreement in 2005. According to the agreement, the Jesuits would perpetually serve the Pannur mission.[xi]

In 2007, the Jesuits inaugurated Xavier School in Raichur district under the CBSE curriculum, introducing an English medium education to Dalits and marginalized communities. The first of its kind in the area, Xavier School set a precedent with a consistent 100% pass rate in the 10th Standard examinations, barring two instances. The Jesuits' dedication was mirrored in their rigorous training programs for teachers and supplementary coaching for students, ensuring high academic standards from the onset. Continuing their mission to expand educational opportunities, the Jesuits established the Pre-University College in 2010, with Fr. Eric serving as its inaugural Principal. This was followed by the establishment of Loyola First Grade College in 2012, offering diverse undergraduate courses. These institutions were the first Catholic higher education facilities in the Diocese of Bellary, reflecting the Jesuits' commitment to comprehensive education. In 2021, the expansion continued with the introduction of a postgraduate Commerce program spearheaded by Frs. Melwyn D'Cunha and Kiran Coth.[xii]

Loyola Hostels in Manvi, established by the Jesuits, provides shelter, nutrition, and academic training for children in North Karnataka to help them overcome socioeconomic challenges. The hostel targets children engaged in labour-intensive activities, such as livestock grazing, and aims to alleviate economic pressures on them to contribute to household incomes. The program includes daytime academic classes and evening tutoring sessions, emphasizing English as the campus language. Originally designed to accommodate 40 students, the hostel has expanded in response to increasing demand, now serving over 600 students from various districts, including Raichur, Bellary, and Bijapur. Providing separate accommodations for boys and girls underscores the Jesuits' dedication to fostering a safe and inclusive educational setting. The operation receives substantial support from sponsorships coordinated by Ms. Lenka and is currently managed by the Sisters of Bethany, ensuring ongoing care and educational guidance. In 2004, the Jesuits established Arrupe Hostel in Pannur, primarily to improve educational access for impoverished girls. The growing needs led to the 2019 inauguration of Arrupe Boys Home, reaffirming the Jesuits' commitment to leveraging education as a transformative force for the underserved, continuing their legacy of educational outreach to marginalized communities.

Social Concern in Pannur Manvi

In 2002, Jesuit Fathers Eric Mathias, Maxim Rasquinha, and Joseph Monteiro recognized that widespread child bonded labour in Pannur and nearby villages like Hulugunchi and Yeddaladoddi were exacerbated by illiteracy. They initiated Self-Help Groups (SHGs) to empower local women,

promoting education and advocating for Dalit rights, which aimed to mitigate caste-based exploitation and enhance Dalit dignity. By 2003, this initiative expanded to Manvi and Sindhanur Talukas, establishing around 12 SHGs. These groups, led by experienced leaders and supported by Bethany Novices, enabled significant community empowerment, facilitating savings, rights advocacy, and access to governmental schemes.

The Jesuits implemented a multifaceted strategy to support Devadasi women and their children in Ramathnal by constructing 21 cement houses and enrolling children in schools across Mangalore, Udupi, and Bijapur. A hostel in Jagir Pannur was also established to improve educational access. Concurrently, to combat the prevalence of water-borne diseases in villages like Pannur and Manvi, the Jesuits installed pure drinking water plants, funded by benefactors, significantly enhancing community health and living conditions.

In November 2005 and October 2009, the region of Pannur, commonly affected by droughts, suffered severe floods due to intense rainfall, causing widespread destruction of infrastructure, including roads, bridges, homes, and agricultural lands. The Jesuit community, supported by Spanish and German volunteers, rapidly initiated disaster relief operations to address the devastation. These efforts focused on evacuating vulnerable populations, particularly children, to safe locations and distributing vital resources such as food, clothing, and shelter to displaced villagers. This proactive response was coordinated through the Centre for Non-Formal and Continuing Education (CNF&CE), which played an instrumental role in community relocations and recovery of lost property and livestock.

Amidst ongoing needs, the Jesuits suspended educational activities to concentrate on relief and recovery, collaborating with various religious groups to optimize aid distribution. High-profile communication initiatives by Fr. Maxim with Vatican Radio and Fr. Eric with BBC London drew international attention and aid, significantly bolstering local relief efforts. This global and local support facilitated major reconstruction projects, including constructing 103 cement-concrete houses for displaced families and advocating for governmental support to aid community recovery. Contributions from the provincial office and other Jesuit communities underscored a unified response to the crisis. Further stabilizing the affected community, Jesuits led by Frs. Ambrose D'Souza and Eric Mathias allocated 97 plots to Catholic families in Pannur parish for house construction under formal agreements. An additional supportive measure saw a prominent benefactor from England distribute over 100 sheep to Dalit families and assist in selling over 30,000 Christmas cards, raising funds for continued missionary efforts. These comprehensive actions by the Jesuits exemplify a committed and systematic approach to disaster response, emphasizing community support and long-term recovery.

In 2005, following the death of a pregnant woman due to inadequate healthcare, the Jesuits, in collaboration with the SJT Sisters, established the Loyola Health Centre in Pannur to enhance medical accessibility for marginalized communities, including Dalits. Officially inaugurated on August 12 by the Father Provincial, the center attracted approximately 2,000 locals at its opening, with crucial funding from Spanish benefactors facilitating its construction. This facility has since played a vital role in improving healthcare delivery in the region, reflecting the Jesuits' dedication to meeting the health needs of disadvantaged groups.[xiii]

Supported by benefactors Mrs. Dinah and Ms. Lenka, the Jesuits constructed a 13-kilometer pipeline from the Tungabadara River to Yaddaladoddi, ensuring reliable water supply and enhancing local living conditions. Furthering their commitment to community welfare, the Jesuits inaugurated the Loyola Lolita Anna Maria Children's

Home in Yaddaladoddi. This facility, featuring a prayer hall and Anganwadi, provides local children with educational activities and nutritional support.Addressing educational deficiencies, the Jesuits established 35 tuition centers to support children's studies and opened 15 tailoring centers to combat unemployment among young women by offering vocational training. Collaborations with entities like Elizabeth University have been pivotal in reducing child malnutrition across approximately 150 villages.[xiv]

Under the leadership of Fr Francis and later Fr Anil, who took over in 2016, there was a systematic enhancement of the social work conducted by the Centre for Non-Formal and Continuing Education (CNF&CE). Initiatives such as the sheep bank provided financial support to drought-impacted families. Supported by Fr. Arun Luis, Fr. Anil introduced numerous rights-based programs, ensuring community access to essential resources like food, healthcare, and economic opportunities. In 2018, the CNF & CE office moved to a new building, continuing its mission to foster regional well-being through comprehensive social welfare strategies.

Thus, the Jesuits' multifaceted educational initiatives in Pannur Manvi, mainly through establishing English medium schools and integrating local children into established Jesuit institutions, have significantly bolstered educational outcomes and societal integration. This strategic approach has catalyzed personal growth among the youth and disrupted caste-based barriers, fostering a more inclusive community ethos. Additionally, developing medical facilities and housing projects has substantially improved living conditions, reducing health vulnerabilities and enhancing overall community well-being. The empowerment of women through self-help groups and awareness programs has been transformative, equipping them to challenge and alter exploitative structures that have historically marginalized them. This empowerment is evident in their enhanced participation in community leadership and governance, including local elections and decision-making processes. Conscientization and rights advocacy efforts have instilled a sense of dignity and self-respect among the Dalit population, empowering them to assert their rights and challenge social injustices effectively. The proposed establishment of a Dalit University underscores the Jesuits' commitment to sustained educational strategies for enduring empowerment.

In conclusion, the Jesuits' work in Pannur Manvi exemplifies the profound impact of integrated social intervention programs in transforming marginalized societies. The community's move towards self-sufficiency and its active pursuit of equity and justice illustrates the successful realization of the Jesuits' mission to uplift the downtrodden, embodying the core Jesuit value of service without boundaries.

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STUDY OF ACADEMIC ACHIEVEMENT OF B.Ed TRAINEES IN SELECTED SUBJECTS OF THE TRAINING PROGRAMME

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Abstract

The main objective of the study was to find out gender and medium of study wise difference in academic achievement of B.Ed Trainees in Childhood and Growing-up subject and Education in Contemporary India subject. Descriptive survey studywas used in the study. The data was collected related to academic achievement scores of 48 B.Ed. trainees from one of the B.Ed college. The collected data was analysed with Independent sample t test. The study found that, there was significant difference in the academic achievement of rural and urban background B.Ed Trainees in Childhood and Growing-up subject and Education in Contemporary India subject. Whereas significant difference was observed related to Kannada and English medium background students only with respect to Education in Contemporary India subject.
Keywords: *trainees, academic achievement and B.Ed*

Introduction

Development of the child's whole self is the primary goal of education. Academic subjects and personality traits are seen from this perspective. Students' academic achievement is consistently portrayed as their academic achievement in academic subjects. Academic achievement is the state in which pupils have reached a particular learning outcome across a range of topics. In the words of Thorndike and Hagen (1970) "Achviments are performance based to show that a pupil has already learnt to do" (Sangtam, 2019). So, achievement always reflects the level of proficiency attained by the students. The achievement of students is important in this context, especially in all educational levels. When viewed from the perspective of teacher education, it illustrates the goals attained in relation to a range of topics pertaining to the fundamentals of education. Thus, a teacher's quality will be a reflection of their grasp of the subject and their accomplishment in it. In this laine the present reserch was conducted to study the academic achviment of B.Ed Trainees.

Review of Related Literature

Kauts and Sharda (2014) explored Academic performance of B.Ed students in relation to their marks in entrance examination and graduation. The study revealed that female B.Ed. students performed better in theory papers than male students whereas male and female students did not differ significantly w.r.t. marks in teaching skill and work experience, when sex and achievement in entrance test are taken as classificatory variable. Bhadawkar (2017) examined a study of academic achievement of B.Ed students in relation to their study habits. The study found that academic Achievement of B.Ed students is influenced by certain dimensions of their study habits such as test-taking skills, note taking skills, analytical thinking and problem solving, vocabulary skills. Chattopadhyay and Ghosh, (2018) Conducted a study on Academic Achievement of Science students of B.Ed course: A comparative study on Kolkata Region. The Study found that the academic achievement profile of boys significantly differs from that of girls, though girls had a higher mean score of achievement than boys. The gradual progress of

boys and girls in three consecutive years is also differs from each other.Singh (2021) carried out a study on the academic achievement of B.Ed. Trainees of secondary teacher education in Manipur. The study found that the academic achievement of the B.Ed. students of seven B.Ed. colleges within the districts of Imphal East and West was the need of hour for the maintenance of quality of teacher training colleges in Manipur. From the review of related literature, it is observed that studies are conducted related academic achievement of B.Ed Trainees with different background. The study present study is also carried out to explore the of B.Ed Trainees academic achievement in Childhood and Growing-up subject and Education in Contemporary India subject in the background of their medium of study and locality.

Statement of Problem

To study academic achievement of B.Ed Trainees in selected subjects. The study explored the gender and medium of study background wise difference in Academic Achievement of B.Ed Trainees in Childhood and Growing-up subject and Education in Contemporary India subject.

Objectives of the Study

1. To find outthe difference in academic achievement of B.Ed Trainees in Childhood and Growing-up subject and Education in Contemporary India subject when they classified based on their locality.
2. To find out the difference in academic achievement of B.Ed Trainees in Childhood and Growing-up subject and Education in Contemporary India subject when they were classified based on their medium of study.

Hypotheses of the Study

- There is no significant difference in the academic achievement of rural and urban background B.Ed Trainees in Childhood and Growing-up subject.
- There is no significant difference in the academic achievement of rural and urban background B.Ed Trainees in Education in Contemporary India subject.
- There is no significant difference in the academic achievement of Kannada and English background B.Ed Trainees in Childhood and Growing up subject.
- There is no significant difference in the academic achievement of Kannada and English background B.Ed Trainees in Education in Contemporary India subject.

Limitation of the Study

- The study is limited to one of the B.Ed colleges of Bangalore city.
- The study is limited to academic achievement of B.Ed Trainees related to Childhood and Growing-up subject and Education in Contemporary India subject.
- The study is limited to selected demographic variable namely locality and medium of B.Ed Trainees.

Methodology

Descriptive survey methodwas used in this studyand explore the academic achievement of B.Ed trainee's inselected subjects namely Childhood and Growing-up subject and Education in Contemporary India subject. Data on the these two subjects collected from the one of the B.Ed college of Bangalore city.

Sample of the Study

A sample of 48 B.Ed trainees studying in one of the B.Ed College located in Bangalore city was considered in the study.

Statistical Technique

The collected data was analysed with Independent Sample t test**.** And the results also reported in the form of graphical representation.

Analysis and Interpretation of Data
Hypothesis-1

There is no significant difference in the academic achievement of rural and urban background B.Ed Trainees in Childhood and Growing-up subject.

Table 1 Comparison of Academic Achievement of Rural and Urban Background B.Ed Trainees in Childhood and Growing-up Subject

Locality	N	Mean	SD	t-value	p-value	Remark
Rural	19	27.0000	1.56347	2.353	.023	S
Urban	29	28.1379	1.68447			

From the above table it is observed that the obtained t value is 2.353 and p value is .023 with df of 46 for difference in the academic achievement of rural and urban background B.Ed Trainees in Childhood and Growing-up subject. Here the obtained p value less than .05 level of significant. Therefore, rejecting the null hypothesis, it is concluded that, there is a significant difference in the academic achievement of rural and urban background B.Ed Trainees in Childhood and Growing-up subject at .05 level of significant, t = 2.253 and p= .023. The mean difference indicate that, urban background B.Ed Trainees showed higher academic achievement in Childhood and Growing-up subject compare to rural background B.Ed Trainees.

Hypothesis 2

There is no significant difference in the academic achievement of rural and urban background B.Ed Trainees in Education in Contemporary India subject.

Table 2 Comparison of Academic Achievement of Rural and Urban Background B.Ed Trainees in Education in Contemporary India Subject

Locality	N	Mean	SD	t-value	p-value	Remark
Rural	19	26.5789	1.30451	3.055	.004	S
Urban	29	27.7931	1.37267			

From the above table it is observed that the obtained t value is 3.055and p value is .004 with df of 46 for difference in the academic achievement of rural and urban background B.Ed Trainees in Education in Contemporary India subject. Here the obtained p value less than .05 level of significant. Therefore, rejecting the null hypothesis, it is concluded that, there is a significant difference in the academic achievement of rural and urban background B.Ed Trainees in Education in Contemporary India subject at .05 level of significant, t = 3.055and p= .004. The mean difference indicate that, urban background B.Ed Trainees showed higher academic achievement in Education in Contemporary India subject compare to rural background B.Ed Trainees.

Hypothesis 3

There is no significant difference in the academic achievement of Kannada and English background B.Ed Trainees in Childhood and Growing-up subject.

Table 3 Comparison of Academic Achievement of Kannada and English Background B.Ed Trainees in Childhood and Growing-up subject

Medium	N	Mean	SD	t-value	p-value	Remark
Kannada	23	27.3043	1.69048	1.504	.139	NS
English	25	28.0400	1.69509			

From the above table it is observed that the obtained t value is 1.504 and p value is .139 with df of 46 for difference in the academic achievement of Kannada and English background B.Ed Trainees in Education in Contemporary India subject. Here the obtained p value higher than .05 level of significant. Therefore,

accepting the null hypothesis, it is concluded that, there is no significant difference in the academic achievement of Kannada and English background B.Ed Trainees in Childhood and Growing-up subject at .05 level of significant, t = 1.504 and p= .139. It means, both Kannada and English medium background B.Ed Trainees found to be same in their academic achievement in Childhood and Growing-up subject

Hypothesis 4

There is no significant difference in the academic achievement of Kannada and English background B.Ed Trainees in Education in Contemporary India subject.

Table 4 Comparison of Academic Achievement of Kannada and English Background B.Ed Trainees in Education in Contemporary India Subject

Medium	N	Mean	SD	t-value	p-value	Remark
Kannada	23	26.8261	1.43502	2.313	.025	S
English	25	27.7600	1.36260			

From the above table it is observed that the obtained t value is 2.313 and p value is .025 with df of 46 for difference in Kannada and English background B.Ed Trainees in Education in Contemporary India subject. Here the obtained p value less than .05 level of significant. Therefore, rejecting the null hypothesis, it is concluded that, there is a significant difference in the academic achievement of Kannada and English background B.Ed Trainees in Education in Contemporary India subject at .05 level of significant, t = 2.313 and p= .025. The mean difference indicate that, English medium background B.Ed Trainees showed higher academic achievement in Education in Contemporary India subject compare to Kannada medium background B.Ed Trainees.
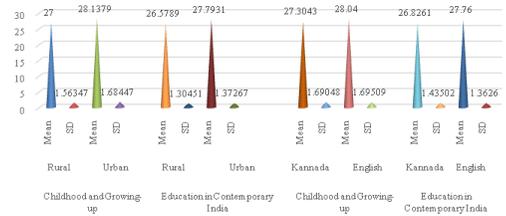
Figure 1 Locality and Medium of Study Wise Difference in Academic achievement of B.EdTrainees in Childhood and Growing-up subject and Education in Contemporary India subject

Major Findings of the Study

- There was a significant difference in the academic achievement of rural and urban background B.Ed Trainees in Childhood and Growing-up subject at .05 level of significant, t = 2.253 and p= .023.
- There was a significant difference in the academic achievement of rural and urban background B.Ed Trainees in Education in Contemporary India subject at .05 level of significant, t = 3.055 and p= .004.
- There was no significant difference in the academic achievement of Kannada and English background B.Ed Trainees in Childhood and Growing-up subject at .05 level of significant, t = 1.504 and p= .139.
- There was a significant difference in the academic achievement of Kannada and English background B.Ed Trainees in Education in Contemporary India subject at .05 level of significant, t = 2.313 and p= .025.

Discussion and Conclusion

The main objective of the research was to study locality and medium of study background wise difference in academic achievement of B.Ed trainees. The study found that the academic achievements of rural and urban background B.Ed Trainees in Childhood and Growing-up subject differ significantly,

and the gain is favour of urban B.Ed Trainees. And similar results observed related to Education in Contemporary India subject where academic achievements of rural and urban background B.Ed Trainees in Education in Contemporary India subject differ significantly, and the gain is favour of urban B.Ed Trainees. It means, in both subject urban background B.Ed Trainees found to be higher academic achievement compare to rural background B.Ed Trainees. While studying the academic achievement in the background Kannada and English medium, it was observed that Kannada and English medium background B.Ed Trainees do not different in academic achievement in Childhood and Growing-up subject. Whereas the academic achievements of Kannada and English medium background B.Ed Trainees in Education in Contemporary India subject differ significantly, and the gain is favour of English medium background B.Ed Trainees. It means, only in case of Education in Contemporary India subject English medium background ground to be higher academic achievement compare to Kannada medium background B.Ed Trainees.

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HISTORY OF THE KODAIKANAL OBSERVATORY ON THE HILLTOP WITH SPECIAL REFERENCE TO CHARLES MICHIE SMITH

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Abstract

The origins of modern observatories can be traced back to those established in the Islamic world, with early examples appearing in Damascus and Baghdad during the 9th and 10th centuries CE. A notable observatory was constructed in Marāgheh (now in Iran) around 1260 CE, where significant advancements in Ptolemaic astronomy were made. In contrast, the Kodaikanal Solar Observatory (KSO), part of the Indian Institute of Astrophysics, is situated in the picturesque Palani Hills of Southern India. Established in 1899 specifically for solar physics research, KSO succeeded the Madras Observatory, which had been active since the 1874 transit of Venus and was influenced by the severe famine of 1876-1877 in the Madras Presidency. European physicists, recognizing the value of regular solar observations in sun-rich India, were keen to collect data, while the Indian government saw potential benefits in predicting monsoon failures. The history of Kodaikanal Observatory is examined within the broader context of the development of solar physics in India. There is a call for better documentation and preservation of the observatory's historical instruments, and consideration is given to the possibility of including Kodaikanal Observatory in UNESCO's list of world heritage sites for astronomy.

***Keywords**: observatory, solar physics, kodaikanal, palani hills, instruments.*

Introduction

The Kodaikanal Observatory, located on the top of the Kodaikanal range hills in Southern India, is currently operated by the Indian Institute of Astrophysics (IIAP). It was previously known as the Madras Observatory and was later renamed as Kodaikanal Solar Observatory. The observatory holds a unique position geographically, making it an ideal location to study solar behaviour. The observatory is renowned for housing a vast compilation of solar data dating back to the 19th century, making it one of the most comprehensive collections in the world. It is equipped with modern imaging instruments and is considered a prime destination for observing celestial events. Visitors can view a 20cm refractor telescope, which is used for observing comets and relevant occultation events. One of the highlights of the observatory is its Astronomy museum, which offers a range of displays. The museum primarily features pictorial exhibits and a few models. Visitors can also view live solar images and the Fraunhofer spectrum during their tour. The museum provides a glimpse into the astronomical research conducted at the observatory. A visit to the Kodaikanal Observatory offers visitors an opportunity to gain knowledge about various astronomical elements and witness the on-going research conducted there. Moreover, visitors can engage with the equipment available at the observatory, allowing them to enhance their skills and enjoy the experience of exploring the captivating galaxy. The Kodaikanal Solar Observatory holds significant historical importance as a pioneering institution for solar physics research in India. Established in 1899, it played a crucial role in advancing scientific studies related to the sun and its phenomena.

British Scientific Endeavors

The Kodaikanal Solar Observatory was significant in the context of British scientific efforts in India during the colonial era. The British East India Company, recognizing the importance of astronomy, geography, and navigation, initiated the observatory's establishment in 1792. Over time, the observatory evolved into a centre for advanced solar research, reflecting the British commitment to scientific exploration and education.

Relocation and Research

The observatory was initially located in Chennai (formerly Madras) before being moved to its current location in Kodaikanal, a hill station in southern India. This relocation was strategic, as the elevated site provided clearer skies and reduced atmospheric interference, allowing for more accurate observations.

Research Areas

The observatory's primary research areas included solar observations, lunar and planetary studies, and contributing to the understanding of Earth's geography and navigation. It served as a hub for observing celestial bodies like the moon, stars, and eclipses of Jupiter's satellites, aiding in refining astronomical data and calculations.

Its Origin and Development

The Kodaikanal Observatory has a rich history that can be traced back to the establishment of an observatory in Madras by the East India Company. The observatory was created with the purpose of promoting astronomy, geography, and navigation in India. In 1787, William Petrie, an officer of the Company, initiated observations at the observatory. The initial equipment included two 3-inch achromatic telescopes, two astronomical clocks with compound pendulums, and a transit instrument. During the early 19th century, the Madras Observatory gained recognition as a prominent center for astronomy, particularly in determining the precise positions of stars. It became a primary source of stellar positions for stars in the southern hemisphere. Notable individuals who played significant roles as Government Astronomers at the Madras Observatory included John Goldingham (1796-1805, 1812-1830), T.G. Taylor (1830-1848), W.S. Jacob (1849-1858), and Norman R Pogson (1861-1891). Were successive Government Astronomers who led the activities in Madras. Scientific high-lights of the work included a catalogue of 11,000 southern stars produced by the Madras Observatory in 1844 under Taylor's direction using the new 5-ft transmit instrument. The observatory had recently acquired a transit circle by Trough ton and Simms which was mounted and ready for use in 1862. Norman Pogson, a well-known astronomer whose name is associated with the modern definition of the magnitude scale and who had considerable experience with transit instruments in England, put this instrument to good use. With the help of his Indian assistants, Pogson measured accurate positions of about 50,000 stars from 1861 until his death in 1891. During this period two total eclipses and one annular eclipse of the Sun were visible from India. Pogson led teams to all three of them. The first one of these, a total eclipse on August 18, 1868, created an enormous interest amongst European astronomers and preparations for its observation were made in England and France for many months preceding the event. Teams of professional astronomers from both countries arrived in India and established their camps at Guntoor, on the central line of the eclipse. The Madras Observatory astronomers had their camp at Masulipatnam and Vunpurthy further east. This eclipse is of great historical significance as it was the first time when spectroscopes were used during an eclipse event.

Historically, the eclipse of 1868 is an important landmark associated with the birth of solar physics in India. Janssen and Lockyer made effective us. One of the notable achievements of the Madras Observatory was the production of a catalog of 11,000.

Charles Michie Smith and his Contributions

Michie Smith arrived in India in early 1877 at an age of 22 to take up the job in Madras Christian College. 'Life in India appeared to suit him eminently.' He threw himself vigorously into his work both at College and University. He founded the Christian College Magazine and wrote articles on various scientific topics, including the development of practical electricity, meteors, volcanic eruptions, zodiacal light, and advancements at the Madras Observatory. He was also deeply involved in the physical training of youth in the Presidency and served as joint secretary of the Madras Physical Training and Field Games Association, which aimed to promote athletics in schools and colleges. Additionally, he was the secretary of the Madras Literary Society for several years and held roles as a member and later president of the Friends-in-Need Society. His commitment to academic and civic responsibilities extended to serving as a Fellow and member of the Syndicate of Madras University for many years.

His popularity with students was evident from the letters they sent him when he left the college to become the Director of the Madras Observatory. Throughout his career, he continued his research in meteorology and astronomy, actively participating in the observatory's work and assisting his friend Norman Pogson, the Government Astronomer. He regularly submitted his research to the Proceedings of the Royal Society of Edinburgh, covering topics such as the Bandaisan volcanic eruption in Japan, experiments on liquid surface tension, and the spectra of vegetable colors using a direct vision spectroscope borrowed from the University of Edinburgh.

Of particular note were his studies on zodiacal light. In 1882, he received a grant from the Royal Society to construct a custom-designed spectroscope to observe and photograph the spectrum of zodiacal light. He successfully built the spectroscope, which featured two interchangeable collimators, quartz lenses, dispersing prisms, and slits, and conducted visual observations at Madras. However, his attempts to photograph the spectrum were unsuccessful. He noted that while the spectrum was generally continuous and free from bright lines, a distinct red tinge was occasionally observed. During some nights in 1883, he even detected a bright line.

In January 1885, he continued his observations from the high altitude of Doddabetta, at 8,642 feet above sea level. His observations, conducted intermittently since 1875, consistently showed a continuous spectrum free from bright lines, except for the spring of 1883. He noted that the position of the suspected bright line was close to the auroral line's wavelength of 558. Michie Smith also highlighted the need for more detailed observations of the zodiacal light's exact position in the sky. He referenced Captain Jacob's 1856–58 observations in Madras, which indicated that the axis of the zodiacal light is slightly inclined to the ecliptic. Today, it is known that zodiacal light is caused by interplanetary dust in the zodiacal plane.

Due to his significant contributions to meteorology and astronomy, the Governor recognized Michie Smith as a man of considerable scientific achievement and invited him to conduct a site survey in the Palani Hills for a branch observatory.

Site Surveys

Michie Smith conducted site surveys for a hill observatory in two phases: from May to July 1883 in

the Palani Hills and from January 1885 at Doddabetta and its surroundings. His findings were detailed in reports sent to the Governor on August 7, 1883, and February 19, 1885. His observations included general rainfall, cloud cover, mist interference, sky transparency, atmospheric dryness (measured spectroscopically by examining water vapor lines near NaI D, known as the 'rain band'), haze (due to dust in the atmosphere), and atmospheric stability (seeing) during both day and night. He performed spectroscopic observations of stars, the Sun, and zodiacal light, as well as visual observations of double stars, their separations, and brightness, comparing these with measurements from Madras and between the surveyed sites.

Smith concluded that Kodaikanal, situated on the western side at an elevation of 7,700 feet with an uninterrupted horizon view, was highly suitable for a hill observatory. On December 9, 1883, a letter to the Secretary of the Government of India, Revenue and Agricultural Department, and the Chief Secretary of the Government of Madras highlighted Smith's meticulous observations and strongly recommended establishing a branch observatory in the Palani Hills. The letter emphasized the frequent clear nights and favorable conditions due to minimal dust and haze, suggesting that a powerful equatorial telescope placed there would yield significant scientific results.

The Government sought the opinion of the Astronomer Royal, W. H. M. Christie, regarding the placement of a large (approximately 20-inch) equatorial telescope at Palani Hills. In his letter dated August 17, 1883, Christie's advice was focused not on the merits of the site or its astronomical potential, but on the existing workload of Norman Pogson, the Government Astronomer. Christie argued that Pogson, who had a backlog of unreduced observations, should not be burdened with the additional responsibility of overseeing a large equatorial telescope. He suggested that the issue of establishing a branch observatory or relocating the Madras Observatory could be reconsidered after Pogson's retirement. Christie expressed skepticism about the benefits of high-altitude observations, noting that better results might be achieved at moderate altitudes or even at sea level, provided the climate was favorable. He admitted a lack of sufficient information on Madras's climate to make an informed judgment on moving the observatory.

Consequently, the decision to install a large equatorial telescope was postponed indefinitely until Pogson's retirement, even before receiving Smith's second report. Meanwhile, the Indian Observatories Committee began pressuring Pogson to publish his previous meridional observations. In June 1891, Pogson fell ill with rapidly advancing liver cancer. Despite his condition, he made efforts to organize his affairs and wrote a letter to the Government recommending his successor. In his letter dated June 20, 1891, addressed to the Chief Secretary of the Government, Pogson endorsed Professor C. Michie Smith as his successor. He praised Smith's expertise and experience, including his work with a valuable spectroscope on zodiacal light research and his training in practical astronomy under Dr. Copeland, Astronomer Royal of Scotland. Pogson expressed his strong belief that Smith was the most suitable candidate to complete his unfinished work, ensuring it would be carried out as closely as possible to how he himself would have completed it.

Establishment of the Kodaikanal Observatory – Plans, Buildings

Pogson's death effectively reignited discussions about establishing an astronomical physics observatory. John Eliot, the Meteorological Reporter to the Government of India, was tasked with evaluating the situation at the Madras Observatory. Eliot was well-versed in the recommendations from the Solar Physics Committee and the need for

reorganizing the Madras Observatory in light of the Astronomer Royal's comments. He sought to address various needs and outlined his proposals in a letter dated October 13, 1891, which was also sent to the Governor of Madras for review.

Eliot proposed that the current conditions at the Madras Observatory presented a prime opportunity to consider the future of a major astronomical observatory in India. According to his information, the Secretary of State, following the Astronomer Royal's advice, had determined the need for an observatory in India that would focus on astronomical physics. This would include daily solar observations, both through photography and spectroscopy, in addition to the routine astronomical work of determining fundamental star positions at Madras Observatory. The Government of India accepted this proposed scope of work, which also included other recommendations.

Eliot noted that while Madras Observatory had focused on positional astronomy, there was a recognized need for astronomical physics observations, which had not yet been conducted due to the unsuitable atmospheric conditions and Pogson's workload. The Solar Physics Committee had previously moved actinometric work from Leh to Mussorie and then to Simla. With solar photography ongoing in Dehra Dun, there was a recognized need for solar spectroscopy at a hill station observatory, which had not yet begun. Several experts, including Blanford, Pogson, and Hennessey, had emphasized the importance of these observations. Pogson had also mentioned that much of the astronomical work could be better accomplished at a hill station compared to Madras.

In evaluating potential locations for the new observatory, North Indian sites such as Leh, Mussorie, and Simla were considered but rejected due to atmospheric dust. South Indian hill stations, which had less dust and cloudiness, were deemed more suitable. Consequently, Kodaikanal in the Palni Hills and Kotagiri in the Nilgiris were shortlisted. The Government of Madras was instructed to have Michie Smith conduct further detailed investigations of these two sites over the course of a year.

Eliot also suggested the organization of the new observatory: it was proposed to establish an Astronomical and Solar Physics Observatory at a South Indian hill station with a staff consisting of two European scientists and local assistants. The Madras Observatory would become a branch of the new hill observatory, handling meteorological, magnetic, and time signal observations, primarily with local assistants and a part-time officer. The Government of India would oversee the observatory with input from the Observatories and Solar Physics Committees, and the astronomers would be selected in England by the Observatories Committee. Eliot recommended Michie Smith to lead the Observatory and oversee the Solar Physics section.

By August 5, 1892, Michie Smith completed his site evaluations for the proposed hill observatory. The recommendations from Eliot, along with Smith's survey report, were reviewed by both the Solar Physics Committee and the Indian Observatories Committee. On July 22, 1892, the Solar Physics Committee, with Norman Lockyer's participation, endorsed Eliot's recommendations and the choice of the hill site. They stressed that if full implementation of the observatory faced challenges, priority should be given to establishing the Solar Physics Observatory to continue solar photography, which was being conducted at Dehra Dun. The Committee also noted that extensive initial expenditure on buildings was not essential. Regarding Smith's appointment as Director, the Committee agreed that he was the most qualified candidate available in India.

On August 31, 1893, the Secretary of State for India approved the establishment of a small-scale

observatory at Kodaikanal in the Palni Hills, under Michie Smith's direction. The approval included an initial budget of Rs 25,000 and an annual increase of Rs 1,689. The Government was also advised to ensure the continuation of solar photography and for Michie Smith to regularly consult with the Astronomer Royal on cataloging old observations. A formal order was issued on November 21, 1893, directing Michie Smith to prepare the necessary budget, estimates, and plans. The control and funds of the Madras Observatory were transferred to the Government of India effective April 1, 1894, placing the new Solar Physics Observatory under the Meteorological Reporter's supervision.

Soon after his appointment, Michie Smith began planning for the observatory's establishment. The initial construction included the astronomer's residence, with foundations laid by the end of April 1895. Smith was granted leave to visit England in mid-1895 to consult with the committees about the observatory's plans for instruments, science, and building. The foundation stone of the new observatory was laid by the Governor in October 1895. By July 1897, Smith had marked the north–south line for the observatory and submitted construction plans to the Government architect. Preparations were also underway for the 1898 total solar eclipse that would pass over central and northern India. Despite some delays, work at Kodaikanal continued, and by March 1899, 1,000 coolie loads of books and instruments were transported with minimal damage. Michie Smith took residence by late February to oversee construction and the arrival of instruments. The observatory officially began operations on April 1, 1899.

Conclusion

It has been about 125 years since the establishment of Kodaikanal The history of the Kodaikanal Observatory, nestled atop a scenic hill, is intertwined with the remarkable legacy of Charles Michie Smith. Smith's pioneering contributions to astronomy, coupled with his visionary leadership, elevated the observatory to international prominence. Under his guidance, the observatory became a hub for ground-breaking research and innovation in solar physics. Smith's dedication and passion not only advanced our understanding of the cosmos but also inspired generations of astronomers. As we reflect on the rich history of the Kodaikanal Observatory, we acknowledge the enduring impact of Charles Michie Smith, whose legacy continues to illuminate the path for future astronomical endeavors.Even after his retirement from the observatory he continued to live in Kodaikanal where he died and was buried there.

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EFFECT OF NI DOPING ON STRUCTURAL AND SURFACE MORPHOLOGICAL ANALYSIS OF SnO$_2$ THIN FILMS

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Abstract

Thin film studies have directly or indirectly advanced many new areas of research in solid state physics and chemistry which are based on phenomena uniquely characteristic of the thickness, geometry, and structure of the film. In the present work, we planned to study structural, surface morphological and optical properties of undoped and Ni doped SnO$_2$ thin films deposited using nebulizer spray pyrolysis technique. Many researchers reported that SnO$_2$ is most promising candidate among metal oxide semiconductors. The properties of SnO$_2$ can be tailored by doping with impurities in order to make it suitable for several applications. The pristine SnO$_2$ thin films were successfully coated on glass substrates using the nebulizer spray pyrolysis technique.

Keywords: *thin film, spray pyrolysis, semiconductors, surface*

Introduction

Thin films are formed mostly by deposition, either physical or chemical methods. Thin films, both crystalline and amorphous, have immense importance in the age of high technology. Few of them are: microelectronic devices, magnetic thin films in recording devices, magnetic sensors, gas sensor, A. R. coating, photoconductors, IR detectors, interference filters, solar cells, polarizer's, temperature controller in satellite, superconducting films, anticorrosive and decorative coatings[1].

Semiconductor oxide thin films have widely been employed as transparent conducting oxide (TCO) material. TCO's are an increasingly important component in opto-electronic and electro-optic devices such as photo voltaic and display devices, where they act as electrode elements, structural templates and diffusion barriers[2].

Tin oxide (SnO$_2$) is a wide band-gap (3.7 eV) semiconductor and is a part of the family of binary transparent conducting oxides (TCOs) such as ZnO, In 2 O 3 and CdO. Tin oxide thin films are of considerable interest in solar-energy conversion, fabrication of sensors and various other electrode applications. The most commonly used oxide film resistors are composed of tin oxide. Tin oxide is an insulator in its bulk form, whereas it becomes a semiconductor when it is deposited in the form of thin films[3]. This transition of insulator to semiconductor occurs as a result of deviation of stoichiometry when it is prepared in thin film form. An interesting point is that, the possibility of this stoichiometry deviation is rather high when the films are prepared by spray pyrolysis than by the other deposition techniques. Appropriate doping can further enhance the conductivity of these films. The reason for the enhancement in conductivity is that the suitable dopant atoms introduce more free carriers, normally electrons, in the case of almost all transparent conducting oxides. Thus, these oxides have n-type conductivity. Tin oxide films have better electrical conductivity and thermal stability than zinc oxide films[4].

Materials and Methods
Physical Aspects

The spray technique involves spraying a solution, usually aqueous, containing soluble salts of the

constituent atoms of the desired compound onto a substrate maintained at elevated temperatures. The sprayed droplet reaching the hot substrate surface undergoes pyrolytic (endothermic) decomposition and forms a single crystallite of the product.The other volatile by-product and the excess solvent escape in the vapour phase. The substrate provides the thermal decomposition and subsequent recombination of the constituent species followed by sintering and recrystallization of the clusters of crystallites giving rise to a coherent film[5,6].

Fig1 shows schematic diagram of spray pyrolysis unit. The carrier gas and the solution are fed into the spray nozzle at predetermined and constant pressure and flow rates. The substrate temperature is maintained with the help of a feedback circuit which controls a primary and auxiliary heater power supply. Large area uniform coverage of the substrate is effected by scanning either or both the spray head and the substrate, employing mechanical or electrochemical arrangements. The geometry of the gas and liquid nozzle largely determine the spray pattern, the size distribution of droplets, and the spray rate. A wide variety of nozzles have been designed and employed for spraying on stationary and moving substrates[7].
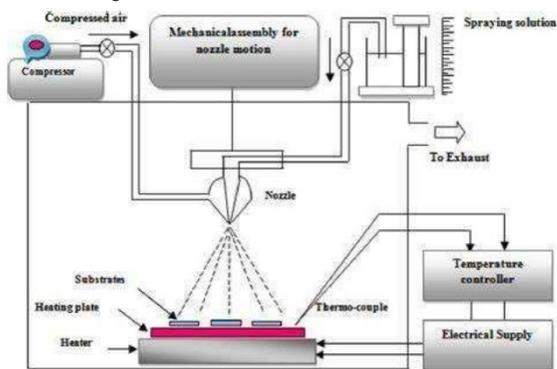
Figur 1 Schematic Diagram of Conventional Spray Unit

Chemical Aspects

The chemicals used for spray pyrolysis have to satisfy the following conditions:

- On thermal decomposition, the chemicals in the solution form must provide the species/complexes that will undergo a thermally activated chemical reaction to yield the desired thin film material.
- The remainder of the constituents of the chemicals, including the carrier liquid, should be volatile at the spray temperature. For a given thin film material the above conditions can be met by a number of combinations of chemicals. However different deposition parameters are required to obtain comparable quality (structurally) films[8,9,10].

Growth Kinetics

Lampkin has studied the aerodynamics of the atomization and droplet impact processes and has correlated the dynamic features of the spray process with the kinetics of thin film growth and surface topography. When both the size and momentum of the spray droplets are uniform, optically good quality and smooth films can be obtained. The liquid droplet tends to flatten out into a disk on impact with substrate surface. The disk geometry depends on the momentum and volume of the droplet, the substrate temperature and thermal processes. The deposition process is a resultant of the following steps:

1. Spreading of a drop into a disk,
2. Pyrolytic reaction between the decomposed reactants,
3. Evaporation of the solvent and
4. Repetition of the preceding processes with succeeding droplets.

The lateral mobility of the droplets and coalescence and sintering kinetics of the superimposed disk crystallite clusters determine the growth kinetics and micro structural features of the spray deposited films. The microstructure of the films depends very sensitively on several deposition conditions such as spray head geometry, carrier gas and solution flow rate, droplet velocities, nature and

temperature of the substrate and the kinetics and thermodynamics of the pyrolytic reactions. Oxide films an aqueous metal salt solution is sprayed onto a hot substrate in air to obtain the corresponding metal oxide films. Generally metal chlorides such as $SnCl_4$ for SnO_2 , $InCl_3$ for In_2O_3 , $AlCl_3$ for Al_2O_3 , $FeCl_3$ for Fe_2O_3 , $COCl_3$ for CO_2O_3 and $ZnCl_2$ for SnO_2 have been used. In addition nitrates, carbonates, acetates and bromides have also been employed. The chloride of the anion in the metal salt depends on the thermodynamic driving forces.

Experimental Arrangement for Conventional Spray Technique

A diagram of the experimental setup employed for the deposition of SnO_2 thin films in the present study is given in Fig 2. The main components of the system are: Spray gun the spray gun is a co-axial assembly of two thick walled glass tubes of which inner one is a capillary tube. The inlet of the capillary tube is connected to the solution reservoir and that of the outer tube is connected to the compressed air container. The outlet of the capillary tube is fused together with the tip (nozzle) of the outer tube such that it is suitable for ventury effect to take place. The atomization of the chemical solution into a spray of fine droplets is effected by allowing the carrier gas to pass through the outer cylinder which causes ventury at the nozzle. The spray rate can be varied by using the regulator. The spray gun is fitted such that the angle between the axis of the gun and the substrate surface is 45°

Solution Reservoir and Carrier Gas Container

The solution reservoir is burette whose outlet is connected to the capillary tube of the spray gun by means of a flexible tube. The height of the precursor solution in the burette plays a vital role in spraying process and therefore it should be adjusted to an optimum level to avoid the following adverse effects:
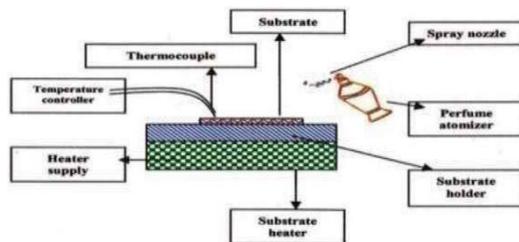
Figure 2 Spray Pyrolysis Unit

(i) if the solution height is more, it will cause the full of liquid drops the spray interval, (ii) if the height is less, it may cause the formation of air bubbles in the capillary tube which would disturb the atomization.

One end of this metal container is connected to air compressor and the other is connected to the outer cylinder of the gun through an air filter and a control valve (regulator). The air filter filters the oil contaminant and dust particles if any in the carrier gas. The carrier gas may (as in the case of SnO_2 films) or may not (as for CdS films) be involved in the pyrolytic reaction.

Results and Discussion
Structural Studies

Structural studies Fig.3 shows the XRD patterns of the undoped and Ni doped SnO_2 thin films. It is observed from the XRD profile that there are five prominent peaks associated with (110), (101), (200), (211) and (301) planes (JCPDS - 41–1445), showing the rutile structure of SnO_2. No other secondary phases of either Ni are identified, which indicates the proper substitution of Ni into the SnO_2 lattice. The (110) plane was observed to be the highest intensity compared to the other two planes for the pristine and Ni doped films[11].
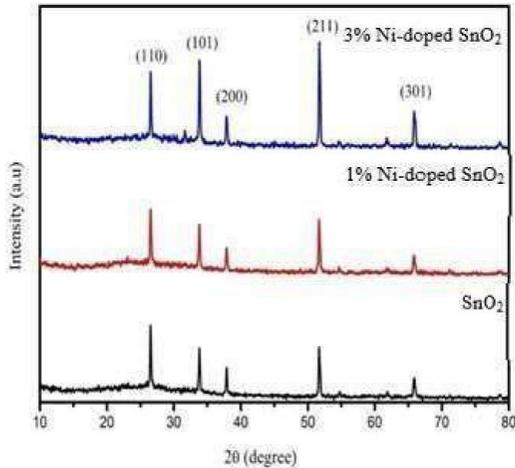
Figure 3 X-Ray Diffraction Patterns of SnO_2 : Ni thin Films with Different Ni Doping Concentrations

The lattice parameters (a and c) are calculated using the following

$$1/d^2 = [h^2 + k^2]/a^2 + l^2/c^2$$

Where, d - interplaner spacing

(hkl) - Miller indices

The crystallite size (D) of the films is calculated using the Scherrer's formula

D = 0.9 / (cos $\lambda\beta$ θ)[12,13]

Where,

λ is the wavelength of the X-ray (λ = 1.5406 Å),

β is the broadening of diffraction line measured at half of its maximum intensity in radians,

θ is the diffraction angle.

Samples	Crystallite size 'D' (nm)	Lattice constants		c/a	Band gap (Eg)
		a(Å)	c(Å)		
SnO_2	42.64	4.751	3.189	0.674	3.7
1% Ni-doped SnO_2	41.54	4.753	3.190	0.672	3.78
3% Ni-doped SnO_2	43.94	4.749	3.186	0.674	3.9

Surface Morphology

The Fig. 4 shows the AFM images of (a) SnO_2, (b) SnO_2 : 1% Ni and (c) SnO_2 : 3% Ni film samples. In the figure, first column shows the 3D topographic images, the second column shows the 2D images and the third column shows the line profile measured from the 2D images which also marked as red line in 2D images. From the 3D images we can clearly see the change in the grain size of the samples by looking at the z-axis scale bar. From the line profile we can observe the roughness characteristics of the samples. The measured roughness parameter value (Rq) for the undoped SnO_2 is 70 nm whereas this Rq value was decreased to 47 and 64 for the SnO_2: 1% Ni and SnO_2: 3% Ni doped SnO_2 samples. This change in the Rq value indicates the change in the height of the rods like morphology with doping[14,15].
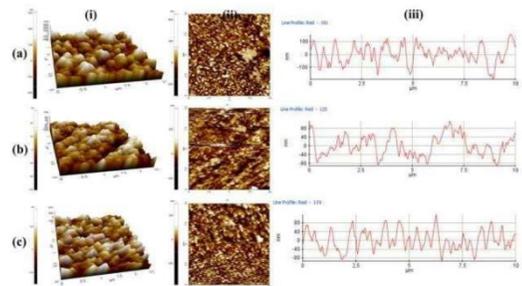
Figure 4 AFM Images of of SnO_2 : Ni Thin Films with Different Ni Doping Concentrations

Conclusion

In the present study, the pristine SnO_2 thin films were successfully coated on glass substrates using the nebulizer spray pyrolysis technique. The structural and surface morphological properties were investigated. The tetragonal rutile structure of SnO_2 film was not affected by the Ni doping as per the XRD studies. The tetragonal rutile structure of SnO_2 film was not affected by the Ni doping percentage as per the XRD studies. The band gap value was found to be 3.9 eV. AFM results showed that the surface roughness and grain size are the important factors while determining the properties of Ni doped SnO_2 thin films.

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CONSUMER PREFERENCE FOR CELLULER SERVICES RENDERED IN TIRUCHIRAPPALLI DISTRICT - A STUDY

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Abstract

The mobile phone service industry started in the recent past and the growth has been great. Every day many new competitors enter the market with new attractive systems that offer additional services, add new functions to the existing ones, reduce changes in incoming and outgoing. Calls introduce different phones; model all the competition that has become a profit for subscribers. Therefore, in this context, it is important to study the functionality of mobile services and the use of these services in phones. The pressure of global competition and the privatization of the telecommunications industry forces the service providers to improve and improvetheir products and services In the past, in a monopoly environment, service quality was not a priority for the incumbent service provider, and customers had no choice but to accept what was offered to them. In the highly competitive field of mobile phone services, improving quality has become crucial for telecommunications companies trying to succeed in an increasingly competitive environment.A cellular phone framework joins the endorser within the Open Switcher Portable Organize to a cellular supporter by implies of two-way radio interface. The cellular supporter would carry a handset to wherever he/she goes with a office of built-in battery. It encourages the openness to the versatile supporter from any Open Switcher Portable Arrange lines or from other portable phones. The handset for the most part alluded as the Versatile Station, persistently educates the closest base station around its area. The base handset station educates its base station controller approximately the area of the endorser. The base station controller in turn illuminates the versatile exchanging middle and this prepares goes on and on, since the supporter keeps moving from put to place.

Keywords: cellular, consumer, handset, service provider.

Introduction

The primary Phone Trade in India with programmed lines was introduced at Simla in 1913 after the development of phone by Graham Chime. At the time of freedom, there were 321 trades and 86000 phones. It was after 1951, in any case, that phone administrations made fast advance. The number of phone trades has expanded from 321 trades in 1951 to 4494 trades in 1997. The number of long remove open call workplaces has expanded from 13426 in 1980 to 14546 in 1997. The yearly development rate of giving unused phone associations has been expanded consistently from almost 10 percent in 1988-89 to 30 percent in 1999-00 and 17 percent amid 2001-02. The number of phone associations given amid 2001-02 alone was 8.4 million. By the conclusion of Walk 2002, add up to phone associations surpassed 45 millions. A cellular phone framework joins the endorser within the Open Switcher Portable Organize to a cellular supporter by implies of two-way radio interface. The cellular supporter would carry a handset to wherever he/she goes with a office of built-in battery. It encourages the openness to the versatile supporter from any Open Switcher Portable Arrange lines or from other portable phones. The handset for the most part alluded as the Versatile Station, persistently educates the closest base station around its area. The base handset station educates its base station controller approximately the area of the endorser. The base station controller in turn illuminates the versatile exchanging middle and this prepares goes on and

on, since the supporter keeps moving from put to put. This handle is known as "Location Updating". Without this prepare it isn't conceivable for anybody to reach a specific supporter. With the area overhauling office, on the off chance that any call comes to the versatile phone at that point the ace each.

Need of the Study

Information exchange is becoming indispensable in the life of an ordinary person. In today's world, a person tends to transfer everything to each thigh directly from where they stand. Even in the vehicle, he wants to communicate in a fraction of a second at high speed with a clear voice, without interfering, for example by crossing the line, disorder,etc.most of which are absent from the connection provided by the telecommunications company. Mobile phone services are a boon to such a thirst, offering possibilities that the common man cannot imagine. The mobile phone service industry started in the recent past and the growth has been great. Every day many new competitors enter the market with new attractive systems that offer additional services, add new functions to the existing ones, reduce changes in incoming and outgoing. calls, introduce different phones, model all the competition that has become a profit for subscribers. Therefore, in this context, it is important to study the functionality of mobile services and the use of these services in phones. The pressure of global competition and the privatization of the telecommunications industry forces the service providers to improve and improvetheir products and services In the past, in a monopoly environment, service quality was not a priority for the incumbent service provider, and customers had no choice but to accept what was offered to them. In the highly competitive field of mobile phone services, improving quality has become crucial for telecommunications companies trying to succeed in an increasingly competitive environment. In this emerging highly competitive environment, telephone service providers must provide better customer service to increase customer loyalty and gain a competitive advantage. Quality of service has become an important competitive tool in the telecommunications industry. Tariff prices and value-added services are easily copied, while quality stands out. Positive relationship of service quality with customer satisfaction, customer retention, profitability and competitiveness, etc. Therefore, following a strategy based on improving service quality can enable mobile phone providers to survive in this competitive telecommunications environment. Tietoa's system facilitates operational system integration and accelerates internal and external communication between providers and customers. The information system is one of the most important tools that radically change the provision of services. This creates the potential for new service offerings and fundamentally changes the way companies communicate and serve customers. Information technology allows service providers to spend more time with customers, better understand their needs and provide them with what they need quickly and efficiently. Therefore, it is necessary to research so that organizations can achieve high customer satisfaction. As technology advances and the global market grows, it is necessary to find innovative ways to use information systems to provide quality services in the mobile phone industry. Although there is a lot of talk about using information technology to gain a competitive advantage, most organizations are not getting the expected return on IT investment. The biggest challenge for service providers is to use the information system to better meet customer service needs. Information systems can have more and more context to provide excellent services to customers. .

Scope of the Study

There are several mobile phone providers available in Trichy district like BSNL, Airtel, Aircel, Reliance, Vodafone, Idea and MTS etc. This study is limited to

Trichy district and it is decided to consider BSNL, Airtel, Aircel, Reliance, Vodafone, Idea and MTS mobile phone services for customers. This study analyzed customer preferences and satisfaction with mobile phone services..

Statement of the Problem

Different sectors of society, such as government employees, students, entrepreneurs, private employers and employees using mobile phone services. Different services are needed to communicate with each other, providing services to customers requires voice clarity, network coverage, SMS services and internet and technology services, there are many mobile phone service providers with different capabilities. All companies are constantly trying to win the attention of the customer by introducing novelty to existing brands, changing models and technologies. Sometimes they introduce a new brand with a different price structure to suit different income groups. They have their own desire in terms of price, space, tariff plans and availability of additional services and other services for products. Accordingly they have wide choice to choose particular cellular services. Even though it is essential to analyze how they select a particular brand of cellular service and also an attempt is made to find out

1. The factors influencing the choice of particular cellular service.
2. The level of performance of customers in utilizing the cellular Services Technology grew in various stage like analog voice, advanced cellular phone system, code division multiple access, digital voice and data. The expectations of the people are also increased. People tastes and preferences and their attitudes changed due to technological development of the cellular service. So the researcher took this study to analyze how people like a particular mobile phone service and their satisfaction. Current

developments such as data card services, application services and other specialized services influence the research of the opinions of today's customers about the services offered. .

Objectives of the Study

The objectives of the study are

- To trace the growth of cellular services in India and Tamilnadu in general and Trichy District in particular.
- To ascertain the factors that influences the customers in selecting a particular service provider.
- To examine the customer satisfaction to cellular services.

Methodology

The think about is to know the clients discernment to choice of the cellular benefit supplier in Trichy Area, a self-organized survey was created to gather information from the clients, whereby it has served as essential information to reply the inquire about questions and destinations. The survey comprises of five unmistakable segments, each of which contains questions relating distinctive parts of the think about. Survey was disseminated utilizing a comfort examining from walk-in clients at showcase put, instruction educate and government and private institutions. A helpful testing strategy is utilized to gather information in see of time and taken a toll imperative, since of expansive populace of cellular administrations clients within the nation. Indeed in spite of the fact that the testing strategy received in this think about has restrictions in terms of generalisability as compared to other strategy of inspecting, it is assumed that the test speak to the complete populace of cellular benefit clients in Trichy Area. There's sufficient similitude which satisfactorily speaks to the characteristics of the overall populace.

Essential information was collected haphazardly from the shoppers as a helpful test of urban,

provincial and semi urban places. Urban ranges are Trichy, Srirangam, Ponmalai, K.K. Nagar, and Tiruverumbur. Country ranges are Kuzhumani, Jeeyapuram, Kallanai, Aamoor and Samayapuram. The semi urban ranges are Lalgudi, Musiri, Thuvakkudi, Pettaivaithalai and Sembattu. Respondents are inquired to survey things of distinctive builds such as components seen as predecessors of benefit quality, cost, and item quality in terms of their discernments based on five-point scale. Add up to 750 test sizes are found to be substantial for this think about, of which 720 survey were gotten. Each of the reaction gotten was screened for blunders, deficient and lost reactions. In any case, those reactions that had more than 25% of the questions within the overview survey that have been cleared out unanswered or erroneously replied were disposed of from information investigation. After the screening handle was carried out, as it were 712 respondents were considered total and substantial for information investigation. This speaks to a victory rate of 95%, which is considered to be great time and fetched imperatives.

Sample Area

Some time recently conducting within the chosen regions, the analyst has conducted a pilot ponder at Trichy Locale. They consider uncovered that most consumer's concentration amid the buy of cellular administrations, arrange scope, cost, SMS offices, etc., above preference are accessible within the urban, the buyers move to urban region for the buy of cellular administrations. Subsequently, to investigation the consumer's inclination of cellular benefit viz., five provincial, five urban and five semi-urban have been chosen. Consumer's living around these said zones leans toward to purchase the cellular administrations from these places owing to the accessibility of different choices.

Data Collection

Both Primary & Secondary data were collected throughwell-structured questionnaire was prepared, with a total number of 40 questions. After the collection of data, the questions have been grouped into sixteen groups.The secondary data was collected from internet and reference from library, magazines, cellular service providers, journals, news papers and different literatures.

Analysis

The variable leading to consumer's preference have been clubbed and the average score is obtainedand chi-square and t-test are applied.

Analysis and Interpretation

The table shows the classification of the respondents on it basis of various parameters like gender, age, educational qualification, occupation etc.,

Table 1 Gender Wise Classification

Particular	No. of respondents (n=712)	Percentage (100%)
Male	464	65.2
Female	248	34.8

Source: Primary Data - It is concluded that the majority of the total respondents (65.2 per cent) were Male.

Table 2 Age Wise Classification

Particular	No. of respondents (n=712)	Percentage
Below 20 Yrs	199	27.9
21 to 30 Yrs	145	20.4
31 to 40 Yrs	131	18.4
Above40 Yrs	237	33.3

Source: Primary Data - It is concluded that the significant number of the total respondents (33.3 per cent) were above 40 years of age.

Table 3 Educational Qualification

Particular	No. of respondents (n =712)	Percentage
SSLC/Hsc	164	23.0
Degree/Diploma	108	15.2
PG	173	24.3
Professional	153	21.5
Others	114	16.0

Source: Primary Data - It is concluded that the significant variation is found on the basis of educational qualification of the respondents.

Table 4 Occupation Wise Classification

Particular	No. of respondents (n=712)	Percentage
Government Employee	144	20.2
Pvt Employee	132	18.5
Own Business	123	17.3
House wife/ Job seeking	155	21.8
Student	158	22.2

Source: Primary Data - It is concluded that the significant variation is found among respondents on the basis of their occupation.

Table 5 Marital Status Wise Classification

Particular	No. of respondents (n=712)	Percentage
Bachelor	206	28.9
Married	346	48.6
Others	160	22.5

Source: Primary Data - It is concluded that the majority of the total respondents (48.6 per cent) were married.

Table 6 Family Monthly Income

Particular	No. of respondents (n = 712)	Percentage
Below Rs.10000	151	21.2
Rs.10001 to Rs.20000	152	21.3
Rs.20001 to Rs.30000	172	24.2
Rs.30001 to Rs.50000	135	19.0
Rs.50000 and above	102	14.3

Source: Primary Data - It is concluded that the significant number of the total respondents (24.2 per cent) earned between Rs.20,001 and Rs.30,000 as their family monthly income.

Table 7 Mobile Service Mode

Particular	No. of respondents (n=712)	Percentage
Pre-paid	429	60.3
Post paid	283	39.7

Source: Primary Data - It is concluded that the majority of the total respondents (60.3 per cent) used pre-paid mode as their current mobile service mode.

Table 8 Name of the Service Provider

Particular	No.of respondents (n=712)	Percentage
BSNL	118	16.6
Reliance	91	12.8
Tata Docomo	92	12.9
Airtel	87	12.2
Vodafone	99	13.9
Aircel	110	15.4
MTS	58	8.1
Idea	57	8.0

Source: Primary Data - It is concluded that the significant number of the total respondents (16.6 per cent) used BSNL as the service provider of their mobile company.

Table 9 Period of Using

Particular	No.of respondents(n=712)	Percentage
Less than 6 month's	150	21.1
6 months to 1 year	126	17.7
1 to 3Yrs	150	21.1
3 to 5 yrs	143	20.1
more than 5Years	143	20.1

Source: Primary Data - It is concluded that the longevity of the use of the current service provider reveals no significant variation in the classification of the respondents.

Table 10 Sim Card Using

Particular	No.of respondents(n=712)	Percentage
Only one	181	25.4
Two	113	15.9
Three	145	20.4
More than three	273	38.3

Source: Primary Data - It is concluded that the significant number of the total respondents (38.3 per cent) used more than three sim-cards.

Table 11 Amount Spent for Recharge

Amount	Very Frequ.	Frequently	Occasionally	Rarely	Not at all
Less than 100	98 (13.8%)	88 (12.4%)	149 (20.9%)	184 (25.8%)	193 (27.1%)
Rs.101 to 350	92 (12.9%)	61 (8.6%)	130 (18.3%)	202 (28.4%)	227 (31.9%)
Rs.351 to 550	108 (15.2%)	132 (18.5%)	134 (18.8%)	141 (19.8%)	197 (27.7%)
Rs. 551 to 1000	93 (13.1%)	95 (13.3%)	146 (20.5%)	175 (24.6%)	203 (28.5%)
More than Rs.1000	102 (14.3%)	106 (14.9%)	135 (19%)	155 (21.8%)	214 (30.1%)

Source: Primary Data - It is concluded that the significant number of the total respondents (27.1 per cent) never spent less than Rs.100 per recharge.

It is concluded that the significant number of the total respondents (31.9 per cent) never spent between Rs.101 and Rs.350 for each recharge of their cell phones.

It is concluded that the significant number of the total respondents (27.7 per cent) never recharged Rs.351 to Rs.550 for their cell phones.

It is concluded that the significant number of the total respondents (28.5 per cent) never recharged Rs.551 to 1000 for each recharge of their cell phones.

It is concluded that the significant number of the total respondents (30.1 per cent) never recharge more than Rs.1000 per recharge.

Table 12 Area of Residence

Particular	No.of respondents (n=712)	Percentage
Urban	257	36.1
Rural	195	27.4
Semi urban	260	36.5

Source: Primary Data - It is concluded that the significant number of the total respondents (36.5 per cent) were semi urban dwellers.

Table 13 Mode of Recharge

Particular	No. of respondents (n=712)	Percentage
Direct card	178	25.0
E-Recharge	141	19.8
Authorized center	156	21.9
Others (Please specify)	237	33.3

Source: Primary Data - It is concluded that the significant number of the total respondents (33.3 per cent) used other than direct card, e-recharge and authorized center mode of recharge.

Table 14 Frquency of Making an Outgoing Call

Particular	No .of respondents (n=712)	Percentage
Very frequently	139	19.5
Frequently	159	22.3
Often	121	17.0
Occasionally	123	17.3
Rarely	170	23.9

Source: Primary Data - It is concluded that the significant number of the total respondents (23.9 per cent) rarely made outgoing calls.

Table 15 Destination of Outgoing Calls (Local)

Particulars	No. of respondents (n=712)	Percentage
High	280	39.3
Moderate	227	31.9
Low	205	28.8

Source: Primary Data - It is concluded that the significant number of the total respondents (39.3 per cent) local outgoing calls high in number.

Table 16 Destination of Outgoing Calls (std)

Particulars	No. of respondents (n=712)	Percentage
High	272	38.2
Moderate	229	32.2
Low	211	29.6

Source: Primary Data - It is concluded that the significant number of the total respondents (38.2 per cent) STD outgoing calls were high in number.

Table 17 Destination of Outgoing Calls (ISD)

Particulars	No. of respondents (n=712)	Percentage
High	304	42.7
Moderate	234	32.9
Low	174	2.4

Source: Primary Data - It is concluded that the significant number of the total respondents (42.7 per cent) outgoing ISD calls were high in number.

Table 18 Destination of Outgoing Calls (SMS)

Particulars	No. of respondents (n=712)	Percentage
High	283	39.7
Moderate	213	29.9
Low	216	30.3

Source: Primary Data - It is concluded that the significant number of the total respondents (39.7 per cent) outgoing SMS calls were high in number.

Table 19 Destination of Outgoing Calls (MMS)

Particulars	No. of respondents (n=712)	Percentage
High	297	41.7
Moderate	203	28.5
Low	212	29.8

Source: Primary Data - It is concluded that the significant number of the total respondents (41.9 Per cent) outgoing MMS calls were high in number.

Table 20 Amount Spend for Outgoing Call Per Day

Particular	No.of respondents(n=712)	Percentage
Less than Rs.10	112	15.7
Rs.11 to 20	139	19.5
Rs.21 to 50	123	17.3
Rs.51 to 100	164	23.0
More than Rs.100	174	24.4

Source: Primary Data - It is concluded that the significant number of the total respondents (24.4 per

cent) spent more than Rs.100 for their outgoing calls per day.

Table 21 Usage of Features of GPRS

Particular	No.of respondents(n=712)	Percentage
Picture downloading	148	20.8
Caller tune	143	20.1
Cine trails	125	17.6
Screen savers	132	18.5
Nil	164	23.0

Source: Primary Data - It is concluded that the significant number of the total respondents (23.0 per cent) never used GPRS features.

Table 22 Recharge Time Pattern Before Expiry Date

Particulars	No. of respondents (n=712)	Percentage
Usually	255	35.8
Occasionally	254	35.7
Rare	203	28.5

Source: Primary Data - It is concluded that the significant number of the total respondents (35.8 per cent) usually recharged their SIM cards before expiry date.

Table 23 Recharge Time Pattern Actual Time

Particulars	No. of respondents (n=712)	Percentage
Usually	235	33.0
Occasionally	252	35.4
Rare	225	31.6

Source: Primary Data - It is concluded that the significant number of the total respondents (35.4 per cent) occasionally recharge their SIM cards on actual time.

Table 24 Recharge Time Pattern After Expiry Data

Particulars	No. of respondents (n=712)	Percentage
Usually	241	33.8
Occasionally	259	36.4
Rare	212	29.8

Source: Primary Data - It is concluded that the significant number of the total respondents (36.4 per cent) occasionally recharge after SIM cards after the expiry date.

Table 25 Minimum Balance of Your Account

Particular	No.of respondents(n=712)	Percentage
Less than Rs. 50	112	15.7
Rs. 51 to 100	92	12.9
Rs. 101 to 200	123	17.3
Rs. 201 to 300	151	21.2
Rs. 301 to 500	234	32.9

Source: Primary Data - It is concluded that the significant number of the total respondents (32.9 per cent) average every time minimum balance of their account was between Rs.301 and Rs.500.

Table 26 Purpose of Outgoing Calls

Particular	No.of respondents(n=712)	Percentage
Official purpose	102	14.3
Friends	121	17.0
Family members	102	14.3
Fun	145	20.4
Lover	242	34.0

Source: Primary Data - It is concluded that the significant number of the total respondents (34 per cent) used their outgoing calls for lovers.

Table 27 Do You Have Add on Card

Particular	No.of respondents (n=712)	Percentage
Yes	339	47.6
No	373	52.4

Source: Primary Data - It is concluded that the majority of the total respondents (52.4 per cent) had no add-on-cards.

Table 28 If Yes Who Are The Person

Particular	No.of respondents (n=339)	Percentage
Parents	48	14.2
Wife	56	16.5
Friends	41	12.1
Business partners or officials	65	19.2
Others (Please specify)	129	38.1

Source: Primary Data - It is concluded that the significant number of the total respondents with add-on-cards (38.1 per cent) shared its facility other than their parents, wife, friends, business partners or officials.

Table 29 Group Call Facility

Particular	No.of respondents (n=712)	Percentage
Yes	285	40.0
No	427	60.0

Source: Primary Data - It is concluded that the majority of the total respondents (60 per cent) had no group call facility.

Table 30 Preference Towards Extra Talk Time on Recharge

Particular	No.of respondents (n=712)	Percentage
Definitely will prefer	144	20.2
Probably will prefer	183	25.7
Might or might not prefer	189	26.5
Probably will not prefer	196	27.5

Source: Primary Data - It is concluded that the significant number of the total respondents (27.5 per cent) probably not preferred extra talk time on recharge.

T-test

- Ho - There is no significance in the association of the gender of the respondents and the overall opinion about the reason for selection and the opinion about the current service provider.
- H1 - There is significance in the association of the gender of the respondents and the overall opinion about the reason for selection and the opinion about the current service provider.

	Mean	S.D	Statistical inference
Overall opinion about reason for selection of current service provider			
Male (n=464)	29.57	3.898	T=.014 Df=710 .988>0.05 Not Significant
Female (n=248)	29.56	3.939	
Overall opinion about current service provider			
Male (n=464)	79.00	8.840	T=-.086 Df=710 .932>0.05 Not Significant
Female (n=248)	79.06	8.250	

Result

Since the significance level is 0.988 and 0.932 which are greater than 0.05, it is concluded that there is no significance in the association of the gender of the respondents and the overall opinion about the reason for selection and the opinion about the current service provider. Thus, it is said that the gender of the respondents will not magnify the overall opinion about the reason for selection and the opinion about the current service provider.

- Ho - There is no significance in the association of the scheme used by the respondents and the overall opinion about the reason for selection and the opinion about the current service provider.
- H1 - There is significance in the association of the scheme used by the respondents and the overall opinion about the reason for selection and the opinion about the current service provider.

	Mean	S.D	Statistical inference
Overall opinion about reason for selection of current service provider			
Pre-paid (n=429)	29.46	3.756	T=-.909 Df=710 .364>0.05 Not Significant
Post paid (n=283)	29.73	4.134	
Overall opinion about current service provider			
Pre-paid (n=429)	78.88	8.633	T=-.538 Df=710 .591>0.05 Not Significant
Post paid (n=283)	79.24	8.645	

Result

Since the significance level is 0.364 and 0.591 which are greater than 0.05, it is concluded that there is no significance in the association of the schemes used by the respondents and the overall opinion about the reason for selection and the opinion about the current service provider. Thus, it is said that the schemes used by the respondents will not magnify the overall opinion about the reason for selection and the opinion about the current service provider.

- Ho - There is no significance in the association of the scheme of the respondents and the overall opinion about the reason for selection of the current service provider.
- H1 - There is significance in the association of the scheme of the respondents and the overall opinion about the reason for selection of the current service provider.

	Mean	S.D	Statistical inference
Overall opinion about reason for selection of current service provider			
Pre-paid (n=429)	29.46	3.756	T=-.909 Df=710 .364>0.05 Not Significant
Post paid (n=283)	29.73	4.134	

Result

Since the significance level is 0.364 which is greater than 0.05, it is concluded that there is significance in the association of the scheme of the respondents and the overall opinion about the reason for selection of the current service provider. Thus, it is said that the scheme of the respondents will always justify the reason for selection of the current service provider.

- Ho - There is no significance in the association of the scheme of the respondents and the overall opinion about the current service provider.
- H1 - There is significance in the association of the scheme of the respondents and the overall opinion about the current service provider.

	Mean	S.D	Statistical inference
Overall opinion about current service provider			
Pre-paid (n=429)	78.88	8.633	T=-.538
Post paid (n=283)	79.24	8.645	Df=710 .591>0.05 Not Significant

Result

Since the significance level is 0.538 which is greater than 0.05, it is concluded that there is significance in the association of the scheme of the respondents and the overall opinion about the current service provider. Thus, it is said that the scheme of the respondents will always justify the current service provider.

Chi-Square Test

- Ho - There is no significance in the association of the gender and the name of the service provider of the mobile connection of the respondents.
- H1 - There is significance in the association of the gender and the name of the service provider of the mobile connection of the respondents.

	BSNL		Reliance		Tata Docomo		Airtel		Vodafone		Aircel		MTS		Idea		Total		Statistical inference
	(n=118)	(100 %)	(n=91)	(100 %)	(n=92)	(100 %)	(n=87)	(100 %)	(n=99)	(100 %)	(n=110)	(100 %)	(n=58)	(100 %)	(n=57)	(100 %)	(n=712)	(100 %)	
Male	72	61.0 %	63	69.2 %	64	69.6 %	60	69.0 %	54	54.5 %	73	66.4 %	35	60.3 %	43	75.4 %	464	65.2 %	χ²=11.128
Female	46	39.0 %	28	30.8 %	28	30.4 %	27	31.0 %	45	45.5 %	37	33.6 %	23	39.7 %	14	24.6 %	248	34.8 %	Df=7 .133>0.05 Not Significant

Result

The calculated value of χ^2 is 11.128 at 7 degrees of freedom at 5 per cent significance level. The table value is 14.067. The calculated value is less than the table value. Hence, it is concluded that there is no significance in the association of the gender and the name of the service provider of the mobile connection of the respondents. Thus, it is said that the gender of the respondents will not magnify the name of the service provider of the mobile connection of the respondents.

- Ho - There is no significance in the association of the age and the name of the service provider of the mobile connection of the respondents.
- H1 - There is significance in the association of the age and the name of the service provider of the mobile connection of the respondents.

	BSNL		Reliance		Tata Docomo		Airtel		Vodafone		Aircel		MTS		Idea		Total		Statistical inference
	(n=118)	(100 %)	(n=91)	(100 %)	(n=92)	(100 %)	(n=87)	(100 %)	(n=99)	(100 %)	(n=110)	(100 %)	(n=58)	(100 %)	(n=57)	(100 %)	(n=712)	(100 %)	
Below 20 Yrs	31	26.3 %	32	35.2 %	24	26.1 %	19	21.8 %	29	29.3 %	29	26.4 %	19	32.8 %	16	28.1 %	199	27.9 %	X²=29.208 Df=21
21 to	13	11.0	15	16.5	18	19.6	30	34.5	21	21.2	27	24.5	12	20.7	9	15.8	145	20.4	.109>

	BSNL		Reliance		Tata Docomo		Airtel		Vodafone		Aircel		MTS		Idea		Total		Statistical inference
30 Yrs		%		%		%		%		%		%		%		%		%	0.05 Not Significant
31 to 40 Yrs	28	23.7%	15	16.5%	17	18.5%	19	21.8%	14	14.1%	17	15.5%	9	15.5%	12	21.1%	131	18.4%	
Above 40 Yrs	46	39.0%	29	31.9%	33	35.9%	19	21.8%	35	35.4%	37	33.6%	18	31.0%	20	35.1%	237	33.3%	

Result

The calculated value of χ^2 is 29.208 at 21 degrees of freedom at 5 per cent significance level. The table value is 32.671. The calculated value is less than the table value. Hence, it is concluded that there is no significance in the association of the age and the name of the service provider of the mobile connection of the respondents. Thus, it is said that the age of the respondents will not magnify the name of the service provider of the mobile connection of the respondents.

- Ho - There is no significance in the association of the educational qualifications and the name of the service provider of the mobile connection of the respondents.
- H1 - There is significance in the association of the educational qualifications and the name of the service provider of the mobile connection of the respondents.

	BSNL		Reliance		Tata Docomo		Airtel		Vodafone		Aircel		MTS		Idea		Total		Statistical inference
	(n=118)	(100%)	(n=91)	(100%)	(n=92)	(100%)	(n=87)	(100%)	(n=99)	(100%)	(n=110)	(100%)	(n=58)	(100%)	(n=57)	(100%)	(n=712)	(100%)	
SSLC/Hsc	19	16.1%	18	19.8%	19	20.7%	23	26.4%	29	29.3%	22	20.0%	19	32.8%	15	26.3%	164	23.0%	X²=33.323 Df=28 .224>0.05 Not Significant
Degree/Diploma	17	14.4%	14	15.4%	14	15.2%	18	20.7%	15	15.2%	10	9.1%	10	17.2%	10	17.5%	108	15.2%	
PG	36	30.5%	22	24.2%	21	22.8%	20	23.0%	18	18.2%	33	30.0%	15	25.9%	8	14.0%	173	24.3%	
Professional	27	22.9%	20	22.0%	17	18.5%	15	17.2%	24	24.2%	23	20.9%	11	19.0%	16	28.1%	153	21.5%	
Others	19	16.1%	17	18.7%	21	22.8%	11	12.6%	13	13.1%	22	20.0%	3	5.2%	8	14.0%	114	16.0%	

Result

The calculated value of χ^2 is 33.323 at 28 degrees of freedom at 5 per cent significance level. The table value is 41.337. The calculated value is less than the table value. Hence, it is concluded that there is no significance in the association of the educational qualifications and the name of the service provider of the mobile connection of the respondents. Thus, it is said that the educational qualifications of the respondents will not magnify the name of the service provider of the mobile connection of the respondents.

- Ho - There is no significance in the association of the occupation and the name of the service provider of the mobile connection of the respondents.
- H1 - There is significance in the association of the occupation and the name of the service provider of the mobile connection of the respondents.

	BSNL		Reliance		Tata Docomo		Airtel		Vodafone		Aircel		MTS		Idea		Total		Statistical inference
	(n=118)	(100%)	(n=91)	(100%)	(n=92)	(100%)	(n=87)	(100%)	(n=99)	(100%)	(n=110)	(100%)	(n=58)	(100%)	(n=57)	(100%)	(n=712)	(100%)	
Government Employee	16	13.6%	25	27.5%	19	20.7%	17	19.5%	22	22.2%	24	21.8%	8	13.8%	13	22.8%	144	20.2%	X²=27.533 Df=28 .489>0.05 Not Significant
Pvt Employee	21	17.8%	16	17.6%	19	20.7%	13	14.9%	22	22.2%	25	22.7%	10	17.2%	6	10.5%	132	18.5%	
Own Business	22	18.6%	17	18.7%	20	21.7%	15	17.2%	16	16.2%	12	10.9%	14	24.1%	7	12.3%	123	17.3%	

House wife/ Job seeking	25	21.2%	19	20.9%	18	19.6%	19	21.8%	20	20.2%	27	24.5%	14	24.1%	13	22.8%	155	21.8%
Student	34	28.8%	14	15.4%	16	17.4%	23	26.4%	19	19.2%	22	20.0%	12	20.7%	18	31.6%	158	22.2%

Result

The calculated value of χ^2 is 27.533 at 28 degrees of freedom at 5 per cent significance level. The table value is 41.337. The calculated value is less than the table value. Hence, it is concluded that there is no significance in the association of the occupation and the name of the service provider of the mobile connection of the respondents. Thus, it is said that the occupation of the respondents will not magnify the name of the service provider of the mobile connection of the respondents.

- Ho - There is no significance in the association of the marital status and the name of the service provider of the mobile connection of the respondents.
- H1 - There is significance in the association of the marital status and the name of the service provider of the mobile connection of the respondents.

	BSNL		Reliance		Tata Docomo		Airtel		Vodafone		Aircel		MTS		Idea		Total		Statistical inference
	(n=118)	(100%)	(n=91)	(100%)	(n=92)	(100%)	(n=87)	(100%)	(n=99)	(100%)	(n=110)	(100%)	(n=58)	(100%)	(n=57)	(100%)	(n=712)	(100%)	
Bachelor	37	31.4%	21	23.1%	26	28.3%	27	31.0%	32	32.3%	34	30.9%	16	27.6%	13	22.8%	206	28.9%	X^2=11.256 Df=14 .666>0.05 Not Significant
Married	59	50.0%	45	49.5%	37	40.2%	43	49.4%	46	46.5%	53	48.2%	31	53.4%	32	56.1%	346	48.6%	
Others	22	18.6%	25	27.5%	29	31.5%	17	19.5%	21	21.2%	23	20.9%	11	19.0%	12	21.1%	160	22.5%	

Result

The calculated value of χ^2 is 11.256 at 14 degrees of freedom at 5 per cent significance level. The table value is 23.685. The calculated value is less than the table value. Hence, it is concluded that there is no significance in the association of the marital status and the name of the service provider of the mobile connection of the respondents. Thus, it is said that the marital status of the respondents will not magnify the name of the service provider of the mobile connection of the respondents.

- Ho - There is no significance in the association of the family monthly income and the name of the service provider of the mobile connection of the respondents.
- H1 - There is significance in the association of the family monthly income and the name of the service provider of the mobile connection of the respondents.

	BSNL		Reliance		Tata Docomo		Airtel		Vodafone		Aircel		MTS		Idea		Total		Statistical inference
	(n=118)	(100%)	(n=91)	(100%)	(n=92)	(100%)	(n=87)	(100%)	(n=99)	(100%)	(n=110)	(100%)	(n=58)	(100%)	(n=57)	(100%)	(n=712)	(100%)	
Below Rs.10000	25	21.2%	19	20.9%	22	23.9%	17	19.5%	20	20.2%	25	22.7%	8	13.8%	15	26.3%	151	21.2%	
Rs.10001 to Rs.20000	25	21.2%	15	16.5%	23	25.0%	20	23.0%	17	17.2%	25	22.7%	13	22.4%	14	24.6%	152	21.3%	X^2=16.833 Df=28 .952>0.05 Not Significant
Rs.20001 to Rs.30000	29	24.6%	28	30.8%	19	20.7%	16	18.4%	25	25.3%	24	21.8%	16	27.6%	15	26.3%	172	24.2%	
Rs.30001 to Rs.50000	24	20.3%	14	15.4%	16	17.4%	22	25.3%	22	22.2%	19	17.3%	10	17.2%	8	14.0%	135	19.0%	
Rs.50000 and above	15	12.7%	15	16.5%	12	13.0%	12	13.8%	15	15.2%	17	15.5%	11	19.0%	5	8.8%	102	14.3%	

Result

The calculated value of χ^2 is 16.833 at 28 degrees of freedom at 5 per cent significance level. The table value is 41.337. The calculated value is less than the table value. Hence, it is concluded that there is no significance in the association of the family monthly income and the name of the service provider of the mobile connection of the respondents. Thus, it is said that the family monthly income of the respondents will not magnify the name of the service provider of the mobile connection of the respondents.

Conclusion

Telecom services in particular the mobile network services have become a necessary survival weapon and is fundamentally changing the telecom industry worldwide. Today, the click of a button of the mobile or swipe of the screen of the mobile and the other equipments offers the customers different services at a much lower cost and also empowers them with unprecedented freedom in choosing vendors for their communicational service needs. Hence the network providers have to upgrade and constantly think of new innovative customized packages and services to remain competitive. The study finds that many mobile network customers are fully aware of the present day services particularly the data usage services. Most customers however still patronize the dealers and stockiest find interaction with human tellers as very important as they got distracted with the problems like inadequate knowledge about the usage of different services, lack of interest, poor net work, and lack of confidence. It also finds that customers enjoying the services are still not satisfied with quality and efficiency of the services. Customers perception of and reactions to the developments of network service providers and their different services are issues of concern to both customer and the organisation. A special emphasis must be given for the security which would promote customers in using all the network services to the extent possible.

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ETHICAL PREDICAMENT AND MORAL CONFLICTS IN THE OLD MAN AND THE SEA BY ERNEST HEMINGWAY, THE ENGLISH PATIENT BY MICHAEL ONDAATJE

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Abstract
Boldness shown in the struggle of life and endurance in the adaptation are uniquely demonstrated by Ernest Hemingway. The old man by his craftiness and courage achieved the greatest but his conscience battles with the exploitation he did to the mother Earth and to life in general. His professionalism conflicts with his virtue. His attempt to nurture and explore the sea reflects his innate nature of virtue and ethics. He feels for the victim and the victimized. His deep knowledge of diverse elements in the nature enables to execute the work with the best proportion but his reasoning, intuition, moral reflections weakened him. The man's fight with the harsh fate or the surrounding world are drawn in such a manner so as to please everybody widely. The timeless conflict displayed with the symbols, lessons of values, literary techniques, motifs bring out the moral dilemma that the protagonist undergo in The Old Man and the Sea.

Michael Ondaatje exposes four characters: Almasy, Hungarian desert explorer, Hana, Canadian nurse, Kip, an Indian sapper and Caravaggio, a Canadian thief in the novel The English Patient. Differences in culture and nationality met at Villa San Girolamo, an abandoned villa during the Italian campaign of Second World War. Taking risk by defusing bombs, Kirpal Singh was wholeheartedly committed to his duties. His ethics enables him to keep his celibacy though he stays with Hana. His military ethics and Hana's work ethics as a nurse are exemplary. A question of morality has been raised as there was an illegal affair between our English patient and Katherine which brought out the disastrous doom on their lives.

Dissimilarity and diasporic identity are evidenced in four characters. Utilizing stream of consciousness technique, we travel through the moral dilemma of their memories back and forth. In the process of self-negation and self-conception the narratives of different backgrounds converge and form an artistic pursuit of ethical choices.

E. M. Forster in his 1939 essay "What I Believe" he made a statement, "I hate the idea of causes, and if I had to choose between betraying my country and betraying my friend, I hope I should have the guts to betray my country." The novel's title character, the English patient Almásy had been seduced by the Libyan Desert beauty first and then by Katharine, wife of Geoffrey Clifton, his British colleague. An ethical issue is raised. Being the wife of another man, she should be loyal, but his rough behaviour is replaced by Almasy's soft loving behaviour. The net result is that Katharine's husband attempted double murder and suicide.

Friendship placed above nationality that also transcends time and space is a classic ethical model that can be explained as cosmopolitan. In The English Patient people of different cultures and races edge each other. They share the same roof and their sensualities numbed by the cruelty of the Second World War (1939-1945) Almásy later called as English patient was completely led by his adventurous nature. As a cartographer he was circling the Libyan Desert which gave him a liberty above nationalities and its confinement. "Erase nations! I was taught such things by the desert". (Ibid., 2)

"1932 and 1933 and 1934. [...] Just the Bedouin and us, crisscrossing the Forty Days Road. There were rivers of desert tribes, the most beautiful humans I've met in my life. We were German, English, Hungarian, African—all of us insignificant to them. Gradually we became nationless. I came to hate nations. We are deformed by nation-states" (Ibid., 3)

Almásy carried Greek Herodotus as his constant guide and he was much inspired by it. Even Hana read from it while he was laid on bed. His sense beyond nationalism bred a sense of hatredness towards this compartmentalization. No longer had patriotic sentiments led him. Everybody or all nations became unimportant to him. But his object of love, Katherine Geoffrey generated a demonic lust in him which he couldn't overrun and he was enslaved by it. Though they knew very well that it was illegal and immoral, they couldn't withdraw their self from its rigid closures. It tempted and shaken off all values he had imbibed. Katherine wavered between the two unstable men, in terms of fidelity she was totally unstable. Octavio Paz, Mexican essayist recalls love and eroticism as double flame –a passion which is painful but desirable. Geoffrey Clifton was totally shattered at this illegal affair. Being almost insane he made a mortal plane crash, a suicidal attempt to kill himself and his wife. He targeted double murder and suicide which is highly criminal but only because life became unbearable to him. But he killed himself, Almásy, took the mortally injured Katherine in the Cave of Swimmers, and left her to seek help. He couldn't reach back to Katherine immediately. But the war obstructed his return for longer years.

At last he had to agree with a German spy to help him to reach the cave. His passion towards a married woman now gave way to a betrayal to his nation during the Second World War. He betrayed in order to get his object of love or to reach her.

Socrates observed that Beauty is on equal footing with Goodness and Truth. Love goes after the beauty and a yearning for completion and immortality. The sculptures of the Greeks picture gods and goddesses in a sensual manner emphasizing the resemblance between deities and humans. The deadliest thing is his temptuous affair with the dead body of Katherine. The intimacy shown to the dead body by the living can be considered as a demonic and inhuman.

I approached her naked as I would have done in our South Cairo room, wanting to undress her, still wanting to love her. What is terrible in what I did ? The dusk of graves. With the connotation of intimacy between the dead and the living.(Ibid., 4)

David Caravaggio, a man with mutilated hands who works with the British foreign intelligence, is another major character. Though his conscience would not be stricken when he stole things, being a Canadian thief, he never betrayed companions of Villa San Girolama. He doesn't have a clean sheet before legal authority but he is sympathetic towards other people. He is an Italian-Canadian who spy German forces and transfer to Italy. He paid a biggest price by being tortured and his thumbs cut off. He is patriotic and committed bearing disastrous physical and psychological war experience, but he never expose other inhabitants of Villa San Girolama especially English patient, Hungarian explorer, Kirpal Singh, an Indian who diffuses bombs.

Kirpal Singh, who volunteered to dispose and diffuse bombs became a dweller of Villa San Girolama to dismantle unexploded bombs and mines. His work ethics led him to community service and a confidence to risk his life to redeem the place. He could stay with them as they disregarded their nationalities. But Hiroshima and Nagasaki nuclear bombing shocked him and with great displeasure he left the English speaking world for India.

Hana, Canadian military nurse is another major character who sacrifices her life for the victims of fear. She lost her father, husband and her baby. She is a living epitome of endurance, service and nurses the suffering bed-ridden burned patient without any reward. Her humility and commitment cannot be described and she works without any recognition. Her selfless service bettered the condition of the English patient.

A psychoanalytic glimpse of the characters give a comprehensive picture of the moral dilemma. Hana remained in the villa hospital when others abandon it as she became dispirited, thinking that a curse lingers around her causing all patients whom she care, die. She tried to fill her emptiness by reading to the English patient. Her emotional breakdown led her to put in all efforts to take care of this unknown patient on the bed. Her ethical choice is out of her moral dilemma. She even sees Almasy, the English patient as saint-like and adore his pure nature.

Kirpal Singh, unlike other colleagues, his need to survive, traumatise him to be indifferent to all that he believed. There is a sense of nothingness that remain nationless and a sense of trapped with no signs of happiness or hope.

The villa is a disowned and like a damned place where all seem to follow an eternal damnation. The desert symbolizes a vast horizon of infinite chances of life that is set against the villa. The English patient was an explorer and a cartographer there navigating the Libyan Desert. But now he is confined and becomes invalid. His ethical choice led him to such a moral disaster and doom. He cannot blame anyone as he himself chose his waywardness and his mad pursuit of love that inflicted such a dreadful consequence that lasts the rest of his life. The desert is everlasting for him.

Caravaggio is agitated and also concerned about Hana. The emotional crises that looms over him as physical inability and psychological frustration confined him in the villa, as there is nowhere to turn for love and hope.

The villa San Girolamo, built to protect inhabitants from the flesh of the devil, had the look of a besieged fortress, the limbs of most of the statues blown off during the first days of shelling. There seemed little demarcation between house and landscape, between… the damaged building and the burned and shelled remnants of the earth. To Hana the wild gardens were like further rooms. She worked along the edges of them aware always of unexploded mines. In one soil-rich area beside the house she began a garden with a furious passion that could only

come to someone who had grown up in a city. In spite of the burned earth, in spite of the lack of water. Someday there would be a bower of limes, rooms of green light.(Ibid., 5)

The characters understand the life and values through self-negation. They were haunted with depression and their feeling of unworthiness led them to find the real value of their mental framework which enabled them to undergo moral dilemma. The widened perspective and liberal approach of life were brought into the forefront by the development of cosmopolitan outlook through the varied challenges they met.

The investigation of the self, finding the identity through the need of a stable mind with a knowable past and unknown future but alienating present. The contradictions of cultural views with the deception of love and eroticism brought unnameable conflicts and impossibility of self-conception. The artistic pursuit of their moral dilemma that sprouted from their ethical choices is reinterpreted by the narrative and individual uniqueness.

The profound message of The Old Man and the Sea by American journalist Ernest Miller Hemingway take us into the helplessness and significance of fate in one's life. The widely acclaimed novel tells about the powerless man and also the astonishing power in the face of need. The literary techniques, style of narration, themes, and motifs are portraying the plight of man with his ethical choice and his dilemma in his pursuit, mostly crushed by the forces of nature or cultural notions. In the path of goals and achievements man may attempt to exploit nature. His selfish motives may push him to explore and destroy natural resources. This timeless narrative exposes man's helplessness and his moral dilemma in the face of adversity .His inability to catch the fish was not because of lack of experience or strength of character or the boldness to face life. He was well versed with minute details of each and every nook and corner of the known part of the sea. But he stepped into another portion of the sea where he got an unexpected catch of fish that changed his course of life. Nature beats back and doesn't permit for a vast exploitation of its resources or rather we can say…His nature and his attitude, his approach to humanity and fellow creatures kept him aloof from such a punishable act. He knows and senses other creatures and sympathetic towards them. His courage and work ethics are adorable. He demonstrates his character in the execution of his work. His emotional framework uphold the ethics and values. He tried to victimize nature but he became the victim. An inner conflict in his mind occurred due to his character and mind. His determination and will power were obstructed with external force over which he does not have any command.

According to Harvard Law School, three types of conflicts can be identified. Task conflict, Relationship conflict, Value conflict. Task conflict involves managing expectations at work and work assignments, differences of opinions etc. Relationship conflicts involves differences in personality, style and taste. Value conflict occur from differences in identities, values and norms. There was an alienation from his neighbourhood which enabled him to face any threat with an unconquerable spirit. His struggle to his own values made him more concerned. His trial of conquering his weak body and mind to complete difficult task supported him to catch the great marlin and fighting off sharks.Conflict with the self, Conflict with others, Conflict with the environment and Conflict with the supernatural are well understood in terms of moral dilemma. But his power is being brought out and to the notice of the world by his fruit of the work. He lived according to God and His law that he could yield good fruit of his hard work.

His judgement between right and wrong sprung from his ethical choices. He lived according to his conscience and he could bring up the result to the shore to the amazement of the people around and

Manolin. He took risk to sail farther and caught the great marlin who tried to capsize the boat. — "'Fish,' the old man said. 'Fish, you are going to have to die anyway. Do you have to kill me too?' " (92). Hemingway uses this conflict to increase intensity as to whether whom, the Marlin or he would win.

He was astonished after seeing the Marlin up close, "You are killing me, fish, the old man thought. But you have a right to. Never have I seen a greater, or more beautiful, or a calmer or nobler thing than you, brother" (92). The usage of the word "brother," means family. His ethics liberates him from attaining anything selfish but his vocational code urges him to fight in order to fulfil and complete the duty.

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COMPARATIVE STUDY OF MAGICAL REALISM IN SALMAN RUSHDIE'S *MIDNIGHT'S CHILDREN* AND HARUKI MURAKAMI'S *KAFKA ON THE SHORE*

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Abstract

This comparative study explores the use of magical realism in Salman Rushdie's Midnight'sChildren and Haruki Murakami's Kafka on the Shore. Both novels incorporate elements of the fantastical into their narratives, creating richly layered worlds where reality and imagination intersect. We will examine how Rushdie and Murakami employ magical realism to address themes of identity, history, and the human psyche, when affected by shared pasts, superstitions and heavy expectations. In Midnight's Children, Rushdie uses magical realism to intertwine personal and national histories, illustrating the tumultuous birth of modern India. In contrast, Murakami's Kafka on the Shore delves into the subconscious, blending the surreal with the mundane to explore themes of fate, memory, and self-discovery. Rushdie's narrative technique underscores the interplay between individual destinies and historical forces, presenting a critical reflection on postcolonial identity and the legacy of colonialism, while Murakami's use of magical realism invites readers to question the nature of reality and the power of the mind. By comparing these two works, this study highlights the unique ways in which magical realism serves as a vehicle for cultural commentary and psychological exploration in contemporary literature. It highlights how Rushdie and Murakami utilize this genre to address historical and psychological dimensions, offering readers a profound commentary on the human condition. Through detailed textual analysis and theoretical insights, this paper contributes to a deeper understanding of magical realism's role in contemporary literature and its capacity to bridge the gap between the real and the imagined.

Keywords*: magic realism, postcolonialism, memory*

In 1925, Franz Roh coined the term 'Magical Realism' with reference to a new art moment that was emerging at that time through the medium of paintings. The term was originally applied in the 1920s to a school of surrealist German painters, and was later used to describe the prose fiction of Jorge Luis Borges in Argentina, as well as the works of writers such as Gabriel Gracia Marquez in Columbia, Isabel Allende in Chile, Gunter Grass in Germany, Italo Calvino in Italy, and John Fowles and Salman Rushdie in England. In this genre of art, writers weave a sharply etched realism in representing ordinary events and details together with fantastic and dream-like elements, as well as with materials derived from myth and fairy tales. (Abrams, M. & Harpham,258). Robert Scholes popularized metafiction (an alternative is surfiction) as an overall term for the growing class of novels which depart from realism and foreground the roles of the author in inventing the fiction and the reader in receiving the fiction. Metafiction questions the borders between life and art, and magical realism blends illusions with

reality. Blurring the relationship between realms of substantiality and realms of imagination, magical realism proliferates as a paradoxical concept that is heavily used in modern literature to transcend the limits of social problems and form a discourse. Joshua O'Brien, in his essay, *Magical Realism and The Desert of The Southwest* notes that, "*Magical Realism seems paradoxical, implying a reality that contains a contradictory duality*." He takes the example of Leslie Marmon Silko's *Ceremony* (1977) to elaborate how magical realism forms a synchronized whole out of two contradictory integrals. He further adds that, "*This duality in texts is achieved by depicting reality not as uncanny or purely fantastical, but as being supplemented by the imagination.*" (36). O'Brien also focuses on how Magical Realism acts as a tool for conveying modes of thoughts not generally subscribed to western thinkers. One example of this varying comprehension of reality can be understood by the concept of time. While time flows cyclically, where patterns repeat in many indigenous cultures, western thinking conceives time as linear, where the past is behind and the future ahead, both untouched by the present. Magical realism is hence important, as it often serves as a medium that translates societal problems beyond the limitations of reality. Taner Can, in his book *Magical Realism in Postcolonial British Fiction* says, "As the theoretical attempt to describe to pin down the concept have proved to be inconclusive, critics have subsequently come to acknowledge the fact that the usefulness and popularity of the term is due in large measures of its elusive conceptual definition and complex history". (20)This statement further confirms the usefulness of the term, irrespective of it not having a proper boundary.Wendy B. Farris, adds more depth to the prominence of magical realism in contemporary fiction through her work, *Ordinary Enchantments: Magical Realism and the Remystification of Narrative.*Farris argues that, "...by combining realistic representation with fantastic elements so that the

marvellous seem to grow organically out of the ordinary, magic realism destabilises the dominant from of realism based on empirical definitions of reality, gives it visionary power, and this constitutes what might be called a 'remystification' of narrative in the west." (Farris 5). This narrative formula is seen in many modern day works. Indigenous authors often use their root cultures and mix it with the modern day culture of the west, which gives birth to new narrations that are unique in themselves and are celebrated among the readers.

Since its emergence as an art sensation in the early 20th century until merging with literary traditions, magical realism has established itself as an element that is an inseparable part of our shared and felt history. Like existentialism or absurdism, magical realism took birth as a response to the madness of war on the minds of artists. Just as in surrealism, magical realism too presents a version of reality that is an imitation of the real world with fantastical and mystical illusions taken from religion and folklore. Especially in the countries that have a past with colonialism and world wars, magical realism acts as a way for the authors to address the problems that have persisted in their society since being colonised, along with the difficulty of struggling with the mammoth task of forming a new identity after the sudden liberation and free will. Even years after independence, authors' works display characteristics of the shared dread faced by people because of the world wars.

Rushdie's works often address issues related to postcolonialism, identity, and migration. He delves into the complexities of cultural hybridity, displacement, and the lingering effects of colonial rule, offering nuanced perspectives on these topics. *Midnight's Children* (1981) is his seminal work in the genre of magical realism. The novel's innovative narrative style and blend of historical events with fantastical elements have had a profound impact on contemporary literature. Rushdie's influence extends

beyond the English-speaking world. His exploration of cultural and historical themes resonates with a global audience, and his innovative use of language and narrative techniques has inspired writers from diverse backgrounds. In addition to his novels, Rushdie has written essays, critiques, and non-fiction works that offer insights into literature, politics, and society. His intellectual contributions have enriched literary discourse and provided thought-provoking commentary on contemporary issues. As an author of Indian origin who has lived in multiple countries, Rushdie often writes from the perspective of the diaspora. His works explore themes of belonging, identity, and the experience of living between cultures, resonating with readers who share similar backgrounds.

Haruki Murakami's work is often associated with magical realism due to his unique blending of the fantastical with the mundane. Murakami seamlessly integrates fantastical elements into everyday life, making the surreal seem plausible. For example, in *Kafka on the Shore* (2005), characters experience metaphysical phenomena, yet these are treated with the same seriousness as real-life events. Many of Murakami's stories delve into characters' inner worlds and subconscious minds. In *The Wind-Up BirdChronicle* (1994), the protagonist's journey into a metaphysical realm serves as a metaphor for his internal struggles. His works often explore existential questions and the search for meaning, reminiscent of the broader goals of magical realism to question and expand reality. *Norwegian Wood* (1987) and *1Q84* (2009) are prime examples of this existential exploration. Murakami's stories frequently end on ambiguous notes, leaving readers to ponder the nature of reality and the fantastical elements within the narrative. Overall, Murakami has enriched magical realism by infusing it with his distinct narrative style and thematic concerns, making his work a significant part of contemporary literature in this genre.

Magical realism remains a versatile and powerful genre, continually evolving and adapting to address contemporary issues and captivate new audiences across various forms of media. Contemporary authors from diverse backgrounds are using magical realism to address current social, political, and cultural issues. Magical realism has a strong presence in visual media, where the blending of reality and fantasy can be vividly portrayed. Theatrical productions often use magical realism to create immersive and thought-provoking experiences. Even video games and digital media have adopted magical realism to craft engaging narratives, which are just as enjoyable as they are thought provoking. Some notable examples in video games can be, *Kentucky Route Zero*, *Grand Theft Auto* and *Call of Duty.* In her work, *Exploring magic realism in Salman Rushdie's Fiction* (2008), Ursula Kluwick moves Rushdie away from his traditional background as a Postcolonial and postmodern man and instead considers the significance of magical realism in his fiction. She argues that it is the disharmony (the utter incompatibility of singular elements of the novel), rather than harmony, that highlights the works of Rushdie. Similarly, Murakami stands out for his characters that have an acute desire to develop individual identity, which they find by mixing their real world with an absurdly fictional one. While Rushdie gains popularity by presenting the decay of human society and culture (presented through the rise and fall of a family and its individuals in *Midnight's Children*), Murakami uses the same medium to showcase the fall of an individual, giving his works the effect of reversed renaissance. Both authors, however, use the second world war as a margin around which the changes manifest.

In this essay, we shall compare the differences and similarities between the novels *Kafka on the Shore* by Haruki Murakami and *Midnight's Children* by Salman Rushdie in an attempt to understand how having different histories can affect the realities of an

individual, and how the varied narratives can shape the viewpoint of society. Unlike Rushdie's focus on shared trauma and consciousness that guides a man, Murakami focuses on identifying oneself and finding the meaning of life. Both novels, however, explore the relationship between fate and free will under the guise of curses, predictions and premonitions. We shall further study the causes of these instances through this essay.

Kafka On The Shore by Haruki Murakami and *Midnight's Children* by Salman Rushdie are both celebrated works of celebrated authors that caters to an audience that is not bound by any category. While both works have various elements of Magical Realism, we will study and compare them on the basis of:

- Symbols
- Religion
- Anthropomorphism

These separations will make our understanding of the works orderly and give us direct pointers to compare the works. Rushdie's narration is considered to have more political notions as he talks about the partition of India and the war that happened before and after it, and combines the shared hardships of individuals through shared trauma, while giving it the image of collective consciousness. Murakami on the other hand uses increasingly imaginative tropes and characters to convey reality. It has already been established that while both works share protagonists that are deeply fragmented and uprooted, Kafka is trying to find a new identity for himself, while Saleem has accepted the combined identity of his family and his nation as his own. The objective here is to trace the difference in narration pattern of the authors, either as a reflection of their history, or as a product of difference in the authors' or the protagonists' culture background.

Symbols

Kafka On The Shore cannot be elaborated without the mention of "the boy named crow", who acts a character as well as a symbol or a motif on the plot. As Kafka himself points out, the name "Kafka" means crow in Chech, which is part of why he chose it for himself. The crow acts as a symbol of protection, warning and advice. We can see the character portrayed as enigmatic yet caring, providing Kafka with a moral compass whenever required. The crow is considered as the inner monologue of Kafka in many explanations; his subconsciousness that guides him throughout his journey. However, he also provides Kafka with answers that he may not have had otherwise. The presence of Crow can also be seen as Kafka disassociating himself, either to find companionship in his journey, or to replace the guiding voice he would have needed or desired. This mix-up of knowledge, personality and individual identity can be considered similar to that of Rushdie's *Midnight's Children*, where collective consciousness allows the narrator to have a detailed account of every event of the past. However, while Rushdie chose to combine individuals in order to form individual identity, Murakami chose to split a singular consciousness. To understand this duality in *Kafka on the Shore* better, examples can be taken from the novel.

"Forget it,' he says. 'You're just starting out and I shouldn't lay all this depressing stuff on you. You've already decided what you're going to do, and all that's left to do is to set the wheels in motion. I mean, it's your life. Basically you have to go with what you think is right." (Murakami 6.)

Here, the dialogues of Crow sound like an internal monologue Kafka would have in an attempt to justify his actions or regain his faith in his decision.

Other than Crow, Murakami also uses nature (the forest, more precisely) as a symbol that provides guidance or comfort. For instance, we take the example of the scene from the past in which students

were found unconscious in the middle of the forest while picking mushrooms. An extension of this can be the cats in the novel. Cats in the novel often represent innocence and vulnerability. Nakata's relationship with cats highlights his own innocence and simplicity, contrasting with the more complex and darker human world. Cats also play a leading role in establishing the novel as a product of magical realism. The character Nakata has a unique ability to communicate with cats, which sets him apart and ties him to a supernatural world. This ability underscores the novel's exploration of otherworldliness and the thin line between reality and fantasy. However, it can be debated if the cats are an exclusive representation of innocence, as they are shown to have human-like characters and thoughts. The following lines spoken by Otsuka can be taken as examples of the same. "Well, now that you mention it, I suppose it isn't all that pleasant… Not that it's particularly unpleasant, you understand. So I guess I don't really mind. You want to call me Otsuko, be my guest. All the same, it doesn't sound right when you call me that." (53). The cat here is seen having a sense (however lenient) of identity, whereas we see Kafka still struggling to form a uniform identity for himself. In contrast to Murakami's protagonist, who is fragmented because he feels divorced from society; Rushdie gave Saleem excessive knowledge that made him fragmented as well. However, the symbols used are more personal and dispiriting. The best example can be the symbol of blood. Blood, easily interpreted as a direct sign of 'bond of blood', as the story does revolve around the family history of Saleem Sinai, it is also a hint at the wars that shaped the country before and after partition. Blood combined with the recurring number 'three', is again something that joins the familial ties with divinity.

"One Kashmiri morning in the early spring of 1915, my grandfather Adam Aziz hit his nose against a frost-hardened tussock of earth while attempting to pray. Three drops of blood plopped out of his left nostril, hardened instantly in the brittle air and lay before his eyes on the prayer-mat, transformed into rubies." (Rushdie. 2005 17)

Similar to this, there are many other such instances of spilling of blood that sometimes foreshadow the future of the characters. Other than the obvious heirloom of blood, noses also play a distinct role in the novel. Along with adding the supernatural element (like cats did in *Kafka on the Shore*), noses are part of shared heritage and identity for the family of Saleem Sinai. Saleem's large, prominent nose is a distinguishing physical trait that symbolises his unique identity and connection to India's history. His nose is a marker of his heritage, linking him to his family and the broader narrative of the nation. His nose also represents the burdens he carries. It is a constant reminder of his connection to India's tumultuous history and the weight of expectations placed upon him. The nose is a source of both his strengths and his vulnerabilities, symbolising the dual nature of his identity. Throughout the novel, the condition and state of Saleem's nose often reflect the changes in his life and the political landscape of India. For instance, his nose is damaged during significant events, symbolising the personal and national upheavals he experiences. Saleem's distinctive broken nose symbolises his fragmented identity and the brokenness of the nation. Despite this, he remains a cohesive figure, much like the nation trying to hold itself together amidst chaos.

The imagery of blood also presents itself in *Kafka on the Shore.* The blood that is the substance that keeps us alive, symbolises carnage. The reason behind this could be the curse that, Kafka believed, would cause him to murder his own father, cornered by his most unspeakable instinct. In continuation of this, the Labyrinth also acts as an important symbol, portraying the knowledge and understanding of self. Pickles and chutneys also play a significant symbolic role, particularly through their association with

memory, preservation, and the blending of personal and national histories. Almost every instance consisting of 'chutney' is describing a private adventure.

"My father was not the only one to approach my tenth birthday with his head lost in the clouds of his private dreams; because here is Mary Pereira, indulging in her fondness for making chutneys, kasaundies and pickles of all descriptions, and despite the cheery presence of her sister Alice there is something haunted in her face." (Rushdie 316).

Also in other instance "And my chutneys and kasaundies are, after all, connected to my nocturnal scribblings - by day amongst the pickle-vats, by night within these sheets, I spend my time at the great work of preserving." (Rushdie 60)

In both the dialogues we see how the preserved pickles act as a symbol of memory itself. Also acting as a device of foreshadowing, pickles and memories weave together a complex plot that travels to and fro in time. The act of preserving is done over and over by every character, whether it is simply through pickles, or through establishing an area of the house all to themselves (as done by Naseema). The importance of inherent memories can be seen in *Kafka on the Shore,* too.

"One notable thing, though, was the two-hour span during which the children had been unconscious in the hills was erased from their memory. As if that part had been extracted in toto. Rather than a memory loss, it was more a lack of memory. These aren't medical terms, and I'm using them for the sake of convenience, but there's a considerable difference between lack and loss."(Murakami 70)

Murakami was born after the war in Japan was over, but the history that he shares with his nation, and the memories that were passed down to him, act as heirlooms that shaped his personality, as well as his novels.

However, preserving was not the only symbolism behind pickles. Pickling involves a transformation process, where raw ingredients undergo a change to become something new and flavorful. This symbolizes the transformations that occur in Saleem's life and in the nation of India. The novel itself is about change; political, social, and personal, and pickles serve as a metaphor for this constant state of flux. The process of making pickles involves blending various ingredients and spices, symbolizing the diverse and multifaceted nature of India. The myriad of flavors represents the complexity and richness of Indian culture, history, and identity, much like the multiple narratives and characters in the novel. The structure of the novel, with its digressions and non-linear storytelling, can be likened to the process of making pickles, where various elements are mixed and allowed to mature over time. The layers of flavors in pickles parallel the layers of stories and histories in the novel.For Saleem, pickles are a tangible link to his family and his heritage. The recipes and the act of pickling are passed down through generations, connecting him to his ancestors and their stories. This connection underscores the theme of continuity amidst change.

Religion

Religion inherently involves belief in the supernatural, the divine, and the mystical. This aligns seamlessly with magical realism, where the extraordinary is accepted as part of everyday reality. Religion helps to create a world where the magical elements are plausible and integrated into the characters' lives. Religious stories, myths, and legends often include fantastical elements. Magical realism draws upon these narratives to enrich its storytelling, making the supernatural elements feel familiar and culturally rooted. Religious rituals and traditions can serve as key plot devices or symbols in magical realist works, highlighting the intersection of the spiritual and the everyday. These rituals often blur the line between

the real world and the world of imagination. It also raises fundamental questions about good and evil, morality, and the meaning of life (as we get to see in *Kafka on the Shore*). Magical realism can use religious themes to delve into these questions, adding layers of meaning to the narrative. Religion often speaks to the interconnectedness of all things, a theme prevalent in both the novels. This interconnectedness allows for seamless transitions between the magical and the real, reflecting a holistic view of the universe. Though not acutely religious, Murakami uses references to Shinto and Animism. The novel reflects elements of Japan's indigenous spirituality, which emphasises the sacredness of nature and the presence of kami (spirits) in natural objects and phenomena. This is seen in the way characters interact with their surroundings, experiencing profound connections to nature and the supernatural. Places like the Komura Memorial Library and the forest where Nakata meets Johnnie Walker are imbued with a mystical quality, reminiscent of Shinto shrines. These spaces serve as thresholds between the ordinary world and a realm of deeper spiritual significance. Yet, Japanese indigenous religion is not the only one that shapes the novel. Murakami incorporates mythological elements and allegories from various western religious traditions, creating a rich, symbolic narrative. For instance, Kafka's name and his relationship with his father echo the Greek myth of Oedipus, exploring themes of Curse, fate and self-fulfilment. "Just then a thought hits me. Maybe - just maybe - this girl's my sister." (Murakami 28) Kafka suffered a curse, the same as Oedipus, and always imagined it coming true, which strained his relationship with most women he met. Kafka lives in constant fear of fulfilling the prophecy, that he will kill his father and sleep with his mother and sister, and this fear causes him to run away from home in the beginning of the novel. He believes that he is inherently doomed and tainted to commit the sin, and hence suffers from immense guilt, self-loathing and anxiety.

In contrast to this problem of self, Salman Rushdie, in his work *Midnight's Children*, uses the names Saleem and Shiva to carry deep symbolic significance, reflecting themes of identity, destiny, and the intersection of personal and national histories. The name Saleem is derived from the Arabic word for peace and safety. This reflects the character's complex relationship with his heritage, identity, and the turbulent history of India. Saleem can also be linked to Jerusalem (Al-Quds), a city symbolising confluence and conflict of religions and cultures. This mirrors Saleem's role as a unifying yet conflicted figure in the novel. Shiva, named after the Hindu god of destruction and regeneration, embodies these dual forces. He represents both the destructive and regenerative aspects of India's history and politics. Shiva is also the god of destruction and a fierce warrior, paralleling the character Shiva's aggressive and combative nature. Shiva's name sets him in direct contrast to Saleem. While Saleemsymbolises creation and narrative (building a story, preserving history), Shiva embodies destruction and change. This duality highlights the novel's exploration of opposing forces within individuals and the nation. His name and actions serve as a counterpoint to Saleem's quest for peace and understanding, emphasizing the novel's theme of conflict and duality. We can have a better understanding of the Sinai twins through the book, *Self, nation, text in Salman Rushdie's Midnight's Children (2004),* by Neil Ten Kortenaar.In his work, Neil Ten Kortenaar points out how formation of a new state or nation has bildungsroman properties and leads to formation of national consciousness in citizens. He states, "...the hybridity of Rushdie's fictional India is not created by different elements forming a new whole but by the relationship among them." (Kortenaar, 41)Ten Kortenaar reveals Rushdie's India to be more self-conscious than most communal identities based on

language: it is an India haunted by a dark twin that is Pakistan; a nation in the way England is a nation but imagined against England.

However, names are not the only device Rushdie used to incorporate religion. Once again, blood acts as asymbol for religious presence. "The sheet, incidentally, is stained too, with three drops of old, faded redness. As the Quran tells us : Recite, in the name of the lord thy creator, who created man from clots of blood." (Rushdie 16)Other than obvious allusions of Islam and hinduism, Rushdie also used elements of Buddhism, Christianity, Sikhism and other religions which help him justify the novel as an apt representation of multifaceted India. Buddhism, while not a primary focus in Salman Rushdie's *Midnight's Children*, subtly influences the narrative and thematic structure of the novel. One of the core principles of Buddhism is the impermanence of all things, encapsulated in the concept of 'anicca.' This is reflected in the novel through the constant changes in the characters' lives and the socio-political landscape of India. The novel frequently explores themes of suffering, another fundamental aspect of Buddhism. The characters undergo various forms of suffering; personal, familial, and national. Saleem's life, in particular, is marked by physical and emotional pain, which can be seen as a reflection of the Buddhist concept of 'dukkha' or suffering inherent in human existence. Saleem's journey is also one of self-discovery, akin to a spiritual quest for enlightenment. Throughout the novel, he seeks to understand his place in the world, the meaning of his existence, and his connection to the larger narrative of India. This quest parallels the Buddhist pursuit of enlightenment and the search for deeper truths about the self and the universe. While not explicitly reincarnated, the characters in *Midnight's Children* experience cycles of renewal and decay that mirror the Buddhist concept of samsara, the cycle of birth, death, and rebirth; a concept that is accepted in Hinduism as well.

The novel depicts the coexistence and blending of different religious traditions in India. This syncretism is a central theme, illustrating the country's complex and multifaceted identity. Religion is closely tied to the characters' sense of identity and belonging. The novel explores how faith shapes their lives, decisions, and interactions with others. The novel portrays both the harmony and the tension between different religious communities in India. It addresses the impact of religious conflict on personal and national levels, such as the Partition and the communal riots.

Anthropomorphism

Anthropomorphism, the attribution of human traits, emotions, or intentions to non-human entities, is a common element in magical realism. This literary technique is used to create a world where the boundaries between the human and non-human are blurred, contributing to the genre's characteristic blend of the ordinary and the extraordinary. Anthropomorphism helps to dissolve the strict divisions between the animate and inanimate, the human and the non-human and can be used to personify abstract concepts like death, fate, or nature. This personification makes these concepts more tangible and relatable, allowing for a deeper exploration of themes. Anthropomorphized entities often serve as symbols or allegories. For example, a talking cat might symbolise wisdom or mystery, while a sentient tree could represent growth and resilience. These symbols enrich the narrative and provide multiple layers of interpretation. Although not as overtly anthropomorphic, the novel *Midnight's Children* includes elements where non-human entities (like India itself) are given human-like traits, reflecting the country's history and character through the lives of the characters. By humanising non-human characters, authors can foster a stronger emotional connection between readers and the narrative.

One of the most notable examples is the character of Nakata, an elderly man who lost his ability to read and write after a mysterious childhood incident but gained the ability to communicate with cats. While Nakata (influenced by others) accepts himself as "dumb", the cat Otsuka insists otherwise. As we've studied the novel as a journey to find one's own identity, we can take the positive outlook as a development of character.

"*'But you are able to talk to cats.'*
'That's correct,' Nakata said.
'Then you are not so dumb after all.'" (Murakami 53)

The cats Nakata encounters exhibit distinct personalities and emotions, much like human characters. For example, the cat Kawamura is described as being rough and aggressive, while another cat, Otsuka, is gentle and helpful. These traits make the cats more relatable to readers and integral to the story. In Salman Rushdie's *Midnight's Children*, the protagonist, Saleem Sinai, often embodies the spirit and identity of India itself. His life and body, with its various ailments and transformations, metaphorically reflect the political and social changes occurring in the country. This anthropomorphism extends to how his personal experiences are inextricably linked with national events, making him a living representation of India. Various objects and places in the novel take on human-like characteristics, often reflecting the moods and experiences of the characters. For example, the Sunderbans, the mangrove forest where Saleem loses his memory, is depicted almost as a sentient entity that influences the fate of those who enter it. "...proving that they were already beginning to succumb to the logic of the jungle, and that was only the start of it, because as the mystery of evening compounded the unreality of the trees, the Sundarbans began to grow in the rain." (Rushdie 555). Another example of the same would be, "'That way,' the Buddha insists, and then they are inside it, the jungle that is so thick that history has hardly ever found the way in. The Sundarbans: it swallows them up." (Rushdie 522)

Saleem's narrative voice itself is also anthropomorphized, often addressing the reader directly and reflecting on its own reliability and existence. The narrative voice conveys a wide range of emotions—nostalgia, regret, pride, sorrow; imbuing it with a human-like ability to feel and express sentiments. This emotional depth makes the voice more than just a medium for the story; it becomes a character with its own perspectives and reactions. The voice interacts with other characters in a way that suggests it has its own distinct presence. For example, Saleem's reflections on his family members and his telepathic connections with other "Midnight's Children" are narrated in a manner that implies the voice has its own consciousness and agency. Saleem frequently uses metaphors and allegories that personify abstract concepts, attributing human-like qualities to time, history, and memory. The narrative voice has an acute awareness of time, often jumping between past, present, and future. This temporal agility gives the voice a dynamic, almost living quality, as it navigates through different periods with intention and awareness.

Conclusion

One of the most significant differences between the two novels is their cultural context. *Kafka on the Shore* is set in contemporary Japan and primarily explores the experiences of its Japanese characters, while *Midnight's Children* is deeply rooted in the history and culture of India, offering a panoramic view of Indian society from the partition in 1947 to the declaration of Emergency in 1975. While both novels employ magical realism, they do so in distinct ways. Murakami's prose is characterised by its minimalist style and understated tone, often leaving much unsaid and open to interpretation. Murakami also

creates a sense of ambiguity and mystery. The narrative unfolds through multiple perspectives and timelines, shifting between the experiences of its two main characters: Kafka Tamura, a young runaway, and Nakata, an elderly man with a unique ability to communicate with cats. Murakami's use of nonlinear storytelling techniques adds to the dreamlike quality of the narrative, blurring the boundaries between reality and fantasy. In contrast, Rushdie's narrative is more exuberant and flamboyant, filled with wordplay, puns, and historical references that reflect the vibrancy of Indian culture. The novel is narrated by Saleem Sinai, a boy born at the stroke of midnight on the day of India's independence. Rushdie employs a variety of narrative devices, including magical allegory, and metafiction, to create a rich and immersive reading experience. The story is structured as a series of interconnected episodes, reflecting the fragmented nature of India's history and identity. Murakami's characters often exhibit a sense of detachment and alienation from society, reflecting the existential angst of modern life. Kafka Tamura, the novel's protagonist, is a troubled teenager searching for his place in the world, while Nakata, an elderly man with a mysterious past, embarks on a quest to uncover the truth about his own identity. The interactions between these characters, as well as their encounters with otherworldly beings, highlight the theme of interconnectedness and the fluidity of reality. Rushdie's characters are deeply embedded in the social and political upheavals of their time, reflecting the larger forces shaping their lives.

Saleem Sinai, the novel's narrator, is a larger-than-life figure whose life becomes entwined with the destiny of his nation. His journey of self-discovery mirrors India's struggle for independence and identity, as he grapples with questions of heritage, belonging, and betrayal.

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'கண்வளராதே கண்ணே'– புலம்பலாக ஒலிக்கும் தாலாட்டும் அதன் எதிர்விளைவுகளும்

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முதுகலை மற்றும் தமிழாய்வுத்துறை
ஸ்ரீ மீனாட்சி அரசினர் மகளிர் கலைக்கல்லூரி(த), மதுரை

ஆய்வுச்சுருக்கம்

தாலாட்டு என்பது ஒரு குழந்தையை உறங்க வைப்பதற்காக மட்டும் பாடப்படுவது அன்று. குழந்தையின் ஆளுமையைக் கட்டமைக்கும் ஆற்றல் தாலாட்டிற்கு உண்டு. தாயால் பாடப்படும் தாலாட்டு குழந்தையின் அறிவு, உடல், மனம், பண்பு என அனைத்திலும் சிறந்த மாற்றத்தை ஏற்படுத்த வாய்ப்புகள் அதிகம். அத்தகைய தாலாட்டை, பணிக்குச்செல்லும் தாய் பணிநிமித்தம் குழந்தையைப் பிரிய வேண்டிய கட்டாயத்தில் புலம்பலாகப் பாடுகிறாள். 'கண்ணுறங்கு' என ஒலிக்க வேண்டிய தாலாட்டு 'கண்வளராதே' என ஒலிக்கிறது. நியூட்டனின் மூன்றாம் விதியின் அடிப்படையில் சிந்தித்தால், தாலாட்டில் ஏற்பட்ட இந்த மாற்றம் எதிர்கால சமுதாயத்தின் வளர்ச்சியைப் பாதிக்கும் அபாயம் உடையது என்பதை அறியமுடிகிறது. தாயின் அரவணைப்பு இல்லாமல் வளரும் குழந்தை என்ற வினையின் எதிர்வினையாக தனிமனித ஆளுமை பாதிப்பும், சமுதாயபாதிப்பும் ஏற்படுகிறது. தாயால் ஆரோக்கியமான சூழலில் வளர்க்கப்படும் குழந்தையின் ஆளுமை ஆக்கசக்தியாக இருந்தால் தாயின் அரவணைப்பும் அன்பும் இல்லாமல் ஆரோக்கியமற்ற சூழலில் வளரும் குழந்தையின் ஆளுமை அழிவுசக்தியாக மாறுவதற்கு வாய்ப்புகள் அதிகம் உள்ளன. சமுதாயத்தில் நடக்கும் தவறுகளுக்கான காரணங்களைக் கண்டறியும் போது குற்றம் செய்தவர்களில் பலர் வாழ்வியல் விழுமியங்களை அறியாதவர்களாகவும் உணர்வுமோலண்மை அற்றவர்களாகவும் உள்ளதை அறியமுடிகிறது. 'ஈன்று புறந்தருதல் என் தலைக்கடனே' என்ற புறநானூற்று வரியும் 'தாயைப் போல் பிள்ளை' என்ற பழமொழியும் குழந்தை வளர்ப்பில் தாய்க்கான பங்களிப்பு முக்கிய இடம் வகிப்பதை உரைக்கின்றன. குழந்தையின் ஆளுமையில் இத்தகைய முக்கியப் பங்கு வகிக்கும் தாயன்பும் அறிவுரையும் ஒரு குழந்தைக்குக் கிடைக்காத நிலையும், தாயின் கவலையான மனநிலையும் அக்குழந்தையின் ஆளுமைமேம்பாட்டை தடுக்கின்றன. பழக்கவழக்கங்களில் சிக்கல், தனிமை உணர்வால் பாதுகாப்பற்றதாக உணர்தல், தாழ்வு மனப்பான்மை, தன் தேவையைத் தான் மட்டுமே நிறைவேற்றிக்கொள்ள வேண்டும் என்ற எண்ணத்தால் சுயநலமாகச் சிந்தித்தல், முரட்டுத்தனம், கோபம், தன்னம்பிக்கையின்மை போன்ற எதிர்மறை எண்ணங்களால் குழந்தையின் ஆளுமை மேம்பாடு பாதிக்கப்படும். தனி மனித பாதிப்பு ஒரு குடும்பத்தையும், சமூகத்தையும், சமுதாயத்தையும் அழிவு பாதைக்கு இட்டுச் செல்லும். இத்தகைய சிக்கலை ஏற்படும் சூழல்களைப் பணிபுரியும் தாயின் புலம்பலாக வெளிப்படும் தாலாட்டு வழியாக ஆய்வதே இக்கட்டுரையின் நோக்கமாகும்.

திறவுச்சொற்கள்: *நியூட்டனின் மூன்றாம் விதி, பணிபுரியும் பெண்கள் நிலை, குழந்தையின் ஆளுமை மேம்பாடு, பழக்கவழக்கச் சிக்கல், தனிமை உணர்வு, புலம்பெயர்வு, சமுதாயபாதிப்பு*

முன்னுரை

தாலாட்டு என்பது குழந்தை கண்ணுறங்க வேண்டும் என்பதற்காகப் பாடப்படுவது மட்டும் அன்று. குழந்தையின் ஆளுமை மேம்பாட்டிற்கு தாலாட்டு உதவுகிறது. உடல், அறிவு, மனம், பண்பு என குழந்தையின் ஒருங்கிணைந்த ஆளுமை வளர்ச்சிக்கு உதவுவதாகத் தாலாட்டின் பாடுபொருள் அமைகிறது. இத்தகைய தாலாட்டைப் புலம்பலாக மாற்றுகிறாள் ஒரு தாய். பணிபுரியும் பெண், மகப்பேறு விடுப்பு முடிந்து மறுநாள் பணிக்குச் செல்ல வேண்டிய கட்டாயத்தில் இரவில் தன் குழந்தையை 'கண்வளராதே' எனக் கெஞ்சுவதாக

தாலாட்டு ஒன்று **'மீண்டும் சரஸ்வதி'** என்ற கவிதைத் தொகுப்பில் **பொன்மணி வைரமுத்து** அவர்களால் எழுதப்பட்டுள்ளது. முரண்பட்ட இது போன்ற தாலட்டும், சூழ்நிலைகளும் தனிமனித வாழ்விழும் அத்தனிமனிதால் சமுதாயத்திலும் ஏற்படுத்த இருக்கும் சிக்கல்களை ஆராய்வதே இக்கட்டுரையின் நோக்கமாகும்.

வினையும் எதிர்வினையும்

'ஒவ்வொரு வினைக்கும் அதற்குச் சமமான எதிர்வினை உண்டு' என்பது நியூட்டனின் மூன்றாம் விதி ஆகும். 'ஊழ் வினை உருத்து

வந்து ஊட்டும்' எனச் சிலம்பும் '**தன்வினை தன்னைச் சுடும்' 'வினை விதைத்தவன் வினை அறுப்பான்' 'முற்பகல் செய்யின் பிற்பகல் விளையும்**' என்பன போன்ற ஆன்றோர் கூற்றுக்களும் நியூட்டனின் மூன்றாம் விதிக்கு முன்னோடியாகவே உள்ளன. எச்செயலுக்கும் எதிர்வினை உண்டு என்பதையே ஆன்றோர்கள் வாக்கும் அறிவியல் கூற்றும் அறிவிக்கின்றன. குழந்தை வளர்ப்பில் தாயின் பங்களிப்பு குறைகிறது என்ற வினைக்கு எதிர்வினையாக ஆளுமை குறைபாடு உள்ள குழந்தை மற்றும் அக்குழந்தை வளர்ந்த நிலையில் சமுதாய பாதிப்பு ஏற்படுகிறது.

ஆளுமை- சொல் விளக்கம்

'தனி மனிதனுடைய எண்ணங்கள், செயல்படும்முறை, நடத்தைகள், அவன் பிறருடன் பழகும் முறை, மனப்பான்மை, அவனுடைய வாழ்க்கைத்தத்துவம், அறிவாற்றல், உணர்ச்சிகள் ஆகிய யாவும் சேர்ந்த தொகுப்பிலிருந்து அவனுக்கு ஏற்படும் ஒரு தனித்தன்மை ஆளுமை' என விளக்கம் தருகிறது வாழ்வியற் களஞ்சியம்.

ஆளுமையை நிர்ணயிக்கும் காரணிகள்

'பெற்றோர்கள் தங்கள் மரபணுக்களால் மட்டுமின்றிக் குடும்பச்சூழலாலும் குழந்தைகளின் ஆளுமைப்பண்பை உருவாக்கிறார்கள். பாரம்பரிய வகை என்று அழைக்கப்படும் மரபணுப் பண்புகளோடு சுற்றுச் சூழலுக்கும் தக்க ஒட்டுறவு உண்டு' என்கிறார் சுந்தர சீனிவாசன்.

'ஒரு மனிதனின் அடிப்படை குணநலன்களைத் தீர்மானிப்பது மரபுக்கூறுகளே. அவற்றை மலரச்செய்து முழுமையாக்குவது சூழ்நிலைகளே, அவ்வாறே மலரும் குணங்களும் பண்புகளும் அடையும் பெரும் எல்லை மரபுக் கூறுகளால் வரையறுக்கப்படுகிறது' என்று தம் நூலில் சி.நாகராஜன் கூறியுள்ளார்.

மகட்பேற்றின் சிறப்பு

இப்பூமியில் உயிர்ச்சமநிலைக்கும் மனித இன வளர்ச்சிக்கும் மகட்பேறு அவசியமாகிறது. உலகம் இயங்கக் காரணம் சான்றோர்களே எனப் புறநானூற்றில் கடலுள் மாய்ந்த இளம்பெருவழுதி கூறியுள்ளார்.

'பெறுமவற்றுள் யாமறிவது இல்லை அறிவறிந்த மக்கட்பேறு அல்ல பிற' என்ற குறளும் '**நன்னீர் சிறையிலா நகரம் போலும் சேயிலா செல்வம் அன்றோ**' என்ற வளையாபதி வரியும் '**குறு குறு நடந்து சிறுகை நீட்டி**' என்ற புறநானூற்று பாடலும் மகட்பேறின் சிறப்பினைப் பறைசாற்றுகின்றன. வாழ்க்கையை வளமுடையதாக, இனிமையுடையதாக, அர்த்தமுள்ளதாக ஆக்குவது அறிவறிந்த மக்களால் கிடைக்கும் பேறு என்பதை அறியலாம்.

பிள்ளை வளர்ப்பில் பெற்றோர் பங்கு

'ஈன்று புறந்தருதல் என் தலைக் கடனே
சான்றோன் ஆக்குதல் தந்தைக்குக் கடனே'
என்ற பொன்முடியார் வரிகளும்

ஈன்ற பொழுதின் பெரிதுவக்கும் தன் மகனைச் சான்றோன் எனக்கேட்டதாயும், அவையத்து முந்தியிருக்கச் செய்யும் தந்தையும் என வள்ளுவர் வகுத்த இலக்கணமும் '**தாயிற் சிறந்த கோயிலும் இல்லை, தந்தை சொல் மிக்க மந்திரமில்லை**' என்ற ஆன்றோர் வாக்கும் பிள்ளை வளர்ப்பில் பெற்றோரின் பங்களிப்பை எடுத்துரைக்கின்றன. ஒரு சிறந்த குடிமகனை நாட்டிற்குத் தருதலே என் தலையாய கடன் என பொன்முடியார் கூறுவதை அபிமன்யு வரலாறும் இன்றைய அறிவியலும் நமக்கு எடுத்தியம்புகின்றன. கருவுற்ற தாயின் மனநிலையையும், சூழ்நிலையும் ஒரு குழந்தையின் ஆளுமையில் குறிப்பிடத்தகுந்த மாற்றத்தை ஏற்படுத்தும் என்ற உண்மையை உரக்க உரைக்கிறது பொன்முடியார் கூற்று. '**தாயைப் போல பிள்ளை**' '**எந்தப் பிள்ளையும் நல்ல பிள்ளைதான் மண்ணில் பிறக்கயிலே அவன் நல்லவன் ஆவதும் தீயவன் ஆவதும் அன்னை வளர்ப்பினிலே**' என்பன போன்ற சான்றோர் கூற்றுக்கள் பிள்ளை வளர்ப்பில் தந்தையை விட தாயின் பங்களிப்பு அதிகம் என்பதைக் காட்டுகின்றன. '**மனையுரை மகளிர்**' என்றும் '**முந்நீர் வழக்கம் மகடூ வோடு இல்லை**' என்றும் பழந்தமிழர் பதிவிட்ட கருத்துக்கள் பெண்ணின் இல்லறப்பொறுப்பை உணர்ந்து தான் என்பதை அறிய வேண்டும்.

குழந்தை நாட்டிற்கு ஆற்றும் கடமை

'ஒளிறுவாள் அருஞ்சமம் முருக்கிக் களிறு

எறிந்து பெயர்தல் காளைக்குக் கடனே' எனப்

புறநானூறும் **'இவன் தந்தை எந்நோற்றான்**
கொல் எனும் சொல்' என வள்ளுவமும் ஒரு
குழந்தை நாட்டிற்கு ஆற்றும் கடமையை
விளக்கியுள்ளன. வீட்டிற்கும் நாட்டிற்கும் நன்மை
பயக்கும் வகையில் செயலாற்றுவது
குழந்தையின் கடமையாக வகுக்கப்பட்டுள்ளதை
இதன் மூலம் அறியமுடிகிறது. ஆளுமை
குறைபாடுள்ள குழந்தையால் நாட்டிற்கு நல்ல
குடிமகனாக செயலாற்ற முடியாது.

மழலை பேசும் நிலையில் தாயின் பிரிவால்
சேய் ஆளுமையில் உண்டாகும் சிக்கல்

குழந்தையின் மழலை என்பது யாழ், குழல்
இசையை விட இனியது என்கிறார் வள்ளுவர்.

அத்தகைய இனிய மழலையை
நாளையிலிருந்து கேட்க முடியாதோ என ஏங்கும்
தாயின் ஏக்கத்தை

'மருத்துவவிடுப்பு முடிந்தது

மனக்கிளை ஒடிந்தது

உனைக் கொஞ்சிமகிழ

கொஞ்சம்நேரம்தான் கிளியேநீ

'ங்கா' மொழிபேசு' என்ற வரிகள்
விளக்குகின்றன. 'நீ ம்மா... என்று
அழைக்கையிலே அம்மா நான் போகின்றேன்'
'நாளை வந்தால் வேலைவந்து நேரம்
விழுங்கிவிடும் ஆசைதீரக் கண்ணேநீ
அதுவரையில் பேசு' எனத் தாயின் புலம்பல்
நீண்டு செல்கிறது. குழந்தை சொற்களைக்
கற்கும் பருவத்தில் அன்னையின் மூலமாக
உறவுச்சொற்களையும், பறவைகள், விலங்குகள்,
நிலவு போன்ற இயற்கையையும் அறிந்து
கொள்ளும். இந்நிலையில் தாய், சேயைப்
பிரிதல் என்பது மொழிப்பயிற்சியில்
மட்டுமல்லாமல் புதிதாக அறிந்து கொள்ளும்
முயற்சியிலும் சேய்க்குத் தேக்கநிலையை
ஏற்படுத்துகிறது. இச்சூழல் குழந்தைக்கு
சிந்திக்கும் ஆற்றல், கேள்வி கேட்கும் திறன்,
புதியவற்றை தெரிந்து கொள்ள வேண்டும் என்ற
ஆர்வம் ஆகியவற்றை தடைசெய்யும்
அபாயத்தை ஏற்படுத்தும்.

புலம்பெயர்தல் பிள்ளை வளர்ப்பில் ஏற்படுத்தும்
சிக்கல்

'பொருளில்லாருக்கு இவ்வுலகம் இல்லை' என்று
வள்ளுவம் உரைக்க **'குசேலவாழ்வுனக்கு**
கூடாதென்றுதான் வேலைகளில்எங்கள் தொடர்
ஓட்டம் நடக்கிறது' என்று உரைக்கிறாள் தாய்.
பொருளாதாரத் தேவைக்காகப் புலம்பெயர்தல்
என்பது இந்த அறிவியல் உலகில்
சர்வசாதாரணமாக நடக்கிறது. புலம்பெயர்தாலால்
குழந்தை வளர்பில் ஏற்படும் சிக்கலை

'ஆயிரம்பேர் உனக்கு உறவுண்டு
அயலூரில்

ஆயாதான் இனியுனக்கு

அருகிருக்கும் உறவய்யா' என்பதால்
கூட்டுக்குடும்பம் என்ற அமைப்பை
விட்டுவிலகுதல் ஏற்படுத்தும் சிக்கல்கள்
உரைக்கப்பட்டுள்ளன. பாட்டி கூறும் கதைகளும்
பரம்பரைப் பெருமைகளும் வம்சச்சிறப்புகளும்
குழந்தையின் பண்பு நலனுக்கு உரமிடக்கூடியன
ஆகும். இத்தகைய வளர்ச்சியை குழந்தை
புலம்பெயர்ததால் இழக்கிறது.

தனிமை உணர்வால் குழந்தைக்கு ஏற்படும்
சிக்கல்

தனிமை உணர்வு என்பது குழந்தையில்
பழக்கவழக்கங்களில் சிக்கலை
ஏற்படுத்துவதாகும். குழந்தையின் நடத்தைகளில்
ஏற்படும் சிக்கல் என்பது தனிமனிதனுக்கும்
குடும்பத்திற்கும் சமுதாயத்திற்கும் மிகப்பெரிய
தீங்கை ஏற்படுத்தும். அறியாத வயதில்
குழந்தைகளின் மீது நடத்தப்படும் வன்முறையை
'ஆயா கிள்ளி எடுத்தாலும் அள்ளி எடுத்தாலும்
அமைதி காத்துவிடு' என்ற வரிகள்
காட்டுகின்றன. இத்தகைய வன்முறைக்கு
ஆளாகும் குழந்தைகள் முரட்டுகுணம்,
தாழ்வுமனப்பான்மை, அச்சம் போன்ற
உணர்வுகளுக்கு ஆட்பட வாய்ப்புள்ளது. **காலை**
நான் போகையிலே கண்கலங்கக்கூடாது
முந்தானை பிடித்தழுது முகஞ்சிவக்கலாகாது'
என்ற வரிகளில் குழந்தையின் தனிமை உணர்வு
கூறப்பட்டுள்ளது. திக்கிப்பேசுதல், நகம்கடித்தல்,
படுக்கையில் சிறுநீர் கழித்தல், திக்கிப்பேசுதல்
போன்ற நடத்தைச்சிக்கல்களைத் தனிமை
உணர்வு ஏற்படுத்திவிடும்.

உணவுப் பற்றாக்குறையால் ஏற்படும் சிக்கல்கள்

குழந்தைக்குத் தாய், பாலூட்டல் என்பது உணவூட்டல் மட்டுமல்ல. உணர்வு ஊட்டலும், அறிவூட்டலும், பண்பூட்டலும் ஆகும். இத்தகைய தலையாயக் கடமையை விட்டுவிட்டு தாய் பணிபுரியச் செல்லும் சூழலை 'பொழுதுக்கும் சிணுங்காமல் புட்டிப்பால் உதைக்காமல் போட்ட இடத்தினில் நீ சித்திரமாய்க் கிடந்துவிடு' என்ற வரிகள் விளக்குகின்றன. ஆயாவின் சினத்திற்கு குழந்தை ஆளாகி விடக்கூடாது என்ற தவிப்பில் தாய் குழந்தையை அசையாமல் இரு என்கிறாள். 'இட்டும் தொட்டும் கவ்வியும் துழந்தும் நெய்யுடை அடிசில் மெய்ப்பட விதிர்த்தும்' என்ற புறநானூற்று வரி குழந்தை உணவு உண்ணும் அழகை நம் கண்முன் நிறுத்துகின்றது. குழந்தை தானாக உணவு உண்ணும் போது வலது கையைப் பயன்படுத்தி உணவை எடுத்து வாயில் வைத்தல் என்பதில் உடல்பயிற்சி, சிந்திக்கும் திறன் போன்றவை ஏற்படுகிறது. இத்திறன் வளர்ச்சி ஆயாவின் வளர்ப்பில் பாதிக்கப்படுகிறது. தாய்ப்பால் என்பது குழந்தையின் உடல் ஆரோக்கியத்திற்கு உதவுகிறது. ஆரோக்கியமான உடல் ஆரோக்கியமான சிந்தனைக்கும் செயலுக்கும் உதவும். 'சுவர் இருந்தால் தான் சித்திரம் வரைய முடியும்' என்ற பழமொழியும் இக்கருத்தையே அறிவிக்கின்றது. ஆரோக்கிய உணவை இழக்கும் குழந்தையின் ஒருங்கிணைந்த ஆளுமை மேம்பாடு பாதிக்கப்படும் அவலம் நிகழ்கிறது.

தீர்வுகள்

குழந்தைகளை வளர்ப்பதில் பெற்றோர் முதல் ஆசிரியர்கள் ஆவர். ஆசிரியர்கள் இரண்டாம் பெற்றோர் ஆவர். முதல் ஆசிரியரான பெற்றோர் குறிப்பாகத் தாய் அரவணைப்பில் குழந்தை வளர வேண்டும். இன்றைய அறிவியல் உலகம் இதற்கான வாய்ப்பை குறைக்கிறது என்றால் அதற்கான மாற்று வழிகளைத் தேட வேண்டிய கட்டாயம் நமக்கு உண்டு. மாற்று வழிகளாக

1.**கூட்டுக்குடும்பம்** - கூட்டுக்குடும்பத்தில் இருப்பதற்க்கான வாய்ப்பு இருந்தால் அதை முழுமையாகப் பயன்படுத்திக்கொள்ள வேண்டும். அதற்காக கூட்டுக்குடும்பத்தால் ஏற்படும் நன்மைகளை எடுத்துக்கூறி விழிப்புணர்வை ஏற்படுத்துதல்.

2.**பணிபுரியும் இடங்களில் குழந்தைகள் காப்பகம்** - மகப்பேறு விடுப்பு ஒரு வருடம் என்பது சற்று ஆறுதல் தருகிறது என்றாலும் இது முழுமையான தீர்வாகாது. பணிபுரியும் இடங்களில் குழந்தைகள் காப்பகம் கட்டாயமாக்கப்படுதல்.

3.**வீட்டிலிருந்தே பணிபுரிதல்** - 'கொரானா' என்ற பெருந்தொற்று விட்டுச்சென்ற தீமைகளுக்கு மத்தியில் நம் பாரம்பரிய பழக்கவழக்கங்கள், உணவு முறைகளை மீட்டெடுத்தல், வீட்டில் இருந்து பணிபுரிதல் போன்ற நன்மைகளும் உண்டு. வீட்டில் இருந்து பணிபுரிய வாய்ப்புள்ள துறைகளில் பிள்ளைப்பேறு அடைந்த தாய்களுக்கு அவ்வாய்ப்பை அதிமாக்குவது.

ஆகியவற்றைக் குறிக்கலாம். இதன் வழியாக குழந்தையின் ஆளுமை மேம்பாடு பாதிக்கப்படுதல் குறைக்கப்படும்.

முதன்மை நூல்

1. பொன்மணிவைரமுத்து – மீண்டும் சரஸ்வதி, சூர்யா வெளியீடு,சென்னை-24

துணை நூல் பட்டியல்

1. ஞா.மாணிக்கவாசகன் (உரை) - புறநானூறு, உமா பதிப்பகம், சென்னை-1

2. புலவர் இரா.இளங்குமரனார் (உரை) – திருக்குறள், தமிழ்மண் பதிப்பகம், சென்னை -17

3. நாகராஜன்.சி – கற்றல் மனிதவளர்ச்சி தொடர்பான உளவியல்,இராம் பதிப்பகம்,சென்னை

4. சுந்தரசீனிவாசன்.எஸ் - ஆளுமை மேம்பாடு, தாமரை பப்ளிகேஸன், சென்ன

MALE CANCER BURDEN: A COMPARISON OF PREVALENCE, INCIDENCE, AND MORTALITY RATES IN INDIA AND WORLDWIDE

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Abstract

This study explored the intricate links between cancer incidence, mortality, prevalence, and economic burden, focusing on individuals' coping strategies. As a major public health issue, cancer shows varied trends across regions. In India, the swift rise in cancer cases significantly strains the healthcare system. The research aims to evaluate cancer trends in India with global patterns. By exploring the complex dynamics of cancer's impact, the study seeks to enhance understanding of this debilitating disease that affects millions worldwide and causes immense suffering.

Keywords: *economic burden, cancer incidence, cancer mortality, cancer prevalence, cancer coping*

Introduction

Cancer is a serious disease that affects millions worldwide, causing significant suffering. The economic burden of cancer is high, with costly treatments and lost productivity. This research investigates the relationship between cancer incidence, mortality, prevalence, and Economic burden, highlighting the coping strategies of individuals and families affected. Cancer incidence and mortality rates vary across regions and countries, with significant disparities in cancer care and outcomes. The economic burden of cancer includes direct medical costs, indirect costs such as lost productivity, and intangible costs like pain and suffering. The study aims to provide a comprehensive understanding of the financial and emotional toll of cancer, informing strategies for improved patient support and care. By examining the relationship between cancer incidence, mortality, prevalence, and economic burden, the study hope to identify areas for intervention and policy change. The research will provide valuable insights for healthcare providers, policymakers, and patients, ultimately improving cancer care and outcomes. By exploring the complex interplay between cancer and economic burden, the research hope to reduce the financial and emotional toll of this destructive disease.

Objective

Cancer is a major public health concern globally, with varying trends in incidence, mortality, and prevalence across different regions. In India, cancer cases are increasing rapidly, posing a significant burden on the healthcare system. This study aims to evaluate and compare the trends in cancer incidence, mortality, and prevalence in India with global status.

- To compare the trends of cancer incidence, mortality, and prevalence in India with global status.

Literatures of Cancer

The study investigated the relationship between Socio-Economic Status **(SES),** lifestyle patterns, and cancer types in a Nordic tertiary cancer clinic. The results showed significant differences in SES and

lifestyle patterns among cancer types, with lung cancer patients having the lowest SES and breast cancer patients having the highest SES. The study also found that lifestyle patterns differed among cancer types, with lung cancer patients reporting the highest proportion of unfavourable lifestyle and exposure patterns. The study highlights the importance of considering SES and lifestyle patterns in cancer research and treatment **(Sandstrom *et al* 2023).** The research aimed to estimate the Out Of Pocket Expenditure (OOPE) for solid cancer management in a Regional Cancer Centre in South India and determine the proportion of families experiencing Catastrophic Health Expenditure (CHE). The results showed that the average OOPE was INR 35,817 (USD 523.6) for males and INR 20,496 (USD 299.6) for females, with males having a significantly higher OOPE than females. The prevalence of CHE was 61.6% at the 40% Capacity to Pay threshold, with patients who used insurance schemes having a higher prevalence of CHE than those who did not. The study highlights the need for public-based financial assistance to help cancer-affected families **(Maurya *et al* 2022).** This review provides a comprehensive overview of the application of logistic regression in cancer research. The authors conducted a thorough search of the literature and included 21 articles in the review. The article covers various aspects of logistic regression, including data preparation, model construction, and interpretation, and its applications in cancer research, such as tumour classification, prognosis, risk assessment, and response prediction. The review provides a step-by-step guide to logistic regression analysis and interpretation, making it a valuable resource for researchers and practitioners in the field **(Kumar *et al* 2023).** The study assessed the financial burden of cancer care in India using National Health Survey data (2017-18). Results showed households spent 37% and 49% of monthly consumption expenditure on inpatient and outpatient care, respectively.

Hardship financing was common, even among higher-income quintiles. The study highlights the need for financial protection policies and expanded screening and curative services **(Goyanka *et al* 2023).** The study used a nationally representative household survey to examine the prevalence and economic burden of cancer in India. The results showed an age-standardized prevalence of 97 per 100,000 persons, with higher prevalence in urban areas, among the elderly, and females in reproductive age groups. The study also found a significant socioeconomic gradient in cancer prevalence and high Out-Of-Pocket Expenditure (OOPE) on cancer treatment, with a greater burden on private facilities. The study suggests a need for universal cancer care insurance and increased public health investments in infrastructure, human resources, and quality of care **(Rajpal *et al* 2018).**

Global Cancer Burden and Key Statistics in India
Cancer statistics worldwide are very concerning. There are 19,965,054 new cancer cases and 9,736,520 deaths due to cancer. Asia faces the largest share, with over 50% of these new cases (9,826,539) and deaths (5,464,451). In the last five years, there have been 23,429,909 cancer cases globally. This shows the urgent need for collective efforts to fight cancer. The most common cancers in men are lung, prostate, and colorectal. This highlights the need for targeted screening and prevention. Continuous research, increased awareness, and public health initiatives are crucial to reduce the cancer burden and improve patient outcomes. In India, cancer is a major concern. There are 1,413,316 new cancer cases and 916,827 deaths reported. Among men, there are 691,178 new cases and 470,055 deaths. This data shows the need for India to develop specific strategies for cancer prevention, early detection, and treatment. The high death rate stresses the importance of improving cancer care, raising awareness, and promoting screening

programs. By understanding the severity of the situation, India can work to reduce the cancer burden and improve life quality for patients and their families. Collaborative efforts are essential to tackle the impact of cancer in India (**Source: Global Cancer Observatory, January 2024**).
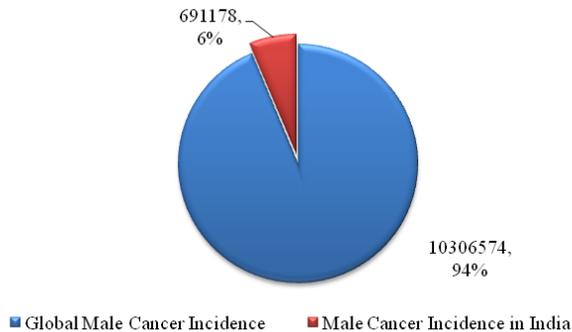

Figure 1.1 Comparison between Male Cancer Incidence Global and India

Source: Global Cancer Observatory, January 2024

Globally, 10.3 million new cancer cases were reported among men, with India accounting for 691,178 cases. This represents 6.7% of the global total, highlighting India's significant burden of male cancer incidence. Prostate, lung, and colorectal cancers are likely prominent contributors to these numbers. Early detection and screening initiatives are crucial to reduce the impact of cancer in India and globally.

Conclusion

Cancer remains a formidable global health challenge, with a substantial number of new cases and deaths reported annually. The burden of cancer is disproportionately shouldered by Asia and India, necessitating targeted strategies to mitigate its impact. The alarming statistics underscore the imperative of continued research, heightened awareness, and robust public health initiatives. By collectively acknowledging the gravity of cancer and collaborating to combat it, we can significantly reduce its devastating effects and improve the quality of life

for patients and their families. In India, the escalating incidence and mortality rates of cancer pose a significant threat to public health, emphasizing the need for sustained efforts in prevention, early detection, and treatment. The data serves as a stark reminder of the urgency to develop and implement effective cancer control measures. By working together and acknowledging the severity of the situation, India can make substantial strides in reducing the cancer burden and enhancing the well-being of patients and their families. The collective efforts of healthcare professionals, policymakers, researchers, and the public are crucial in this endeavor. Through a unified approach, we can combat cancer and improve the health and well-being of individuals and communities across India and globally.

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RECONSTRUCTING THE HISTORY AND NEGOTIATING THE MODERNITY: AN INSIGHT INTO NARAYAN'S *KOCHARETHI*

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Abstract

Published in 1998, Kocharethi is considered the first Adivasi novel written by Narayan from Kerala ,exploring the lives of tribal community called Malayarayar. It is the debut novel of Narayan which won him the Kerala Sahithya Akademi Award. The novel presents an ethno-sociological perspective while combining history and culture. It is an insider point of view thus adding authenticity to the narrative. Narayan exposes the world of malayarayar tribes struggling against many odds. The novel can be seen as the testimony of resistance against misrepresentation of his community by the literary and literate world. According to Narayan, the Araya tribe, though subjected to multiple exploitations,displacements and dispossessions, strive hard to safeguard their cultural identity by keeping intact the distinct and natural traits of tribal community i.e. honesty, self-sufficiency, willingness to work hard, pride and indomitable spirit. This paper is aimed at bringing out the special features of Araya community as represented by Narayan and how he offers his narrative a kind of resistance while negotiating with modernity.

Keywords: *tribal studies, culture, modernity, tradition, ethnicity, colonialism,displacement, marginalization, natural resources, exploitation…*

"***The misrepresentations were marginalising a marginalised community***. I wondered what I could write about and that is when I decided to stick to what I knew best. So I chose to describe my life, upbringing and culture," says Narayan. The result is ***Kocharethi.***

Kocharethi can be seen as a chronicle of a community. It is more like a history of the whole Araya clan. The novel passes through three the generations of Malayarayar tribe through various characters. The novel presents the history of Malayarayar community to which the author also belongs to. Entire novel is written basing on his childhood, his grandfather's stories and the rituals that he performed. Narayan's main concern in this novel is to show how the tribes and their culture has been misinterpreted and assimilated with other cultures in the name of development. In this process the tribes have lost their identity. The author in this novel exactly traces out that process of the corrosion of tribalculture and their

identity including their resources. Hence, this novel captures the conflict between cultural identity and the politics of development. It is a known fact that every community of society has its own culture, history and literature, but certain communities are marginalized as they could not record or document their history. As a writer Narayan wanted to unearth this marginalized and neglected life of the tribesso as to protect it from misrepresents and misinterpretation. His novel *Kocharethi*is an attempt in this regard. The writer expresses his consensus and anxiety about the tribal line in the novel. He also tried to answer the question, what is the Tribal culture? What is their history? And other related aspects.

As seen in almost all minor literatures, quest for identity is also seen as one of the major aspects of ***Kocharethi***. The best part of this novel is, instead of an individual, Narayan makes the entire Araya community the hero of the novel. The struggles faced by the community both in the past and present times

are explored in the novel in the interest of protecting the history of his community. An intervention in the misrepresentation of the tribes is the mainstream historiography in the narrative. As the author is exposed to the contemporary discourse regarding history, he shows the connectedness of the past, present and future. Half of the novel is an ethnographic description of the tribe, their belief system and rituals and their life in a close interaction with nature. The rest of the novel presents the painful narrative of personal laws. In a way this novel presents the fictional reconstruction of the history of the tribes and their negotiation with modernity, especially the modernity of Kerala. In fact, the author portrays half a century of life of tribes in Kerala. It challenges the construction of Adivasi subjectivity as devils and demons in all forms of culture. The author disagrees with this negative picture and presents an alternative view about tribes. He wants to establish the fact that the tribals have their own distinct way of life, their own value system and culture. He also wants to tell that the tribals are not demons but a strong hardworking and self-reliant community. In that way *Kocharethi*is the first attempt for the reconstruction of the tribal history from Dalit perspective in South India.

The author presents the story of three generations in the same family of Malayarayartribes. The first generation is represented by Ityadiarayan. His son, daughter and daughter in law, respectively Kunjadichan, Kunjipennu and Kochuraman represent next generation of tribal community, while Parvathi, daughter of Kunjipennu and Kochuraman represents third generation of malayarayars.. By focusing on the treatment system in the tribal community the author highlights the fact that the tribals have their own system of treatment with its roots in religion and nature. When Ityadi'swife Chirutha suffers from intense fever it is his father Valiyamundan who was a *mantravadi* treats her but could not save her. When the story moves

Forward towards Kochuraman's generation we find more sophisticated method of treatment and medicine. The author never resorts to incantation of sort in the novel. His focus is mainly on the use of herbal products even when Kunjipennu develops a dangerous rash Ityadi successfully heals him with ash and incantation but fails to cure her. His failure is an indication of replacing the traditional practices, demanding a change.

It is a known fact that the arrival of colonial modernity changed the perspective of tribal. It destroyed the native systems, including medicinal systems and did not allow any alternatives. The colonized are forced to yield to the force of modernity and desert their systems of medicine too. In the novel, Kochuraman, the medicine man earlier had always used animal fat to treat ailments. But now he resorts to soda- water and moves to medical college for treatment. The author portrays the transition in belief system of tribal uplift and their culture in new world. Apart from this, Narayan deals another aspect of tribal life of this community. He writes on their wedding rites. It is always marriage between cousins-Kunjadichan marries Pappy, his first cousin. His sister's marriage is arranged with Kochuraman, an outsider but everything has to match- illam, Mura, etc. Aryan girls are not hesitating to kill those who try to molest them or they will commit suicide.

In the novel even though Kochuraman was an outsider VarikkamakalIttyadiArayan thought to give Kunjipennu to Kochuraman. Kochuraman is related to tValayillam. Meanwhile, Kunjipennu gave birth to a baby named Kunjikuttan. Because of the fire that caught in their home they lost their baby Kunjikuttan. After that fire consumption Kunnjipennu and Kochuraman got burnt brutally and bedridden. The community believed that their ancestral tribal gods have betrayed them. The whole hillside lay covered with ash. After a few years, Kunnjipennu gave birth to two children, Parvathy and Sekaran. The forest department, the police department, the shopkeepers

like Hassan, "Kunju-mothalali", the people like Ottathegan alias Devassy and Chetty alias Pappan Pilla often visited the arayan hills. They tried to obtain their money by threat by calling it as loan and exploited them. What's more, the arayar started suspecting each and every trader who went to the hill. Arayar's hated traders like Karim Rawther and Pareethu. Even the range officers exploited them in the name of claim that Maharaja had sent them to guard the forest. One of the range officers said, "Eda, the entire forest belongs to the precious king" (Narayan: 90). Malayarayars feel like the Arayan and Urali communities owed their life to the generosity of them. Throughout the novel the exploitation of the adivasis is depicted.The poverty of the community is ruthlessly exploited by moneylenders, landlords, the businessmen and the police and gradually this unholy nexus of the upper classes and upper castes results in the alienation of the Arayans' lands and those resisting are beaten into submission.

At this point of time people like Kondathil Krishna Pillai and especially Kochupilla Aashan made them to think about the importance of being educated. They awakened the tribes so that they will give schooling to their children. To get rid of big shots in the village like PattathilKunjunni Pilla and Kocheepan, the tribes understood the need of getting education. They realized the fact that education is like a tool to eradicate the current problems that they face. All children Kunjikuttan, Raghavan, Kochumadhavan, NarayanaKutty, Kalyani, Lakshmi, Devaki and many other children in the village joined the "Saraswathi Vilasam Kalari".

A key theme of cultural change begins when Kunjipennu refuses to marry her maternal uncle's son and instead weds Kochuraman. Following the destruction of their house and the death of their son in a forest fire, they are pushed into dire poverty. A cycle of drought and torrential rain pushes the entire Mala Arayan community into debt and alcoholism to which Kochuraman too falls prey.

At the end of the novel Parvathy gets a job in Ernakulam as a lower division clerk in the Central Excise Department and she falls in love with a boy named Padmanabhan. New generation girls like Parvathy started inquiring and criticizing the customs of the Malayarayar community. Parvathy breaks the traditional ways of getting married in the Malayarayar community but instead marries her lover Kunjukunju's son Padmanabhan. The novel ends with vaidyanKochuraman, who gets a severe pain in his belly and gets hospitalized. When Kunjipennu heard about the operation she thought the doctors without giving anesthesia will cut the body parts to examine the disease. Consequently, Kunjipennu escapes from the hospital with her husband. Kunjipennu thought much about Kochuraman and got surprised, "where to go. If …before they reached … no …entethaivame … she sobbed …again." This is how the narrative of *Kocharethi* ends.Throughout the novel it is clearly seen that Kochuraman and Kunjipennu look forward to improve the life of their children through education. Therefore, they work hard to earn. Pepper becomes their identity, through which they earn and get respect from the traders. They learnt simple calculations for selling pepper. It plays an important role in the life of arayars. Giving better education to their children the arayars become happy. But they realize the generation gap between them and their children. Even though they try to make changes in life, they are not able to move forward to modernity by leaving their real identity, their land, culture, nature, tradition etc.It is an attempt to read the analysis of oppression, sufferings and frustration of Kochuraman, Kunjipennu and other characters in the novel, their constant thinking of escape from the horrors of life. In order to escape from the hoarse reality of life, which tortures them, the characters try to escape into different activities, especially Kochuraman. The important theme of survival struggle, self-identity, and exploitation runs from the beginning to end.Narayan

is very much conscious of not romanticizing the lives of tribes.

Though Narayan, himself a Malayaraya, does not attempt to depict the historical or mythical spheres of the tribal experience. Instead, he unravels, fifty or sixty years of life entwined with his own experiences. He deftly challenges the representations of the Adivasis in contemporary cinema, television and publications. The life described in the novel, with all rituals, ceremonies, customs, faith, institutions of marriage, food, clothing and shelter, recall the period prior to the Renaissance in Kerala. Man's raw encounter with the forces of nature is vividly portrayed. The forest is not only life-generating but also life-consuming.

Kocharethi is a brilliant account of the life and nature of the Malayaraya tribe. Marriages occurred between cousins. Women always carried sickles and wre unafraid to kill anyone who molested them. If unable to do that, the very same sickle ended their lives. They were in charge of their sexuality.The word 'Mala' is a Malayalam word which gives the meaning of 'hill' and 'arayar' signifies 'ruler'. The Malayarayar tribes were the rulers of the forests and the hills that they lived in. They always lived in kinship with nature. Their affinity towards nature is very appealing thing. Their customs are interlinked with their life. Many critics expounded on the custom and culture of tribals of India, but they could not come up with the actual prevailing condition of tribals. Narayan, as an insider delineates a genuine picture of Arayars and presents their way of life from their own points of view and clears up the misconception about tribals.

Narayan, who wondered if leaves cried out when they fell to the ground, follows an adivasi couple through their childhood, youth**,** old age**,** illness**,** and death to present a vivid account of their elemental life. Drawing deeply from oral traditions to underscore the earthy tensions of an adivasi society, Narayan evokes Nature and the Great Spirits, unfolds the Malayarayars' changing perceptions of land and its ownership, and documents a way of life that is slowly fading into history.Narayan , by writing this novel wants to state that the culture and customs should be preserved and at the same time highlights the need of education to escape from oppression and exploitation and also to embrace the modernity to lead a complementary and respectful life . His ideology can be understood as creating the assertive subjectivity or consciousness among the tribes. The subjectivity of the entire tribe is very well captured with utmost authenticity in the novel. It is certainly a valuable addition to the fourth world literature.

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MOLECULAR MODELING ANALYSIS OF NLO ACTIVE (6-METHOXY-2-OXO-2H-CHROMEN-4-YL METHYL PIPERIDINE-1-CARBODITHIOATE)- DFT APPROACH

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Abstract

Development of biologically active material requires a multidisciplinary effort by combining organic chemistry, crystal growth, material science and Physics. Coumarin is generally used to make dyes, explosives and NLO material.Quantum chemical computations has been carried out at DFT/CAMB3LYP/6-311G(d,p) basis level to obtain optimized structure which provides information about structural, spectral and electronic properties. Optimized geometric bond length, bond angle and dihedral angle of the molecule have been calculated. MEP and electronic traits has been carried out to demonstrate the various responsible for the stabilization of this molecule leading to its optical activity..
Keywords: DFT, HOMO, LUMO, NLO

Introduction

Coumarin is a heterocyclic organic compound consisting of a benzene ring fused with an α-pyrone ring. It is a naturally occurring substance found in many plants, particularly in the tonka bean, vanilla grass, and sweet woodruff [1]. Coumarin and its derivatives have attracted significant attention due to their diverse biological activities and potential applications in various fields, including pharmaceuticals, agrochemicals, and materials science [2]. Density Functional Theory (DFT) has become a popular computational approach for investigating the structural, electronic, and reactivity properties of coumarin derivatives. DFT calculations provide valuable insights into the chemical reactivity, stability, and potential applications of these compounds [3]. DFT studies provide information about the frontier molecular orbitals, which are crucial for understanding the reactivity and electronic properties of coumarin derivatives.These

computational studies offer valuable insights into the structural, electronic, and reactivity properties of coumarin derivatives, guiding the development of new synthetic methods and potential applications in various fields[4]. Some key findings from DFT studies on coumarin derivatives MEP maps generated from DFT calculations help identify the reactive sites (electrophilic and nucleophilic) in coumarin derivatives.Present study intends to exploit the structural and NLO characterization along with DFT calculations towards stability of the molecule. HOMO-LUMO analysis has also been performed.This research assesses NLO and hirsfield properties of courmarin derivatives.

Computational Details

Theoretical computation of title compound have been conducted from DFT/CAMB3LYP/6-311G(d,p) basic level set by Gaussian software[5] . Frontiers molecular orbital (HOMO LUMO), and optimized

geometry were calculated and visually viewed and animated by GaussView 5.0 software[6].Hirshfield surface is calculated by Crystal Explorer[7]

Result and Discussion
Optimization of Geometry

The Optimized molecular geometry for (6-methoxy-2-oxo-2H-chromen-4-yl methyl piperidine-1-carbodithioate) were conducted from DFT/B3LYP/6-311++G(d,p) basic level set by Gaussian software. The experimental values noted from (CIF) Crystallographic information files with CCDC reference: 966690 XRD data along with the refined structure details [8]. The maximum difference of bond lengths , bond angle and torsional angle between the experimental and the predicted values has been found at C20–C21 bond with the difference being 0.061 A˚ .The optimized bond length of S1-C13, O4-C23, N6-C11, C7-C9, C8-H26 are 1.907, 1.4536, 1.4873, 1.5397 and 1.0939A˚. The optimized bond angle of Sulphide C12-S1-C13 , C16-O3-C21, C9-C7-H25, H26-C8-H27, N6-C10–H30, S1-C12–S2,C13-C14–C15 are 102.4867, 122.0718, 125.9128, 110.3473, 107.177, 121.8983, 120.6571˚.
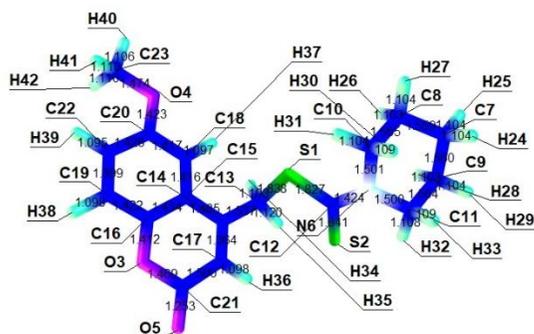

Figure 1 Optimized molecular structure ofDNPHMP

Electronic Traits

The stability and chemical reactivity of the structure depend on the highest occupied molecular orbital (HOMO) and lowest unoccupied molecular orbital (LUMO), which are the two most important properties for quantum chemistry [9].Fig. 2 depicts the HOMO-LUMO orbital for the chemical in the title. Table 1 shows global reactive parameters. Their positive and negative phases are implied by red and green orbital regions. According to HOMO, most of the charge density is centredaround the first ring, while LUMO is concentrated around the orbitals that are delocalized around the phenyl ring. A molecule's capacity to conduct electrons is greatly influenced by the energy gap between its atomic orbitals. Bandgap is 3.975 eV, while the HOMO and LUMO energies are-6.227 and -2.251 eV respectively.
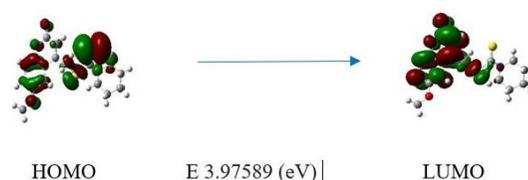

Figure 2 HOMO LUMO plot of DNPHMP

Table 1 Global Reactive Descriptors of Title Compound

Parameters	Values(eV)
HOMO	-6.22787
LUMO	-2.25198
Ionization Potential	6.22787
Electron Affinity	2.25198
Energy gap eV	3.97589
Electronegativity	4.239925
Chemical Potential	-4.239925
Chemical Hardness	1.987945

MEP and ALIE Analysis

Electrostatic potential energy describes the vitality of surrounding charges, nuclei, and electrons at a specific location[10]. In terms of colour grading, MEP gives positive, negative, and neutral electrostatic potential zones, which is exceedingly useful in speculating molecular structure. Fig. 3 depicted MEP plot. Electron-rich (minimum electrostatic potential) portions in the map are found on the oxygen and Sulphur atoms, while the major electron-deficient

(maximum electrostatic potential) regions overlook the Nitrogen and hydrogen atom.
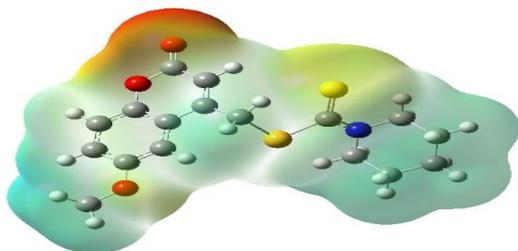

Figure 3 Molecular Electrostatic Potentialplotin Gas Phase

The ALIE (Average Local Ionisation Energy) investigation yields information regarding the localised interaction of a substance. When a charged particle is expelled from the structure's location, it can be precisely identified [11]. The ALIE plot for the gaseous state is illustrated in Fig. 4 The σ bond and a stable interatomic connection in the molecule have a blue hue and can take protons. The colour blue is indicative of C-H atoms. The red grid signifies a concentrated presence of positively charged atoms within the innermost electron particles of heavy elements, including nitrogen and oxygen atoms.
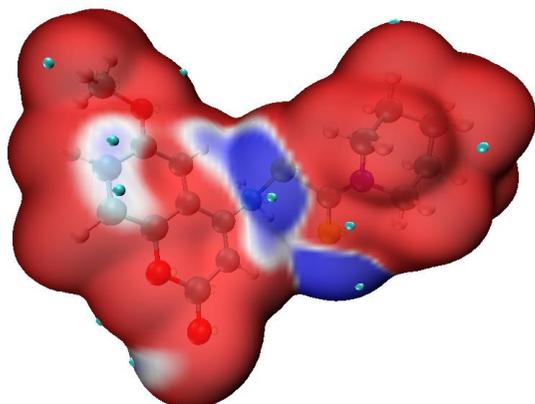

Figure 4 ALIE Plot of Title Compound in Gas Phase

Topologyanalysis (Elfandlol)

The electron pair density in the compound was established by calculating the ELF and LOL based on covalent bonds through Multiwave program [12]. As seen in Fig. 5 A, B the coloured and contour map of

ELF and LOL is based on the density of electron pair. According to the ELF colour code, blue to red correspond to parameters that range from 0.000 to 1.00 for the molecule within the range of 11.74 to 11.74 Bohr3. Electron density below 0.5 indicates localised bonds and non-bonded electrons, and that above 0.5 demonstrate delocalised electrons [13]. High density, delocalised electrons are indicated by red on the ELF diagram around the hydrogen atom (H37 ,H28). Low-density electron clouds are indicated by blue on carbon atoms (S2).The value of 0.5 describes in what way electron localization outweighs the density of electron in the LOL profile, which is shown in blue and red colours and corresponds to the values between 0.000 and 0.800 within the range 11.74 to 11.74 Bohr3. In addition, 0.5 is the LOL point expressing the point when electron localization triumphs over electron density. A high level of covalent bonding is demonstrated by the green region (high LOL values) in the diagram. The sulphur atoms are enclosed in blue circles.
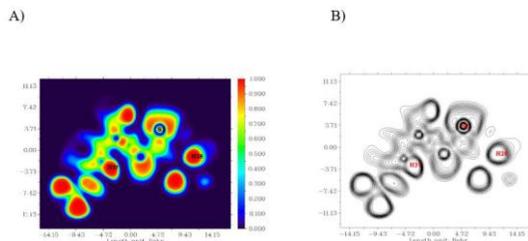

Figure.5 ELF Plot of Title Compound
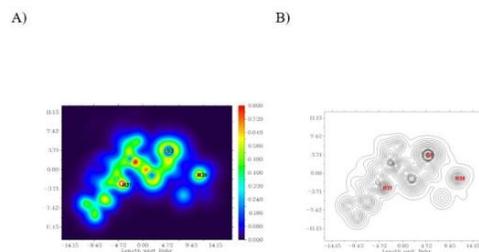

Figure.6 LOLPlot of Title Compound

Hirshfield Surface Analysis

Hirshfeld surface analysis is a valuable tool in DFT studies of coumarin compounds, providing insights into their intermolecular interactions, reactivity, and

electronic properties[14]. The information obtained from this analysis guides the design and synthesis of new coumarin derivatives with desired properties for various applications[15]. Hirshfeld surface analysis can effectively predict the stability of coumarin derivatives by quantifying intermolecular interactions that contribute to crystal stability. This analysis provides insights into various contact types, such as H...H, H.O, and C..C interactions, which are crucial for understanding how these compounds pack in the solid state.

The normalized contact distance (d_norm) calculated from the Hirshfeld surfaces helps identify close contacts, indicating potential stability or instability in the crystal structure.Overall, the analysis aids in assessing the stability of coumarin derivatives by highlighting the nature and strength of intermolecular interactions present in their crystalline forms[16].The examination of molecular Hirshfeld surfaces for Fig. 7 provides detailed information. The mapping is done over a range of dnorm values from -0.483 to 1.183 Å, a range of shape index values from -0.992 to 0.999 Å, and a range of curvedness values from -3.319 to 0.392 Å (Fig. 7). The dnorm mapping revealed the presence of strong intermolecular contacts between the nitrogen and hydrogen atoms of the coordinating ligand, with a bond length of 2.182 Å (Fig. 7). The intermolecular hydrogen bonding interactions (H···H, O···H, and N···H) are prominent and complement the Hirshfeld surfaces depicted in the 2D fingerprint plots. The primary factor contributing to the overall effect is the existence of many aromatic hydrogens, resulting in a significant contribution from H...H interactions. The presence of π…π stacking interactions [40] is supported by the green flat surface, which is divided by a blue outline and has a curvedness surface, as well as the blue humps close to the red hallows in form index.
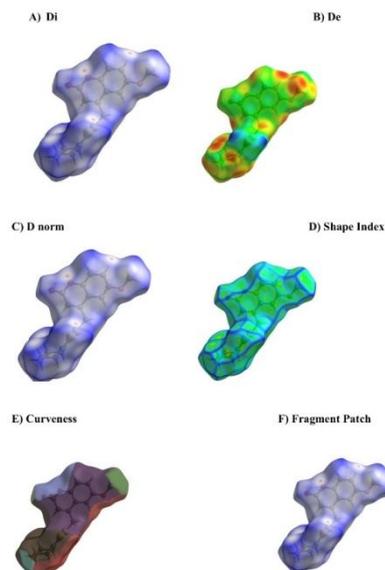

Figure 7 Hirshfield Surface of Title Compound

NLO

Coumarin compounds exhibit significant nonlinear optical (NLO) activity, making them attractive for various applications, including photonics and optoelectronics[16]. DFT (Density Functional Theory) approaches have been utilized to investigate the structural and electronic properties of these compounds, providing insights into their NLO characteristics[17]. This study aimed to predict various properties of the current compound, including molecular polarizability(α), electronic dipole-moment(μ), and the first-order hyper-polarizability(β). In the gaseous state, it has a hyper-polarizability that is 8.91 times greater than the normal urea (β = 0.967 x 10^-30). This confirms that the title compound has a desirable nonlinear optical feature. The calculated non-linear optical (NLO) characteristics systematically rise as the dielectric constant of the liquids increases.This indicates a significant inclination towards nonlinear optical functioning.

Conclusion

Geometrical characteristics in the gas phase has been analyzed, and the computed crucial bond lengths S1-C13, O4-C23were 1.8499 Å and 127.64°

respectively. Lowering of HOMO andLUMOenergy gap explainseventual charge transfer interactions taking place within the molecule.Hyper-polarizability that is 8.91 times greater.This indicates a significant inclination towards nonlinear optical functioning. Intermolecular hydrogen bonding interactions (H⋯H, O⋯H, and N⋯H) are prominent and complement the Hirshfeld surfaces

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A STUDY ON THE DIFFERENCE IN COGNITIVE PROCESSING AMONG CHILDREN WITH ADHD AND THE IMPACT OF MOVEMENT-BASED LEARNING

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Abstract
This study aims to explore the differences in cognitive processing among children with Attention Deficit Hyperactivity Disorder (ADHD) and examine the effectiveness of movement-based learning interventions on their cognitive functions. Through a comprehensive review of existing literature and empirical research, we investigate how movement-based learning can influence attention, memory, and executive functions in children diagnosed with ADHD
Keywords: *cognitive function, ADHD, memory, executive functions*

Introduction
ADHD is a neuro developmental disorder characterized by persistent patterns of inattention, hyperactivity, and impulsivity. These symptoms often result in cognitive processing deficits, affecting academic performance and daily functioning. Traditional learning environments, which typically emphasize sedentary activities, may not cater to the needs of children with ADHD. Movement-based learning, which integrates physical activity with educational tasks, has been suggested as a potential strategy to enhance cognitive processing in these children. This study aims to investigate the differences in cognitive processing among children with ADHD and the impact of movement-based learning on their cognitive outcomes.

Literature Review
Cognitive Processing in ADHD:
Children with ADHD often exhibit deficits in executive functions, including working memory, cognitive flexibility, and inhibitory control. These deficits can lead to difficulties in sustaining attention, organizing tasks, and regulating emotions.

Movement-Based Learning Movement-based learning involves the incorporation of physical activities into educational curricula. Previous research has shown that physical activity can enhance cognitive functions, such as attention, memory, and problem-solving skills. Movement-based learning strategies include activities like classroom exercises, active breaks, and kinaesthetic learning tasks. **Impact of Movement on Cognitive Functions:** Studies have indicated that physical activity can lead to improvements in neuro plasticity, increasing the brain's ability to adapt and learn. The integration of movement in learning activities has been associated with improved academic performance and behavioural outcomes in children with ADHD.

Methodology
A sample of 60 children were taken for study at age between 7 to 12 years, diagnosed with ADHD, and 60 children of age-matched typically developing children as a control group.

Procedure
Participants were randomly assigned to either a movement-based learning group or a traditional learning group.The movement-based learning group engaged in a curriculum integrating physical activities with academic tasks, while the traditional group

followed a standard sedentary curriculum. Cognitive functions were assessed using standardized neuropsychological tests measuring attention, working memory, and executive functions.

Data Analysis

Comparative analyses were conducted to evaluate differences in cognitive processing between children with ADHD and typically developing children. The impact of movement-based learning on cognitive outcomes was assessed using pre- and post-intervention data.

Results

Cognitive Processing in ADHD

Children with ADHD showed significantly lower performance in attention, working memory, and executive functions compared to the control group.

Impact of Movement-Based Learning

The movement-based learning group demonstrated significant improvements in attention and working memory compared to the traditional learning group.Children with ADHD in the movement-based learning group showed greater improvements in cognitive functions than their typically developing peers in the same group.

Discussion

The findings of this study suggest that children with ADHD experience significant deficits in cognitive processing compared to their typically developing peers. However, movement-based learning interventions can effectively enhance cognitive functions in these children. The incorporation of physical activities into educational settings appears to be a promising strategy to support the cognitive development and academic performance of children with ADHD.

Suggestion

The study on the difference in cognitive processing among children with ADHD and the impact of movement-based learning explores how children with Attention-Deficit/Hyperactivity Disorder (ADHD) process information differently compared to their peers. ADHD is often associated with difficulties in attention, executive function, and impulse control, which can affect learning outcomes. This study focuses on understanding these cognitive differences and examines whether integrating movement-based learning strategies—such as kinesthetic activities and physical exercises—can positively impact cognitive functioning and academic performance in children with ADHD. By analyzing both cognitive processing and movement-based interventions, the study aims to provide insights into more effective educational approaches tailored to the needs of children with ADHD.

Conclusion

This study highlights the potential benefits of movement-based learning for children with ADHD, offering an alternative approach to traditional sedentary learning environments. Future research should explore long-term effects and the feasibility of implementing movement-based learning on a larger scale.

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POETRY AS DISCOURSE: EARLE BIRNEY'S POEMS "THE BEAR ON THE DELHI ROAD "&" BUSHED" - A CRITICAL PERSPECTIVE

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Abstract

Poetry occupies a special place in literature as the poetic discourse provides a highly creative approach to fictional writing. It reflects the thoughts and feelings of the writer inan imaginative and rhythmical manner in order to appeal to readers' emotions. Earle Birney, one of the major Canadian poets called as the' Chronicler of Canada' has taken a vigorous part in the literary activity of Canada. An experimentalist by nature, Birney relies frequently on visual effects such as a lack of punctuation, unusual spacing in order to add another dimension to his poetry.

Two poems of Earle Birney namely "The Bear on the Delhi Road "and "Bushed"are taken for study for this paper. In both the poems of Earle Birney taken for study, man is intertwined with nature. While the first poem looks at the bear a 'king 'of the natural world living as a slave among men, the second poem confronts a man held captive in the formidable lap of nature. Written in free-verse style with lines of irregular length and lack of punctuation, both the poems capture the attention of the readers in terms of their relation to nature and the philosophy of life. Both poems involve notions of what individuals do, the tribulations that come with living, both within the society and at the utmost edges of it.

Keywords: visual effects, man &nature, punctuation, rhythm, environment

The current paper is a study of two poems of Earle Birney who is popularly known as the "Chronicler of Canada.' In both "The Bear on the Delhi Road" and "Bushed" man is intertwined with nature. While the first poem talks about the interdependence of man and nature, the second poem talks about man's isolation from society. Written in free-verse style with lines of irregular length and lack of punctuation both the poems capture the attention of the readers in terms of their relation to nature and the philosophy of life. Both poems involve notions of what individuals do, the tribulations that come with living, both within the society and at the utmost edges of it.

The very title of the poem "The Bear on the Delhi Road"draws the attention of the readers as to why the wild Bear is on the Delhi Road instead of being in the jungle. Thepoem opens with the appearance of the Himalayan bear as unreal and a myth. Further, the poem also introduces the two men of Kashmir who are trying to control the wild bear by pulling on a ring in the great soft nose of the bear and flicking a stick up at the rolling eyes of the bear. The bear from the Himalayas as well as the two men from Kashmir are not in their natural habitats. Being away from their native lands, it becomes inevitable for them to depend on each other for their existence. They feel the sense of displacement just as the exiled and immigrants in alien lands do.

Switching environments and themes completely, Earle Birney in the poem focuses on a pair of poor men in India who attempt to a living by exploiting nature-in the sense of attempting to teach a wild bear how to dance. Both are peaceful in their own way-the men dance out of reach of the bear's claws and the bear dances out of reach of the stick-a mutual dance between man and nature. The two men want the bear to stay away from the wish of staying forever on four legs amidst berries. They want him to be like them on the two legs and dance. But it doesn't give them much joy. It is difficult to free myth from

reality. They too are away from Kashmir's cool air in the hot dust of Delhi. They are unhappy to accept the fact that they cannot make the bear completely human and this makes them disappointed. The bear is shown as a myth. The dislocation is painful.

The question arises as to what has made the bear from the Himalayas and the men from Kashmir to be exposed to the hot sun on the Delhi Road. Deforestation has caused the wild animals to leave their natural habitats and get on to these unnatural surroundings where he is made to walk on his two legs to amuse the people of Delhi. Similarly, the men from Kashmir are on the Delhi Road as they are not able to survive in their motherland wherein they are here in search of a job. The confused bear away from its natural habitat becomes the source of their livelihood. In turn, even the bear feels safe as long as it is in the control of these thin Kashmir men lest it may be shot by the men of this urban society. Hence, though not in a natural habitat, both the bear and the two men from Kashmir are interdependent.

Written in free-verse, the lines of the poem appear in irregular length. No punctuation is used. The beginning of the sentences is marked by capital letters and the spacing at some places works like a comma. The repetition of words in some stanzas seem to indicate emphasis.

The poem raises questions of the displacement of man and the bear who are lost in a confusion in the alien situation. The wild bear which is out of its natural habitat is not happy in the present environment. But it is forced to go by thedictates of the two men. Hence, if the environment is protected it can lead to a harmonious interaction between man and nature.

The poem "Bushed"connotes several intertwined meanings. Birney 's "Bushed" is a lyrical poem about a man who yearned for solitude so much that he became a hermit, hiding himself away from the world in a secluded, isolatedcabin. This is a poem about an individual cutting himself off from the rest of the world, only to find that his pleasant solitude may not be so ideal after all. His initial peace and tranquility become a terrifying experience in the later part which is best described as 'cabinfever'. The individual in the poem will eventually destroy himself, if not by the dangers inherent in the wilderness, but because of his feelings of confinement, paranoia and inadequacy. This is the result of his own doing. Birney says that an individual can go only so far on his own. Human beings have evolved as a social race, wherein one requires the company and assistance of others to survive. Man is a social being. His survival on this earth becomes meaningful only when he is able to become a part of the society.

The poem draws parallels with D.H. Lawrence's short story"The Man Who Loved Islands ".In this story, the theme of the illusion of escape through solitude is central to the protagonist's downfall. The islander's journey across progressively more remote islands becomes a metaphor for his futile attempt to outrun his inner demons. Each island initially offers a reprieve. On them, he can find comfort in the tranquility and silence. However, his newfound peace proves fragile. He dislikes the presence of others on these islands. Their very existence violates his desired isolation. This rejection speaks to his escalating need for solitude, which will ultimately consume him.

The third island is the most desolate, a barren rock devoid of life. Here, the islander's obsession with solitude reaches its peak. He views any human interaction or contact with animals with profound repulsion. He desperately attempts to erase any connection with the outside world. However, the escape remains an illusion. The man's mental state deteriorates, and he descends into madness. The harsh winter becomes the final blow and shows the vulnerability of a human being completely alone.

The story suggests that true peace cannot be found in physical isolation but rather in a delicate balance between solitude and connection. The story

asks readers to reflect on their own relationship with connection and isolation. Solitude can be a valuable tool for reflection and rejuvenation, but true peace comes from fostering genuine connections with the world, even if those connections are imperfect.

In both these poems by Earle Birney, man is intertwined with nature. While one confronts a man held captive in the formidable lap of nature, the other looks at a 'king 'of the natural world living as a slave among men. Both poems involve notions of what individuals 'do' to survive and the tribulations that come with living, both within the society and on the utmost edges of it.Man, and nature are interdependent but cannot be looked at as isolated entities.

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SAGACIOUS WISDOM OF SAGE ASHTAVAKRA IN ASHRAF KARAYATH'S *JANAKA AND ASHTAVAKRA:* A STUDY

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Abstract

According to Indian culture and philosophy, many sages and rishis (a Hindu sage) were seated in a higher position in the court of the kings. They acted as legal advisors to the kings and played leading roles in shaping or molding the king's future, imparting education, leading them into spirituality, guiding them towards dharma (an individual's duty fulfilled by observance of custom or law) and helped them to attain enlightenment. The relationship between rishis and kings was notable, shaping the moral and ethical landscape of governance in ancient India. In many ancient kingdoms of India, sages played significant roles in the courts of kings and princes by guiding them with their psychological insight and sagacious wisdom (the wisdom gained with the guidance of the sages). Ashraf Karayath, in his first novel Janaka and Ashtavakra retells the story of the beautiful Guru-Sishya relationship between King Janaka and Sage Ashtavakra and recounts the profound message of Ashtavakra Gita that talks about human consciousness.
Keywords: *sages, sagacious wisdom, human consciousness*

According to Indian culture and philosophy, many sages and rishis (Hindu sage) were seated in a higher position in the court of the kings. They acted as legal advisors to the kings. They played leading roles in shaping or molding the king's future, imparting education, helping them into spirituality, guiding them towards dharma (an individual's duty fulfilled by observance of custom or law) and helping them to attain enlightenment. The relationship between rishis and kings shaped the moral and ethical landscape of governance in ancient India. In many ancient kingdoms of India, sages played significant roles in the courts of kings and princes by guiding them with their psychological insight and sagacious wisdom. Sages mainly dealt with knowledge and wisdom. Knowledge is the accumulation of facts and information, acquired through education and wisdom is the ability to apply the acquired knowledge for deep insight and understanding of life. The kings believed that Rishis are the custodians of eternal wisdom. Their detachment from worldly desires and deep connection with the divine and nature enabled them to serve as impartial advisors to kings and princes.

The rishis or sages educated the royal people based on the Vedas, Upanishads and Puranas. The kings are taught to uphold justice and righteousness. Sages not only taught them but also imparted practical wisdom for living a virtuous and fulfilling life. They offered guidance on various aspects of human existence and inspired the individuals to lead lives of integrity, service and devotion. The philosophy that underlies the relationship between rishis and kings is deeply rooted in the interconnectedness and cosmic order of the universe. For the kings, the rishis interpreted the Dharma and made them understand and implement this Raja Dharma (the duties and responsibilities specific to a ruler). The Kings who

were guided by rishis often left behind a legacy of good governance and moral integrity. Their reigns were remembered as golden ages, and their stories were passed down through generations as examples of ideal rulership.

The novel *Janaka and Ashtavakra* begins with a prologue which details the dream of King Janaka. The mighty emperor was asleep in his palace, and was suddenly jerked awake. People were screaming, and the guards shouted about an invasion by an enemy. Then Janaka slipped on his armour, led his army, and fought a terrible battle. He was finally defeated and his palace was destroyed and set fire by the enemy. Since Janaka was of royal blood, the emperor said he could not be killed and banished him from the kingdom. Janaka wandered around in his kingdom with his clothes in tatters and covered with filth and dust. No one dared to offer him food or water because they did not want to upset the new king. He had no place to rest and had no food to eat. Wherever he went he was turned away and hunger ate him from inside. Janaka crossed over to the next kingdom and saw poor people being fed gruel in a temple. He stood in line for the food, and got his meager portion of the bland gruel. After receiving the food, when Janaka brought the bowl to his lips, it was knocked by two big dogs out of his hands. This was the last straw he had but he lost it. Janaka collapsed thinking that life couldn't get any worse. Just then he saw an old woman cackling at him. In her dead white eye, Janaka vividly saw flames and murder; betrayal and death; loved ones perishing as his kingdom fell in excruciating detail. The old woman told him, "These things you keep, they will be taken from you. See what you have wrought... Do you know now if you are a beggar or a king?" (Janaka xiii)

Emperor Janaka, woke up from his bed with his heart pounding and his body drenched in sweat. The dream made his familiar surroundings look alien to him. He became unsure and thought what if it had not been a dream. He began to think that the dream was the truth and what he saw as reality could only be shadows. The following questions sprang from his mind, "Which one is real? Who am I? A beggar or a king?" (Janaka 4).

The king had many sages and scholars in his court. Some of the Sages present were Yajnavalkya, Satananda, Pukkusa, Seneka and Devinda. Every walk of Janaka's life was filled with the sages of his kingdom. Whenever Janaka had doubts or questions he discussed it with the sages because they were the four pillars of his kingdom as he believed that the human mind is the miniature of how the universe functioned. His conversations with sages were always built around spirituality, ethics and the nature of reality. In the novel king Janaka is portrayed as a noble and great leader who ruled his kingdom with truth and compassion. He is considered as the ideal philosopher king with great responsibilities. His original name was Janadeva but he was popularly called as Janaka. He was an intellectual and performed his duties with great deliberation. He was universal in his thoughts and extremely spiritual despite being a king of great repute.

Janaka consulted his court sages to find out the answers for his philosophical questions but was not satisfied with the answers from his court sages. So he began searching for a wise man to give him the correct answers and announced it to the public. When he confessed this to his daughter Sita, she told him that there will be no peace on Earth until a person has inner peace. This became the beginning of his search, especially the search for inner peace. Despite his royal status, he remained detached from his worldly pleasures.

At this point of King Janaka's inner turmoil, Ashtavakra, a young sage, entered into the king's life. He entered King Janaka's court in search of his father sage Kahoda. He also heard about the King's search for answers and thought of approaching him to provide him with the same. His name 'Ashtavakra' means 'one who has eight bends' or 'deformities',

which refers to his physical appearance as a person with eight twists in his body. Even though Ashtavakra was only 14 years old, his knowledge and wisdom is equal to all the other older sages of his time. This was because he was surrounded by sages from the time he was formed in his mother's womb. It was said that he even had learnt the divine texts from the womb of his mother and possessed a divine power and yogic sensibility from the day he was conceived.

Initially, when he went to meet the king, Ashtavakra was questioned and made to stand on the gate by the palace guard who judged him by his appearance. The guard was surprised to see the young sage's mysterious, intense, deep gaze that seemed like they were hiding a secret world which contained thousands of meanings in it. Because of this, the guard called him Mahatma, a great soul and bowed in front of him. This incident shows how sages with intense insight will glow like a diamond among other ordinary humans regardless of how old they are. This incident is also proof of how patient and enduring the sages are in the past. Here sage Ashtavakra exhibits tolerance, mental power and the ability to understand others even if his patience is put to test. At the king's court, he was humiliated by the courtiers because of his eightfold physical deform. When their laughter subsided, Ashtavakra began laughing and called everyone a shoemaker. He called them shoemakers as they are the ones who judge a person by watching only their foot and not their face. He proceeds to say that although the river may be crooked, the water is not. This incident gives an idea of how profound the young sage's mind is. He indirectly told the king and the courtiers that physical challenges are not a constraint for a person who has a sound mind. This answer inspired king Janaka and he asked the sage about the purpose of his visit. The sage replied that he came to interpret his dream and when the king doubtfully questioned him about how he could be so sure of his interpretations, the young sage boldly replied with confidence that he knew he was the right person to do it.

Then Ashtavakra asked the king a few questions regarding the reward that will be given to the person who would interpret his dream. To this the king replied that he would offer as many gifts as possible. Then Ashtavakra said, "You are telling me that it was not yours before, and it will not be yours in the future. How do you become the owner of the kingdom, in between? (Janaka, 127) This made the king realize that he had done a great mistake by thinking that he is the actual owner and understood that he was only a custodian and nothing belonged to him. Ashtavakra even said that the king's body is not his own. In every word spoken by the young boy, Janaka was astonished to see the ultimate truth behind it and a fire of confidence and knowledge emanating from Astavakra's eyes. The king now had comprehended that Ashtavakra might be the teacher whom he was waiting for to attain enlightenment. He accepted him as his guru to his courtiers' surprise. One day Ashtavakra asked for the king's mind as his gurudakshina (donation to a guru).

All I want is for you to surrender your mind. You cannot use it for anything else until I give you permission to do so. (Janaka, 136). The king agreed to do so but confessed that he can't control his mind as it was filled with numerous chaotic thoughts. Ashtavakra asked him why a king, who has conquered many kingdoms, found it difficult to conquer his own mind as true wisdom will appear only in a quiet mind. Then the young sage began to teach the king regarding the workings of the human mind. The past and the present are the threads of one's own mind. One should get detached from one's own thoughts and should become a thinker which becomes the real 'you'. The 'you' is one's independent self, uncontrolled by one's thoughts where there will only be strength, happiness, joy, bliss and no pain. And that is the way to attain enlightenment which means transcending one's world

of thoughts. In the enlightened state one's mind becomes calmer and makes one realize that there is a bigger universe beyond it. This is the first step to liberation and all creation begins at this point.

The young sage educates Janaka to discern between the transient and eternal, guiding him towards self-realization and liberation from ignorance. Their relationship is characterized by mutual respect, humility and intellectual exchange. Janaka, despite being a king, approached Ashtavakra with reverence and an earnest desire for spiritual wisdom. Ashtavakra, in turn, recognized the king's sincerity and guided him with compassion and clarity. Through their interaction, the king gained insight into the timeless truths of existence and the sage reaffirmed the universality of spiritual wisdom, transcending social hierarchies and conventional boundaries. As King Janaka was enjoying his teachers' presence and teachings exploring the deeper corners of his mind, the people began doubting his kingship. But because he thought war and doubts are diseases of the mind and believed that whatever one believes will happen around them, king Janaka was evading war for a while. He was also doubtful of how and why someone had so many diseases in one mind.

When king Janaka began doing pranayama, according to his Guru's direction, he felt that all the senses of his physical body disappeared. He felt as if he was present everywhere and his self extended beyond his mortal shell. The king became calm and flowed swiftly like a river and floated in the air, like a feather. Once the king questioned Ashtavakra how he was glowing with perennial peace and calmness without doing any rituals, chanting mantras or engaging in any spiritual activities. He asked the young sage to guide him to transcend his body and become a bodiless king. The sage advised that he has to stop the cravings of the mind to become a videha (bodiless). The young sage also gave a beautiful example to the king. He asked the king to imagine himself to be in a dark room with a torch. If

the heart is dark nothing is visible but the moment the light appears everything becomes visible. This is called consciousness, one's own torch and its light. It is our mind which gives out the light or shuts it out by making it darker. Even to the darkness around oneself, one can give light. Whatever is seen around oneself – worries, fears, apprehensions, doubts are nothing until one gives life to it. One creates the world around oneself by one's own thoughts and nothing else.

As the final part of his lesson the young sage taught the king that one's body is made up of the five elements namely earth, air, fire, water and ether. The real 'you' transcends one's physical identity where Janaka is neither a king nor a sage, just the formless, unattached and witnessing consciousness by giving him the story of 'an exiled prince'. The prince was exiled because of his father's anger and was forced to live an ordinary life for 20 years, forgetting his luxurious life and that he belonged to the royal blood. He joined a group of beggars and forgot that he was a prince, once. But once the aged king searched for his exiled son and found him, he recalled everything that he had forgotten for so long. He had forgotten his real identity for the past 20 years but now the memories of his princely life came back fresh and vivid. In the blink of an eye, the beggar turned into the prince, his face glowed and his eyes shone with youthfulness. Like the beggar prince, Ashtavakra said that Janaka had traversed his long journey for decades without knowing who he really was. Then tells him, "Now wake up. You are not a beggar anymore. You are the ruler of a kingdom. You are ever powerful and omnipotent. You are liberated" (Janaka 172). After all the teachings are over, Ashtavakra pronounces that Janaka is liberated. He told him that the king has already attained moksha (liberation from the cycle of death and rebirth). Whatever happens now is the ultimate truth and there is no past or future. With this mindset, the king can attain freedom and liberation from wherever he was

because, at that moment, he has been awakened and enlightened.

Thus, king Janaka gets a clear interpretation of his dream and comes back to being a king with a rejuvenated spirit after receiving spiritual knowledge and wisdom from sage Ashtavakra. After this, the king ruled with compassion and righteousness because of the sage's guidance. Since king Janaka believed that nothing will happen according to his Guru's teachings, the impending war upon Mithila had been revoked because of the arrival of prince Ram and Lakshman and Sita's *suyamvar* with Ram was completed with happiness and everyone was happy. Sage Ashtavakra's wisdom aptly guided king Janaka as he enlightened and unburdened the king's mind and heart which was surrounded with doubts and darkness. Though the sage was young he had a profound spiritual insight and sagacious wisdom which made him accept the aged king Janaka as his disciple without any hesitation. He not only accepted the distracted king but he also guided him to travel in the right path. The young sage stands as a proof that age is not a constraint to help others likewise king Janaka proves that age is just a number if one is hungry for knowledge.

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EXPLORING MARGINALISATION THROUGH NOSTALGIA: A STUDY OF CENTRE - MARGIN DYNAMICS IN POETRY

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Abstract
The paper explores the intricate relationship between nostalgia and marginalisation through the lens of centre-margin theory, focusing on two poems by the renowned Indian poet Kamala Suraya. Nostalgia often viewed as a longing for a lost past, is examined here as a critical tool that reinforces the dichotomy between the centre and the margins.
Keywords: *nostalgia, marginalisation, structuralist, centre*

Introduction

The present paper is an attempt to apply centre-margin theory to twowell-known poems of Kamala Das, who in later life called herself Kamala Surayya."My Grandmother's House" and "A Hot Noon in Malabar" are two extremely famous, widely anthologized, commonly prescribed, frequently discussed, and perhaps the mostover-worked poems of Kamala Surayya. However, most of the analysts seem to have failed to give sufficient critical attention to the possibilities of the application of centre-margintheory to "My Grandmother's House" and "A Hot Noon in Malabar". My Grandmother's House and "A Hot Noon in Malabar" are powerfully nostalgic poems first published in *Summer in Calcutta* (1965).

The term nostalgia describes a longing for the past, or a yearning for the past. The word originated from the Greek word *"nostos"* meaning "returning home" and the typically Homeric word *"algos"* meaning "pain" or "ache." In the early modern period it was described as a medical condition. In Romanticism the term became an important trope. In a less medical usage nostalgia includes a general interest in past eras and their personalities and events, particularly the "good old days" of a few generations back recast in an idyllic light, such as the *Belle Epoque,*Merry England, Neo -Victorian aesthetics, the US Old South. In certain situations

nostalgia is brought on by sudden flashes of images or a remembrance of something from one's childhood.

The term was coined by Johannes Hofer in his dissertation submitted to the University of Basel in 1688. Hofer introduced the concept of nostalgia for the condition also known as *"mal du Suisse"* "Swiss illness." It is called so because of its frequent occurrence in Swiss mercenaries who in the lowlands of France and Italy were pining for their native mountain landscapes. The term homesickness is a loan translation of nostalgia. The word was first used in print by Sir Joseph Banks in a journal of the first voyage of Captain Cook in the Pacific. Nearing Java he stated that the sailors "were now pretty far gone with the longing for home which the physicians gone so far as to esteem a disease under the name of Nostalgia" (88). Cases resulting in death were known and the only successful treatment was the discharging and sending home of the soldiers. Robert Hamilton, in 1787, refers to the case of a soldier suffering from nostalgia who received sensitive and successful treatment:

In the year 1781, while I lay in the barracks at Tin mouth in the north of England, a recruit who had lately joined the regiment, ... was returned in sick list, with a message from his captain, requesting I would take him in to the hospital. He had only been few

months a soldier; was young, handsome, and well made for the service; but melancholy hung over his countenance, and wanness preyed on his cheeks. He complained of a universal weakness, but no fixed pain; a noise in his ears, and giddiness of his head. (269)

In this case the patient is obviously suffering from homesickness. The patient seems to gain vitality, as Hamilton later makes it clear, when he is allowed to talk about hishome and friends. The very thought of his home and his friends fills him with energy and makes him vibrant. Evident signs of recovery are shown when the doctor assures him that he could go home for sex weeks. The very thought of going home revives him and he began gaining appetite as well.

By the 1850s nostalgia was no longer considered as a disease. On the other hand, it was seen rather as a symptom or stage of a pathological process. It was considered as a form of melancholia and a predisposing condition among suicides. Nostalgia is still diagnosed among soldiers as late as the American Civil War. By the 1870s the concept of nostalgia as a medical category had vanished. Nostalgia was still being recognized in both the First and Second World Wars as a health condition. Nostalgia makes itself felt when the individual is reminded of an event or item from their past. The emotion can vary from happiness to sorrow. Feeling nostalgic is more often used to describe pleasurable emotions associated with longing to go back to a particular period of time.

Kamala Surayya, the most famous Indian English woman poet, hails from the southern Malabar in Kerala. She was born in Punnayurkulam in Thrissur District in Kerala, on March 31, 1934 to V.M.Nair, managing editor of Mathrubhumi and Nalappat Balamani Amina, the most renowned Malayalam poet of her generation.

"My Grandmother's House" occupies a crucial position in the corpus of Surayya because it was the first poem of hers to appear in print. It was published in *The Indian P.E.N.* by Sophia Wadia when the author of the poem was a mere teenager. The centre of the thematic gravity of the poem is Nalapat House, the ancestral mansion of the poet's family. When the poem opens the house has become far away. Its doors and windows are shut. It has become silent. There is nothing inside the house except darkness. The poet feels like going there because it had been the place where she had received love. The contrast at the closure of the poem is between her past and her present, the former filled with love and the latter utterly loveless.

As in "My Grandmother's House" the central emotion in "A Hot Noon in Malabar" is nostalgia. However this emotion is here explored from a slightly different perspective. The typical Malabar noon is described in rich detail. The important components that go into the making of this bewitching picture included beggars, fortune-tellers, Kurava girls, bangle-sellers, strangers, wild men and, of course, wild thoughts and wild love. The closures of the two poems are simultaneously strikingly similar and brilliantly different.

The observation that the entire Western philosophical tradition from Plato and Aristotle up to the middle of the twentieth century is structuralist is a sweeping generalization and like all sweeping generalizations, not perfectly true. A more accurate restatement of the above observation is that the mainstream Western philosophical tradition has always been fundamentally structuralist. The work of most of the torchbearers of the Western intellectual tradition has been to analyse the world and everything in it in basically structuralist terms. A structure presupposes a centre, for there can be no structure without a centre, and a centre presupposes margins, for without margins a centre would cease to be one. Jacques Derrida's lecture "Structure, Sign and Play in the Discourse of the Human Sciences"- delivered at John Hopkins University, Baltimore in 1966 turned out to be a watershed in Western

thought. For one thing, though poststructuralist ideas had been articulated before, they had never been articulated with such brilliance as in "Structure." For another, the lecture initiated the long drawn and complex process of the germination of the seeds of European poststructuralist thought in American intellectual soil. A fundamental thesis of Derrida was that not just all Western philosophies but Western civilization itself logocentric, centred or grounded on "logos", a term which in ancient signified "word" or "rationality." By logos or presence Derrida means what he calls an "ultimate referent", a self-certifying, self-sufficient ground or foundation which operates outside theplay of language to serve as a centre which organises and anchors the entire linguistic system. Such a centre is not a peculiarity of language. In fact, it has necessarily to exist in anything conceived as a structure. This centre is both within the structure and beyond it: both immanent and transcendent. Deconstruction mounted a brilliant logical attack on structuralism and in the chaos that ensued it appeared that structuralism had been demolished. But when the smoke cleared, it was clear that the basic principles of structuralism had survived. Despite Derrida, and despite deconstruction, centre-margin theory remains an indispensable tool of analysis. It is in this spirit that centre-margin theory is applied to the two poems of Surayya.;

At first sight it may appearthat centre-margin dialectic is unfit for applicabilityin the case of such a highly emotional poem like "My Grandmother's House." The poem is drenched in nostalgia and it appears, at least to begin with, that the rather fuzzy emotionalism of the piece would easily elude from the grip of the apparatus of centre-margin theory. However, in the opinion of the present researcher, the attempt of applying centre-margin dialectic to the poem certainly worth trying.

The centre of the thematic gravity of "My Grandmother's House" is the ancestral residence of the speaker's grandmother. At the very opening of the poem the speaker declares that the house is now far away. The keyword of the opening line is "now." The house was not away at one point of time; it is now far way. The opening line of the poem thus neatly submits itself to the theoretical apparatus of centre-margin theory. The house has moved, though in built on solid foundations, to the margins of the speaker's world. The reason for this movement from the centre to the margin is explained in the second line. The owner of the house, the speaker's grandmother, died. Death can be identified as movement away from life which can be seen as a centre. As a result of the owner's passing way, the house becomes silent. It is significant that the poet says, "The house withdrew into silence." Silence and sound form a binary, sound standing for life, love and happiness. What has happened here is a movement from the centre called sound to the margin called silence. The overwhelming desire of the speaker now is to go to the house which is now shut. There is not much that the speaker can do after going there; but still, she very much wants to go there. This can be read as an expression of the speaker's desire to move from the margin to the centre, however desperately impossible the process be. In despair the speaker wants to pick an armful of darkness and bring it to her house so that she can make it lie behind her bedroom door like a brooding dog. Perhaps at no point in the thematic structure of the poem is centre-margin theory so appropriately and powerfully applicable as here. The speaker brings the darkness to her bedroom door where it will hopefully lie like a brooding dog. To put it another way, the speaker wants to use the dog to give herself the centrality that has been lost to her. The fundamental theme of the poem is, arguably, the loss of centrality, the forced movement from the centre to the margin. The closing lines of the poem make this aptly clear. It is unbelievable now that the girl once lived in such a house as that belonged to her grandmother and was

proud and loved. She used to receive love in huge quantities from her grandmother. Now she begs at strangers' doors to receive love in small change. The diction of these lines is simple and everyday but the lines potently paint the picture of a spectacular fall from centre to margin.

On the face of it "A Hot Noon in Malabar" is a graphic description of a summer afternoon in a typical south Malabar village. There are beggars, Kurava girls who read palms, bangle sellers, strangers, wild men, wild thoughts and of course, wild love. It is doubtful whether a Malabar summer afternoon has ever been captured so authentically and so evocatively as in this poem. Now the question is how can this powerfully emotional presentation render itself amenably to the dialectics of centre-margin theory? It has to be conceded that it is indeed difficult, at least at first sight, to render the discourse amenable to the said dialectics. The closure of the poem revamps the poem's entire thematics by focusing attention on the speaker herself. She is not in Malabar; she is not in her village ; she is not in her home. She is far from Malabar. Being far away is torture. It is, infact, her position, significantly distant from her ancestral home, that imparts such intensity to the evocative exploration of the summer noon in her ancestral village. Thus the Malabar village becomes a centre and the speaker positions herself at the margin. It is the centrality that is bestowed on the speaker's Malabar home that provides it with its powerful semantic significance. It is the fact that the speaker is at the margin and not at the centre that is the fundamental inspiration of the poem.

We can perhaps go a step further and attempt to identify and explore generalisational possibilities. Nostalgia is a notoriously fuzzy emotional state. It is a complex amalgam of past and present, happiness and sadness, attraction and repulsion. It is possible to dissect the rich complexity with aid of centr-margin dialectics and demonstrate that it is more specific and more concrete than it is usually seen to be. All nostalgia is the movement from centre to margin.

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A CRITICAL STUDY OF Y. B. SATYANARAYANA'S
MY FATHER BALIAH

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Abstract

This research paper attempts to explore the idea of tradition and modernity found in Dalit autobiography through the text of Y.B. Satyanarayana's 'My Father Baliah'. It delves deep into the strength of Dalits whichhelped them to resist the affixed order maintained by the mainstream. The element of modernity stands responsible for the growth of untouchables with the aid of education, job opportunities, gender equality and social inclusion in the society. With the advent of Britishers, modernity became focal point for development of excluded section of Indian society. The aim of the paper is to locate rising stature of the outcaste with the weapon of modernity over the obsolete tradition. It interrogates the way through which Dalits overcome the stringent regulations set by caste-dominated people. Gradually, the space of the desire is caricatured by the serious actions taken towards the upliftment of one particular section through railway jobs. By following thetextual analysis, the objective is to reflect the potency of modernity behind the pinnacle of success.
Keywords: modernity, dalit, tradition, conflict and education

Introduction

Indian society was stratified into four levels of class order named as Brahmin, Kshatriya, Vaishya and Shudra. The hypocrisy of the system is maintained by dominant discourse to enjoy the fruit of higher position. The division of people on the basis of caste ceased with the arrival of the British empire, who ultimately reacted against the act of slavery and proposed the modern notion, which left a great impact on the minds of Dalits. From here onwards, the journey of progression commenced and marginalized section became capable of situating oneself in a state of utopia. There has been stereotypical thought of upper class to see an outcaste assomeone who follows their command otherwise, the circumstances become the opposite of normativity. Shudras were kept away from the education and developmental activities they were consigned to menial tasks, but the entry of Britishers broken down the restriction of knowledge sharing. Instead, they promoted the relevance of education, gender equality, financial independence status and inclusion of Dalits on social platform. According to the work 'Varna, Jati, Caste: A Primer on Indian Social Structures' of Rajiv Malhotraand Vijaya Viswanathan states that.

"It is widely assumed that education in India, whether in the ancient period or up until British rule, was theprivilege of Brahmins and Kshatriyas. This view maintains that Shudras became emancipated only when the British introduced English education in India and provided them equal opportunities" (Malhotra and Viswanathan 59-60).

The cognizance of English language changed the life of Dalits that is depicted in the saga of Satyanarayana's '*My Father Baliah*' known for giving tribute to his father for a commendable job of educating their children beside having so many obstacles in life. It was originally published in 2011 with the relentless efforts of Prof.Satyanarayana who also dedicated this book to his unlettered mother Narsamma. He is the sixth child of his parents and acts as the co-founder of the centre for Dalit Studies, Hyderabad. The story unfolds with the description of village setting along with intense urge of Baliah to

keep his children away from the environment of pollution and purity, thereby, he employed at railways under British administration. In this respect, D.R.Nagaraj work 'The Flaming Fleet and other essays' pointed out.

"The social policy of the British Raj, in combination with an intense urge desire for upward mobility amongthe lower castes, had generated quite strong optimism among the Shudras" (Nagaraj 28). The idea of caste gradually flipped with the element of modernity found in community of the Dalits.

Although,tradition also moved ahead along with the new way of life to capture things with a lively perspective. As far as, this memoir is concerned about the upheavals of the author and how he overcome it with the assistance ofeducation and fixed income of his father from railway job. The motif left this book on coming generation to kick off all kinds of predicament by using the reachable unit known as modernity. It is the journey of a familybelonging to the Dalit Madiga community of Telangana in Andhra Pradesh. The motive behind this paper is to interrogate the ability of Dalits through which they came out of the chamber of rigidity and became an impeccable set of success story. It demonstrated the evil practices of the untouchable society which was assigned by authority to reside in the bleak world of illiteracy and backwardness. But their reach towards higher education altered the topsy-turvy association. It built their identity and existence optimistically as rightly expressed by D.R. Nagaraj in the above quotation.

Discussion

The notion of self-development has key role in the narration of Y.B. Satyanarayana's *"My Father Baliah"* inaddition to central point of tracing back the changing factors in the lives of outcaste who, over the period of the time became victim by the hands of the mainstream. The idea of modernity struck when grandfather of the author decided to join railway in order to protect son after the death of his wife, from the prejudiced treatment of the authority. His grandfather received a piece of land from the Nizam of Hyderabad in return for beautiful pair of shoes, whereas biasedness initiated by Zamindar, who was not able to digest bigger areaof land in the pockets of lower caste people, then gradually he snatched the most of the piece of land just to caricatured the goodwill of his class (upper order). Despite having modern ways to tackle with the predicament, there was consistent struggle for all the members of the Yelukati family to cross it. The author himself states in the narration as follows:

"In order to avoid pollution (from the casteless untouchables) through wind to caste Hindus, the house of each varna (caste) are built in such a way that the wind blows from the dwellings of the Brahmins to the restof the village" (Satyanarayana 4).

The father of the author decided to make his abode far away from the ambience of dirt. Rather, they establishedin railway colonies so that growth became epicentre without any restriction of caste-conscious people. Not only this, men and women had egalitarian position in the memoir there is no such difference revealed in the saga, unlike the tales of other Dalit writers. Even the women's sphere had a dominant stature by vibrant expression of their contribution to the income of family while working in the agricultural farms and handlinglittle kids. The women portrayed altogether in different limelight by being surrounded with the treasure of knowledge and holding a great post in their respective field. Beside facing hurdles for daily expenses of sevenchildren, Baliah not left any opportunity to maintain the decorum and discipline in the house. In this regard, Nicholas B. Dirks work "Caste of Mind: Colonialism and the Making of Modern India" states that:

"What was useful for British rule also became available for the uses of many Indians who were recruitedto participate in one way or another in the construction of colonial knowledge" (Dirks 14).

Simultaneously, Baliah and his children took the

pleasure of colonial knowledge and service by serving at thelowest rung known as pointsmen. Although, his third son Abbasayulu, progress had been vividly featured when he obtained higher post at the officer level, thereby, followed by the success of Doctorate degree, first member of his community to be felicitated with an honorary award. After him, there was an overt dedicationof younger ones to gain bigger achievements in life. Also, their staple food consisted of dal, wheat and rice instead of scrap.

Despite this, technology played a crucial role in changing their lives such as facility of transportation through railways, moving from kerosene lamps to electricity and etc. The mobility among the individuals helped in pursuing the higher education and exploring the outside world of hustle-bustle.

In addition to it, even after adoption of newer ways of dealing with various aspects they never turn away fromthe traditional rituals of their community. For instance, after the wedding ceremony girls adhere the rule of living with parents until she reached puberty. For the very first time, author himself asserted that he became the eye witness of marriage held in a banquet hall that is of his own brother. In this regard, Satyanarayana pointed out "We were seeing a wedding performed in a banquet hall for the first time- that too my own brother's!" (Satyanarayana 142). With reference to it, one can restore their essence of carrying the tradition but not the ignorance and superstitions which generally part in narration of the Dalits. The quintessence of thesame is trapped when disease spread among people and writer himself stood against the ill practice of scorers, which his mother followed instead he articulated the rational perspective of visiting the doctor. One such incident happened when Balraj's daughter Shama was fell due to high temperature and family visited the scorers formerly, but after having no sigh of relief, they rushed to hospital over there her ailment was tracked as an attack of polio which made her handicapped for a lifetime. Soon, this girl overcame all hardships by receiving post graduate degree in chemistry, followed by post of lecturer in government college. The holisticview is not only extended to the modern ways of survival, but also the modern thinking which folks perceiveto run their lives.

Therefore, social inclusion of Dalits by the efforts of Britishers in public discourse built their confidence to deal with hodgepodge matters of current time. The dwelling in the colony from different walks of life gave inner strength to reside in a tranquil state while maintaining dignity for everyone. Wisdom and desire to opt modern appliances, likewise, radio witnessed in the narration stand as contributory factor behind the growth and development. Hence, Satyanarayana tries to depict other side of outcaste that was how they tackled the hurdles of casteist society.

Conclusion

To sum up, the whole idea focus emphasised on modernity and tradition among untouchables of Andhra Pradesh. The memoir presents the simplicity and internalization of Dalit writer on behalf of entire community. Its primary attention drawn towards capturing the modern elements through which the lifestyle of untouchables got upgraded with the advent of British administration and their guidance helped the youth to become educated with the schools affiliated to railways. Moreover, tradition also made its place while havingfear of disclosure of the actual identity. In a logical order, these people adhere tradition whereas refuting the evil practice of superstitions. Hence, tradition and modernity go hand in hand with each other, reflecting the accessibility of growth and development. It is a portrayal of newer ways and thinking of the Dalits.

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DR.B.R.AMBEDKAR'S THOUGHTS ON MARXISM, COMMUNISM AND COMMUNISTS IN BOMBAY: A CRITICAL EVALUATION

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Abstract

Dr. Bhimrao Ramji Ambedkar, affectionately knowns as Babasaheb Ambedkar, appeared on the Indian socio-political scene in early 1920s and remained in the forefront of all socio-economic, religious and political movements for the upliftment of the subaltern masses of the Indian society. He wanted to build a civil society without poverty and discrimination, castes and untouchability and any other discrimination which is detrimental for human progress and development. He had an understanding of varied images of labourers in India accordingly he evolved his perception and strategy for their emancipation in their socio-cultural and economic ambiance.

Dr. Ambedkar has expressed his views on the limitation of European Marxism in Indian context and the problem of fractured labour consciousness due to trade unionism in Bombay. He has studied the problems of textile mill workers of Bombay and through his newspapers appealed to the untouchable workers to refrain from joining the Communist led strikes on the grounds that they were politically motivated. In this context, the paper will critically review his writings as well as speeches delivered at various places which throws light on Marxism, Capitalism, Brahmanism, trade unionism and Communism in Bombay. His ideas were significant and his assessment of Marxism and Communism in Bombay is relevant even today in the twenty-first century. Therefore, in this paper, an attempt is made to evaluate Dr. B.R. Ambedkar's thoughts on Marxism, Communism and Communists in Bombay.

***Keywords:** Ambedkar, Bombay, Capitalism, Communism, Labour, Marxism.*

Introduction

The history of labour movement history has been focused on strikes and the cotton textile industry as these two regions were dominated by labour leaders. The history of the labour movement written by progressive Indian upper caste and western scholars and historians failed to sensitize the scholarly world on the question of caste. About writing history of labour movement, Sumit Sarkar is of the opinion that history from below in this largely unexplored field would probably lead to a greater emphasis on the forms of consciousness and self-activity of the working class, without belittling of course the indispensable and often heroic role of pioneer labour organizers."[i]Therefore the study of actual social realities and the consciousness of Indian labouring class is essential to understand the facets of Indian labour movement which was largely ignored by earlier studies.

Dr. Bhimrao Ramji Ambedkar, affectionately knowns as Babasaheb Ambedkar, appeared on the Indian socio-political scene in early 1920s and remained in the forefront of all socio-economic, religious and political movements for the upliftment of the subaltern masses of the Indian society. He led the movement of the downtrodden and initiated the Class-Caste struggle in India for their overall development. He wanted to build a civil society without poverty and discrimination, castes and untouchability and any other discrimination which is detrimental for human progress and development. He has expressed his views on the limitation of European Marxism in Indian context and the problem of fractured labour consciousness due to trade unionism in Bombay. He has studied the problems of

textile mill workers of Bombay and through his newspapers appealed to the untouchable workers to refrain from joining the Communist led strikes on the grounds that they were politically motivated. In this context, the research paper reviewed his writings as well as speeches delivered at various places which throws light on Marxism, Capitalism, Brahmanism, trade unionism and Communism in Bombay. His ideas were significant and his assessment of Marxism and Communism in Bombay is relevant even today in the twenty-first century. Therefore, in this paper, an attempt is made to evaluate Dr. B.R. Ambedkar's thoughts on Marxism, Communism and Communists in Bombay.

Dr. Ambedkar's perceptionon Labour Movement in Bombay

Due to rapid industrialization, a number of textile mills were started by business communities in India in the early Nineteenth Century. The modern period in the history of Bombay can be said to have dawned in the 1830s. The various developments in and around Bombay paved a way for the pioneering of the cotton mill industry in Bombay. Between 1860 and 1920 the entire market economy of the city grew at a pace in association with the growth of the mill industry.[ii]By the end of the 19th Century Bombay had become, with its over eighty textile mills, India's largest textile centre. It was the largest employer of workers. Most of the workers employed by the mills came mainly from Deccan and Konkan and lived in close proximity to their place of work in the regions of Lalbaug, Sewri, Parel, Currey road, Dadar and Byculla. By 1921, an enormous 84 per cent population of the city had been born outside it.[iii]

Dr. Ambedkar's initial opposition to communist-inspired strikes in the late 1920s and early 1930s and his subsequent participation in the general strike of 1938 with the lion's share in its success had remained a paradox in the labour movement of Bombay. A careful analysis of the situation reveals a completely consistent pattern based on sound reasoning and judgement. During these strikes, Dr. Ambedkar, through Marathi newspapers,*Bahishkrit Bharat* and later, *Janata*, appealed to the Dalit workers to refrain from joining the strikes on the grounds that they were politically motivated and would bring economic distress to them. He criticized communist leaders for using the weapon of strike again and again for their political benefit. He viewed that the weapon of strike should be used carefully and accordingly for making it successful rather than using it often.[iv]

Dr. Ambedkar wrote an article on Textile Strike of 1928, in *Bahishkrit Bharat* on 29 March 1929 entitled *'Girnyanche Malak Va Kamgar'* (Mill Owners and Workers*)*.[v]Due to strike of 1928 which lasted for nearly six months, and subsequent strikes of various mills, the condition of untouchable workers was very severe and difficult and indebted heavily as their salaries were also very low. Ambedkar was contended with the fact that now there will be no strike otherwise it would have devastated the life of untouchable workers, as their economic condition was not sound.

The April 1929 strike covered as many as 75,000 workers from 43 textile mills. The Mill Owners' Association took an aggressive attitude after the strike became a reality. According to *Richard Newman,* "Dr. B.R. Ambedkar also urged the backward class workers to return to work".[vi]He*argued the role of Dr. Ambedkar as a strike breaker but he did not explain why Dr. Ambedkar said the untouchable workers for resuming work. Dr. Ambedkar has explained his views on strike in his newspaper Bahishkrit Bharat and criticized the trade union leaders for not addressing the grievances of untouchable workers of cotton textile industry.* Thousands of Dalit textile workers were thrown out of job and their condition become worse due to continuous strikes.

Dr. Ambedkar initiated extensive counter-campaigns against the Girni Kamgar Union (GKU) in 1929. In *Bahishkrit Bharat*, Ambedkar argued that he was not in favour of the 1929 strike because the condition of the untouchable workers had already been worsened by the previous strikes, with the result that the creditors and the money-lenders grip was more tightened on their neck and honour. Ambedkar, who believed in the workers' right to strike, said that the weapon of strike should be used sparingly and to the advantage of the workers, and not for political objectives of the communist leaders. With his characteristic boldness he reiterated his view that the communists were impelled to resort to a strike more with political objectives than with the object of bettering the lot of the workers.[vii]He said that we want the labour movement but we did not want the labour movement's transformation to unnecessary starvation and bankruptcy.

Dr. Ambedkarhad criticized the communist leaders for using the weapon of strike for their political purpose and to create a condition of anarchy and disorder in society for their communist revolution. They laid the emphasis on the working class solidarity and class consciousness but ignored the issues of untouchable workers and their problems and grievances were not addressed. Therefore, Dr. Ambedkar suggested the untouchable workers to form their own union and accordingly the first union was established in 1934 as 'Bombay Municipal Labour Union' and became its founding president.

Dr. Ambedkar published three important articles on the Indian labour movement in 1934 in his Marathi weekly '*Janata*' and expressed labour consciousness in India. These three articles are path finding in the study of Indian labour movement which throws light on his views related with Indian labour leaders, capitalism, communism and socialism. Ambedkar also wrote on the condition of textile labourers working in Mumbai, Sholapur and Ahmedabad in his newspaper and published articles criticizing the failure of moderate and communist leaders in the labour movement.

Though Dr. Ambedkar criticized the communist leaders for the strike, he was not against their contribution to the labour movement. He fought the judicial case of communist leaders' no.394/W of 1934, King Emperor Versus (1) Shrinivas Ganesh Sardesai and (2) Bhalchandra Trimbak Randive and the judgement was delivered by Chief Presidency Magistrate, Bombay.[viii]This shows that Dr. Ambedkar's consciousness towards the labourers and their leaders. Though ideologically he was not in favour of communism and strikes but helped their leaders tosafeguard the larger interest of workers.However, he played an important role in the strike of 1938 and joined hands with communists in Bombay to secure the rights to strike of workers in Bombay.

Strike of 1938 in Bombay and Dr. B.R. Ambedkar

The Congress government of Bombay introduced the Industrial Dispute Bill in the Bombay legislature to replace the Bombay Trade Disputes Conciliation Act of 1934. Dr. Ambedkar staunchly opposed the Industrial Disputes Bill of 1938 as the Bill proposed to make the strike illegal in certain circumstances. His speech delivered on 15 September 1938, in the Bombay Legislative Assembly as its Member is very important to understand his vision of the Indian labour movement. Dr. Ambedkar observed that "a strike was nothing else than the right to freedom of one's services on any terms that one wanted to obtain. If the right to freedom was a divine right, then, he contended that the right to strike was a divine right."[ix]

Dr. Ambedkar not only supported labourers' right to strike, but also mobilized the public opinion against the bill. The voice of Ambedkar had created a big tide of opposition outside the Legislative Assembly, in the industrial towns and cities which voiced disapproval of the Bill. The forceful arguments of Dr. Ambedkar to

which the entire house was responding by clapping throughout his speech as a mark of support. On his convincing intellectual legal arguments and such a historical speech all the leaders of the workers present in the house were impressed and they reckoned him as a real saviour of the labour.

One-day strike was declared by the Independent Labour Party and the Bombay Province Trade Union Congress on 7 November 1938. Addressing the workers rally in the evening that day, Dr. Ambedkar congratulated the workers, stressed the need for capturing political power by electing their own representatives.[x]The Industrial Dispute Bill was nevertheless passed easily in the Bombay Legislative Council and the agitation subsided.[xi]Ambedkar and the Communists made a united front on the issue of labour welfare. Ambedkar, however, had shrewdly kept his party and organization intact and aloof from those of the Communists and yet could effectively dominate the field."[xii]Dr. Ambedkar's reputation as a labour leader was established, and it prepared a background for his future relationship with the All India Labour Problems. He was appointed as labour minister in Viceroy's Executive Council from 1942 to 1946 where he laid the foundation of labour welfare in India.

Dr. B.R. Ambedkar's views on Marxism and Communism in Bombay

Dr. Ambedkar has expressed his views on the way of nature, way of function and selectivity of Marxism, Communism and Indian communists in his Marathi newspapers *Bahishkrit Bharat* and *Janata.* He also delivered a number of speeches on Communism and also critiqued Indian communism and communist leaders. Indian society is divided into the class ruled over and the 'Ruling class', whose interests mutually clash as a class conflict between the 'Ruler-Exploiter' and the 'Ruled–Exploited', is fundamental. All the wealth, property and assets in this world have been created by the undying, hard labour of the workers and the Peasants. Despite this, the worker and the peasants who toil with desperation in the field are hungry and suffer with poverty. All these riches, property and the means of production have been abrogated by private property rights arbitrarily imposed by the landlord class, capitalists and the rich class who have expropriated all this wealth by illegal and unjust loot. Dr. Ambedkar has observed that the rights of workers and the toilers can be defended, only when the reins of 'political power' will be in their own hands.

Dr. Ambedkar observes that Marxism starts with the theory that there is exploitation in the world that poor are exploited by the rich because of the property that they hold, and they enslave the masses, that enslavement results in suffering, sorrow, and poverty. The remedy that Karl Marx provides is that in order to prevent poverty and the suffering of one class it is necessary to remove private property and he propounded the theory of the dictatorship of the proletariat. These are the fundamental propositions of Karl Marx, which became the basis of communism in Russia.[xiii]He studied the principles of communism which stressed on class struggle and he was also aware of its application in the Indian context.

Communism puts an emphasis on class-war and state ownership. It is maintained that (i) the class-war between the haves who exploit and the have-nots who are exploited, is inevitable because of the class-consciousness among the poor to overthrow the supremacy of the rich that (ii) the state, the only owner of value and property, is always used as an instrument by the capitalists to misappropriate the surplus value and exploit the have-nots hence, (iii) during the class-war the machinery of the State should be captured by the exploited class and private property should be abolished.[xiv] Communism as a form of government could not appeal to him. Communism advocates violent means to capture the machinery of the state whereas he put emphasis on state socialism with parliamentary democracy. He

advocates state intervention in the economic life of the people for a more equitable distribution of wealth but he does not agree with the totalitarianism of Karl Marx. He advocates State ownership in agriculture with collective farming and nationalization of key industries for the welfare of Indian working people.

Karl Marx brought to our attention that capitalism is the main enemy of workers. Lenin used this theory and by uniting the workers of Russia, started the workers rule in Russia by the way of revolution. This has impacted the Marxists in India and they started uniting workers for revolution in India. He believed that the strategy for India's economic development should be based on abolition of private property, elimination of inequities and ending exploitation of masses. He accepted the Marxian view in this respect. Dr. Ambedkar delivered his speech on *Buddhism and Communism"*at World Buddhist Conference held at Kathmandu in November 1956 which was later on published by him.[xv] Unlike Marx he did not accept economic relationships as the be-all and end-all of human life. He emphasized exploitation has many dimensions. In fact, in the Indian Context, social or religious exploitationis no less oppressive than economic exploitation.[xvi] Ambedkar prefers to follow Buddha rather than Marx to address the problems of untouchables and labourers in India.

It can be observed that outside India there are only two classes-one is owner and another is worker. In order to get justifiable returns, the working class outside India got united and they got good leadership and due to that they made revolution and captured power. This has helped them to elevate their standard of living. In those countries where revolution did not take place, workers united and made conscious efforts and forced the Industrialists to elevate their standard of living by making various laws. However, this did not happen in India. In India, labourers lived in the state of mental slavery. Indian labourers had to follow the four-fold *Varna* system which was based on

inequality. Marxism gives incomplete understanding to workers of class struggle in Indian context whereas he gave a clear understanding to Indian working class that along with class struggle, caste struggle is also important and required in India to end the plight of Indian labourers. Workers should be liberated from economic and social inequality and for that he suggested both class and caste struggle are required in India.

Dr. Ambedkar challenged the view of communist leaders and stated that the sudden revolution which they sought for is not possible in India and 'not appropriate' also in Indian context. He questioned the communist leaders that are Indian labourers really ready for communist revolution He emphasized on the fact that, in India leaders are communists but their followers are not communists. Communism's views on God, Religion and Nation cannot be accepted by all labourers. He observes that in order to maintain the superiority of some selfish people, they spread the concepts of God, Religion and nation amongst the downtrodden masses of society and it is helpful for capitalism, landlordism and imperialism and therefore without the annihilation of these concepts, there cannot be permanent peace in entire world and downtrodden masses cannot be happy and peaceful, this is the theory of communism but Ambedkar raise the question that how many workers know this concept. He said that if communists will propound their views openly regarding, God and Religion, and then they would not get a single follower from workers.[xvii]

Dr. Ambedkar cites the example of behaviour of communist leaders of India. He said that communists took an objection and put the photo of Bhivaji Maharaj in the union office, many of the Maratha followers strongly resented them and they were forced to install the image. Ambedkar also stated that communists did not oppose caste differences and did not take up the issues related with purity and pollution. Labourers of dominant castes such as

Marathas and other such castes opposed the untouchable workers' presence in mills. He said that untouchable workers were not allowed to take water in mills even by labourers of Girni Kamgar Union (*Lal Bavtewale*) and there was constant struggle going on between them on these issues. Caste based differences and issues related with untouchability were not taken by are not related with the principles of communism. Ambedkar said that if Lenin would have born in India, he would have first thrown out the caste-based differences and untouchability and without doing that he would not have brought in his mind the idea of revolution.[xviii]

Dr. Ambedkar analyzed the problem of Indian peasants and tried to give answers in democratic manner and challenged the principles of communism. He observes that the principle of communism speaks about confiscation of land to nationalize it and abolition of private property. He raises the question: do the communists believe that the peasants in our country will accept this principle? He further says that the peasants and workers in this country, in the present state, do not understand and digest these principles of communism and therefore to bring into existence an idealist society of communists, the mental state of Indian society should be ready. Therefore, he said that the communist's movement in present times in India, is wrongly structured as first super structure and then base. Thus, he challenged the Marxian theory of base and superstructure in the Indian context.

Dr. Ambedkar criticized the communist leaders as they failed to spread the philosophy and ideology of communism in India amongst the labourers in India. The communist leaders involved many labourers of different castes and religions but failed to imbibe upon their minds the principles of communism and due to this fact, Ambedkar criticize them and said that leaders are communists but their followers are not communists. They did not inform the labourers about their views regarding religion, caste and God.

He states that, without knowing the principles, manifesto, objectives of GKU, Communists and labourers became the members of it and therefore they opposed the principles of communism sometimes. He studied and changed the theory of base and superstructure in India.[xix]

Dr. Ambedkar said that the upper caste communist labour leaders speak about exploitation based on capitalism but never speak about Brahmanism. He said at GIP Untouchable Railway Workers Conference held at Manmad, Nashik on 13 February 1938 that 'Capitalism and Brahmanism are the two enemies of labourers in India'[xx] and also expressed that labourer should unite to form their separate union and capture the power for making laws for their progress and betterment. He analyzed the caste-based discrimination of labourers in various sectors of industry such as railways, textile mills, dockyard etc. Dalits were given less wages and impure jobs and departments whereas clean and high wage jobs went to the upper castes' workers. Ambedkar observes that trade union leaders while exhorting and giving vibrant speeches against the Capitalists adopt double standards and remain silent on the issue of Brahmanism. He clarifies that the Dalit labourers' movement is not against the common workers' movement and it does not support the Capitalists. He used the term Brahmanism not to oppose Brahmins but the tendency and ideology which stand for the negation of the spirit of liberty, equality and fraternity.

Dr. Ambedkar argued that the communist leaders were fighting for the rights of workers but never fought for rights of Dalit workers. He observed that the Dalit workers had less opportunity in the textile mill industry and in railways where the Dalits were deprived of many lucrative departments on account of untouchability. He tried to bring a new consciousness amongst the industrial labourers in India. Ambedkar criticized communist leaders and workers and asked them to unite and enter into

politics to govern the country. He suggested thatwithout ending Brahmanism, workers cannot unite therefore Ambedkar suggested to overthrow Brahmanism and for that he advised workers to unite and capture power under the banner of ILP.[xxi]He also suggested forming a separate trade union of untouchable workers for their betterment. In this way, he made all untouchable workers aware of the condition of the Indian trade union movement and asked them to capture power and become the ruling race with constitutional methods.

Dr. Ambedkar wrote an important article on Marxism in *Janata* in June 1938 entitled 'The Illusion of the Communists and the Duty of the Untouchable Class' and offered his own theory of base and superstructure taking into consider the relations of production as the basis of the economic interpretation of history. He said, "The base is not the building. On the basis of economic relations, a building is erected of religious, social and political institutions. The building has just as much truth (reality) as the base. If we want to change the base, then first the building that has been constructed on it has to be knocked down. In the same way, if we want to change economic relations of society, then existing social, political and other institutions will have to be destroyed."[xxii]

Dr. Ambedkar's theory of social conflict accepted caste-class as the social categories of exploitation and domination. But primarily, he emphasized Indian history as the history of caste struggles. Ambedkar identified the important role of religious sanctity in the sustenance of the caste system in India as it was considered as the very important sanction in Indian society. Like Durkheim, Ambedkar opposed the Marxists view of religion, ideology, consciousness and culture as the products of economic reality. Durkheim's position on religion acknowledged the religious grounding of caste. Ambedkar shared Durkheim's ideas on religion like the bipolarity of purity/pollution to define the hierarchy of caste

system.[xxiii]Ambedkar objected to the deterministic economic canons of historical materialism. He reversed the often-used Marxist architectural analogy of base and superstructure in Indian context.

Conclusion

Dr. Ambedkar had evolved his understanding about labour movement in Bombay and he realized that movement was controlled by Indian communists whose programmes, agenda and decisions were completely influenced by Marxism and Leninism but they had been awfully far from Indian existing reality of labour and labourers. He has also highlighted the limitations of European Marxism in Indian contexts. He criticized the Indian communist leaders and their continuous declaration of strikes in India for their political gains. It is to be understood that he never opposed strike whereas he considered it as a major weapon of labourers but said it should be used carefully and not often. He has expressed his views on the limitation of European Marxism in Indian context and the problem of fractured labour consciousness due to trade unionism in Bombay. He saw the problem of labourers from both the class and caste point of view which is very much evident in his writings. His ideas were significant and his assessment of Marxism, Communism and Communists in Bombay is relevant even today in the twenty-first century.

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MINOR USAGE OF LANGUAGE AND DE-TERRITORIALIZED AFFECTS IN MARATHI ADIVASI LITERATURE

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Abstract

This paper analyses the transmission of Marathi Adivasi literature from oral to written tradition as its affects get de-territorialized with the context of the consumption in oral form is different from the written form. Marathi Adivasi poetry shows the usage of minor language in the canon of Marathi literature that is generally consumed with the traditional literary practice in Maharashtra.

Keywords: *Affect, Deterritorialization, Deleuze, Marathi Adivasi Literature*

I start this paper with a few quotations by Marathi Adivasi writers. These quotations are taken from situations varying in context. I intend to do this to situate the existing Marathi Adivasi literature in the cultural field operative in Maharashtra and gradually move towards literary analyses.

> In one of the villages we 15-20 people were sitting on the veranda of a hut. There were a few old women among us. For these people written poetry was a new phenomenon. Their way of poetry appreciation is noteworthy though. I opened the notebook of the poems and started reading my Bhilori poems for them. After I finished reading the poems those Adivasi farm workers did not respond with 'Wah Wah' instead started laughing loudly and asked me to read the poems again. I read the poems again and they laughed again but to become, at the end, serious and say 'This is the truth *bhau*, this is the truth. What do we do! This is what our life is.' (My Translation, Vaharu Sonawane: Godhad. P.5)

What disturbs me is an ongoing crisis affecting the very special ecology of culture that has sustained the civilization of our subcontinent for millennia. We have a functional plurality of cultures, a web of interdependencies that nourish and preserve us all across language, religion, race, tribal and ancestral traditions. But this now seems to have been besieged and overpowered by an ethos unlike our own, historically younger and ideologically impatient. We poets must perceive our ecology and our habitat in terms of language and all that language feeds on. We should be shaken by the continuous erosion of local and regional colour, the dying of dialects, the termination of oral traditions, the withering of folklore. (My Translation, Dilip Chitre. p.2)

I will never take into consideration what happens to my poems. I don't write so that people praise me or my poems. I don't claim to be an artist too eager for attention. I have tried to portray the life in forests, human being away from the main stream. I look for the original forest and the lost humanity of forests made of cement concrete through my poems. (My Translation, Bhujang Meshram p. 12 Preface to Oolgulan)

Sardar Patel Memorial Society (Trust) and Sarvodaya Shikshan Mandal had jointly hosted the Marathi Sahitya Sammelan at Rajiv Gandhi College of Engineering, Research and Technology (RCERT)

in Chandrapur. The tribal body had objected to the symposium on Naxalism, vanishing tribal culture and Marathi literature (Naxalwad, Lope Pavat Challeli Adivasi Sanskruti Aani Marathi Sahitya) scheduled during the sammelan. Addressing a press conference Vinayak Tumram (the founder president of the tribal organization Adiwasi Sahityajagar Aani Jatan Sansad (ASJAJS)) termed the symposium as an attempt to highlight that tribal culture is diminishing and could get extinct. Vinayak Tumram said and I quote,

> Do they mean to suggest that tribals should continue eating forest produce or remain without clothes to preserve their culture? We have conserved our rituals, our deities, our marriage practices etc. and our culture is safe. There is no downfall in our culture and events such as this symposium are a conspiracy to annihilate our culture from the mainstream. (TOI, Jan 10, 2012)

The general perception of Adivasi literature is that it is heavily inspired by its folkloric culture and their arts are for their own sake. Songs, dances, paintings, play performances are part of their daily practice. This no-need of patronage though is true, what is more interesting for me is the existence of written Adivasi literature in the cannons of Major languages like Marathi. A general overview of Marathi Adivasi literature would open up the field for discussion of certain issues pertaining to folklore and written literature.

There are only sixteen to seventeen Adivasi poetry collections available till date to read. Bhujang Meshram, Vinayak Tumram, Madhav Sarakunde, Valmik Shendmake, Vaharu Sonawane, Sunil Kumare, Ushakiran Atram, Kusum Atram are the major poets writing either in Marathi or other Adivasi languages. These poems can be roughly divided into two major themes; poems that celebrate the Adivasi way of life and at the same time comment on the loss of prosperous life lead by the Adivasis in forests. The other major theme is of protest. There is a strong dissent expressed against the forces that have transformed the ways of Adivasi life. Vaharu Sonawane's *Godhad*, (1986), contains poems written in Bhilli language. These poems articulate intense emotions and feelings through dance and dance like rhythms from folk-songs. Bhujang Meshram's Poem 'Grandfather' (addressed to Nelson Mandela) reveals the tension as well as exploitation of tribals by Christian missionaries (addressed as father most of the times). But with the rise of the tribal consciousness in recent times this activity of conversion seems to have somewhat slowed down. Tribal poetry, it can be said, begins with the publication of *Godhad.* Vaharu Sonawane was a social activist committed to the ideology of social and political change. He was born and brought up in the forests of Shahada in Nandurbar district of Maharashtra. Vaharu Sonawane's poem 'Manthan' talks about Mumbai in 1977. The poem is about Mumbai and people in the city.

> To go alone in Mumbai is scary,
> That's what people say
> Going alone is not right
> One should take decision after assessing the situation
> There are thugs and thieves on the way
> This is Mumbai; there is no guarantee of what will happen to you. (My Translation, Godhad, P.9)

The poem is a comment on the way people in the city operate and how a person who is used to the life in forest feels about city spaces. Poems like these bring out the dimension of experience of diaspora among the Adivasis. The more Adivasis came into contact with the city spaces the more experiences of diaspora started circulating among the Adivasis. One should also note that most of the Adivasis in Maharashtra (Katakari, Bhill, Gond, Pawara, Mahadev Koli) have to leave their native places for a certain period of time and move towards spaces which provide them work on daily wages. Brick

making, farms and construction sites are the major places where Adivasis get their daily wages. Most of the Adivasi writers have experiences of city life and in some way or the other the diasporic situation gets reflected in their writing.

Bhujang Meshram's poem 'Pool' (Bridge) comments on the outsider/insider dichotomy in diasporic situations. The bridge in this poem becomes a symbol as the space of uncertainties; the uncertainty of entering a new space the city.

Bhujang Meshram's another poem 'Hami' reflects upon the diasporic experience. The title of the poem can be translated into English as 'Guarantee'. The poem is about the Rural Employment Guarantee programme.

> On the road of Employment Guarantee
> Programme
> He listens to a song while carrying soil
> He cries on that incomplete road
> Laughs at the radio, sits on the road
> He is alive, thanks to his thumb
> But the contractor bullies him.
> The contractor makes bad roads
> Which bring the contractor back on the contract.
> But there is no guarantee he (Adivasi) will find
> even a pathway. (My Translation, Oolgulan, p.123)

In this poem Bhujang Meshram refers to the Ekalavya story. The thumb stands for what the Adivasi does not have. Vinayak Tumram has a poem entitled *Eklavya* in his collection of poems entitled *Gondavan Petale Aahe* (1987). As most of the Adivasi writers use their own languages to write or merge their languages in Marathi, their writing becomes a minor usage of language. For Deleuze and Guattari minor literature is a particular use of language. This use of language is deterritorializing language by intensifying features already inherent within it. Minor literature with the earlier mentioned features becomes political. Deleuze and Guattari do not

decide the status of literature as minor based on the amount of people using the language but the usage of language that is different. Here I invoke the idea of minor literature because Marathi Adivasi literature exists in a very peculiar situation. The major influences and sources of Adivasi literature are oral tradition, folklore and tribal arts. The process of expressing the Adivasi experiences in writing itself is the deterritorialization of Adivasi experiences. The affects that oral tradition, folklore and tribal art would produce would be totally different from what it produces in the morphed form of written literature.

Adivasi Literature thus becomes minor literature on two facets: one since it comes from the tradition of Oral literature/folk lore/myths, when it comes into written form the usage becomes minor for the tribal people themselves and second when it comes into written form and enters the cannon of Marathi literature again it becomes minor literature as language used in it is different from what the cannon uses; it is the minor usage coming from folkloric tradition. The conditions of production, circulation and consumption change completely at the two different situations. Tribal art performed in tribes on special occasions is context bound. And the same art, deterritorialized, used in written form has totally different conditions of consumption.

Deleuze and Guattari define deterritorialization as the movement by which something escapes or departs from a given territory. The process of territory formation, deterritorialisation and reterritorialization are inextricably entangled in any given social field. Deterritorialization is always a complex process involving at least a de-territorializing element and a territory which is being left behind or reconstituted. In Marathi Adivasi literature it is the folklore that is being reconstituted, reterritorialized into written material and plugged into the open field of consumption.

In Najubai Gavit's novel 'Aador' meaning 'Thirst' in English one comes across the daily practices of

Bhill and Mawchi communities. On the novel's first page, there is a reference to a belief, of Bhills living in Satapuda hills, that if one steps on a dead snake one's leg gets injured. The language used in this novel is a mix of Bhilli and Marathi. The grammar of the sentences is not what one comes across in the major language like Marathi. The influence of oral language is evident in this novel. The dialogues end abruptly. The majority of sentences used in the novel are in continuous tense which is rare to come across in Marathi literature. At the beginning of the novel there is an epidemic due to which there is a death in the community every day. Thus, in the novel, the women are supposed to behave in a certain way.

> All the people from our village are going to take blessing of Salabai (Goddess of the forest). But women are not following rules properly. They are supposed to stop eating meat but they have not done so, due to which people are dying. Women should take bath every day and go to Salabai to pray. (My Translation Ador. P. 3)

The novel includes a detailed description of the marriage customs of Bhills. The songs sung at the time of the marriage are included in the novel. One of the most interesting things in the novel is there is no reference to days and dates. The markers of time are from nature; stars, moon, sun, harvesting are the markers of time. The actions of the characters are repetitive; working in the small farms they have, going to the forest in search of food and wood, taking debts from the 'Shahu', and occasional confrontations with the forest guards who are addressed as 'Shipawade'. The novel runs through two generations of the community. The other markers of time one comes across are the marriages of the children and after marriage the bearing of children again. The sense of time in this novel comes across through 'bodies' and spaces covered. To give an example I quote from the novel.

She took Janya (her son) with her. She was going to the other village to sell the green grass. Janya was shivering due to the cold and had to run to keep up with her. Isari wore a torn Lugada (Sari). Isari was walking fast and Janya was crying pleading his mother to stop as he was tired. "Janya look at that Mahu (Tree) we will rest there…Next she crossed farm. Janya in order to keep up with her was running and both of them reached to the river (My Translation, Ador. P.56)

I presume that it is possible to study Novels and short stories in Marathi Adivasi literature using ideas like 'Chronotope' to see how time and space is constructed with the use of folklore. For Bakhtin the intrinsic connectedness of temporal and spatial relationships that are artistically expressed in literature are Chronotopes. The intrinsic connectedness of space and time determine the state of events and characters. The temporal and spatial relationships around which the events in *Aador* are constructed leave their mark on the bodies of the characters and the space they inhabit.

I think it is too early for me to determine what kind of 'chronotope' is operative in this kind of prose fiction. But it seems the issues at hand need immediate attention. One can observe that the use of folklore in Marathi Adivasi literature makes the field of Marathi literature richer. It brings forth new language and new ways of doing literature. The minor usage of language brings the reader closer to the text and the culture represented in it.

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PRIVACY AS AN ETHICAL CONCERN: ISSUES AND CHALLENGES

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Abstract

In the digital and world wide web privacy has emerged as a paramount ethical concern in the contemporary world. Under the title of this research paper critical concern is about various ethical and social challenges surrounding privacy. It delves into the growing tension between the individual's right to privacy and the demands of a data-driven society. Key challenges including data breaches, surveillance, and the ethical use of emerging technologies, are discussed. The main highlight of this is how to strike a delicate balance between safeguarding personal privacy and enabling beneficial innovation. It underscores the need for robust ethical frameworks, legal regulations, and a heightened societal awareness to address the evolving landscape of privacy concerns and ensure a more secure and ethical digital future.

Keywords: Digital, Ethical, Privacy, Right to Privacy, Social Challenges

Introduction

Privacy and ethics are closely interrelated concepts, especially in today's digital age, where personal information is constantly collected, processed, and shared. The relationship between privacy and ethics can be summarized in the following ways: The right to privacy is protected as an intrinsic part of the right to life and personal liberty under article 21 and as a part of the freedoms guaranteed by part 3 of the constitution. The right to privacy will ensure the dignity of the individual as mentioned in our preamble. This right can be defined as the right of a person to enjoy his own presence by himself and condition and his boundaries. Individuals have the right to limit sharing his personal information with other individuals or entities or the media. Personal information is a form of personal property to an individual.

Rights to Liberty and freedom of expression cannot survive if the right to privacy is compromised. Article 12 of the Universal Declaration of Human Rights and Article 17 of the international Covenant on civil and political rights provided for the right of privacy. The right to privacy is protected as an intrinsic part of the right to life and personal liberty under article 21 and as a part of the freedoms guaranteed by part 3 of the constitution. The right to privacy will ensure the dignity of the individual as mentioned in our preamble. This right can be defined as the right of a person to enjoy his own presence by himself and condition and his boundaries. Individuals have the right to limit sharing his personal information with other individuals or entities or the media. Personal information is a form of personal property to an individual.

The constitution of India grants privacy of data by recognising the right to privacy. The Supreme Court of India opined in Ram Jethmalani vs Union of India Case that, "it is Important that human beings should be allowed domains of freedom that are free of public scrutiny unless they act in an unlawful manner."

- In the M.P. Sharma vs Satish Chadra case, the Supreme Court for the first time considers the question of whether the right to privacy is a fundamental right or not. It was challenged that the warrant issued for search and seizure under section 94 and 96(1) of the code of criminal

procedure was violating the right to privacy of a person.

- After the M.P. Sharma case, the question raised in the case Kharak Singh versus state of Uttar Pradesh was 'whether the right to privacy was inclusive of article 21'.
- It was held by the Honourable Supreme Court that such a visit was in contravention of article 21. But the majority of judges were of the view that, article 21 does not include any provision for privacy and therefore right to privacy cannot be considered as a fundamental right.
- In justice K. S. Puttaswamy vs Union of India and Others case the landmark judgement by the supreme court that the right to privacy is protected and enshrined under article 14,19 and 21 of the Constitution of India.
- The right to privacy is to restrain Government and private actions that threaten the privacy of individuals. Since the Global surveillance of disclosures of 2013, the right to privacy has been a subject of international debate.
- In Puttaswamy Vs Union of India cade, 2017, the right to privacy was declared a fundamental right by the Supreme Court.
- Access is not only a legal requirement (e.g., under data protection laws) but also an ethical obligation to prevent harm and maintain trust.

Privacy an ethical concern

1. Respect for Autonomy: Privacy is often seen as an extension of an individual's autonomy and personal freedom. Respecting someone's privacy is an ethical principle that acknowledges their right to make choices about what personal information they share, with whom, and for what purposes.
2. Informed Consent: An ethical approach to data collection and processing involves obtaining informed consent from individuals. This means that individuals should be fully informed about what data is being collected, how it will be used, and should have the option to give or withhold consent. Respecting privacy and obtaining consent are intertwined ethical principles.
3. Data Protection: Ethical considerations drive the need to protect individuals' personal data. Ensuring data security and implementing measures to prevent data breaches and unauthorized. Privacy is a human right enjoyed by every human being by virtue of his or Her existence. It also extends to bodily integrity, personal autonomy, compelled speech and freedom to dissent or move or think.
4. Transparency: Ethical data practices require organizations and individuals to be transparent about how data is collected, used, and shared. Transparency helps build trust and allows individuals to make informed decisions about their privacy.
5. Minimization of Harm: Privacy and ethics also intersect in the principle of minimizing harm. Ethical data practices involve minimizing the potential harm that can arise from data collection and processing. This includes avoiding excessive data collection and ensuring data is used in ways that do not harm individuals.
6. Accountability and Responsibility: Ethical considerations drive the need for accountability in data handling. Organizations and individuals should be responsible for their actions related to data privacy and security. This includes being accountable for data breaches and unethical practices.
7. Social and Cultural Context: Privacy and ethical norms are often shaped by the cultural and societal context. What is considered ethical and respectful of privacy may vary from one culture or society to another. It's important to recognize

and navigate these cultural nuances when dealing with privacy and ethics.

8. Emerging Technologies: As new technologies like artificial intelligence and biometrics advance, ethical considerations become paramount in determining how these technologies are used in relation to privacy. Decisions about what data is collected and how it's used in these contexts have significant ethical implications.

9. Balancing Interests: Privacy and ethics can sometimes come into conflict with other values and interests, such as national security, public safety, and business interests. Finding the right balance between privacy and these other concerns is an on-going ethical challenge.

Privacy and ethics are intertwined in various ways, with privacy serving as a fundamental aspect of ethical considerations related to data collection, processing, and sharing. Ethical behaviour in the digital age often requires careful navigation of privacy concerns to ensure the protection and respect of individuals' rights and autonomy. Privacy and ethics are closely interrelated concepts, especially in today's digital age, where personal information is constantly collected, processed, and shared. The right to privacy has significant psychological implications and is a fundamental aspect of individual well-being and mental health. In summary, the right to privacy is not only a legal and ethical concept but also a psychological concern. It plays a significant role in shaping individuals' mental and emotional well-being, their sense of control, autonomy, and overall quality of life. Violations of privacy can lead to stress, anxiety, and feelings of vulnerability, while the protection of privacy can enhance individuals' psychological health and overall satisfaction with life.

India has a rich and diverse knowledge system that encompasses various philosophical, religious, and cultural traditions, many of which have influenced the country's approach to the right to privacy. The

Indian knowledge system has deep-rooted principles that align with the idea of privacy and individual autonomy. Here's how the Indian knowledge system intersects with the right to privacy:

1. Dharma and Ethics: The concept of "dharma" is central to Indian ethics and moral philosophy. It emphasizes righteous conduct, duties, and ethical principles. Respecting an individual's right to privacy is seen as a moral duty and is consistent with the broader ethical framework of dharma.

2. Individual Autonomy: Indian philosophies, such as those found in Hinduism, Buddhism, and Jainism, emphasize the importance of individual autonomy and free will. The right to privacy is considered an extension of an individual's autonomy, allowing them to make choices about what personal information they share and with whom.

3. Respect for Personal Space: The Indian knowledge system has a long history of respecting personal space, solitude, and introspection. The right to privacy is consistent with the idea that individuals should have spaces where they can reflect, meditate, and engage in self-exploration.

4. Cultural Diversity: India's cultural diversity and pluralism are also reflected in its approach to privacy. Different communities and regions may have distinct traditions and practices related to privacy and the Indian knowledge system respects and accommodate these variations.

5. Spiritual Practices: Practices like meditation, yoga, and other forms of spiritual and self-improvement exercises often require a degree of privacy. The Indian knowledge system recognizes the value of creating a private space for these practices.

6. Legal Recognition: The Indian Constitution, influenced by various aspects of the Indian

knowledge system, includes the fundamental right to privacy as part of an individual's right to life and personal liberty. This right has been affirmed through various judicial decisions, most notably in the 2017 case of Justice K.S. Puttaswamy (Retd.) and Another v. Union of India.

7. Information Privacy: As India modernizes and engages with the digital age, the protection of personal data and information privacy has become increasingly important. Legal developments, such as the proposed Personal Data Protection Bill, reflect the changing landscape of information privacy in India.

8. Balance with Public Interest: Indian ethics and the knowledge system also acknowledge that privacy rights must sometimes be balanced with broader public interests, such as national security and law enforcement. Finding the right balance is an on-going ethical challenge.

In summary, the Indian knowledge system deeply rooted in philosophy, spirituality, and cultural diversity, aligns with the principles of individual autonomy, respect for personal space, and the ethical duty to protect an individual's right to privacy. This alignment is reflected in India's legal framework and cultural norms surrounding privacy, recognizing its importance as a fundamental human right.

The right to privacy is a complex and evolving concept with various issues and challenges. Some of the key issues related to the right to privacy include

1. Data Privacy: In the digital age, the collection, storage, and use of personal data have become a significant concern. Issues such as data breaches, unauthorized surveillance, and the selling of personal information without consent raise serious privacy concerns.

2. Government Surveillance: Mass surveillance programs by governments can infringe on individual privacy rights. Debates often revolve around the balance between national security and individual privacy.

3. Technological Advancements: Rapid advancements in technology, including facial recognition, biometrics, and AI, raise concerns about the extent to which individuals can be tracked and monitored without their knowledge or consent.

4. Social Media and Online Privacy: The sharing of personal information on social media and the lack of control over data once it's online poses privacy risks. Issues include cyber bullying, the impact on personal and professional lives.

5. Health Data and Genetic Privacy: The collection and analysis of health and genetic data present privacy concerns, as they can reveal sensitive information about individuals, potentially leading to discrimination or breaches of confidentiality.

6. Corporate Data Collection: Companies often collect vast amounts of data on their customers, which can be used for targeted advertising or sold to third parties. This raises questions about consent, transparency, and data ownership.

7. Location Tracking: The ability to track individuals' movements through smartphones and other devices raises concerns about the continuous monitoring of people's whereabouts.

8. Biometric Data: The use of biometric data, such as fingerprints and facial recognition, in various contexts, can lead to concerns about the security of this data and the potential for misuse.

9. Erosion of Privacy Laws: In some cases, laws and regulations may not keep pace with technological advancements, making it challenging to adequately protect individuals' privacy in the digital age.

10. Cultural and International Differences: Not all countries or cultures view privacy in the same way, which can lead to conflicts when international data sharing or legal matters are involved.

11. Privacy vs. Security: Balancing individual privacy with the need for security is an on-going challenge, especially in areas like counterterrorism and law enforcement.

These issues highlight the need for on-going legal and ethical discussions on how to safeguard and uphold the right to privacy in a rapidly changing world.

Issues

- There are many instances of privacy breaches by the government in the name of circumstances mentioned in the acts regarding privacy. The Indian government, along with the private sector, continuously expands digital infrastructure to offer various services. And the same threatens the security of citizens.

- So far, India doesn't have any legislation to protect individual's privacy when it comes to cyberspace. Instead, central and state governments create several databases for governance, taxation, financial policies and other welfare purposes.

Challenges to Right to Privacy:

Threat to privacy of humans from growing social media and technology.

- Relevance of personal details such as medical and financial status from the data holders.

- Interference by the public in unnecessary private matters.

- Publishing of matters whether truthful or laudatory related to motherhood, family, marriage, procreation, child bearing, education without one's consent.

- Arousing psychological issues due to disclosure of true private facts.

- Leading of 'Right against self-incrimination' due to forcible interference with people's mental process.

- Holding of one's telephone conversation in the privacy of one's home or office.

- Improper interception and disclosure of private messages.

Conclusion

Privacy is a fundamental ethical concern in today's interconnected world. As technology advances, personal data is increasingly collected, shared and used by governments, corporations and other agencies. The ethical implications of this trend raise questions about autonomy, consent and the right to control one's information. Safeguarding privacy is essential to protecting individual freedom and trust in society. It requires careful balance between innovation, security and the ethical obligation to respect human dignity and rights. Therefore fostering privacy- conscious practices and policies is critical in ensuring a just and equitable digital future.

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STRUGGLES OF INDIAN WOMEN IN SHASHI DESHPANDE'S
SMALL REMEDIES

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This paper focuses on the rigid social conventions that are essentially patriarchal in nature which curb women's thoughts and emotions and the attempts of women to free themselves from the restricted conventions imposed upon them. The novel *Small Remedies* by Shashi Deshpande reveals how women liberate themselves from this kind of bondage and evolve into powerful and self-reliant individuals.

Small Remedies explores the personal suffering, a suffering which is the cause of a sensitive consciousness that the women possess. It deals with the study of the emotional crisis that the female personal in the novel undergo in the form of isolation, psychological trauma loss etc.

The woman characters in **Small Remedies** struggle to gain an individual identity. The quest/search for an identity makes these characters alienated from their family and friends. Thus, each one of them faces a private isolation. Madhu, Savitribai, Leela and Munni are isolated, alienated and detached from their home and society. Madhu, a motherless child experiences isolation in every stage of her life. Madhu's life is shattered when her father died when she was fifteen.

She has no information of any relative and finds herself lonely and alienated from everyone. Her stay in aunt Leela's house for the first time seems to be a strange experience for her. She feels that she had no identity in her new surroundings among the strangers as she latersays:

> It was not only the knowledge that I was merely passing through, that I would be going to the hostel in a month; It was the ureality of the surroundings. My father dead, Babu gone, I knew not where, the home that had been ever since I could remember, no longer there - these things made me suddenly a stranger to my own life. As I had been moved sideways, away from my place. My own life had ceased to exist and I could only watch, from a distance, others living out their lives. *{SR* 44)

In order to achieve seclusion and stillness Madhu decides to shift to a hostel. At the same time, she takes a job for she wants to be financially independent. Her job as an editor and the small room that Hamid Bhai rented her become symbols of her independent identity. She derives a sense of fulfilment from her new job and becomes aware of her needs after so many years of isolation.

Madhu's love for seclusion is disturbed by the arrival of Som into her life. She marries Som and gives birth to a son named Adit who gives her a new identity as a mother. She recalls the period of her life as "Motherhood takes over my life, it makes me over into entirely different person. The in-control-of herself Madhu is lost, gone for ever.

It is my baby's dependence that changes me; my place in the universe is marked out now" *[SR* 183). Adit becomes the centre of her life and she even gives up her job to become a devoted mother. Madhu has suppressed all her personal emotions, feelings etc to be a part of her husband and child.

Madhu's recalled incident, that is, her sexual encounter with her father's friend causes the rift in her relationship with her husband. Since that day Som has been haunted by the past and becomes suspicious and disgust towards her. He shows indifference towards her by sticking to the single truth of her lost chastity. As Madhu later recalls:

> But it is the single act of sex that Som holds on to, it is this fact that he can't let go of, as if it is been welded into his palm. Purity, chastity an intact hymen - these are things Som is thinking of these are the truth that matter. *(SR* 262)

Madhu tries to convince her husband for many times but he easily ignores her and does not care for her. She has only been a robot doing all her duties getting in return neither respect nor love from her husband. He even leaves her alone in the house and never returns. She is forced to live a solitary life.

Madhu becomes completely detached from her monotonous works. Her life becomes more tragic when her son dies in a bomb blast. She becomes insane and the sorrowful incident engulfed her in grief and emptiness. She spends her days without hope and nothingmakes her accept Adit's death. She finds her life meaningless and she says:

> Does she not face the stark truth at that time, the truth that confronts me every moment of my life - the futility of life without children? In the months since Adit's death, my mind has been ceaselessly exercising on the treadmill of this one thought: how does one live with the knowledge of a child's death? It is our children who reconcile us to the passage of time, to our aging, to our irrelevance, our mortality. Without

them the world makes no sense, without them we have no place in it *{SR* 154). She becomes doubly alienated for she lost both her role of a wife and a mother which had been her occupation for seventeen years. For Madhu, these had been extremely painful experiences. As she said "How long will I live this way? And what for, oh God, what for?" **(SR** 306). As for seventeen years Madhu has no identity, desire for self. But talking about the loss lifts the burden, brings in the realization ofthe despondency of her life.

Savitribai, the classical singer is trapped in her roles sanctioned by the society and family. She belongs to an affluent orthodox Brahmin family which expects her to conform to the Hindu religion / tradition. Bai is depressed of the monotonous routine and the conventional ways of living at home. For living at home means to live the life of an orthodox Brahmin, that is, performing rituals, pujas and other duties until she is ripe enough to get married off. She develops a hatred for all the meaningless rituals, the rites and custom which seem to suppress her.

Bai experiences loneliness when her aim to become a famous classical singer is prohibited by her father and her family members. For them, the art of music and dancing a talent in nautch girls and therefore it is below the dignity for a daughter of high class Brahmin family. Madhu observes the unspoken anger in Bai's Voice when she recalls how she was abruptly asked by her grandmother to stop singing when she was performing as a child during a family gathering. Madhu herself recollects how "In Neemagoan she was the singer Woman' and there was something derogatory about the words, yes, i can see that now, about the way they said them" *(SR* 29).

The initial happiness of Savitri's marriage is shattered by the members of her husband's home According to them, a daughter-in-law to be learning

music seriously as if she was going to be a professional is scandulous and unthinkable. Though Bai has the support and encouragement of her father-in-law, Madhu could imagine the anger, contempt and ridicule she has to face from the other woman when she returns to her home among the women after her music classes. She would imagine the insulting remarks and the hostility and the way she would have been cast aside like an untouchable she says:

> To be set apart from your own kind, not to be able to 'conform, to flout the rules laid down, is to lay yourself open to cruelty. Animals know this, they do it more openly, their cruelty towards the deviant is never concealed. But the subtle cruelty of presisent hostility leaves deeper wounds. There's always the temptation to succumb, to go back to the normal path and be accepted. To resist this temptation speaks of great courage. **(SR** 220-1)

When everyone turns against her wish, Savitribai is haunted by a feeling of loneliness. Therefore, she leaves her husband's house along with a Tabla player. She escapes with him in order to fulfil her aim. Thereafter Bai lost her husband first, then her lover Ghulam Saab, her daughter Munni. In the last days of her life, she remains with Hasina who was one of her students. Bai suffered in fact, loss and loneliness in her entire life.

Munni, the illegitimate child of Savitribai and Ghulam Saab leads a solitary life. Her parents never had time for her. She was alienated in her very childhood because of her parent's unusual relationship. She also dissociates herself from her father. She refuses to accept Ghulam Saab as her father. She invents a story about a lawyer father who lived in Pune. She finds herself shut off from the society as other girls in the neighbourhood always teased and asked Munni about her father.

What's your name?
What's your father's name?
Where is your father?
Who's the man who lives with your mother? **(SR** 77)

Munni's state of isolation increases when she is not cared and loved even by her mother. Her mother's ambition makes her neglect her daughter and Munni also reciprocated in the similar way! In order to detach herself from her parents and attain a respectable status, she accepts Bai's in-laws and after marriage becomes a common middle class woman named Shailaja Joshi. As Madhu feels about her as:

> Fighting with her back to the wall for the identity she wanted to have, the one she claimed finally, successfully denying her old one. Shailaja Joshi a long way from Munni, daughter of Savitribai and Ghulam Saab **(SR** 77)

Madhu, Savitribai and Leela do not depict weak, pitiablecharacters but are able to stand out as brave, rebellious, stoic, proud, intelligent and educated women. The psychic depth of their personalities is brought out by the existential predicaments that they face in life. They are possessed with an increased awareness and sensitivity to the environment around them. There is an inner passion in all these women to break away from the net of human relationships and exist independently. The marital and familial problems that are the causes of the predicament are experienced invariably by the average Indian woman. However, most of the women are passive fatalists accepting life as it comes to them. Only some of them such as Madhu, Savitribai and Leela are able to question what life is, and what their identities are. The inner urge for contemplation and exploration is what make these women characters in the novel very different. Their psychological build up is the root cause of their predicament, which is heightened by the awareness of a patriarchal society, that denies them their due place and rights.

Profession provides a temporary relief to the middle class educated women who are disillusioned with the traditional ways of life in their families. With their profession and social awareness these women have thrown off their various oppressions and unnecessary traditional rules conditioned by the patriarchal society. These women bear the burden of the past and the aspirations of the future. Shubha Dwivedi remarks that:

> They desire to overcome 'dependence syndrome' and have an urge for self definition, but also care for sensitive family relationships and emotional involvement of the self, (qtd. in Dwivedi 2003: 226)

The complex situations in the lives of professional women have changed the picture of Indian families and have also questioned the values and politics behind matrimony. The three heroines who were career-oriented protagonists in this novel gained their identity and attained self-realization only through their professions. Madhu is a writer, Bai is a singer, Leela is a social worker by their professions. Shuba Dwidedi comments:

> Shashi Deshpande attributes profession to her protagonists as a 'strategic interest' which enables them to enter the prevailing and androcentric system to dismantle their politics (qtd. in Dwivedi 2003: 224).

These three women learn to know themselves and in the company of female folks they achieve their social as well as spiritual identities. "These women attain solicitude and 'sense of self through their occupations and skills and continue to defy the servility of men" says shuba Dwivedi (qtd. in Dwivedi 2003: 238).

From the study of the crisis of these women in the novel *Small Remedies,* it is clear that Deshpande appears to believe that the women have to blame themselves for their own victimization. Deshpande suggests that they themselves have to break the shackles that have kept them in a trap for several centuries. Finding themselves trapped in the roles assigned to them by society, her women like Madhu, savitribai and Leela attempt to assert their individuality and confront their husbands in search of freedom. They try to redefine human relationships. They realize the need to live in the family at the same time reject the roles prescribed to them by the society. They try to achieve self-identity and independence within the confines of marriage. Thus, they manage to liberate themselves from male dominance.

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