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REPRESENTATION OF CAUSE FOR INFIDELITY IN SHASHI DESHPANDE'S *AN ANTIDOTE TO BOREDOM*

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Abstract

*The Indian culture is widely known for its emphasis on ethical values. Though moral principles are asserted on both sexes, Indian tradition has numerous dictates especially for women, and the primary insistence among them is preservation of chastity. The Indian legends and mythologies indicate that not only having physical relationship, but also having romantic feeling for a man, apart from husband, is abominable for the womenfolk and the woman, who breaks this code, is tagged as unchaste and despised by the Indian patriarchal society. Despite the fact that this moral value is instilled into the female psyche right from childhood, one could observe many a woman crossing the moral boundary and identified with infidelity. The causes could be various and the major ones are portrayed by the notable Indian woman writer Shashi Deshpande in her short story *An Antidote to Boredom*.*

Keywords: *Infidelity, Lack of Attention, Dull Disposition, Need for Feeling Wanted, Escape from Boredom*

Introduction

The Indian culture is widely known for its emphasis on ethical values. Though moral principles are asserted on both sexes, Indian tradition has numerous dictates especially for women, and the primary insistence among them is preservation of chastity. The Indian legends and mythologies indicate that not only having physical relationship, but also having romantic feeling for a man, apart from husband, is abominable for the womenfolk and the woman, who breaks this code, is tagged as unchaste and despised by the Indian patriarchal society. Despite the fact that this moral value is instilled into the female psyche right from childhood, one could observe many a woman crossing the moral boundary and identified with infidelity. The causes could be various and the major ones are portrayed by the notable Indian woman writer Shashi Deshpande in her short story *An Antidote to Boredom*.

About the Author

Shashi Deshpande is a well known Indian contemporary author who has penned novels and short stories about the familial issues and women's

concerns, especially in the middle class Indian society. The major theme of her works is woman's quest for self-identify. She holds a deep insight into the female psyche. The conflict between tradition and modernity is analysed in many of her works. She has also written four Children's books. For her novel *That Long Silence*, she was conferred Sahitya Academy Award in 1990 and Padma Sri Award in 2009.

An Antidote to Boredom

It is one of the short stories included in Shashi Deshpande's *Collected Stories Volume I*. This story is about a married woman getting romantically involved with another man. Shashi Deshpande, by exhibiting the thoughts of the protagonist, analyses the female psyche and reveals the causes for her conduct in detail. Though the title of the story alludes that her conduct is due to boredom, it is not the only reason; there are other causes also behind her conduct.

Lack of Attention

Attention is something a human seeks right from the birth. The baby cries not only to get satiation for its

hunger, but also for the warm caress of mother. When a person is not paid attention by any intimate relation, it leads to disappointment and vexation. The protagonist of this story experiences this kind of situation that she receives no attention or admiration from her husband. She downheartedly expresses in the beginning of the story that even if she walks on her hands balancing coffee on her feet to serve her husband with a mischievous smile, he would fail to notice her playfulness and smile, and his concern is only about his being served coffee.

Instantly the narrator thinks of her other man and imagines his response. He never misses even a little smile of her and would compel her to disclose the reason. The revelation of her fancy would prompt a hearty laugh from him, and their shared laughter would strengthen the bond between them.

The women have the tendency to expect recognition for their food preparation. They mindfully make the effort to cook tasty dishes mainly to gain appreciation from husband. But when he simply consumes without passing any positive remark, it lands them in vexation. Similarly, they spend more time to dress themselves up mainly to look attractive to the eyes of husband. But when her charming appearance is shunned without notice, she feels the pain of being ignored. The protagonist of this story has this sort of disappointment that she narrates, "My husband denied me nothing; but there was not one sari with associations. Not one sari that was special to me because of something we had done together, something he had said to me." (56)

Jamuna writes in this regard: "The woman monotonously performs her household chores, and waits in vain for her husband's words of appreciation. Living together as a couple, they are leading an artificial life lacking love and feelings for each other, as there is nothing interesting to add a spark to their dull life." (396)

Hence the complimentary comment of her other man like 'I love you in blue' exhilarates her and

induces to earnestly search for a blue sari in the shop driving the salesman mad, disregarding her husband's irritation.

Dull Disposition of Life Partner

When a person with lively temperament is united with a contrasting dull character by nuptial bond, it obviously leads to discontent. In this story, the protagonist's husband never changes his monotonous routine that she precisely predicts all his movement:

I knew what he would do now after eating. He would wash his hands, rinse his mouth and sit down with the newspaper for exactly five minutes, ... When his five minutes were over, he would pick up his bag and saying 'See you in the evening', would walk out. And in the evening? I knew how it would be.

'Any letters?'

'Yes.' Or perhaps, 'No.'

'Rahul home?'

'Yes.'

'What's for tea?' (53-54)

Rashmi Singh comments, "Worn out by the programmed questions and answers of her husband, she finds solace and happiness in the company of a widower who cares for her. The husband and the wife are completely estranged though they live under the same roof." (9)

The narrator's humorous disposition is displayed when she imagines herself walking on hands, balancing coffee on feet. Her supposition that her husband would surely fail to perceive her playfulness shows his contrary dull character.

When she imagines herself replying to him funnily 'Toads and mice for tea today', she is uncertain whether he would recognise it as a joke. She is also of the view that even her affectionate utterance 'I've missed you' would not please him, but embarrass him, as he lacks sensitivity.

Her other man, in contrast, would laugh heartily after listening to her jokes genuinely amused, and

that would please her and also encourage her to store up funny incidents of her day in her mind so as to share with him.

She judges her husband, "he was not a wicked man, not harsh nor cruel. Only unperceptive. And dull. And dullness is to me an unforgivable crime" (58). From this statement, one could observe their mismatch due to her vivacity and his apathy.

Though she has guilty feelings about having love affair, it is only towards her son, not towards her husband. Because she feels that she deprives her husband none of his needs. Once she replies to her other man, when he mentions about her carrying a load of guilt: "No, there's no guilt. Why should there be? As long as his world isn't disturbed, at least obviously, he doesn't care. Sometimes I feel like shocking him, shaking him out of his lethargy by screaming in his ears ... I have a lover, yes, a lover." (57)

Need for Feeling Wanted

This is also another common trait of humans that they wish for being wanted by others. Having the feeling of a provider uplifts their self esteem. The protagonist of this story maintains an emotional bond between her and her son, because she believes that maternal affection and concern of her are wanted by him. But her husband needs nothing from her but wifely responsibilities. Even the sexual relationship between them has become another chore. Their loveless intercourse makes her feel like being cheated of the right of womanhood. She describes it as, "Dull, like treading a path one had walked many times before." (57)

But her other man's passion towards her is instinctively recognised by her. She narrates, "At first he had been quiescent, his importunities slight. Now I could feel his need for me strong and pulling. He wanted me. It was a wonderful feeling" (57). Though he never expresses his wish to have physical relationship with her, he loses his control once that

he expresses his craving for her through impassioned kisses. And only after that experience she realises that "a kiss could contain in itself as much pleasure and excitement as anything between a man and a woman." (60)

Escape from Boredom

Though the protagonist believes that she is propelled towards her other man because of his appealing disposition, she has different thought as well that her conduct may be due to the boredom of her monotonous life. She expresses, "And at times there was even more shaming thought that it could have been any man; if not this, then another. Because this was for me, perhaps, only an antidote to boredom, something I enjoyed because of the excitement it brought into the dull routine of my days, the unchanging pattern of my life" (58). Many homemakers face this kind of situation that they feel lonely and bored at home after sending husband to work and children to school. Their families do not allow them to pursue a career because of varied reasons. But they are ignorant of the negative aspects of such depressing situation of women due to dreary routine.

Conclusion

Marriage is one of the social institutions, and running a family is almost similar to running an organisation. In the family, husband and wife play their familial responsibilities systematically, and in most cases, they find faults in one another's performance of duties. This leads to lose the romantic attachment between them, and they tend to seek love from someone else to fulfill the urge of self. In this patriarchal society, it is easy for a man to maintain such extramarital relationships; but a woman is forced to keep it secret, because it is considered as a grievous sin by the society. If it is sensed by her life partner, in maximum cases the woman forsakes the affair in order to save marriage and maintain peace in

the family. This is what the protagonist of this story follows, that she lets it go at the end of the story, though she feels that it is the best part of her life.

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THE FICTION “THE DARKS HOLDS NO TERROR”: A STUDY OF PATRIARCHY

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Abstract

Right from the development of human communities Man and woman have been declared themselves as separate entities. Man associates himself with the social works whereas woman domesticated herself with in the four walls of the house. In pre-historic times despite of the fact that woman stayed at home still she actively involved in decision making and social affairs. This special privilege dwindled with the passage of time and she became just a shadow of man. The more degradation perceptible in her status after the invasion of Moguls dynasty; The Muslims empires restricted the powers of women by wrapping them in veil. In the 19th century with the advent of education many thinkers like Raja Ram Rai, Mahatma Phule advocated the education for women. The thought of education brought a positive change in the plight of women. The womenfolk took advantage of this new thinking and registered their entries into emancipated world. They did not entirely broke from traditionalism as well as patriarchy but they made use of the old values as their tools to progress leaps and bounds. Along with it women writers contributed a lot in field of women's liberation. In these writers Shashi Deshpande was one of those who worked for the emancipation of women from shackles of social values. She portrayed the emotions, resentments and lacuna of women lives in her works. In the research paper the attempt has been made to study Shashi Deshpande novel's *The Dark Hold No Terror* as a text of patriarchy

Keywords: Veil, Domesticate, Emancipation, Patriarchy, dwindle, traditionalism, Curriculum, materialism. sadism

Introduction

From 18th century to 20th century a brand of women writers paved a way for the women's mental and physical emancipation. Through their works they established women writing as a separate genre entitled Gynocritic which peep into the lives of woman and exposed how a woman survives in adversities. The Indian English literature which came into being after the introduction of Macaulay education commission, in which Macaulay strongly espoused the English language learning for natives. He placed English as a foreign language and vernacular as an indigenous in Curriculum. After the spread of English many women began their writing in English. Toru Dutt was the first, although she drew themes from British

English literature but she laid the foundation for other writers by her colossal initiative. Bainca, the young Spanish Maiden and *Le Journal* were her works both were published posthumously and “autobiographical projection”¹. After her, Raj Lakshmi Debi name comes. She, likes her produced one work-*The Hindu Wife*. Similarly Mrs. Krupabai Sathimadhan's *Kamala*-A story of Hindu Life also one of the finest works in literary domain. Cornelia Sorabji, a Parsi-Christian writer explored the women's world behind the pardha in her work “love and life behind the purdah”. A small amendment had been appeared in writing when some woman writer joined the stream of writing right after the independence of the country. Kamala Markandya and Ruth pawar Javbala, Both these

writers evinced the transformation in society. The rural life changed with the advent of industries and rustic population moved to city for employment and square meal. "Nector in a sieve" is a typical example of this trend. As India empowered a little in various fields the progress began to reflect in literary realm also. With growth and prosperity materialism came into being that caused certain crisis in society. So after independence woman writers picked up themes of freedom movement coupled with pragmatism and domestic nitty gritty. Along with highlighting the issues of womenfolk feminists showed their resentment over subjugation of woman on the name of security. Many writers selected this ideology of power politics and framed it in woman's stories. Shashi Deshpande was the feminist writer who concentrated on those subjects which a middle class woman does confronting gravely. Deshpande is a novelist who like Charles Dickens constructed stories with a purpose. She refuted the level of feminism on her works as she emphasized upon that she delineated both the sexes in her fictions equally. *Dark Holds No Terror*, *Roots* and *Shadows* and *That Long Silence* established her one of the popular writer in India. Along with the adulation she is a recipient of many national as well as international awards. She considered *Darks Hold No Terror* is the best creation out of her works. As she described the protagonist Sarita empathically, Actually Sarita represents every woman who yearns to make career and confronting battles at each front of life. Deshpande through this novel elucidated a woman like Sarita who can build her career but it is society and its patriarchal norms prevent any woman, like her to come forward. Moreover the theories of patriarchy are not imposed on any women by males but a female of family promotes these primitives values in younger generation. Sarita has a same story to tell. Since childhood she wanted to be doctor. She worked hard, studied day and night. Being bred up under the tutelage of her mother she learnt discipline life. During

her stay at parental home she nurtured a desire in her being that is she wanted to carve a niche for herself. She has a brother Dhruva, she was senior to him in age. As small age gap made Sarita his boss. Like Dhruva she too longs for her mother's love which she never cherished. Her mother's behaviour made her stubborn and arrogant. If she ever doted on her (Sarita) she would definitely responded to love. Talk of affection from her mother's side was impossible whereas she scolded her (Sarita) on each small or big mistake. Deshpande through the mother-daughter relationship exhibited woman in family are generally responsible for promoting male-dominance in young generation and on the name of patriarchy these woman commit atrocities on young woman. Sarita is the real victim of such ideology. The irony of the situation is that her father always supported her for anything. She hated her mother from the core of her heart. She once thought "If you're a woman, I don't want to be one" ²(63). Everything was smooth for Sarita till an upheaval disturbed her life. That was the accident of her brother Dhruva who died by drowning in a pit dug at the construction site. She was with him so allegation heaped over her. The words of her mother frequently reverted in her mind "why you're alive when he is dead" ²(34). After death of her brother her life became so miserable and unbearable. She turned into a shadow her mother who looked down upon her and carried out all duties towards her as a dutiful mother. She became non-entity in family after travesty. Deshpande revealed daughters are liabilities of mothers. In case of Sarita she has been estranged from both of her parents. The behaviour of Sarita's mother unraveled that girls are second in family. Her needs always come after her brother. On one occasion she was considered more important in a puja ceremony where being a daughter she had to perform all the rituals. The one time when he became important than Dhruva. Sarita described the day with exaltation "The daughter of the house who could apply attar with tiny attar-drenched swabs of cotton to

the backs of women's hand."⁴ (56). The first priority is only Son. Sarita recollected how she was rebuked by her mother when she roamed under sun. The entire conversation showed the discrimination and biased opinion of her mother. Sarita one more antecedent recollected when she appeared in an interview as a career woman where she expressed her view on good relationship between husband and wife. She urged if a lady bound to these rules she must be a happier lady. The more she ignored her crisis the more she entrapped herself deep in it. She fed up with the insensitivity of others that made her devoid of any emotional association with anyone. Deshpande depicted it was mother of Sarita who had transformed her like this. In childhood her likes, dislikes, choices never asked she got whatever a child should have. This dogmatic belief affected her mind. Under the spell of deprivation she began to explore love outside the family circle. She accepted the love of Manu because she found a complete man in him and a male who can win any female. She realized "I was insatiable, not for sex, but for love, of my being loved, of my being wanted"⁵ (40). She looked Manu as that hero to whom every woman wanted to win as a husband. She met Manu in medical college. The journey of Sarita from school to college was full of hurdles. When she expressed her wish to get admission in college her mother opposed it from the head to toe. Anyhow with the intervention of her father she was succeeded to get admission in medical college. In college Sarita started a new chapter. For her college was not for fun-making she attended classes regularly and at the end of course a medical degree conferred to her. During this period she came across Manu as a suitor. Manu does not descend from her caste when the matter of her wedding with Manu cropped up her mother utterly refused. In her mother's opinion inter caste marriages never be successful. Even she called Manu "that Man" disdainfully. Through this episode Deshpande threw light on the hierarchy of class division. In India

caste system is water tight compartment especially in marriage caste formality has been strictly observed. Sarita who had already amputated all her ties with her parents, paid no heed to her parent's objection on nuptial ties with Manu. She tied the knot to Manu and began her life with him. She studied and Manu earned for the family. This arrangement was suitable. After her marriage with Manu Sarita found herself in a blissful existence. The entire set up was superb till she achieved the recognition as doctor. Her elevated social status disturbed Manu. New social recognition proved major jolt in their liaisons. Manu, being a head of the family might not bear the admiration of his wife and adopted a hostile attitude towards her. He was in dismay. In order to prove his superiority he began physical torture to her. Every night he raped her brutality. He bit her, used her hands like hamper and took pleasure in inflicting pain on Sarita. He became sadistic. The sane behaviour of Manu was intolerable for Sarita at the night and posed insanity during daytime languished Sarita into despondency. Moreover the circumstances reached the degree of irreversibility Sarita urged to do something. What could she do? If ever she endeavored to do anything she would definitely face some obstacles. First Manu did not ready to acknowledge his brutality second Sarita herself was not prepared to talk to Manu on his split personality. She decided to withdraw from the unpleasant state of affairs she did so, one she left everyone and sought refuge at her parents' home to provide solidarity to her father on her mother's demise. She recalled how she felt unburden here "To sleep peacefully the night through. This hell of savagery and submission"⁶ I left (27). Actually she has no other place to go in fear of discovery so she decided to coming parent's home. During her stay there she had been scrutinized her life since childhood. She found she was herself responsible for her present predicament. First she is a victim of patriarchy values which she always disobeyed. Second she never made any attempt to erase all the

allegations over her. Deshapande here probed that Sarita is blaming herself whereas she is not guilty. It is her mother's upbringing in patriarchal ideology made her docile and submissive. She made herself accountable for her brother's death whereas it was mere mishap. She should clarify her status on the death of Dhruva. Second she is more competent than her husband. Manu was no match for her. She must have been informed him about his sadism. If she did so well on time she would not in disadvantageous state. Thirdly she opened her heart before father who advised her to face situation as running away was not a solution. He stressed her give another chance to Manu. She realized she should talk to him face to face on his mental illness. She was willing to go with Manu so she requested her father to let Manu come in home before leaving the house to visit a patient

who was in emergency. Her words "If Manu comes, tell him to wait, I'll be back as soon as I can"⁷(221.)

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CREATING WITNESSES: REPRESENTING TRAUMA OF THE SRI LANKAN CIVIL WAR IN LITERARY *TESTIMONIO*

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Abstract

This paper attempts to study the different testimonial narratives that featured the Sri Lankan Civil War as representations of trauma. Representing a war makes it a part of the cultural memory of a community. The Sri Lankan Civil War is an event which is misrepresented even today. Different genres of writing are studied, including non-fiction and novels, as testimonies of trauma that did not find place in the official records of the war. Testimonial narratives address the spectres of the war that cannot sleep until their tales are voiced. Testimonial narratives play a vital role in reconciliation by initiating dialogues on different viewpoints. It produces new witnesses. The genre of testimonio is theorised and different writings of the Sri Lankan War are considered here.

Keywords: *Sri Lanka, War, Sri Lankan Civil War, Testimonial Narrative, Trauma, Testimonio*

Sri Lanka, the small island nation in the shape of a tear drop that falls off the Indian mainland, the land which poets fondly dubbed the "pearl upon the brow of India", has in its history a throbbing wound which has not yet healed. The culmination of the Sri Lankan Civil War in 2009 was just a political winding up of the ethnic tensions in the country, making use of the military power to crush the rebels who had been fighting for more than three decades. The issue was not settled; only the people were subdued by brutal physical action. The atrocities perpetrated by both the factions led to unfathomable violence and fatalities, the aftermaths of which are misrepresented even today. Representing a war makes it a part of the cultural memory of a community. It is important to understand how a war is represented in order to address issues like reconciliation and rehabilitation.

Narratives are created which represent an event, either realistically or fictionally. Literature, films, art and testimonies are some of the important ways of representing an event. There is the presence of narrative in how concepts of history, race, identity politics, religion and time are constructed. It was, earlier, linked to legend and myth. When a war is

documented, the stories of survivors gain importance as first-hand reports. War testimonies can put into words the trauma induced by the atrocities of the war. Trauma is considered to be a loss of language. It carries along a tug of war between the need to speak out and the will to deny. Testimonial narratives can address the ghosts of the war who cannot rest until their tales are told. Apart from facilitating recovery, testimonials can also play a vital role in reconciliation by inaugurating dialogues on alternate perspectives. Testimonies produce new witnesses. It can promote emotional healing, at both individual as well as collective levels. Gillian Whitlock, in *Postcolonial Life Narratives*, writes:

Humanitarian storytelling has the power to create spectators of suffering who engage empathically with terrible events. It generates compassion and benevolence, and elicits donor support. At the same time, it can be called to account for the part it plays in representing communities and people as inhabitants of a 'developing world', and as subjects of 'distant suffering' offered for western benevolence and spectatorship, and there is now an extended scholarship about this. (110)

What is testimony? How is it defined and what is its scope? How has the genre of testimonial narratives helped in documenting the Sri Lankan Civil War? Dori Laub's definition of testimony can be seen in *Testimony: Crises of Witnessing in Literature, Psychoanalysis and History*, as:

Massive trauma precludes its registration; the observing and recording mechanisms of the human mind are temporarily knocked out, malfunction. . . . testifies to an absence, to an event that has not yet come into existence, in spite of the overwhelming and compelling nature of the reality of its occurrence. ... [T]he trauma – as a known event and not simply as an overwhelming shock – has not been truly witnessed yet, has not been taken cognizance of. The emergence of the narrative which is being listened to – and heard – is, therefore, the process and the place wherein the cognizance, the 'knowing' of the event is given birth to. (72–79)

In *Can Literature Promote Justice? Trauma Narrative and Social Action in Latin American Testimonio*, Kimberly A. Nance describes testimony as an account of injustice in first-person mode, with unwritten rules of rhetoric, presented directly or via a writer, where the subject's experiences represent those of a larger group and envisages a more just future (2). Jean-Francois Lyotard, in *The Differend* (1984), puts forth the concept of 'testimonial contract', the necessary relationship that should exist between the reader and the subject/ witness which will drive the testimony towards social action. Elzbieta Sklodowska, Professor at Washington University in St. Louis, summarises Lyotard's conditions for effective testimony as: "an addressee, someone not only willing to listen and accept the reality of the referent, but also worthy of being spoken to; an addressor, a witness who refuses to remain silent; a language capable of signifying the referent; and, a case, or the referent itself" (Nance, *Can Testimony* 48). Most of the times, a community which is battered by a traumatic event would have neither the

necessary resources nor the requisite time to produce or pursue testimonies. The intended readers are mostly not those who had suffered the trauma but an educated, middle-class audience separated geographically and/or temporally from the event. The testimonies would be published mostly in English, an international language, which the subjects might not even comprehend.

Shoshana Felman and Dori Laub added the concept of testimonial narratives to trauma theory. The Fortun off Video Archive Project, headed by Dori Laub and Geoffrey Hartman, which video-recorded interviews of Jewish victims of the Holocaust, added a novel psychological vantage point to the study of trauma. Beginning in 1979 as a Holocaust Survivor Film Project by an organisation at grassroots level, it was handed over to Yale University after three years and was opened to public later. The project has more than 4400 testimonies (10,000 recorded hours) of willing survivors of the Holocaust. It focuses on the importance of testimony in marking the past. In a testimony, a speaker verbalises his/her experiences of a traumatic occurrence, in public, on behalf of those who have endured the same and gives witness to the inexpressible trauma of survivors. Testimony is not just a method of collecting information; it is also a story with multiple denotations, reactions and alternatives. It has a therapeutic role in the field of psychoanalysis and aids in reconciliation as well as historical documentation.

According to Cathy Caruth, there is an initial temporal delay in trauma, which tags along a compulsive yet unwilling coming back. To overcome trauma, one should work through the event in retrospect and add it to memory as well as history by storytelling. Later, these become ingredients of cultural memory by featuring in narratives. The meta-linguistic condition of suffering, as elucidated in Trauma Studies, produces testimonies which can be exceedingly expressive, ambiguous, and disjointed. It summons new witnesses to an event. It brings the

event to the cultural memory of a community, producing ethical responses and performances in quest of social justice. According to Shoshana Felman, testimonies must be literary as its role is “to employ the reader in the task of being a (belated) witness to the event, to trigger the imaginative capability of perceiving history, what is happening to others, in one’s own body, with the power of sight (of insight) usually afforded only by one’s own immediate involvement” (*The Juridical* 108). Stevan Weine, in *Testimony After Catastrophe: Narrating the Traumas of Political Violence*, discusses how testimony can be dialogic. Dialogism is a core concept in the contributions of Mikhail Bakhtin who believed that “Life by its very self is dialogic” (*Problems* 293). In a dialogic relation, one voice/point of view/word is shaped by its connections to the others. In terms of dialogic work, testimony is a creation of both the subject and the addressee, the latter being the supplier of a structure to the narrative. The recipient receives, gathers information, reads between the lines, re-articulate, and communicate the message. Thus, from an open-ended catastrophe, a polyphonic dialogic narrative is shaped which in turn create new meanings and purposes. A new consciousness is shaped in the subject who can then transcend the traumatic experience. A limitation of testimony, when considered as dialogic work, is that there is no promise or guarantee of action. It changes the receiver’s mindset about the world and suggests positive action, but it is not a definite outcome to be expected out of *testimonio*.

What are the different testimonial narratives that have emerged from Sri Lanka after the civil war? Who is the addressee in those narratives? The concept of ‘addressee’ is different from that of ‘reader’. Anyone can read a text, but an addressee is one who is expected to act upon the material and bring out a positive change in society. In Sri Lanka, where the traumatic experiences of the Tamil civilians were denied as fabrications, testimonials serve the

purpose of providing visibility. It would invite the attention of objective individuals towards the issue in the hope of initiating a dialogue on it. A testimony is not to be read like fiction. It holds the silent cry of personal lives within it. The question of when testimony is taken is also very vital. Stories change with time. A testimony taken during war would be very different to one taken immediately after war. The language in which the testimony is taken is not always the one in which it gets published. Nuances are lost in interpretation and translation. There are voices that are silenced in the official documentation of events there by creating gaps in history.

Anita Pratap, in *Island of Blood*, offers a journalist’s perspective and experience of the war. She is the first journalist to have interviewed Velupillai Prabhakaran, the leader of the Tamil rebels. According to her, what she witnessed in the country shook her and despite being a tough journalist, she was traumatised. In her book, Anita Pratap describes the war torn Sri Lanka as “a ravaged nation” and records her experiences. She christens Sri Lanka as an “island of blood, swirling with broken dreams and broken hearts” (114). The later part of the eighties was a difficult time to be in Jaffna. Even Indian authorities had banned journalists from visiting the district. In November 1987, Anita Pratap went to Jaffna, to get an interview with Prabhakaran. The Indian Peace Keeping Force (IPKF) was present in Sri Lanka then and she remembers how militants of the Liberation Tigers of the Tamil Eelam (LTTE) risked their lives by helping her get to Jaffna. Why should they put their lives at risk to help an Indian journalist who had come with the risky assignment interviewing their chief? It might have been their need to be heard and understood. Anita Pratap remembers how considerate they were and never bothered her with lewd behaviour. IPKF suspected all villagers to be sympathisers of the LTTE and hence treated them harshly. It is a fact the Indian narratives try to mask, but Anita Pratap records how a fisherman, whose

family hosted her for a night, complained of how IPKF stole their things. The family, who shared their meagre meal with her, made her realise how good the ordinary people of the village were. The northern part of the country was already in the throngs of poverty, which would escalate to shocking heights in the days to come. She writes about Jaffna as:

It became a land of shortages, gun battles, artillery duels, malnutrition and diarrhea . . . the people of Jaffna excelled in the art of survival. . . managed to concoct their own fuel to run cars and motorbikes and even generators. . . mixed vegetable oil with kerosene as a substitute for diesel. . . detergents out of palmyra, a type of palm oil, and paper out of straw and waste. Contraband goods from Colombo were craftily smuggled in. (45-46)

She mentions how Dr. N Kanagarathnam, the director of the only running hospital in Jaffna, once said that the war has reduced them to a country of stray people and stray dogs. She evokes the image of the Pietà, a Christian motif which portrays the body of Jesus Christ cradled in Mother Mary's lap, to symbolise the plight of Sri Lankan mothers who lost their sons in the war. She narrates the instance of Jayamani Marianayagam, whose son was killed by the Sri Lankan Army. The Army couldn't get hold of the Tiger they were chasing and took her son instead, whose corpse was found later, with "his legs broken, his fingernails missing, half his head blown away" (46). The agony of mothers separated from their children as they took off from their homes amidst the scuffle also finds mention in her work. She imagines how, in separate refugee camps, those mothers and children lived, crying for each other. The seeds of the ethnic tension were sown much earlier in the island country, which witnessed anti-Tamil riots much before the formation of the LTTE and the beginning of the Civil War. Velupillai Prabhakaran spoke to Anita Pratap about the 1958 anti-Tamil riots in Sri Lanka which left a deep imprint in the psyche of his four-

year-old self. Several atrocities were committed against the Tamils. The angry mob spared none; even infants were roasted in boiling tar. Prabhakaran grew up listening to such stories of cruelty against his people and, quite obviously, developed a rancorous frame of mind towards those who perpetrated it. On 15 July 1983, Charles Lucas Anthony (*nom de guerre* Seelan), bosom friend of Prabhakaran and one of the founder members of the LTTE, was chased by the Sri Lankan Army. He, being severely injured in the knee, asked Aruna, an LTTE cadre, to kill him before the Army finds him. After much protest, Aruna obeyed the command before escaping. Prabhakaran, in vengeance for his dear friend's death, planned the ambush of 23rd July 1983 which killed thirteen Sri Lankan soldiers. He also mutilated the bodies of soldiers. The incident kindled the flame that soon spread to become what is now known as the Black July riots. After covering the July riots, Anita Pratap, a tough reporter, was caught in the throes of vicarious trauma. She wrote an emotional report after which she broke down into tears. The report was later used by the Indian government to intervene in Sri Lanka on moral grounds. In *Island of Blood*, she writes about how she, during the Black July riots, witnessed Sinhalese mobs butchering Tamils. She remembers how even Indians were targeted. The attack on Indian High Commission was the worst case of anti-Indian violence ever known then in a foreign country. In pre-planned and well-organised attacks, the mob, armed with the electoral roll, burned buildings, cars, motorcycles and furniture belonging to Tamils and looted Tamil homes. The three decades that followed were a sad jumble of "mass murders, bomb explosions, assassinations, civil war, prison massacres, riots, death-squad murders, bombs on Christian churches, attacks on Buddhist temples, curfews, kidnappings, aerial strafing, landmines, ambushes, car bombs, suicide bombings" (48). Anita Pratap points out how civilians suffered under the IPKF, the force sent by India to maintain peace in the

island. The second armed uprising of the Janatha Vimukthi Peramuna (People's Liberation Front) was against IPKF and they too tortured civilians for two years with brutal violence. Though not a direct part of the Civil War, this too can be counted as an important event in the course of the war as its cause was related to the induction of IPKF in the island and the results were suffered by the Sri Lankan civilians. There were brief interludes of peace in the island during the ceasefire periods. It made the civilians hope for a peaceful life. Velupillai Prabhakaran's stature and ideology had grown so colossal that he could not think about settling for anything lesser than Eelam. "We don't want Eelam on a platter. We will fight and win Eelam," Prabhakaran had said in an interview with Anita Pratap (94). He wanted to ensure that the deaths of thousands of his boys were not in vain. Thus, Anita Pratap says, "by fighting for the dead he was engineering the death of the living" (95). Not much was known about the inner- workings of the LTTE then. Journalists were banned from the northern parts of Sri Lanka. The group had compiled their own literature as well as video records of their history and operations. They even had a film made which featured Prabhakaran as the head of the national army of Eelam, a nation that did not even exist on the map. They used these documents and records to indoctrinate new recruits. The members of the LTTE had unconditional faith in Prabhakaran that they considered it lucky to die in the war. Anita Pratap writes about how members of 'Black Tigers', the elite commando group within the LTTE, before going on a suicide mission, would have dinner and a photo shoot session with Prabhakaran. The end of the war did not bring an end to the sufferings of the Tamils. Their lives were doomed to be spent in refugee camps, "hell-holes of misery and grief". The unhygienic conditions, malnutrition and the spread of epidemics made a hell out of their lives in camps. Anita Pratap speaks of how Tamils were turned away from hospitals, however grave their conditions were.

Samanth Subramanian's *This Divided Island: Stories from the Sri Lankan War* portrays the sufferings that Tamil civilians underwent during the war. It is a collection of oral testimonies which also discusses how the Sri Lankan military strived to wipe away all remnants of the war associated with the Tigers. Samanth Subramanian chronicles his experience of post war Sri Lanka in his work. In four parts, namely 'The Terror', 'The North', 'The Faith' and 'Endgames', his work features the lives of ordinary people whom he met in the country who had witnessed/ survived the war. Apart from stories of grief and loss, the book also portrays how the experience of war is remembered by those who had been caught in it. He explains how the country was still fragile, and the government ran it with an iron hand. As a journalist and a foreigner, he had to be careful not only for himself but also for the people he was interviewing. People were also unsure about talking about their stories, so it required patience and a certain commitment to hear them out, to persuade them that he was worth talking to. He worked by trying to pin down a selection of themes first, the kinds of narratives that would together build a satisfactory picture. In each of these themes, he had multiple narratives, and chose the strongest among those for the book. In his book, he mentions many people he met during his stay in the island. He names Uncle W, Sanjaya, a blogger named Indi Samarajiwa, a former researcher Mahesh who was interested in Urban Buddhism, M, a friend in Jaffna, et al. who guided him. He speaks of Dr. Thurairaja, a lover of sports who joined army for the same. He describes the condition of Tamil men in the army. They were always under suspicion and never got their due promotions. Ravi Paramanathan, a retired major he met in Canada, talked more on the subject. He said: "Being a Tamil in the army. . . was like being a bat. Because the bat is a mammal, he goes and talks to the other mammals, and they say: "No, no, you're a bird. Get out of here". Then he goes to the

birds, and they say: "No, no, you're a mammal, you don't lay eggs. Get out of here" (67).

He met, in London, Raghavan-one of Prabhakaran's first comrades- and his wife Nirmala, who was also a rebel. Her younger sister was RajaniThiranagama, the Tamil human rights activist who was murdered by the Tigers. Subramanian also speaks of those who remember the war in extraordinary ways, like Ayathurai Santhan who has apparently chronicled the war in his memory as the old cars he bought and sold over the time. He met women who suffered poverty and the loss of their beloved ones in the war. In the book, Subramanian mentions Ismail in Batticaloa who asked what good is it going to be for him if he converse with the author. He just wanted a copy of the book sent. He explained the LTTE attack in a mosque where he lost his relatives as:

Then the Tigers came back in and shouted: "Everybody who isn't injured, get up. Come out and help us take the injured to the hospital." At this, Ismail's nephew, the six-year-old Akram, jumped up and, in tears, shouted: "I want to go home. I don't want to be here". The Tigers put the barrel of a gun into Akram's mouth and fired. (175)

Through the memories of some others, the book describes how the Tamil Muslims were driven away from Jaffna, carrying nothing but 500 rupees, that too to pay for bus service. Women's earrings were ripped off with lobes; families had their welfare certificates confiscated. Razeena remembers that there was a song playing in the bus they were transported in. She describes it as "a song that went *Kaakeyarekaakeyare, engapogire?* In Jaffna Tamil slang, a Muslim was often called '*kaaka*'. . . Maybe it was a pointed jibe or maybe it was just a coincidence" (162). He mentions an instance where people crowded around him and his friends to unburden themselves emotionally. They gave details of those who were missing from their families. Samanth Subramanian writes about the trauma of

Tamils, "Everybody had a Mullivaikal story-either a first-hand one, if they had lived through it, or a second-hand one, told to them by someone who had been there. There were no third-hand accounts. That's how closely the trauma was held within the Tamil community, and how vividly it was narrated" (254). Subramanian writes, "The war ingested everything whole, bent everything to its service: religion and politics, history and geography, fact and mythology" (31). The war entered everyday life in multiple ways. A roadside pub selling 'Lion beer and Tiger beer' was one of these. He also describes how the memory of the war was manipulated. The winning side flaunted their power in many ways. They set up Sinhalese only sign boards and renamed culturally important spaces. The book mentions myth-making in Sri Lanka. Subramanian writes about how Mahinda Rajapaksa is projected as King Dutugemunu's descendent as well as blood relative to Buddha (188). Styling himself as the "second Mahinda" who protects Buddhism, myths were churned out using government apparatuses. Myths were fabricated and made into histories. Once a version of history had been propounded, it needed also to be protected (198). Efforts were initiated to claim the island as the property of the Sinhalese and "where there was nothing Buddhist to reclaim, there was always something Tamil to destroy" (196).

Rohini Mohan's book *Seasons of Trouble* chronicles the experiences of three civilians during the '*prachanaikalam*' (period of trouble) in Sri Lanka. The book follows the life of three protagonists, Indra, Sarva and Mugil, during the course of the war and its aftermath. Indra is a Sri Lankan woman who tries to save her son Sarva from unlawful detention. Mugil is a former rebel who takes over the responsibility of her family during their life in a refugee camp. The author had interacted with survivors and chose to include the testimonies of these three in her work. Mugil, who joined the LTTE as a child soldier, shares the tales of misery that she experienced during her

life in Vanni. Sarva's story features the problem of illegal detention as his was a case of one of the many 'white van disappearances' that occurred in the country. Mohan tries to mark the war through personal histories. She spoke Tamil fluently, but the different dialectical variations of the language made it difficult for her to understand the nuances.

Frances Harrison, who was working as the BBC correspondent in Sri Lanka, chronicles her experiences in *Still Counting the Dead: Survivors of Sri Lanka's Hidden War*. As an anthology of testimonies given by people from different walks of life, the work portrays civilian trauma during the war. The civilians have suffered and witnessed unparalleled experiences. Harrison's book, in ten chapters, features narratives by a UN official, pro-LTTE Tamil Net journalist, the head of the LTTE Peace Secretariat (Pulidevan) who was murdered seemingly on the penultimate day of the war, a government doctor, a nun, a teacher, an LTTE media department woman functionary with two children, an LTTE fighter, a shopkeeper and a rape victim married to an LTTE fighter. By featuring witnesses from different walks of life, Harrison presents a polyphonic report of the time period.

The Cage: The Fight for Sri Lanka and the Last Days of the Tamil Tigers by Gordon Weiss features the final stages of the war. He condemns the military, Tigers and the international community for putting a group of people into the horrors of captivity and trauma and turning a blind eye towards their plight. Their identity was not associated with Tamil pride, but was centered on religion. When the dominant narratives of Sinhalese and Tamil nationalisms are featured in war stories, the sufferings of the Muslims are not given voice.

The scope of testimonial writing is not confined to nonfiction. Though many critics disagree, genres like poetry and prose fiction are also considered to be testimonials. Moving on to the scope of prose-fiction as testimonial narratives, it would be useful for the

study to analyse some instances from biographies, memoirs and novels which come close to testimonials. There is the possibility of testimonial-like fictional narratives. It is useful to safeguard the author in oppressive regimes. According to George Yúdice, in "Testimonio and Postmodernism":

A testimonial narrative is an authentic narrative, told by a witness who is moved to narrate by the urgency of a situation (e.g., war, oppression, revolution, etc). Emphasizing popular oral discourse, the witness portrays his or her own experience as a representative of a collective memory and identity. Truth is summoned in the cause of denouncing a present situation of exploitation and oppression or exorcising and setting aright official history. (17)

Niromi de Soyza's *Tamil Tigress* is an autobiographical account of one of the first female fighters of the LTTE. Sri Lankan government has confirmed that de Soyza was a member of the LTTE and that her claims are true. The book, controversial for the presence of many factual errors, features the memories of a former child soldier of LTTE. She writes: "In Sri Lanka curiosity was not a trait encouraged among children, particularly in girls, because those in power- often males, but anyone older, or of higher caste, education or influence- were always right and their reasons needn't be explained or understood to the subordinate"(9). There are many novels which feature the Sri Lankan Civil War as its theme. T D Ramakrishnan's *Sugandhi Enna Aandaal Devanayagi* (*Sugandhi Alias Aandal Devanayagi*) discusses the relevance of Sri Lanka to the southern part of India by blending myth and history into a narrative. The novel offers a blend of perspectives on the Sri Lankan war, including but not limited to feminism, myth, cultural historicist readings, body politics, etc. It can be read as a feminist piece on how a woman ties together different elements in history that contributed to the war as well as on how strong voices of dissent from women are silenced in fascist regimes as well as progressive movements. In

the introduction to the novel, the writer discusses why Sri Lanka becomes relevant to us. The southern part of India is very much close to Sri Lanka geographically. It is also culturally very similar to the island nation. From the presence of Tamils to the similarity in cuisines, South India has more things in common to Sri Lanka than to the northern parts of India. For a Keralite living in the capital city of the state, travelling to Jaffna requires lesser time than going to Kasaragod, a district in Kerala. Before the Gulf boom, Sri Lanka (Ceylon) was the refuge of many a Malayali who travelled abroad to look after his family. Why, then, has not the war affected us? – asks the author. Why has the strip of sea between the two countries become an ocean of indifference? Thus, like testimonio, it calls for action from a wider public. In his novel *Samadhanathinu Vendiyulla Yudhangal*, Malayalam author K Raghunathan narrates the plight of a soldier's wife who had to take over the responsibility of the family. The work also criticises the government's policy of sending the Indian Peace Keeping Force (IPKF) to Sri Lanka. Novels like Shyam Selvadurai's *Funny Boy*, *Island of a Thousand Mirrors* by Nayomi Munaweera, *Hmm* by Shobha Shakti, and Michael Ondaatje's *Anils Ghost* has the war in its backdrop.

The Sri Lankan Civil War was shrouded in secrecy, especially during its final phases. The civilian experiences of the war finds no place in official records. Testimonial narratives, garbed in literary forms, can promote healing by addressing the unspoken wounds of trauma within their minds. Addressal of the experiences is the first step towards rehabilitation.

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ANALYSIS OF MODERNISATION PROCESS IN INDIA

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Abstract

(Indian society, from the very beginning, has been patriarchal and the ascendancy has been unquestionably accepted by all throughout the ages. This does not mean that women are not respected among the Hindus but it only indicates that males had dominated the social and religious life of the Hindus throughout the ages. From the status of equality women began to be considered inferior and unequal. People were conservative and their behaviour was governed by non-utilitarian customs and traditions. Illiteracy and ignorance was the dominant feature of Indian society. The economy was simple and economic productivity above subsistence was relatively low. India was an agrarian society. The vast majority of India's population lived in isolated villages and tribal communities.)

Introduction

Traditionally, the Hindus believe in 'punarjanma' or rebirth, immortality of the soul, Pap (Sin) Punya (Merit), Karma (deeds), and Purusharth. As Raghavan writes, "one of the main concepts which underlies the Hindu attitude to life and daily conduct is that of the four ends of the man (Purusharthas) – Dharma, Artha, Kama, and Moksha. The idea of Dharma tells to a Hindu that if he performs his duties well in this life, he is destined to take birth in a higher social group in the next birth.

There are other activities through which a man seeks to gain something for himself or pursue his own pleasure. When the object of this activity is some material gain, it is called Artha; when it is love or pleasure, it is Kama. Finally, there is the renunciation of all these activities in order to devote oneself to spiritual activities with the aim of liberating oneself from the worldly life; this is Moksha.

All aspects of social life in India are permeated by hierarchy. Whatever it may have been in the Vedic days right from the items of Dharma Sutra, Indian society has always been stratified by higher and lower groups. The caste system is one expression of this social hierarchy.

Every individual is looked upon as a member of a group and every group has its own position in the social hierarchy. Within the family and in the neighbourhood there is the authoritative behaviour from time immemorial.

The wife should obey the husband, the child should obey the parents, a person in the village or the neighbourhood should obey the chief man. Hence, the social structure is not hierarchical, it is also based on birth and social mobility is prohibited. Status is based on ascription rather than achievement.

One of the unique features of Indian society is the stronghold of kinship and kin obligation. The kinship ties were very wide extending not only to all the members of the joint family but also to other relatives and members of the same caste. A strong sense of belonging to the kin group is also seen at the time of celebration of marriage, festivals and feasts.

Ideas of purity and pollution have sufficiently influenced the Hindu social life. These are considered important on occasions like birth, death, marriage, offering of prayer etc. These concepts are considered important in matters of communal relation, or

maintaining physical distance. Violation of the rules necessitates purificatory rites.

We may now discuss the process of modernisation in India and the modern social values accepted by the people.

Therefore, according to Prof. Y. Singh, the contributions of the colonial administration in the process of modernisation lay in the creation of such networks of social structure and culture which were modern and pan-Indian'.

At the initial stages of modernisation, i.e. during the seventeenth century, modernisation of the sub-culture began with the socialisations of a small nucleus of traders-cum-middle men in the western manner.

Later on it led to the institution of a modernisation of Great tradition. Spread of means of communication and transport, industrialisation, social reforms expansion of western education and a universalistic legal system were construed as the normative components of modernisation in India.

The emergence of national bureaucratic system of administration and judiciary, industrial bureaucracy and army is regarded as the structural modernisation. Large trading firms offered new manufactured goods longstanding patterns of social organisation were weakened and networks of social structure and culture were created which were modern as well as pan-Indian. New social classes – an urbanized labour force, a growing number of local entrepreneurs and, above all a new group of intellectuals whose understanding and aspirations extended far beyond their traditional social groups – arose through the impact of British rule.

Exposure to education on the Western lines created new political culture and tradition of nationalism; the administrative and defence needs became complex which led to the growth of bureaucracy and the modern army; and growing technology; and education created a new structure of technological, professional and intellectual middle

class. These modernizing structures had a uniform character throughout the country.

The country passed through complex economic and political development. For the newly emerging middle class, English language provided a gateway to the ideology of liberalism which enshrined the values of liberty, equality, respect for individual, secularism etc., though in colonial India, the application of these values was limited.

The Study

However the process of modernisation started during British period was segmental and selective. It was not integrated with the micro-structures of Indian society such as family, caste and village community. The process of modernisation was segmental and selective due to the autonomy of these micro-structures and a policy of least interference followed by the British administrators.

Following independence, modernisation process in India has undergone a basic change from its colonial pattern. As Y. Singh says, "discontinuity between modernisation of macro-structures and macrostructures and little and great tradition has now been consciously abolished.

Modernisation has envisaged at all levels of cultural and structural systems through politicisation of every sector of social organisation by the introduction of federal democracy with adult franchise, legal reforms affecting the foundation of traditional Hindu marriage and family structure, community development project coupled with land reforms, rural development project and local level administration of justice.

Some of the values started with the process of modernisation could be seen in the form of such institutions as equalitarian legal system, a constitution, a national bureaucracy and a developed educational system.

India is becoming progressively democratized. Everybody is equal before law and enjoys equal

rights and privileges. Political parties are wedded to the rules of equality, liberty and freedom. Panchayati Raj system has been introduced as a basis for democratic decentralization. It is a device to transmit democracy from parliament to village panchayat.

From 1985 onwards, the process of making Panchayats vibrant and pulsating was initiated. India has set for itself the goal of economic development through democratic means. Its major aim was to achieve egalitarian society. In modern India industrialisation has been taking place at a rapid pace. Subsequently it has led to fast urbanisation in India.

India has set at least four goals with regard to development: the goal of 'self-sustained growth', the goal of 'high rate of growth', the goal of 'equity and justice'. The first goal was concerned with independence of the economy from its reliance on strategic imports and foreign aid, the second goal was related to resource mobilization and capital accumulation leading to increase in rates of saving and investment.

The scenario of transition in rural society suggests that the process of planned development has resulted in rural transformation in different parts of the country.

The rigidity of caste system, the barriers which the caste system had in the past, is in the process of disintegration. Restrictions relating to commensality are losing ground and inter caste marriage is going on.

The traditional Indian values of purity and pollution have undergone the process of change due to the prevalence of secular ideas. There has been decline in the rituals of life cycles due to the process of secularisation.

As a result of changes in the social structure of the country, similar changes in the attitudes, beliefs and behaviour of the individual have also taken place. The new values call for equality and independence in development of personality.

People are becoming conscious, not only about local affairs but also in the affairs of the nation and even the world. The attitudes of the people are oriented in the direction of secularism.

Process of Modernisation

The breakdown in the process of modernisation in India is analysed here following the evolutionary and functionalist perspective of Modernisation Theories. Besides internal factors; such as traditional values, political leadership, external factors and historicity of modernisation in India have been taken into consideration for explaining the phenomena of break down in modernisation. Thus, multi-variable analysis has been adopted to locate and explain the barriers to modernisation in India.

The initial stages of modernisation in India began with a colonial heritage which meant the encounter of a traditional society with the modernising west. Despite this it is to be noted that, the basic structural forms in the traditional Indian society, were also conducive for modernisation.

There was a pre-existing high degree of autonomy among the major structures such as the system of values, the political system and stratification. This inter- structural autonomy facilitated the modernisation process, without breaking down the Indian cultural structure. The Britishers introduced an individualistic contractual system of civil rights, bureaucracy, modern education and a modern superstructure of State and economy. All these structures were compatible with the tradition.

As modernisation gathered momentum, it began to threaten the autonomy of culture as a whole. Change in political system began to impinge upon the system of stratification and these together created serious stress for the cultural system. At this stage, Gandhian attempt was to reintegrate the three levels of Indian social system, the stratification, culture and

the polity into a reconciliatory pattern which could prevent the breakdown in the Indian tradition.

It is an important factor in the historicity of modernisation in India. This internal innovation to the challenge of modernisation succeeded only halfway (through political independence). The structural innovations visualised by Gandhi failed to be institutionalised and in this phase of development, there emerged many new structural situations leading to stresses and challenges unforeseen in the former days.

The traditional structures and loyalties were mobilised for objectives which were essentially modern. However, colonial modernisation also reinforced the tradition. The modern mass media and transport were increasingly used for spreading ritual order and for organisation of religious groups.

Structural inconsistencies and contradictions were there even during the post-colonial phase of modernisation. Micro-structures such as caste, family and village community have retained their traditional character.

Caste is indeed still in existence but in a vastly changed form. It provides the crucial basis for pluralism and participation in the political sphere. As Kothari and Maru Write : "The absence of highly developed interest organisations of the Western form is being filled in India by the federal form that caste is taking, thus abridging hierarchical rigidities and adopting exigencies of democratic politics".

The process of social restructuration going on in our society is full of contradictions. We witness economic growth with increasing social inequalities, political freedom with foreclosure for existential opportunities, changes in values and definition of the self without elasticity in social structure or its power base and social mobility without corresponding evolution of organic consciousness. At the present stage of modernisation the very principle of inter-structural autonomy is breaking down.

In fact this is how it should be, in order to establish a democratic, free and just social order. But this process is releasing such social cultural and emotional forces on society that render the rise in expectations so fast and intense that the process of social restructuration cannot keep pace with this transition. It thus retards the growth of organic social and cultural consciousness. This is evident from the rise of communalism, casteism, tribalism and fundamentalism in our society.

There is contradiction between the aims of the Constitution and actual practice the concept of equal opportunity and social justice sound hollow when we take account of the realities of social life. Provision has been made for the reservation of jobs for the backward castes which violates the spirit of the Constitution. As a result, advanced backward castes desire to be included in the reservation list.

As they are politically powerful their claims cannot be set aside by any democratic Government. Thus, the reservation of seats in the colleges and jobs on the caste basis has further strengthened the caste feeling and resulted in the possibilities of new types of inequalities, caste conflict and the suppression of brilliance.

Traditionally, the relationship between the dalits and the upper and the middle castes was that of exploitation through patronage, but following independence due to high degree of politicisation, communication exposure and social awareness the dalits now not only reject and resent the patronage of the upper middle castes but also maintain a hostile competitive relationship with them. In the rural areas the conflict between the two groups has increased. In States like Bihar, Andhra Pradesh and some pockets of other States of the country, this conflictual relationship has taken the form of violent movement such as 'naxalism', people's war group etc.

The tribal groups in India have shown similar tensions. These tribal groups have made separatist demands or calls for territorial demarcation for

themselves with autonomy. The Bodos in the Assam are demanding autonomy for themselves.

Dependency, financial and technological, of India on developed countries has increased significantly. The manufacturing imperialists want to take the advantage of this dependency and to make India subservient to the industries of their own.

Attempt is made to introduce their goods in India free of duty or payment of nominal duty. Accordingly, more duty will be charged on Indian goods. Thus, we assume the future of Indian economy in the following ways:

Indian industries will be closed down as Indian industries cannot compete with foreign manufacturers. The Indian society will be flooded with foreign manufactured goods. There will be transfer of economic surplus from India to developed countries, causing problems in domestic accumulation of wealth.

This may lead to economic stagnation, backwardness and further dependency. Finally, dependency of India on World Bank and IMF in the name of economic liberalisation may pose serious threat to Indian political economy.

Since the Indian political economy had been so thoroughly restructured by the British colonial Government for more than a century, Baran asserted, the formal removal of the colonial Government of India could not have possibly eradicated her colonial heritage. Even after political independence, the structure of dependence ways 'still very much alive in India and would continue to hurt India's development.

Therefore it is suggested that there is the need to adopt self-reliance model relying upon our own resources instead of relying upon foreign aid. Self-reliance of course does resource complete isolation from other nation-States. It means that the country should not be dominated by developed countries.

Attraction towards the modern values and love for the traditional ones cause inherent clash between

tradition and modernity. As a developing society, India faced the tensions of the legacies of the past, accentuated by economic development, dichotomy between the forces of stability and conservation and the forces of transformation and modernisation.

Tradition and Modernity

Those scholars who oppose dichotomous approach say that modernity and tradition are not mainly exclusive. The relations between the tradition and modern do not necessarily involve displacement or conflict. According to them, modernisation does not mean complete rejection of tradition. Scholars like S.C. Dube and Y. Singh are of the opinion that modernity and tradition can co-exist. According to some, synthesis of tradition and modernity is found in Indian society. On the one hand, the traditional beliefs, practices and institutions which are believed to be more dysfunctional should be discarded and on the other hand, modern values which are functional should be imbibed. Traditionalism does not mean complete rejection of modernisation. Modernisation does not mean complete rejection of traditionalism. It may mean retaining only those elements of tradition which are considered by the society functional.

Are traditional values always obstacles to modernisation? Some critics point out those traditional values may sometimes be very helpful in promoting modernisation. For example in the modernisation of Japan, the value of 'loyalty to the emperor' was easily transformed to 'loyalty to the firm' which helped to enhance workers productivity and to cut down the turnover rate.

The new modernisation studies have taken a much closer look at what tradition is how it interacts with Western forces and what role it has played in the process of modernisation. Although the classical modernisation studies focused on the negative role of tradition, the new modernisation studies reveal the intricate relationship between tradition and modernity. Winston Davis (New modernisation researcher)

argues that Japanese industry take pains to transmit a traditional religious work ethic to workers through spiritual education. Siu-Lun Wong shows that paternalistic management and a family mode of ownership have promoted the economic development of Hong Kong.

In the newly independent countries of Asia and Africa, there is conflict and tension between the forces of tradition and modernity. It is stated that the problem before India is how to modernise the Indian society without violence and disintegration. Everything cannot be abandoned and started a fresh. In many ways the tradition plays a crucial role. The movement from tradition to modernity is a continuous process and there is always a period of transition.

Modernization and Social Change in India

Our objective in the present article is to examine social change in India with the ideological perspective of modernization. India has witnessed massive changes in the field of social stratification. Admittedly, there have come changes in the caste system but there has also emerged class system which cuts across caste, religion and region.

In the wake of modernization and globalization, the processes of social mobility, the nature of demographic changes and increase in urbanization and industrialization have brought significant changes in Indian society. We have substantial material on changes in rural and urban communities. There have come vast changes in the fields of new professions, banking, management, media and information and several other sectors of service.

Changes in Indian society are massive indeed. But what is the direction of this massive change. On the strength of material generated by sociologists and anthropologists it could be stated that much has been said about caste, family, kin and village and the changes occurring in these fields of social life.

The stress is on social aspect of our nation's life. What has been tried by sociologists is to evaluate

social change from the vantage point of tradition. If the traditions witness change, it is social change. Sometimes breakdown of or deviation from traditions is analyzed as disintegration. And, therefore, sociologists have much talked about the breakdown of caste system or joint family. The stress, therefore, is on the breaking up of traditions. Interestingly enough, no serious effort has been made to identify the direction of India's social change.

The policies of the Indian nation-state and its constitution revolve round making India a modern nation. It means we have adopted modernization as our goal. In other words, capitalism, democracy, rationality, industrialism, science and technology, and above all secularism constitute our society's structural and value components. It is also expected that our categorical values would provide us continuity as a nation. It should also be clear that national social structure should aim to attain secularism, democracy, rationality and equal relations between people as a mark of modernity.

Indian sociologists have their own problems. They are in the grip of ideology. India is different from the west. It has a historical depth and plurality of traditions. On the other side, it is confronted with the task of building a nation-state, which is designed to be democratic, secular and rational. In this situation, it is difficult to evaluate the nature of social change, which the country has witnessed.

Indian sociologists, time and again, have reiterated that Indian sociology is distinct from sociology in the west or in other parts of the world. This particularism of some Indian sociologists introduces yet another ideological element in the analysis of change.

During the last four decades, students of sociology are fed with these approaches conveying the notion that whatever social changes that Indian society has witnessed are changes only in caste system and religion. The idea is 'sold' that the only model available for the subaltern people is to borrow

the norms, values, beliefs, ideology and lifestyle of the Brahmins, Rajput's, Baniyas and the higher-ups of the society.

Strangely enough, the notion, that is, modernity, has constitutionally abandoned caste system and has given equal status to all, irrespective of sex and religion, the sociologists did not show any guts to analyze social change with the perspective of the norms and values of modernity. Obviously, social change does not mean Hindu social change. It must mean change in the secular direction, change for all.

There is difference in social change and the social change brought about by modernization. It needs some explanation. Social change is any change, which is witnessed in the structures of society. This kind of change is comprehensive and includes all the aspects of society.

On the other hand, modernization is a specific change aimed at the attainment of the norms of modernity. In the modernization-directed change, the traditions themselves change to modernization. There is adaptation of traditions to modernity. In this context, sanskritization is not a social change directed towards the attainment of modernity.

Social Work and Technology

Science, as an aspect of modernization, has been very scantily studied by Indian sociologists. Here, in our country, science is broadly looked as an instrument of change in relation to its socio-economic development.

Whatever small studies our sociologists have been able to make lead us to infer that in the field of agriculture and industry there has been a general acceptance of science and technology. Despite the acceptance, the balance seems in favour of the choice for indigenous technology instead of foreign technology. True, those advocating this approach do plead for certain flexibility in this regard.

Industrialism and Factory System

Some studies have been conducted on India's industrialism and factory system. In a number of microscopic studies the growth of indigenous entrepreneurship has been examined covering different communications of India.

In this respect, we have a large number of sociologists who carried studies of industries as a part of modern industrialism. Among the industrial sociologists may be included Amlendu Guha, Raymond Owens, Ashis Nandy, N.R. Sheth and Satish Saberwal. Richard D. Lambert has made a successful formulation of modernization in his studies of factories in Poona:

For our purpose, we will select five changes which are presumed to accompany that process of social change called modernization: status is superseded by contract as the predominant basis of interpersonal economic relations; primary group production processes are supplemented by a more complex division of labour, fine job specifications, and the interdependence of separate economic roles; ascribed status gives way to achieved status as the legitimizer of social gradation; status immobility surrenders to rapid vertical and horizontal mobility; and belief in the durability, inevitability and propriety of one's status is replaced by aspirations for improving one's lot.

It is assumed that the induction of the factory system has certain institutional imperatives that flow from this form of work organization, imperatives which are instrumental in moving a society from one end of the polarity to another, from a static, acquired-status-ridden, tradition-bound, primary-group oriented, particularistic finalistic society into one that is rapidly changing, achieved-status-dominated, progressive secondary- group oriented, universalistic and aspiring.

Industrialism and factory system have brought about a new pattern of relationship in the form of modernization in Indian society. Lambert has thus

brought out changes in the structural aspects of society due to processes of modernization.

Modernization and Social Change

Modernization processes have not only brought changes within the framework of industrialism, but also affected change in the roles of family, position of caste and tribe in the realm of power structure, emergence of new factions, dominant caste in villages, acceptance of bureaucracy at different levels of administration, new social movements, labour movements, urban growth (including emergence of slums) and industrial demographic changes. These social changes are found in various sectors of nation's life. There are, in other words, impacts of modernization on social life.

Process of Modernization

Modernization is a comparative process. This process acts as a bridge between a society or a country and its objectives. Due to this, the process changes according to the country. The speed and direction of modernization is always ascending. Every society or country tries to achieve a higher standard day by day. In this process, typical social development, social and moral ethics, equipments, passion and many such qualities play a vital role. The ruling governments only give direction and speed to modernization but its implementation depends on the citizens of that country. The scientists, educated persons, social scientists, teachers, professors are important pillars of modernization. The process of modernization is incomplete without science and technology. With the increase in urbanization, the problem goes on increasing. Modernization gives rise to bureaucracy and authorization. The development in the modern society attracts the underdeveloped countries and the traditional societies towards modernization. It is not that each and every aspect of modernization is good.

It has some adverse effects on culture, society and the individual.

Conclusion

The modernization in developing countries is of secondary form. The secondary form of modernization is of purposeful nature. The developing countries have various options available for solving their problems. Due to which it becomes easier for them to choose one of the various available options. Every country has different resources, technology, financial background, ideological ability, and human resources. Hence the country has to think about all these aspects while defining a goal and then progress towards its accomplishment.

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THE SOCIO-ECONOMIC CONDITION OF SCHOOL DROPOUTS: A CASE STUDY OF KALYANA KARNATAKA REGION

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Abstract

Education is most important for human development, but now a days many children are dropping out from school. School education is not only giving the basic knowledge for child but it also makes the overall development of child. The main and for most reasons for dropping out from school are that, the family having less income, size of the family, health issues in family, parent's education and long distance of school etc. The study is based on primary data, the researcher found that, the majority of the respondents that is 33% of family is having Rs.3000 to Rs.4000 income per month, 16% of parents are uneducated and 25 % are got primary education, 50% male respondents are the labour they getting daily wages and 25% mothers are working as cleaner and clothe washer. Their socio-economics condition is not so good they are unable to send their child to school. The study concludes that, these are the main reasons to drop their children from school.

Keywords: Education, Dropout, socio economics, Family.

Introduction

Education is basic requirement of human development. In education system we have direct cost and indirect cost. The direct cost is nothing the cost and expenditure of students in the form of donation, school fee, tuition fee and cost of books, van fee etc, are the direct cost or it is called as educational investment. In the same way indirect cost is nothing it is a time or duration spend by the student in an academic year, example physically he is spending his time in classroom instead of working or earning money somewhere else, he will be learning, it is known as indirect cost or indirect investment. Education will always associate to provide good and quality life for human beings. There are many problems in Indian education system in that school dropout is also a major issue. At present this paper was mainly focus on the school dropout's socio-economics causes and consequences. The study revealed some factors namely personal, family

school and socio-economic factors are playing a significant role in life of school dropouts and is represent a staggering loss to the society.

Poverty of the Indian people is the most significant factor answerable for wastage in the sphere of primary education. Most of the guardians are so poor that they cannot manage even two ends meals for their families. On the contrary they find it easy to stop their children's education and put them into some trade to earn money (Sharma and Sharma 1996). Besides if parents go for work elder child may be required to stay back at home to look after the younger sisters and brothers. The vicious circle of poverty leads to keep education occupation earning aspiration on the lower side which in turn seems to weaken the motivation. These factors get compounded if the performance of the children in schools happens to be poor. Thus, a large percentage of promising children become the victims

of poverty and are deprived of primary education. A major part of the population in India is still illiterate.

Objectives

- To study the socio-economic conditions of dropouts.
- To measure the causes and consequences of dropouts.

Research Methodology

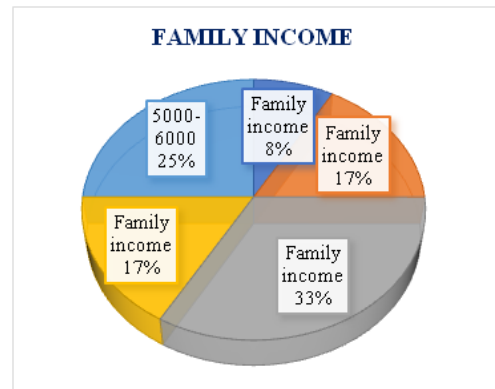
The study was conducted in the Kalyan Karnataka Kalburgi district. A Sample of 60 children who had dropped out from school at primary and secondary level was drawn for the study. An interview schedule prepared specially for the purpose was used for the collection for primary data. Door-to-door visit was made to collect data from the school dropouts. The collected data were coded and the percent value of each response was then calculated and analysed with the diagrams.

Data Interpretation

Following table and diagram will clarify the Family income in the study area.

Table 1 Family Income

Family income (per month)	No of family	Percentage
1000-2000	5	8.335%
2000-3000	10	16.66
3000-4000	20	33.33
4000-5000	10	16.66
5000-6000	15	25



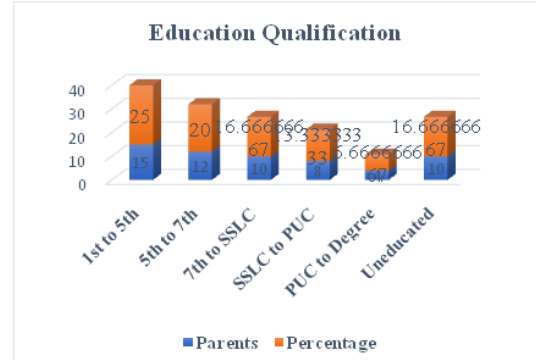
Source: collected from primary data.

Above the table and diagram will explain that the family income of the dropouts. The dropout's family income was very less due to that reason, the parents are unable to pay the school fee and extra amount of the students, even some family are unable to give basic needs like food, shelter and cloth. So, the poor economic condition makes the students dropout from school.

Following table explain the educational qualification of the parents in the study area.

Table 2 Education Qualification of Parents

Educational Qualification	Parents	Percentage
1 st to 5 th	15	25.00
5 th to 7 th	12	20.00
7 th to SSLC	10	16.66
SSLC to PUC	08	13.33
PUC to Degree	04	6.66
Uneducated	10	16.66



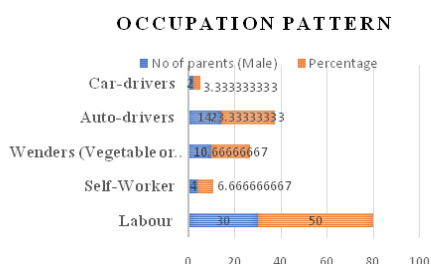
Source: collected from primary data.

The second table and diagram will describe that the education background of the parents, parents are not highly educated so they are getting less income and they are not having any interest to send their children to school and also, they are having less knowledge of education and skill. so they are unable to send their children to school. Instead of school they are sending their children to work.

Following table and diagram describe the Occupation pattern of Father in the study area.

Table 3 Occupation Pattern of Father

Occupations	No of parents (Male)	%
Labour	30	50.00
Self-Worker	04	6.66
Wenders (Vegetable or Fruits)	10	16.66
Auto-drivers	14	23.33
Car-drivers	02	3.33



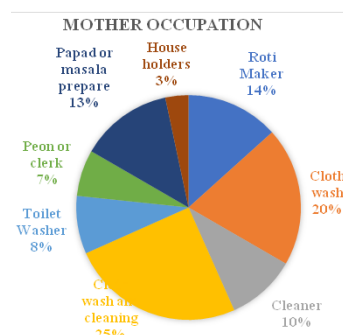
Source: collected from primary data.

Employment is main source of any family, how much they are earning and how they are spending their income its very important to each and every family in India. So most of the Indian population is working under the unorganised sector so they are not having secure employment and sufficient salary. This is the main reason for the dropout family.

Following table and diagram describe the Occupation pattern of mother in the study area.

Table 4 Occupation Pattern of Mother

Occupations	No of Parents (Female)	Percentage
Roti Maker	8	13.3333333
Cloth wash	12	20
Cleaner	6	10
Cloth wash and cleaning	15	25
Toilet Washer	5	8.33333333
Peon or clerk	4	6.66666667
Papad or masala	8	13.3333333
House holders	2	3.33333333



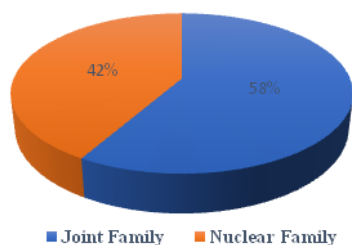
Source: collected from primary data.

Mother is a first teacher, she is a role model for the universe because she not only works at home she also works outside of the home. The family condition makes her work to both sides. Many of the mothers are uneducated they are unable to get good employment opportunity so they are working as a labour or many unskilled works and they get very less wages. so above the table and diagram will explain that the occupation pattern of mothers and their family conditions. and they are unable to get healthy and good standard of life so that they are supporting to their children to send school.

Following table and diagram explain that the type of family the in the study area.

Table 5 Type of Family

Types of Family	Family	Percentage
Joint Family	35	58.00
Nuclear Family	25	42.00

Types of Family

Source: collected from primary data.

Indian families are most of the tradition families and they are joint families. Father is the head of the family; all the decisions are taken by the father. 58% of the families are joint family and having less income with less income they are unable to complete their children education.

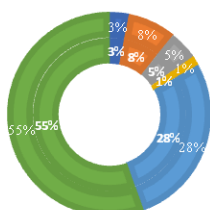
Following table and diagram explain that the health condition of the parents in the study area.

Table 6 Health Condition of Parents

Health Conditions	No of parents	Percentage
Sugar	2	3.33333333
BP	5	8.33333333
Sugar and BP	3	5
Stroke	1	1.66666667
Bones Problems	18	30
Weakness	36	60

HEALTH CONDITION

■ Sugar ■ BP ■ Sugar and BP
■ Stroke ■ Bones Problems ■ Weakness



Source: collected from primary data.

Above the diagram and table will explain that the health conditions of family members. due to less wages the family is not having healthy and nutrition food by this they are suffering like weakness and other bone diseases.

Conclusion

The study indicates that socio-economic condition of a family remarkable influence on the reason for the school dropout pupil at primary and secondary level. The majority of the respondent's parents had a monthly income 3000-4000 and also had poor education background. The main reason for dropout from school for child is that lack of guidance of parents in studies, household activities, poor economic condition and failure in examination of a child.

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ASSESSING THE CHANGING ROLE OF JUDICIARY IN PUBLIC SAFETY: AN EMPIRICAL STUDY IN MADURAI DISTRICT, TAMIL NADU

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Abstract

The third branch of government is the judiciary. It is tasked for applying the laws to particular situations and resolving any conflicts. The judges' decisions when they provide judgement in diverse circumstances constitute the true "meaning of law." From the perspective of the people, the judiciary is the most significant branch of government since it serves as a check on potential abuses by the legislative and executive branches. The judiciary is more respected than the other two branches due to its role as the defender of the constitution and the people's basic rights. This study intends to examine the role of Judiciary in safeguarding the people of India with special reference to Madurai district.

Keywords: *Judicial System, Democracy, Constitutional Law, Fundamental Right, Judiciary Independence.*

Introduction

There will always be conflicts between people, between organisations, and between individuals or groups and the government in any society. According to the rule of law, all such conflicts must be resolved by an impartial tribunal. All people, regardless of wealth, gender, caste, or sexual orientation, are supposedly subject to the same laws under this concept of the rule of law. Protecting the rule of law and ensuring its supremacy is the judiciary's primary responsibility. It protects individual rights, resolves conflicts in line with the law, and makes ensuring that democracy does not give way to tyranny by one person or group. The judiciary must be free from all political interference in order to be able to do all of this. Judiciary's impartiality Simply put, judicial independence implies that the legislature and executive branches of government cannot interfere with the judiciary's ability to carry out its constitutional duties. The other branches of the government shouldn't meddle with a court's ruling. Judges must be able to carry out their duties impartially. The judiciary's independence does not entail arbitrariness or a lack of responsibility. The country's democratic political system includes the judiciary. As a result, it

must answer to the country's citizens, the Constitution, and democratic traditions.

Through a variety of safeguards, the Indian Constitution has protected the judiciary's independence. Judges are appointed without the involvement of the legislature. Therefore, it was assumed that party politics would not affect the appointment process. A person must have legal knowledge and/or legal experience in order to be appointed as a judge. The selection of candidates for the judiciary should not be based on a candidate's political beliefs or allegiance. The tenure of the judges is set. They serve in office until they are eligible to retire. Judges may only be dismissed under unusual circumstances. They do, however, enjoy tenure security. Judges may operate freely and impartially because to tenure security. The dismissal of judges is governed by a rather complex procedure. The authors of the Constitution anticipated that a challenging removal process would provide judges security of tenure. The executive or legislative branches of government do not financially support the judiciary. According to the Constitution, the legislature does not need to approve of the judges' salaries and benefits. The judges' rulings and acts

cannot be criticised personally. The judiciary has the authority to punish anyone who are proven to have disobeyed the court. The judges are thought to be effectively protected against unjust criticism by the court's power. The only time that Parliament may speak about a judge's behaviour is while a judge's removal process is underway. This allows the judges the freedom to make decisions without worrying about criticism.

Result and Discussion

Protecting the rule of law and ensuring its supremacy is the judiciary's primary responsibility. It protects individual rights, resolves conflicts in line with the law, and makes ensuring that democracy does not give way to tyranny by one person or group. The majority of India's public institutions faced difficulties in the year 2020. The lower house of parliament met for the least number of days ever in an Indian year—just thirty-four—during the fiscal year 2020–2021 as a result of the coronavirus outbreak. Responding to the severe public health catastrophe, which as of August 2021 had officially claimed the lives of more than 400,000 Indians and maybe many more, consumed central, state, and municipal government authorities' attention.

The Indian court, like other institutions in the nation, has found it difficult to operate under the dangers and limitations brought on by the epidemic. According to data from the National Judicial Data Grid, the high courts of the nation—the supreme courts in each Indian state and union territory—decided less than half as many cases in 2020 as they did in 2019. The overall number of outstanding cases rose, despite the fact that the number of cases launched decreased by just one-third. The courts and larger political system of India are significantly impacted by this issue. This study examines the function of India's legal system in defending citizens' rights. The research's primary data, which were gathered from 100 persons in the Madurai area, provide the core of its foundations.

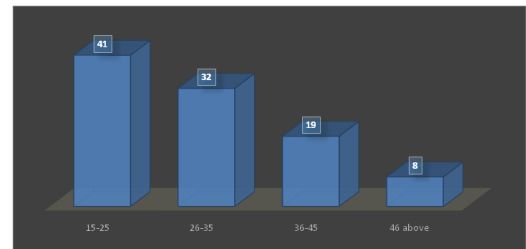


Figure 1 Distribution of the Respondents by Age

The distribution of respondents by age is shown in Figure 1. The respondents' ages range from fifteen to sixty. A significant portion of respondents (41%) are under the age of 25, followed by respondents (32%) between the ages of 26 and 35, respondents (19%) between the ages of 36 and 45, and respondents (8.0%) above the age of 45. The majority of the responses are in the 15–35 age range. It may be assumed that the majority of responses are young.

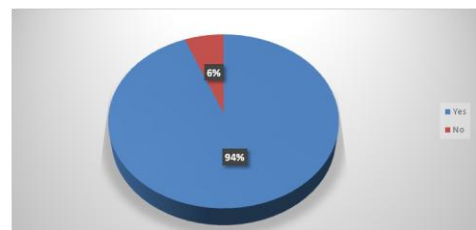


Figure 2 Distribution of the Respondents by Gender

The information regarding the survey respondents' gender distribution is shown in Figure 2. According to the data, 61 percent of responders are men and 55 percent are women overall. It is obvious that the bulk of replies are men.

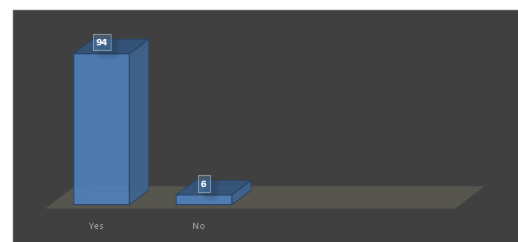


Figure 3 Distribution of the Respondents by Educational Qualification

Education plays an important role in determining the living conditions of the individual. The more the person is educated the better their living condition and their understanding about the society. Education creates better awareness and knowledge among the individual about various personal, social, cultural and economic issues in the society. Figure 3 shows the educational profile of the respondents in the study area, from the respondents it shows 39percent are graduate and 52percent are PG, illiterate are 4 percent and 5percent are others.

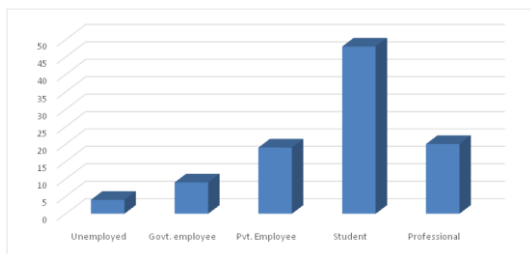


Figure 4 Distribution of the Respondents by Occupation

Occupation is one of the most important factor in research study because it helps us to analyses the socio economic condition of the respondents. The above pie chart gives the information about their occupation. Out of total 100 respondents 48 percent are students, 20percent are professionals, 9 percent are government employees, 19percent are private employees and 4 percent respondents are unemployed.

Figure 4 illustrates how respondents were distributed according to how they felt the judiciary protected peoples' rights. Out of a total of 100 respondents, 38 percent believe that the judiciary plays a very important role in upholding human rights, 47 percent believe that it plays a significant role in upholding human rights, 13 percent believe that the judiciary plays no role in upholding human rights, 1

percent believe that the judiciary plays a poor role in upholding human rights, and 1 percent strongly believe that the role of the judiciary is inadequate in upholding human rights. Majority of the respondents says that the judiciary is safeguarding the rights of the people and very less number of respondents are dissatisfied with the performance of judiciary in Madurai.

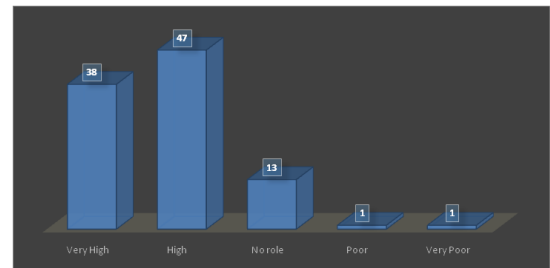


Figure 5 Distribution of Respondents by Perception on Role of Judiciary in Safeguarding the Rights of People

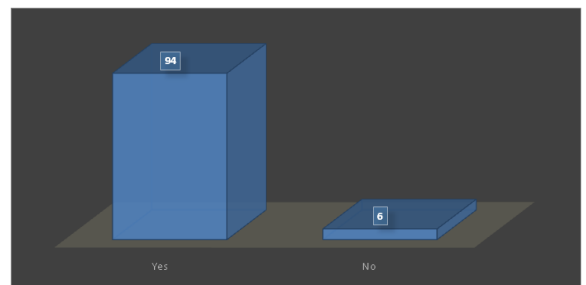


Figure 6 Distribution of Respondents by Perception on Public Interest Litigation

Figure 5 shows that distribution of respondents by perception on public interest litigation. Out of 100 respondents, 94 percent of the respondents says that public interest litigation is beneficial for the society and very less number of respondents (6 percent) disagree regarding the question in the study.

Table 1 Working of Judiciary-Linkert Scaling Technique

Question	Strongly agree	Agree	Neutral	Strongly Disagree	Disagree
Impartial working of Judiciary	22	49	15	14	1
Judiciary upholding of Constitutional goals	52	32	10	6	0
Effective working of Judiciary	20	47	29	2	2
Protecting the freedom and dignity of the individual	33	39	16	12	0
Accountability of Judiciary	35	35	27	2	1

Out of total 100 respondents, 22 percent of the respondents strongly agreed with question, 49percent of the respondents agreed and 15 percent of the respondents remains neutral and 14percent of the respondents they disagree regarding the question and 1 percent of the respondents strongly disagreed with question. Majority of the respondents says that the judiciary is working without any kind of impartiality and it is giving justice to people without any fear and favour and very less number of respondents disagree.

Out of total 100 respondents, 52 percent of the respondents strongly agreed with question, 32percent of the respondents agreed and 10 percent of the respondents remains neutral and 6percent of the respondents they disagree regarding the question and none of the respondents strongly disagreed with question. Majority of the respondents says that the judiciary upholds the constitutional goals and very less number of respondents disagree.

Out of total 100 respondents, 33 percent of the respondents strongly agreed with question, 39 percent of the respondents agreed and 16 percent of the respondents remains neutral and 12percent of the respondents they disagree regarding the question and 0percent of the respondents strongly disagreed. Most of the respondents says that the judiciary is ensuring freedom and dignity of the individual and very less number of respondents disagree.

Out of total 100 respondents, 35 percent of the respondents strongly agreed with question, 35 percent of the respondents agreed and 27percent of the respondents remains neutral and 2 percent of the respondents they disagree regarding the question and 1 percent of the respondents strongly disagreed. Most of the respondents says that the judiciary is accountable to the constitution and very less number of respondents disagree.

Conclusion

The goal of just justice necessitates the independence of the judiciary. The court should be allowed to conduct its business without interference from the legislative or executive branches so that it may render a decision that seems to be fairly balanced. The Indian judicial system delivers justice to the people without fear or favour and maintains the constitutional principles impartially. The judges' ability to make an impartial judgement in the event of intervention might be compromised by some prejudice. It is challenging to provide a different strategy for enhancing the independence of the Indian courts and preventing them from being influenced by the other two institutions.

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ENTREPRENEURIAL EDUCATION – THE NEED OF THE HOUR

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Abstract

Entrepreneurial education had a setback for opportunities to seep into the advanced upgrade of the word-class technicalities in a developing country has its benefits and drawbacks. As we are in the world's second-largest population with limited resources and the number of people who are under the poverty line is increasing day by day, the fall of dollar value, migrating of students to foreign countries for their career opportunities, lack of support and so on, these factors can affect a lot in the current day scenario for introducing innovative education policies in India. Entrepreneurial education is the process of teaching individuals the skills and knowledge necessary to become successful entrepreneurs. This includes teaching the fundamentals of business management, such as accounting, finance, marketing, operations, and strategy. It also involves teaching the necessary skills to identify and capitalize on opportunities, develop innovative solutions, and build successful businesses. It includes identifying opportunities, developing strategies for pursuing them and managing resources effectively. It also emphasizes the importance of creativity, risk-taking, and problem-solving. There are many more features which are to be emphasized. The touch of real entrepreneurial concepts and the courage to launch a new startup, land in the top multi-national companies, choose the path of being an academician and many more can be done through proper teaching techniques through which students can choose the path based on their interests. The urge of learning should be inculcated in the students to develop the competencies which will boost the big picture.

Keywords: *Entrepreneurial Education, Collaboration, Entrepreneurship*

Introduction

The phase of change in the education era has begun for a long time and the pace of catching up to the innovations is surging out. Conventional educational practices were playing a vital for the strong basement of the technological building that was evolving around us. The teaching and learning approaches are taking a wide turn and welcoming new opportunities to imbibe into the curriculum of the present generation. This effect of turning of events of educational practices has not only limited to one domain, but it also had its effect in almost all the domains and changing drastically depending upon the upcoming necessities. One of the new educational practices that are facing a volatile adoption and overcoming hindrances is entrepreneurial education.

Entrepreneurial education had a setback for opportunities to seep into the advanced upgrade of the word-class technicalities in a developing country

has its benefits and drawbacks. As we are in the world's second-largest population with limited resources and the number of people who are under the poverty line are increasing day by day, the fall of dollar value, migrating of students to foreign countries for their career opportunities, lack of support and so on, these factors can affect a lot in the current day scenario for introducing innovative education policies in India. On the other side of the coin, the government has taken a step forward and made innovative arrangements for developmental activities.

There are a lot of diverse opportunities for the youth and can get benefitted by updating and adapting to the trending concepts of changing business environment around us. But the question here rises is how we can inculcate the new concepts into our ingrained conventional educational system. In the past few decades, various methods are being implemented step by step in the present curriculum.

This enables the present generations to get habituated and excel in their career in the future. A definition of entrepreneurial education in line with this has been proposed by Danish Foundation for Entrepreneurship: "Content, methods, and activities supporting the creation of knowledge, competencies, and experiences that make it possible for students to initiate and participate in entrepreneurial value creating processes".

A Framework of Entrepreneurial Education

The entrepreneurship curriculum should be designed to convey the entrepreneurial competencies of the upcoming generation. The curriculum should be tailored to the needs of the learners and should be engaging and interactive. It should be able to equip learners with the skills and knowledge to become successful entrepreneurs. Additionally, it should build the confidence and motivation of learners to take risks and pursue their entrepreneurial goals. The core value of this concept should cover all three features: knowledge-based education, skills, and attitudes to be maintained in the business world. Entrepreneurial education emphasizes experiential learning, such as hands-on projects, simulations, and internships. It encourages students to learn by doing and provides them with the opportunity to apply the knowledge and skills they have acquired in real-world settings. This curriculum should allow learners to apply their knowledge and skills in practical scenarios. Furthermore, it should develop a sense of responsibility and accountability among learners. Finally, it should create a culture of collaboration and innovation among learners. The curriculum should also foster critical thinking and problem-solving skills, as well as the ability to make informed decisions. It should also provide learners with the necessary tools to become lifelong learners. Finally, it should equip learners with the necessary knowledge and skills to be successful in the modern business world.

The value creation of the student of evolving themselves from the novice and the confidence to be inculcated which is possible by acquiring the required skills. New ways of teaching methods are to be incorporated into the curriculum which includes live projects, webinars, case study discussions, learning from industrial tours, collaborating with companies for gaining skills, and many more. The innovation concept is to be buried deep which eventually raises to reach the fine stages in various applications. The design thinking concept should be introduced and practised through which problem-solving skills can be inferred from different perspectives. The students should enjoy the classroom environment with various diversities, personalities, backgrounds, and mindsets, the collaboration might result in a wonderful outcome. The entrepreneurial experience of the faculty also matters a lot because it can make all the diversified people under one umbrella. The approaches chosen by the faculty to make the students learn about the different methods and strategies to be applied in different real-life scenarios will drastically vary from one another. The touch of real entrepreneurial concepts and the courage to launch a new startup, land in the top multi-national companies, choose the path of being an academician and many more can be done through proper teaching techniques through which students can choose the path based on their interests. The urge of learning should be inculcated in the students to develop the competencies which will boost the big picture.

Entrepreneurial Education and Training

The current acceptance rate into the top B-Schools in India is merely a single digit and the option of students preferring to pursue entrepreneurial education abroad for a normal citizen is becoming a herculean task. Hence, students are preferring the option that might suit them even by defending the odds. To inhibit the growth mindset and make the students ready to face real-world scenarios should be

a part of the curriculum in our educational policies. The previous practices should be inculcated into the current entrepreneurial tactics and it should reach the students through proper engaging content. The practical examples and explanations guiding the students in this domain will definitely create wonders. In the past few years, we have had a lot of startup ideas which are emerging into the business world and they are competing well by having the correct strategy for firm growth. By subtle push towards their interests can yield desirable results and opportunities in this domain. The classroom scenario should be changed and practical experience is needed for the students to face real-life situations, such as industrial experience, and consultancy projects, providing entry-level opportunities in firms will help the students to learn and work in their respective fields.

Government Schemes Related to Skill Development

The extended support by the government and other entities will be an add-on for the rapid growth of the development of skills in the wider picture. As we live in a third-world country, most of the population lives in adverse conditions, where they cannot meet their daily needs. In these situations, people prefer to choose the job on their own which is indeed challenging. Government initiatives support can create job opportunities that can support their livelihoods in wider aspects. So here are a few of the initiatives launched by the Government of India. Skill Development Mission was started by Prime Minister Narendra Modi in 2015. The sole objective of this program is to make India self-reliant. This program mainly emphasizes acquiring relevant skills for catching up with the industrial benchmarks. It is the first national scheme focused on developing skills and entrepreneurship acquirement skills on a large scale through initializing small steps.

This mission is considered as the world's largest initiative which at a time focused on the large group

of population. As the objectives and emphasis on this mission are so wide range and there are a few more initiatives that are further brought up from this mission, a few of them are mentioned below:

Pradhan Mantri Kaushal Vikas Yojana (PMKVY)

This was implemented by the Ministry of Skill Development and Entrepreneurship (MSDE) for focusing on the current generation in improving their skills in their respective fields by giving necessary training. Agriculture Sector Skill Council, and Food Industry Capacity and Skill Initiative FICI are also established under PMKVY.

Pradhan Mantri Yuva Yojana

This scheme focuses on creating an empowering environment through entrepreneurship education and training. This provides easy access to the entrepreneurial network. This was incorporated in ten states and two union territories successfully.

Skill Loan Scheme

This scheme was the replacement of the Indian Banks Association (IBA) Model Loan Scheme for education and training. Youth who are willing to pursue the training programs in the institutions under this scheme can avail of the loan.

Jan Sikshan Sansthan (JSS)

It focuses on training for the people who cannot undergo training by themselves and on minorities, backward classes, scheduled castes, and tribes.

Skills Acquisition and Knowledge Awareness for Livelihood Promotion (SANKALP Scheme) is funded by the World Bank under the Ministry of Skill and Development for family welfare.

UDAN (Ude Desh ka Aam Naagrik) Scheme for diplomas, undergraduates, and graduates and is related to the connectivity of the air routes within the country at an affordable price

Vocationalization of Education relates to the courses in the primary, secondary and tertiary sectors of the economy of India.

Pradhan Mantri Kaushal Kendras (PMKKs) scheme relates to the training in the fields of different institutions in order to reach their benchmark.

These are the few schemes and initiatives launched by the Government of India which are emphasizing the part of the development of skills through relevant training programs, in different categorizations and filtration among the population of India. Thousands of youths got benefitted from these schemes and it was a beneficial initiative for the entrepreneurial training domain too.

Entrepreneurial Education Challenges in India

The education programs in most of the colleges are textbook oriented because of the lack of availability of resources to inculcate entrepreneurial education into the curriculum. The scope of choosing something and learning advanced methods to reach them is becoming cumbersome to most students. As the students are aiming for top multi-national companies with less practical knowledge and skillset is causing havoc for employment opportunities in the long run.

The training and the course work in the educational institutions are not matching to the real-life applications and they are not able to create credibility over a period.

Only a few top-tier institutions are getting highly ranked in terms of the adoption of different methods, techniques, strategies, and engaging practical content, in delivering the subject.

The lack of resources and financial support for the youth causes them to have hindrances in the growth of their respective fields.

Most of the students who might be having the opportunity of entering into the business or initiating their startup are also not giving a hard try because of a lack of confidence because of the dearth of practical knowledge.

Institutions that are Initiating Young Entrepreneurs to Excel

National Institute of Entrepreneurship and Small Business Development (NIESBUD)

This institution gives training in the different fields of management through which it can sustain the MSME sector as this education comes under the control of the Ministry of Micro, Small, and Medium Enterprises.

National Institute for Micro, Small, and Medium Enterprises (NI-MSME)

This institution comes under the Ministry of Industry and Commerce, Government of India. Its main objective is to provide training for the employees of the Central Small Industries Organization.

Rural Development and Self Employment Training Institute (RUDSETI)

It is an initiative by the Ministry of Rural Development of India. It trains the youth who have self-employed ventures and ideas in their respective field. This institution emphasizes the development of rural areas in terms of agriculture and creates employment opportunities in their respective background.

Entrepreneurship Development Institute of India (EDII)

This non-profit institution promoted by financial institutions and banks has taken up entrepreneurship development initiatives in almost 70 countries. This institution focuses on entrepreneurial education, training, research, etc.

Bharatiya Yuva Shakti Trust (BYST)

Founded by JRD Tata, this institution focuses on individuals who are having business ideas and trains them in that direction, ranging from the age group up to mid-30s. So far it has accomplished counselling to thousands of entrepreneurs and created job opportunities on a large scale.

National Enterprise Network (NEN)

This network is a chain of personnel from various domains at various levels. This is one of the most dynamic communities which includes entrepreneurs, experts, mentors, etc. It collaborates with hundreds of educational institutions for growth in the entrepreneurial journey in diverse ways.

Entrepreneurial Passion

The entrepreneurial passion in an individual should be there if he/she wants to reach a high position on the corporate ladder. It is simple to say but years of struggle, and sacrifices are needed to reach each stage in their entrepreneurial journey. The results depend on the various factors around us. So, if an entrepreneur is sticking to a rigid conventional plan it may not yield better results because the trends vary from time to time. In addition to the journey, the passion for building something from nothing and defending all the odds is indeed a challenging task. The attitude to embrace both the flowers and the brickbats equally, and creating something beneficial will leave a lasting impression. Making the impossible possible, strong leadership skills, motivation, thinking out of the box and many more such traits are to be embraced by the entrepreneur for the company to sustain in the long run. This entrepreneurial journey begins with the proper educational mindset or through a definite strategy to overcome the hurdles and challenges.

Entrepreneurial education is the process of teaching individuals the skills and knowledge necessary to become successful entrepreneurs. This includes teaching the fundamentals of business management, such as accounting, finance, marketing, operations, and strategy. It also involves teaching the necessary skills to identify and capitalize on opportunities, develop innovative solutions, and build successful businesses. It includes identifying opportunities, developing strategies for pursuing them and managing resources effectively. It also

emphasizes the importance of creativity, risk-taking, and problem-solving. There are many more features which are to be emphasized.

Collaboration with Other Companies

The importance of entrepreneurial education is rapidly spreading in different dimensions. Most High Educational Institutes (HEIs) are collaborating with different companies which include vocational and experiential learning in their curriculum. The experiential learning concept will play a major role. The companies which are associated with the High Educational Institutes (HEIs) can offer different roles, plan live projects, collaborate with common concepts, share real-life experiences, tips and techniques, upcoming trends, opportunities in different fields, and many more. Through this the students can experience real working conditions, their interests and preferences can be sorted, and insights from experienced personnel, mentoring, and guidance can be delivered. It can be the starting point for many opportunities and efficient network building. Collaborating with the companies at the early stages of utilizing the educational institutions, they can open many doors to new vistas and fresh ideas and be well prepared for the upcoming challenges.

Conclusion

Entrepreneurial education is creating a pavement of opportunities for the present generation. Changing the framework of academics and helping students to face new challenges with strong encouragement is all we need. Entrepreneurship is lime lighting on many undiscovered roles in the present scenario of the corporate world. The coursework and effective implementation through experiential education and training to the youth will make them land in key positions in society. The technical advancements towards the entrepreneurial journey are divided into diverse fields to opt for and at the same time, the launching of startups is opening doors to new

innovative advancements. Being an entrepreneur is not a cake walk it is always a challenging task with responsibility. Entrepreneur is one of the upholding positions in our country which creates job opportunities for most of them. Inculcating better corporate governance methods, an excellent working environment, strong leadership, personnel management and many more make an organization grow. As time changes, the methods may vary however the sole purpose of entrepreneurial education is to provide better job opportunities and improve the well-being of the society.

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REPERCUSSION OF RABINDRANATH TAGORE ON THE JALLIANWALA BAGH MASSACRE: COMMEMORATING THE SADNESS PAST

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Abstract

The Jallianwala Bagh Massacre also known as the Amritsar Massacre, remains one of the most controversial and infamous events under British rule in India. More than hundred years ago on 13th April of 1919 at Jallianwala Bagh The British troops led by Major General Dyer shot at a peaceful crowd. As a result many innocent people including women and childrens were injured and hundreds of them died. This brutal incident under the British Raj in India is the rusted chapter in the history. After this barbaric events, people of India as well as the world criticized British rule in harsh words. The people from various parts of India including politicians, farmers, lawyers, businessmen and poets started to protest against the British government. In the first decade of the 19th century alongside freedom fighters the poet-philosophers also played a major role in spreading nationalism and political awareness among the people of India through their poems, novels, and patriotic songs. One of them was 'KabiGuru' Rabindranath Tagore, who was not only a great poet-philosopher but also a freedom fighter. He initially connected with India's freedom struggle, by delivering lectures, composing poems and patriotic songs. But being an ardent worshipper of humanism, he used non-violence and a unique path to fight against the British. After this inhuman events by British Raj, he not only condemned it through his writings but also did not hesitate to renounce the 'Knighthood' title which was given to him by the British government for his literary accomplishments in 1915. Many writers and historians criticized him for his role in the freedom movement of India because of his ideology but it is to be pointed out that by his poems, novels, and patriotic songs, he firmly asserted that patriotism should always be centred around humanity. The main motive of the article is to analyse his heart touching reactions and activities on the eve and after the inhuman Amritsar massacre of 1919.

Keywords: Jallianwala Bagh, Massacre, Rabindranath Tagore, Knighthood, General Dyer, British Raj

Introduction

It surprised most Indians, who had expected to be rewarded rather than punished for fighting alongside the British in the world war - I (1914-1918). At the end of the war the people had high hopes that such restrictions would be relaxed and that India would be allowed more political autonomy. But at the end of the war, history witnessed that people of India had faced inhuman events under the British government, such as the Jallianwala Bagh Massacre of 1919. On 13th April of 1919, the day of Baisakhi, a Holiday of Sikh religion, more than twenty thousands unarmed people including women, childrens were peacefully gathered from various places of Punjab at Amritsar garden for peaceful protest against the arrest of their

popular leaders namely Dr. Satyapal and Dr. Kitchlew. They were also to attend a public meeting on the highly controversial 'Rowlatt Act', popularly known as 'Black Act' in India by which the British police authorities are empowered to arrest anyone and put them in jail on the basis of mere suspicion, without any trial.

Before the public speech could start Major General Reginald Edward Henry Dyer, a military commander of Punjab ordered British troops to indiscriminate firing on the peaceful crowd. The main gate of the park was blocked by the troops and the people had no way out to escape. As a result, according to official figures 379 persons including women and childrens were killed and more than 1200

were wounded. The unofficial accounts gave a much higher figure of death and wounded in the incident. There are plaques that show from where the shooting was ordered and also a plaque next to the well which says over 140 dead bodies were taken out from the well, mostly of people who jumped trying to escape the shooting and its said that the well was full of top. In twenty minutes and with 1650 rounds of ammunition, Jallianwala Bagh became a focal point in the collective conscience of India. After the inhuman events by British rule, this was condemned in harsh words by the people of India and started to more aggressively protest against the British. Along with freedom fighters, the poet-philosophers criticized it in harsh words and expressed resentment against it. Mahatma Gandhi, popularly known as "the father of the nation of India" said that "this was an act of barbarism which no other example can be found." The Kaviguru, Rabindranath Tagore said on the tragic events that "the time has come now the honours can explain our stigma in the absurd context of insult, as far as I am concerned, I want to stand with my country devoid of all special titles." Rabindranath Tagore who always supported nationalism by his poems, novels, and patriotic songs.

During the time of the partition of Bengal in 1905, he played a major role to spread nationalism and political consciousness through his writings against the British Raj. But being a poet and modern thinker, his protesting way was different. It was Rabindranath Tagore who had not an lota of positive sentiments towards the ideology of nationalism. One day prior to this event he wrote a letter to Gandhiji in which he conveyed his expression to him. After this incident, he also sent a letter to the Viceroy Lord Chelmsford to resign his honorary title of Knighthood for the Jallianwala Bagh massacre.

The Jallianwala Bagh Massacre and Aftermath

Historical background is important to understand before discussing any events of history. We know the British East India Company came to the Indian subcontinent mainly for trading purposes but after establishment of a good trading relation with India the British Company tried to take the political affairs of India on his hand. Finally, After the victory in the battle of Plassey of 1757 and the battle of Boxer of 1764 the dreams became true. However, over the time the British company successfully conquered one by one indigenious regions or the states of India through military power and by the name of rule they exploited it. They made it one of the most important colonies in which they ruled nearly two hundred years. For better control over it Britishers introduced various types of inhibitory rules and regulations. As a result, under their rule, we see many revolts, conspiracies, and revolutionary activities against them in India. The Revolt of 1857 was one of them, which further boosted the spirit of independence in the minds of Indians. It was the first major Indian resistance against the exploitation of the British in India.

In the first decade of the 19th century the Indian people had faced a major problem that was the partition of Bengal in 1905. The main motive for the partition of Bengal, according to Lord Carzon, was administrative necessity. He said the province of Bengal was too big to be efficiently administered by a single provincial government. But the main motive behind this partition was to stop the rising tide of nationalism. Because we know, at that time Bengal was the nerve centre of Indian nationalism and they tried to weaken it by partition.

In the second decade of the 19th century, there was unrest because of World War - I. During World War - I more than 1.25 million Indian soldiers and labourers served in Europe, Africa and the Middle East alongside the British. But during the war high casualty rates, increasing inflation compounded by

heavy taxation, the deadly 1918 flu pandemic and the disruption of trade etc escalated human sufferings in India. The cost of the protracted war in both money and men power was great. More than 43,000 Indian soldiers had died fighting for Britain in the War. After the end of the war in 1919, long 'the jewel in the crown' of the British Empire Indians were restless for independence.

But the British government again played a game with the feelings of Indians. Many Indians had high hopes that such restrictions would be relaxed and India would be independent after the war. On 20th August 1917, Montagu Chelmsford announced that the British government desired the gradual development of self-governing institutions with a view to the progressive realisation of responsible government in India, as an integral part of it. Many Indians thought this as a recognition and reward for the cooperation money and men their country had given towards the British war effort. The Montagu reforms were announced in the year of 1918. These greatly anticipated moves were soon found to be very disappointing. After these reforms the British raj published a new Act known as 'Rowlatt Act' in 1919. This Act popularly known as 'Black Act' in India which was recommended by the Rowlatt committee which allowed judges to try political cases without juries in specific cases and gave provincial government powers of internment. Many Indians were outraged and disappointed seeing the Act as an insult, after the loyalty towards The British in the war. As a reaction to it, the Anti-Rowlatt agitation began to appear among the people. It was the time when Gandhiji arrived in India and his influence and importance had been arising day by day in the national movement of India. His arrival in India was indeed a landmark in Indian history. As a result, the general awareness and consciousness had been raised among the people. Meanwhile, Gandhiji called for protest against the Rowlatt Act achieved in an unprecedented response of furious unrest and

protest. The condition especially in Punjab was deteriorating rapidly with disruption of rail, telegram and communication system. On the 13th of April 1919, Brigadier Reginald Dyer led fifty of his riflemen, composed of regiments of Gurkhas and Sikhs, to the Jallianwala Bagh where an estimated 20,000 Indians had gathered. A little after 5 p.m., Dyer led his troops in to face the crowd and within thirty seconds, without warning, opened fire on them. After firing approximately 1650 rounds, Dyer marched his troops out of the square. Britain placed the official death count at 379, but Indian estimates have ranged to over 1000. The disagreement over the number of deaths is typical of the uncertainty and debate surrounding the massacre. When firing stopped, nothing except dead bodies were found in each and every corner of the ground. Hundreds of dead bodies lay in the garden and the garden was full of shouting of the sound of crying of the wounded men. Few days after this inhuman event, Dyer stated on it "I fired and continued to fire until the crowd dispersed, there was nobody to give them water. Even nobody from Amritsar whose relatives had come to Bagh did not dare to enter the garden for quite some time to search for them.

On 14 October, 1919 after the orders issued by the secretary of the state for India announced the formation of a committee for inquiry into the Amritsar disturbance, this committee popularly known as Hunter committee. The majority reports that the Hunter committee was the basis for the decision by the Government of India to remove General Dyer from his post for this Punjab disturbance. General Dyer reported his senior officer that he had been confronted by a revolutionary army to which Major General William Beynon replied " your action was correct and Lieutenant Governor approves." Dyer requested that martial law should be imposed upon Amritsar and other areas, and this was granted by Viceroy Lord Chelmsford. Both secretary of state for war Churchill and former prime minister H. H.

Asquith, openly condemned the attack. Dyer further stated that his intention had been to strike terror throughout Punjab and in doing so reduce the moral structure of the rebels. It is to be noted This event caused many moderate Indians to abandon their previous loyalty to the British and become nationalist distrustful of the British rule.

Rabindranath Tagore and his Heart-Rending Reactions on the Eve and After the Jallianwala Bagh Massacre

After the arrival of Gandhiji in India, he became a great leader of the Indian national movement. After his return from South Africa to India, he organised all sections of society, from budding industrialist, educated intelligential, women and children to poor farmers and labourers to protest against oppressive British regime and widespread discrimination. And Rabindranath Tagore had been a Nobel Laureate for literature for six years. One day prior to the Massacre, on 12th April 1919, he wrote a letter to Mahatma Gandhi from Santiniketan. In this most moving text he wrote about what he called " the great gift of freedom." He wrote " India's opportunity for winning it will come to her when she can prove that she is morally superior to the people who ruled her by their right of conquest. She must willing accept her penance of suffering, the suffering which is the crown of the great. Armed with her utter faith in goodness, she must stand unabashed before the arrogance that Scoffs at the power of spirit." Tagore ended the letter, as a poet would, with the verse. "Give me", he said in it, "the faith of the life in death of the viceroy in defeat, at the power hidden in the frailness of beauty of the dignity of pain that accepts hurt but disdain to return it." But this letter reached its destination, unfortunately some days later, by which time Jallianwala Bagh had signed the nation's soul. He also asserting the arrogance of the ruling British class and the way to eradicate it by a true spirit of freedom. He wrote Power is a thing which is like the

horse that drags the carriage blindfolded. This letter was written by Tagore to Gandhi when Indian Freedom movement was going on. Here power is compared to British as they were ruling India. Power is called irrational because it makes everyone blind, morality lies in the man who drives the blindfolded horse or the man who can control and can lead power in the right path. Passive resistance or non-violence cannot be called as totally moral because sometimes it was used against truth. When any force starts to get success, it becomes temptation. Tagore acknowledged Gandhi that the weapon of non-violence was to fight against the British but at the same time he said that this kind of fight suits the heroes in tales, not the men who are suffering in reality. An act of evil can create evil attitudes among others, injustice leads to violence and insult to revenge. These cruel acts were started by the British. The colonizers demoralised the native people, they ruled through showing their power and made people afraid of their authority. These sinister acts brought a revolutionary attitude to all Indian people. In such a critical situation, Gandhiji stood against the rulers following the weapon of non-violence as he had immense faith in his ideal. His weapon was against of the cowardly attitude of hidden revenge and the suppressed fear of people for the rulers. Gandhi's ideal was compared with Lord Buddha who used to say " Conquer anger by the power of non- anger and evil by power of good". The power of good must be fearlessness and strong enough to refuse any imposition or wrong. The outcome of a moral conquest may not always be a victory. But those who have courage to stand with truth and to stand against wrong are equal to a victory of this ideal. The power of good must be fearlessness and strong enough to refuse any imposition or wrong. The outcome of a moral conquest may not always be a victory. But those who have courage to stand with truth and to stand against wrong are equal to a victory of this ideal. According to Tagore, freedom can't be

achieved by charity. India will get this when she can prove herself morally superior to the people who are depriving her of freedom. To enjoy the bliss of freedom India has to bear the suffering without any fear. India is armed with the power of truth so she must stand against the power of wrong. Tagore wrote that Gandhiji had come to his motherland in her utter need to lead her in the right path, to save her from the diplomatic politics going on at that time by the rulers. So Tagore sincerely wished that the real spirit of freedom must not take the way of unfair enthusiasm or self-deception may take over the sacred names. Towards the end of the letter Tagore dedicated one of his revolutionary creations for the noble works of Gandhiji. It was divided into two parts. Tagore said that he hoped in the near future Gandhi would free India from its mere fearfulness, where along with him the other natives had the freedom to move with dignity. The oppressors were the same people of this world but they were enemies as they had deprived the native of their rights and freedom. He wished some miracle would occur which would release the slave soul so that the body could feast for a wonderful life. Thus the shadow of darkness was just like the mist before a sunrise.

Rabindranath Tagore received the news of the massacre by 22nd May 1919. At first he tried to arrange a protest meeting in Calcutta and finally decided to renounce his British Knighthood title as a symbolic act of protest. On May 31, 1919, after what must have been a period of intense agony and cognitive cause not just by the carnage of April 13, but the callousness of the British raj thereafter in terms of insulting punishment and humiliation, Tagore picked up his pen, this time not just that of a Nobel Laureate but that of a Knight of the British Empire to write a letter to the Viceroy Lord Chelmsford. This letter was filled with rage at British misdeeds in Punjab. In this letter Tagore stated that the punishment meted out to the "disarmed and resources less " people of Jallianwala Bagh had no

political and moral justification. He even accused Anglo-Indian newspapers of "making fun" of the people who died in the massacre.

Telling his Excellency that Jallianwala Bagh had "revealed to our minds, the helplessness of our position as a British subject in India." Tagore said what had occurred was "without parallel in the history of civilised governments, barring some conspicuous exceptions, recent and remote." News of the sufferings, he wrote "trickled through the gagged silence reaching every corner of the country." The indignation caused to India had he said been ignored by its ruler who, he said, were "possibly congratulating themselves for imparting what they imagine as salutary lessons." Some, he said with pain, had "gone to the brutal length of making fun out of our suffering without receiving the least check from some authority." The concluding part of the letter is pure redemption. "The time has come", he wrote the Viceroy, "when badges of honour make our shame glaring in their incongruous context of humiliation." And in words that must have stung its reader, Tagore wrote : "I, for my part, wish to stand, shorn of all special distinction, by the side of my countrymen who, for their so-called insignificance, are liable to suffer a degradation not fit for human beings." This line depicts Tagore's realisation of his responsibility as the country's spokesperson, as well as his solidarity with the masses in the fight for independence. In conclusion, he asked the Viceroy "relieve me of the title of Knighthood."

Conclusion

Though literature as well as novels had such an active participation in the formation of the institution of nationalism and though nationalism was accepted globally as the only legitimate form of political organization. Tagore's fundamental objection was on its very nature and purpose as an institution. To him nationalism is a social institution, a mechanical organization, which was modelled on certain

utilitarian objectives in mind. According to him nationalism is another name of freedom. Tagore believed in non-violence as he was aware that the spirit of violence was inherent in the body of nationalism. Tagore's chastisement of the "arrogance that scoffs at the power of spirit" must sober any state anywhere. And his description of the power of "gagged speech" will empower those who value freedom everywhere. But beyond even these two letters of his have to be reckoned, this cemetery year as paraphrasing his song, our national anthem.

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NPA AND PROFITABILITY OF SELECTED PUBLIC SECTOR BANKS

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Abstract

The Scheduled Banks, Non-Scheduled Banks and Development Banks sub-categories of the Indian banking system are generally recognized. Presently, the Indian banking industry is having significant issues with the growth of NPAs. NPAs are an essential metric in analyzing the financial health of a financial institution since they result in lower margins and increased provisioning needs for unclear debts. The substantial volume of NPAs in Indian banks essentially serves as a barometer for the state of the industry and economy. NPAs must be reduced to strengthen the financial soundness of the banking sector. This research paper considers data from selected PSBs of the specified seven years. Using secondary data, the research reveals the trend of both NPAs and Net Profit. The significance of NPAs and multiple ratios associated with NPAs in PSBs is conceptually explained in this study work.

Keywords: *Non-Performing Assets, Gross NPA, Net NPA, Public Sector Banks, Net Profit.*

Introduction of Non-Performing Assets

Following the initial wave of economic liberalization in 1991, the banking industry underwent a sea shift, and thus credit management entered the picture. Banks' main job is to collect deposits from clients and then disburse money through lending money to a range of businesses and industries, such as those involved in agriculture, business, real estate and so on. Receiving a deposit is risk-free since the banker is required to reimburse the deposit whenever it is requested. Lending, on the other hand, is always fraught with danger because payback is never guaranteed. Due to a rise in NPAs, banks have recently been more cautious when granting loans. Prior to this, the Narasimha committee-I had come to the broad opinion that the priority sector lending emphasis was the main reason for commercial banks' poorer profitability in India. It suggested that funding to priority industries be phased out since it claimed that it was driving banks to amass NPAs. The

Narasimha committee-II then emphasized the requirement that all Indian banks with a global presence have zero NPAs. In numerous manners, a sizable portion of the funds that are lent comes from public deposits. Most of these kinds of deposits are repaid on client demand. As a result, while approving credit, the lender must assess the project fairly or else loans and advances will not be repaid. Most Indian banks are currently experiencing default risk with a portion of their profits set aside to cover NPAs.

Definition of Non-Performing Assets

- According to the Reserve Bank of India (RBI), "An asset becomes non-performing when it ceases to generate income for the bank".

Types of Non-Performing Assets

- Gross Non-Performing Assets
- Net Non-Performing Assets

Gross Non-Performing Assets

The total of all assets connected to loans that the RBI has classified as NPAs as of the balance statement date is what is referred to as gross NPAs. Genuine NPAs are shown by gross NPA, which also shows how successfully banks finance their customers. Included are all non-standard assets, such as questionable, subpar and lost ones. Using the following ratio, it can be calculated:

$$\text{Gross NPA Ratio} = \text{Gross NPAs} / \text{Gross Advances} \times 100$$

Net Non-Performing Assets

NPAs that are considered "net" are those from which the bank has deducted the NPA provision. The true cost to the banks is represented by Net NPAs, which are computed by deducting provisions from Gross NPAs. In India, there are a lot of NPAs in financial statements, and loan recovery and write-off processes are laborious. By virtue of central bank regulations, banks are required to make sizable provisions against NPAs. This explains why the distinction between gross and net NPA is so important. It may be estimated using the formulas below:

$$\text{Net NPAs} = \text{Gross NPAs} - \text{Provisions on Gross Advances}$$

Categories of Non-Performing Assets

NPA Subcategories are contingent upon how long an asset has been ineffective and how reliable the payments have been, banks are required to further classify NPAs into the three categories described below:

- Sub-standard Assets
- Doubtful Assets
- Loss Assets

Sub-Standard Assets

A sub-standard asset would be one that, as of March 31, 2005, had been an NPA for less than or equal to

12 months. The borrower's or guarantor's current net worth, as well as the current market value of the security charged, are insufficient in these circumstances to ensure full recovery of the banks' obligations. If credit vulnerabilities are not addressed, the asset will have clearly identifiable flaws that might imperil the debt's ability to be paid off and present a real risk of loss for the banks.

Doubtful Assets

An asset will be labeled as questionable as of March 31, 2005, if it has been in the sub-standard category for a continuous 12 months. All the flaws that make an asset substandard are present in a loan that has been given this classification, with the additional feature that these flaws render complete collection or liquidation very implausible and problematic based on the facts, conditions, and values that are now known.

Loss Assets

A lost asset has been detected as having a loss but hasn't yet been fully written off by the bank, internal or external auditors, or an RBI review. Or, to put it another way, even while an asset of this sort has some salvage or recovery value, it is nevertheless deemed uncollectible and of such low value that its continued status as an acceptable asset is not justified.

Literature Review

Researchers have conducted a succinct "Literature Review" that covers research articles and technical papers published in journals, magazines, and websites in related domains. This investigation's goal is to assess the Gross NPA, Net NPA, and Net Profit of selected PSBs.

Bhandari, M. (2019), the purpose of this study was to determine how effectively PSBs and PVSBs are managing their NPAs. They examine NPAs' situation. They gather information about that during the years 2005–2006 and 2017–2018. Their

alternative method of data collection leads them to their belief that the NPAs in the banking sector have an effect on the whole economy. The regulation of NPAs required a number of actions, such as stringent NPA recovery, the management of credit risks, credit evaluating, resolving managerial difficulties, and asset restoration companies.

Joseph (2018), the effect of NPA on commercial banks' productivity and efficiency was studied. To analyze the data for the years 2005 to 2015, regression analysis and percentage calculations were employed. The results of this analysis showed that although NPAs are rising and bank profitability is decreasing. The author discovered that Gross and Net NPAs are on the rise and that NPAs are affecting India's banking sector's Net Profit and GDP.

Miyan (2017), performed a statistical comparison of the NPA of Indian PSBs and PVSBS. The researcher came to the conclusion that while there has been a decline in NPAs during the study period, PSBs still have larger NPAs than PVSBS. As a result, PSBs performance lagged behind PVSBS performance.

Singh (2016), In his research, the author describes NPA, its status, and the progression of NPAs in Indian Scheduled Commercial Banks. The recovery of NPAs in the Indian banking industry, as well as the causes of NPAs and the serious consequences for scheduled commercial banks.

Nanjappa and Visvatha (2015), Lakshmi Vilas Bank Limited's NPA management was studied. The analysis was based on ten years of data. Total advances and Gross NPA as well as total advances and Net NPA were shown to have a strong positive association. Over the previous five years, the NPA has risen.

Singla (2015), attempted to compare the Gross and Net NPA status among several PSBs, PVSBS, and FBs in India. He concluded that the rise in gross and net NPAs in PVSBS was less than that of PSBs and FBs operating in India.

Ramakrishna and Kurian (2014), the importance of banking for economic growth has been highlighted. From 2007 to 2012, the research was conducted. Gross advances, Net advances, GNPAs and NNPA's have all been investigated. This research looked into both domestic and international banks.

Research Methodology

Significance of the Study

This report helps banks understand their NPAs and patterns in comparison to other banks. NPAs are a challenge that all banks are now experiencing. To understand their NPAs and their causes, this analysis is really helpful. Interest on loans is a bank's primary revenue stream. NPAs are created when any debtors fail to make principal and interest payments. NPAs have an immediate impact on revenue and profitability. As a result, this study will enable banks to increase their profitability. The PSBs may greatly enhance their performance by using this study to determine how well they manage their NPAs in comparison to other PSBs.

Research Problem

Interest on lending is the mainstay of earnings for banks. Any bank's success is based on its revenue or profitability. NPAs, however, are currently any bank's biggest issue. Advances become NPAs if a bank is unable to recoup the principal and interest payments. So, it means banks' profitability is directly dependent on NPAs condition. The core of this research is an examination of the NPA trends of particular PSBs.

The main research problem is **“NPA AND PROFITABILITY OF SELECTED PUBLIC SECTOR BANKS.”**

Objectives

The research's primary goals are listed as follows:

- To see how specific public sector banks performed over the past seven years in terms of gross non-performing assets.

- To learn how certain public sector banks performed in terms of Net NPA during the previous seven years.
- To learn the Net Profit results of a few public sector banks during the previous seven years.

Research Design

A study design specifies the strategies and processes for gathering the data needed to organize or solve an issue. The general operational pattern or structure of the project determines what information is to be gathered from which source and how. Descriptive research approach was used to conduct the entire study. With the use of this study strategy, we can examine and contrast NPAs in PSBs.

Data Source

In this work, we analyzed and compared the NPAs of particular PSBs using secondary sources of data. The secondary data is used to calculate various NPA ratios like Gross NPA and Net NPA. The material needed for the present investigation will be gathered from annual reports of banks, websites, publications such as newspapers, magazines research papers on NPA, and the internet that contains information about NPA.

Sample Size and Time Frame

In this study, we take sample four selected PSB i.e., Punjab National Bank (PNB), Bank of Baroda (BOB), Bank of India (BOI) & Canara Bank (CB), and this research covers only seven years of data from 2016-17 to 2022-23.

Limitations

Every study has some restrictions. This research is not an outlier. The following are limitations:

- Only the four banks from the public sector that were chosen are included in this analysis.
- Only the five years from 2016–17 to 2022–23 are covered by the research.
- The research has inherent limitations because it is based on secondary data.

Data Analysis

Data was gathered from the corresponding chosen PSBs' yearly reports.

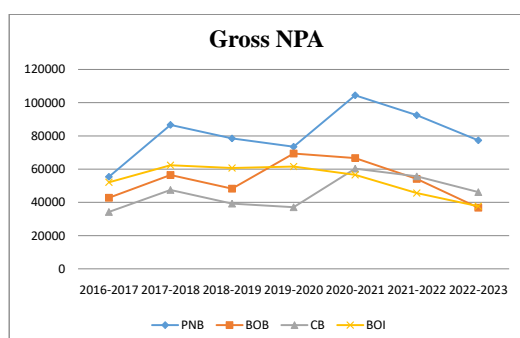
Gross Non-Performing Assets

The subsequent table displays the four chosen banks' year-to-year Gross NPAs and Ratio of Gross NPAs.

Table 1 Gross NPAs and Ratio of Gross NPAs of Selected Banks (Rs. in Crores)

Year	PNB		BOB		CB		BOI	
	GNPA	GNPA %	GNPA	GNPA %	GNPA	GNPA %	GNPA	GNPA %
2016-2017	55,370.45	12.53	42,718.70	10.46	34,202.04	9.63	52,044.52	13.22
2017-2018	86,620.05	18.38	56,480.39	12.26	47,468.47	11.84	62,328.46	16.58
2018-2019	78,472.70	15.5	48,232.77	9.61	39,224.12	8.83	60,661.12	15.84
2019-2020	73,478.76	14.21	69,381.43	9.4	37,041.15	8.21	61,549.93	14.78
2020-2021	1,04,423.42	14.12	66,670.99	8.87	60,287.84	8.93	56,534.95	13.77
2021-2022	92,448.04	11.78	54,059.39	0.07	55,651.58	7.51	45,605.40	9.98
2022-2023	77,327.67	8.74	36,763.68	3.79	46,159.51	5.35	37,685.56	7.31

Source: moneycontrol.com



**Graph 1 Gross NPAs of Selected Banks
(Rs. in Crores)**

Interpretation

According to the aforementioned table and graph, the greatest Gross NPA ratio for the chosen banks

occurred in the fiscal year 2017–18, however PNB and BOI continued to improve the ratio after that. About BOB and CB, it is recovered in every year except 2022-23 and 2020-21 simultaneously. The gross NPA amount mostly fluctuates for all selected PSBs but regarding BOB and BOI, it is continued to recover after 2019-20. About PNB and CB, it recovered after 2020-21.

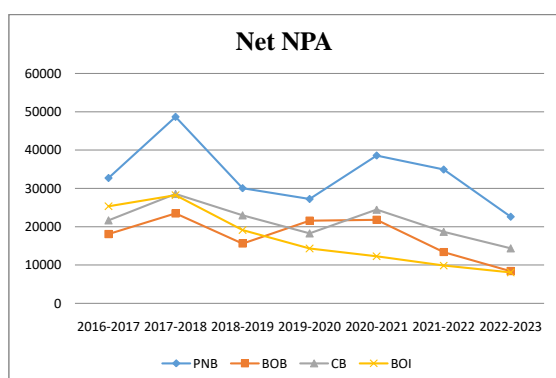
Net Non- Performing Assets

The four chosen banks' Net NPAs and Net NPA Ratio for the current year are displayed in the following table.

Table 2 Net NPAs and Ratio of Net NPAs of Selected Banks (Rs. in Crores)

Year	PNB		BOB		CB		BOI	
	NNPA	NNPA %	NNPA	NNPA %	NNPA	NNPA %	NNPA	NNPA %
2016-2017	32,702.11	7.81	18,080.18	4.72	21,648.98	6.33	25,305.05	6.9
2017-2018	48,684.29	11.24	23,482.65	5.49	28,542.40	7.48	28,207.27	8.26
2018-2019	30,037.66	6.56	15,609.50	3.33	22,955.11	5.37	19,118.95	5.61
2019-2020	27,218.89	5.78	21,576.59	3.13	18,250.95	4.22	14,320.10	3.88
2020-2021	38,575.70	5.73	21,799.88	3.09	24,442.07	3.82	12,262.03	3.35
2021-2022	34,908.73	4.8	13,364.65	0.02	18,668.02	2.65	9,851.93	2.34
2022-2023	22,585.04	2.72	8,384.32	0.89	14,349.33	1.73	8,053.61	1.66

Source: moneycontrol.com



**Graph 2 Net NPAs of Selected Banks
(Rs. in Crores)**

Interpretation

According to the aforementioned table and graph, the Net NPA ratio of the chosen banks was at its highest in the fiscal year 2017–18, although PNB, CB, and BOI continued to improve it in the following year. About BOB, it is recovered every year except 2022-23. Regarding Net NPA amount, it mostly fluctuates of PNB, BOB and CB but about BOI, it continued to recover.

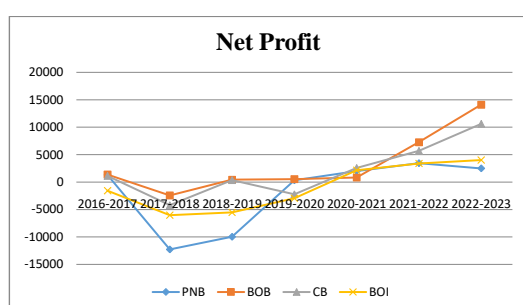
Net Profit

The net profit for on an annual basis is displayed in the subsequent table for the four chosen banks.

Table 3: Net Profit of Selected Banks (Rs. in Crores)

Year	PNB	BOB	CB	BOI
2016-2017	1324.8	1383.13	1121.92	-1558.34
2017-2018	-12282.82	-2431.81	-4222.24	-6043.71
2018-2019	-9975.49	433.52	347.02	-5546.9
2019-2020	336.19	546.18	-2,235.72	-2,956.89
2020-2021	2,021.62	828.95	2,557.58	2,160.30
2021-2022	3,456.96	7,272.28	5,678.42	3,404.70
2022-2023	2,507.20	14,109.62	10,603.76	4,022.94

Source: moneycontrol.com



**Graph 3: Net Profit of Selected Banks
(Rs. in Crores)**

Interpretation

Based on the above table and chart, we can say that the Net profit of selected banks is minimum in the year 2017-18 but after that year it is continue to recover by BOB and BOI. About PNB, it is recovering from 2018-19 to 2021-22 but in 2022-23 it is going down. Regarding CB it is also recovered in every year except 2019-20.

Findings

We discovered after examining the data that the NPAs of particular PSBs varied significantly. I found that NPAs are very high in PSBs in the selective period but based on selected PSBs, it is continued recovery by that PSBs. Additionally, certain PSBs have ratios of Gross NPAs and Net NPAs that are very high. Therefore, we discovered that higher levels of NPA had a negative impact on the profitability of banks.

Conclusion

For a selection of PSBs from 2016–17 to 2022–23, we examined the changes in Gross NPA, Net NPA, and Net Profit in this study. NPA have an impact on both the financial health of the economy and the financial performance of banks. Since Indian banks mostly rely on interest on money received, money held up in NPAs adversely impacts the bank's profitability. The study done here shows that the quantity of NPA has a big effect on the profitability of specific institutions. Although the government has made attempts to reduce the NPA, more has to be done to solve this problem. The level of NPAs at our banks is still significant when compared to other foreign institutions. There is absolutely no way to have no NPAs. The restitution procedure has to be expedited by the bank management. Large debtors are the difficulty when it comes to recovery; a tight policy should be implemented to address this issue. As this is the main area that causes problems, the government should also make greater arrangements for the quicker resolution of outstanding cases and limit the amount of mandated loans to the priority sector. As a result, the NPA issue needs serious, ongoing attention; otherwise, NPA will continue to negatively impact bank profitability, which is absolutely harmful for the developing Indian economy.

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NEURO - PROBABILISTIC FUNCTIONALISM ENDOSCOPY IN BRUNSWICK'S LENS DECISIONS

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Preamble

No preferred choice is a wrapping up (Satpathy and Washington; 2022). Traditional preferred choice models have long been introductory in appreciative (entrepreneurial) preferred choice-making (Satpathy; 2023). These assume that individuals are rational actors who aim to capitalize on their value through optimal preferred choices (Satpathy; 2023). Since ascent of cognito-sciences in research on intricate anthropoid capital based entrepreneurial preferred choice making (HC-ECM), behavioral intricate cognito-anthropoid capital has engaged strides in direction of snowballing psychosomatic practicality of

prototypes and causal suppositions (Satpathy; 2023). This approach has been effectual at spawning inventive exploration schemata in cognito-anthropoid capital based entrepreneurial preference dynamics (Gigerenzer; 2011 and Satpathy; 2023). Within new turf of cognito - anthropoid capital based entrepreneurship these dissimilar stratagem, conscientiously despoiled by those unapprised of its start, and incontrovertibly, those beginning may be omitted, try to find a universal idiom and conjecture (refurbish elemental ideology) to better comprehend anthropoid behaviour (Satpathy; 2023). Rational

behaviour, in this perspective, refers to individuals making consistent and logical preferred choices based on complete and accurate information (Satpathy; 2023) Neo-classical entrepreneurship relies on numerical models and equilibrium-based frameworks to analyze entrepreneurial phenomenon (Satpathy; 2023) It assumes that individuals have perfect information, make preferred choices based on well-defined preferences, and engage in efficient preferred choice interactions (Gigerenzer; 2011 and Satpathy;2023) This approach has provided valuable insights into preferred choice behaviour and has been influential in shaping (entrepreneurial) preferred choices (Gigerenzer; 2011 and Satpathy;2023).

Deliberations on 'challenges in neuroeconomic preferred choice pathways' has baptized 21st Century as an intricate playturf in entrepreneurial preferred choice dynamics (Satpathy and Gera; 2020 and Satpathy and Mallik; 2020). Over decades, entrepreneurial practices has metamorphosed ushering era of inter - disciplinary practices with 'anthropoid beings', as 'Central Agents' of preferred choice behaviour (Satpathy and Gera; 2020 and Satpathy and Mallik; 2020). Some practices are convoluted but considerable in spite of unsullied neuroeconomic preferred choice tasks (Satpathy and Gera; 2020 and Satpathy and Mallik; 2020). These lead to espouse determined outlines, operational tools, procedures and multi - dimensional setting (Satpathy and Gera; 2020 and Satpathy and Mallik; 2020). As a final point, entrepreneurial practices are wedded to neurosciences (Satpathy and Gera; 2020 and Satpathy and Mallik; 2020). If VUCA (Vulnerability, Uncertainty, Intricateity, and Ambiguity) has given derivation to BANI (Brittle, Anxious, Non-linear, and Incomprehensible), it is tractable that time is appropriate for endoscopic peek into challenges in neuroeconomic preferred choice pathways (Satpathy and Gera; 2020 and Satpathy and Mallik; 2020). New siblings; RUPT (Rapid, Unpredictable, Paradoxical, and Tangled) and TUNA (Turbulent, Uncertain, Novel,

and Ambiguous) too pose challenge (Satpathy and Gera; 2020 and Satpathy and Mallik; 2020). The revolutionary implications of this idea are still imperfectly understood because they have not yet been fully explored. But, it is a revolutionary idea that is gaining acceptance (Cronbach, 1975). The time is ripe to embrace the package with a positive lens in sync with the forces of chaotic conditions (Satpathy and Gera; 2020 and Satpathy and Mallik; 2020). Promising turf of neuro-sciences offers conjectural support to this dimension (Satpathy and Gera; 2020 and Satpathy and Mallik; 2020).

Introduction

Investigation on intricate preferred choice making has spread from intricate preferred choice behaviorist concentration to cognitive approach that focuses on intricate preferred choice processes (Satpathy, Das, Panda and Gankar; 2020). In neural computational replication, each intricate preferred choice for the period of intricate preferred choice task is represented by node of neural motion (Satpathy, Das, Panda and Gankar; 2020). Intricate preferred choice related neural motion has apparatus of amplification of motion and intricate preferred choice inception for neural motion to overcome for intricate preferred choice to be completed (Satpathy, Das, Panda and Gankar; 2020). One way to explore computational intricate preferred choice making is to scrutinize positioning of intricate preferred choice behaviour leading to judgment point (Satpathy, Das, Panda and Gankar; 2020). Eye movements are central measure of intricate preferred choice (Satpathy, Das, Panda and Gankar; 2020). Eye movements are indissolubly linked to optical consideration as both are prime tools for choosing stimulating shares of chromatic prospects for enriched perceptual and rational processing (Satpathy, Das, Panda and Gankar; 2020). Investigating eye movements is expedient in providing evidence of orientation of intricate preferred choice behaviour replicating computational intricate

preferred choice for the period of intricate preferred choice formation (Satpathy, Das, Panda and Gankar; 2020). Role of eye movements, intentional or reflex, help in gaining, possessing and tracing visual inducements, for the period of intricate preferred choice formation is not entirely clear (Satpathy, Das, Panda and Gankar; 2020). Current proof suggests that orientation of eye movement itself may not be an essential constituent (Satpathy, Das, Panda and Gankar; 2020). To a certain extent, it can be as a result of intensification in contact to incitement as an influential factor in intricate preferred choice formation (Satpathy, Das, Panda and Gankar; 2020).

Birth of Neuro-Entrepreneurship (from Psychology and Economics to machine learning and Behavioral Data Science) has been laced with 'agents' of intricacy (Satpathy and Sahoo; 2021). Preferred choice making has always been mired with paradoxes (Satpathy and Sahoo; 2021). Within framework of Neuro - Probabilistic Functionalism in Brunswik's Lens Preferred choices framework, anthropoid-centered approaches are order of the Century (Satpathy and Sahoo; 2021). Innovations and Advances in Management offer an array of issues, questions and opportunities for experimentation (Satpathy and Sahoo; 2021). Whether a preferred choice (entrepreneurial innovations) is optimal, favorable or advantageous is always subject to '*Triantaphyllou Effect*' (Reference - Run Analysis for performance values of alternatives) (Satpathy and Sahoo; 2021). Since incursion of neuro - biology research (*Triantaphyllou effect*) by Scholars has betrothed stride on path of cumulative mental expediency of models and fundamental assumptions (Satpathy and Sahoo; 2021). To add credence is Neuro - Probabilistic Functionalism in Brunswik's Lens Preferred choices (Satpathy and Sahoo; 2021). This model treats 'Paradox of Preferred choice' (When number of preferred choices increases, so does the difficulty of knowing what is best (Satpathy and Sahoo; 2021). Instead of increasing freedom to

have what we want, paradox of preferred choice suggests that having too many preferred choices actually limits preferred choice) (Satpathy and Sahoo; 2021). This manuscript explores perspective in anthropoid cognition and quantum formalism to explore possibilities, narrow down solutions and discuss future developments (Satpathy and Sahoo; 2021).

However, traditional entrepreneurial models have limitations when it comes to capturing intricacies of real-world entrepreneurial preferred choice-making, particularly in unpredictable environments (Satpathy and Satpathy; 2022). In practice, individuals often face cognitive limitations, imperfect information, and bounded rationality, which can deviate from assumptions of rational behaviour (Satpathy and Satpathy; 2022 and Satpathy and Saufi; 2021). Heretical theories have emerged as alternative frameworks that challenge the assumptions of rational behaviour and propose new ways of perceptive preferred choice-making (Satpathy and Satpathy; 2022). One prominent heretical conjecture is Behavioral Entrepreneurship, which incorporates insights from Psychology to explain deviations from rational behaviour (Satpathy and Satpathy; 2022). Behavioral Entrepreneurship recognizes that individuals are prone to cognitive biases, heuristics, and emotional influences that can affect their preferred choice-making processes (Satpathy and Satpathy; 2022 and Satpathy and Saufi; 2021).

Brunswik's Framework

Brunswik pre-dates the emergence of neuro-economics (Dhami; 2004, 2005, 2006, 2008 and 2012) His 'lens' was an attempt at explaining goal seeking behaviour in the absence of rational preferred choice etc (Dhami; 2004, 2005, 2006, 2008 and 2012) It is an adumbration, to use one of Robert Merton's expressions, of what subsequently emerged (Dhami; 2004, 2005, 2006, 2008 and 2012) Brunswik

recognized that rational preferred choice was simply impossible to both a) use and b) explain how preferred choices are being made (Dhami; 2004, 2005, 2006, 2008 and 2012) All of which takes back to fluid intelligence discussion – and whether or not it is defensible? Which is the space that we should be exploring? Namely, integrating the argument and offering a reasonable explanation for preferred choice making (including making no preferred choice) in the absence of rational processes being used (Dhami; 2004, 2005, 2006, 2008 and 2012) We know that often rational processes simply aren't used, especially in environments exhibiting VUCA and/ or BANI attributes (Dhami; 2004, 2005, 2006, 2008 and 2012) This does not absolve preferred choice makers from making preferred choices, preferred choices are still being made (Dhami; 2004, 2005, 2006, 2008 and 2012) But how? What we do know is that rational preferred choice/preferred choice making conjecture is not being used (Dhami; 2004, 2005, 2006, 2008 and 2012) Hence, the hypothesis that could be being offered is by way of an explanation (Dhami; 2004, 2005, 2006, 2008 and 2012) Namely, this is what researchers think is going on, and have some logics and long standing empirical evidence for its support (Dhami; 2004, 2005, 2006, 2008 and 2012) That the empirical evidence is limited should come as no surprise because behavioral studies of preferred choice making are rare (Dhami; 2004, 2005, 2006, 2008 and 2012) So drawing on general conjecture of preferred choice making (Dhami; 2004, 2005, 2006, 2008 and 2012) Brunswick neuroeconomics is not just a substance of pragmatism; but inexorableness (Dhami; 2004, 2005, 2006, 2008 and 2012).

Aim and Objective(s)

The rapid pace of technological advancements in the digital era has brought forth a convergence of two transformative forces: digital transformation and artificial intelligence (AI) (Castellan; 1977 and Kowler; 2011). There is an imperative need to understand

issues and challenges research in turf of business management with center of concentration on preferred choice making (Castellan; 1977 and Kowler; 2011). This manuscript aims to survey the concept of flowing astuteness in perspective of preferred choice-making and how unpredictability influences entrepreneurial behaviour (Castellan; 1977 and Kowler; 2011). There is a need to unscrambling dynamics of fluid preferred choice intelligence in face of unpredictability with a heterodoxian neuro - entrepreneurial perspective (Castellan; 1977 and Kowler; 2011). Need is to explore relationship between fluid intelligence and entrepreneurial behaviour, unravel neural processes underlying fluid intelligence and provide insights into mechanisms that contribute to entrepreneurial success (Castellan; 1977 and Kowler; 2011). Aim of this manuscript is to reflect upon heterodoxian and disruption neuroeconomic preferred choice making process that marks commitment to obdurate intention (Castellan; 1977 and Kowler; 2011). The aim is to decipher an interdisciplinary -based anatomical peep into the dynamics of challenges in neuroeconomic preferred choice pathways that establish a correlation connecting risk-oriented patterns with preferred choice-making performing as moderator (Castellan; 1977 and Kowler; 2011).

Scope examines range, dimensions and predictability of biological substrates underlying HC-ECM (Castellan; 1977 and Kowler; 2011). Methodology incorporates an interdisciplinary modeling attempt to replicate ideology of biology in influence of optometric algorithms in shaping HC-ECM with business strategy (Castellan; 1977 and Kowler; 2011). Ocular tracking have been explored towards obtaining deductions in cognito intricate anthropoid capital based entrepreneurial preferred choices on 05 Participants (Castellan; 1977 and Kowler; 2011). Manuscript addresses new findings to answer issues in entrepreneurial preferred choice making signature(s) (Castellan; 1977 and Kowler;

2011). Manuscript aims on major planning predicaments and entrepreneurs (practitioners) who make bulk of intricate preferred choice preferred choices (Castellan; 1977 and Kowler; 2011). Objective is to screen ideology of ecology in behavioral replicas within Neuro - Probabilistic Functionalism Endoscopy in Brunswik's Lens Preferred choices (Castellan; 1977 and Kowler; 2011). Purpose is to reject traditional assumptions and evaluate those cognitive factors and especially neural - agents have stimulus on actor's preferred choice (Castellan; 1977 and Kowler; 2011).

Methodology

Cognitive architectures can be really useful as a way "to explore different aspect of cognition" (Brunswik; 1957 and Belton and Dhami; 2021 and Bruce and Friedman; 2002). A few neurocognitive models are quite simple (Brunswik; 1957 and Belton and Dhami; 2021 and Bruce and Friedman; 2002). Though implemented in spear neurons, it's not clear how organically reasonable they are (Brunswik; 1957 and Belton & Dhami; 2021 and Bruce and Friedman; 2002). Thalamocortical path idea is in fact influential and may in point of fact be the basis of a lot (if not all) of cognition (Brunswik; 1957 and Belton and Dhami; 2021 and Bruce and Friedman; 2002). We apply Brunswik's Lens apparatus to identify numerous pieces of information and data, within realm of probabilistic functionalism, to synchronize various advancements and up-gradations in designing a 'diagram of cues' based on inter - related signals (blood, oculars, sweat and eye etc (Brunswik; 1957

and Belton and Dhami; 2021 and Bruce and Friedman; 2002, Brunswik; 1957 and Belton and Dhami; 2021 and Bruce and Friedman; 2002). Scope examines practitioners' challenges which include under - defined projects where range, dimensions and predictability of biological substrates underlying cognition processes cannot be reasonably expected (Brunswik; 1957 and Belton and Dhami; 2021 and Bruce and Friedman; 2002). Methodology incorporates literature review and conceptual framework of turf research in a Neuro - Probabilistic Functionalism Endoscopy in Brunswik's Lens Preferred choices tone (Brunswik; 1957 and Belton and Dhami; 2021 and Bruce and Friedman; 2002). Methodology includes inter-disciplinary modeling attempt with an empirical part (Brunswik; 1957 and Belton and Dhami; 2021 and Bruce and Friedman; 2002). As regards methodology, manuscript draws from ocular tracking experiment with replicative efforts on hematological and mind - wave studies (Brunswik; 1957 and Belton and Dhami; 2021 and Bruce and Friedman; 2002). The methodology adopted is a calibrated juxtaposition of conjectural and investigational contributions with spotlight on capability to balance oscillation between intricate VUCA, BANI, RUPT and TUNA with reference to eye dynamics (Brunswik; 1957 and Belton and Dhami; 2021 and Bruce and Friedman; 2002).

Experimental Results and Discussion

Five (N=05) participants were adopted for the eye tracking test. The Tobii eye tracker was used for the purpose. The data obtained are as under;

Subject: 01 Fixation Data

Fp1	Fp2	F3	F4	C3	C4	P3	P4	O1	O2	F7	F8	T7	T8	P7	P8	Fz	Cz	Pz	Oz	FC1	FC2	CP1	CP2	FC5	FC6						
CP5 CP6 TP9 TP10 POz ECG																															
0.033682	24.671412	0.172009	7.861377	-6.647998	34.022144	29.998737	21.032007	-18.893045	18.115742	24.508354	45.013084	5.885443	85.155548	-1.324815	60.952770	24.978699	3.106235	36.929749	7.628222	-2.337736	43.489971	26.218437	-6.520770	-16.588787	45.609886	44.029114	27.474224	-7.964358	172.664719	-17.771767	-706.660583
-0.965546	24.244377	0.240662	7.663444	-6.825913	34.585590	28.586773	20.393476	-19.931005	18.381664	23.793961	42.277485	5.586985	84.080780	-2.520565	60.278538	25.012394	2.573836	35.411797	8.175406	-2.853816	43.425816	25.079868	-7.575635	-16.833443	43.755295	42.752907	26.019911	-9.466019	172.288300	-18.951574	-782.008972

-1.369186	25.317146	0.756557	8.054731	-7.456155	35.041466	26.925602	19.680927	-21.251297	18.244781	24.663288	40.227379	5.385910	82.689888	-3.966821	59.303085	25.636478	2.129652	33.852360	8.027685	-3.329039	43.615578	23.928846	-8.803739	-17.097572	42.095875	41.108864	24.413532	-11.050455	171.572906	-20.435474	-854.389221
1.748079	34.126396	7.195946	10.259102	-10.097607	33.564472	20.890440	17.174711	-23.117146	17.761742	39.632782	35.543999	6.068541	75.565506	-8.008397	55.510323	28.401825	1.213889	28.229292	4.439224	-3.076350	42.043938	20.684765	-12.934031	-15.408071	34.922203	33.667793	19.688482	-16.989887	163.979889	-23.512365	-816.111694
2.659975	36.207893	10.989790	10.488289	-9.734606	32.615154	20.251877	17.065634	-21.506618	19.414013	47.000862	33.934566	7.756420	73.717308	-7.565348	55.413280	29.178194	1.171677	26.897717	3.843730	-2.150822	40.758228	20.513548	-14.263574	-13.384700	31.427891	31.992496	18.751745	-17.958521	162.084976	-22.943712	-711.686523

Subject: 02 Fixation Data

Fp1	Fp2	F3	F4	C3	C4	P3	P4	O1	O2	F7	F8	T7	T8	P7	P8	Fz	Cz	Pz	Oz	FC1	FC2	CP1	CP2	FC5	FC6	CP5	CP6	TP9	TP10	POz	ECG
32.600426	1.969907	27.795832	11.336749	2.159958	37.456474	24.787504	-18.516167	-3.146668	17.284016	34.668671	21.278065	-12.444899	171.772125	-11.478798	-510.415283																
-4.707321	37.712261	22.149010	10.818339	-2.417769	32.577866	26.708633	24.796896	-7.712485	39.926807	57.858833	30.584190	19.016787	79.875145	2.129310	69.172104	33.737350	1.931717	28.658606	12.822327	1.731556	38.792217	25.241211	-18.258774	-3.936689	18.755081	35.721092	23.180805	-11.652980	175.332840	-9.932147	-604.534241
-4.962822	42.248116	19.517612	12.390495	-4.076628	33.353649	26.403004	25.602039	-8.822177	40.148647	55.342972	33.404823	18.488216	82.066925	1.509009	71.391235	34.582073	1.795019	29.718044	14.378338	0.868198	40.503376	25.613773	-17.622253	-5.329662	21.700829	37.256569	25.274443	-11.035838	179.158264	-8.832572	-711.862488
2.775709	47.637184	21.119806	12.677211	4.567249	32.061268	40.641121	24.752747	3.517378	39.410839	73.745064	55.604595	32.524078	95.087448	18.612823	76.469429	32.153732	2.580985	36.060772	22.344124	1.471457	40.569710	33.694855	-14.392533	6.044849	33.483040	58.042774	30.607473	1.446070	191.764099	-1.688051	-386.078613
4.080145	44.392551	24.303185	11.237811	6.178920	32.166008	41.245621	24.023945	3.767185	38.461132	80.519417	53.835133	33.986786	91.545181	18.875286	74.746269	31.679895	2.327224	34.829151	19.297743	2.233265	38.236237	33.637665	-15.225291	7.037329	29.855200	57.038860	27.860573	-0.640367	185.948486	-3.489460	-285.863831

Subject: 03 Fixation Data

Fp1	Fp2	F3	F4	C3	C4	P3	P4	O1	O2	F7	F8	T7	T8	P7	P8	Fz	Cz	Pz	Oz	FC1	FC2	CP1	CP2	FC5	FC6	CP5	CP6	TP9	TP10	POz	ECG
5.617201	42.092823	26.151585	10.135323	6.552718	32.598957	40.534786	23.364119	2.824293	36.761730	85.136086	51.575886	33.982765	87.275452	17.641703	72.540558	31.194607	1.872854	33.307255	16.232977	2.517769	36.180393	32.835915	-15.713098	6.722445	26.741655	54.926933	25.196623	-3.756504	178.762360	-5.709141	-225.459869
7.194185	40.951920	26.568741	9.450030	5.820937	33.504448	39.059750	23.091490	1.026213	34.873478	87.230942	49.679047	32.820457	83.316345	15.501627	70.468597	30.874878	1.385561	32.049412	13.740018	2.378312	34.869453	31.733341	-15.715667	5.301771	24.818590	52.409454	23.165524	-6.984310	172.084045	-7.935755	-208.582413
8.840677	40.991432	25.624208	9.207572	4.133657	34.716278	36.982216	23.206827	-1.371391	33.089157	86.660011	48.562054	30.608608	80.080666	12.738415	68.664871	30.728483	0.953601	31.186726	12.043498	1.892082	34.371277	30.458328	-15.187713	3.088733	24.256369	49.690990	22.028393	-9.948644	166.525436	-9.835916	-231.172668
10.637733	42.237572	23.391937	9.504749	1.618886	35.975311	34.247101	23.523243	-4.240294	31.449059	83.346085	48.397507	27.376656	77.596443	9.428795	66.986893	30.764618	0.637636	30.621130	11.127242	1.132007	34.651039	28.963881	-14.142152	0.337262	25.019150	46.752350	21.859283	-12.579483	161.983322	-11.226234	-283.723450
12.384542	44.707127	19.976027	10.417871	-1.567922	37.262428	31.083487	23.919323	-7.618146	29.949049	77.475769	49.420307	23.429672	76.086655	5.775784	65.489113	31.171307	0.525504	30.444141	10.884221	0.182893	35.942032	27.429615	-12.711423	-2.858737	27.177685	43.924484	22.637989	-14.641726	159.147629	-12.202335	-353.222656

13.827568	48.204025	15.582355	11.888380	-5.239499	38.530357	27.663963	24.196434	-11.602514	28.398170	69.467781	51.480988	19.113705	75.534439	1.902712	64.108551	32.058392	0.639775	30.593473	11.040105	-0.891231	38.316399	25.949261	-11.141080	-6.441531	30.542889	41.419342	24.088009	-16.138428	158.291565	-13.065566	-424.539246
14.968035	52.214165	10.578348	13.651675	-9.214954	39.421104	23.776535	23.931330	-16.197060	26.349010	59.944832	53.782310	14.521517	75.272400	-2.319603	62.386913	33.200546	0.825261	30.545137	11.128031	-2.066642	41.282864	24.249765	-9.777818	-10.236907	34.381664	38.914768	25.593487	-17.601976	158.216354	-14.147338	-482.127686
15.662201	55.690517	5.744829	15.183475	-13.024736	39.730354	19.597481	22.944338	-21.042688	23.724426	50.235138	55.271980	10.078433	74.777313	-6.644374	60.203323	34.256195	0.920971	29.908216	10.743833	-3.266422	44.145966	22.258387	-9.054708	-13.874002	37.654572	36.267349	26.448816	-19.368973	158.044144	-15.708644	-513.414856
15.664984	57.662693	2.100145	15.985271	-16.080832	39.575958	15.818317	21.443727	-25.575941	20.935059	42.180672	55.369667	6.577950	74.067932	-10.419044	57.971664	35.079277	0.888510	28.743130	9.645804	-4.312737	46.453468	20.328411	-9.299359	-16.901030	39.556213	33.780434	26.234322	-21.231695	158.103821	-17.854240	-512.030212
15.217903	57.881042	0.390503	15.853838	-18.165857	38.889355	12.676817	19.509987	-29.423801	18.233074	37.216408	53.942070	4.333658	72.923355	-13.379643	55.824162	35.565269	0.651569	26.984951	7.577607	-5.046986	47.745712	18.600368	-10.610393	-18.942455	39.557491	31.394430	24.793104	-23.168324	158.048706	-20.498566	-478.898865
14.909740	56.608387	0.842686	14.891191	-19.353716	37.444553	9.918921	17.119257	-32.320431	15.707933	35.875885	51.077461	3.112888	70.876335	-15.663568	53.584679	35.558216	0.132103	24.422268	4.467510	-5.392315	47.552681	16.908920	-12.799684	-19.786270	37.410484	28.673332	22.246201	-25.394096	156.616898	-23.306995	-420.657898

Subject: 04 Fixation Data

Fp1	Fp2	F3	F4	C3	C4	P3	P4	O1	O2	F7	F8	T7	T8	P7	P8	Fz	Cz	Pz	Oz	FC1	FC2	CP1	CP2	FC5	FC6						
CP5 CP6 TP9 TP10 POz ECG																															
14.844948	54.003353	3.201937	13.319235	-19.598066	35.478432	7.752479	14.635142	-33.950611	13.777323	37.877945	47.218433	2.862896	68.184341	-17.089485	51.496857	35.076553	-0.566452	21.393818	0.776697	-5.340253	45.946083	15.399893	-15.470441	-19.473246	33.422024	25.778061	19.062206	-27.602051	153.921036	-25.840868	-347.373108
14.645912	50.352108	6.754677	11.529031	-18.822298	33.678337	6.801087	12.733819	-34.134918	13.006613	42.168228	43.282127	3.743200	65.860558	-17.239681	50.177135	34.429825	-1.165027	18.765890	-2.642264	-4.953685	43.675705	14.539332	-18.089798	-18.317879	28.584137	23.501057	15.993487	-28.977898	151.609085	-27.718420	-271.978699
8.585978	33.908276	9.296621	9.682967	-12.496792	33.064419	10.935560	14.149737	-29.424126	15.283388	43.872055	36.826580	5.138754	63.875454	-14.804237	50.416893	32.312298	-0.608793	18.708935	-8.013711	-5.103248	37.209362	16.321362	-20.598526	-18.726870	16.950150	19.515184	10.690075	-26.919624	145.449982	-27.766226	-356.119232
8.003176	35.131584	4.659395	10.718616	-14.162997	33.216888	10.109334	14.113469	-31.200859	13.249218	36.494942	38.290894	1.557497	63.037228	-17.179829	49.223461	32.461445	-0.345630	19.784353	-8.171347	-5.912869	38.480453	16.295280	-19.223381	-22.004448	19.099258	18.795494	11.046748	-27.417259	143.293411	-27.626099	-462.152740
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7.782772	42.869541	-12.635597	13.539945	-22.031374	33.189194	4.956846	12.457150	-39.370983	3.740202	9.082630	41.699413	-12.254248	59.578880	-26.600880	43.256252																

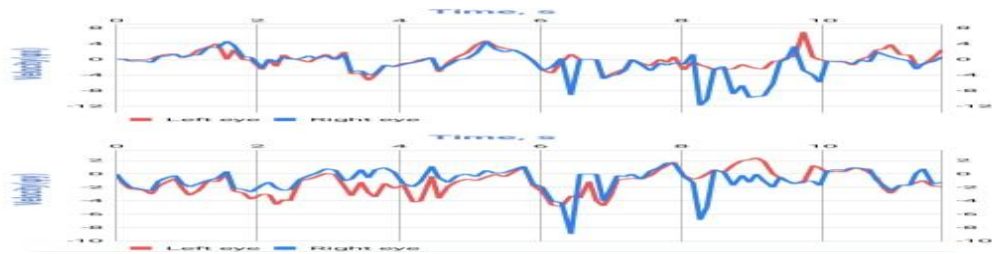
Subject: 05 Fixation Data

Fp1	Fp2	F3	F4	C3	C4	P3	P4	O1	O2	F7	F8	T7	T8	P7	P8	Fz	Cz	Pz	Oz	FC1	FC2	CP1	CP2	FC5	FC6
CP5 CP6 TP9 TP10 POz ECG																									
32.473778	0.660870	22.278301	-8.437315	-8.899678	44.584942	15.280474	-13.793948	-34.153152	28.540522	16.649946	13.500871	-30.619602	135.854889	-27.821220	-713.414673										

7.214636	44.057522	-16.603909	13.413147	-23.365828	33.780014	4.302015	12.492071	-41.397190	1.561267	3.323895
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6.749836	44.019882	-18.389973	12.660395	-23.565937	34.407192	4.299910	12.828967	-42.538994	0.398466	1.455975
39.377415	-16.068659	59.517010	-28.866697	42.152042	31.165806	1.842033	23.702351	-8.873572	-10.217629	46.711472
16.162317	-11.763059	-38.617046	31.357323	16.920357	15.090595	-31.818390	134.870377	-28.224049	-705.360413	
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37.138027	-15.469049	59.716064	-28.376307	42.538250	30.230505	2.330983	23.954605	-9.537495	-10.326980	46.181290
16.931612	-11.611836	-38.653946	30.681347	17.106476	15.560621	-32.103264	134.531418	-28.233334	-646.860291	
6.885752	41.477081	-15.262085	10.468474	-21.129532	35.504395	6.423764	14.328649	-41.744411	1.560511	9.269798
34.760761	-13.238760	60.106354	-26.643871	43.540565	29.386292	2.730173	24.168268	-10.099767	-10.022073	44.860668
17.965700	-11.884500	-37.408073	28.895836	17.598803	15.896534	-31.790558	134.523712	-27.873371	-566.877747	
32.744175	3.715284	62.162834	-11.558748	47.640278	30.078997	1.613812	25.990131	-5.351366	-7.070176	38.877052
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Summary Fixation Data

0.249740 49.604111 36.159378 20.515043 30.922335 37.701614 42.947479 31.086334	5.114606 59.848961 36.650101 30.264479 33.252781 37.420448 38.561821	20.256561 15.459188 9.691168 51.969715 31.274460 17.209667 51.910400	0.283406 5.881588 32.778893 45.310707 7.230804 21.660797 48.675854 10.225013
0.092536 43.525070 36.823029 16.643749 31.522875 38.591988 47.930969 32.205273 43.667919 6.306565	10.266488 10.762671 2.162234 49.331661 26.623138 16.386589 52.824471 44.503956 46.127213 23.787205	2.166258 35.052559 43.737629 10.081213 21.884331 48.788235 11.075224 62.491264 44.818047 35.599926	15.849841 53.446583 46.742943 50.534607 27.467117 43.586895 54.705036 31.992371 5.045295 44.295555
0.488688 36.636951 37.711143 12.222711 32.358532 39.955627 53.601555	5.981517 9.569544 4.717523 48.883438 25.347435 16.150452 53.133259 45.854355	11.271610 37.689903 42.307720 13.073254 22.391621 48.974087 12.055657	3.984014 48.517994 25.788338 54.008209 50.271069 33.930779 1504.005005
1.958525 29.677258 38.412350 6.961436 32.475864 41.372063 58.239376 35.297401	17.614517 13.676004 21.373814 79.709190 36.569748 38.720882 5.733801 43.144428	22.351521 39.743797 40.463829 15.142410 22.239353 49.247143 12.761192 47.627869	46.693375 51.576843 28.405563 33.015491 57.177963 29.662485 4.860037 44.604118
3.913353 24.136766 38.887836 2.296417 31.787346	0.268211 6.338207 7.42.176628 60.791039 35.892723 892084	3.834910 26.136217 30.617464 49.598724 3.931264 23.668926 48.513527	2.338218 15.545036 31.230486 47.322487 5.104376 22.257351 48.583614 9.755950

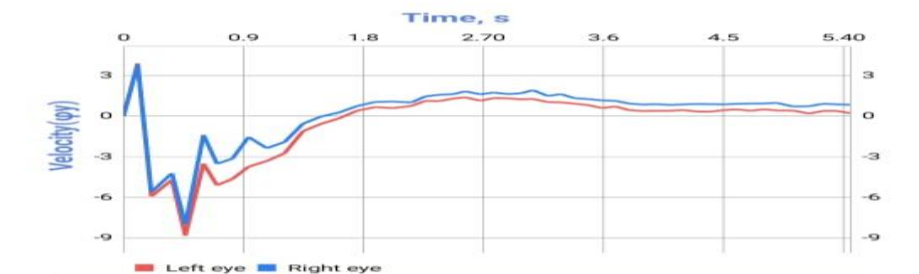
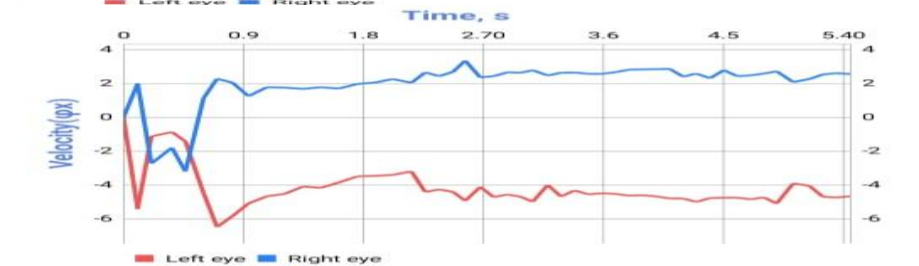
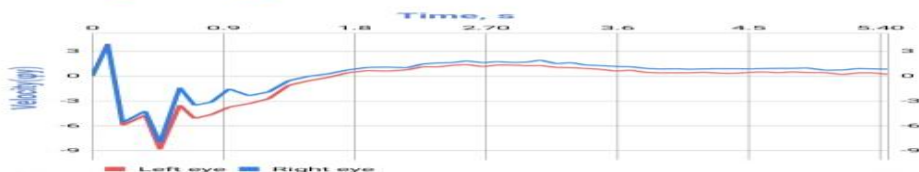
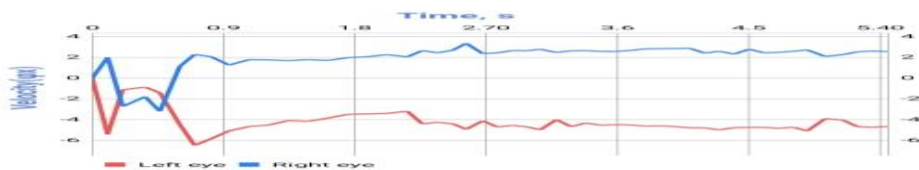


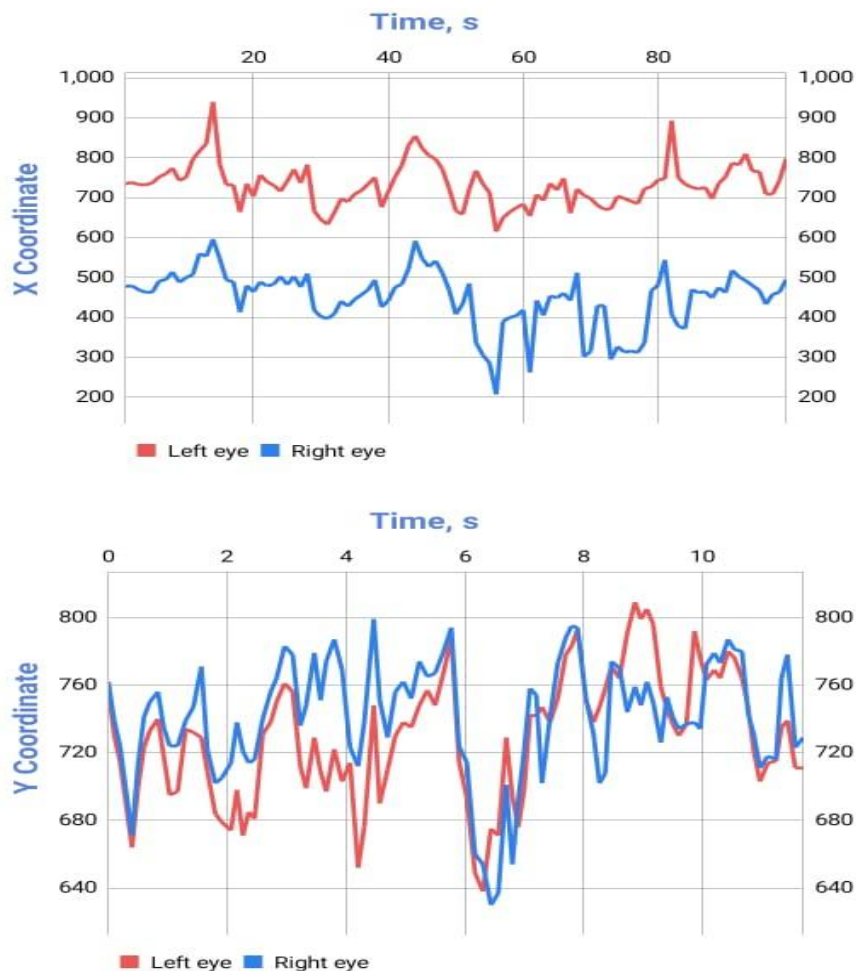
#	Left, px	Right, px	Time, s
1	(735.0, 758.0)	(478.0, 762.0)	0.00
2	(738.0, 730.0)	(479.0, 739.0)	0.10
3	(738.0, 715.0)	(469.0, 734.0)	0.20
4	(732.0, 664.0)	(463.0, 671.0)	0.40
5	(737.0, 699.0)	(463.0, 713.0)	0.50
6	(752.0, 723.0)	(491.0, 741.0)	0.60
7	(760.0, 733.0)	(495.0, 750.0)	0.70
8	(774.0, 740.0)	(514.0, 756.0)	0.84
9	(743.0, 718.0)	(488.0, 735.0)	0.93
10	(751.0, 695.0)	(500.0, 724.0)	1.03
11	(796.0, 697.0)	(507.0, 724.0)	1.17
12	(817.0, 734.0)	(560.0, 739.0)	1.30
13	(835.0, 732.0)	(553.0, 747.0)	1.43
14	(940.0, 729.0)	(596.0, 771.0)	1.57
15	(783.0, 709.0)	(547.0, 722.0)	1.67
16	(732.0, 684.0)	(493.0, 702.0)	1.80
17	(732.0, 679.0)	(490.0, 705.0)	1.91
18	(664.0, 674.0)	(413.0, 714.0)	2.06
19	(735.0, 698.0)	(480.0, 738.0)	2.16
20	(703.0, 671.0)	(464.0, 721.0)	2.26
21	(757.0, 685.0)	(489.0, 714.0)	2.36
22	(740.0, 681.0)	(479.0, 716.0)	2.46

#	Left, px	Right, px	Time, s
1	(489.0, 521.0)	(246.0, 511.0)	0.00
2	(487.0, 530.0)	(285.0, 588.0)	0.11
3	(470.0, 409.0)	(109.0, 509.0)	0.21
4	(469.0, 380.0)	(202.0, 393.0)	0.36
5	(471.0, 356.0)	(201.0, 370.0)	0.46
6	(384.0, 413.0)	(276.0, 474.0)	0.60
7	(378.0, 430.0)	(289.0, 443.0)	0.70
8	(376.0, 437.0)	(290.0, 442.0)	0.82
9	(381.0, 447.0)	(276.0, 474.0)	0.94
10	(378.0, 448.0)	(292.0, 449.0)	1.08
11	(381.0, 467.0)	(291.0, 462.0)	1.21
12	(383.0, 495.0)	(292.0, 496.0)	1.35
13	(384.0, 508.0)	(293.0, 510.0)	1.48
14	(389.0, 517.0)	(292.0, 518.0)	1.62
15	(396.0, 531.0)	(300.0, 531.0)	1.75
16	(400.0, 537.0)	(300.0, 538.0)	1.89
17	(403.0, 535.0)	(304.0, 538.0)	2.02
18	(403.0, 540.0)	(302.0, 538.0)	2.16
19	(401.0, 542.0)	(300.0, 540.0)	2.26
20	(403.0, 542.0)	(306.0, 543.0)	2.37
21	(402.0, 545.0)	(300.0, 543.0)	2.47
22	(402.0, 544.0)	(306.0, 543.0)	2.56

#	Left, px	Right, px	Time, s
1	(489.0, 521.0)	(246.0, 511.0)	0.00
2	(387.0, 590.0)	(285.0, 588.0)	0.11
3	(470.0, 407.0)	(199.0, 405.0)	0.21
4	(469.0, 389.0)	(202.0, 393.0)	0.36
5	(471.0, 366.0)	(201.0, 370.0)	0.46
6	(384.0, 443.0)	(276.0, 474.0)	0.60
7	(378.0, 439.0)	(289.0, 443.0)	0.70
8	(376.0, 437.0)	(290.0, 442.0)	0.82
9	(381.0, 447.0)	(276.0, 474.0)	0.94
10	(378.0, 448.0)	(292.0, 449.0)	1.08
11	(381.0, 461.0)	(291.0, 462.0)	1.21
12	(383.0, 495.0)	(292.0, 496.0)	1.35
13	(384.0, 508.0)	(293.0, 510.0)	1.48
14	(389.0, 517.0)	(292.0, 518.0)	1.62
15	(396.0, 531.0)	(300.0, 531.0)	1.75
16	(400.0, 537.0)	(300.0, 538.0)	1.89
17	(403.0, 535.0)	(304.0, 538.0)	2.02
18	(403.0, 540.0)	(302.0, 538.0)	2.16
19	(401.0, 542.0)	(300.0, 540.0)	2.26
20	(403.0, 542.0)	(296.0, 543.0)	2.37
21	(402.0, 545.0)	(300.0, 543.0)	2.47
22	(402.0, 544.0)	(306.0, 543.0)	2.56

#	Left, px	Right, px	Time, s
1	(489.0, 521.0)	(246.0, 511.0)	0.00
2	(387.0, 590.0)	(285.0, 588.0)	0.11
3	(470.0, 407.0)	(199.0, 405.0)	0.21
4	(469.0, 389.0)	(202.0, 393.0)	0.36
5	(471.0, 366.0)	(201.0, 370.0)	0.46
6	(384.0, 443.0)	(276.0, 474.0)	0.60
7	(378.0, 439.0)	(289.0, 443.0)	0.70
8	(376.0, 437.0)	(290.0, 442.0)	0.82
9	(381.0, 447.0)	(276.0, 474.0)	0.94
10	(378.0, 448.0)	(292.0, 449.0)	1.08
11	(381.0, 461.0)	(291.0, 462.0)	1.21
12	(383.0, 495.0)	(292.0, 496.0)	1.35
13	(384.0, 508.0)	(293.0, 510.0)	1.48
14	(389.0, 517.0)	(292.0, 518.0)	1.62
15	(396.0, 531.0)	(300.0, 531.0)	1.75
16	(400.0, 537.0)	(300.0, 538.0)	1.89
17	(403.0, 535.0)	(304.0, 538.0)	2.02
18	(403.0, 540.0)	(302.0, 538.0)	2.16
19	(401.0, 542.0)	(300.0, 540.0)	2.26
20	(403.0, 542.0)	(296.0, 543.0)	2.37
21	(402.0, 545.0)	(300.0, 543.0)	2.47
22	(402.0, 544.0)	(306.0, 543.0)	2.56





#	Left, px	Right, px	Left, px.py	Right, px.py
1	0, 0	0, 0	0.00, 0.00	0.00, 0.00
2	3, -28	1, -23	0.15, -1.42	0.05, -1.16
3	-2, -43	-9, -38	-0.10, -2.21	-0.47, -1.95
4	-3, -94	-15, -91	-0.08, -2.42	-0.42, -2.35
5	2, -59	-15, -49	0.10, -2.99	-0.77, -2.48
6	17, -35	13, -21	0.86, -1.77	0.65, -1.05
7	25, -25	17, -12	1.28, -1.28	0.86, -0.61
8	39, -18	36, -6	1.44, -0.67	1.32, -0.22
9	8, -40	10, -27	0.42, -2.08	0.52, -1.40
10	16, -63	22, -38	0.84, -3.18	1.11, -1.90
11	61, -61	29, -38	2.45, -2.45	1.11, -1.45
12	82, -24	82, -23	3.15, -0.98	3.15, -0.94
13	100, -26	75, -15	4.07, -1.16	2.97, -0.62
14	205, -29	118, 9	0.00, 0.00	4.68, 0.41
15	48, -49	69, -40	2.50, -2.55	3.60, -2.15
16	-3, -74	15, -60	-0.12, -2.83	0.59, -2.28
17	-3, -79	12, -57	-0.15, -3.76	0.58, -2.68
18	-71, -84	-65, -48	-2.58, -2.99	-2.19, -1.64
19	0, -60	2, -24	0.00, -3.05	0.10, -1.20
20	-32, -87	-14, -41	-1.79, -4.56	-0.72, -2.07
21	22, -73	11, -48	1.20, -3.80	0.57, -2.45
22	5, -77	1, -46	0.27, -3.99	0.05, -2.34

The study of intricate preferred choice making and predicament solving has attracted concentration (Brunswik; 1957 and Belton and Dhami; 2021 and Bruce and Friedman; 2002). Expanded research necessitates (model - based empirical) study of behavior and provide setting for basic research on how ill-structured predicaments are, and can be, solved (Brunswik; 1957 and Belton and Dhami; 2021

and Bruce and Friedman; 2002). Clinician neuro - intricate preferred choice making can be studied with great profit using established methods of inquiry, especially through intensive studies (Brunswik; 1957 and Belton and Dhami; 2021 and Bruce and Friedman; 2002). Neuro - ophthalmic management offer explanation through progression of dimensions of eye motion at point of intricate preferred choice

(Brunswick; 1957 and Belton and Dhami; 2021 and Bruce and Friedman; 2002). It affords abstract and idealistic framework for perceptive and conducting research at Ophthalmic Science, Management and Psychology continuum (Brunswick; 1957 and Belton and Dhami; 2021 and Bruce and Friedman; 2002).

- Neuro - ophthalmic offers a solution through an additional set of data obtained via a progression of measurements of eye motion at the time of intricate preferred choices (Satpathy, Larsen, Lockhart and Misra; 2023),
- Provides a conceptual and philosophical framework for perceptive and conducting neuro - ophthalmic research at the intersection of neuroscience, ophthalmic and psychology (Satpathy, Larsen, Lockhart and Misra; 2023),
- Describes the first standard model for the preferred choice process that links and spans neurobiological, psychological, and ophthalmic levels of analysis (Satpathy, Larsen, Lockhart and Misra; 2023),
- Applies neuroscience to both neuro ophthalmic and neoclassical ophthalmic, and ties both turfs to biological constraints in how we judge relative value and make preferred choices (Satpathy, Larsen, Lockhart and Misra; 2023),
- An important resource for researchers in disciplines ranging from ophthalmic to neuroscience, as well as to scholars of the conjecture of science and the development of interdisciplinary research (Satpathy, Larsen, Lockhart and Misra; 2023),
- *Experimental Neuro - ophthalmic* can be seen as a sub turf of experimental ophthalmic, where neuro data is enriched with eye data (Satpathy, Larsen, Lockhart and Misra; 2023),
- *Neuro - ophthalmic conjecture* proposes to build eye-based models capable of predicting observed behaviour (Satpathy, Larsen, Lockhart and Misra; 2023),

- New set of data provided by experimental Neuro - ophthalmic will shed light on the causes of behaviour (and therefore of the neuro anomalies) and help build new theories capable of explaining and predicting intricate preferred choices (Satpathy, Larsen, Lockhart and Misra; 2023),
- Measurement of eye motion provides information about the underlying mechanisms used by the eye for the period of preferred choice processes, In particular, it shows which eye regions are activated when a intricate preferred choice is made and how these regions interact with each other, This knowledge can then be used to build a model that represents this particular mechanism (Satpathy, Larsen, Lockhart and Misra; 2023),
- Combining the above disciplines gives an interdisciplinary insight to define fundamentals of neuro - ophthalmic intricate preferred choice making that has eluded researchers working within each individual turf (Satpathy, Larsen, Lockhart and Misra; 2023 and Kowler; 2011).
Manuscript reflects relevant findings on typical HC-ECM behaviour (Satpathy, Larsen, Lockhart and Misra; 2023 and Kowler; 2011). Results suggest that cognito apparatuses explore 'business preferred choice tectonic shifts(s)' thinking through biological basis in anthropoid prototyping of economic preferred choice making signature(s) (Satpathy, Larsen, Lockhart and Misra; 2023 and Kowler; 2011). With reference to neuro - probabilistic functionalism in Brunswick's Lens Preferred choices framework, manuscript reflects relevant findings on typical anthropoid behaviour (Satpathy, Larsen, Lockhart and Misra; 2023 and Kowler; 2011). Study calls into question theories localizable to a specific neural system (Kowler; 2011). Study exhibits key findings, from both the scientific and practitioner perspectives, and explain how neuro apparatuses explore 'business preferred choice tectonic shifts(s)'

(Satpathy, Larsen, Lockhart and Misra; 2023 and Kowler; 2011).

Conclusion

Manuscript raises interesting theoretical and practical levels of analysis significant in business strategy (Kowler; 2011). Research efforts conclude with characteristic schemes and presents directions for future research (Kowler; 2011). The manuscript concludes with a number of propositions that have been generated from the theoretical 'mosaic' and presents directions for future research (Satpathy, Larsen, Lockhart and Misra; 2023 and Kowler; 2011).

What are the mechanisms that keep gaze stable with either stationary or moving targets? How does motion of (intricate preferred choice maker) cognitive image on retina affect vision? Where do (intricate preferred choice makers) look - and why - when performing intricate task? How can the world appear clear and stable despite continual movements of (intricate preferred choice maker) eyes? Cognitive processes driving eye movements for the period of (intricate preferred choice maker) intricate preferred choice making are not in any consequential way different from those in similar tasks (Kowler; 2011 and Satpathy, Majumdar, Mallik, Mahapatra, Warriar, Khatun and Okeyo; 2023). Eye movements in (intricate preferred choice maker) intricate preferred choice making are partially driven by (intricate) task demands (Kowler; 2011 and Satpathy, Majumdar, Mallik, Mahapatra, Warriar, Khatun and Okeyo; 2023). Eye movements in (intricate preferred choice maker) intricate preferred choice making are partially driven by stimulus properties that bias (intricate) information uptake in favor of visually salient stimuli (Kowler; 2011 and Satpathy, Majumdar, Mallik, Mahapatra, Warriar, Khatun and Okeyo; 2023). Eye movements do not have causal effect on (intricate preferred choice maker) preference formation (Kowler; 2011 and Satpathy, Majumdar, Mallik, Mahapatra, Warriar, Khatun and Okeyo; 2023).

However, through properties inherent to visual system, such as stimulus-driven concentration, (intricate preferred choice maker) eye movements do lead to down-stream effects on (intricate preferred choice maker) intricate preferred choice making (Kowler; 2011 and Satpathy, Majumdar, Mallik, Mahapatra, Warriar, Khatun and Okeyo; 2023). Intricate preferred choice makers optimize eye movements to reduce demand on (intricate preferred choice maker) memory and reduce number of fixations and length of saccades needed to complete (intricate preferred choice maker) intricate preferred choice task (Kowler; 2011 and Satpathy, Majumdar, Mallik, Mahapatra, Warriar, Khatun and Okeyo; 2023). Drivers of eye movements in (intricate preferred choice maker) intricate preferred choice making change dynamically within tasks (Orquin and Loose; 2013; 2011 and Satpathy, Majumdar, Mallik, Mahapatra, Warriar, Khatun and Okeyo; 2023). Concentration should be paid for performing experimental procedures in order to evaluate usability, accuracy and reliability of eye tracking systems (Kowler; 2011 and Satpathy, Majumdar, Mallik, Mahapatra, Warriar, Khatun and Okeyo; 2023). Any (intricate preferred choice) model that aims to describe intricate preferred choice making must reflect that visual information play central role in intricate preferred choice dynamics (Kowler; 2011 and Satpathy, Majumdar, Mallik, Mahapatra, Warriar, Khatun and Okeyo; 2023).

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THE ROLE OF MULTIMEDIA IN TEACHING THE ENGLISH LANGUAGE

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Abstract

The English language can be taught easily since a modern-day learner is techno-savvy and can effortlessly avail the benefits of E-learning. Effective teaching is a complex and distinct art. Due to the change in time and circumstances, teaching has also changed tremendously. Previously blackboards, charts, and flashcards were used in the classrooms. Nowadays educational media, television films, programmed instructions, and audiovisual instructions are used effectively in the classroom. Multimedia finds its application in various areas like entertainment, education, engineering, medicine and scientific research. The rapid technological change has influenced the teaching-learning process also. Multimedia motivates learners to learn English easily. It also breaks the monotony of traditional class teaching and stimulates the learners.

Keywords: *Multimedia, Monotony, Adaptability, Digital Environment, Gamification.*

Introduction

Latest trends in technology in English language-teaching have made language teaching and learning easier. Today language teachers are frequently making use of technology, which not only helps in improving basic skills but also positively contributes to the development of high-thinking skills. Technology offers numerous learning tools including multi-media and a virtual learning environment for learning the English language. The E-learning environment offers the learners, irrespective of their diversified needs, which is very advantageous to an average or a slow learner. Another important advantage is, it allows learners autonomy. The learner can enjoy a certain amount of freedom because the teacher's role is confined to that of the facilitator. A normal classroom curriculum might fail to offer an integrated syllabus dealing with all the skills. But E-learning has immense potential to operate by integrating all language skills. The English language can be taught easily since a modern-day learner is techno-savvy and can effortlessly avail the benefits of E-learning.

Technology allows the learner to have his or her own space and time. It can also accommodate his/her own pace of learning, whether it is slow or fast. With computer technology, the learner can always reverse back for any clarifications or references as many times as he/she wants. The material provided by the technology is flexible so that the learner can select it accordingly to his standards. A variety of exercises is available to the teacher to test the learners very often Evaluation can be done quickly with the help of computers and also to get feedback.

Present Trends in the Teaching-Learning Process

Effective teaching is a complex and distinct art. Due to the change in time and circumstances, teaching has also changed tremendously. Previously blackboards, charts, and flashcards were used in the classrooms. Nowadays educational media, television films, programmed instructions, and audiovisual instructions are used effectively in the classroom. Teachers across the world are using these modern teaching aids in their classrooms regularly so that

they can perform various tasks simultaneously and make the class fascinating.

Computers are used for various teaching purposes. Computers provide learning stimuli beyond traditional learning methodology from textbooks and classroom instructions. It can be a good alternative for printed learning materials to enhance learning. It can be self-paced that includes media in the form of text, images, audio, video or animations which helps to develop concept clarity. Thus, a variety of modern techniques will enhance the quality of learning and the learners will be benefitted by using these modern technologies to the maximum advantage of the learners. In this modern age, teachers will be a failure in the classroom if he/she does not practice the advanced techniques for the tech-savvy generation of learners.

Multimedia Influence on Teaching

Multimedia finds its application in various areas like entertainment, education, engineering, medicine and scientific research. The rapid technological change has influenced the teaching-learning process also. Multimedia motivates learners to learn English easily. The traditional methods of teaching English are unattractive and uninteresting. On the other hand, multi-media technology with the help of a multi-sensory approach motivates the learners to learn English quickly e.g. Daffodils are fluttering, Horses are galloping, to explain these concepts we can show the videos lively and make them understand with clarity.

The traditional teaching method provides information, but multimedia technology goes beyond it and creates a real environment. Multi-media technology in teaching focuses on the active participation of learners and enhances the interaction between teachers and learners. It also breaks the monotony of traditional class teaching and stimulates the learners. It saves the time and energy of the teacher., learners learn concepts with varied IQ

levels, some learners need more time to understand, some of them learn very quickly, and they can move according to their pace catering to their needs. Everybody learns things in his or her own way, the multiple intelligence theory by A.G. Gardner states that everybody is gifted with eight different intelligences which work in various combinations in different people. Hence everybody can learn the language with their individual differences.

Irrespective of the language being first, second, and third, the learning pattern is the same. Children listen to the language initially, understand and try to speak first and in their later stages, they read and write in that language. For that, the children have to be provided with enough opportunities for listening and speaking in order to acquire the intended language. The teacher can exercise his or her choice in choosing the relevant material that motivates the learners and learning the target language more effectively, focused and learn pleasurable. Multimedia is one such option exposing our learners to the target language by creating an English atmosphere that enhances the learning of the language easily. Multimedia helps to improve all four skills and gradually they can improve their communication competence and positive thinking ability which also boosts their memory and retention. Many learners appreciate the challenge-reward concept and learn interestingly.

Advantages of using Multimedia

1. Motivational
2. Experimental Learning
3. Enhances Student achievement
4. Authentic materials for the study
5. Greater Interaction
6. Individualization
7. Independence
8. Self-Paced

Proficiency in the English language is not an embellishment, it has to be accepted that it is every

teacher's responsibility to train their learners fully equipped with the required skills to face the changed scenario. Then only an outgoing graduate from college will be able to earn and retain a job that he aspires for. To achieve this, more and more learners are found searching for avenues to master these skills of language. Hence there is a need to change the way of teaching and learning of English language. E-learning has new possibilities in the classroom. It has facilitated and supported through the use of information and communication technology which covers a spectrum of activities. The change of time has also brought a change in the teaching of basic concepts. Hence language teachers have to accept educational technology as a tool for language teaching. "Freeman and Freeman, (1994) argue that language develops only in contexts of functional use and teachers should create situations in which all their students use language for a variety of purposes and with a variety of people."

Role of Teacher as Facilitator

The entry of technology in the field of education has altered the role of a teacher to that of a facilitator. The computer is the leading technological tool in recent years. E-learning improves the listening and speaking skills of the learners. It also increases their reading and writing skills. E-learning builds confidence in speaking and understanding English. It improves employment prospects and gives better life chances. Many researchers have proved that learners who learn through technological innovations perform better than their counterparts. "E-Learning unites two main areas, learning and technology. Learning is a cognitive process for achieving knowledge, and technology is an enabler of the learning process, meaning that technology is used like any other tool in the education praxis, as is a pencil or a notebook, for example."

These two branches which are involved in this concept can alter the entire process of teaching.

Through these students can grasp the subject in an in-depth manner. If it comes to the topic of learning E-Learning has different types and adaptable functionalities through which the student can learn flexibly. The adaptability of E-Learning for a student varies according to their age, skill, mindset, grasping power, subject of interest etc. These days children of a very young age can operate smartphones more advanced than elders because of habituation. By considering this factor, introducing fundamental educational concepts in their videos, and games will also make the children learn something valuable.

During the pandemic, we have experienced the power of E-Learning and the transformation it brought to the educational sector. E-Learning from the digital environment is different from the conventional method of teaching as it has no bounds of learning. Through E-Learning, the interaction with the instructor through an electronic screen, doubts clearing, and different alternative approaches to learning a new concept, a student can learn anything from any corner of the world. E-Learning involves a wide variety of teaching techniques which can be delivered through online classes, virtual classrooms, tutorials, video conferencing, downloadable video clips etc. In the recent scenario, students can also join for online coursework, online degree and executive programs, certifications etc. The highlighted part is that the esteemed colleges are offering this coursework to the students and encouraging them to be a part of the online academic courses by offering them a percentage of financial aid. Through these students from different backgrounds are able to afford it.

Impact of Technology on Learning

Technology plays a prominent role in E-Learning because students prefer to learn better in a stress-free environment. The multimedia concept is also entangled with technology-based education. Technological factors from being a novice to

proficient in operating the devices, and adapting to the digital environment and fast-paced concepts will be challenging for the students who are not able to afford it. The new concept of adding technology into learning and getting habituated to it will take time. However, if the students utilize the technological resources in a better way there is a better chance of learning more innovative concepts which leads to the development both professionally and personally.

As technology is surging drastically, multimedia utilization and the associated teaching methods have come up with various new concepts to acquaint children with practical in-depth knowledge about the subject. One of the ways technologies are being inculcated into the teaching practice is through Gamification. "Gamification is a sequential technology of game and game-based approaches in the field of education which have strongly been investigated since the eighties." Gamification is a concept through which students can be engaged in a digital environment and stay engaged throughout the course. Meanwhile, there are a few advanced technical concepts that have also evolved with the collaboration of the gamification concept. However, if we start from the basic concepts the wing of gamification can create quite a transformation in the education and teaching process for a student to comprehend. Conventional learning methods can not able to make young students interested for a longer period. So introducing gamification into their learning can make the process more engaging and lively.

There are a few ideas that can be added to this gamification learning process, introducing new games, challenges, score points, demos for the next level, clues to solve, hints, badges, achievements and many more. These make the students gain more knowledge on figuring out how to proceed to the further level. If any group activities need to be done, they can also build teamwork for them to win. Creativity and interpersonal skills can also be developed through the process. The sense of taking up the team can indulge leadership qualities, and the interaction between peers and teachers can also be increased. "The key to successfully integrating

gamification in the classroom is to know your students and your teachers and choose well-designed educational games that will have a strong effect on learning." "Finally, with the emerging trends gamification technology also cooperates with mobile devices which have easy learning features however, the security or safety design should be one of the factors developers need to think about."

Conclusion

Most people seem to remember more efficiently what they experience rather than what they have just read. Memory is also associated with images and multimedia provides such opportunities to experience language which helps to reinforce and also retention. The dimensions of learner control, pacing, choice and learning style combined with the wealth of material allow the learners to proceed at their own pace in their own manner. Multimedia presentations provide added value to transactional situations. Multimedia is no doubt an effective tool for learning a language because it motivates the learner and gives the learner autonomy which are the key factors of learning language and literature.

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INDIGENOUS HEALTH CARE PRACTICES IN INDIA

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Abstract

Disease, decay and death always co-existed with life. The production of disease by so-called "development" system comes from its impoverishment of people by denying them sufficient food, water and health care. Health cannot be looked at in isolation from the rest of society. It is a function, not only of medical care, but overall integrated development of society - cultural, economic, educational, social and political. The indigenous health care system is the age-old remedy and the primitive one. The practice has existed since time immemorial and its origin cannot be traced back to any particular time or age. India has one of the world's most sophisticated indigenous medical traditions, unbroken through at least four thousand years. Even today, millions of people in villages and towns across the country depend on these traditions for their health care needs. As a result, the WHO and UNICEF and the developing countries like India, Sri Lanka, China, Sudan, Ghana, and Egypt, etc, have recommended the inclusion of traditional medicine and its practitioners in primary healthcare on the grounds that, the practitioners of traditional medicines can be well fitted into the socio-cultural and economic background of their people.

Keywords: Traditional Medicine, Ayurveda, Elements and Patanjali.

Introduction

The health status of a society is intimately related to its value system, its philosophical & cultural traditions, and its social, economic and political organization. All human societies have medical beliefs that provide explanations for, and responses to, birth, death, and disease. Throughout the world, illness has often been attributed to witchcraft, demons, adverse astral influence, or the will of the Gods, ideas that retain some power, with faith healing and shrines still common, although the rise of scientific medicine in the past two centuries has altered or replaced many historic health practices.

The World Health Organisation (WHO) estimated that 80% of the population of developing countries still relies on traditional medicines, mostly plant drugs, for their primary health care needs. 'Also, modern pharmacopoeia contains at least 25% drugs derived from plants. Many others are synthetic

analogues built on prototype compounds isolated from plants'. Demand for medicinal plant is increasing in both developing and developed countries due to growing recognition of natural products, being non-toxic, having no side-effects, easily available at affordable prices. Medicinal plant sector has traditionally occupied an important position in the socio-cultural, spiritual and medicinal arena of rural and tribal lives of India. Many traditional cultures, illness is thought to be caused by psychological conflicts or disturbed social relationships that create disequilibrium expressed in the form of physical or mental problems. Disequilibrium may be caused by psychological or spiritual factors, or both, that relate to Indian cosmology and "threaten the intactness of the person." In traditional cultures, then, healing emphasizes balancing this disequilibrium.

The constitution of WHO defines health as "A state of completely physical, mental and social

wellbeing and not merely absence of disease & infirmity." This definition is in conformity with ancient but indigenous medical knowledge system. This is the fragment of "Vedas" which is said to be super human origin. This living medical tradition encompasses two streams - Little Traditional Medicine - Folk system of medicine, which is existed in the oral form within the community and Great Traditional Medicine - Ayurveda, Unani, Sidha, Naturopathy, Yoga medical system which is the scientific and codified stream. These traditions have been documented in thousands of manuscripts, and cover all aspects from genera. Medicine to specialised fields like paediatric, psychiatry, ENT, Surgery and even plant and Veterinary medicine.

Millions of rural households use medicinal plants in a self-help mode. Over 20,000 practitioners of the Indian System of Medicine in the oral and codified streams use medicinal plants in preventive, primitive and curative applications. These systems use over 8000 species of medicinal plants, trees, shrubs, grasses, tubers, climbers and even lower plants like lichens and orchids. They also know the medicinal properties of over a hundred species of animals, birds, fish and insects, and several metals and minerals. Many countries there is an increasing emphasis on Primary Health Care; basic health care which is not only effective but affordable by under-equipped and under-financed health sectors, and by poor communities within those countries. Many governments have adopted policies of greater self-reliance in essential drugs, and traditional medicines are often cheap, readily accepted by consumers and locally available. For example, both China and Mongolia are pursuing health care systems based on the practice of traditional medicine. The University of Colombo's Ayurveda College trains students in traditional medicine and a special medical council is responsible for registering and licensing practitioners. There are now some 12000 registered practitioners in the country. In some

of these developing countries attempts are underway to integrate western and indigenous medicine. This requires the scientific evaluation of traditional medicines, larger scale manufacture with better quality control, and training in fire use of herbal remedies (Bird, 1991). The different parts of medicinal plants were used as medicine by the local traditional healers. Among the different plant parts, the leaves were most frequently used for the treatment of diseases followed by whole plant parts, fruit, stem, root, stem and root bark, seed, flower and latex. The methods of preparation (Figure 3) MI into four categories, viz.: plant parts applied as a paste (38%), juice extracted from the fresh plant parts (24%), and powder made from fresh or dried plant parts (20%), some fresh plant parts (6%), and decoction (12%). External applications (mostly for skin diseases, snake bites and wounds) and internal consumption of the preparations were involved in the treatment of diseases. It was observed that, most of the remedies consisted of single plant part and more than one method of preparation. However, many of the remedies consisted of different parts of the same plant species to treat single or more diseases. For example, *Andropogon paniculata* -leaf paste is used to treat poison bites and leaf powder is used to treat diabetes; *Gymnema sylvestre* -root powder is used to treat poison bites and leaf powder is used to treat diabetes; *Ricinus communis* -juice extracted from leaves is used to increase secretion of milk and oil obtained from seeds is used to treat stomach ache; *Azadirachta indica* -leaf paste is used to treat small pox, rheumatism and skin diseases and young twigs are used as tooth brush; *Ficus benghalensis* - stem latex is used to treat heel cracks and young twigs are used as tooth brush; *Moringa oleifera* - boiled leaves are used to reduce body heat, to treat indigestion and eye diseases and flowers are used to cool the eyes and increase sperm production; *Zizyphus mauritiana* - decoction of leaf is used to get relief from body pain and bark powder is used to treat wounds;

Solanumtorvum - Juice extracted from the leafis used to reduce body heat and unripe fruits are used to strengthen die body (ChellaiahMuthu, Muniappan Ayyanar, Nagappan Raja and Savarimuthulgnacimuthu 2006)

Methodology

The study is empirical in nature and relies completely on secondary data regarding the indigenous healthcare system in India. The current information has been taken from various online portals, Website, Journals and Newspaper.

Result and Discussion

Great Traditional Medicines

Ayurveda

The systems are grounded in a theory of physiological functioning, disease, aetiology and clinical practice. They have formal traditions of training and possess a vast array of written documents recording the Materia medica, specialized subjects related to medicine and surgery, clinical procedures and medical ethics. These are described as follows: Ayurveda (the science of living), the Vedic system of medicine originating over 3000 years ago, views health as harmony between body, mind and spirit. Its two most famous texts belong to the schools of Charaka and Sushruta. According to Charaka, health and disease are not predetermined and life may be prolonged by human effort. Sushruta defines the purpose of medicine to cure the diseases of the sick, protect the healthy, and to prolong life. Sushruta is often known as the "Father of Surgery" for his important contributions in the Susrutha Samhita, which describes in detail the examination, diagnosis, treatment, and prognosis of numerous ailments, as well as procedures on performing various forms of plastic surgery, such as cosmetic surgery and rhinoplasty.

Yoga

The Yoga we know was developed as a part of tantric civilisation, which existed in India more than 10,000 years ago. Now Yoga is developed as a separate medical science combined with Naturopathy. Patanjali propounded it in a systematic form; which consists of eight components namely restraint, observance of austerity, physical postures, breathing exercise, restraining of sense organs, contemplation, meditation and Samadhi. These steps in the practice of Yoga have potential in improvement of social behaviour, improvement of physical health, improvement of better circulation of oxygenated blood in body, restraining the sense organs and thereby the mind and in inducing tranquillity and serenity in the mind. The practice of integrated type of Yoga prevents psychosomatic disorders/disease and improves individual's resistance and ability to endure stressful situations. A number of physical postures are described in Yogic works to improve body health, to prevent disease and to cure illness. The physical postures are to be chosen judiciously and are to be practiced in a right way to derive the benefits. Breathing exercise helps in supply of proper oxygenated blood in the body. Studies have revealed that the Yogic practices improve the intelligence and memory and help in developing resistance to endure situations of strain and stress and also to develop an integrated psychosomatic personality, meditation is yet another exercise which can stabilize emotional changes and prevent abnormal functions of vital organs of the body. Studies have shown that meditation not only restrains the sense organs but also controls the autonomic nervous system.

Unani

Originating in Greece, this system was popularised in India during the 14th century by Muslim rulers⁶. It is based on the balance of four humours in a healthy body, ie, dam (blood), balgham (phlegm), safra (yellow bile) and sanda (black bile), and diagnoses

based on nabz (pulse), baul (urine) and baraz (stool). Hippocrates explained that the disease was a normal process and its symptoms were the reaction of the body to the disease. The chief function of the physician was to aid the natural forces of the body. He held that there exists in the body four humours that keep up the balance of it. He also laid emphasis on diet drugs of plants, animal and mineral origin for curing the disease.

The temperament of persons is expressed accordingly by the words Sanguine, Phlegmatic, Choleric and Melancholic according to the preponderance of them in the body. Everybody has got unique humoured constitution which represents the healthy state of humoral balance of the body. The Unani medicine plays a vital role when the individual experiences the humoral imbalance. The correct diet and digestion can bring back the humoral balance. Its main emphasis is on diagnosis of a disease through Nabz (Pulse), Baul (Urine), Baraz (stool) etc. It has laid down six essential prerequisites for the prevention of disease. They are known as 'Asbab-e-sitte Zarooriya' viz. air, drinks and foods; bodily movement and repose; psychic movement and repose; sleep and wakefulness; excretion and retention.

The modes of treatment are as follows:-

- (i) Ilaj bid-Tadbeer (Regimental therapy)
- (ii) Ilaj bid Ghiza (Diet Therapy)
- (iii) Ilaj bid Dawa (Pharmaco Therapy)
- (iv) Jarahat (Surgery)

The regimental therapy includes venesection, cupping, sweating, diuresis, bath (Hamam), massage, cauterization, purging, vomiting, exercise and leeching etc. Diet therapy aims at treating certain ailments by administration of specific diets, whereas pharmacy therapy deals with use of naturally occurring drugs, mostly herbals though drugs of animal and mineral origin are also used.

The unani system of diagnosis of diseases and treatment restoring health revolves round the concept

of temperament or 'Mizaj'. The humours also have specific temperament. Changes in temperament are related to changes in the balance of humours. Any change in temperament brings about a change in the health of the individual. Thus imbalance of the harmony of humours and temperament along with failure of one or more parts of the body to eliminate pathogenic waste causes disease. The Government recognized the merit of Unani system and attempts were made to develop it as a viable system of medicine for National Health care. The Unani drugs are cost effective, safe and widely accepted by the people of India.

Siddha

The basic concept of Siddha system of medicine is **"Food is Medicine - Medicine is Food"**. Siddha System is one of the ancient traditional systems of medicine in India. Siddhars the spiritual scientists of Tamil land are the founding fathers of this scientific system. According to Siddha System the human body is the replica of the universe so are the food and drugs irrespective of their origin. Siddha system believes that all objects in the universe including human body are composed of five basic primordial elements, namely earth, water, fire, air and space. The human body is a conglomeration of three humours and seven physical components. The Food is considered to be basic building material of human body, which gets processed into humours, tissues and wastes. The equilibrium of humours, body tissues and waste products is considered as health and its disturbance or imbalance leads to disease or pathologic state. This system also deals with the concept of immortality and salvation in this life. The exponents of this system consider that achievement of this state is possible by regulated diet, medicine and processing of mind by yogic or spiritual exercises like meditation and yoga. Siddhars described 96 principles as the constituents of Human Being. They include Physical, Physiological, Mental and

Intellectual components of a person. They are nothing but the manifestations of the "Five Basic Elements ". Disease is a condition in which there is imbalance in the "Five Elements, which alters the "Three Humours" which is also reflected in the seven physical constituents. The change disturbs the equilibrium and cause disease.

Homeopathy

Homeopathy was introduced in India the early 19th century. It flourished in Bengal at first, and then spread all over India. In the beginning, the system was extensively practised by amateurs in the civil and military services and others. Mahendra Lal Sircar was the first Indian who became a homeopathic physician. A number of allopathic doctors started homeopathic practice following Sircar's lead. The 'Calcutta Homeopathic Medical College', the first homeopathic medical college was established in 1881. This institution took on a major role in popularising homeopathy in India. The nation has almost a quarter of a million registered homeopathic doctors—more than any other country in the world. The result is a permissive medical culture which sees "natural treatments" put on a par with scientific ones. Homeopathy has become deeply rooted in India's public health provision—it has the third largest government-supported infrastructure after ayurvedic and modern medicine. The nation has almost a quarter of a million registered homeopathic doctors—more than any other country in the world. The result is a permissive medical culture which sees "natural treatments" put on a par with scientific ones. Homeopathy has become deeply rooted in India's public health provision—it has the third largest government-supported infrastructure after ayurvedic and modern medicine. At present, in India, homeopathy is the third most popular method of medical treatment after Allopathy and Ayurveda. There are over 200,000 registered homeopathic

doctors currently, with approximately 12,000 more being added every year.

Major Issues Associated with Indigenous Health Care

Lack of political support, lack of social support and esteem, marginalization of other systems, issues related to Intellectual Property Rights(IPR) and benefit sharing, lack of serious efforts for fundamental research, loss of resource base, lack of collaborative research efforts to mainstream the traditions are some of the key issues that traditional medicine in India generally is confronted with. Prof. Amartya Sen's concept of economic poverty further strengthens this viewpoint. It points out "people often die not because there is shortage of food, but because of shortage of "entitlement" and lack of social security safety nets". At the same time ecological management with people's access and control over resources can lead to an extra ordinary economic transformation resulting stability in maintenance of good health system. Heavy degradation of resource base have been resulted in people losing power and control over resources, land erosion, decrease in productivity, disturbance in hydrological cycle etc and ultimately leading more impoverishment and distress situation hill of sufferings and diseases. Ecological linkages in health system are great learning drawn from indigenous wisdom. The value of community strength, cohesiveness and social sustainability in terms of addressing social, economic and cultural needs of the community are derived from the folk health traditions. There are certain emerging issues that affect this Traditional Indigenous Knowledge causing erosion to the knowledge system as well as the human and natural resources.

Conclusion

The past few years have seen increased health awareness in India. Today's urban Indians, especially,

are not only better informed, but actively making the choice to embrace good health and fitness. In recent years there is a growing genuine interest in the traditional medicine among the scientists, botanists, modern medicine practitioners, health planners and administrators and even people, to accept and practice the therapeutic aspects of traditional medicine in maintaining positive health and total well-being. As a result, the WHO and UNICEF and the developing countries like India, Srilanka, China, Sudan, Ghana, and Egypt, etc, have recommended the inclusion of traditional medicine and its practitioners in primary healthcare on the grounds that, the practitioners of traditional medicines can be well fitted into the socio-cultural and economic background of their people.

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ECO-MARXIST STUDY OF CHANDRASEKHARA KAMBAR'S ALIBABA (ALIBABA NALAVATTU MANDI KALLARU)

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Abstract

Chandrasekhar Kambar, a prominent contemporary poet, playwright, and folklorist of Karnataka, addresses pressing global issues such as capitalism, ecocatastrophe, colonialism, and capitalist oppression in his work. This research paper conducts an Eco-Marxist analysis of his play "Alibaba," exploring how Kambar uses this narrative to shed light on the complex interplay between human society, capitalism, and the environment. Kambar's play, set in Islampur, Karnataka, follows the protagonist Alibaba, who relies on the forest for his livelihood by gathering firewood. The narrative unfolds to reveal the destructive impact of capitalist greed and the exploitation of both humans and nature. Kambar employs Eco-Marxist principles to examine various themes, including human-nature interaction, labor, resource appropriation, and the consequences of unchecked capitalism. Through Alibaba, Kambar illustrates the significance of labor and the dependence of humans on nature for sustenance. Alibaba's respectful and symbiotic relationship with nature, as well as his gratitude for non-human entities like his donkeys, highlights the interconnectedness of human and natural systems. In contrast, the capitalist greed represented by characters like Kasim and Hasan leads to environmental degradation and societal oppression. The play also emphasizes the importance of sharing wealth and resources with others, advocating for sustainable development and equitable distribution of wealth. Alibaba's reluctance to hoard wealth and his willingness to give alms to beggars demonstrate the Eco-Marxist principle of limited desire for wealth. Furthermore, Kambar portrays the destructive nature of capitalism through the actions of the thieves, who symbolize capitalist excess and oppression. Their exploitation of both humans and nature ultimately leads to their downfall, highlighting the potential for collective action against oppressive forces. Alibaba serves as a compelling Eco-Marxist critique of capitalism's detrimental impact on the environment and society. Kambar's exploration of ecological and social issues invites reflection on the need for a more balanced and sustainable relationship between humans and nature. This paper provides a comprehensive analysis of Kambar's play, offering insights into how it aligns with Eco-Marxist principles and contributes to discussions about environmental and social justice.

Keywords: Eco-Marxism, Nature, non-human, stereotypes, anthropocentric.

Chandrasekhar Kambar (b 1937) is one of the prominent contemporary leading poets, playwrights, folklorists, film directors of Karnataka addressing through his plays the challenging global issues such as capitalism, ecocatastrophe, colonial aggression, and the blind capitalistic oppression of humans and non-human others, relying his plots on mythology, folklore, and incidents taken from keenly observed

life. He has published 25 plays, 11 collections of poems, 5 novels, and 16 research books on folklore, theatre, literature and education. He has also published an epic poem called "Chakori." His works have been widely translated into English and other major languages of the world. Kambar identifies man's loss of connection to nature as the cause of capitalism, greed, alienation, depression,

deterioration and he tries to reestablish the lost connection with nature by revealing the anti-ecological ideology of capitalism that has led to the immanent disasters such as global warming, extinction of species, depletion of ozone layer, loss of fertility, immorality, pollution and deadly diseases. Through his dramatic art, Kambar highlights the value of non-human others and deconstructs the myth of humans as the rightful and superior children of the earth, emphasizes the holiness and significance of nature endeavours to prevent humans from damaging it. He brings out the intrinsic worth of nature and inherent value of non-human environment of being capable of changing the outlook of people toward them by asserting the interdependence of all the beings in the world and showcasing a nexus that unites all. He successfully establishes human mind's role in the perception of nature and exposes the disaster created by selfish and corrupt mind, indicating the alleviating power of nature and its role in the enrichment of human activities as the only sustainer of all on earth.

Eco-Marxism, is also known as ecological Marxism or green Marxism and it is an interdisciplinary approach that combines elements of Marxist theory with ecological and environmental concerns. It seeks to study the interactions between capitalism, social inequality, and the environment within the ambit of economic and political domains. In literary studies, Eco-Marxism is often applied to analyse literature and cultural texts that address issues of capitalism, oppression, environmental degradation, exploitation of natural resources, and social inequities. It endeavours to examine the ways socio-economic inequalities intersect with environmental concerns. Kambar through his *Alibaba* reflects on the disproportionate impact of environmental degradation on marginalized communities and how these issues are intertwined with broader systems of power and exploitation. The playwright through his protagonist Alibaba, encourages exploring utopian visions of

societies that prioritise ecological sustainability and social equality. *Alibaba* establishes the fact that literature can provide alternative narratives that envision a more harmonious relationship between humans and nature, challenging the prevailing capitalist paradigm represented by the antagonist Hasan and his thirty nine thieves. The play also challenges the concept of anthropocentrism and offers alternative ways of valuing non-human entities and ecosystems. Kambar through this play seeks to uncover the ideological and structural underpinnings of environmental problems and social injustices and works to inspire critical awareness, social change, and sustainable coexistence.

Capitalism lead to industrialisation and colonialism and dawned the age of machinery. Kambar notes the contribution of nature in the welfare of humans, throughout human history, especially in the contemporary capitalist era, by upholding his belief in nature as the sustainer of all human activities. He believes and showcases in his art that humans live, sustain, prosper and enjoy because of the basic resources they receive from nature and humans should acknowledge nature's abundant donation through their gratitude and concrete actions. Unlike William Wordsworth Kambar appreciates nature for helping and sustaining humans to achieve progress and does not just praise its pristine beauty or spiritual, aesthetic value. He highlights nature's use-value and illustrates the anti-ecological principles of capitalism that leads to colonization and upholds non-human environment for securing human life. He cherishes human labour that connects humans to nature and reveals it as panacea to the present day ecological crisis. Kambar aspires for a world that is free from all kinds of domination, exploitation, oppression and strongly believes that humans can regain an egalitarian and wholesome world through their awareness and their right understanding of nature. For his plots he uses the life, events and characters from the downtrodden to

whom he belongs. The people of the class try to preserve their own tradition through art forms such as oral and written.

In a sense, not belonging to the upper class has helped him enormously. His people, illiterate and oppressed, sang vividness in order to preserve experience. Sensuous memory was, in fact, all knowledge to them. And so when literacy and writing came to him, their son, it came as unique excitement, not as routine. Therefore, he builds. He does not, because he cannot, reduce and classify (Taranath vii).

Many people doubt Karl Marx of being an anti-ecologist, however, Foster unravels, "The claim that Marx failed to take into account natural limits is entirely without foundation." Marx, on the contrary, assigned a valuable place to nature in his writings and treated nature as an independent force that sustains all human activities. Schmidt notes, "Nature was for Marx both an element of human practice and the totality of everything that exists." Marx often felt the relation between nature and humans and accepted the valuable role of nature in the survival of mankind.

In the time period in which Karl Marx wrote, the environment was far less of an issue, and Marx's work was not highly concerned with the environment or environmental problems. Despite this, there are some important contributions to the theory of the environment made by Marxism. The environment was primarily seen by Marx as a medium for human labor. He felt that nature was to be used by humans for their production purposes. Though humanity was a part of nature, nature's destiny was to be shaped by human labor. (Marxism on the Environment)

He also brought out the anti-ecological tendencies of capitalism and called for the reformation of capitalist society and adopting ecological principles. Further, he exposed how the capitalist society, in making limitless wealth, creates

'a rift' in the human interaction with nature and embezzles the natural resources.

Eco-Marxist study focuses on the domination and exploitation of nature and the oppression of humans by other humans in the capitalist society. Eco-Marxists condemn the capitalist society and its modes of production for its biased profit making anti-ecological principles. They understand and expose the capitalist society creating tension in the "metabolism" between humans and nature. They expose how the capitalists are blind in their greed to acquire limitless wealth and ignore their responsibility to protect the physical environment. Eco-Marxists keep their faith in the role of nature for the existence of humans and value it for its resources, help and gifts.

Chandrasekhara Kambar's *Alibaba* was first performed by Benaka Makkara Nataka Kendra, in Bangalore, at the Ravindra Kalakshetra, on 23rd May 1980. It was originally written in Kannada, titled *Alibaba Nalavattu Mandi Kallaru* and Sandhya S. translated it from Kannada into English. The plot of the play is based on an Arabic folk tale. The play is set in Islampur, adjoining a forest in Karnataka, India. The story offers a ecological moral lesson. Alibaba's elder brother Kasim gets murdered by the thieves, whereas Alibaba escapes away from them. He overcomes the dangerous situation with the help of Marjeena. Alibaba's elder brother, Kasim is punished for his extreme greed representing capitalism but his younger brother Alibaba escapes, as he has limited desire.

The Eco-Marxist principles such as humans' dependence on nature, right appropriation of nature, acknowledgement of the contribution of the non-human others, relation between human labour and nature, role of greed for wealth in the destruction of environment, sharing of the resources, and replacement of capitalists' anti-ecological are worked out in this play are. Kambar's exposition of the fact that humans do depend on nature is highly

commendable. Nature on earth sustains living and non-living entities by providing basic amenities like food and shelter. According to Lucretius "The animals cannot have fallen from the sky, and those that live on land cannot have emerged from the briny gulfs. We are left with the conclusion that the name of mother has rightly been bestowed on earth, since out of the earth everything is born" (Foster). Kambar too portrays nature on earth as the origin and sustainer of all lives.

The protagonist, Alibaba lives in Islampur, the town of Muslims. He is not happy with his poverty in spite of his faith in Allah, whereas many people become rich by "repeating Allah's name" but Allah "never favored" him. He is such a good natured lad that encountering a beggar could make him to plead God to give him enough money to give the beggar alms. For his livelihood, he is dependent on forest and the forest plays a vital role in his routine activities. Foster quotes Bukharin to highlight man's dependence on nature, "Man, as an animal form, as well as human society, are products of nature, part of this great, endless whole. Man can never escape from nature, and even when he 'controls' nature, he is merely making use of the laws of nature for his own ends." Alibaba goes to forest daily for cutting the trees, gathering fire-wood in the thick forest. Then he goes to 'towns and villages' for selling them and earning his livelihood. He does not see nature as an isolated place that can be praised for its pristine beauty, spiritual, aesthetic qualities, and magnificence only. On the other hand, he values nature for its resources and contribution to his livelihood and sustenance. Marx gives significance to nature for its utility to mankind and observes that "...nature taken abstractly, for itself, and fixed in its separation from man, is nothing for man" (Marx). Kambar through this play, emphasizes that human beings are dependent on nature for their survival, illumines the relation between nature and humans

and reveals nature as an individual entity to which all lives, human and otherwise, are connected.

Kambar in this play, through Alibaba advocates the Marxian principle that permits judicious tapping of available natural resources. The play shows, the forest holding value for the humans, offering its products for the welfare of humanity and humans acknowledge it through their judicious actions. Alibaba interacts with the forest by cutting its trees, and his cutting is judicious, as he does not harm the trees too much. According to Eco-Marxist principles, his actions are not anti-ecological. "If nature is, for Marx, an object to be mastered, he did, however, recognize limits to this process. These natural limits are not purely 'natural' but result from humanity's interaction with its natural environment" (Munck). Marx allows humans to tap natural resources but they must not exploit them by their excessive use. Alibaba judiciously uses nature's resources and tries to collect firewood for his survival only and not for amassing wealth, like a wealth amassing capitalist. He says that Allah wants him to cut and sell firewood till he dies. He is a minimalist, self-content and is happy collecting and selling firewood. He loves nature and feels intense sense of gratitude while collecting firewood. He does not treat nature only as a source of his livelihood, but, also recognises his dependence on nature through his love and gratitude for it. Nature supports humans by offering its resources for their use. It is not Alibaba alone who lives on nature, in fact, he is an agent between nature and the people in villages and towns, his customers and nature's beneficiaries. Alibaba is helping the people by collecting wood for their utility.

Kambar through his protagonist Alibaba demonstrates the way humans ought to acknowledge the role of non-human others for their survival. Humans are dependent on non-human others like flora, fauna, "fish flesh and fowl" for various purposes but generally they fail to acknowledge it through their actions. Marx commends German preacher and

theologian Thomas Muntzer who declares that “all creatures have been made into property, the fish in the water, the birds in the air, the plants on the earth—all living things must also become free” (Muntzer). In this play, non-human others are appreciated in the form of the three asses and they are named as Bhairavi, Rock-n-roll and Little Ass. Bhairavi is the female and Rock-n-roll is the male. Alibaba depends heavily on these asses for his daily activities. They help him in carrying the wood from the forest and in selling it in the towns and villages. Alibaba values his asses very much. Even the singers accept their worth as they sing, “Asses are asses, you see, brother Music is as dear to them as life. What can we, a herd of sheep sing in the concerts of asses?” (Kambar). Alibaba values and treats his asses even better than his son Salim who is indecent in making love to his girl-friend Marjeena. On the contrary, his donkeys are decent in their love-act, “They exchange glances quietly, walk up to that old broken wall and, only after making certain that nobody is around, do they rub their faces against each other. If by chance they hear my footsteps, they part immediately!” Often, the donkeys also sing and Alibaba cherishes the music of their song. He says, “Poor things, who’ll listen to donkeys singing? Someday I should make myself free to listen to them. They must have learnt many new songs”. Alibaba acknowledges them for the help they render to him and expresses his gratitude and love for them:

Come lady, come Bhairavi
Come dear brother Rock-n-roll
Come my Little Ass, My gold.

Alibaba respects his asses and values them even more than a horse. Salim, his son wishes that he should be the “groom on horseback” but, Alibaba asks him to be a groom “on ass’s back”. Salim is shocked by his father’s words and asks how he can go to his wedding on a donkey’s back. Alibaba answers, “How else? Divine donkey that it is! It’s only because they carried home all this treasure that you

can have a grand wedding! You shall ride a donkey during the wedding procession”. Alibaba’s acknowledgement of the role of the donkeys is the result of his gratitude for their services. He does not forget that he is rich today because of these asses. When he was gathering firewood in the company of these asses, he came to know about the robbers’ hidden treasury. He collected some treasure from there and carried it home with the help of these asses. He acknowledges and values their contribution, and orders Salim to use them for his wedding procession. Alibaba’s relationship with his asses is significant as it stresses on the bond between humans and non-human others. In this regard Foster notes “Marx and Engels repudiated the age-old conception that had placed human beings at the centre of the natural universe. Thus Engels professed withering contempt for the idealistic exaltation of man over the other animals. There is no trace in Marx and Engels of the Cartesian reduction of animals to mere machines.” Kambar too through Alibaba asserts that humans must understand their dependence on non-human others to maintain good relationship with them.

Marx stresses on labour, and labour is prerequisite for wealth creation. Humans have to work and put their labour for livelihood. It is through labour only that they interact with nature. Moreover, “What Lucretius says, Marx wrote in Capital, is self-evident: *nil ossecreari de nihilo* out of nothing, nothing can be created. ‘Creation of value’ is the transposition of labor-power into labor. Labor-power itself is, above all else, the material of nature transformed into a human organism” (Foster). Marx values work and similarly Kambar stresses on the value of labour through Alibaba and Begum. He insists that humans must work to fulfil “nature-imposed conditions.” Alibaba toils very hard to collect firewood but his son Salim fails to understand the value of work and spoils his time in acts that are useless. He is “very lazy” and falls in love with Marjeena. He wastes his energy going behind the girl

and does not do any work. Alibaba reprimands him for his foolishness and worries for his lazy and foolish son. Even his mother Begum is not happy with Salim. She makes it clear to Salim by saying, "The donkeys work. Whatever the workers do please me. You! After a heavy meal in the morning you disappear. Your next appearance is only at the time of the next meal."

The playwright also exposes the role of capitalism/greed in the destruction of environment. "When we human beings appropriate "resources" from the environment for material production, we change the environment; no species, including our own, can use its environment without modifying it" (O'Connor). In the play, the forty thieves like capitalists do not work or labour but exploit other people and natural resources. Hasan is their leader, who is, "the king of kings of thieves, the liar of liars, the thief of thieves, the one who has made the kings of fifty and six countries eat mud, the one who has gobbled up nearly all the treasures of those kings." The thieves like capitalists do not indulge in any kind of labour other than stealing from others. They are fond of wealth and their ambition to loot gold and other valuables is insatiable. Like crony capitalists they indulge in the cruel act of robbery and even murder people for their money.

The robbers neither respect others' labour, whom they rob, nor value nature, where they hide their treasure. "Just as the removal of social constraints on the use of nature led to potentials for environmental destruction, so did the removal of constraints on the use of human labor power lead to potentials for the destruction of human health and well-being" (O'Connor). The thieves' treatment of nature is also disrespectful and unhealthy. On the contrary, Alibaba loves nature for its bounty and accepts his dependence on it owing to his labour. The thieves do not put in labour and the forest holds no value to them except as a safer place. They cannot feel nature's presence or realize its contribution. Like capitalists they do not consider that the ornaments

are also the result of labour process. Man uses the labour process as a means to communicate with nature. Alibaba's greedy elder brother Kasim is also a representative of an anti-ecology capitalist, who comes to know about the hidden treasure and how Alibaba has become rich. He is blinded by greed and wants to become richer than Alibaba. He arrogantly boasts, "I'll take eight horses with me. I will be four times richer than you in just one day!." Having realized the eventual evils and destruction of greed, Alibaba warns him, "Don't forget yourself in excitement, dear brother. It's a dangerous place. The treasure is robber's booty. Take care when you go. Greed will lead to grief, they say. Get to know the spot this time around. You can bring as much as you want by and by. Come back safely. May Allah be with you." Man uses his labour and converts the raw materials of nature into profitable commodity through the labour process. O'Connor notes the impact of human labour on nature, "A meadow, field, forest, shoreline, shopping mall, mountain canyon, the atmosphere, and the oceans are, in some small or large ways, artifacts of human labor armed with technology, machines or tools human labor mediates or brings together, and also modifies, human culture and nature." O'Connor Unlike his younger brother, Kasim does not realize the role of nature in to be stolen treasure. His excessive greed for the ornaments disconnects him from the right appropriation of natural resources. He goes to the rock where the treasure is hidden and decrees:

Khuda Ki Kasam

Hasan Ka Hukum

Khulja Sesame

The rock responds and opens with a "thunderous sound." He enters and finds that the cave is full of "gold and ornaments". He gets excited seeing the bags of gold and says:

Hai haire goldy gold

Looking at which I became naught.

How can I carry all this, o brother.

These horses are not enough
 I die, I die!
 I will come again surely
 I will bring with me
 Hundreds of horses surely

Kasim is too greedy to leave the cave. Finally, when there is no possibility for carrying any more, he reluctantly goes near the cave's door, but, because of his greed and excitement, forgets the proclamation and is trapped in the cave. The thieves find and kill him for his trespassing. Kasim loses his life to his greed that distances him from the right interpretation of nature.

Through *Alibaba*, Kambar demonstrates the Marxian principle of sharing the wealth with others. People can curtail the destruction of environment, if their desire for wealth is limited, if they are ready to share their wealth with others and if they indulge in the labour process and modify nature. The destruction of nature is because of man's unlimited desire of wealth leading to blind exploitation of the natural resources. If man is labourious, self-content and egalitarian he can preserve environment and ensure sustainable development. Alibaba discovers the thieves' hidden treasure in a cave, but, unlike Kasim, he wants to take a little so that he could help others. He plans that he, "shall give generous alms to all the beggars." Unlike his elder brother, Alibaba is neither greedy nor excited for the treasure. On seeing it, he invokes the mercy of the Allah and intends to carry only limited wealth. He emphasizes that "Too much is too bad." He has the sense of gratitude intact, because of his interaction with nature and his process of labour. He carries the bundles of firewood too, with the "bag of treasure." He is also reluctant to carry the jewels as he does not know "whose jewels these are!" whose labour has created these. He demonstrates his love for non-human other when he finds a garland for his little ass. All through his behaviour, Alibaba evolves as an Eco-Marxist and self-contented character. Unlike a capitalist he limits

his desire for wealth and carries only for his sustenance.

The forty thieves show the capitalist tendency of retaining all wealth for themselves. They exploit, kill, loot others and amass as much wealth as possible and do not consider for the value of environment, labour altogether. Alibaba as a proletariat poses a threat to their lives. Hasan, the king of the thieves, plans to kill Alibaba and identifies latter's house. He prepares, "forty-one big oil vats and fills one of them with oil and the rest with 'a thief each'." He loads the vats on horse-back and imposes himself as "oil shah" and stays in Alibaba's house. Marjeena discovers Hasan's real identity and kills the thieves in the pot with the help of Salim. Finally, she stabs Hakim, the capitalist to death. Hakim's death indicates the end of capitalist insatiable greed, oppression and exploitation that destroys nature. The play ascertains the importance and worth of nature, by highlighting humans' dependence on nature. Kambar successfully establishes the fact that humans are dependent on nature for their survival, not the nature. Human existence is impossible without nature, but nature will have only positive impact in case of extinction of human race. Through the actions of titular character Alibaba and his wife Begum, the playwright propagates the right appropriation of nature and the gratitude for the services of non-human others, as nature has abundance for human needs and disaster for human greed. It is only through labour process that man can interact with nature and receive her blessings in the form of livelihood. Through the characters like Kasim, Hasan and his associates, Kambar highlights the impact of capitalists' greed, exploitation and oppression on nature, and by their ultimate fall he curtails their anti-ecological exploits.

In conclusion, Chandrasekhara Kambar's play *Alibaba* reflects the principles of Eco-Marxism by addressing themes of capitalism, human-nature interaction, exploitation, and environmental degradation. Kambar, a prominent contemporary

playwright, uses the play to explore the intricate relationship between humans, nature, and capitalism. By weaving an engaging narrative rooted in mythology and folklore, Kambar exposes the destructive impact of unchecked greed and the blind pursuit of wealth on both human society and the environment. Through his protagonist, Alibaba, Kambar emphasizes the significance of labor, human dependence on nature, and the necessity of acknowledging non-human entities for their contributions to human well-being. Alibaba's respectful and symbiotic relationship with nature, as evidenced by his appreciation for his donkeys' assistance and his judicious use of resources, stands in stark contrast to the exploitative actions of the thieves, who symbolize capitalist greed and oppression. Kambar also illustrates the destructive consequences of unchecked capitalism and greed through characters like Kasim and Hasan. Kasim's insatiable desire for wealth leads to his demise, highlighting the dangers of excessive greed and the importance of self-contentment. Hasan and his gang of thieves, embodying capitalist excess, exploit both humans and nature without regard for their destructive consequences. Marjeena's triumph over the thieves showcases the potential for collective action and the downfall of oppressive forces. Overall, *Alibaba*, offers a powerful Eco-Marxist critique of the harmful effects of capitalism on the environment and society. Kambar's portrayal of characters and their relationships with nature and wealth highlights the interconnectedness of social and ecological systems. By advocating for a balanced, sustainable coexistence between humans and nature, Kambar's work aligns with the core principles of Eco-Marxism and underscores the importance of recognizing and

rectifying the consequences of unchecked capitalism on the environment. Through this play, Kambar's exploration of ecological and social issues invites readers and audiences to consider the role of humans in shaping their relationship with the natural world and to reflect on the need for a more equitable and sustainable future.

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DEMOCRATISATION OF EDUCATION IN KUVEMPU'S PLAYS – A STUDY (WITH REFERENCE TO *A THROAT FOR THUMB* & *THE SUDRA ASCETIC*)

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Introduction

Kuvempu is radical, rational and intellectual in his career as a creative writer. He has reviewed the received notions of Vedic righteousness in his way of not only life but also of writing in the modern context. Most of his creative writings are recast of the stories in our ancient epics. He has also rewritten *The Ramayana* as *Sri Ramayana Dharshanam*. He has rewritten the story of Ekalaya in the *Mahabharata* and Sambuka in *The Ramayana* in *A Throat for Thumb* and *The Sudra Ascetic* respectively. Ekalaya and Sambuka are not eligible to receive the education in the context of Vedic time as they belong to the fourth varna namely sudra. Yet both of them make supreme achievements in the archery and penance respectively through self education but are punished seriously ruining their career and life, Kuvempu has recreated these two episodes in which they are rewarded for their self education and those who inflict injustice on them are punished. This endorses the principle of democracy. Thus a detailed study of these two plays is undertaken to identify the democratisation of education as a theme.

Ancient Indian Education System

The education system which prevailed during the time of *The Ramayana* and *The Mahabharat* was called ashramas. The disciples would go to the residence of the guru at the age of five and return home at the age of twenty four by completing their education. It is also known as gurukul. The rishis/acharyas who are brahmins used to be the gurus and the shatriyas

used to be the students or disciples. The education was generally of Vedas, Bramanas, Upanishads, Dharmasutras and Marshal Arts. The admission to the Gurukuls was restricted to the Brahmins and Shatriyas only according to the prescriptions of *Chaturvarana*. In the context of Chaturvarna during the Vedic period, such a practice was considered to be Dharma or righteous. The division of labour prescribed in those days was strictly adhered and the violation of it was not only unrighteous but also punishable.

Democratisation of Education in *The Sudra Ascetic*

The episodes of Sambuka appears in Uttar Kanda of the *Ramayana*. It is the period of Sri Rama is the king of Ayodya after Sita has been excommunicated. Sri Rama lives in grieving over his separation from his queen Sita. At this juncture, Narata intimates Sri Rama that a Brahmin has come to the palace door seeking justice from for the death of his son. When Sri Rama reaches the spot and asks the Brahman about his grievances, he who is keeping his dead son on his arms, complains that his son died due to the penance practised by a sudra. Sri Rama rushes to the place of Sambuka who is found performing penance by hanging on a tree head over heel. When no sooner than Sambuka answers that he is a Sudra to the query of does Sri. Rama beheads him. As a result of the killing of Sambuka, unrighteous/adharma is set right and the son of the Brahmana is restored to life.

According to Chaturvarna, the society is divided into four varnas namely Brahmin, Shatriya, Vysiya and Sudra. The occupation of these four varnas are also fixed according to this tradition. Teaching, Priesthood and imparting knowledge belong to the Brahmin. The occupation of warfare belongs to Shatriya. The occupation of agriculture and business belong to the Vysiya. The occupation of serving the these varnas belongs to the Sudra. Sambuka being a Sudra is not eligible and entitled learn Vedas and perform penance. Yet he has already become a known ascetic continuously practising penance. It is very clear that Sambuka has acquired the Vedic knowledge through his self education. Yet his self education or self learning is an offence as per the division of labour according to *Chaturvarna*. It amounts to committing adharma or unrighteousness. Thus he is given the corporal punishment. It must be noted that a shudra is neither admitted to the Gurukul to learn Vedas nor is he allowed to learn the Vedas on his own as the knowledge of Vedas is prerequisite for anyone to become an ascetic.

Kuvempu has observed caste discrimination in denying the access to formal education and self education in the treatment of Sambuka in *The Ramayana*. In the Vedic period it might have prevailed as the society was stratified and under the control of Chaturvarna. In the modern India, such discriminations are unconstitutional and undemocratic. So Kuvempu has written the episodes of Sambuka in the form of a play with three scenes. The first scene, the arrival of Death in the pilgrimage of Ascetic Sambuka to kill the one who is going to fail to respect Sambuka just because of his varana as Sudra is enacted. The second scene shows the action of the encounter between the Brahmin whose son is dead and Sri. Ram. The third scene stages the enlightenment and realisation of the caste arrogance, misreading of the Vedas and the consequent resurrection of the boy.

Unlike in the Uttar Kanda, Kuvempu has created a hermitage of Sambuka which is guarded by Bhairava who is a mythical god of destruction of the bad and protection of the good. In the mythology, Bhairava is Lord Shiva's aid. Bhairava's presence in the hermitage of Sambu ensures that it is the place of immortality. But the god of death personified as Death enters the vicinity of Sambuka's hermitage and stopped by Bhairava. The interaction between them is interesting as well as informative. Though their encounter commences with hostility and arrogance, their conversation reveals two significant matters.

Death states that he has visited the pilgrimage of Ascetic Sambuka because he has already learnt that someone is going to insult and disrespect which will lead to the death of that person. As he is officiated in the matters of death, he has arrived there. The interaction between Bhairava and Death is provided as follows:

Bhairava – A certain Brahmana,
Accompanied by his son,
Entered these woods,
To collect flowers for his daily worship.

Death – It is just on that account

That I had to undertake this journey!

Bhairava – The reason?

Death – He did an unholy act!

Bhairava – How?

Death – By showing disrespect.

Bhairava – To whom?

Death – To whom else? To the Sage!

To Sage Sambuka, your own Gurudeva! [116-17]

Sambuka is a revered sage and Gurudeva. Such ascetics are respected and given a highly dignified position and status in the Hindu society. The ascetics are considered to be higher than the rulers as the rulers follow the advice of the ascetics called Raja Guru in administering the state. When such is the place for the ascetics in the Hindu way of life, the question as why a certain Brahmana is going to do unholy act. Indeed the Brahmins are the ones who

introduced and insisted that the ascetics must be respected by all sections of the society without fail as it amounts to committing *adharma*. The answer to this riddle is also given by Death which is illustrated here thus:

Bhirava – (enraged)

What an insolence on the Brahmana's part!

Death – Just because Sage Sambuka

Is by birth a Sudra!

Bhirava – (removing at once the column of tridents that had formed a fence)

God, O God! What a terrible sin has occurred.

[Scene 1, 117]

In Scene 2, Kuvempu has presented the Brahmana's approaching Sri.Rama to claim justice for the death of his five year old son. When Sri. Rama comes to the door of the palace where the Brahmana is found wailing in public loudly. The behaviour of the Brahmana is found to be complex and ambiguous here. While he alleges that Sri Rama is responsible for the untimely death of him which happened on account of his failure to contain *adharma* in his state on one hand, he also praises Sri Rama sky high with regard to his qualities and personlity on the other.

Never was such a horror seen here before,
Should Sri Rama's subject suffer under Sri
Rama's reign?

The misfortune of the subjects must be due
To the sin of the ruler himself;

It can be nothing else, nothing else!

Rama himself must have committed some sin or
the other! [Scene 2, 119]

The blessed sight thrilled all three worlds!

His very movement has an orderly design like
that of seven oceans!

The lusture of his figure is like that of the blue
heavens!

...

This son of Dasharatha is verily the greatest of
the Raghu race!

The embodiment of mercy is indeed the son of
Kausalya!

Disciple of ascetics, he is superb in self restraint;
He is the breaker of the Hara's boe; he has the
beauty of rainbow! [Scene 2, 119-20]

It is observed that Sri. Rama has high regard and respect for the Brahmins who are highest in the hierarchy of Varana and are considered to be learned and well versed in the Vedas. His reverence for the Brahman is manifested several times in his words and actions. Yet the striking element in this scene is that Sri. Rama detects that the Brahmana embodies the caste arrogance and imperial attitude. He also understands that the Brahmana has misconstrued the Vedic sastras or scriptures with regard to the notion of Dharma or righteousness. The interaction between Sri.Rama and the Brahmana reveals the Brahmana's intorence of the penance of Sambuka and Sri Rama's detection of his imperialistic attitude as shown under:

Brahmana-.....

This morning in order to collect flowers for
worship,

I went to the forest,

Accompanied by my little boy.

Sri Rama – What is the forest?

Brahmana- I did not utter its name

For fear of committing a sin.

It is situated in the direction of Death.

Sri Rama – Where is any sin in uttering a name?
Tell me.

Brahmana- They call that forest Sambuka's
hermitage.

Sri Rama – (*plunged in thought for a while, and
then to himself*)

Oh, the truth is now dawning upon me! (*aloud*)
Then?

Brahmana – Then, my Lord, we both saw him

Who was performing penance,

A Sudra bearing the name of Sambuka,

An infidel in the guise of an ascetic.

(Sri Rama knits his brows in a frown. He stands pondering, The Brahmana mutters to himself)

Now that Sudra will get his desserts.

At the mere mention of unrighteousness,

How terrible, in his indignation,

Became the face of Ravana's foe!

Sri Rama – *(assuming a milder aspect, and turning to the Brahmana)*

Did you do obeisance?

Brahmana – *(closing his ears)*

O Shiva, Shiva, Shiva!

We did not commit such a horrible sin.

But that innocent son of mine was about to fold his hands,

I, however, corrected him and checked him commanding:

'Forebear, we must not pay obeisance to a Sudra!' [Scene 2, 125-26]

Kuvempu who is an advocate and champion of social equality has modified the end of Sambuka in the third scene of his play. He visits the pilgrimage of Sambuka guided by the Brahmana. Instead of killing Sambuka at once, Sri. Rama releases his weapon with a command to destroy the wrongdoer. The Brahmastra which is shot in the direction of Sambuka returns to the Brahmana without killing Sambuka. It suggests that it is not Sambuka who is the wrong doer and it is the Brahmana who is wrong doer. There is an invisible voice which echoes the new and modern definition of Dharma:

The Invisible Voice – Relaying solely on the Sastras,

No decision should be reached;

Any decision bereft of reason

Will be undoing of *Dharma* [Scene 3, 135]

It is noted from the analysis that the doctrine of Chaturvarnaya is God's ordinance. It has divided the society into four classes or varnas namely Brahmins, Shatriyas, Vysias, and Sudras. The occupation of these sections is fixed and is not exchangeable and violable because it is ordained by the god. Kuvempu

who advocates *Vishwamanava* or Universal man changes this fixed system and endorses approves the Sudra becoming an ascetic or performing penance. The portrayal of Sambuka as being accepted as an ascetic and the Brahmana paying respect exemplifies the democratisation of education.

Democratisation of Education in *A Throat for a Thumb*

The episodes of Ekalaya in *The Mahabharata* is a testimony to the ideal of Guru Bhakti or Guru Duty. The parents of Ekalaya are Hiranyadhanu and Nishangi. His father was the tribal chief of Kuru land forests of Hastinpur kingdom. His mother was a cultured and religious woman of non-Aryan origin. She was also a brave woman carrying bow and arrows.

During those times, cattle wealth was a sign of prosperity. His father had a large herd of ten thousand cows of special kind. These cows had gold plated horns. Yet the couple did not have a child for a long time. On the advice of the elderly tribal men, the couple decides to follow the rituals to pay a visit to the god called Ekajai from whose blessings Hiranyadhanu was born to his parents. They adhere to the penance and fasting strictly for a month. The god is pleased with their penance and grants a boon of son. However, there was a hint of glitch in the boon. The couple is reminded to vigil the life of the child. Subsequently, a male child is born to them and the child is named as Ekalaya after the god's name.

Ekalaya grows in the forests playing and hunting with his friends. He has the quest for the archery which he finds to learn properly without a teacher. He is advised to practise regularly which would give him mastery. At this time, he notices the princes of Hastinpur in the forest playing throw ball. When Ekalaya approaches them for admitting him in their play, the princes refuse stating that nobody other than the prince would be included in their game. One day, the fall falls into a deep well. When the princes are

unable to collect the ball from the well, a Brahmin arrives there. He asks for a bow which Ekalaya provided readily. He makes some twenty arrows from the stalks and with the help of the bow these arrows are hit on the ball over the other. Then the Brahmin pulls the ball from the well. On the advice of Bhishma, Drona is appointed as the Guru to the Hastinpur princes.

An Asharam/gurukul is established in the same forest. Dronaacharya becomes the guru to teach and train the hundred and five princess. The princes are taught regularly by Dronaacharya. Ekalavya approaches Dronaacharya one day and makes an appeal to admit him in the Gurukul. But his appeal is rejected by Dronaacharya on account of his Tribal race which is evident in the narrative in a story book called *Ekalavya* thus:

One evening when Drona was finished with teaching the princes and returned to his hut, Eklavya approached him with trepidation ..." Drona asked, "What is the matter, son? I think you ..." Eklavya filled in, "... I was the boy who gave you the bow to get the ball out of the well on that day and you had blessed me." Oh yes, yes. I remember that incident. So, it was you. Good, good." "Sir, I am the son of the tribal chief, Hiranyadhanu. I want to learn archery. I need a teacher. Will you be kind enough to accept to be my guru?" "Son, I am on contract with the Hastinpur court. I cannot teach anyone except princes," Drona explained. It saddened Eklavya and he slunk away. Eklavya felt humiliated. The real reason for Drona not accepting him was his lower caste or class origin. He had noticed how Drona's face had stiffened when he revealed his tribal connection. [Eklavya, 32-3]

Eklavya continues to visit the place of the learning of the princes. One day Drona gives a task to the princes to hit the eye of a clay bird, all fail except Arjun. When asked how he could hit the bird with his bow and arrow, he replies that he has concentrated only on the eye. Dronaacharya advises his pupils to follow concentration in the object. On

hearing this, Eklavya, makes the image of Dronaacharya in the clay and begins to practice archery by considering Dronaacharya as his symbolic guru. In the course of his practice, he acquires mastery in archery. On one day, he is disturbed by a barking dog while he is practising archery. He seals the mouth of the dog by putting five arrows yet without a drop of blood from the mouth of the dog. Arjun happens to see the dog and discovers that it is the performance of Eklavya. He who is disappointed that Eklavya is superior to him in archery goes to Dronaacharya and reminds him of his promise that none of his disciples would match his archery. In order to pacify Arjun, he visits Eklavya and gets his thumb as his (guru) fee. It is narrated in *Eklavya* like this:

"Gurudev! I welcome you to my training workshop which in spirit is your blessing. What can I do for you, respected guru?" Drona said, "Son, I am pleased to see your devotion and success. For using my idol for your inspiration you owe me *gurudakshina*, the usual fee of a teacher. "Ask anything, O guru!" Drona pondered he looked at Eklavya without blinking his eyes.... Aright then, Eklavya, you shall give your right thumb in *gurudakshina*. Eklavya didn't even pause to think. He pulled out his dagger from his waist belt, sliced off his thumb and put it down at the feet of the guru, Drona. ... Eklavya would never again be able to use his bow. The princes stared in utter disbelief. Drona said, "Son, you have become legend. Never there again will be a disciple like you. May God bless you." [Eklavya, 39-40]

From the story of Eklavya, two factors become very evident as far as education is concerned. Firstly, the sudra class/varana is prohibited to receive education however such people are interested in education. They are denied the learning under a guru in the gurukul. Thus they are once disabled. When such people as Eklavya struggle and educate themselves, it is also not tolerated. In the name of *Gurudhakshina*, they are made to part with the

physical organ which is essential for performing the skill or talent. In the case of archery, the right thumb is inevitable to shoot an arrow. In the name of tradition such as gurudhakshina, the thumb is removed. Thus he is twice and eternally disabled.

Kuvempu has modified the episodes of Eklavya of *The Mahabharata* in his play *A Throat for a Thumb*. It is a play in three scenes. In the first scene, subtitled as The Guru, Eklavya and his mother are presented. His mother comes to the jungle in search of Eklavya to give him food. He has forgotten to eat his food. So she comes to the forest and asks him to have his food. Eklavya states that he is fasting and thus he should not eat his food. It is here she notices the clay idol which Eklavya describes as his guru. The sound of trumpet is heard. Eklavya informs his mother that it is an indication that his guru is arriving there to bless him and asks her to return home.

In the second scene subtitled as Karma, Drona and his son Asvathama arrive in the forest. The forest is thick and hard for both father and son to tread along. Their arrival is indicated through the sentries' blowing the trumpets. While both of them walking in search of the location of Eklavya, Kuvempu creates an interesting feature. Drona is regrets and repents for his promise to Arjun that he would be unmatched in archery and feels guilty of the demand he is going to make to Eklavya. Drona is depicted to be repenting as follows:

Drona – (*sighing*)

Drupada had been humbled,

And the flame of my pride had been fanned.

In that joyous moment I said to him:

"Arjuna, in appreciation of your action,

I take this pledge: I will impart

To you such mastery of archery

That there will be none to equal you

In all the three worlds; I will carve it

In letters of blood on the foreheads of all the
Elephants that bear the weight of this earth.

It will be your honour that Acharya Drona

Has no other disciple who can excel you.

You will wear the crown of unequalled fame and
will be

Called Kiriti!"

He stuck to what I said that day

With a vice-like grip; he cherished a spite

Against that hunter-lad; and, reluctant as I was,

He has driven me to this heinous act. [Scene2, 39]

While he is walking towards the location of Eklavya along with his son, his mind gets troubled by his future action. Drona knows why he is visiting Eklavya. He is going to take the thumb of Eklavya towards the teacher's fee or gurudhakshina. He is aware of the unjust pertaining to such an act. In the original episodes, Drona does not seem to have felt guilty of his injustice towards Eklavya. But Kuvempu who is a priest of social justice and universal brotherhood presents Drona as being filled with the guilty consciousness which is evident in the following illustration:

Drona - ...

He is engaged in the service of his mother,

A fatherless orphan is the lad;

I must, it seems, sever his finger,

Of this fellow's fame!"-

And in the puddle of that blood, [Scene 2, 34]

Asvathama who has found Arjuna unworthy reminds his father that there should be any harm to Eklavya during his visit to him. In the original epic also, Asvathama is critical about Arjuna whose reminder to Drona about his promise to him was rude. Drona does not assure him of fulfilling the pledge.

The third scene is subtitled as Yajna. In this scene, Eklavya receives Dronaacharya with devotion and respect to him as his guru. While they are interacting, a bird's voice is heard. Dronaacharya asks Eklavya to hit the bird only on hearing its voice which Eklavya declines not because he is not confident of hitting it without seeing it but because it is immoral and unrighteous to kill a bird whose voice

he has been hearing since long. Later, he sacrifices his right thumb as the teacher's fee or gurudhakshina. Before doing so, he narrates an illusion he saw the previous night in the dream.

It is his supreme which appears first in the form of a tiger which he stabs to protect a deer from its attack. Then a figure appears with a peacock on the head and the arms as serpents. When the supreme soul says that it has come to clasp his with his two arms as serpents, Eklavya readily yields himself to the wish of the supreme soul. With such a scene the dream got over. He offers his thumb by cutting it with the blade of his sharp arrow. Blood oozes out all over. Then Ekalavya moves away from there to bandage his wound. The severed thumb is placed before the idol of Drona.

When Eklavya returns, Drona is found to be in stupor. He murmurs that a throat for a thumb. When Eklavya tries to bring him back to normal state, Drona says that he has seen the vision of a throat for a thumb in the pool of blood oozed from the thumb of Eklavya. Later, Eklavya's mother arrives there after waiting for her son to visit their home with his guru. She also notices the pool of blood in the spot. Although Eklavya tries to hide the fact, she discovers that it is the blood of her son's severed thumb. She curses like this: "He who has, as sacrifice, my son's thumb extracted, let that sinner's head, as similar sacrifice be severed!" [Scene 3, 57.] The play ends with a hymn.

Kuvempu's *A Throat for a Thumb* has modified the episodes of Eklavya. He has shown that Dronacharya repents for his promise to Arjun and for his taking the right thumb of Eklavya as his fee. He realizes the unrighteousness in his act but feels helpless before the act of fate. It is assumed that

Drona is going to lose his throat/life for the sin of having removed the thumb of Eklavya who is self-educated and self-made achiever. Besides, Kuvempu has included the characterization of Eklavya's mother in order to distinguish her from the ruthless teacher. A teacher should have kindness towards his pupils like a mother. But the guru in the life of Eklavya is devoid of such kindness. The curse of Eklavya's mother reinforces justice for her son's suffering.

Conclusion

Sambuka in *The Sudra Ascetic* and Eklavya in *A Throat for a Thumb* belong to the varana or class of Shudra. Both of them are denied the right to formal education/learning. Both of them educate themselves and excel themselves in their respective fields like Sambuka in penance and Eklavya in archery. While they were punished in the original texts for in the name of scriptures, they are given justice in the plays of Kuvempu. The principle of one person; one value socially irrespective of caste or varna of democracy is established in the modification of the stories of Sambuka and Eklavya in the plays of Kuvempu.

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