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Editor Writes

Dear Friends,

I hope you all are very safe and healthy—The last two years were very stressful for all of us due to health, financial or job loss and many more.

Atishay Kalit was not different in this regard. Due to Covid-19, keeping social distancing, and working for the Research Journal was a bit hard. But with the support of all the scholars and Board of Editorial team, we did it by taking out the Rose and Lotus issues in 2021.

After this dark phase of pandemic history, I am excited to share that we are back again with more enthusiasm and stronger than before.

Atishay Kalit Journal has made a place as a very well known **U.G.C. Care Listed Research Journal**.

It is commited to promote the Research Scholar's Community and their work. We are constantly working to make it better and bring scholar's work from around the globe.

All research papers received uptill now have maintained International standards and have gone by Plagiarism check, so also the contributors have given an undertaking for the same.

With this note, I am happy to add that eminent scholar (Professor in History) Dr. S.D. Mishra has also joined the Atishay Kalit team of Co-editors.

Dr. Shashi Goel and Dr. S.D. Mishra were able to get feedback and reviews of the submitted papers from Professors of different faculties who had joined the Board of Editors. I am highly grateful to them to have accepted our request. Prof. Jyotsna Bakshi, Prof. Pradeep Trikha, Dr. Rajesh Paswan, Prof. Suman Kumari, Prof. Maya Rani Tak, Prof. Ragini Roy, Prof. Vibha Upadhayaya and Prof. Rajiv Gupta are the mentors who will guide us to take the journal high up to International standards.

We have a Journal website (https://atishaykalit.in/) where you can find updated information, like submission guidelines, and previous years publications.

I hope scholars and learned community will benefit from this Rose issue. Our next issue will be Lotus (July-Dec.) 2022.

Wish you all a happy and prosperous new season.

With Best Wishes

—Dr. Rita Pratap
(Editor)

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Dr. Shashi Goel
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Reproductive Rights of Women: An Analytical Study

Abstract

The term reproductive rights are an alien term for most of the world population. Most might be just linking this to the ability to reproduce and the topics related to that. However, reproductive and sexual rights are sub-part of human rights, which gives them the right to live freely throughout their lives from conception to old age. Reproductive rights provide rights to all parents to choose the number of children, spacing between them and when to start reproducing. Across the world, this choice is mostly dictated or pressurized by society norms, family elders etc. Reproductive rights in the context of women deal with rights to life, the right to education related to reproductive and sexual health and services, the right to be free from torture and the right to decide about her body. First-time women got some control over birth control in 1960 with the introduction of contraceptive pills. The nation social and economic state dictated the health service framework. Every nation should have facilities to provide sexual and reproductive knowledge in schools, the means to control pregnancy, availability of services at affordable or free of cost, banning practices like child marriage and female genital mutilation, Availability of health care providers to guide for safe pregnancy, abortion options and cleaner approachable facilities for the same. Reproductive health and rights were included in many conferences, and significant rights are included in most countries across the world. Been said so, there is a huge margin for improvement in the reproductive rights and health in general and with respect to women in specific. This paper analyses the situation of the stand of reproductive health in general, the laws in India, the USA and Sudan as a case study. The data collected by different agencies like WHO, world population and UNICEF are analyzed to understand different countries' performance in terms of reproductive health parameters like MMR, IFR, Contraceptive usage etc. The reproductive health and rights and have multiple areas to address however topic related to abortion and contraceptive take the center stage to address along with awareness campaigns. The governments should come up with policies to make the health care services affordable for the low-income groups.

Introduction

Human rights are the basic rights to all individuals irrespective of their caste, religion, or gender. Under these rights comes a more crucial right which drive the present and future of the nation. That is reproductive and sexual rights of the people. In most countries women are never given an individual status. Before marriage they are under the shadow of their parents while after marriage spouse and his family elders becomes her guardian. In countries like India lot of NGOs work closely with the rural population as well however due to social and cultural setup women choices are always limited by the need of consent from her spouse. So, the decision when to get married, have children, how many children and spacing of the children is not in the hands of the couple rather is decided by the social norms, elders of the family and the couple simply becomes an executor of the wish. Though the situation is changing but the rate of change depends on the government policies. As the Trump administration had taken every step needed to crumble the rights of women and especially to the women of color. Similarly, it depends on larger extend on the support framework setup in the society and by the governments of the land. Been said so, there are countries which had given women their due share. Finland, which is the top country to have highest happiness index had top the list for women gender equality. Women in this country had played role as administrators, businesswomen, and political roles with lot of respect in the society. In 1994, Finland law made marital rape crime as illegal. They have 263 days of parental leave policy as well.

The reproductive rights include right for education, facilities, and choices in relation with reproductive system from conception till old age. The reproductive rights are equally important for the women in the reproductive age I, e,15-49 age group as well post 49 years. The complication related to breast and other genital cancers, STDs, HIV and AIDS are the diseases that need more care. The sex workers and LGBT +community also need to be taken care of when creating the policies and rights for any nation. Few initiatives which need to be taken include providing sexual and reproductive education in schools by programs like safe room. Saferoom is a place where girl child gets an education about sexual and reproductive health as well as sanitary pads during their periods. With such services, the girl child opting out of school and child marriage incidences can be reduced mainly in rural areas where hygiene is a major concern for girl's parents. Another major impact can be made by making abortions law sensitive and realistic, providing enough information and choices with resources and safe health care facilities with experts. Contraceptive is a powerful tool to ensure the gap between the children. Various contraceptive options should be easily available in an affordable range to all women and men. Though women are only privileged to bring a new life on this Earth,

men's role as backbone of the healthy family cannot be denied. Men should take active part in getting educated about the reproductive health, options, and other facets of it so that along with his better half, they can take a more appropriate decision to have healthy mother and child. There is dare need to curb the domestic violence which is mainly in way of sexual or emotional abuse. Unplanned pregnancies and STDs are the main side effect of sexual abuse. Till domestic violence is stopped or controlled, getting sexual or reproductive rights is very difficult. Child marriage and Female genital mutilations are also practices that are putting girls at higher risks of infections, maternal deaths, miscarriage, and other health complications along with mental stress.

Literature Review

Most of the world followed the patriarchal system, which had put males at the power center, and women were mere commodities or another member in the house. Globally women were not given rights for education, which obviously led to the absence of females from decision-making within the household as well in the society. With such a prevalent situation, the rights on women's bodies were either in the hands of her husband, to a larger extent, and later government bodies that had imposed birth control and other reproductive policies on her without her knowledge and consent also got the control. So overall, women were never raised to believe that their own body belongs to them, and she has the right over it. With such bought ups, no wonder that injustice and suppression of women choices related to sexual and reproductive health were mostly prevalent. Said so, in today's era even educated independent females are unaware of the existence of reproductive and sexual rights.

[2] Human rights were first mentioned in Universal Declaration of Human Rights (UDHR) by U.N. around 1948. Reproductive rights were able to see the light in 1968 Proclamation of Tehran. Right states that, "*The family as a basic unit of society and the natural environment for the growth and well-being of all its members, particularly children and youth, should be assisted and protected so that it may fully assume its responsibilities within the community. Parents have the exclusive right to determine freely and responsibly the number and spacing of their children.*"

Cairo Programme of Action in 1994 clarified and endorsed the reproductive rights internationally. It defined reproductive health as "*Reproductive health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity, in all matters relating to the reproductive system and its functions and processes. Reproductive health therefore implies that people are able to have a satisfying and safe sex life and that they have the capability to reproduce and the freedom to decide if, when and how often to do so. Implicit in this last*

condition are the right of men and women to be informed [about] and to have access to safe, effective, affordable and acceptable methods of family planning of their choice, as well as other methods for regulation of fertility which are not against the law, and the right of access to appropriate health-care services that will enable women to go safely through pregnancy and childbirth and provide couples with the best chance of having a healthy infant."

184 UN member states implemented the above program however in constraint within the local norms and convection. Reproductive rights are subpart of the bigger umbrella term I,e; human rights. Another landmark conference was some traction was seen in women rights was the Fourth World Conference on Women conducted at Beijing in 1995. This conference has described women's reproductive rights as "indivisible, universal and inalienable human rights." This conference also included forced sterilization and gender based violence as violation of basic human right for women. Though these conferences added step forward towards women's rights however international implementation was not done with that swiftness or accuracy due to various local, religious and other political factors.

Definition of reproductive rights per WHO is couples right which states that "*Reproductive rights rest on the recognition of the basic right of all couples and individuals to decide freely and responsibly the number, spacing and timing of their children and to have the information and means to do so, and the right to attain the highest standard of sexual and reproductive health. They also include the right of all to make decisions concerning reproduction free of discrimination, coercion and violence.*"

Women's reproductive rights are the rights given to women though these vary from country to country. These will include all or in combination based on the country laws.

The rights include birth control, usage of contraceptives, safe and legal abortion, forced sterilization, right for education and information centers to guide women to take informed decision related to attain her fertility goals and to make reproductive choices. Right to have access to good reproductive healthcare centers, with Availability of safe alternatives resources. Education on Sexually transmitted diseases (STDs), awareness about menstrual health and protection from any cultural or regional harmful practices like female genital mutilation. These basic rights affected women's sexual and mental health. Being said so why are the feminist groups trying so hard to get these rights for women. What is the importance of these rights to any women? How are these rights going to change any women's life? Are these the important questions to know the answers for? Few of the major benefits of implementing these rights include:

(1) These rights directly address the issue of child marriages in populated countries like India by making them illegal. As a child, the girl is not educated and aware about her body for the first instance. After marriage she is suffocated in the patriarchy system where she is forced to have sex with husband and in turn bear the consequence of unplanned pregnancy. The girl will not be ready physically and mentally to bring a new life but is forced to do so due to lack of awareness about the birth control alternatives and education related to her menstrual and reproductive health state. This will put the life of the minor as well as the new born at risk. Awareness of these rights will help in better planning and health of mother and the new born.

(2) Education on STDs will help the individuals to take safety precautions from unsafe sex with partners, how to get diagnostic of such diseases and guidance for treatment. This comes as a right to life.

(3) Rights include the Availability of appropriate resources at the health care centers and education in the women on when and who to approach. Acts by the states to satisfy their personal agenda of population control by forced sterilization can be curbed by awareness of these rights. In the same context women should have decision making power to keep the baby or not. Knowing when the abortion is legal and when she can stand against forceful abortion by husband or family members puts her in a power position.

(4) To prevent diseases like HIV/ AIDs, which are more prevalent in younger women population. Approximately [3] 41% of young women contribute to new HIV positive cases. So widespread awareness is still lacking in most of the developing countries.

(5) Unsafe abortion among the adolescent females. As most of the laws needs spouse or parents consent to access of abortion or information related with reproductive services like contraceptive etc, many adolescents will opt for facilities where they can get the services illegally. These clinics will not have safe practices or appropriate resources to handle the abortions. However to achieve the secrecy these are the choice of the young females. These unsafe alternatives can result in maternal deaths or contamination and /or getting other medical complication for life.

(6) Under a bigger bucket these rights are very important to curb the sexual violence prevalent in rural and developing countries to a larger extent. Girls below age of 18 are subjected to sexual assault by known person

and can force her for the unsafe sex practices I,e non usage of condoms etc due to fear of the abuser. Similarly practices like female genital mutilation are carried out in rural / tribal areas due to cultural stigma. Though the cases are decreasing however whoever are experiences these are subject to the risk of getting contamination or other complexities due to usage of unsafe devices for doing the procedure.

So in summary the existence of reproductive rights of women gives her power to shape her future. This is also a bigger step towards gender based equality which will give today's women power to stand for self in social, economical stand point.

The legal system across different nations have provided the landmark judgments which had resulted to paving the path for implementation of the reproductive rights and bring them to the state they are now. There is a more than wider gap that needs to be still filled mainly in developing and backward countries. Reproductive health means social, physical and mental wellbeing related to the reproductive systems and the related functions. However reproductive rights are legal rights or freedom given to individual to ensure reproductive health. So this is related with all individuals and throughout of their lives and does not restrict to only individuals in their reproductive age.

The fight for Reproductive rights and health started in last century itself but there is a varied way the nations responded to the acts passed in U.N. and other conferences.

Analysis of the trend of reproductive rights and health in nations like India, US, Sudan can be examined as case study to get some insight on the current scenario across world powers as well as developing countries.

Reproductive health and rights in Indian context

India was among first few countries who accepted Cairo Programme of Action related to reproductive rights for women. India implemented in 1971 the Medical Termination Pregnancy Act which gave women rights for abortion on advice by medical practitioner up to 20 weeks of pregnancy. However it has far more to do to cover approximately 662 million females in the country by implementing the actions. The current Modi government had taken few steps. [5] The government had implemented few remarkable programs like:

(1) India's first menstrual hygiene scheme for adolescent girls in rural areas. Under this program sanitary napkins were distributed at subsidized rate and awareness spread about safe & hygienic menstrual health practices.

(2) Amendment of Medical Termination Pregnancy Act in 2021 , which had amended the 1971 act to include[6] unmarried women being allowed

to seek safe abortion services on grounds of contraceptive failure, increase in gestation limit to 24 weeks for special categories of women, and opinion of one provider required up to 20 weeks of gestation.

(3) The government had proposed to increase the legal age of women to 21 from 18. This proposal when implemented will give a big boost to the socioeconomic status of women. By increasing the age more women will be pursue higher education and more participation in the workforce which will boost financial independence of women. On social front it will help to reduce the Maternal Mortality Ratio (MMR), Infant Mortality rate (IMR) and increase the nutritional levels in women.

(4) Another big change was banning of commercial surrogacy. According to the law only married couples who are married for minimum of 5 years and certified by medical experts to not have child in natural way are legalized to use surrogacy route. This law will curb the illegal "rent a womb" businesses who were exploiting the women from economically weaker sections. Most of these women are unaware of their basic rights.

(5) The "Beti Bachao Beti Padhao" (BBBP) initiative was also a big step towards stopping the female genocide. This is currently implemented in 640 districts in India. After starting this initiative there was a raise in sex ratio at birth (SRB) in Haryana , Panipat , Yamunagar as few examples. Also the Juvenile Justice (Care & Protection of Children) Act of 2015 which reduces the age of rape accuser from 18 to 16 to be treated and punished as per adult.

Reproductive rights in the context of the USA

The very first bill passed in 1960, which allowed use of birth control bills to plan the pregnancy. This was the major step however the religious groups had opposed to this move stating that children are God sent angels and that process should not be altered.

Few of the landmark cases which changed the legal systems in U.S. are—

***Roe v. wade* in 1973**, the Supreme Court under "right to privacy" which allowed the pregnant women to choose to continue or opt for abortion. However there were conditions based on trimesters of pregnancy. [7] In the first trimester, governments could not prohibit abortions at all; during the second trimester, governments could require reasonable health regulations; during the third trimester, abortions could be prohibited entirely so long as the laws contained exceptions for cases when they were necessary to save the life or health of the mother. Lot of people voiced out their opposition to the new ruling and lot of changes made after that.

Whole Woman's Health v. Hellerstedt in 2016 , this was one more step towards strengthening the abortion access to women. Texas legal regulations specifically made for abortion clinics had rules related to admitting privileges and building specifications which most of the abortion clinics were not meeting. The 2016 hearing had invalidated the 2013 Texas law stating the law as unnecessary health regulation as undue burden on the women abortion rights.

June Medical Services v. Russo in 2020 –Us supreme court had ruled that Louisiana state law placing hospital-admission requirements on abortion clinics doctors was unconstitutional. This was similar case as Texas law which was ruled out in 2016.

Trump-Pence administration's had bought in lot of anti women policies during their term. There was lot of uproar over the policies , bans and reinstallation of rights which were anti women and mainly anti- reproductive rights. First rule that Trump government reinstituted was Global Gag Rule. This rule was first introduced by President Ronald Reagan. This was also known as Mexico city policy based on the city where it was first announced.[8]1984 Global Gag rule was applied to foreign non-governmental organizations (NGOs) who receive funding from the U.S. government in order to improve healthcare services can't work to provide legal abortions or referrals and doesn't allow money to be used to advocate for abortion law reform. This applies if the NGOs plans on using their own money, not the U.S. governments. Under the global gag rule, abortion is only allowed in cases where the parent's life is at risk, incest or rape. As per forbes statistics 61% of the approximate 121 million unintended pregnancies were aborted. The main factor is whether these abortions were performed by experts and in safe environments or not. The Trump government further extended the rule to cover funding for programs including maternal and child health, nutrition, HIV, tuberculosis, malaria, and other areas of health funding. Earlier version of the rule was applicable for family health care and reproductive health services only. The most impact was on countries like Iowa, Kenya where these service providers have to close their shops. However the current Biden government had taken steps to roll back lot of harmful rules passed during Trump government especially related with women and reproductive health. The presidential memorandum by Biden had revoked the global harmful Global Gag rule.

[9]The domestic part of this rule was Title X Gag rule. Title X family planning program is a federal grant program for low income patients to receive family planning and reproductive health services. Title X is the nation's public family planning program, The program was serving millions of patients who seek birth control services, STI testing and treatment, and related preventive cares. The Trump law

prohibits any abortion referrals, coercive counseling standards for pregnant patients, and unnecessary and stringent requirements for the physical and financial separation of Title X–funded activities from a range of abortion-related activities. As a result lot of service providers started leaving the program to do justice to their clients. States like Hawaii, Utah , Vermont, Washington, Maine and Oregon the network capacity was reduced by cent percent. Overall the network capacity had reduced across the nation. It severely impacted the 1.6 million female patients nationwide. Biden- Harris administration had signed presidential memorandum to empower U.S. Department of Health and Human Services to analyze and look for the possible action of revoking, suspending or how to restart the funding and bring the service provides into the network that had earlier left due to the unfair law.

ACA (Affordable Care Act) rolled out by Obama government had tried to provide the health care services by covering low income groups and making path for younger , healthier population. This act had made birth control more feasible for millions of women. ACA in Obama term was covering birth control options like contraceptives, IUDs , breast cancer screening and Pap tests which saved women huge amount. [10]Approximately 30-44% of out – of pocket preventive health care need was taken care by this new act. Approximately, 63 million women had birth control options available without need to co-pay, which was estimated to save $1.4 billion on the birth control pill in the ACA's first year alone. However Trump had made changes which had drastically changed the situation. Trump government has given rights to employers and universities to refuse to cover birth control on the basis of "moral" objections. Also Trump had made changes to make Medicaid harder to access by implementing work requirements. Even during his tenure Trump had stopped reporting data related with reproductive health in the WHO reports. Also the health care reports related with color population, LGBT+community, women and immigrants. Biden-Harris however had pledge to support the Obamacare and extend it during their tenure. He will be making more options available for public to choose from like medicare, better health care systems and easy systems to support the health care needs of the nation. On the reproductive health context , his government will reverse the Trump administration changes to the contraceptive and birth control options by removing unnecessary requirements on facilities and individuals set by the Trump time. Will restart funding for Planned Parenthood and other providers who used to provide the needed information and referral on abortion context.

Hyde Amendment [11], which came into effect in 1980 was a legislative provision which prohibited usage of federal funds to pay for abortion services except in the cases to save the women's life or if the pregnancy was due to rape or incest. Trump during his tenure had reinstated this amendment making the abortion services

now becoming unaffordable for the color, poor and low income working women. He had tried to make this law permanent. However Biden had opposed the Hyde amendment and stated it as a roadblock for poor and working women depriving them of their basic rights.

Biden government has omitted the Hyde amendment from the 2022 budget.

U.S though a developed country has lot of maternal morbidity rate especially among the black moms , whose MMR is 3 to 4 times more than the white moms. U.S health care services have taken a troll. The newly elected government should work on strengthening the Black Maternal Health Momnibus Act which targets mainly the Black and indigenous women maternal health. This act is sponsored by Black Maternal Health Caucus Members. [12] The Black Maternal Health Momnibus Act of 2021 is targeted at reducing maternal mortality giving access to pregnancy care from conception. The legislative package is comprised of 12 bills that address the crisis through a multifaceted approach of increased grant funding, enhanced data collection and improving community programs. The program aims at funding community-based maternal health organizations; diversifying the perinatal workforce; supporting mothers and improving maternal health care for individuals with mental health conditions, substance abuse disorders, and those who are incarcerated; enhancing postpartum care; and promoting maternal health innovation such as telehealth, maternal vaccinations, and payment options from pregnancy through the postpartum period.

Similarly Trump government had deployed lot of policy changes with respect to health care and women care in particular during his tenure. There was laws made which made health care services costly or out of reach for the common public and again if you belong to color community, LGBT+community, women the policies were more hostile. Trump had also stopped funding for WHO for supporting education and programs related to reproductive and sexual health services. Biden-Harrish government has pledge to reverse all the harmful amendments passed by the Trump administration by starting to report sexual and reproductive health right (SRHR) reporting , U.S to promote and fund SRHR within and globally. U.S. though a developed nation need to take a bigger steps towards women reproductive and sexual health care.

Reproductive rights in context Sudan

[13] As per Thomson Reuters Foundation the Sudan laws. "allows for domestic abuse, child marriage and marital rape. Sexual violence is common and often goes unpunished," 12.1 million women and girls that are victims of female genital mutilation. Legal marriage age is as low as 10 years, and a third of the women aged between 20 and 24 were married by the age of 18. A woman's lifetime risk of

maternal death is 1 in 31, the poll reports, saying there are 730 maternal deaths for every 100,000 births. Abortion in South Sudan is a criminal offense unless done in good faith for the purpose of saving the life of the mother. Approximately third of women are married before the age of 18. As a result complication and higher IFR is prevalent in most areas of Sudan.

[14] United Nations General Assembly's international Convention on the Elimination of All Forms of Discrimination Against Women(CEDAW) was not signed by Sudan. In 2013 Sudan was not pro for giving importance and implementation of gender equality. Changes started in 2019 when Abdalla Hamdok's transitional government uplifted the restrictive laws related to women's freedom for work, study, dress and movement. The Sovereignty Council of Sudan issued an amendment to its criminal legislation On 22 April 2020 declaring Female Genital Mutilation(FGM) as illegal and accuser to be punished by three years' imprisonment and a fine. As per data reported by 2012 United Nations Development programme (UNDP) the Maternal Mortality rate in Sudan was 730 while adolescent fertility rate was 53. The rebel held areas in Sudan are worst hit by lack of basic health care services. There is absolute lack of birth control methods and maternal education and care services.

Data Analysis and Results

Reproductive health and rights are not about women's rights however they are part of human rights. It covers areas from contraception to child birth. It is applicable for adolescent to old age people. But as most of the issues are related with women these are misinterpreted as women's right. The various initiatives covered under this category are [16]:

(1) counseling, information, education, communication and clinical services in family planning

(2) safe motherhood, including antenatal care, safe delivery care (skilled assistance for delivery with suitable referral for women with obstetric complications) and postnatal care, breastfeeding and infant and women's health care;

(3) Gynecological care, including prevention of abortion, treatment of complications of abortion, and safe termination of pregnancy as allowed by law;

(4) prevention and treatment of sexually transmitted diseases (including HIV/AIDS), including condom distribution, universal precautions against transmission of blood borne infections, voluntary testing and counseling;

(5) prevention and management of sexual violence;

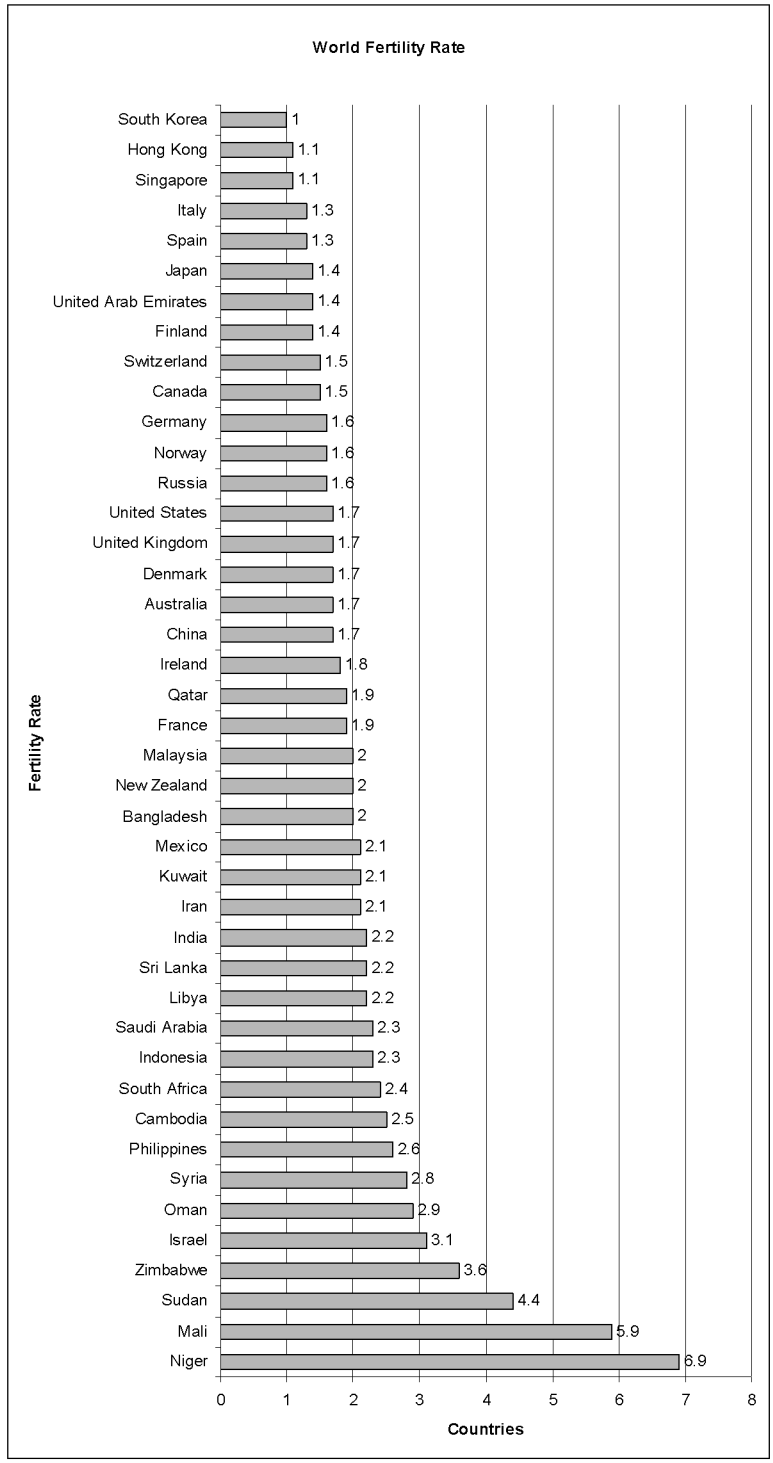
(6) active discouragement of harmful traditional practices such as female genital mutilation; and

(7) reproductive health programs for specific groups such as adolescents, including information, education, communication and services

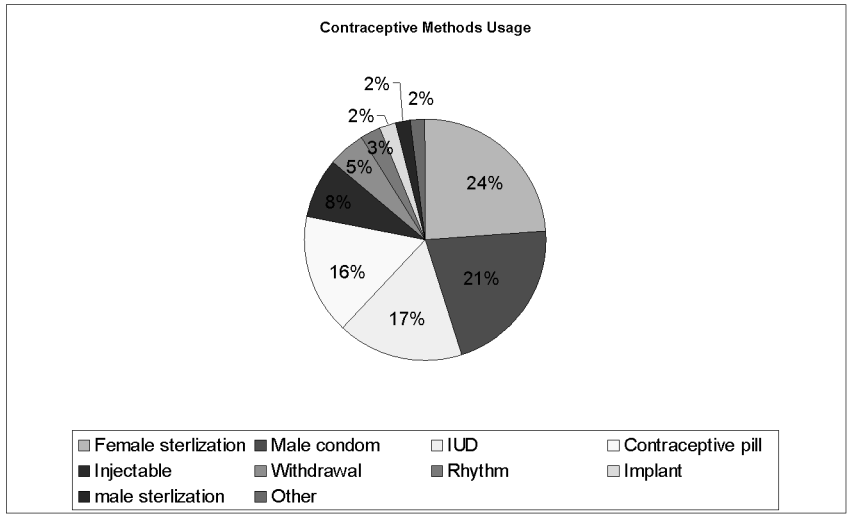
The main indicators of the state of any nations reproductive health state are Total fertility rate, Contraceptive prevalence, Maternal mortality ratio, Antenatal care coverage, Births attended by skilled health personnel, Availability of basic essential obstetric care and Availability of comprehensive essential obstetric care, Perinatal mortality rate, Prevalence of low birth weight, Prevalence of positive syphilis serology in pregnant women, Prevalence of anaemia in women, Percentage of obstetric and gynecological admissions owing to abortion, Reported prevalence of women with genital mutilation, Prevalence of infertility in women, Prevalence of HIV infection in pregnant women, Knowledge of HIV-related preventive practices

Total fertility rate is the most common indicator which is the average number of children per women. The women's in the age group of 15-49 are considered for this parameter as the candidates in the child bearing age. This indicator also indirectly shows the prevalence of the contraceptive or other birth control strategies. As per data published by statista [17], Nigeris having the higher fertility rate of 6.91 children per women followed by Angola which has 5.9 TFR. These third world countries lack the basic medical facilities, lack of awareness and Availability of contraceptives and birth control alternatives and good nutritional level in the country which directly increases the infant mortality rate and high TFR. As per [18] World Population Review below is the fertility rate across different countries in 2021. This factor is an indicator of population and eeconomic stability of any contry. China though geographically a bigger country has a lower TFR of 1.7 children per woman due to the single child policy followed over few decades. India has TFR of 2.2 which is pretty good and is the outcome of the conscious education and effort towards the reproduction topic. Italy, Norway are countries experiencing negative fertility rate which might be alarming as they will be left with more older population than the youth in future years. Factors contributing to TFR are status of the child care facilities, access to contraceptives and other birth control alternatives and the women population education and participation in workforce. TFR of 2.1 is healthy to be maintained.

One of the factors of the control of the TFR was usage of contraceptive and sterilization methods. Contraceptives help in family planning, reduces the maternal morbidity rate due to effective gap between the children, control over population growth. Some STDs and HIV/AIDs can be prevented by usage of condoms. Though the methods are available for both male and females but it's observed that women

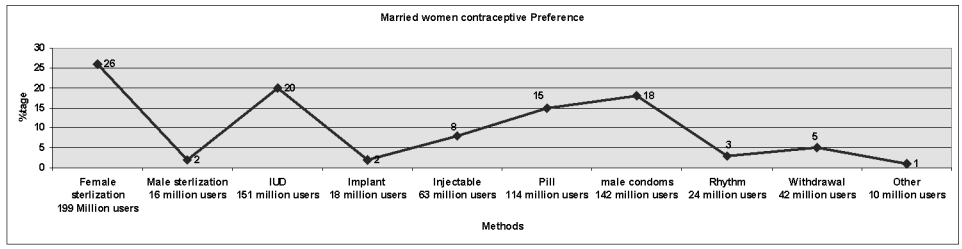

World Fertility Rate
South Korea 1
Hong Kong 1.1
Singapore 1.1
Italy 1.3
Spain 1.3
Japan 1.4
United Arab Emirates 1.4
Finland 1.4
Switzerland 1.5
Canada 1.5
Germany 1.6
Norway 1.6
Russia 1.6
United States 1.7
United Kingdom 1.7
Denmark 1.7
Australia 1.7
China 1.7
Ireland 1.8
Qatar 1.9
France 1.9
Malaysia 2
New Zealand 2
Bangladesh 2
Mexico 2.1
Kuwait 2.1
Iran 2.1
India 2.2
Sri Lanka 2.2
Libya 2.2
Saudi Arabia 2.3
Indonesia 2.3
South Africa 2.4
Cambodia 2.5
Philippines 2.6
Syria 2.8
Oman 2.9
Israel 3.1
Zimbabwe 3.6
Sudan 4.4
Mali 5.9
Niger 6.9
Fertility Rate
0 1 2 3 4 5 6 7 8
Countries

were out numbered the males in undergoing or using of these methods. The most common method of contraception for women are inter- uterine devices (IUD) or the pills. IUD seemed hassle free as there is no need to remember taking the pill. IUD has its own side effects however it is better compared to the oral hormonal pills which had major side effect on women health during and after the usage. Male options include vasectomy and condoms. In India most of the women undergo sterilization operation along with the last child birth. Contraceptive prevalence rate is the percentage of women in the age of 15-49 age groups either married or in-union and uses one or other form of contraception (by either of the partner). Female sterilization is the most common contraceptive method used across the world. U.K. is the top country in contraceptive usage where birth control alternatives are free of cost. Spain stands next with free Availability of all contraceptive options like pills, IUT and condoms which are easily available and affordable. Another country where birth control is in affordable range is Brazil. Here the usage of condoms is very popular and hence it is one of the fore front in fight against HIV and AIDS. Below chart shows the distribution of the contraceptive methods usage among the women of different reproductive age in 2019 [19]



As per the U.N. data booklet[20] in 2019, the contraceptive use varies based on their marital status. Approximately 50%, married women prefer permanent and long –acting methods like female sterilization and IUD however approximately 70% of unmarried or not-in-union women prefer short acting methods like male condoms or pills. Details of the distribution is shown in the below graph.

[21]The trend varies between countries on the method use and its prevalence. IUD is the most common 60% prevalence in Uzbekistan, while pills are popular in

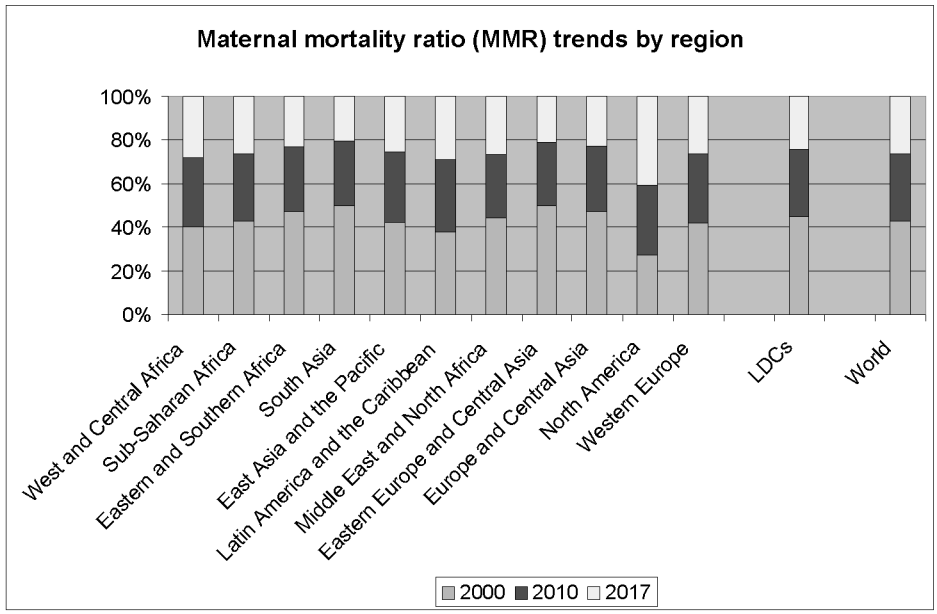


Portugal with prevalence of 49.9% as the pills are more accessible in this country and affordable, Male condoms are 46.1% prevalent in Japan however Withdrawal is the method commonly used in Albania. The total contraceptive usage across the world has increased by 8.3%. Africa saw the 56.1% increase in the contraceptive use compare to 1994 however it is also among countries where less women use birth control. The factors range from unavailability, prevalence of myths related to its usage which need to be conquered by wide spread awareness campaigns about the contraceptives.

While good health and wellbeing throughout one's life is sustainable development goal however the robust health care system which is the backbone to achieve this goal is very weak in most of the developing countries.[22] The Maternal mortality ratio (MMR) and infant mortality rate (IMR) are key indicators for any countries health care system. MMR is as the number of maternal deaths during a given time period per 100,000 live births during the same time period. Infant mortality is the death of an infant before his or her first birthday. The infant mortality rate is the number of infant deaths for every 1,000 live births.2.6 million new-born deaths was reported by WHO in 2016 and 303, 000 female deaths across the globe related to pregnancy and child birth in 2015 alone. High MMR can be related with child marriage, unavailability and affordability of family planning services and centers, lack of awareness and education and on the financial condition of the family. [23]The global MMR had declined by 38% from 342 to 211 deaths. According to WHO, more than 70% of all maternal deaths are due to hemorrhage, infection, unsafe abortion, hypertensive disorders of pregnancy, and obstructed labor. The major causes of fatalities are poverty; inadequate, inaccessible, and unaffordable health care; low status of women, and illiteracy.

As per UNICEF data [24] the MMR trend across three years 2000, 2010 and 2017 is shown in the chart below. Among the developed nations U.S account for highest MMR of 17 due to shortage of maternity care services like midwives and postpartum support.

Coming to IMR[25] among the developed nations, U.S has highest IFR of 5.8. Globally Afghanistan has highest IMR of 110.6. Monaco has the lowest IFR of



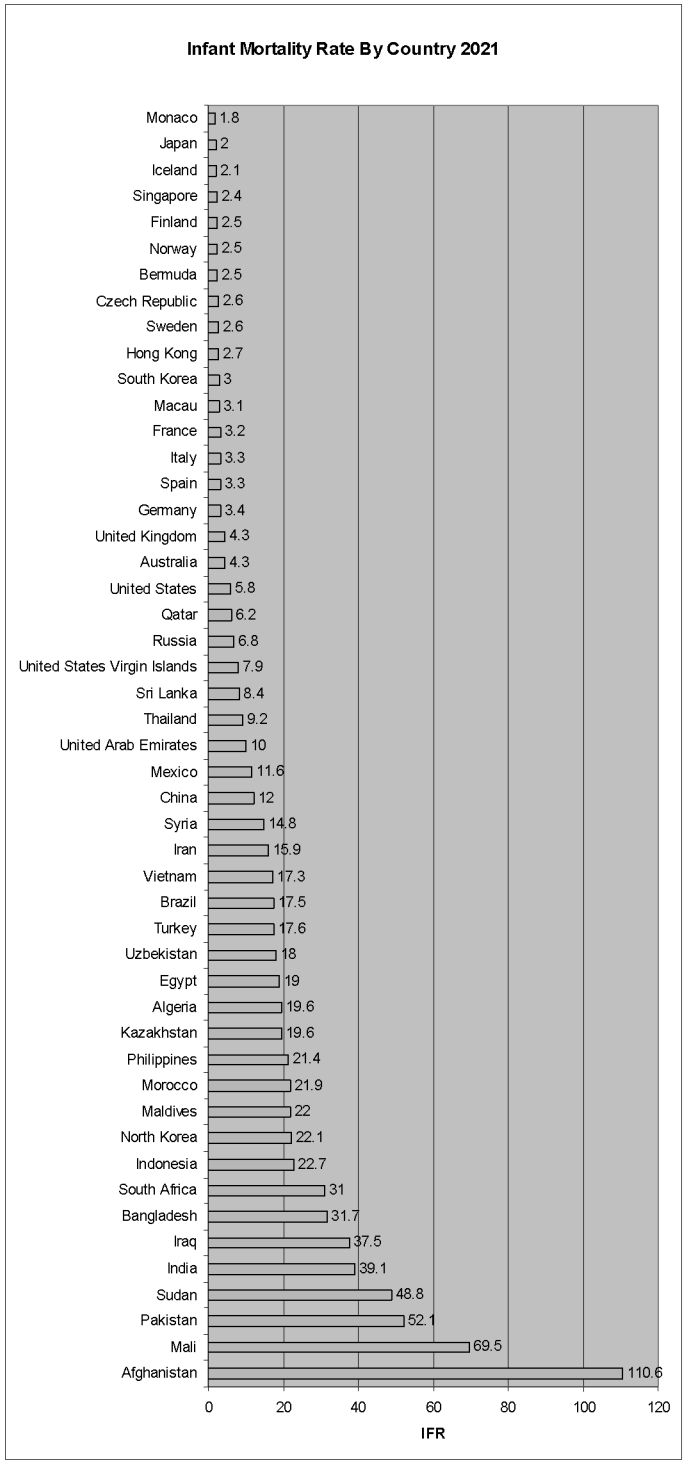
1.8. The main reason of IFR include poverty, malnutrition, malaria , poor health care facilities, preterm birth and low birth weight, Sudden infant death syndrome , maternal pregnancy complications , pneumonia and diarrhea diseases to name few.

Chart show (next page) the IFR among different countries.

The above data and analysis is during the normal times however now COVID pandemic had put additional pressure on the reproductive health services. [26] UNFPA has been warning that pandemic is going to hit the reproductive and sexual health services as the raise in child marriages, gender based violence, adolescent pregnancy have increased during this pandemic times. Aliza Singh had said that ""More than a third of young people felt more vulnerable to harassment, sexual physical emotional or financial abuse than before COVID-19. One third of young people were not able to access family planning services they needed". MMR has also increased due to unavailability of health care services. Most of the health care providers were diverted to fight the pandemic situation leaving minimal people available to address the maternity complication, deliveries etc. Also the health services for HIV/ AIDS, abortion, pre and post natal care , education and awareness campaigns related to contraception and reproductive rights are severely hit due to lockdowns, shortage of health care providers and economic reasons.

Conclusion

Reproductive right and health is the basic right for all individuals and thus part of human rights. This gives power to couples and all individuals to design their


Infant Mortality Rate By Country 2021
Monaco 1.8
Japan 2
Iceland 2.1
Singapore 2.4
Finland 2.5
Norway 2.5
Bermuda 2.5
Czech Republic 2.6
Sweden 2.6
Hong Kong 2.7
South Korea 3
Macau 3.1
France 3.2
Italy 3.3
Spain 3.3
Germany 3.4
United Kingdom 4.3
Australia 4.3
United States 5.8
Qatar 6.2
Russia 6.8
United States Virgin Islands 7.9
Sri Lanka 8.4
Thailand 9.2
United Arab Emirates 10
Mexico 11.6
China 12
Syria 14.8
Iran 15.9
Vietnam 17.3
Brazil 17.5
Turkey 17.6
Uzbekistan 18
Egypt 19
Algeria 19.6
Kazakhstan 19.6
Philippines 21.4
Morocco 21.9
Maldives 22
North Korea 22.1
Indonesia 22.7
South Africa 31
Bangladesh 31.7
Iraq 37.5
India 39.1
Sudan 48.8
Pakistan 52.1
Mali 69.5
Afghanistan 110.6
0 20 40 60 80 100 120
IFR

and the future generations. Hence this should be considered as feminist issue and rather should be looked in holistic perspective. With stronger policies related to reproductive and sexual rights family as well as social health can be achieved making the nation stronger. U.N., WHO and other agencies have greater role to play however the main implementer of agency suggestion lie on the shoulders of the national policies. Government should work towards making reproductive health care accessible, affordable for all citizens balancing the local and cultural norms. Also the population with disabilities like physical or mentally retarded individuals should be considered. The males should be educated and bought up to understand their role in the reproductive health and should not push it on to women alone. Governments should include education of sexual and reproductive rights and health in schools, tie up with NGOs and local establishment to promote the awareness of the topic and how, when, whom and where to approach for help related with reproductive health. Accessibility and affordability of safe contraceptive alternatives mainly in rural areas, widespread awareness programs on SITs, HIV and AIDs. Ban on child marriages, female genital mutilations practices, strong and sensitive abortion laws and post abortion care facilities. In summary women should be give complete right to take control for her body by having correct knowledge and policies. If a mother is healthy and happy so will be the next generation of the nation.

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Growing use of Doping in Competitive Sports: An Analytical Study

Abstract

This is relying fact that sports and physical activity are widely encouraged by governments and health authorities for their perceived benefits to health and quality of life. There is no denying the fact that Doping is measured as a moral problem and as well as it has been measured as a theoretical wrong habit. At present, Doping is a worldwide difficulty. This paper has been promoting the idea that Doping is the utilization of performance-enhancing materials and barred substances intended to enlarge performance in sport. Doping is the maltreatment of certain substances and techniques to look up sporting performance. There is no denying the fact that doping in sports has its origins in the making of the sport itself. The term "doping" refers to the use of prohibited substances in aggressive sports. Similarly, illicit drug use is measured to be an unfathomable bluster to physical condition and has an unpleasant effect on social order. However, since some drugs are identified to enhance physical performance and adaptation to exercise training. The most understandable retort is that doping confers an unjust advantage. Performance enhancing drugs is an utterance used by players to get better their sporty performance. Narcotics are banned in sporting events because of their performance-enhancing properties while others are only banned during sporting events. Blood doping may be used illegitimately to boost red blood cells in an effort to improve oxygen-carrying aptitude in endurance events. Anti-doping experts say the utilize of performance-enhancing drugs goes in opposition to the "spirit of the game". Thus, there are some Doping drugs that can get-better select features of corporeal performance. Over the years in India, various sports bodies have been insisting on testing for doping in sports. The motive is obvious that there should be clearness in sports. There is no denying that Indian laws are not efficient enough to covenant with the existing problem of doping. In this research paper the author tries to explore the causes and effects of doping on sportspersons, focusing on the problem of doping and its effects. The author also tries to investigate the legal approaches of Doping.

Key Words: Doping, Sports, Steroids, Performance.

Introduction

There is no denying the fact that Doping has many statutory meanings. The first certified description of doping was issued in 1963. It was issued by the Council of European Committees. The concept of doping in international sports is not new. There are some stories of ancient Greek players taking drugs to defeat others in play-ground. The term "doping" refers to the use of banned drugs and treatments that were used by athletes with the aim of improving athletic sports performance. Thus, the practice of doping by athletes is century's old. However, it has been gained more popularity in recent time. Doping is an unethical behaviour that is being promoted by coaches'. Doping represents the exercise of substances and physiological mediators, not normally present in the human physical body, which may be produced by external assistance during Athletes' performance competition. Doping denotes that athletes taking unlawful substances to get better their performances during play time. Doping in sports is a long-standing tradition and remains lucrative as sports become a cut-throat impetus with larger economic payments and distinction. Youth in resource-limited countries and internationally have led to a hasty boost in doping use in schools and in the group of people. There are diverse types of barred drugs, the most usual of which are stimulants and brawny hormones. There is various health risks concerned in Doping and they are outlawed by sports' key bodies. Doping is not only dangerous for sportspersons, but many teenagers in poor countries use doping which is dangerous. The use of doping is also dangerous for their health. Doping and drug abuse have put negative pressure on the community situation in developing and poor countries. Although most teens are immature who use banned doping material, specialist sportspersons also use doping.

Doping implies to the use of substances by competitors that assist in mounting their corporeal abilities. Doping is not only a difficulty of India but its trap is extending all over the globe. There is no denying the fact that doping is a widespread medicinal problem. Doping shortcuts not only cause harm to the players, but also cause bodily injury. Due to the intoxication of doping, there is a feeling of increasing stamina and strength in the body. But the ill-effects of doping not only adversely affect strength and stamina in the long run, but also ruin the profession as well as social life if caught. Over time, doping has established an untapped aptitude for discovering and continually using new substances and employing new drug businesses, secret laboratories, and illegal associations. There is no denying the fact that the general trend among officials and sports organizations over the past several decades has been to strictly accommodate drug use in sport. Most

performance-enhancing drugs have health risks because of a doping ban. The incidence of doping in sports is increasing and diversifying day by day, as are the drugs used for doping use. There is an enduring race between those inventing new doping methods and sports ethics organizations searching for more performing ways to detect them. It cannot be denied that Doping builds strength, but it also causes anomalous escalation, heart illness, diabetes, thyroid problems, high blood pressure, blood cancer and arthritis. Doping has various other critical consequences include joint ache, muscle fault, visual disturbances, enlarged heart and diabetes.

Role of Doping in Competitive Sports

Doping refers to the consumption of substances by players that help in enhancing their physical abilities. This makes him perform well beyond his capacity. By the way, this dangerous problem of doping has spread not only in India but all over the world. There is such an outbreak of doping that all players are looked upon with suspicion. It is true that sports cannot be completely free of doping. There is such an outbreak of doping that after all players also do this theft and dishonesty regarding doping. Sportsman instincts do not hesitate to do wrong for money and fame. There is no denying that sportspersons often resort to doping to improve their performance. Awareness is the first requirement to stop doping. As of now, there is no doping risk from generic drug, yet some substances can be banned in protein supplements and energy drinks available in the market. Players caught in doping not only face trouble, but their future may also hang in the balance. In such a situation, the state governments will also have to take initiative for awareness.

Thus, the use of doping can have a direct impact on the enthusiasm and morality of the sport. Although anti-doping rules have been created at both national and international levels, these anti-doping laws have been constantly changing as there is no inter-relationship between them. Also, sports federations are organizing awareness programmes, systematic pharmacocologic practices to fight this menace of doping, But despite this small awareness achievement, unknown techniques of the use of doping are being adopted by sportspersons, thus creating new inventive techniques for the use of doping. These new inventive techniques for the use of doping are challenging the fight against doping because it is becoming increasingly difficult for doping experts to identify these substances and drugs. It is the responsibility of the authorities to be aware of these latest substances and drugs and to ensure that they avoid helping sportspersons in case of doping.

Due to the effects of these doping, negative effects are seen in both boys and girls. Due to the use of doping, the voice of girls becomes heavy, due to the use of doping, the hair of the beard starts coming and finally the girl becomes a victim of infertility. The use of doping can be results in impotence. There is a need to ensure

that players are appropriately counselled about the utilize of dietary supplements because it diminish the risk of using supplements that may be spoiled with banned substances. Players are less frequently tested for drugs than many other elite athletes. This needs to be addressed. The relatively high level of doping is not reflected in the number of positive tests. This suggests that many players who use doping avoid detection. It also raises doubts about the ability of a doping testing program to detect the use of performance-enhancing drugs.

Conclusion

This paper has been promoting the idea that triumph and defeat is depend on the talent of the individual player and teams rather than the strength of the concerned country. Doping has a extensive history in privileged games and has over time become one of the major perils to sports. A game player becomes famous and everyone's favourite only when he performs satisfactory during his sport career. To take a high leap in sport career, some players start adopting shortcut methods and this shortcut method is called as doping. This is relying fact that Doping is a multi-faceted scandal. It's hard to consider that some players sometimes take performance-enhancing drugs. Doping can put-off sports from becoming an arena of competition for national pride. This paper has been promoting the idea that Anti-doping policies need to be implemented by the concerned sports authority. There is a need to organize anti-doping awareness programmes to make players aware of Drugs immorality and its long-lasting adverse health effects on players. There is no denying the fact that any improvement in this situation is possible only when the participating countries, sports organizations and coaches respect the spirit of all sports. It is the de facto reality that from a legitimate standpoint, the player is accountable for substances that enter his or her body. Therefore, if the player inadvertently swallows the prohibited material in his body, he is still liable for it. Therefore, if the player unintentionally guzzles a forbidden material, he is still accountable for it. There is no denying the fact that punishments for sportspersons convicted of doping cannot completely eliminate this problem because it takes years for their actions to be detected and to act after they have been awarded medals. A different move-toward is to declare criminalize doping by general regulation, as an illegal documentation with probable captivity can perform as a more authoritative restraint than authorizes obliged by a national sports association. Anti-doping associations and working groups aspire to keep game doping-free so that the utilize of potentially injurious materials warns the physical condition of the sportsperson and lessens evenhandedness in sport contest. These results put-forward that the current battle in opposition to doping is incompetent and that anti-doping actions should be re-evaluated. The health professionals, including sports therapists and sports dietitians, propose that players

accomplish the best act results for their working-out and sport contest requires by maintaining a well diet, getting adequate nap, staying hydrated and functioning really hard. Players need a healthier approach to combating the doping problem. As we mentioned earlier in this research paper, the most important victory in the fight against doping in sport may be the drafting, recognition and achievement of a standardized set of anti-doping rules.

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Earthquake 2005: Benefits Drawn by Victims from Various Relief and Rehabilitation Programmes/ Schemes of Government and NGOs in Baramulla and Kupwara Districts of Jammu and Kashmir

Abstract

The Earthquake 2005 had caused huge loss to life in Baramulla and Kupwara districts, so, in order to rehabilitate the victims, the Government and NGOs had started some short term programmes/schemes for mainstreaming the victims to pre-earthquake position. During the survey, it was found that programmes/schemes of Government and NGOs had yielded some benefits to affected people, but poor implementation and lack of coordination between these two agencies had hampered the overall effectiveness and implementation of these programmes/schemes.

Keywords: Earthquake 2005, Government, NGOs and Programmes.

1. Introduction

Jammu and Kashmir were hit by an Earthquake measuring 7.6 on Richter scale on Oct 08, 2005. The main epicenter of the devastating earthquake was at Muzzafarabad in Pakistan Occupied Kashmir (PoK). Affected parts in Jammu and Kashmir were close to the Line of Control (LoC). Two tehsils, Uri and Karnah of Baramulla and Kupwara districts were severely affected by this earthquake. As per government reports, 1,301 persons (1,199 civilians and 102 Defence persons) were reported to have died while 6,326 persons (5,856 in Srinagar Division, 148 in Jammu Division and 322 Defence and Central Para Military Forces personnel) were reported to be injured with as many as 21 Border Roads Organisation (BRO) personnel found missing . In addition to this, 37,607 buildings/houses (36,693 in Srinagar Division and 914 in Jammu Division) were reported to have been partially or fully damaged.

2. Objectives and Methodology

As pointed out earlier that the main aim of this research paper is to know the different benefits which beneficiaries have drawn from different programmes/

schemes of Government and NGOs in the understudy districts of Kashmir. For fulfilling the objective, a sample of 240 respondents was drawn using multi- stage random sampling from the most affected tehsils of Baramulla and Kupwara districts in the first stage. In the second stage, one tehsil each, which was most affected was picked up for the sample from the districts selected in the first stage. Likewise, tehsil Uri from Baramulla, and tehsil Karnah from Kupwara were selected. In the third stage, five villages which witnessed the maximum loss were selected from each of the two tehsils selected in the previous stage. This way, five severely affected villages were picked up for drawing the sample of the affected respondents. In the fourth stage, in order to draw a representative sample 24 heads of the most affected households in terms of the damage/loss of property and life were selected from each village. Likewise, 120 respondents each from district Baramulla, and Kupwara were taken up for a final interview. Thus, a total of 240 respondents were randomly selected using multi-stage random sampling. The unit of population for present study was the heads of the most affected households. It was thought appropriate to drop the respondents who showed reluctance or unwillingness towards providing the information and they were replaced by other willing respondents. Data for the present study were collected from both primary and secondary sources.

3. Results and Discussions

Under this section, different programmes related to relief and rehabilitation has been included. The researcher has carried out a survey of some selected programmes of some selected NGOs and the Government. It is because all the NGOs who had worked in the affected areas could not be located as after the Floods 2014, which had affected heavily the Kashmir valley many NGOs had shifted their head offices to different places of Srinagar which otherwise were mostly located in Rajbagh area of Srinagar.

Also, many NGOs who had worked in the Earthquake 2005 even closed down their offices in Kashmir due to some unknown reasons. Most NGOs and Government departments whose offices were visited could not provide written records in as they said they had lost the same in Floods 2014. However, few Government offices were reluctant in providing the earthquake related information/data as it was difficult for them to search records as old as 10 years, they said. Despite providing all the documents pertaining to the ascertaining the identity of the researcher, research, the government departments were reluctant in providing the information/data related to Earthquake 2005. The researcher made all the assurances of using the information/ data for research purposes only, but despite of all such assurances, they did not provide the accurate information. So, the limited programmes/schemes of Government and NGOs which researcher had studied and from which beneficiaries have drawn benefits includes the following.

3.1 BENEFITS DRAWN FROM THE PROGRAMMES/SCHEME OF "SOCIAL WELFARE DEPARTMENT", GOVT. OF J&K.

From the field data, it is clear that, total of 13.33 percent people were benefitted by Navnihaloon Ka Naya Sawera scheme of Social Welfare Department of Government, out of which, 15.83 percent in Baramulla and 10.83 percent in Kupwara received the benefits. This scheme was specially started in these two areas, as these areas were highly affected in Earthquake 2005. The Government of India had started this scheme for the orphaned children of Uri and Karnah . Under this scheme, the Government deposited a cash amount of 2.50 lakhs in the account of orphans which could be withdrawn only after the child attaining the age of 18 years. The child was entitled to get the interest on any delay in withdrawal.

From the survey, it was further found that 7.5 percent in Baramulla and 17.5 percent respondents in Kupwara were benefited by Education Rehabilitation Programme. This programme was started by Bhartiya Jain Sangathan (Pune-Maharastra), who sponsored around 382 from all across the valley for educational tours in different parts of India. It was a two months educational tour. In this programme children who had lost their parent/s in this quake were preferred while children, who had suffered in general, were also included. Every sort of expenditure was incurred by the Sangathan.

As is evident from the data presented in table 3.1, 12.5 percent people in Baramulla and 17.5 percent respondents in Kupwara were benefited by the Happy

Table 3.1 : Benefits drawn from the Programmes/Schemes of "Social Welfare Department"

S.No.	Programme/Scheme	Distribution of Respondents across Districts (Yes, responses only)		Total (N=240) Yes responses
		Baramulla N=120	Kupwara N=120	
01	**Navnihaloon Ka Naya Sawera**	19 (15.83)	13 (10.83)	**32 (13.33)**
02	**Education Rehabilitation Programme**	09 (7.5)	21 (17.5)	**31 (12.91)**
03	**Happy Home for Boys**	15 (12.5)	21 (17.5)	**36 (15)**
04	**National Family Benefit Scheme**	9 (7.5)	06 (5)	**15 (6.25)**

* Figures in the parenthesis shows percentage
Multiple Responses Table

Home for boys. Under the Happy Home Programme, children who had lost their parent/s (due to quake or some reasons) were enrolled. Within this Home, the Government provided boarding, lodging and schooling facility to the children. Every daily life facility was provided to them.

From the survey, it was also found that 7.5 percent and 5 percent respondents were benefitted under National Family Benefit Scheme. Under this scheme Social Welfare Department provided one time financial assistance of Rs.10,000 (ten thousand) to the bereaved families living below poverty line. Social Welfare Department had done on the spot documentation of widows and had linked them with this programme.

3.2. BENEFITS DRAWN FROM THE SCHEME OF "JAMMU AND KASHMIR BANK"

J&K Bank is the leading bank in Kashmir. Understanding the severity of damage caused to houses in Uri and Tandghar areas of Kashmir due to this earthquake, J&K Bank launched a special scheme for the victims of Uri and Karnah areas of Baramulla and Kupwara districts. From the survey, it was found that vey least proportion (5.83 percent) of respondents were benefited by the housing scheme of "J&K Bank" in the aforementioned areas of Kashmir..

Table 3.2 Benefits drawn from the Scheme of "J&K Bank"

S.No.	Programme	Distribution of Respondents across Districts (Yes, responses only)		Total (N=240) Yes responses
		Baramulla N=120	Kupwara N=120	
01	**Housing Loan Scheme**	11 (9.16)	03 (2.5)	**14 (5.83)**

* Figures in the parenthesis shows percentage

Out of the total 5.83 percent, 9.16 percent were benefited in Baramulla while 2.5 percent was benefited in Kupwara district of Kashmir. This scheme was launched in these two highly affected districts only. In this scheme, the rate at which housing loan was provided to the victims was 5%, which otherwise was 12% for the general public

3.3 BENEFITS DRAWN FROM THE PROGRAMMES OF "SAVE OUR SOULS"

"Save our Souls" is an International Organisation working in J&K from past many years. It has done a lot of contributory work in the Earthquake 2005. From

the table 3.3, it is evident that 7.5 percent of people in Baramulla and 5 percent of people in Kupwara were benefited by the Strengthening Motherhood Programme of SOS. In Strengthening Motherhood Programme, "Save Our Souls" (SOS) specifically focused on the widows of Baramulla and Kupwara districts.

Further it was found that 47.5 percent respondents in Baramulla and 40.83 percent of respondents in Kupwara were benefited by the Child Care Centre programme. In this, "Save Our Souls" (SOS) Organisation had included children of the age of 2 to 9 years in the areas of Uri and Karnah. SOS had started play-way method of teaching for the local children. The computer literate programme was only started in Gawalta village of Uri. In this, SOS provide computers to students, so that they became well versed in operating the computers.

Table 3.4. Benefits drawn from the Programmes of "Save Our Souls Organisation" (SOS)

S.No.	Programme	Distribution of Respondents across Districts (Yes, responses only)		Total (N=240) Yes responses
		Baramulla N=120	Kupwara N=120	
01	**Strengthening Motherhood Programme**	09 (7.5)	06 (5)	**15 (6.25)**
02	**Child Care Center**	57 (47.5)	49 (40.83)	**106 (44.16)**

* Figures in the parenthesis shows percentage

Multiple Responses Table

3.4. BENEFITS DRAWN FROM THE PROGRAMMES OF "SAVE THE CHILDREN"

From the data, it is evident that 47.5 percent respondents in Baramulla and 40.83 percent respondents in Kupwara were benefited by emergency schooling programme of "Save the Children". The Emergency Schooling Programme was initiated in order to provide services similar to ICDS programme of the Government. In this the, children of the age of one and half year were included.

It is evident from data analysis (table 3.4), that 52.5 percent in Baramulla and 42.5 percent respondents in Kupwara had benefited by the winter education programme. "Save the Children" in view of the loss of the school infrastructure, started winter education for the students of Uri and Karnah areas of Baramulla and Kupwara. Organisation had provided books and other stationery material to the students. Further, it was found that 35.83 percent in Baramulla and 44.16 percent respondents in Kupwara were benefited by the linkage cum awareness programme.

Table 3.4. Benefits drawn from the Programmes of "Save the Children Organisation" (SOS)

S.No.	Programme	Distribution of Respondents across Districts (Yes, responses only)		Total (N=240) Yes responses
		Baramulla N=120	Kupwara N=120	
01	**Emergency Schooling**	57 (47.5)	49 (40.83)	**106 (44.16)**
02	**Winter Education**	63 (52.5)	51 (42.5)	**114 (47.5)**
03	**Linkage cum Awareness Programme**	43 (35.83)	53 (44.16)	**96 (40)**

* Figures in the parenthesis shows percentage

Multiple Responses Table

In order to aware the people about the different schemes and programmes of Government and the NGOs, "Save the Children" organised a linkage cum awareness programme. They sensitized the people about the different programmes of employment exchange, agriculture, social welfare and animal husbandry etc so that they were benefited by the ongoing programmes of Government and NGOs.

3.5. BENEFITS DRAWN FROM THE PROGRAMMES OF "MEDECINS SANS FRONTIERES" (MSF).

After the 8 October 2005 Earthquake, "Medecins Sans Frontieres" (MSF) provided emergency assistance to people living in most hit areas. In order to decrease the mental health disorders, MSF had offered Psycho- social counselling to the victims. From the survey, it was found that 47.5 percent in Baramulla and 40.83 percent in Kupwara had benefited by the Psycho-social counselling of MSF. In Baramulla and Kupwara districts, most of the persons, to some extent, were psychologically disturbed.

Understanding this need "Medecins Sans Frontieres" (MSF) start offering psychosocial counselling across various centers in the districts of Baramulla and Kupwara after 2005 earthquake. From the table 3.5, it is evident that in total, more than two fifth (44.16 percent) respondents were benefited from basic health care counselling, out of which, 50.83 percent were in Baramulla and 45.83 percent in Kupwara were benefited by this programme.

Table 3.5 Benefits drawn from the Programmes of "Medecins Sans Frontieres" (MSF)

S.No.	Programme	Distribution of Respondents across Districts (Yes, responses only)		Total (N=240) Yes responses
		Baramulla N=120	Kupwara N=120	
01	**Psycho-social Counselling**	57 (47.5)	49 (40.83)	**106 (44.16)**
02	**Basic Health Care Counselling**	61 (50.83)	55 (45.83)	**116 (48.33)**

* Figures in the parenthesis shows percentage
Multiple Responses Table

3.6. BENEFITS DRAWN FROM THE PROGRAMMES OF "CONFEDERATION OF VOLUNTARILY ASSOCIATION" (COVA)

The table 3.6 makes it evident that, 20.83 percent in Baramulla and 15.83 percent respondents in Kupwara said that they were benefited by the community empowerment programme of "Confederation of Voluntarily Association" (COVA). Under this programme, women volunteers were mobilized and provided training programmes. To know the true needs of the locals and to prepare the community for future calamities, this programme was started. 47.5 percent respondents had benefited in Baramulla by Linkage cum Awareness programme of COVA, while 34.16 percent respondents had benefited in Kupwara by this programme.

Table 3.6. Benefits drawn from the Programmes of "Confederation of Voluntarily Associations" (COVA)

S.No.	Programme	Distribution of Respondents across Districts (Yes, responses only)		Total (N=240) Yes responses
		Baramulla N=120	Kupwara N=120	
03	**Community Empowerment Programme**	25 (20.83)	19 (15.83)	**44 (18.33)**
04	**Linkage cum Awareness Programme**	57 (47.5)	41 (34.16)	**98 (40.83)**

* Figures in the parenthesis shows percentage
Multiple Responses Table

3.7. BENEFITS DRAWN FROM THE PROGRAMMES OF INTERNATIONAL ACTION AID

Like other organisations, Action Aid has also started a series of programmes for the victims of Earthquake 2005. The programmes included psycho-social counselling, cash for work programme and disaster preparedness programme. From the table 3.7, it is evident that, in total, two fifth (40) were benefited by psycho-social counselling programme of Action Aid, out of which, more than two fifth (44.16 percent) were benefited in Baramulla while more than two sixth (35.83 percent) were benefited in Kupwara. Under this programme, "Action Aid" provided psycho-social counselling to psychologically disturbed people.

Likewise, 45.83 percent respondents in Baramulla were benefited by "cash for work programme" while this proportion was 40.83 percent in Kupwara. In order to restore the basic amenities of villages, this programme was started. To develop the irrigation channels, to clear the ways and to develop foot paths were the works undertaken under this programme. The people were able to generate some income through this program.

"Action Aid" has also started disaster preparedness programme in the Baramulla and Kupwara districts. In this programme in total, 15.83 percent respondents were benefited, out of which, 17.5 percent respondents were benefited in Baramulla while 14.17 percent were benefited in Kupwara.

Table 3.7 Benefits drawn from the Programmes of "International Action Aid" (IAA)

S.No.	Programme	Distribution of Respondents across Districts (Yes, responses only)		Total (N=240) Yes responses
		Baramulla N=120	Kupwara N=120	
01	**Psycho-Social Counselling**	53 (44.16)	43 (35.83)	**96 (40)**
02	**Cash for Work Programme**	55 (45.83)	49 (40.83)	**104 (43.33)**
03	**Disaster Preparedness Programme**	21 (17.5)	17 (14.17)	**38 (15.83)**

* Figures in the parenthesis shows percentage

Multiple Responses Table

4. Conclusion

On the basis of the above findings, the study recommends that in such times, the Government should have specific schemes covering all aspects like the loss to life, property, livestock etc. The scheme should have spell out clearly how much exgratia should be granted in case of loss of life, livestock and other losses caused by such natural calamities. The government must provide insurance services to the people against their crop, livestock, house etc and other such essentials of life.

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Non-Fungible Tokens (NFTs): New Renaissance for the Artists

Abstract

Non-Fungible tokens or NFTs have taken the world by storm. The art industry is also going through a perspective change with the advent of Non-Fungible Tokens (NFTs), as the space is procuring an enormous number of artists expecting to benefit from the advancement and innovation power that blockchain innovation is offering. A survey of literature done in this paper reveals that NFTs offer promising results for the artists to showcase their art work in both tangible and intangible form. However, these opportunities are juxtaposed with many challenges mainly attributed to legal and technological obstacles these NFTs face. Thematic analysis was used to understand blockchain technology around NFTs, it's opportunities and challenges in the fine arts space and conclusion based on this thematic analysis has been drawn.

Keywords: Non-Fungible Tokens, Blockchain, Cryptocurrency, fine arts.

Introduction

There is no doubt that the recent global pandemic has had an enormous impact on the digital world. One should not be surprised to hear that the recent global pandemic played a major role in the tremendous transformation of the digital world. The digital revolution initiated by Industrial Revolution 4.0 has resulted in an open and wide arena for presentation of information and skills on the internet for all. It has led the artists and creators to transcend the physical boundaries by displaying their art through use of technology. It is not uncommon to find a short video, an audio, a performance, a literary work or even a digital art creation going viral over the internet.

Intuitively, this fast pace and larger reach of art content to the society should be a matter of pride for the artist, but it is observed that the people who admire this work many a times are completely unaware of the original creator of this content. Artists and creators are hence invariably either left with a fraction of value of their works or are completely deprived of benefit for their creation. This mainly happens

due to lack of security and authenticity available for such digitally generated content. Non Fungible Tokens or NFTs are seen as a solution to plug in this gap and are deemed to be successful in giving due credit to the creator and owner of any digital content.

Non-Fungible Tokens market which is based on block chain technology, has seen a phenomenal growth in last five years. An estimate by DappRadar, a blockchain analytics firm, NFT sales volume totaled $24.9 billion in 2021, compared to just $94.9 million the year before. Content creators, artists and personalities have been in news in the recent past for using this technology. *"Everydays: The First 5000 Days"*, a digital work of art created by Beeple, was auctioned by Christie's in form of a NFT, for a record breaking transaction of $69 billion in 2021.

This essay tries to explore on this new form of digital art creations and how an artist can leverage on the opportunities created by these NFTs and what are the anticipated challenges which are associated with the advent of NFTs in the fine arts space.

Methodology

To discover the concepts, technologies, and trends in Non Fungible Token, a theoretical research methodology was employed, along with an empirical qualitative approach to validate the findings and conclusions in this paper. Qualitative thematic analysis was employed for a better understanding of the characteristics and components that define Non-Fungible Token, opportunities and challenges of NFT as an innovative tool for artists. The research articles were using Google scholar and other grey literature from NFT market places, books and blogs was used to collect this secondary data. This paper surveys the research literature about NFTs, blockchain technology behind it and the subsequent opportunities and challenges associated with NFTs in the art world.

Conceptual Background of Non Fungible Tokens

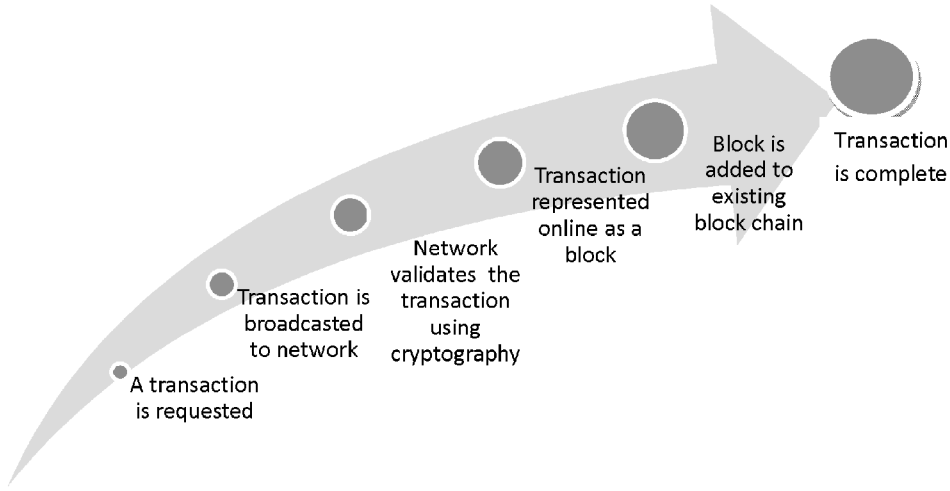
The term Non Fungible Tokens can be broken down in two words: Non Fungible and Tokens. In economic context, non-fungible can be defined as anything which is unique and cannot be interchanged with anything else which has a similar value. Non fungibility therefore focuses on the uniqueness or non-inter changeability of any item. Token is a record of this non fungible item which represents its uniqueness. So, NFT can be said to be a unique digital asset that cannot be directly replaced with another asset. For example, if a dance performance is recorded by the performer as a digital piece of art form and a unique code on unique ledger called block is created, then it will represent a Non Fungible Token.

Quirion (2021) explains that the advantage of having a digital art piece on

blockchain is that it enables not only a trusted record of identification of creator but also records a non editable and tamper free ownership of the art form.

NFTs uses block chain technology which also backs the various digital currencies like Bitcoin, therefore making it secure and authentic. Blockchain is a type digital ledger technology which was created in 2009 with the creation of Bitcoin crypto currency by Satoshi Nakamoto. It is similar to the ledger that is used by accountants to record any financial transaction but this technology is online in a decentralized environment. In this ledger, the records are called blocks, and the procedure of adding a new block (containing thousands of transactions) by verification procedures is called mining (Holotescu, 2018). Figure 1 depicts diagrammatically how nay transaction gets completed using blockchain technology

Figure 1: A diagrammatic representation of a blockchain based transaction



Source: Author's Work

NFT and Art

The best way to think about NFTs is as a digital version of physical art collector's items. Anything from digital-images, videos, music, even tweets can be converted into a Non-Fungible Token and monetised. Monetising an art means selling the art form for an economic reward. Non Fungible Tokens are not the digital art but instead certificates of authenticity of this art content. Non Fungible Tokens gained popularity when Jack Doresy-cofounder of Twitter, Paris Hilton and close to home Amitabh Bachchan sold NFTs. The rising interest in digital art can be attributed to the pandemic induced lockdowns which helped NFTs to reach artists who were unaware of crypto currencies, blockchain technology and how it can harness their art.

NFTs help digital content creators and owners of intellectual property monetise their work or asset without a middleman and earn royalty every time NFT is resold. NFTs have given the ability to make digital asset scarce and verifiable. NFTs make the digital asset tradeable and making the intellectual property liquid. The uniqueness of this NFT is that it can be downloaded and viewed by anyone but only one person actually owns it. The ownership data is secured as an NFT on a decentralised blockchain network. Hence, every NFT has a unique quality and a distinct value from any other similar Token. The virtual object is really a computer file, which, through its certificate, can be traded or sold. NFTs allow artists, musicians, influencers and sports franchises to monetise digital goods that were previously free or cheap. The technology is also addressing the art world's need for authentication and provenance in an increasingly digital age.

NFTs were first created by Ethereum, a blockchain platform in 2017 and it propagated their use by artists for creating their ownership of digital art form like GIFs, collectibles, music and videos. NFTs can be traded on specialized marketplaces like Ethereum, Open Sea with crypto currency which can be converted into dollars or Indian rupees. An NFT does not necessarily transfer the digital object, but what changes hands is a certificate of ownership registered on a blockchain.

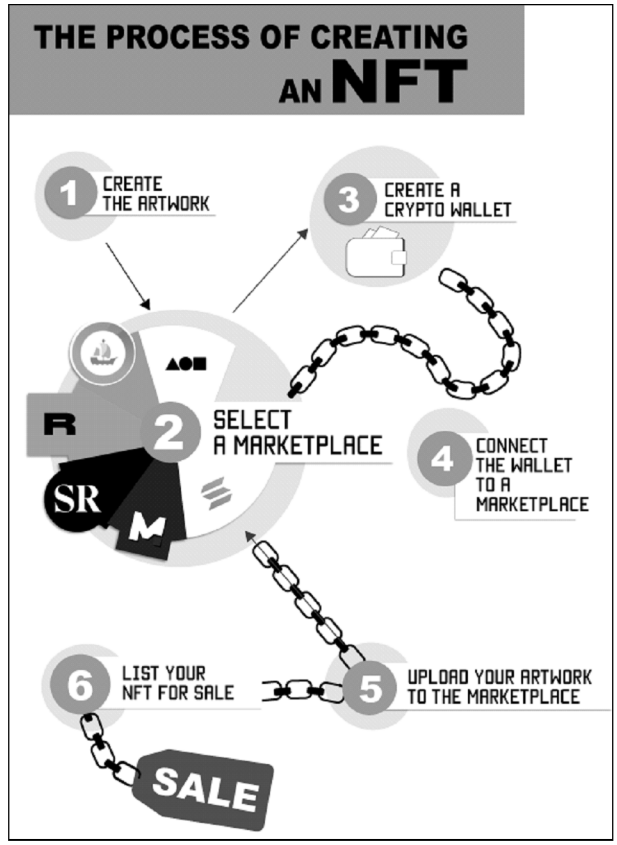
Creation Process of NFTs

The process of creating NFT for any art form can be explained in six steps:

1. Creation of the artwork: The digital marketplace for NFT is not limited to tangible art form but gets extended to intangible art forms as well. It can include music, collectibles, in-game items for video games, video clips of performance, 3D models and even virtual avatars.
2. Selection of a marketplace: There are many marketplaces available to trade NFTs popular among them are OpenSea, Foundation, Rarible to name a few. Most of the market places use Ethereum blockchain technology and its currency ETH to mint the NFT.
3. Creation of a cryptowallet: Any blockchain system needs a crypto wallet to securely store digital assets. To use blockchain services, access multiple platforms, sign transactions, and manage their balances, crypto community members need these wallets. The choice of these wallet depends on the collectors' preferences and partially on what kind of safety they are willing to have.
4. Connecting wallet to market place: The chosen marketplace has to be connected to the cryptowallet that has been chosen. It is similar to how we link our bank accounts to any payment apps like goggle pay or paytm.

5. Uploading the creation: In the selected market place the description of the art creation, its name and category of creation has to be given. A unique feature of NFTs is the royalties which the artist which will earn on the subsequent reselling of the artwork.
6. Listing NFTs for sale: The first step in listing of NFTs is minting, which means that this creation becomes a part of blockchain, tamper proof and secure and a digital id is generated for this digital item and becomes a NFT. Gas fees has to be paid by the creators at the marketplace. Gas fees are like transaction fees whih are paid for use of computing energy in the process of minting the NFT.

Figure 2: A diagrammatic representation of creation process of NFT



Source: https://www.animationguides.com

Opportunities

- Proof of ownership: NFTs are valued for their traceability, rarity and possession with the assistance of underlying blockchain technologies.

NFTs permit people to take a look at who (or extra precisely, which pockets address) owns the underlying NFT content material (e.g., image, video), due to the fact that it is public on-chain information. The artists are assured that their digital work which is minted on blockchain is unique and authentic and therefore no one can question, challenge, obfuscate, or compromise one's ownership of a given asset (Valeonti, 2021).

- Independence from established institutions and gatekeepers: The art world is known for high degree of dependence on art galleries and large institutions for sale of art. These institutions have greater access to information on who owns the artwork, it's sale price hence profiteering from this information whereas many times the artist even doesn't know who has bought their artwork. NFTs give these artists greater transparency and remove the asymmetric information.
- Larger outreach for the artist: The use of NFTs allow the artists to enjoy the possibility to build a brand and loyal communities on digital network platforms. Importantly, higher financial sustainability for the artist is created through smart contracts that are created uniquely for each NFT and contain details that what would be the royalty for future resale and even of how many times this NFT will be sold.
- Motivation for Greater creativity: It has been documented that artist feel that making NFTs is a method for putting themselves out there, as they could make/mint NFTs out of their own thoughts, rather than following clients' prerequisites (Sharma & Zhou, 2022)

The opportunities listed above generated by NFTs are indicative of the advantages which the artists can reap from this new movement. It can be said that the artists finally benefit from the high degree of transparency through a technology that attributes the author of an artwork irreversibly.

Challenges

Since NFTs is a new concept, it has its own set of challenges for the artists. These challenges can be classified as usability challenges, security challenges or legal/governance challenges. These are elaborated as follows:

- Link of NFTs with Cryptocurrency: One major challenge of NFTs is its trading currency. All NFTs are linked to cryptocurrency which is a decentralized form of currency without any sovereign backing. Except El Salvador, no country of the world has recognized it as a form of currency or an asset class. Therefore, its legal status creates and its future use has created uncertainties in valuation of art works in the minds of the artists.

- Difficulty in understanding new and complex concepts & technologies: Many aspirants and users of NFT find the technology very intimidating. Majority of the people who try using this technology in early stages, face the challenges of learning and understanding the sophisticated concepts and terminologies of blockchain technologies.
- Security issues: It is also feared that the servers that store artworks might suffer damage or not be future proof, and private keys to participants' wallets might be lost (Bsteh, 2021)
- Legal issues: The legal framework around NFTs further is a grey zone so far. Not much can be said about their place in Intellectual property rights, contract laws, anti- money laundering laws, tax laws and cross border laws.
- Nascent knowledge: The knowledge regarding NFTs to the artists and the buyer is still at an early stage. Due to the nascent knowledge, there is an increased risk of phishing NFTs and scams where malicious creators copied the content of others' existing NFTs to create their own NFTs, and then set a lower price than the original ones (Sharma & Zhou,2022).
- Absence of Evaluation Measurements for New NFT Makers and NFTs: the fundamental decentralized blockchain innovations altogether bring down the boundaries for specialists or others to make and sell their NFTs, who follow their own plans of action without the presence of intermediaries. Notwithstanding, this democratization of NFTs is at present combined with an absence of standard or settled upon components to evaluate the nature of NFT makers and NFTs, which has to some extent brought about the expansion of bad quality NFTs. This absence of evaluation measurements is especially trying for new makers since they could have recently begun and don't yet have a standing.

Conclusion

Non-Fungible Token (NFT) is an arising innovation using the blockchain technology. Non-Fungible Tokens (NFTs) are causing ripple effects in the realms of cryptocurrency market and digital art. This paper is a thematic analysis of the available literature on how NFTs have the power to reshape the fine arts space. The literature available in the areas of NFT highlights that this technology has a potential to give greater transparency, democracy and level playing field to the artists along with motivating in new artists to showcase their skills. However, the legal and technological pitfalls challenges need to be sought out to bring this socio-techno revolution to the art world and making artists a part of this new Renaissance.

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Quest for a New Feminist Identity in SR Harnot's "Slur"

Abstract

The paper aims to analyse the feminist aspect in the translated story of SR Harnot originally written as "Kalikh'in Hindi and translated into English by Khem Raj Sharma and Meenakshi F. Paul as "Slur" The concept of a widowed single mother, Shyama, against the backdrop of her sexual exploitation at the hands of the society would be explored in the paper. The issue of naming the father of the child that was born years after the death of the widow's husband creates a stir in the village. The village headman along with the other members presides over the discussion on the matter as the whole village was in attendance, intending to slander Shyama to defame and blame her for this illegal child. However, Shyama's shocking disclosures end up in exposing the hypocrisy of the village men instead and her own family members as well, raising serious questions. The child ultimately inherits the name of his mother in the school register. Shyama's quest for a new feminist identity is accomplished in a way and is socially accepted.

Keywords: Widowhood, single motherhood, sexual exploitation, women rights, social discrimination, feminist identity, social stigma, domestic violence

Introduction

The concept of single mother or single parent is a problem that has been depicted in the story 'Slur' originally written by SR Harnot in Hindi titled as 'Kalikh' and translated by Khemraj Sharma and Meenakshi F. Paul in English. It throws light on the plight of a young widow who was sexually exploited by the men of her village in the name of helping her in different ways. The naming of her son who was born years after her husband's death, which becomes the reason for a social stigma attached to her.

Analysis

The story is analysed with a feminist perspective, looking into the ways in which the widow Shyama has been stigmatized for bearing a child whose father's

name is unknown. The patriarchal society blames the poor women for the sin that she has carried in her womb, not realizing that she was a passive victim of the sexual exploitation suffered at the hands of the lecherous men of her village. The patriarchal society as is referred to in the Women Studies is elucidated in the paper as depicted in the story which portrays the pitiable and pathetic condition of Shyama, exploited and humiliated by the village men and her own relatives."..It is male-centered and -controlled, and is organized and conducted in such a way as to subordinate women to men in all cultural domains: familial, religious, political, economic, social, legal, and artistic."(Abrams 122)

The feminist criticism took a long time to come to establish itself as a literary discipline, overcoming many challenges through the years. It forms an integral part of literary criticism, forming an important perspective to analyze any text with a feminist point of view.

> As a distinctive and concerted approach to literature, feminist criticism was not inaugurated until late in the 1960s. Behind it, however, lie two centuries of struggle for the recognition of women's cultural roles and achievements, and for women's social and political rights, marked by such books as Mary Wollstonecraft's A Vindication of the Rights of Woman (1792), John Stuart Mill's The Subjection of Women (1869), and the American Margaret Fuller's Woman in the Nineteenth Century (1845). Much of feminist literary criticism continues in our time to be interrelated with the movement by political feminists for social, legal, and cultural freedom and equality. (Abrams 121)

The aim of feminist criticism was to expose the patriarchal set up of the society and create awareness among the women to understand at the first place that their position is not a privileged one and they had been conditioned to accept their plight as inferior beings and be content with their role in the social hierarchy. The male dominated society is insensitive to the issues of women and considers their problems to be insignificant

Talking about the widows in India, They are referred to as 'Vidhwa' which has originated from the Sanskrit word 'Vidh' which means 'to be destitute'. Widows are expected to lead a life bereft of luxuries. Their fates are supposed to be dependent on their husbands and their lives become a burden on others after their spouse's death.

The widows in India have been a subject of intense scrutiny and interest for the foreign researchers of Social Sciences and Psychology especially the widows in Vrindavan who were sent away from their homes after their husband's deaths to live an austere life with many restrictions. However, for the widows who stayed

back home, the conditions were not very different and they too had to lead a life following the rules laid down for them by the society. "The concept of 'abuse' is very much relative and depends on socio-economic and cultural context. India's mortality rates are found 86 per cent higher among widows than among married women in the same age vulnerable to abuse, neglect and high levels of deprivation"(Varma 132)

Further studies have shown that the widows in the rural India have been subjected more to exploitation and oppressive renunciation which was forced upon them. There is "limited freedom to remarry, insecure property rights, living arrangement of elderly, social stigma, restricted employment opportunities, and lack of social support." (Niswade 114). The property rights of the widow are always encroached upon, discouraging her to claim the property of her husband's house and by not allowing her an access to the property at the very onset of her widowhood. The hostile environment created in her in-laws house makes it difficult for the widow to enjoy her basic rights that are not denied to any other member of the family. The widow gets no financial support to pursue the legal course to claim her right to property. The following lines would throw more light on this issue.

> However, whether the widows could actually exercise their rights depended on a number of factors: the age of the widow, whether she had children, the sex and age of her children, the interests of the dead husband's lineage, and the position taken by the widow's parents or brothers. In brief, widows without children faced the most difficulty in exercising their rights… But the rights of widows with sons amount to guardianship over the land until their sons mature, and maintenance from the land after their sons mature. (Chen 2444)

The Sexual exploitation of the widows is kept under wraps as it would ruin the reputation of the family as well as the other men of the society. The widows too refrain from speaking up against it considering that they are in a way dependent on these men economically and socially. The women are considered to be 'manhoos' or jinxed as they are held responsible for 'eating' away their husbands and outliving them. The married women look down upon them and their labour is utilized most effectively by the members of the family in exchange of the meagre necessities that they provide her for living a modest life.

> The last but not the least mechanism is attributing danger to the widowed woman. She is rendered as a body with insatiable sexual appetite intending to seduce innocent men and devour them sexually. They are attributed supernatural powers and are associated with witchcraft and death. (Parmar 7)

The above lines depict the notion that people usually have regarding the widows who are given different terms to refer to them denoting how marginalized they become after their husband's deaths. The story "Slur" depicts the metal trauma faced by Shyama at the hands of society for bearing a child that no one wants to own. She faces social stigma and is sexually exploited, both of which are further analysed with context to the quoted lines from the story.

Shyama faced discrimination and humiliation at the hands of the villagers since the time the news of her pregnancy became known to the villagers. She was a widow who had conceived a child years after her husband's death, raising many eye brows and causing a stir in the village. She was looked down upon by the people as it was considered a sin and a big blot on her character. "For the people of the village, she was now a fallen woman" (Sharma 137)

Manu, Shyama's son, grew up normally in the village until he was admitted to the school where on being asked about his father, Shyama named her deceased husband. This was not acceptable to her father-in-law and other members of her family. This was an issue that had challenged the very fabric of the moral values of the society. The matter grew into a big issue as this would legitimate the child, enabling him to be a claimant of the ancestral property as well. This caused metal stress to Shyama who faced the brunt of being stigmatized ,unable to garner support from any quarters.

> But Shyama had a son. And this day, the panchayat had been called on account of him … that … Manu is a bastard …! As she recalled this, it seemed as if a pitcher of cold water had been poured on her head. Life began to seep out of her body. She felt deeply embarrassed even in the solitude of her home. (Sharma 131)

Shyama's mental agony was aggravated as she became the focus of the villagers and the topic of gossip for them. She was stared at by the village folk wherever she crossed them. The mysterious and silent response of the villagers to this new development in the village tormented Shyama emotionally. There was a lull in the village that worsened the matters for her. It seemed as though a storm was raging in her mind. "There was no sound of people talking or the noise of children…the men gave a strange laugh when they saw her approach." (Sharma 133)

The repercussions of bearing an illegitimate child who was bestowed with Shyama's husband's name were varied, from being a social stigma to a beginning of an economic conflict with the family leading to a hostile environment around her and her son.

Shyama's exploitation had begun well before her marriage, being married off while she was still in her teens and had not completed her education as well. The right to education and to choose a life partner was not granted to her, making her a young victim of forceful marriage. "Marriage was forced upon her after she left school. She was young; perhaps a couple of months short of sixteen. (Sharma 134)

The man that her parents had chosen for her was a crook who couldn't sustain his own life and quite apparently was incapable of rearing a family on his own. He was uneducated, was an alcoholic and addicted to drugs, detaching himself from his familial responsibilities and losing his credibility in the process."The man to whom Shyama was married was almost ten years older to her…..Lies and deceit flowed through every vein in his body." (Sharma 134)

Shyama suffered greatly at the hands of her drug addicted husband who had become a liability for her. He robbed her of all her belongings that were sold to cater to his needs of drugs and alchohol.The disappearance of her clothes and jewellery was attributed to her by her in-laws who accused her of stealing them instead. She becomes a victim of domestic violence at the hands of her husband.

> He harassed her greatly. He beat her without reason and at times he also tore her clothes. One by one, the wedding ornaments that she had kept with such care started disappearing every week…..they put the blame on the daughterin-law herself. They accused her, instead, of taking away the clothes and ornaments to her parents' home. (Sharma 135)

After her husband's mysterious death, she faced the stigma of being a widow who had brought bad luck to the family. She shifts to her parents' house where the property rights are not granted and she was harassed by her brother's wives forcing her to return to her in-law's house. In her in-law's house, many attempts were made by her in-laws to suppress her and also impede her legal right to property. She was at their mercy to get the basic necessities like food and shelter. All the attempts were made to throw her out of the house which she resisted and managed to endure all the hardships that came her way.

> No one talked to her properly….they began to trouble her in various other ways. She, however, bore their offensive behaviour stoically….in order to drive the burdensome woman out of their way they gave her one room in the cowshed to live. She accepted this without demur. (Sharma 136)

Shyama was not provided with enough food from her in-laws which compelled her to work as a labourer in order to earn a daily wages. Shyama often took credit from the local shopkeeper who was an influential man in the village who obliged her and made sure that his favours were returned by Shyama. "He was insolent and

even obscene with her. In need of credit, she was compelled to put up with all this."(Sharma 137)

The shopkeeper Lala Dhari Singh lured Shyama further by offering her more help in the form of financial assistance provided by the government for the widows by speaking to the pradhan of the village. More benefits in money and kind were assured to her for which she was exploited by the Lala sexually at his behest.

She was further exploited by the pradhan whom she had contacted for getting the money sanctioned for the construction of her house. The lines depict the desperate need that Shyama was in to get a house built for hers and her son Manu. The hypocrisy of the temple's priest is exposed in the story narrating how he too was not left far behind in exploiting Shyama who otherwise belonged to a lower caste.Caste hierarchy and untouchability are not followed by the high class priest who would otherwise maintain a certain distance from the lower caste, but he visited Shyama's house who was a Dalit widow.

The general conceptions and notions about the influential men turned out to be false and deceptive. The male hegemony was evident in every sphere of a women's life and even a poor widow, , wasn't spared from being subjugated and exploited. "There was evil in every heart....What to say about her family. Relationships were only illusions or pretence" (Sharma 138)Looking at the economic perspective of this pregnancy and the child, Shyama's property would be inherited by her son which became a cause of great concern for Shyama's relatives. "The father-in-law knew that if the child was registered in the panchayat register, he would become heir to his whole share in the property. (Sharma 138)

During the proceedings of the Panchayat, Shyama was insulted and questioned, asked to reveal the name of the child's father. Shyama daringly managed to name all the men who had subjected her to sexual exploitation in order to help her financially. The startling revelation was made when Shyama named her own father-in-law whose name was taken by her so loudly that it defied all the traditions that are followed by the daughters-in-law in the society by not addressing the names of their elders.

> The headmaster opened the register. He turned a few pages and vehemently dipped the nib of the holder in the inkpot. Then he shook off the excess ink and stroked out the name of the child's father. He now wrote a new name ... Manu Dutt, son of Smt. Shyama Devi. (Sharma 143)

The above lines narrate an important turn in the conventions as the social norms were challenged and altered in the case of Shyama by giving her a new identity as the sole guardian of her son. She was now a single parent and a single mother to her son, taking the place of the child's father.

Conclusion

The story of the widow Shyama raises serious questions at the male dominated society where the women who do not have a male member as her guardian is subjected to exploitation at all levels within and outside her family.Even though widows have a right to their deceased husband's property and her father-in-law's property, Shyama had to struggle for the same. The concept of single parent or single mother is alien to the rural world in India and this narrative has definitely been able to bring forth this issue very effectively. There is a need to implement the laws laid down by the government at the grass roots level by bringing awareness among the women. The education of women needs to be assured so that they become aware of their rights, the marriage below the age of eighteen years should be checked and the employment of the widows may be ensured so that they are not exploited at the hands of the powerful men.

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Lights Out: A Search in Darkness

Abstract

The tragedy of modern individual is the tragedy of soul (not as theology defines). World Wars in the early twentieth century had put to shame the whole humanity. It is often said that history repeats itself, but the real trajectory lies in the fact that mankind never learns completely from the historical events. The World Wars had shown the brutal side of human species and it had been hoped that the massacre of innocents will be a lifelong lesson for generations to come. But in reality the opposite is happening the lifelong lessons are easily fading away in the scorching heat of commercialization.Themanipulative politics has once again started taking its toll on the innocents. Under the grab of revolutions the sovereignty of the states is being challenged, Arab Spring is the example of one such 'revolutions'. The refugee conflict, chemical attacks, blasts etc. All are outcome of diverted rather misdirected attention of masses which is being controlled by state agencies.

Key Words: Bhaskar, Leela, Mohan, Play.

Introduction

Manjula Padmanabhan's play *Lights Out* explores this diverted and misdirected attention of modern individuals. The play opens up at sixth floor apartment of an upper middle class family in Bombay. From the very beginning the play starts exploration of the tensions and frustrations that are plaguing the existence of contemporary society. Bhaskar is all involved in his business newspaper while Leela is trying to reason with him over the irritating and frightening sounds she had heard the previous night. The couple lacks the mutual understanding. Another important character which is worth noticing here is Frieda. She is silent but magnetic. Her Christian name also stands apart from all other characters. She seems to be a deaf and dumb spectator who carries on with her routine in a mechanical way. This trait of her can be interpreted in symbolic terms. As a mystic she can be referred as a sage who has dissolved all her involvement with the earthly happenings or as a

modern individual who watches every spectacle but refuses to involve in it. She can also be a helpless victim who has surrendered herself to the ever-hardening circumstances of life. She stands in complete contrast with other characters.

The opening of the play directly plunges the reader into the text without revealing the content. The dialogues between Bhaskar and Leela hint towards something mysterious but the reader is not able to catch this enigma. The calm setting of the apartment and its disturbed atmosphere are worth noticing. The use of irony in some of the statements keeps this contrasting nature in direct view of the reader. It looks as if characters are suffering from some sort of misidentification. This misidentification forms the part of the crux of the play. Although nobody is cured of this but the thematic structure of the play lays bare the reasons behind it.

The play operates at different levels. It deals with every aspect whether it is social, political, economic, cultural or psychological. When Leela narrates to Mohan the hysterical sounds of the woman she fails to inform him about the exact characteristics of it. The very confusion that prevails in the scene points out the different levels at which the minds of both Leela and Mohan operates. The whole situation acts out in a very complex manner in which the informer fails to inform and the one who has to be informed remains uninformed because of his overemphasized 'rationality'. Modern individual's relation with the society is also same i.e. they communicate just for the sake of communication.

A Search in Darkness

The political undercurrents of the play not only suggest the diplomatic political affiliations but also hint towards the horrible nexus on which the whole system functions. The opaque system doesn't allow anyone to peek into its structural frame. The system confuses the individuals by entangling them in rules and laws. Author has also combined the idea of unethical use of religion by the state as well as individuals to mobilise support in favour of unprincipled activities. In the present era as commercialization has taken over the role of guiding principle for society the religion has also become an exhibitionistic enterprise. But the moment state realizes the vulnerability of the same for self-centered goals this very exhibitionistic trait is exploited to the hilt. The analytical conversation between Bhaskar and Mohan regarding the nature of the spectacle and their final decision to term the whole brutality as some sort of religious practice highlights the plight of modern individual. The easiest escape route for an individual and the system of which he forms a part is denial and if this route is blocked due to some unavoidable pressure the other way out is misinterpretation of the reality. Mohan's description of the horrific reality as an initiation of a new religion having nomadic qualities opens up a space for queries regarding advent of civilization.

The growth of intellectual capabilities of humans in order to survive the laws of nature can be treated as a brief definition of civilization. The play also provides the glimpses into the cracks that have started occurring in the process of civilization. Wars, riots, arson, rapes and many other forms of violence points towards the shaky ground on which modern individual is holding its space. The incident as described in the play is not the rarest of the rare rather this has become a sort of routine which acts an s a proof of uncivilized behavior of modern inhabitants. The whole society seems to act on the Pleasure Principle. The individuals are ready to drive out the maximum amount of pleasure at the cost of other's pain.

The negative detachment of the individual from the events has also become an important characteristic of the present society. The reasons for the same are many. In Indian context these reasons vary from region to religion, from gender to caste but if broader context is taken into account the cause which stands out apart and which has gripped the whole globe is class difference. The same is visible in the play. In the second scene of the play Leela puts up a question – *"Isn't it terrible? Attacking the poor?"* but the answer which Mohan blurts out highlight the consciousness of class difference. He says:

> *"Well as long as it's poor attacking the poor (trailing off significantly) ... you know how it is ... they live their lives and we live ours"*

The artistic beauty of the play lies in its intermingling of themes. One theme takes the reader into the sphere of the other. The class struggle travels into the zone of gender bias and from there forms another important aspect of the play. The feminist concerns highlighted in the play form an uncomfortable yet valid zone of queries against patriarchy. Although every character has its individuality irrespective of gender yet at times the female characters are seen victimized or bullied by the male counterparts.

The screaming sound of the victim is another motif in the play. If taken in symbolic terms this screaming reflects the helplessness of the women in patriarchal system. The other of interpretation can be irresponsible attitude of system and society towards the plight of women. Leela and Naina both are disturbed by the sound and spectacle of the crime while Mohan and Bhaskar doesn't show any sign of remorse, concern, or agitation. At first Surinder seems as a man of substance but soon this illusion also breaks down. The sensitivity which Leela and Niana show towards the screaming is because of their general connection with the plight of women but they don't seem to be aware of the fact that it is some innate quality which makes them ruminate the reality. The play ponders over the issue of victimization of women by taking in account the principle of pleasure and pain. The pain being inflicted on female gender is basically a source of pleasure for the opposite gender. The insensitivity is not just because of the ignorance towards the predicament of the

other rather the driving force behind it is irrational and a negative urge for pleasure principle.

In modern society the women's freedom, equality and independence has been stressed much but their achievement has remained incomplete till date. The dominating structure has its escape route to dodge the queries and one among them is norm of morality. This norm is exploited to the hilt to deny the very right of equality and independence to women. Women are burdened with this clause. The logic of mortality becomes illogical as soon as it differentiates and denies the level playing field. The dominant structure uses the code of morality not only as an escape route but also as an in genuine defense to further complicate the situation. The denial of crime by the male characters in the play showcases this mentality. Their tagging of victim in the play as indecent, whore and prostitute directly points towards the illogical logic of code of mortality.

The author has also used the satirical tone at some stages to bring out the hypocrisy of the modern society especially the upper middle class. The invalid logics of the patriarchy and dilemma existing in the society all are taken into consideration. When Leela tries to reason with Mohan over the crime he rejects her claim of being sensitive by saying that "it's hardly the thing for a woman!". He further doubts the intellectual capacity of women and makes a veiled attack by involving the whole class of intellectuals. He says: -

> *"These intellectuals always react like that, always confuse simple issues. After all, what's the harm in simply watching something? Even when there's an accident in the street, don't we all turn our heads to look*?"

The above statement of Mohan not only depicts his prejudice towards women but also lay bare the reality that how modern individual has become insensitive towards the happenings around him. The other important factor explored by the play is prevalence of violence in the modern society. Rape of the victim, Surinder's suggestion to kill the assailants and his time and again bullying of his wife Naina all these incidents in the play point towards the violence in the modern social structure. It Is not just in physical form that it occurs. The bias of the dominant class through psychological and social apparatuses also forms a class of violence. Violence is used to pull down the violent. The violence has become the tragedy of modern society. The case of modern society is not Darwin's survival of the fittest rather it has become draconian where only the survival of the violent is possible. The origin of this tendency lies in the inability and fear of modern individual in accepting the criticism. When Bhaskar opines that we as individuals have no authority to criticize, Mohan seconds his opinion and tries to validate Bhaskar's statement. He says:

"After all, if we criticize others, they can criticize us- and then where would we go?"

The dilemma to face criticism is visible at many junctures in the play. The positive self-appraisal of the modern individuals doesn't allow them to peep into the reality. The prejudiced nature not only aggravates the gulf but also hinders the growth of harmony in modern society. In the ending of the scene two Leela says:

"But we are all good people, what have we done wrong? We don't go running around, screaming and naked, in the middle of the night….."

Here Leela seems to pass judgement of her own. The self-appraisal brings with it the negative appraisal of the other. The modern era is an era of affectations devoid of concerns for the marginalized strata of the society. Leela's words not only reflect her ignorance regarding the factual importance of criticism but also mirror the prejudice of middle class against the economically lower segment of society.

It is not the dialogues only which capture the thematic essence but also the whole scene and settings of the play. Scene three of the play carries a great significance not in the sense that it is the last step in the progression of the plot and holds the crux of the storyline but also because of the symbolic value of its events and settings. The very opening of the scene in a "darkened" room hints towards the darkness of ignorance and egocentric attitude of modern individual. It can also be interpreted as a revisit to past i.e., before the advent of civilization the era of darkness. This interpretation provides the parallel between era of darkness and era of modernity.

Another important event in the scene is turning off the lights because of the crime that is being committed outside. Turning off the lights is a deliberate attempt to ignore the reality. It can be quoted as killing of conscience to save the physical existence. But the event that succeeds the turning off the lights is worth mentioning. The lighting up of the candles for dinner carries the important ironical undertones having a figurative structure for various interpretations. As soon as the dinner is served on the candle lit table the persons present in the apartment became oblivious to the outer situation. This total break stands in stark contrast with the preceding events. The dinner becomes a source of enjoyment. It is a sort of candlelight dinner- a luxury of rich and middle-class society. The persons having this candlelight are unmindful of the crime happening outside and are totally engrossed in the comfort of meal. This not only reflects the hypocrisy of middle class but also highlight the vacuum that class consciousness has created among the individuals.

The other event that needs mentioning is entry of Naina on the scene. As soon as the doorbell rings everybody goes on toes. The fear of facing some dreadful

fate makes everybody tremble. Nobody is ready to confront the prospective danger standing outside the door. So Frieda is chosen as the scapegoat. She is asked to open the door and face the visitor. This scene again creeps into the reality of modern human existence. If analyzed in symbolic terms the scene highlights the fear of modern individual in the face of hard reality, the second interpretation hints at the marginalized status Frieda who represents a particular class and how this class because of its marginalized existence is always at the receiving end. As said in the beginning Frieda here can also be taken as a mystic who remains composed even in the circumstances of adversity. The calmness with which she carries out the order and faces the outsider at the door reflects her acceptance of reality. It is the calmness of Frieda that stands out in glaring distinction to the phobic nature of rest of the individuals.

The idea of tolerance and intolerance is also dealt at length in the play. "I don't understand how you can be so intolerant…" these words of Bhaskar in the last scene of the play are full of ironical tone. In the scene the very statement of Bhaskar contradicts his practical steps. The same has been explored by the playwright. The idea of tolerance and intolerance is a political idea totally dependent on the comfort zone of the dominant sections. The idea has its roots in the process of civilization. The process is marked by violence which is again a form of intolerance. The survival of the violent, one who has to be tolerated while who itself is intolerant. The question remains whether doubts and fears have originated in the human existence during the process of civilization, or they are some innate qualities which have found firm footing in the reality?

Diversion is an important characteristic of modern age. Throughout the play characters try to find a divergent route to escape the reality. It seems that every character is trying hard to hide its darkness. The screams of the victim are actually the screams of the self which each character chose to ignore. They at the same time are the victims as well as the assailants of their own selves. The screams are genuine,but they all chose to ignore. Breaking up of the window is last resort of the self but here again dilemma takes over the charge. Everybody is confused whether the act is committed by the victim or the assailants. The only way to escape this harsh dilemma is darkness and everybody choses the same. It is not just the physical rape that is being committed outside the apartment. There is also the rape of individuality, of self that is being committed inside the body. The efforts are on, not to punish the criminal but to hide the guilt. There is conformity to the violence. Even the decent have violent ways. The idea of killing the assailants through various means prove the conformity. It clearly indicates that a criminal exists in every individual, and this is because of acceptance and identification with violence.

Conclusion

The play Lights Out is a search in darkness. The self is the only source of light. The reality is not in the darkness, but the individual is. The illumination needs strong sight while the darkness is a home for sightless. The characters in the play chose to be sightless as the acceptance of bright light seems not only a difficult rather an impossible task. Lights Out is shutting down the self in prison of illusions.

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Dr. B.R. Ambedkar's Reformative Approach towards Indian Women

Abstract

Dr. B.R. Ambedkar was an eminent scholar and reformer who have made significant efforts to protect the interest of weaker section. He was the first who roots out the barriers in the way of advancement of Indian society and of women in particular. He was a path-maker of all the women irrespective of religion, caste, creed, gender, etc. In the light of such a view, he put great stress on gender equity and exposed women's problems. He brought a new trend for uprising the women through his thoughts and beliefs. He detained Manu responsible for all quandary and agony of women and also blamed the Hindu social system for assigning a stereotypical role to women in the society. His reformative measures emanated as Hindu Code Bill to reform the Hindu social order which became unparalleled in its importance. He wanted equality and civil rights for those persons who remained deprived of them for centuries past. He spent his whole life for the betterment of women and the downtrodden of society and break down the barriers in the way of advancement of women in India. This paper highlights the views and contribution of Dr. Ambedkar in the emancipation of women, reformative measures, and the relevancy of his contribution in the present scenario. He was not only championed the cause of social justice for the downtrodden and underprivileged sections of Indian society but also worked tirelessly throughout his life to challenge the legitimacy of orthodox Hindu social order that upheld iniquitous gender relations in an institutionalized manner. His mission in life was to reconstruct Hindu society along with the modern democratic ideas of liberty, equality, and fraternity. The contribution of Dr. B. R. Ambedkar as a thinker and social reformer in the emancipation of women in Hindu society was adorable.

Keywords: Dr. B. R. Ambedkar, emancipation of Women, Hindu Code Bill, Reformative measures, Hindu social society.

Introduction

"Unity is meaningless without the accompaniment of women. Education is fruitless without educated women, and agitation is incomplete without the strength of women". **—Dr. B.R Ambedkar**

Dr. Bhimrao Ramji Ambedkar was popularly known as 'Babasaheb' in India especially among subaltern. He was a great scholar, an Indian jurist, economist, politician, and social reformer who inspired depressed sections and work tirelessly for equality and liberty among human beings. He was a man with peculiar traits of head and heart and his interests encompassed every field of human activity. His impressive and dynamic personality was the pin-up attraction and matter of respect from every quarter of downtrodden and poor people. He carved out for himself a unique place in Indian society. He was one of the chief architects of the Indian Constitution, and a leader who stood always in the first number for enlightenment and emancipation of the poverty-stricken and oppressed people living not only in any part of India but also in the world. He had given them a lead which they had looked for. He puts the problems of the downtrodden and women before the country in its accurate perception of political, social, and economic. Dr. Ambedkar had developed self-respect and political interest among weaker sections. His dissertations 'The rise and fall of Hindu women', 'The riddle of the women', 'Caste in India: Their mechanism, genesis & development', 'The women and the counter- revolution' as critique work along with his two notable journals 'Mook Nayak' and 'Bahishkrit' in which he made a voice of downtrodden and weaker sections of India.

Ambedkar was one of the few Indians who struggled to restructure Indian society with the most equalitarian and humanistic principle. He advocated social and economic freedom and insisted that without cooperation between them, there would be no peace, happiness, and prosperity in society. Being an ardent supporter of the cherished values of liberty, equality, and fraternity, Ambedkar's contribution to the betterment and progress of women is unique. He wanted to ensure social equality between men and women. The works of Ambedkar and his movement regarding the emancipation of women have special features.

Objective of the Study

The present paper is an attempt to highlight the work of Dr. Bhimrao Ramji Ambedkar to uplift the status of Indian women in the society in pre-independent and post- independence of India, and the significance of his ideas in the contemporary social scenario of India.

Methods and Materials

For the completion of the research paper, primary and secondary sources have been used. The primary sources include writings and speeches of Dr. Ambedkar and annual reports of Dr. B. R. Ambedkar Foundation. Secondary data include books, periodicals, journals, newspapers, and official websites, etc.

In the ancient period, women used to enjoy freedom, and rights in Indian society. In the pre-Vedic period, women have enjoyed an honourable position. Then societies were found to be matriarchal. Women could move about freely in public, attend the festive gatherings called samanas in search of husbands and lovers, and sometimes spent the night abroad and played imperative role in religious rituals and in electing their lifetime partners. They could study the Vedas and dare to annul a marriage. Then women enjoyed autonomy and had access to all kinds of learning. The practice of "Swayamwara"[1] would serve as a shred of evidence for the girl's right to marital choice. Often there was also love marriages called "GandharvaVivaha"[2] However, the position of women declined in the later Vedic period because of gender differentiation.

Manusmiriti, a book on the Hindu social code of conduct which was introduced by Manu, a Hindu lawmaker, in this he says, "yatra naryastu pujyante ramante tatr devatah, yatraitaastu na pujyante sarvaastatrafalaah kriyaah"[3] where women are worshiped (honoured), gods feel delighted and live there in that household and where women are dishonoured, all action remains unfruitful. Manu in his samitha uplifted the women to a great height but in the similar law book, at different places, bitterly criticized women. He codified "Pita raksati kaumâre bhartâ raksati yauvane raksanti sthavire putrâna strîs vâtantrya marhati".[4] Woman should do nothing autonomously even in her own home. In childhood subject to her father for security point of view , in youth to her husband, and when her husband is dead to her sons. She should never enjoy independence in her life. Manu expected too much from a virtuous wife by merging her personality with the personality of her husband. He emphatically stated that "Even if the husband is immoral, a debauch and lacks good qualities the wife must still worship him as if he were God to himself." A woman need not perform any ceremony or undertake fast for her salvation. She will attain a better life by service to her husband.'[5]

In Manu Smriti, Manu had codified all those prevalent social evils as social ethos instead of their eradication. In addition, Manu codified in his Samitha that Aged man could marry a girl aged between 8 to 12 years. It supports girl child marriage. Dr. B. R. Ambedkar had very well seen the deplorable condition of the Indian women, after meditating over this book, stated that the emergence of real evil practices like girl child marriages, several rules of widowhood, ban on widow remarriage, and sati, arisen during Manu era.

Dr. Ambedkar started various movements in India for the upliftment of depressed classes and started notable journals namely 'Mook Nayak' in 1920 and 'Bahiskrit Bharat' in 1927 in which he started aggressive propaganda against the Hindu social order. By these, he gave a voice to the depressed and downtrodden and put due to stress on gender equality and the need for education for women. He eagerly supports women education and stated "We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education..."[6] He was the reformer who championed the cause of women, including the issues of scheduled Castes and Scheduled Tribes. He examined and debated several problems of Indian women and sought their solutions in the Bombay Legislative Council, in the Viceroys executive council as a labour member, in the Constituent Assembly as the Chairman of the drafting committee.

On 20th July 1942, The All India Depressed Classes Women's Conference was organized and great numbers of women attended that conference. The AIDCW conference headed by Sulochana Bai made history with several revolutionary resolutions on women's rights, some of which continue to echo in the contemporary world too. These were:

- Call for healthier working conditions for women labouring in mills, Bidi factories, municipalities, and railways.
- Focus on their right to a casual leave, adequate compensation for accidents, and other benefits.
- Appoint women supervisors for female workers in the mills to make sure a better working environment.
- A step against polygamy is by uplifting a woman's right to divorce her husband. A resolution to recognize this by a statute was important to monitor such an occurrence, and eradicate unjust treatment of women.
- This conference also calls for the establishment of the All India Scheduled Caste Women's Federation.
- Call for reserved seats for women from depressed classes, in all legislative and other representative bodies.
- Emphasis on improving the education of women from depressed classes by urging the government to enact laws that implement compulsory primary education, along with the provision of scholarships for secondary and higher education.

By the encouragement and inspiration of Dr. Ambedkar, Several women have started write on several topics like Planning, Buddhist philosophy, and such other topics. Women also wrote dramas, autobiographies, and took part in Satyagrahas.

Tulsa Bai Bansode commenced a newspaper Chokhamela. This showed how Babasaheb created consciousness among illiterate, unprivileged, and women, also motivated them to struggle against the unfair social practices like child marriages, Dev Dasi system and other social evils. He wanted women should have higher participation in all sphere of life, especially, in the political arena.

Dr. Ambedkar led the movement at the Mahad Satyagraha of 1927 which was a historic effort to get water from the public pond after the Bombay Legislative Council has declared all public places open to untouchables, women also took part in the procession from the conference site to the pond where they were met with violence. India has seen the inspirational efforts made by the Babasaheb have seen when Radhabai Vadale addressed a press conference in 1931. She said "it is better to die a hundred times than live a life full of humiliation. We will sacrifice lives but we will win our rights."[7] By the inspiration of Dr. Ambedkar and their followers, women were openly taking part in the agitation of women's rights and the credit for this self–respect and firm determination of women goes to Ambedkar. Dr. Ambedkar believed in the strength of women their role in the progress of social reform. He not only made great efforts throughout his life for the upliftment of social status of the under privileged and women in the Indian society but also fought against the social evils which practice in Indian. He was one amongst the few Indian social and political thinkers, who has done original thinking on the Hindu social order and the status of women within the Hindu society. The historic 'Mahad Satyagraha' witnessed participation of about 3000 women along with their counterparts under the influence of Dr. Ambedkar. He believed in the strength of women. He advised women by his statement "I measure the progress of community by the degree of progress which women had achieved. Let every girl who marries stand by her husband, claim to be her husband's friend and equal, and refuse to be his slave. I am sure if you follow this advice, you will bring honour and glory to yourselves."[8]

As a courageous leader, B. R. Ambedkar was a great champion of human rights. He thought against many kinds of injustice and exploitation. On account of the revolutionary movement, India witnessed the oppressed classes walking in the streets demanding human rights. His contribution to the betterment and progress of women is also unique. At the All India Depressed Classes Women's Conference held at Nagpur on July 20, 1942, he emphasized that there could not be the progress of a nation without the progress of women. Dr. Ambedkar remarked "I am a great believer in women's organization. I know they can do a lot to improve the condition of society if they are convinced. In the eradication of social evils, they have rendered great services".[9]

Dr. Ambedkar was highly critical of the inferior status of Hindu women under Shastric law that in the presence of a son, son's son, and son's son neither a widow

nor a daughter could inherit the property of the male Hindu. Ambedkar realized the creative role of women in social reform and worked for their emancipation. He passionately criticized the Hindu scriptures, principally the Manu Smriti, which has degraded women as slaves and has denied them the right of education and the right to property, as India's First Law Minister and Chairman of Drafting Committee of the Constituent Assembly Ambedkar considered it his duty to free Indian women from their age-old shackles. He took initiative to draft and introduce the Hindu Code Bill in the provisional parliament. The ambiance of women's rights in progress since the British period when the Hindu women's Rights to Property Act, 1937 was ratified to award Hindu widows for the first time, the right to claim a share in their husband's property and to stipulate for partition of his undivided family estate. This Act had given relief to a widow, a widowed daughter-in law and a widowed grand- daughter- in-law. But the Hindu Succession Act bestows on the widow and the daughter a full heritable capacity to take the property even in the presence of a son.

Ambedkar had sworn as a nominated member in the Bombay Legislative Council on 18 February 1927. He frequently partaken in the legislative discussions and also delivered several speeches on the budget, education, Panchayats, local boards. Ambedkar supported legal measures to aid women during the prenatal period. His arguments on the maternity benefits bill and on the birth control were quite relevant to recognize the dignity of women, supporting the maternity benefit bill. He said that it was in the nation's interest that the mother must get a certain amount of rest during the prenatal period and also subsequently, the principle of the bill was totally on that principle. He supported strongly the bill for maternity leave for working women and felt the financial responsibility should be on both, the employer and on government and also supported equal wages for women.

A Hindu Law Committee was set up under the chairmanship of B. N Rau, for examining the position of women's property rights in the subcontinent. The committee heard the views of people from all over India and introduced the Draft Hindu Code in the Legislative Assembly in April 1947. Later, in 1948, Ambedkar was appointed as the head of the sub- committee entrusted with the responsibility of drafting the Hindu Code Bill by Nehru. He drafted and introduced the Hindu Code Bill on 24th February 1949. By this Bill, Dr. Ambedkar desired to put an end to a variety of marriage systems prevailing in India and legalize only monogamous marriage system. But, the Bill sought to confer on women's right to property. He introduced the Hindu Code Bill in the Parliament and highlighted the issues about women's property right. While explaining the Bill, Dr. Ambedkar spoke it would be wrong to describe the Hindu Code Bill as either radical. He was also of the

opinion that the Smritis both of Yajmavalkya and Manu[10] had recognized the share of the daughter in the father's property as only one- fourth.

The Hindu Code Bill required codifying the varied systems and also property practices relating to women and men. The Hindu Code Bill sought to alter the order of succession and design new laws of maintenance, marriage and divorce adoption guardianship and the minorities. In summarising the central provisions of the Bill, Ambedkar touched upon the issues such as abolition of birth right to property, property by survivorship, half share for daughters, abolition of caste in matters of marriage and adoption, conversion of women's limited estate into an absolute estate, and the principle of monogamy and divorce. . In the end, impelled by Ambedkar, the Hindu Code Bill was introduced on 17 September 1951 and this Bill faced intense opposition from Congress, Hindu Mahasabha and other Hindu religious leaders.

Ambedkar by his precept and practice made efforts for a balance between thoughts and action. He supports the rights of women in the assembly and Ambedkar also remarked: "I am an orthodox, but the right to divorce must be given to women. But that right must not be used for bad purposes. Therefore, there are suggested curtailments in that right." He also complained: "None of the prominent Hindu women leaders were really interested in the social progress of our women." He drafted the bill in conformity with the dictates of simritis which allowed several rights to men. He said: "The bill was only aimed at removing the obstruction of law in the social advancement of women." But in the end he remarked: "The Hindu Code Bill was now just like milk spoiled by mixture with a bitter acid."[11] In a statement adding his resignation as Law Minister, Ambedkar refers to the Hindu Code Bill as the matter that led him to resign.

In spite of his best efforts Ambedkar could not succeed to put the Hindu Code Bill on the statute book. It is said that the Bill opposed by the members of the provisional parliament. In disgust, Ambedkar resigned from his position as Law Minister on September 27, 1951. The Hindu Code Bill was later split into four bills; the Hindu Marriage Act 1955, the Hindu Succession Act, 1956, the Hindu Minority and Guardianship Act 1956, and the Hindu Adoption and Maintenance Act, 1956. These four Acts incorporate the basic ideas and principle of the Hindu Code Bill. These Acts have given an independent status to Hindu women.

Constitutional Provisions

Dr. Ambedkar provided several provisions in the Indian constitution for safeguarding the welfare and civil rights of women. They were:

- Article- 14 of Indian Constitutions guarantees equal rights and opportunities in political, economic and social spheres.
- Article 15- prohibits discrimination on the ground of sex.
- Article 15(3) - facilitates affirmative discrimination in favour of women.
- Article 16- granted equality of opportunity in matters of public employment.
- Article 23- prohibits trafficking of human beings and forced labour.
- Article- 39- ensure equal means of livelihood and equal pay for equal work.
- Article 42- provides human conditions of work and maternity reliefs.
- Article 51 (A) (C) - Fundamental duties to renounce practices, derogatory to the dignity of women.
- Article 46 -The state to promote the educational and economic interests of weaker sections and also protect them from social injustice and all forms of exploitation.
- Article 47 - The state to raise the level of nutrition, standard of living of its people, and the improvement of public health and so on.[12]

Conclusion

Dr. Ambedkar was an icon of knowledge and character. He considered education as the only means to reach the doors of light and perception to remove the regions of darkness and ignorance. He used his philosophy of education to make aware of the condition of social deterioration in Hindu society among the lower strata of Indian society and change the social order for the benefit of entire humanity. The contribution of Dr. B.R. Ambedkar is unique and appreciate able by all women of India. It was the dream of Dr. Ambedkar, women should educate, join social work to educate others, organise and unite all deprived women and to make them conscious of their constitutional rights. He desired women should not be busy in the family conflicts to get mere self-rights but also come out from the four walls for their better future. He was frantically in search of a solution to social evil which practice in society and desired to usher a society based on equality, justice, liberty, and fraternity. Although the ambition of women empowerment is yet to be achieved, Dr. Ambedkar's idea about the rights and development of women in all spheres is still relevant even today in the contemporary period, not only in India but from a worldwide perspective too. He wanted women to promote the ethics of liberty and equality among themselves, and it was possible only with education. Dr. Ambedkar's observations on education for weaker sections and his educational philosophy are

significant even today in the 21st Century for the socio-economic and political advancement of our country.

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Role of Self-help Group in Financial Inclusion for Women in Bihar

"Millions of women in our hamlets know what unemployment means. Give them access to economic activities and they will have access to power and self-confidence to which they hitherto have been strangers" —**Mahatma Gandhi**

Abstract

The participation of women in self-help group (SHGs) made a significant impact on their socio and economic empowerment, Here women empowerment means a process in which women challenge the existing norms and cultural, to effectively promote their well-being. This study tried to addresses women empowerment through self-help groups in Bihar state. Today SHGs are promoting women capacity in building financial inclusion, building community institutions and connecting with related activities therefore more than one crore Didis (Beneficiaries) are constantly moving towards improving their life by connecting with SHGs. In India availability of finance is necessary to the needy people to change the vicious cycle of poverty so that the women can contribute a lot towards the economic growth and development of country. The current rural credit framework in India has neglected to satisfy the hopes and improvement of the more unfortunate segments of the society.

Keywords: Jeevika, Self- Help Group, Financial Inclusion, Women Empowerment

Introduction

Self Help Group is a small economically homogeneous kinship group and in this group the rural poor voluntarily coming forward to save a small amount of money regularly, which is deposited in a common fund for member emergency needs and to provide collateral free loans decided by the group. Now the Self Help

Group addresses the issues of poverty alleviation and empowerment of poor, health, nutrition and other support services especially women, in the rural areas of the state.

The relationship between women's empowerment and Financial Inclusion has been a major theme in this study. In any nations overall development depends on economic development. The United Nation (UN) claims that improving women's status isn't only beneficial to themselves but also for overall social and economic development of the state. The large number of women population in India, if they are contributing to the economy then they get empowered and more straighten.

Genesis of Self- Help Group

The origins of SHGs are from Grameen Bank of Bangladesh based by Mohammad Yunis in 1976. The origin of help cluster is that the conception of India has also seasoned the position of SHGs in society. The SHG program emerged in the early 1990s with the Reserve Bank of India guidelines encouraging the nationalised commercial banks to lend to informal SHG groups and It also actively promoted by the commercial bank for Agriculture and Rural Development (NABARD). The NABARD initiated an assignment to link help groups with banks and thus the particular effort was once taken from 1991 for the linkage of 5 hundred SHGs with the banks. Currently in India, the help teams are promoted by way of the agricultural banks, co-operatives and non-governmental organizations. The major reason of the research is to boost a new appreciation of the have a perception of women on their empowerment and the role of self-help groups in Bihar state. SHGs fall under the category of village banking, which includes 10 to 20 (primarily female) members.

Self- Help Group in Bihar

Bihar becomes first state to have 10 lakh self-help groups run by women and according to official said that these Self Help Groups under Jeevika programme have been helping over 45 lakh households during the Covid-19 pandemic. The main aim of this programme is poverty alleviation and in this regard World Bank-supported poverty alleviation programme operational in the state since 2007 to empower women and make them self-reliant. According to Centre for Monitoring Indian Economy the unemployment rate of December 2021 in Bihar is 16.0%. Jeevika model has ensured or promoted financial inclusion and empowerment of women in a big way. No doubt during the COVID- 19 pandemic the jeevika workers helped a lot and the women of Jeevika worked as bank correspondents and ensured over Rs. 543 crore worth transactions through POS machines to require banking to the doorsteps of the needy people within the remotest area of the state. At an equivalent time, it reached bent 1.09 crore households to make awareness and extend

a hand for relief work, food security, work on sanitation etc. For promoting sustainable livelihood and financial inclusion through women-based community institutions and enterprises Bihar rural livelihood promotion Society (BRLPS), an autonomous society under the rural development department of the state government, has been designated because the State rural livelihoods Mission by the government to proportion the 'Jeevika' model altogether 534 blocks of 38 districts under the national rural livelihood Mission (NRLM). Almost 1.20-crore women had got involved over 10 lakh SHGs and they have scripted a replacement saga of women empowerment, this is easily visible within the rural areas (Hindustan Times, 2020, August 09).

In Covid-19 pandemic, Jeevika is continuously benefitting the people and it has benefited 45.5 lakh households through its various activities like in production of 2.14-crore masks, in running 'Didi in Rasoi' outlets for serving food to quarantined people and patients, distribution of Rs 350 crore worth loan to village organizations for food security and health risk mitigation, running community-led rural retail outlets for supply of essentials and organizing community professionals for extensive campaigns. (Hindustan Times, 2020, August 09).

Apart from financial inclusion of a strong women workforce, the government has also been using their services for various social campaigns and initiatives of the education, health and welfare departments. The main aim of Jeevika programme is:

- To establish linkage with banks, government infrastructure and other related institutions for socio economic development
- To provide opportunities for income generation through self-employment and group activities in order to achieve economic self- reliance among the women members.

Objectives of the Study

- To explore the role of SHG in promoting financial inclusion of rural women
- To examine the Income and Benefits under the Jeevika programme
- To examine the impact of SHGs as a strategy for employment generation and empowering women of Bihar

The present study is additionally concerned with the development of rural community through SHGs and the scheme launched by Government of India through Aajeevika Mission. In this present study researcher tried to explore the impact of SHGs on women empowerment and financial inclusion, in this regard researcher analysed the success stories of women with the help of newsletters and other documents or through journals.

Methodology

The present paper is primarily based on secondary sources of data. Present study focuses on Bihar self-help group's impact and movement. Secondary data were collected from Annual reports, the statistical supplements, and operational statistics of Bihar State, Government Website, Published sources include Government publications, and other publications like research articles published in journal available.

Success Stories of Women in Bihar

Success Story-1

Munni Kumari is one simple housewife but she want to support her family and increase the income for better life, so with this hope she started work and joined as a member of the Self- Help Group members of Jeevika and she joined Jeevika's bank sakhi program .Before joining as bank sakhi, Munni was supporting her husband in agricultural and farming activities. She was looking for different ways to increase her household income by either starting some business or taking up a job. Jeevika is started its Digital Financial Service Initiative in 2016 and try to make enable access to doorstep banking for rural women. In this programme developing a network of women community agents or banking correspondents known as Bank Sakhis. Jeevika and SIDBI's PSIG program came together for a partnership in early 2017 for the aim to promote or encourage penetration of alternate banking services for Jeevika's community members, which promote micro financing. Out of the entire 287 bank account opened by Munni, 80% accounts are of first- time users and 70% accounts are of ladies. With access to banking facility within the village, not only the ownership but also the usage of bank accounts by women has also increased and uplift the family financial condition. This is evident from the high turnout of ladies customers at Munni's outlet. "Access of remittance money and scholarship fund has become far more convenient for me", said one among the purchasers of Munni called Anita Kumari who is studying. The total scenario get change and these women not only open accounts but also save, transfer money and enroll into government schemes exhibiting greater confidence. Apart from boosting financial inclusion for women and made it normal for women to do banking in her village Munni's bank sakhi journey has been instrumental in driving both social and economic inclusion in her village. (Bank Sakhi driving financial and social inclusion)

Success Story-2

A story of Sarita, who turn this COVID-19 pandemic situation troubles into chance. Sarita belongs from Kesath panchayat of Buxar district. After the announcement of the lockdown in COVID- 19 period, Sarita's husband, the only

earning member in the family of five at the time, worked as a driver but unfortunately he lost his job. This is when Sarita decided to step-in and help her family. She talked to her self-help group about her problem and what are the possible ways to mitigate the same. For some business purpose her self-help group decided to help her urgently and make a loan available to her. Based on Sarita's interest, she obtained a loan of INR 30,000 from her SHG to open a grocery store. Sarita's husband also helped her in opening the grocery store. Sarita says that she is able to do sales worth INR 600-800 per day and is able to earn INR 200-300 per day. As per Sarita;s says, she was very worried when her husband losing his job, but Jeevika intervened at the right time and helped her and that time Jeevika provided her the necessary resilience (Choudhury, Dec.2020).

Success Story-3

This is a journey from Wagers to entrepreneurs of these three women of a small village. Sumitra, Usha and Durgavati are residents of Rasulpur village, Telkap panchayat in Rohtas district. They're exemplary of strong will and making dreams come true. Apart from their own growth, they are providing employment to the people in their village too. All of them had joined Jeevika promoted Self-Help Groups in 2013 and Sumitra took small loans and ventured into various trades while her son works as a decorator, Usha was a housewife while Asha was a mukhiya. With the hope all of them dreamt of development of their village. They've started a garment manufacture factory with the name of Fashion pro as a joint venture. They've equally invested a total of INR 1 million in the facility and are being helped by the Umeed CLF. They're planning to train Jeevika didis in the garment manufacture trade and employ them. They thank Jeevika for the encouragement and support provided by Jeevika throughout their journey (Choudhury, Dec.2020).

Success Story-4

Muzaffarpur got its first Rural Retail Shop opened in Minapur. The Rural Retail Shop will be operated by Pragati cluster level federation. The shop will cater to the grocery shop owners in Jeevika SHG fold in Minapur and will save them both time and money taken to purchase goods from the nearby markets (Choudhury, Dec.2020).

Success Story-5

17 women farmers from 7 self- help groups are collaboratively cultivating strawberry and earning good income in Aurangabad district in Bihar. In the climate of Bihar the cultivation of strawberry is more costly but with the help of loan these women farmers started it and getting good profits. These women are also inspiring other farmers and working as a role model for them (Choudhury, Jan. 2020)

Impact of Self-Help Groups on Financial Inclusion and Women Empowerment

A number of important results have emerged out of the study which shows Self-Help Groups have the power to create a socio-economic revolution in the rural areas of India. SHGs have not only produced tangible assets and improved living conditions of the members, but also helped in changing their social outlook and attitudes it make people more productive. In this study area, SHGs have served the cause of women empowerment; social solidarity and socio-economic betterment of the poor for rural development and it promote the financial inclusion among the villagers. It can be concluded from the results of the present study that SHG based micro-finance and bank linkage program has better outreach and positive impact on poverty. However, there is a need to improve the process of empowerment through proper policy initiatives.

Women Empowerment & Employment opportunities: A large number of Self-Help Groups have been added to livelihood related activities like agriculture, non-agriculture, animal husbandry etc. and the availability of the market has been ensured by providing technology to these Beneficiaries or Didis' . As a result of this, these didis' are becoming financially empowered. When this programme came into existence Since that time to till now, Jeevika has been trying at various levels to bring economic change in the life's of Didis. Under this programme the availability of employment has been ensured by Jeevika by connecting Jeevika didis' with different activities like Madhubani art, Sikki, Sujani, Bee-keeping, Jute work, Didi Ki Rasoi, Gramin Bajar, Startup, Rural Entrepreneurship programs, Aajivika Gramin express yojna, Apna Jivika Hat, etc.

Financial inclusion: Financial inclusion is a key facilitator to reducing poverty and boosting prosperity. The main aim of financial inclusion is to create institutions of the poor who are empowered enough to run the institution on merits of financial prudence and sustainability. The broader goal of the Micro-Finance intervention through the Jeevika project is to create an ambience of faith as regards the approach of banking with the poor because of fear and lack of awareness they don't want to connect with banking services but Micro Finance intervention make possible in changing the attitudes of people. In 2019 Jeevika SHGs total sales INR 3.5 Cr. in Saras mela (Gandhi Maidan, Patna, Bihar).

Conclusion

The SHGs have had greater impact on both economic and social aspects of the beneficiaries, in terms of statistics, about 24 lakhs livelihood related families are connected to non-agricultural activities today and these are becoming financially empowered. Jeevika programme as a model that can take Bihar miles to achieve

self-reliance in the true sense, something that India dreams to achieve and Bihar has shown how it could be done. No doubt this has been a very positive initiative. All that is needed is to integrate the activities of SHGs and give them further opportunities for scale up and upliftment of life that also become employment generators in the rural areas. It would further give a boost to the state economy and make more productive population.

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Transformation of Agricultural Heartland into Cancer Belt: A Geographical Study of Punjab (India)

Abstract

Punjab is an agrarian state. The seeds of Green Revolution were sown in Punjab in 1965-66. There was a transformation from the food deficit to food surplus nation as a whole, resultantly; Punjab awarded the status of 'Granary of India'. But the technology of Green Revolution led to excessive use of chemical fertilizers, pesticides, insecticides, weedicides, etc. Thereafter, the indiscriminate use of chemical inputs resulted in contamination of surface and underground waters that ultimately brought about a number of health issues. Thus, the present study focuses on the cancer prevalence in Punjab at district level. The study is based on the secondary data collected from various sources. Generally, the incidences of cancer are found more among peasants and agricultural labours in villages. The cancer patients approach to *AcharyaTulsi Das Regional Cancer Centre, Bikaner* in Rajasthan via infamous *'Cancer Train'* to get treatment at cheaper rates. Therefore, an endeavor has been made to reveal the prevalence of cancer among theindividuals in Punjab in spatial manner. The study will also provide measures to control the massive cancer epidemic.

Key words: Green Revolution, cancer, health issues, Punjab. .

Introduction

Green Revolution has transformed the rural economy of India. The technology of Green Revolution was implemented in India during 1965-66. It was particularly implemented in the states of Punjab, Haryana and Western Uttar Pradesh. However, the Indian Punjab is one of the most significant success stories of Green Revolution because it is bestowed with all the natural resources and conditions which are vital for the application of Green Revolution technology. The productivity-enhancing technology implies adoption of new agricultural techniques, HYVs (High Yielding Varieties) of seeds, availability of irrigation, heavyuse of fertilizers, insecticides, pesticides, and commercialization of agriculture. Nonetheless, it was marked with

high yield and production of food grains but, unfortunately, it resulted into a devastating cancer epidemic in Punjab.

Methodology and Study Area

Thepresent study is based on the secondary data collected from various sources such as Department of Health and family Welfare, Directorate of Agriculture, Punjab, Census of India, etc.The research is carried out in spatial manner and in true geographic spirit. The state of Punjab is selected as a study area under research. The analysis will be made at district level to arrive at conclusions.

Objectives of the Study

1. To analyze the consumption of chemicalfertilizers in agricultural practices
2. To assess the prevalence of cancer in Punjab

Application of Agro-Chemical Inputs in Agriculture

It is said that "cancer train" symbolizes the adverse impact of the Green Revolution on public health in Punjab. The rise in cancer cases in the region can be attributed to the indiscriminate use of agro-chemicals. According to a survey conducted by the government, cancer claimed 33,318 lives in the State between 2008 and 2012, out of which 14,682 were in the Malwa region alone. Research has revealed that the soil in this belt is high in Persistent Organic Pollutants (POPs), nitrates, phosphates and uranium, which gradually make way to agricultural produce.

Agro-chemicals also affect fertility and can lead to mental disorders in infants. ShantanuNevrekar, a visiting scholar at Punjabi University, points out that pesticides lead to neural tube defects, and can cause stunted growth and mental disorders in infants. There have been reports of reduced sperm counts, spontaneous abortions and premature deliveries in the state.

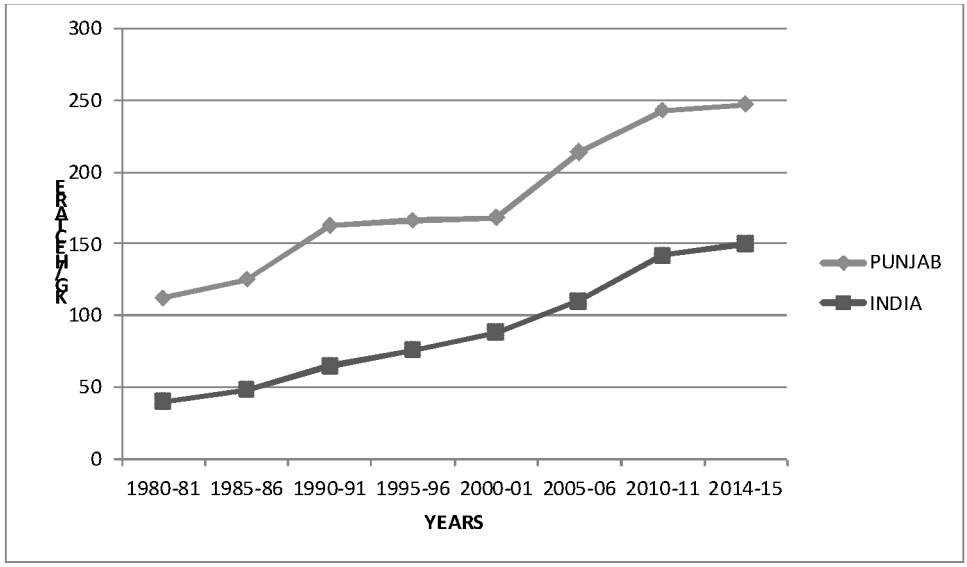
The use of fertilizers is seen as a necessary agricultural technology. The consumption of chemical fertilizers is highest among the states in India. From the above figure 1.1 we can depict that the NPK (Nitrogen, Phosphorous and Potash (Potassium)) was 112 kg per hectare that increased to 247 kg per hectare in 2014-15 whereas the average consumption India as whole is only 40 kg per hectare that increased to 150 kg per hectare that is much lower than the Punjab. Therefore, the immoderate use to chemical fertilizers led to contaminate the surface as well as underground water table.

Table 1: Consumption of NPK (kg/hec) in Punjab and India from 1980-81 to 2014-15

Period	Consumption of NPK in Punjab (kg/hec)	Consumption of NPK in India (kg/hec)
1980-81	112.50	40
1985-86	125.22	48
1990-91	162.60	65
1995-96	166.31	76
2000-01	168.33	88
2005-06	214	110
2010-11	243	142
2014-15	247	150

Source: Agriculture at a Glance, 2017-18, Directorate of Agriculture, Punjab, Department of Fertilizer, Govt. of India and Agricultural Statistics at a Glance, 2014.

Figure 1: Consumption of NPK (kg/hec) in Punjab and India from 1980-81 to 2014-15.



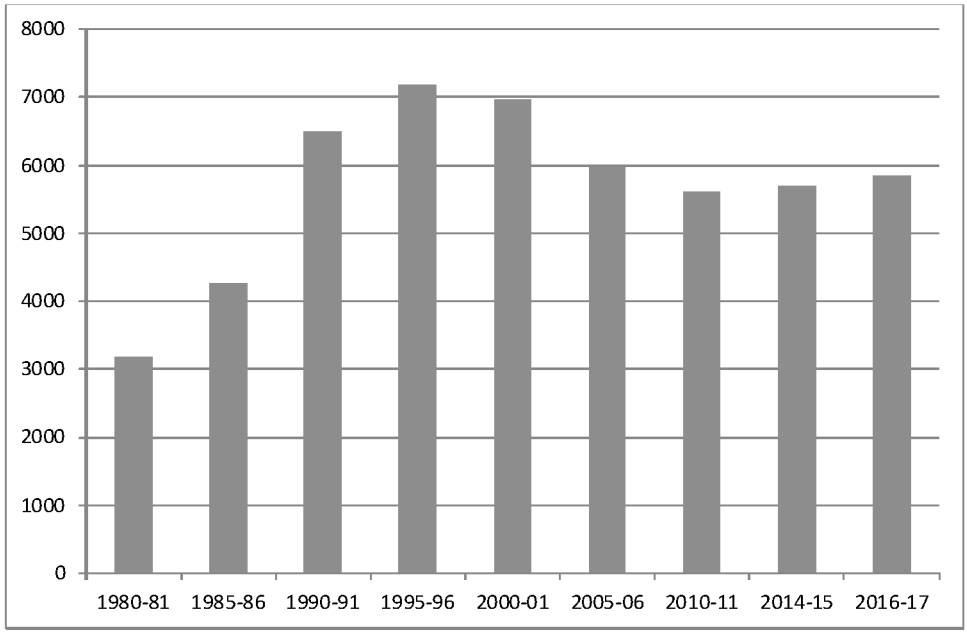
Source: Agriculture at a Glance, 2017-18, Directorate of Agriculture, Punjab, Department of Fertilizer, Govt. of India and Agricultural Statistics at a Glance, 2014.

Table 2: Consumption of Pesticides and Insecticides in Metric Tonnes in Punjab from 1980-81 to 2014-15

Period	Consumption in Technical Grade
1980-81	3200
1985-86	4256
1990-91	6500
1995-96	7200
2000-01	6970
2005-06	5970
2010-11	5600
2014-15	5699
2016-17	5843

Source: Agriculture at a Glance, 2017-18, Directorate of Agriculture, Punjab.

Figure 2: Consumption of Pesticides and Insecticides in Metric Tonnes in Punjab from 1980-81 to 2014-15



Source: Agriculture at a Glance, 2017-18, Directorate of Agriculture, Punjab.

Likewise the fertilizers, the state of Punjab has the highest consumption of pesticides in India. The consumption of pesticides also includes the consumption of insecticides, weedicides, fungicides, and rodenticides. The above table 2 shows that in 1980-81 the consumption of pesticides in technical grade was 3200 metric

tonnes that increased to its highest in 1995-96, that is, 7200 metric tonnes and was 5843 metric tonnes in 2016-17.

According to an estimate, of the total pesticides consumption, 25.9 per cent is consumed by rice followed by cotton 19 per cent. As the population is increasing and the per capita size of land decreasing, the use of pesticides in Punjab has to improve further. In Punjab, for 2017-18 the targeted consumption of insecticides/ pesticides is 6378 metric tonnes in technical grade against the consumption of 5843 metric tonnes in 2016-17 (Directorate of Agriculture, 2017-18).

Cancer in Pubjab

The state of Punjab is being labeled as an abode of cancer in media both electronic and print. It is clear however that cancer has acquired a very serious dimension in the state. Therefore an adequate amount of data is required to draw any conclusion that cancer is more prevalent in the state of Punjab than any other Indian state. However, there are regional differences in prevalence and incidence of cancer epidemic within the state.

Indian state of Punjab is increasingly under the focus for the increasingly incidence of cancer mortality as well as discriminate use of pesticides in agricultural practices.The above table 1.1 shows the consumption of pesticides in Punjab that is highest than any other state. The father of India's Green Revolution, Dr. M.S. Swaminathan while talking to Economic Times Kolkata Bureau in 2004 has asserted that 'Green Revolution' has been turned into 'Greed Revolution' by over-exploitation of ground water and excessive use of pesticides. The saying 'excess of everything is bad' implies to the excessive use of fertilizers and pesticides which turned out to be the cause of countless serious health hazard in general but cancer in particular among farmers and agricultural labour. It is also estimated that 99 per cent of the fatal poisoning take place in developing countries (Kaur, 2016).

Cancer train: The indiscriminate use of agro-chemicals in Punjab led to rise in cancer cases after Green Revolution. The cancer patients rush towards Bikaner to get treated. Therefore, every day at there is frenzy of activity at Bathinda railway station. A passenger train christened as 'Cancer Train' leaves Bathinda railway station daily around 9:25 PM to reach Bikaner in Rajasthan where patients undergo treatment at the *AcharyaTulsi Regional Cancer Treatment and Research Centre* (RCC). A majority of the patients are from the Malwa region of Punjab. More than 60 per cent population in the train is cancer patients from different parts of Punjab Province.

The agriculture of Punjab requires the use of a startling amount of pesticides. Reportedly, farmers in this region use 15 different pesticide sprays and the unregulated and excessive use of chemical fertilizers and pesticides have resulted

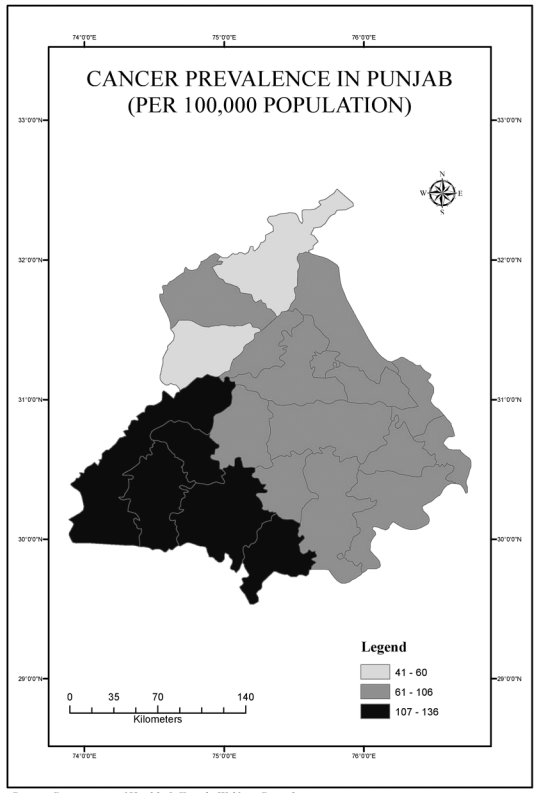
in farmers and their families living in a cesspool of toxicity. In 2011, it was also found that Punjab's farmers use of pesticides is 923 grams per hectare was way above the national average of 570g/ha. Even worse is the fact that farmers also end up using the empty pesticide cans to store not only water but also food, which get contaminated with high heavy-metal toxicity.

Districtwise Cancer Prevalence in Punjab

(A) High Rate of Cancer Prevalence (41-60)

The high rate of Cancer prevalence is in the south-western parts of Punjab. From the above map it can be depicted that the western Malwa region of Punjab is highly affected by the cancer epidemic. The Malwa region is mainly cotton belt in Punjab consuming highest amount of agro-chemicals. It is also because the region of Malwa is highly fragile and ecologically sensitive.

The high incidence of Cancer, that is, 136 persons is in the district of Muktsar, one of the southern districts of Punjab. Other districts which are most affected by cancer epidemic are Faridkot (135 persons), Mansa (134 persons), Bathinda (125 persons), Ferozpur (113 persons per lakh).



Source: Department of Health & Family Welfare, Punjab

(B) Relatively Moderate Rate of Cancer Prevalence (61-106)

Thirteen districts of Punjab state are having relatively moderate rate of cancer prevalence. Geographically 9 districts are again in the Malwa region of Punjab. Hence, it shows that Malwa region of Punjab has been turned into a caner belt rather than cotton belt. Howver, the whole Doaba region of Punjab is also covered under this category along with one district (Amritsar) of Majha region of Punjab. Indiscriminate use of chemicals for agricultural and industrial purpose led to this irrevocable situation.

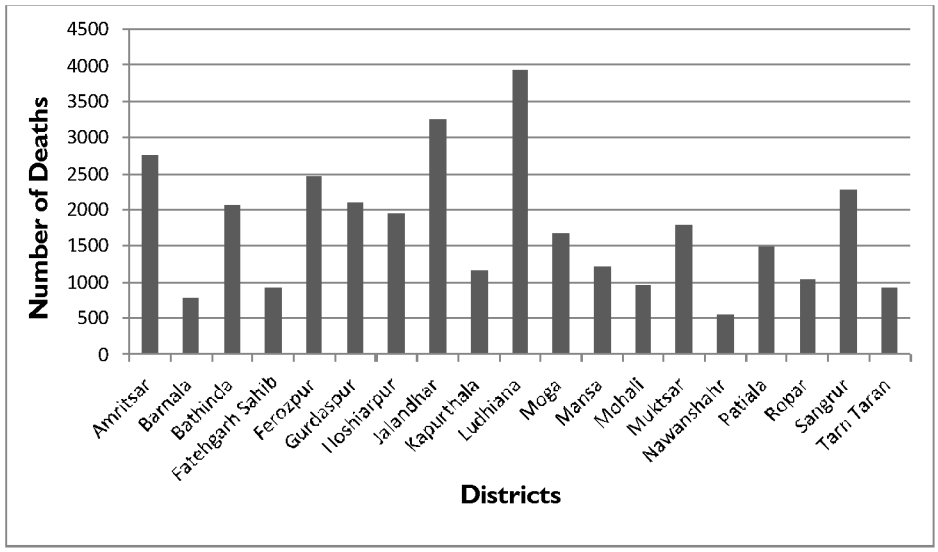
(C) Low Rate of Cancer Prevalence (107-136)

From 20 districts of Punjab state only 2 districts are having low rate of cancer prevalence. The district with lowest cancer prevalence is Tarn Taran, that is, only 40.9 per lakh followed by Gurdaspur (59.9 per lakh). The possible reasons behind this are diversified agriculture with less use of fertilizers due to uneven terrain and high literacy rate.

Cancer Deaths in Punjab

District wise spread of cancer is shown above in the map, that is, highest in the district of Muktsar. The figure 3 is showing the number of deaths in Punjab during last 5 years. Consequently, from the figure 3 it can be depicted that none of the district in Punjab recorded deaths less than 500 people. However, the highest number of deaths is found in the district of Ludhiana, that is, 3945 persons and it

Figure 3: Number of Deaths Due to Cancer in PunjabDuring Last 5 Years



Source: Department of Health & Family Welfare, Punjab.

was found to be least in the district of Nwashar, that is, 539 persons. Thus, the epidemic of cancer is wide spread in Punjab. It is pertinent to mention here that along with the pollution of agricultural sector other sectors such as industrial, transport, etc. also affect the health of people and lead to spread of various diseases like cancer.

Preventive Measures taken by State Government

1. The testing of heavy metals in drinking water has been started in the State Public Health Lab.
2. The State Government has installed Reverse Osmosis Systems (RO) in all the villages of districts.
3. Health Education activities are undertaken to make people aware about the causes signs and symptoms and prevention of cancer.
4. To control the excessive use of Pesticides.
   (i) To control the use the pesticides concerted efforts are being made by the Department of agriculture. Pesticides consumption has declined drastically from 7200 Metric tonns to 5721 Metric tonns from 1995-96 to 2015-16.
   (ii) The registration of some pesticides which is not in the interest human beings as well as animals has been withdrawn.
   (iii) The use of some dangerous pesticides has been restricted.
   (iv) Farmers training camps are being conducted at village, block and district levels to educate the farmers on the judicious use of pesticides.
   (v) Manufacture, import and use of pesticides which are very injurious have been banned by the Government.
5. Mammography units have been established at Civil Hospital Bathinda, Patiala, Jalandhar and Hoshiarpur.
6. Punjab Government has signed a MoU (Memorandum of Understanding) with NGO, that is, Roko Cancer Trust for the year 2010-11 and 2011-12 to spread cancer awareness and conduct camps for screening of women for breast cancer, in Muktsar, Moga, Faridkot, Amritsar, Tarn-Taran, Gurdaspur and Ferozepur districts.

Conclusions

Thus, it may be concluded that the epidemic of cancer is wide spread in Punjab especially in Malwa region of Punjab. Cancer is a disease which is deeply rooted in agricultural practices and lifestyle habits. Countryside areas in Punjab are

mostly affected by the spread of cancer and cancer mortality. Specifically, the findings of the study are:

- Punjab is the state in India having highest cancer prevalence among people.
- Muktsar is the district in the state having highest number of cancer patients.
- Geographically, Malwa region of Punjab is adversely affected with cancer epidemic.
- The state of Punjab is with the highest fertilizer consumption, i.e., 247n kg/hectare much above the national average that is, 150kg/hectare.
- The consumption of the agro-chemicals was 5843 metric tonnes in 2016-17 and 6374 metric tonnes is targeted for the year 2017-18.
- The data shows that there is a significant correlation between consumption of pesticides and cancer mortality.

Suggestions

Some of suggestions to combat the epidemic of cancer in the state of Punjab are:

- There should be establishment of specialized cancer hospitals in the region, since the people have to travel to far off places to get treated such as Bikaner in Rajasthan and Chandigarh.
- Like Sikkim - India's first fully organic state, the efforts should also be made in Punjab to make at least some of the villagespesticide free and then can lead to further success.
- A statewide awareness campaign should be organized to convince farmers of the unfavorable effects of the indiscriminate use of pesticide.
- Agricultural universities, environmentalists and agricultural scientists should formulate the best practices for use and application of agro-chemicals.
- MSP (Minimum Support Price) should be given for other crops such leguminous crops. Thus, farmers can switch to diversified cropping pattern and there would be decline in the cultivation of crops like cotton and rice which consume highest percentage of total fertilizer and pesticide consumption.
- There is an urgent need for the intensive study to bring out reasons of cancer and how to control the epidemic.

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Merchant Exchanges, Solidarity and Protests During 17th and 18th Centuries

Introduction

One of the distinguishing features of the India's commercial economy has been the participation of different groups of people in trade and related activities. Right from the ancient times, merchants of different socio-cultural leanings have been actively involved in commercial activities. This phenomenon continued to exist during the 17th and 18th centuries, although in different degrees at different centres and ports. Not only had the merchants of different socio-religious backgrounds participated in India's trade and commerce, there were Merchants from different regions and countries such as Persians, Armenians Arabs etc. At each and every port merchants of different religious leanings flourished. Irrespective of their religious ideologies, the merchants exchanged their commodities with each other. Keeping in view the briskness of commercial exchanges during these two centuries, a brief survey of inter-community exchanges would be an interesting exercise. The present paper tries to explore whether there was any sort of commercial exchange and interactions among the Indian merchants belonging to different religions and sects. We would be also looking at the mercantile protests if there were any during these two centuries. And if there were any, how merchants organised themselves during these protests. Was there any sort of display of communal harmony during these protests?

One needs to be careful while using the terms like Hindu, Muslim etc. while dealing with the mercantile groups of early modern times including the merchants of India. In fact the people who are referred to by these terms even might not have been well aware about these ethnic and religious beliefs.[1] In fact none of the religious groups like Hindu's or Muslims constituted a homogenous group during these two centuries or even earlier. If there was anything (non-economic) that helped the

1. Ghulam A. Nadri, The Trading World of Indian Ocean Merchants in Pre-Colonial Gujarat, 1600-1750 in, *The Trading World of the Indian Ocean 1500-1800*, (ed.) Om Prakash, Pearson, Delhi, 2012, p, 223.

merchants to act as a group that was their socio-cultural customs and traditions. For example the Bhatia's were having totally different habits and modes of behaviour in comparison to the Vaishnava Bania's, despite following the tenants of a common religion.[2] Similarly the Muslims were divided into various groups such as Khojas, Boharas, Memons etc. and were divided into various socio-cultural groups despite their adherence to a common religion.[3] Thus as mentioned above if there was anything common to all these groups that was their language (culture) and the region.

Scholars like K.N.Chaudhuri, have argued that, there was hardly any financial exchange or business activity between the Hindus and Muslims and if there was any it was very rare and unusual.[4] He goes to the extent of saying that even within the Hindus; the trader from one caste would not easily mix up with that of another caste.[5] He even asserts that the English company hardly made use of Muslim merchants and in 1669 the company declared Abdul Gafur, as its enemy on account of being a Muslim just like the Mughal Emperor.[6] However recent research does not support his view and it has been questioned by several scholars. Chaudhuri's view underestimates and ignores some of the crucial aspects of India's commercial world during the seventeenth and eighteenth centuries. For example if we look at the institution of *Saraff* (money-changer), most of the *Saraffs* of the medieval period were Hindus and there is not even a single reference about a Muslim *Saraff*.[7] At the same time it is a well-established fact that there were Muslim merchants who had huge amounts of wealth and were dependent on moneylenders and bankers. This point in itself raises serious doubts about Chaudhuri's argument.

There are numerous references in the contemporary sources which give us information about the mercantile exchanges among the different religious and social groups of the time. Commenting on *Saraffs* and their role, Thevenot says that 'everyone hath his *Banian* (money-changer) in the Indies'. He even says that some of these Banians are the richest merchants of the Indies.[8] Although this statement

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2. Dwijendra Tripathi, M. J. Mehta, Class Character of the Gujarati Business Community, in, *Business Communities of India, A Historical Perspective*, ed. Dwijendra Tripathi, Manohar, 1984 (reprinted 2020), New Delhi, p, 156.
3. *Ibid.*
4. K.N.Chaudhury, *The Trading World of Asia and the English East India Company* 1660-1770, Cambridge University Press, Cambridge, 1978, p.150.
5. *Ibid.*
6. *Ibid.*
7. Irfan Habib, Merchant communities in Pre-colonial India, in , *The Rise of Merchant Empires, long Distance Trade in the Early Modern World 1350-1750,* (ed.) James.D. Tracy, Cambridge University Press, Cambridge, 1990.p. 387.
8. Surendranath Sen, (ed.), *Indian Travels of Thevenot and Careri*, National Archives of India, New Delhi, 1949, p.78.

might be an exaggerated one but nevertheless, this statement certainly implies that the services of the *Saraffs* were used by all merchants who ever needed it irrespective of the religious affiliations. Thavenot also says that they are having such an expertise in business that one (especially merchant) can hardly live without them.[9] Here again he is talking about merchants not from a particular religious community but merchants in general.

Palsaert also provides us with a similar account. While visiting Agra in 1626, he remarked that the Hindus acted as brokers for all the Muslims, palaces and lords. Not only this, even the European companies used the services of brokers (*Sarrafs)* frequently. Since they know everything like book-keeping, buying and selling, they are employed by all who need their services.[10] This again shows that *Saraffs* who were mostly Hindus were ready to, work for anybody subject to the condition that they are enable to earn, as much of profit as they can.

Sushil Chaudhury has argued that the commercial exchanges were not confined to ones caste or communal group in the eighteenth century Bengal. Instead these activities went beyond the caste and communal lines and were taking place at an inter-religious level.[11] It was usual to find a Hindu Bania accompanying a Muslim merchant managing all his affairs and a Muslim partner of a Bania or an Armenian merchant.[12] This again shows that there were inter- community commercial and financial transactions and exchanges. At some places it could have been occasional while as at other areas it was a norm and a common practice. Although the mercantile community of urban Bengal was organised on caste lines, but it showed unquestionable solidarity and unity when it came to the defence and safeguarding of the interests of the community. For example in 1763, the *Dadni* merchants (merchants who were given advances by the company in the form of cash or raw materials and worked for the company) of the company who were from different castes and regions, acted as a solid body against the additional impositions by the company.[13]

From Bengal we have several instances of ships being dispatched and received under the name of two merchants jointly. In 1696-97, two merchants namely Beni Das and Bhawani Das dispatched a ship jointly from Hugli to Calicut. In 1704-05,

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9. Ibid.
10. Francisco Palsaert, *Remonstrantie*, ed. W.H.Moreland and P.Geyl, *Jahangir's India*, W.Heffer Sons & Ltd. Cambridge, 1925, p.78.
11. Sushil Chaudhury, *From Prosperity to Decline, Eighteenth Century Bengal*, Manohar, New Delhi, 1995, p. 130.
12. Ibid.
13. Ibid.

Mohammad Sharif and Gulam Mohammad are said to have sent a vessel from Hugli to the Maldives.[14] Although in both these cases the merchants belonged to same religion i.e. Hindus in first instance and Muslims in second instance. However what is important is the fact that merchants were ready to join hands with anyone when it came to securing and safeguarding interests or maximization of profit.

Despite the differences and sometimes hostilities between the two sides, the merchants of both the communities continued to flourish and exist side by side at the port of Surat for several centuries.[15] If the co-existence of different mercantile communities for several centuries together does not necessarily mean the prevalence of brisk and frequent commercial exchanges among them, it does not also mean the complete absence of commercial exchanges among them. In Gujarat the co-existence of numerous mercantile communities from different religious backgrounds facilitated the process of mutual adoption of each other's customs and practices. We see the practice of *Mahr*[16] being adopted by the Hindu merchants of Gujarat. In one of the cases a woman namely Phulan, acquired as *Mahr*, a share in the ownership of a house from her husband. A similar sort of situation is described in a document dated 11 February, 1686. The document states that a Bania gave a residential building, along with gold and silver jewellery and some utensils to his wife as *Mahr.*[17] It is not clear whether this was simply a gift being offered by a husband to his wife or was it simply the adoption of a Muslim practice by Non-Muslims. However one thing could be assumed that it was the result of the centuries of mutual coexistence between the two communities.

Virji Vora was one of the most resourceful merchant of 17th century Surat. Despite being a Jain merchant he was involved in several transactions and agreements which involved Muslims. During a dispute in 1623, severe restrictions were imposed on the English people and their activities and properties by Emperor Jahangir. The dispute came to an end with the signing of an agreement between the two sides on September 6, 1624. However what is important is the fact that one of the signatories of the agreement was virji Vora who acted as a *Mahajan* (banker) for taking surety.

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14. Om Prakash, *The Dutch East India Company and the Economy of Bengal 1630-1720*, Manohar, New Delhi, 2012, p.33.
15. K.N.Chaudhury, *The Trading world of Asia*, p.150.
16. It is a sort of gift in the form of money or jewellery or something else given by a man (husband) according to his capacity, to a woman (wife) at the time of marriage. It is compulsory as per the Muslim law and validates and legalises the marriage.
17. Shireen Moosvi, Travails of a mercantile community,- Aspects of Social Life at the Port of Surat (Earlier Half of the 17th Century), *Proceedings of the Indian History Congress (henceforth PIHC)*, 1991 Vo. 52, (1991), pp. 400-09.

This all was possible because of the close commercial and political contacts between Virji Vora and Isaq Beig, the *Shahbander* (port officer) of Surat.[18]

We have several other instances of mutual cooperation between Bania merchants and Muslim merchant's. At Surat the Banias and Muslim merchants not only had commercial exchanges with each other, but also owned jointly cargo and cargo loaded boats. We have document of 1643, contained in an 18th century diary which gives us some glimpses as to how Banias and Muslim merchants worked in close cooperation with each other. The document describes the imperial ship *Ganjawar* being loaded to sail for Jeddah containing the cargo of both the Hindu and Muslims merchants.[19] At another instance in the year 1722, Ahmad Chalebi, Abdur Rahman and several other merchants submitted a chatter of demands to Momin Khan the *Mutasaddi* (in charge of customs) of Surat, on behalf of the *Mahajans* (Hindu bankers) and the people of Surat.[20]

There are several other examples were in Hindus and Muslim merchants cooperated with each other and defended each other's interests. During the reign of Aurangzeb who is considered to be a religious bigot and fanatic by several historians, separate customs rates were charged from Hindus and Muslims on imports and exports. On the basis of the fragmentary references contained in *Mirat-i-Ahmadi*, we come to know that Hindus used to pay 5 %, while Muslims paid 2 ½% customs on imports and exports. In order to save themselves from this high taxation, the Hindu merchants used the names of Muslim Merchants and their permits for their commercial transactions.[21] All this could not have been possible without a mutual cooperation and understanding between the two groups. This again shows that religious considerations hardly mattered for the Indian merchants when it came to the mercantile interests which were more often than not paramount from other considerations. However we must remember that this unity and solidarity was temporary always and was interest based.

There are only a few references about the merchant protests during the seventeenth century at a collective level when an entire community or communities protested and were supported by corporate bodies such as the *Mahajan* or *Jamaat*

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18. Balkrishna Govind Gokhale, *Surat in the Seventeenth Century, A Study of Urban History in the Pre-Modern India, Popular Prakashan*, Bombay, 1979, p 138.
19. Itimad Ali Khan, *Miratul Haqaiq*, Bodleian Library (oxford), MS Fraser (rotograph in Research library, department of History AMU, ff 235(a), 37 (a). Cited in Syed Ali Nadeem Rezavi, Mercantile life in Mughal India, *PIHC*, Vol. 64 (2004), pp.277-303.
20. Ibid.
21. Ali Mohammad Khan, *Mirat-i-Ahmadi*, ed. Nawab Ali, Vol.I, Baroda, 1927-28, pp.230, 233-35, 301-04.

or *Anjuman*.[22] However from the first half of the eighteenth century there were several episodes where in the merchants belonging to, different communities presented their demands in unison to the authorities. In other words merchants were displaying remarkable unity in their protests, although for a limited time period. They protested against any decision of the authorities which attacked the interests of the merchant community. In 1724, when Momin Khan was the *Mutasaddi* of Surat, there was a massive protest by the merchants. The merchants came out of the city, and submitted a proposal of demands to the *Mutasaddi*. The proposal contained several demands which had been put forward by the merchants earlier relating to a reduction in exorbitant taxation and also included several new demands. The prominent merchants associated with this protest included, Ahmad Challebi, Abdul Rahman, Laladmni.[23]

In the very next year during the *Mutasaddiship* of Shurab Khan, there was another massive protest and some of the prominent merchants decided to leave the port because of the severe oppression of the merchants by the subordinates of the *Mutasaddi*. The protesting merchants assembled at Lalbagh, brought the trade and commerce to a halt and presented a proposal of demands to *Mutasaddi*. Most of these demands were related to, fair treatment to merchants, restoration of old custom rates, purchasing of the commodities from the merchants by the govt. at the market rates and price and not at the arbitrary rates. [24] Consequently twenty three demands of the merchants were accepted and Shurab Khan promised of a fair treatment to the merchants. All the merchants who had left the city were brought back.[25]

In 1726, a powerful demonstration was held by the merchants of Surat, after Ahmad Challebi, one of the prominent merchants of Surat was accused of being a mischievous person. He was also accused of having sinister designs of instigating the people against the authorities. Since the protests did not proved helpful in proving the innocence of Ahmad Challebi, a petition was filed by the merchants demanding the dismissal of Beglar Khan, the *Qiladar* and his nephews who had become the king makers at the port.[26] Similarly in 1735-6, some of the prominent merchants, bankers and affluent residents of Ahmadabad decided in a collective venture to wind up there all business activities as a mark of protest against the high handedness

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22. Ghulam A. Nadri, *The Trading World of Indian Ocean Merchants in Pre-Colonial Gujarat*, pp, 238-9.
23. Itimad Ali Khan, *Miratul Haqaiq*, cited in Jawaid Akhtar, Merchants and the local Administration at Surat 1723-26, *PHIC*, Vol. 67 (2006-07), pp, 394-400.
24. Ibid.
25. Ibid.
26. Ibid.

of the provincial officials. They also submitted a petition to the local governor.[27] In all the above mentioned events, the merchants not only displayed a shared awareness of their common interests, but also a unity and solidarity that cut across all the religious and caste barriers.

Ashindas Gupta while analysing the merchants of Surat and their activities, says that the Muslim ship owners of Surat were dependent on two important groups who are exclusively Hindu i.e. broker and *saraff.* Accordingly Abdul Gafur the famous merchant prince of Surat is said to have Gangadas; a Hindu as his broker. Similarly Gafur's grandson Muhammad Ali is said to have used the services of two Hindu brokers namely Rajaram and Jeddaram.[28] Gafur and his successors played an extremely important role in the commercial arena of Surat during 17th and 18th centuries. Brokers and *saraffs* were found in all the major ports associated with any sort of commercial activity helping the merchants both foreign as well as Indian in exchange activities, issuance of *Hundis,* in arrangement of commercial transactions. Similarly on several other occasions like 1639, 1657, 1664, Virji Vora used his commercial links which he had with governors (Muslims) in order to safeguard and secure the interests of the merchant community.

The mutual cooperation among different religious groups continued to exist as late as the second half of the eighteenth century when colonial forces were getting stronger day by day. The English governor of Bombay and the Surat chief had imposed monopoly on the trade between Surat and West Asia (Gulph's) during the 60's of the century which badly affected the Indian merchants, especially the small merchants.[29] This was resented by the Indian merchants and accordingly they submitted a proposal to the company authorities in this regard. According to the available evidence the petition which was submitted on 1 February 1770 was signed by 66 merchants, including Muslims, Armenians, and the *Gentoo* (Hindu's).[30] This petition known as the 'petition of sixty-six' and containing eleven demands of the merchants[31] is a unique example of how the Indian merchants were ready to fight a united battle when their class interests/ commercial interests were at stake.

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27. *Mirat-i-Ahamdi*, II, pp, 196-7.
28. Ashin Das Gupta, *Indian Merchants and the Decline of Surat c. 1700-1750*, Manohar (reprint), 1994, New Delhi, 1994, p.84.
29. *Factory Records Surat (FRS)* /74, pp, 601-02, 606-08; *FRS*/75, pp, 658-78, 949, 951; *FRS*/ 119, pp, 116-119. Maharashtra State Archives.
30. Michelguglielmo Tori, Surat During the Second Half of the Eighteenth Century: What Kind of Social Order? A Rejoinder to Lakshmi Subramanian, in, *Modern Asian Studies* (henceforth MAS), 1987, Vol. 21, No. 4, pp, 679-710.
31. *Ibid.*, p, 697.

Similarly there is enough evidence which shows that sometimes the merchants belonging to the same community protested against the exorbitant taxation and high handedness of the officials and sometimes against the discriminatory policies of the state. In 1669, the *qazi* of Surat tried to convert some of the Bania's into the fold of Islam.[32] As per the contemporary sources it was done on the orders of Aurangzeb who had ordered for destruction of infidel temples and learning centres.[33] In retaliation the people of Surat including some prominent Bania's shut up their business and shops, left Surat and proceeded towards Broach. According to one of the source 8000, people moved *en mass* to Broach. Also as a mark of protest the merchants refused to work and commercial activities came to a standstill which was disliked by the English as it badly affected their commercial activities.[34] The protesting merchants belonged to different castes as can be inferred from the English sources.[35] After three months of continuous resistance the merchants suspended their protest and retuned back, only after getting proper assurances from the Surat administration.[36] The local *Mahajan* seems to have played a key role in organising the protest.[37] To what extent was the local Mahajan involved in the protest is a matter of speculation but it certainly speaks about merchant solidarity although it might have been determined by the religion.

Sometimes merchants belonging to different religions and sects worked in partnership for their commercial interests. We have a reference about a partnership between a Jew named Ezechiel Rahabi and a Brahman named Callaga Prabu.[38] This partnership is said to have lasted for several years. Likewise the Hindu merchants of Sind and Gujarat used the services of the Muslim supercargoes for the safety of their vessels and trade.[39]

Conclusion

This brief account makes it quite clear that religion and religious sentiments were not paramount for the Indian merchant. Instead it was his economic interest

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32. William Foster,(ed.) *The English Factories in India* 1668-9(henceforth EFI), Vol. XIII, Claredon Press, Oxford, 1927, pp, 189-92.
33. Jadunath Sarkar, *History of Aurangzeb*, Vol. III, Calcutta, 1928, chapters, 34 and 35.
34. *EFI, 1668-9, pp, 190-2.*
35. Henry Yule, (ed.), *The Diary of William Hedeos* Vol. II, London, 1888, p, 304.
36. *EFI, 1668-9,* pp, *190-2.*
37. Ruby Maloni, *The Route to European Hegemony, India's Intra-Asian Trade in the Early Modern period (Sixteenth to Eighteenth Centuries),* Routledge, New York, 2021, p, 141; Dwijendra Tripathi and M.J. Mehta, *Class Character of the Gujarati Business Community*, p, 158.
38. Jawaid Akhtar, The Culture of Mercantile Communities of Gujarat in Mughal Times, *PIHC,* Vol. 71, 2010-11, pp, 412-13.
39. *Ibid.*

which drove him during the most of the time. No doubt there were occasional fights between the two groups, but they were exception and not the rule. State also generally did not discriminate with merchants on the basis of religion, barring some temporary steps by Aurangzeb. Merchants were ready to defend their interest irrespective of the religious affiliations. Sometimes the mercantile bodies played a crucial role in organising the protests, while on other occasions the merchants protested on their own. The mercantile protests lasted for a short duration as it was not possible to shut the business completely for a long period of time. Profit and related issues were the main focus of the mercantile groups and this continued even after the establishment of the British colonialism in India. If there was anything non-economic which united the merchants and kept them together it was there culture, customs and traditions or a shared past. Therefore within India's mercantile world it was Mammon which enjoyed prominence over religious particularism.

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Postcolonial Reading of Bollywood Movie Laagan

Abstract

With the help of psychoanalytic, postcolonial, social and sports theory, the paper unveils various ways through which post-colonial anxiety in India can be predicted. It is constituted as a central element of a Bollywood movie, Lagaan which was released in 2002. This paper elucidates how the political events in India is presented as a problematical background in Lagaan that was set in the nineteenth century. The film here was declaimed as a script that occupies and enunciates, a double ephemerality: Lagaan, a movie that looks simultaneously into the both colonized former period as well as the postcolonial contemporary period. Cricket is theorised as focal to the anticolonial venture and the movie proves in what way the Indian nation clashes with the Pakistani nations that arose subsequently the Partition of Raj. Thus, this paper shows by what means, these conceptual pressures worked in Indian society besides affording gender an important part in the study. This paper conducts a study on the movie, Lagaan with a vision to scrutinise the magnitude of the political struggle in neo-colonial and colonial norms and their capacity to formulate a national identity is the primary focus of the current study.

Keywords: Lagaan, Aamir khan, colonialism, post-colonialism, cricket, the raj, British India.

Introduction

> "Whatsoever our opinion is of what we do, we are created by the people's forces moving about the world." (Gayatri Spivak, 1999)

India, a country with young populace in majority where the youngsters emerge as a strong change driver. They try to find motivation from a lot of things, one of them being films. Lagaan, a movie with a powerful social background, delivers a

message to youngsters on various aspects. One of the strongest message that was said through the film is that one should fight for their own rights. A lot of times, society finds itself in a state where the moral values and rights are in peril and at such times, the youngsters should come forward and fight for justice. Indian Cinema is known to have an illustrious and extensive run for many decades. It has come across many twists and turns, there were few good actors who have certainly had a long-lasting influence on the Indian society and Aamir khan is one among them. Once an exemplary lover boy, he has taken great measures for his movies to bear many social messages and undertones to unveil the modern Indian society. He is known to have left an ineffaceable spot on the historic pages of Indian Cinema.

In this paper, one can know exclusively about the semblance of hegemonic structure of nation. Theme of history for which, Lagaan, a Hindi film with an exceptional box-office hit, is drawn upon bearing in mind that it was beyond the systematic conventions during early 1990s. Lagaan has bagged the imagination and thoughts of the common people, while the media has drunk it up, remarkably, there have also been accolades from it too. The influences of both the swings to the point that Lagaan effectively copes to undermine the prevailing order, the predominant variety in Hindi cinema in the first half while conservative historiography on nationalism and cricket in the second half. Consequently the Lagaan proclaims the retaliation of the public contrary to the sentimentalism appealed by the contemporary romantic stories. The movie lead people to reconsider certain prerogatives that are built to side the nationalism, explicitly the issues that ascended in the spiritual sphere of society.

The word 'post-colonialism' demands acknowledging the word 'colonialism'. The empire that is believed to have held more power and influence throughout the world is the European empire and it went on for many centuries. The arduous duration and extent this empire along with its crumbling subsequently after the 2nd World War have steered the extensive awareness and importance of postcolonial criticism and literature. The colonial influences and authorities try to validate colonialism with the help of the prolonged descriptions of the colonized as low-grade and poorer. In colonialism, discrepancies are between the westerner and oriental where one turned out to be lucid while the other was sensitive. This was used as an antagonism to substantiate a purpose to statute on behalf of the colonist or simply the white man's burden. Through this process, the colonization history became obliterated. Subsequently, English literature turned out as a conspicuous instrument of colonial authority, certainly, it could be assumed that English literature study began at once when its purpose as a discipline of cultural studies had been stabilised and its capability of civilizing the lower sections of the society had therefore been exultantly revealed.

On the contrary, post-colonial might denote a land which is no longer colonized and reclaimed its political freedom, for instance post-colonial India. Post-colonialism will relate to the set of aspects like social, political and economic which exemplifies the nations and how they arbitrate their heritage of colonialism. It helps in one understanding that long durations of forced dependence and reliance essentially had an intense impression on the cultural and social fabric of the societies in the post-colonial circumstance. This possibly will denounce and designate the new methods of cultural and economic repression that seems to have thrived modem colonialism which is known as neo-colonialism. This term leans toward to pointing out the modernization, assistance and cooperation are actually new kinds of cultural and political dominance as malicious as the previous colonial imperialism that were the deflation of autochthonous life paths and their transposition by the philosophy of leading nations that are known to be more scientifically and technically advanced.

> "The actual aim of colonialism was to get hold of the people's wealth, what they made, how they formed it in addition how it was scattered to control in simple,... the complete territory of the language of real life ... But its significant area of power was the psychological cosmos of the colonized, the collateralised control of how people professed themselves and their connection to the world ... To control people's culture is to control its instruments of self-description in association with the others. For colonialism... this complicated with the two features of the same process, the deliberation and the destruction. Underrating of a people's culture ... and the authority of a people's language by that of the colonizing state". (Ngugi Wa Thiong'O, 1985)

Therefore, the Post colonialism theory is a very necessary instrument to plot this hegemonic contradiction in picture. By emphasising the unswerving influences and repercussions of colonization, it also aids in understanding the exemplifications of the formerly colonized republics in the east that are now branded as under developed, struggling nations or the third world which were deployed in the hands of the developed nations or the first world.

Lagaan: A Tale of British Politics in Colonial India

The background of Lagaan was set in 1893 in a small village in Awadh. Lagaan was a tale of farmers and country-dwellers of the village who were challenged to a cricket game by a British colonel along with the previous victory that lead to the tax annulment levied by the colonial government. It is a tale about village subalterns winning the colonial rulers in their own game and providing a nationalist aura. At the onset, like any other commercial movies, Lagaan does not obviously try to proclaim any pro-independence slogans and sayings. Therefore, it is bereft of

hyper-nationalist characteristic of several Indian commercial films. The movie does not even have indirect mentions of the motherland but the stratagem still re-carves the land by postulating the 'other' as an foreigner where the 'other' became clear as fitting to external nation, the white colonist.

In the film, this occurs through the demureness of others in the 'nation' in the film. The British coloniser gives the impression of the exploiter and other manipulative associations are either hidden or made to look as benevolent and compassionate in the case of the local raja. The raja's association with the English general is shown to be hostile, while the earlier connection with his own people is known to be caring and father-like. The pleasure on his face is profound, when the inhabitants are about to beat the British in a match. There is an act where the crofters blame him for the upsurge in the tax rate in the consequent year. But this possible identification of him as an enemy is instantly ignored by his recovery of the better sense prevailing among the labourers. Therefore, they realise that he does not have anything to do with their despair. It is important to note the Gandhi's guidance to Awadh labourers after the 1921 revolution.

> "We do not want to fight with the zamindars. Zamindars are also slaves and we do not want to trouble them" (Pandey 1982).

Raja remittance in the repression of the country-dwellers by accrediting his place to the forces of the colonial control is a declination of castes, classes, and gender and race mistreatment. It was taken over by a single aspect, the external authoritarian like colonial government in addition to the brawl against exploitation. This is the crucial moment in the film when the narrow minded actions of the natives driven by a range of reasons are sought after appropriated nationalist imaginary. Therefore, the tussle against the whites was learnt by ideas

> "Thoughts that were inversely grounded, inflected, colored, expressed, motivated, stylised the major purpose of nationalism... (becomes that of) pointing to their historic resemblance" (Kaviraj 1993).

A perfunctory look at the past of peasant revolt in India till the end of the nineteenth century demonstrates us that the villagers' action cannot be spent with a separationist mindfulness and awareness. On the contrary, it was territoriality, built-up unanimity and primeval royalty. It is noted that the split nature of the cognizance of peasant insurgence with its adverse outcomes on the confrontation against raj, asserted the upheavals that resulted in generalising the conflicts of Indian people in the twentieth century.

The movie tried to distinguish the nature of the subaltern who has a primary intention of redeeming his village. Nonetheless this was concealed by the immediate

tracing of the subaltern's rival in the colonial state, thus paving the way for a nationalist approach. As Gyan Pandey forcefully argues,

> "The excessive importance given to the Indian unity as well as and the unity of the tussle to comprehend 'her' freedom and individuality that was destined to the Indian history since the early nineteenth century has inclined to develop the profile of the evolving the country." (Pandey 1997)

Other than the insinuation of teleology of nationalism, the plan does is to revive the Gandhi's united front stratagem, postponing the internal brawls and conflicts regarding justice, caste and class until the nation's independence is achieved. A stratagem like this has developed apparently better control now, bearing in mind the risk of disintegration and subsidence that the country facing from multinational entities. The dispute remains the same even after so many years in the post-colonial era. The history of subaltern is tangled with the nation's destiny, one can question the gender, caste and class repression only when a nation is able to stand on its own feet.

In the year 1856, a village called Awadh had been directly brought under the British rule. The main beneficiaries of this takeover were mostly *Taluqdars* of the province. The capture of Awadh took forward the permanent settlement plan of 1793. For the whites, there was no other means of confiscating excess while keeping up the order and principles in the rural area and forming a property rule amongst the countryside riches. Subsequently after the 1857 mutiny, this realism became even more authorised since the colonial government comprehended that its endurance rested upon the proprietor class. Therefore, this sentience made Awadh, an exemption of alliance between the British government and the landlord.

Social Issues evolved from Lagaan

There was an advancement in the perceptions of nationalism and chauvinism in Indian films from the British era to the present era. Many movies outlined the association of Indian nationalism as a radical conception and stressed the depiction of nationalist feelings in cinema. In the 60 years after attaining self-supremacy, Indian cinema tried to provide its spectators with an active notion pointing out the characteristics of nationalism as well as the nation with the support of concepts and thoughts that are intensely knotted to the varying socio-economic environments of the nation. Progressively, the political and social discourse has also interceded the cinematic theory of nation.

This section summarises about the various social issues in the colonial and post-colonial India interpreted by the movie and in what way the manifestation of

nationalist emotion in movies signifies an anti-colonial feeling. The main benchmarks of the filmic construction of country are the traditions, religion, caste, class. All such trends have become the objective of current criticism on films. Modern critique highlighted these issues to establish the naturalness and simplicity of Indian movies. Lagaan tried to discourse the inadequacies of twentieth-century analyses of colonial India.

The political perception and a filmic formulation, is based on the confrontation against colonial nuisances on the native community, values and politics. Though, the intrusion of the Subalterns, the value of Indians with a postcolonial status was terminated by quoting various reasons. It had followed a parallel line of argument of all these issues in Indian cinema, a perception that aims to question by examining the efficacy of nationalism as a form of anti-colonial discourse in cinema.

Lagaan is a movie about willpower, team work and self- respect and also it highlights the point that one should have faith in oneself. This movie exhibits that once a person is ready to face all the odds as well as bout against it, everything can be made possible. The movie was set in the Victorian era of British colonised in India. The narrative spins around a small community where the inhabitants survived under the unfair rule of the British Raj, where the raja was anything but a substitute and had no power over anything. Thus the villagers were supposed to pay a high amount as a tax to the British and the king had no say in it and as a result of the dispute the villagers are asked to play a cricket game with the British men if they want to evade the taxes.

The movie showed a variety of emotions, behaviour and life of humans. It showed a distinctive sense of authorisation and hope that lies as people's ultimate forte. It revealed that the Indian films have the ability of producing movies with strong scripts and values. This film is known to have no extraordinary effects and intricate editing, yet it is known to have a story of global human value. It displayed the reliability, self-esteem, strength, harmony, rebellious spirit, discipline, equality, love, inspiration, determination, and veracity along with many other things. The movie also showed that the faith never dies.

The movie had encountered great critical acclamation. Roger Ebert, the legendary international movie critic, said,

> "Lagaan is an extremely engaging movie, we've ever watched before, yet absolutely accustomed.... Altogether, it is a remembrance of the movies we all grew upon, by means of obviously distinct heroes and anti-heroes, a passionate triangle, in addition to a funny character who would save the day. It is a well-shaped, massively entertaining classic that has the flavour of an external culture."(Ebert, 2004)

There were numerous issues and concerns that Lagaan highlighted, these issues were appropriate and significant to both the predominant social scheme of the nation during that point as well as the independence struggle against imposing rule. The prominent issues are enlisted here.

National Responsibility

The movie vividly and exquisitely exhibited the national integrity and harmony. The depiction of the sorrow-stricken inhabitants, as portrayed by the characters and that made the movie so exceptional from all other movies. Lagaan is one of the impeccable examples showing that the devil in the name of religion lies within us and not elsewhere. For example, the cricket team had a Muslim player named Ismail, a Sikh payer named deva and a Hindu player Bhuvan. The team even had people from lower castes who came forward to bout against the British men.

Inequality

Inequality is inexcusable at any cost. Individuals should learn to battle against inequality in every possible way. A nationalist should be prepared to protect his country from the poor governance and administration. Lagaan portrays the inequality and injustice by British men to the Indian people and the bravery of the people to stand against them. The movie clearly showed that, in the colonial India, the rich turn into richest while the poor poorest. There was two causes behind the increase in inequality, the property reforms and policy norms. The country-dwellers should have been benefitted from agricultural export however they were not able to since they were short of investment and thus could not fight against the exploitation of financiers and landlords.

Untouchability

The cricket team in the movie needed an additional player and when they couldn't find a substitute, they settled for a player from lower class, kachra who was found by Bhuvan. He had a good ability of spinning but the villagers acclimatised by the same old partiality against untouchables, they declined to participate in the game if Kachra played with them. Bhuvan reprimands the residents humiliating them into accepting the player. This incident proved that untouchability was present then and even now along with various other issues nevertheless the main point to be noted is that Lagaan also accentuated the role of youngsters in transforming the society.

The narrative of Lagaan stresses the issues of the male domination, caste system as well as cross-cultural authority. Even if it may seem that the movie preserves the traditional morals and values apprehended by colonial India and Britain, in reality the movie offers the above-mentioned traditions to put forward that the

human essence is as resilient as the diffusion of cultural understanding, precisely in its mission for parity nonetheless of race, gender and class. Throughout the movie, one can witness the repetitive scenes of male domination in both the British as well as in the local community.

The demonstration of such a custom functions as a way of preservation of a practice and belief that says male domination is tolerable and permits the same social value onto the succeeding generation. Nevertheless, Bhuvan fights disseminating this tradition. The chief example of male domination in Champaner. The village had a rule in which only males had the rights to oppose the King about the growth in Lagaan (tax) and demand the British. This is for the reason that India is and had always been a male-controlled society where the males are usually in control of the public and its welfare while the women's duty is to take care of their families. Such sex positions are yet again comprehended when the cricket team is made only of males since it will be objectionable to have a female player. As an alternative, any woman desiring to partake, can provide the team the moral support and food.

One would think whether this affinity toward splitting the mankind from the womankind is from the similar need to position one another into the various castes, trying to show their supremacy. It is more or less being a woman in caste level in respect to the limitations on what one could and could not do. As for the whites, male supremacy is even seen in Captain Russell's handling of his sister Elizabeth. Since, he is the man, he assumes Elizabeth to follow his instructions to stay away from Indians. Nevertheless, Elizabeth interrupts the social order by stimulating male domination when she disregards her brother's commands and remains to help Bhuvan's team. By confronting her brother, Elizabeth moves away from the cultural border regarding women suppression.

There is a new pattern now that arises, the film makers are again acknowledging various issue with the purpose of dissipating such preconceptions. By creating a pattern of male domination throughout the movie besides interpolating an incident that openly defies this pattern. The film questions whether social pretentious practices occurs exclusively to support exactly how people act and think. Hitherto, the film applied a technique of elusive questioning where they do not directly question the male dominance in India and how things should be changed. They simply convey the matter to the viewers' attention to bring out an actual change and thus let the audience to derive their own decisions regarding the male dominance issue.

Conclusion

Critics of Post colonialism have been mentioning broadly on the British's condemnation of Indian customs and habits. This has been the major problem at all the time between the Englishmen and the Indians. It can be noted that the European idea of evolution ended in the early 19th century that are now apprehended to be the mediocre to what turned out to be the standards and morals of middle-class domesticity

The cinematic text of Lagaan spreads the concept that the rhetoric aim is a traditional concept that can be used as a drive for dissipating biases and generating parity amongst gender, class, culture and race. Thus the movie, Lagaan tries to address the social issues that stands as a hindrance to the society. One has to choose whether it is more vital to maintain the conventional social customs or the abandoning of such customs so as to provide parity to all social groups. But this would raise many questions on how this decision would be made and what changes it will bring to the society and also the suggestion of many alternatives as in the film and community as a whole to come up with a decision on what to adopt.

This paper is about a life in India from the eyes of British colonialism and post colonialism along with the postcolonial aspects of modern India related by many experiences. It is not only former colonialism nonetheless this continuous colonization points to the fact that the writers and readers of all literatures, visuals and texts are mutually related to the history, culture, economics and social stigmas. This disturbs the social nature and also establishes both writing, reading, receiving and image-making. Throughout the examination it has been established to explore in regard to cultural exemplification, the nature of the transformations that were made in the interpretation from inscribed script to film.

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Theatrical Review and the Contemporary Indian Patriarchal Society : A New Historicst Approach of Mahesh Dattani's *Dance Like a Man*

Abstract

Mahesh Dattani is one of the influential playwright in contemporary Indian. His deep understanding of Indian society and thought provoking endeavors left no corner untouched. This paper is based on his play *Dance Like A Man.* The paper at length delineated the psychological aspects of Indian Patriarchal society. Men are supposed to do certain works and women are supposed to do works; as if gender rules are being constructed socially. Dattani in this play deviated from the societial aspects and approached towards unconventional ways and he proved that gender rules are socially constructed not Biologically determined. In a nutshell, this paper deconstructs the gender constructs.

Key words: *Mahesh Dattani, Theatre, Culture, Language,* Dance, Drama, Indian Tradition, Dramatic Technique, Deconstruction.

Introduction

India is a country with glorious past, harbouring countless myths, living traditions, plurality of culture, rich archetypes, symbols, rituals etc. that impart endless expressions and meanings to life. Despite there has been a paucity of dramatic expressions in Indian English drama. As drama evolves and survives primarily through performance it also requires an immediate connectivity between character and audience through living language of cultural significance. The arrested growth of Indian English drama owes a great deal to the lack of meaningful communication between the author and the audience. The Indian dramatists writing in English, initially, found themselves in a dilemma. They were not very sure about their target audience. They wrote plays either with the hope of performing on an English stage or being read by the ruling British

Dattani was born on 7th August 1958 in Bangalore where his parents moved to Bangalore from Gujarat. At Baldwins, Dattani recalls his experiences at his Christian institution. Young Dattani was struck by the aura of the Gujarati stage and the illusory world of the theatre that would stay with him. Later, watching Gujarati and Canada plays in his late teens he realized:

> I didn't know the world at my doorstep. I got involved in theatre and for a long time continued to do European plays in translation. [....Seeing] Gujarati theatre in Mumbai, I realized I had to unlearn a lot that I learnt in school. That is when my true education really began (Ayyar, 2004).

Dattani was a student of St. Joseph's college. He neither shows any interest in literature nor any sign of literary imagination. In the year 1984 he founded Playpen, his own company and began to look for Indian plays in English. He chooses English language as his medium as one that is home grown and Indian-a hybrid language that is spoken fluently by his Indian Characters. "...You've got to be true to your expression also. English is for me a sort of elixir given. It's my language as it is to a lot of Indians here and abroad." He gives expression to the longings and aspirations of the middle class Indians. He carved out a place as one of India's premier English language writer. Each of his plays tackles a different important social issue. His contribution is impressive and his plays have defined the English theatre movement.

Dancing around the Indian Tradition

Working with multiple dissonances, rather than unity, Dattani's *Dance Like A Man* become the contesting area of discordant forces within oneself, family and various informing orders in society. A project of de-stereotyping gender roles, *Dance Like a man* focuses on the damaging effect patriarchy exerts on the man who tends to keep outside the gender matrix. The play explicitly deals with the problem of dancing like a man in a normative pattern and invites disturbing "expectations". Of course, it wasn't the denotation, even the connotation of the four individual words; rather, what was disturbing, was the silent "fifth" signifier — creating a rapidly shifting "meaning" ...The unusual cohabitation of the marginal words, "DANCE" and "MAN", creates a constant commotion, anxiously trying to find a definite order/ "meaning" at the centre of signification, though constantly disturbing any fixity and creating space for contesting ideas.

There is something very "Indian" about the play. He loves the traditional art form, especially Bharatanatyam which is integral to this play. It is a play about a young man who wanted to be a dancer, growing up in a world that believes dance is for women. It was subsequently performed at the NCPA Experimental Theatre, Mumbai, on 14th February 1990 with Dattani as an actor as well as a director. It

was also performed by Prime Time in 1995 with Lillete Dubey as an actor as well as a director. This production continues to tour occasionally.

This is a play about performs; and uses theatre to demonstrate how in a world of hypocrisy, acting becomes a way of life. Some critics say that the play probes into three generations of conflict by exploring and juxtaposing the contemporaneous and the early history of India in personal terms.

The present paper makes a modest attempt to explore the theatrical aspects in Dattani's *Dance like a man*. The researcher aims at unfolding the several features of his play. Dattani is widely appreciated for his technical excellences as well as displaying a wide range of themes and subjects. The study is basically text-oriented. These select plays have made bold innovations and experiments, dealt with themes related to the present social scenario, in an effort to bring about social change, and sociocultural revolution to make the people aware of the need to reform the present social structure. The plays deal with the aspirations of the deprived mid marginalized sections of society and depict the acute conflicts of contemporary city life.

Language, Culture and Morality

Dattani shows his command of language in the play. The playwright uses the original Hindi words like - kurta, mithai, guruji, jalebi, gulmohar, Navratri Utsav etc. as the use of English equivalents cannot fully bring out the concepts. His dialogue is crisp and pointed. When Dattani is critical of the contemporary society, he composes powerful dialogue of a serious nature. At the same time, he can be witty as the occasion demands. It is obvious through the dialogue between Amritlal and Jairaj as well as Jairaj and Ratna. Here is an example:

> "Ratna: Why bring it up now after forty—
>
> Jairaj: You brought it up. What did you say? I stopped being a man for you became we couldn't survive on our own.
>
> Ratna: I didn't say like that!
>
> Jairaj: Your face tells me you did.
>
> Ratna: You mustn't take notice of what I say when I'm upset.
>
> Jairaj: That is the only time you make sense to me."(Dattani, 410)

In Dattani, "the focus is on the family as the representative unit of the corruption of culture and morality, in whose midst the politics of ambition takes on the most ruthless forms". Jairaj's choice of dance, a feminine pursuit — more specifically the harlot's pursuit — disturbs the hetero-patriarchal normality. The play presents the complexities and intricacies issuing from its protagonist's refusal to conform to the culture-specific genre of "man", and the consequentially emergent complications in a modern post-independence urban India. As in other plays, family

is portrayed as a product of the value system the society stands for and the cultural discourse of which it is a part. The play records how the wide socio cultural discomfort with the culturally disruptive image of a male dancer jeopardizes the intimacies and sense of belonging in a family, and how the members, in their "need to belong", interrogate the deviation.

Breaking Gender Stereotypes

Interpretations of sexual differences are complex. Almost all observations declare women bodies to be inherently inferior. *Dance Like A Man* highlights that it's not only always a woman who suffers in society but even men are rendered helpless as a consequence of cultural conditioning. Men's voices sometimes remain unheard because primarily they are considered as oppressors and nobody notices their oppression by society. A patriarchal society suppresses a woman by associating only the "feminine" qualities with her, as her counterpart, a man is expected to conform to standardized "masculine" qualities.

In India, literature of all languages have penned down the pathetic plight of women. And thereby have raised voices against this inhumane treatment to women. Indian writing in English is no exception to this. One thing should be noted here that feminism has got mixed responses from all over the world. Feminism has given birth to two opposite attitudes namely pro-feministic and anti-feministic attitude. The writers who possess favourable attitude towards feminism are called pro-feminist and those who oppose this attitude are de signated as anti-feministic. Mahesh Dattani belongs to the former category i.e. the writer with the pro-feministic attitude.

In *Dance like a Man*, Amritlal believes in the intelligence of his daughter-in-law. He gives power to Ratna to prevent his son from dancing and allow him to grow up. Ratna is selfish and powerful in tuning her husband. As a result Jairaj lost his identity. Ratna and Kiran find themselves in echoing the views of dominant male groups.

Ratna fails in helping him to grow like an adult. Ratna is clever, selfish and self-confident. To fulfil her desires she makes Jairaj to dance according to her music.

> "A woman in a man's world may be considered as being progressive. But a man in a woman's is pathetic" (Dattani, 427)

All these torturous contradictions impose him to make a 'pact with Ratna. He thinks that he could at least change his son through his daughter-in-law. Dance is a passion to her, too. Now he will consent to her career in dance only if she helps him pull Jairaj out of his obsession and makes him a 'manly man'. The two can enjoy all his riches. Thus the social bias against the art of dance among men is highlighted in the play:

> "Gender identity is yet another theme that dominates the plays of Mahesh Dattani. Dame Like a Man questions the propriety of a man overstepping his jurisdiction by taking to dancing, Bharatnatyam. He is ostracized for he chooses to dance like a woman though his 20 dancing is a way of expressing his identity." (Rozario, 108)

In fact, Jairaj with his obsession for dance is all set to demolish these stereotypes. Giving a twist to these categorizations related with 'gender' roles that consider women at the receiving end of the suppressive power structures of patriarch society, the play dismisses this perception and examines the tyranny nature than even men may be subject to within such structures. A man is not once free to sacrifice his life for the sake of art like Bharatnatyam at his will. Dattani takes his subject from within the complicated dynamics of the modem urban family for this play.

The play is a discovery of Jairaj's ideals of life and the thrust of burden of his life which has come close to the concept of stream of consciousness. The use of this type of dramatic technique is not only innovative but also appropriate to reflect the fractured image of life that is an authentic external manifestation of the important self of a character on the stage. Lillette Dubery recollected the impressions of the play in the statement: It is the beautifully crafted the way it moves and forth in time, Its use of one actor to play more than one role that actually tests the actors' ability, brands it as exceptional as the strong characterization and the 'seamless' movements in time. The social conventions of gender binary spoiling the grace of both for male and female, is the focal point of this play. The play's dramatic structure moves around the notion that one will have to fight against social conventions.

> "A woman in the man's world may be considered as being progressive. But man in a woman's world is pathetic." (Dattani, 427).

The title itself is to be noted because the play is about the gender battle but actually it is reaching out to our roots. It is not the matter of being progressive that is the matter of being sick. Amritlal knows that his son was not a brilliant dancer like Ratna. He Begged help from her to make Jairaj an adult, a grown up man. *Dance Like a Man* deals with many issues like marriage and career, conflict between the modernity and tradition, patriarchal power, difficulty of devdasi, gender roles etc.

So far Mahesh Dattani's perception of women is concerned, it is quite unconventional. In fact, he has no specific agenda of feminism to pass on viewers. He tries to discover different facets of feminine psyche. His works depict the constant battle between the feminine psyche and patriarchal order.

Dattani's Dramatic Techniques

Mahesh Dittani's plays are remarkable for the technical craftsmanship. Dattani ensures that the enactment on stage will be effective when detailed stage directions are given. He uses space very skilfully, sometimes as confining and sometimes as widening. He moves from one part of the stage to another from one level of the stage to another, and he lights up different areas of the stage at different times. As he does this, his characters move in time. Age becomes youth, 1990s become 1947 and, past, present and future come together. The complex structure of these plays matches their complex and disturbing thematic quality. Dattani, very often places one character at a higher level so that the play is seen from his review point.

Dattani roughly describes the three spaces as

- The traditional,
- The continual and
- The radical.

The traditional: According to Dattani we need not go into the traditional aspects of our theatre. There are enough people who are traditionalists who can vouch for the permanence and completeness of our classical theatres and dance forms. We can pride ourselves on our integrated performing art forms which are complete in every sense of the world. It has technique, it has grace, it has power, it has emotions and most definitely it has style.

The continual: A lot of us seek our identities in our roots or traditions whether they are rural or urban, regional or international, or a mixture of all. It may be important to draw from these roots and to create works that are largely inspired from where we come from. To a lot of people their roots are a greater form of identify even if they have moved away from the traditions that they seek inspiration from and yet they need to be true to their times. This state of transition has created many great works in our country. It is an important bridge that reminds us of where we come from and where we are today. It is interesting that both Karnad and Kambar have used the same Kannada folk tale to give us two gems Naga-Mandala and Siri Sampige. Both are so different from one another and yet they share common roots. This is something unique to Kannada theatre.

The radical: While it is absolutely vital to have tradition and continuity, all is not well with that. We do need change. We do need persons who are eager to explore and develop new forms and languages. The radical theatre of nowadays is in all possibility of developing the traditional theatre. If traditional and continual theatre is linked to our roots, radical theatre is linked to our spirit. It soars like a bird exploring new horizons and offering us vantage points that we didn't know existed. Both form and content have been enriched by radical thinkers in our theatre.

Dattani is a theatre practitioner who loves art and not himself in art. Painstakingly, he works with the actors to recreate his text in a form which suited their approach to performance: a sub textual approach characteristic of actors with a western training. To Dattani a play is never really finishes. Plays only really happen in the theatre, as ephemeral events. The apparently permanent printed text is just one approximation to what might occur when the piece is performed. He takes great pain in his stage directions to explain the stage lay out expects the observers to fallow him in detail. Dattani presents his themes in a multiple narrative way, moving back and forth across time. Through a technique reminiscent of cinema he builds dramatic tension as it cuts rapidly from one scene to another.

In Dattani's plays, the plot tends to follow a particular pattern. A visitor or a stranger enters into a family with an introduction. Through him a series of events are revealed. Past events are unmasked. Some dark secrets of the family are revealed. Once the action begins to follow, the interest of the audience is substantial strengthened as a number of lesser revelations lead us to the final theatrical coup.

> Each play is something of a theatrical tour de force from within which the characters don't always emerge fully. They often have crackling lines of dialogue but there is little ballast to them. It is not character that drives the action; rather, a series of hints and revelations lead us into secrets that the protagonists would prefer to conceal. By the end, they stand exposing, not on what is revealed. The human core is not what it is about; the situational drama is what holds the attention. (Haider, 24-25)

Conclusion

Dattani's ability to create meaningful and moving drama has established him as the leading figure in English theatre today. Dattani is a complete man of the theatre familiar with all aspects of stagecraft. Dittani's love of drama and dearth of English drama in India inspired him to write more plays. He gives expression to the longings and desires of the middle class Indians. With Dattani's foray into the modem subjects changed the audience by homogenizing them with his theatre, and his theatre with the taste of his audience. As English is the window language and vehicle of communication, then somehow made itself an integral part of his own identity. With natural ease, Dattani uses his chosen language. He finds it as the most comfortable language. Language is the major area of challenge, and so this achievement of Dattani is significant. He uses English for the stage with a high measure of capability. As the urban middle class speaks English today, there is a rising assurance with the English language, shared by audiences and playwrights and this is proved through Dattani's *Dance Like A Man*.

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Study of Globalized India and Corporate Life: Chetan Bhagat's One Night@ the Call Center

Abstract

The main objective of the present study is to analyze the influence of globalization on literature. Globalization is multifaceted and widely discussed term. One can find its influence over economics, finance, trade, business enterprises, market, education, industry, agriculture, politics, literature, media and environment. Literature is the manifestation of people's thoughts, dreams, ideologies, experiences and ways of living life. In order to study the globalized India and corporate life, Chetan Bhagat's novel *One Night@ the Call Center* is selected. Chetan Bhagat's *One Night@ the Call Center* is the representation of the dreams of globalized Indian youth who wishes to come out of stereotyped, mundaneprofessional experiences in the call center and prove their own identity through their own talent. In the novel, call center is the basic symbol of globalized world.

Key Words: Globalization, Call Center, Deus-ex Machine, Corporate life

1. Introduction

The concept of globalization can be studied from different perspectives. Generally speaking, it is related to the economic process of the country. Societal development and literature go hand in hand. Since 'Stone Age' till today, human civilization determines new norms, accepts it and propagates.Basically man is nomad. Being a social animal, we cannot keep ourselves aloof from the society. The new trend of 'globalization' is connecting the humans, connecting counties and communities. The terms like 'globalization', 'privatization' 'global village', 'liberalization' etc. have become so common in 21st century. These terms are reflected in literature. The present study focuses on globalized India. In the present study, the globalized India is exhibited through Chetan Bhagat's novel *One Night@ the Call Center*.

In the last five decades, the process of 'globalization' increased at large extent. Most of the countries became independent and they recognized the need of

collaboration in business, commerce, trade and industries. All the nations are inter-dependent. Material and human resources are used for the well-being of human society and sustainable development. The world was divided into 'developed' countries, 'developing' counties, 'third world countries' etc. Efforts are made at international level to bridge the gap and raise the standards of living of people. United Nations Organizations, World Health Organization, World Trade Organization etc. are working at international level to develop collaborations as far as the wellbeing of humans is concerned.

Objectives

The objectives of the present research can be stated as below:

1. To explore the concept of 'globalization' from literary point of view.
2. To study the globalized India and corporate life with reference to Chetan Bhagat's *One Night@ the Call Center*.
3. To make a comprehensive statement on 'globalization' and its impact on literature.

2. Material and Methods

1. The survey of literature was conducted and focus was given on study of 'globalization' in Indian context from literary point of view.
2. An attempt was made to explore the concept of 'globalization'.
3. Chetan Bhagat's *One Night@ the Call Center*is studied thoroughly to present 'globalized' Indian society.

What is 'globalization'?

The term 'globalization' is interdisciplinary and wide in nature. It is studied in relation to economics, business, trade, politics, culture, linguistics, literary, socio-economic etc. points of view.

Cambridge Dictionary has explained the term 'globalization' in the following manner:

1. "The increase of trade around the world, especially by large companies producing and trading goods in many different countries".
2. "A situation in which available goods and services, or social and cultural influences, gradually become similar in all parts of the world".

Survey of Literature

The corporate life style is one of the features of globalized society having MNCs and corporate offices. The globalized Indian society and the corporate life style in 21st century are represented in Chetan Bhagat's *One Night@ the Call Center*.

In the research article entitled 'Corporate Exploitation in Chetan Bhagat's *One Night@ the Call Center*' B. Karuna and Pavani Sasidhar have explored the corporate life style of characters such as Vroom, Isha, Radhika, Shyam, Bakshi and Priyanka. Posh culture of 21st century is reflected in the novel. In this research article, the focus is given on 'globalized office', 'craze for fashionable life', 'corporate exploitation', 'corporate stress', 'relationship', 'alcoholism' etc. R. Ranjith Kumar and B. Vasanthakumar have discussed the dark side of corporate in their research article entitled 'Dark Side of Corporate in Chetan Bhagat's *One Night@ the Call Center*'. R. Ranjith Kumar and B. Vasanthakumar have tried to explorelost love, thwarted ambitions, negligence of family affection, the stress of a patriarchal setup, insight on the lifestyle of the youth of this country, and the work ambiance of a globalized office in their research article.

3. Chetan Bhagat's *One Night@ the Call Center*: Study of Globalized India and Corporate Life

Chetan Bhagat is the voice of modern India. Indian youth, their dreams, their living styles and approaches towards life have been reflected in the fiction of Chetan Bhagat. Chetan Bhagat is the popular Indian voice as far as the promising youth in India is concerned. Ambitious modern youth is at the centre of the fictional work of Chetan Bhagat. His literary work often inspires Indian youth to undertake challenging tasks in life. His unique technique of narration has created his distinct identity in postmodern Indian English literature. Chetan Bhagat is not only the successful writer but also most of his novels are adapted into movies. The film adaptations of Bhagat's novels have achieved high commercial success in film industry.

One Night@ the Call Center is the second novel by Chetan Bhagat. It was written in the year 2005. The Hindi movie 'Hello' (2008) is the film adaption of *One Night@ the Call Center*. The call center described in the novel is the representation of globalized India. In this novel, six people work together at a call center named "connexions" in Gurgaon, Haryana. They were having their clients from America. The name of their bay is 'Western Appliances Strategic Group' or WASG. These call center agents have Americanized names in order to entertain their American clients. For example, while interacting with his customers Shyam Mehra introduces himself as 'Sam Marcy' and Vroom as 'Victor'. These call center agents deal with customers of home appliances such as refrigerators, ovens and vacuum cleaners.

In order to solve the queries of their American clients, call center agents have to use Americanized accent. Shyam gives examples in the novel. Shyam describes is experiences of their training sessions. For example, he describes how the 'trainer' prepares the mentality of the newcomers to deal with their customers especially American customers. Shyam explains the '35=10 rule' in his own way:

> "Remember", the instructor said to the class, 'a thirty-five-year-old American's brain and IQ is the same as a ten-year-old Indian's brain. (*One Night@ the Call Center*: p.46)

The working environment, service conditions, work pressure, competitiveness, workplace harassment, organizational hierarchy, human resource management etc. issues which are part of MNCs are reflected through the call center described in the novel. The six people working with 'Connexions' represent individuality as well as generalized experiences of the people working in call centers and BPO industries. Outsourcing industry/ business is the outcome of globalization. The concept of 24x7 hours services provide opportunities at global level in call centers. Multinational Companies (MNCs) extend their services 24x7 hours through BPO/ KPO industries. In the novel, *One Night@ the Call Center*, the call center described is the representation of such a business process outsourcing industry. In this industry 'Human Resources' are the key factors. Language proficiency, communication skill, soft skills, interpersonal skills, persuasiveness etc. skills are very important in call centers. However, unfortunately, these call center agents are treated like a machine and not human resources. They forget their individual identity. In the novel, *One Night@ the Call Center*, Chetan Bhagat has an innovative method to awaken these call center agents. 'The voice of the God' is the innovative device used by Bhagat to focus on the problems of Indian youths and to give them new insight. This device is referred to as 'Deus-ex Machine'. One can find the origin of this device in Greek literature. In order to have solutions to the conflict/ dilemma in the lives of characters, appearance of God or celestial figures was used by Greek writers.

Shyam is the protagonist of the novel. Shyam, Vroom, Esha, Radhika and Priyanka represent modern Indian youth striving to achieve excellence. Shyam and Vroom have rare talent in software development. They have developed software, but Mr. Bakshi, their boss takes the credit and achieves promotion at Boston office of the company. Mr. Bakshi wants to join Boston office in America. Therefore, he literally exploits the talent of Shyam and Vroom. Bhagat has tried to portray human tendencies and vices like selfishness and greediness. The issues like harsh competition and mental harassment are explored by Bhagat in the novel *One Night@ the Call Center*. Shyam is promising bachelor and he wants to become the team leader. But Mr. Bakshi often discourages Shyam. Shyam is completely bewildered. Priyanka's mother has arranged Priyanka's marriage with NRI Ganesh. Priyanka is not happy with this marriage proposal. Shyam is unable to stop the marriage of Priyanka. Esha wants to become a model. She is exploited physically. Unfortunately, she is rejected on the ground of her height. Radhika is married girl. She is having so many household responsibilities. Her husband Anuj is not sincere in his love to Radhika. She is harassed by her mother-in-law. Radhika is mentally disturbed and she is habituated to pills to get relief. Military Uncle is rather senior in their group.

He is retired person. Military Uncle is alienated from his son and daughter-in-law who are living in America. He is haunted by the feeling of loneliness.

All these six characters, Shyam, Vroom, Priyanka, Esha, Radhika and Military Uncle work in the same bay and shift. Everybody is not satisfied with the work as well as in their personal life. No doubt their life was posh, fashionable and modern, but nobody was happy. As a human being, everyone wants to live life in one's 'comfort zone'. There are a very few people who think 'out of box' and prefer something 'challenging'. Everybody was experiencing physical and mental suffocation. They want to have 'change' in their life. But they were lacking sufficient confidence to initiate new way of life according to their choice. In order to raise the confidence of these six characters, Chetan Bhagat has introduced the device 'Deus-ex Machine' in the novel. In the novel *One Night@ the Call Center*, Bhagat has effectively used the device 'Deus-ex Machine' i.e. the voice of the God. An accident happens with all these characters at late night in their vehicle i.e. Scorpio. Everybody was frightened and found fewer chances of survival as well as help. They did not find mobile network to connect anybody. In that situation, suddenly cell phone began vibrating and surprisingly, it was the call from 'God'. The voice of the God awakens all these characters from their so called 'comfort zone'. The conversation with God not only motivates the characters but also readers, and gives them new insight.

At the end of their conversation, God focused on four things a person needs for success. These four things include- 'a medium amount of intelligence', 'a bit of imagination', 'self-confidence' and 'capacity to experience, feel and taste failure'. The voice of God gave these six people a vision and different approach towards life. The process of 'self-realization' and 'realizing self' was initiated in the lives of these six people and at the same time Chetan Bhagat could give the message of positivity and self-confidence to the readers.

4. Discussion

Chetan Bhagat is the voice of globalized India. Indian youth is at the center of novels of Chetan Bhagat. The call center described in the novel *One Night@ the Call Center* is the mirror of modern, globalized India. The work culture in corporate offices especially call center works is shown minutely by Chetan Bhagat. The fashionable life style of modern Indian youth, their habits, their frankness, openness in expressing thoughts and opinions, their dreams, identity issues, their capacity to think rationally etc. are portrayed by Chetan Bhagat. The seniors like Mr. Bakshi who discourage aspiring youth, exploit their talent and harass the young juniors. This fact is shown in a very lucid manner by Bhagat. Thousands of Indian youth are the victim of workplace harassment in corporate offices. Even in the acknowledgement part of the novel, Chetan Bhagat shares his own experience:

> 'My one particular ex-boss. My life when I worked for him was living hell, and was probably the worst phase of my life'. (*One Night@ the Call Center*: Acknowledgements)

One can find the posh, luxurious corporate offices in metropolitan cities in India. These offices are connected to their head office and other branches worldwide. Globalization and recent development in information, communication and technology, the employees working anywhere can manage the work of multi-national companies (MNCs). Aspiring youth find attraction for huge packages in MNCs and corporate companies. The comparison is often made between the salaries of government employees and people working in corporate or MNCs. One can find the impact on socio-economic and cultural issues.

5. Conclusion

To sum up, globalization and recent trends in information, science and technology have affected World Literature today. The fictional work of Chetan Bhagat is the offspring of globalized Indian society. Liberalization, privatization, globalization and open access of knowledge and information have created huge career opportunities to the youth. Everybody is having attraction for handsome packages, luxurious, posh life in corporate offices and MNCs. In the span of 'single' night only, Chetan Bhagat has tried to put before the readers challenges and difficulties in the lives of call center personnel. How the work stress and familial responsibilities make the young people addicted to alcoholism and drugs that is also shown by Bhagat. That is one of the influences of globalization. Apparently, we find the luxurious and posh lifestyle of young employees working in the call center or other MNCs. But unfortunately the young talent is ruined by the superiors and they experience life in hell. There is no place for 'self'. There is no space for feelings and emotions and life becomes a 'machine'. That is globalized India which is shown by Chetan Bhagat in *One Night@ the Call Center*.

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Indian Ethos in Amitav Ghosh's *Sea of Poppies*

Abstract

India is one of the oldest and the biggest civilizations in the world and its several religions have added to the embellishment of its philosophy, literature, architecture, art, and music. Almost all the religions of the world have their amicable concurrence in india. There is resistance and peacefulness, harmony and fraternity and empathy. Indian ethos rose up out of friendly structures like family, woman oppression, multiculturalism, spirituality, the standards of congruity and truth. The Indian ethos expounds the scholarly character of its people and the social architecture of India. It explains the common trust and participation among the general public at large.

Key Words: Civilizations, Embellishment, Philosophy, woman oppression.

Introduction

There is a well study on the **Indian ethos** in Amitav Ghosh's *Sea of Poppies*. It is set in 1838 in the amidst the significant and powerful poppy fields, it clears a different and global cast of sailors and stowaways, coolies and convicts, who, each for their own explanation, board the Ibis, an old slaving-ship, which sails into the Indian Ocean toward the end of the novel. The novel is a story of people brought despite their disparities, beginning an improbable diaspora, which will traverse landmasses, races and generations. The novel creates in the background of the early long stretches of the foundation of the East India Company, where the profound monetary emergency which brought about a deficiency of way of life because of the opium exchange to China through Bengal shipping lane, has been reflected as one of the huge themes. Nicholas Dirks in his study of Colonialism and Culture has called attention to that, "Culture in India seems to have been principally defined by caste. Caste has always been seen as central in Indian history and as one of the major reasons why India has no history, no sense of history. Caste defines the core of Indian tradition, and caste is today- as it was throughout the colonial era – the major threat to Indian modernity." (1992: 08)

In-depth Analysis: Indian ethnic wear like Jodhpuri suit, safaris, mundu, various varieties of dhoti are additionally being used in India. In any case, the modern trends have become well known all through India. It is accepted that the cloths describe the unconventionally special Indian way in light of the fact that a man is known by the dress he puts on. The reality of the maxim is demonstrated and exemplified by people in India.

"It was the boatman speaking, in a quicksilver, citified Hindusthani that Deeti could just about follow. He was a stripling of a fellow, dressed not in the usual lungi and banyan, but in patloon pants and a blue vest that billowed around his wiry chest. His dark, thick hair had a coppery tint because of prolonged exposure to the sun, and it was held in place by a rakishly tied bandhna. He was laughing, with his head thrown back, and his bright, impudent eyes seemed sharp enough to pierce the cover of their veils."(SOP:278)

Here, Ghosh makes reference to various cloths style according to the circumstance and region in his work. In *Sea of Poppies*, the boatman is wearing an alternate dress and it shows his personality. By and large, the boatmen utilize a lungi, which implies a long cloth with sparking colours, quick colours and it is pretty much checkered piece of cloth but, here we observe him utilizing western style of materials. In India, the language changes after twenty miles and the clothing style likewise changes after each forty to fifty miles. Here, this specific boatman who is dull and thick that has dark hair, and puts on dark and thick garments. There are various sorts of oriental just as occidental attire styles in India and these are openly rehearsed by Indians in the way whichever suits them. Once in a while in the domestic circle, they put on Indian dress however outside the domestic circle, they put on western apparel. The unique Indian way of life of attire is introduced here in *Sea of Poppies* which is the feature of multiculturalism in India.

Another feature that shows Indian multiculturalism is Indian food. Indian culture offers exceptional and tasty spread among the world foods. The food sources adhere to a bunch of guidelines of bubbly, natural, or elite delights. There is a systematic logic according to, region, area and accessibility of elements giving a large number of decisions for the region audacious taste of all. Wheat, rice, beats, millet structure the staple food of Indians. Indian culture is for the most part biased by its religious beliefs and it reflects in the gigantic difference in vegan luxuries make in all family. The food propensities and things in India are entirely unexpected. There is a lot of variety in the food things which are prepared in India.

In *Sea of Poppies*, Kabutri prepares a dinner for a special occasion to be served to all the people subsequent to performing special pooja. This food has a lot of variety in it. It is the food that is ready in the best ingredients of best quality.

There isn't anything typical in this multitude of things. These are the royal things made in the best quality of ghee. The appeal of extravagance, scrumptious taste is added to this large number of food things including rice are referenced here. This specific part of Indian multiculturalism is introduced through this specific example.

Here, Ghosh makes reference to that Kabutri and her mom Deeti are occupied in cooking. This specific section gives us more data about the food things that are being used in India. "Kabutri, in the meanwhile, had kneaded some atta and rolled out a few real rotis. Deeti cooked them quickly, before poking out the fire: the rotis were put aside, to be eaten later with yesterday's leftovers – a dish of stale alu-posth, potatoes cooked in poppy-seed paste." (SOP: 7)

Deeti is fairly confused in view of the certainty that is shown by instinct that prompts her to figure that there is a boat and there are numerous men on it. This multitude of men are pretty much Indians since they are the laborers who are working in this specific exchange of the opium exchange. The impact of culture and philosophy can be seen here. Socially however India and China are the early civic establishments, the Chinese public being lethargic are more and less enjoyed the utilization of opium and they used it under the weighty rest initiating effect of this opiate drug. As per the interest the stockpile is made by the Indians and the material is provided through the courses in Myanmar. In this exchange, the greater parts of people are engaged. Deeti and her relatives likewise work in this specific field so they would bring in some cash as they don't have some other wellspring of vocation and for that reason they come to discover the chances of business: "I don't know, said Deeti, for she too was puzzled by the sureness of her intuition: I just know that it must be there; and not just the ship, but also many of those who are in it; they too must be on the walls of our puja room.(SOP:9)

Here, the speaker, Deeti is very certain with regards to her instinct. She gets this inward information which knows the real factors of the exchange poppies. She says that she is a lot of certain with regards to what that should be. It, as per her, is simply not the boat but rather she is alluding to people on the boat and the majority of the travelers are the people who have come there as laborers, as workers. A large portion of these people on the boat are Indians and for that reason they have a pooja room there. This utilization of the expression of the pooja room acquires the Indian articulations the novel. Likewise, some other words from Indian language are additionally used in this novel. Pooja or worship has been drilled by Hindus since Vedic times. There is extremely mind boggling organization of the worship of the Gods that is completed by larger part of Hindus; the Indians in their pooja room. Deeti's statement, utterance, expression is the impression of the boundary of the impact of Indian way of philosophy in this specific delineation.

Religion is one of the most significant features of Amitav Ghosh's this novel. Ghosh puts non-serious inquiry and he says that what is inside the letter isn't known from wrap of the letter. It is the piece of paper that doesn't know about what is composed upon it. These are the non-serious inquiries and he needs to tell that the signs change the way that dazzle adequately the law of the world that is "the world generally changes'. There is the change which is the law of life and without transform there can't be any life whatsoever. This demonstrates the presence of heavenliness. This is one of the miracles of Lord Krishna that the change is the overseeing guideline of life. As indicated by the Indians, the presence of the God is in every single object of the material world and yet God is available inside man himself and it is the inward safe-haven of the human psyche that is the habitation of God. God's realm isn't outside the temple of the human body and that is the way even the human body is likewise considered as blessed as the temple. This is the impact of the religious philosophical guideline which has come right from the Vedic events. It is trusted that how is known as parmartha implies treating deeds so that on the world after death he would be touchy, guiltless and unique. For that reason the Lord's worship is an absolute necessity. Consequently, Indians worship godhood wherever in every one of the objects of physical matter that exists on the world.

Amitav Ghosh specifies that there is a puja room where Deeti draws different pictures on wall and it is her habit. Performing puja which means revering is a common phenomenon in religious traditions. In any case, the picked ways and practices are distinctive according to ceremonies. Deeti addresses Hindu religion and she reliably shows her faith in God. This sort of faith in a theoretical power is a feature of Indian ethos. When she arrives at home, she draws picture of the boat, the Ibis. Kabutri who is the daughter of Deeti feels amazed by seeing this sort of act being finished by her mother. She is showing the boat as a living being and keeps drawing the picture of the family on the wall of her puja room. She explains the entertainment of her daughter and says, ,"No, beti: it was a ship like I've never seen before. It was a great bird, with sails like wing and a long beak"(SOP: 08)

This sort of attribution of a bird to a lifeless thing like a boat uncovers the Indian ethos. Indian people ordinarily consider any non-living thing as the living article which shows their belief system. She proceeds with her attracting and discloses to her daughter. "I don't know, said Deeti, for she too was puzzled by the sureness of her intuition: I just know that it must be there; and not just the ship, but also many of those who are in it; they too must be on the walls of our puja room" (SOP: 09)

There is a depiction of character of Heeru and Dookhanee. Heeru is regularly reprimanded and seriously thrashed by her husband. She loses her youngster and is

compelled to perform pooja at the temple of Hariharnath during the hour of mela to get a child once again. She is cheated by her better half where she comes to be familiar with his another marriage. Dookhanee, a contracted worker goes through part of quandaries and maltreatments of her relative. Munia gives birth to a child from an agent and gets a fire at her home because of her unlawful connection. She loses her father, mother and kid in the fire set around her home by that agent. Paulette, an orphan is physically bothered by Mr. Burnham for the sake of religious obligations. Paulette portrays the evil treatment given to her by Mr. Burnham to Zachary. He gets recollections of his mother.

"She was summoned by the master – his father – to the cabin in the woods that he kept for bedding his slaves: she was fourteen then, she'd said, and had stood trembling by the door, her feet unwilling to move, even when old Mr Reid told her to quit her snivelling and get over to the bed." (SOP: 304)

This portrays the hostile side of Indian ethos where sick traditions were the piece of routine existences of rich Indian people. The previously mentioned events in the existences of woman investigate unsympathetic men distaste towards women and their problems. Women were accommodating to their mistreatment by male overwhelmed social orders and didn't speak more loudly against it. The circumstance of Indian women and widows also was pitiable in those days. It shows a moving picture of Deeti who is going to pass on the funeral fire of her husband yet everybody present around there was seeing the occurrence as opposed to keeping her from death. The circumstance is portrayed as "Deeti, in a resplendent white sari – except that she was slumped over, barely upright: she would not have been able to stand on her own feet, much less walk, had she not been supported by her brother-in-law, Chandan Singh, and several others. Half dragged and half carried, she was brought to the pyre and made to sit cross-legged on it, beside her husband's corpse."(SOP: 177)

Such fierce traditions uncover the melancholy aspect of Indian ethos which was a piece of Indian culture. The second marriage for widows of high castes was not allowed and it was viewed as the bad demonstration against the standards of society. This unique of predicament is capable by Taramoni who is a young widow. She is compelled to go through her time on earth as a widow in alienation and with a feeling of guilt according to the desire of her husband before his death.

Conclusion: Thus, Amitav Ghosh addresses different communities in India in both the pre-colonial and postcolonial phases, going from Bihar to Sundarbans in south Bengal. The chapter centers around the social and family system by the combination of religion in his works. Ghosh has explored the family issues and Indian ethos through these selected works properly. He has additionally tries to

explain the drawbacks of the Indian tradition of Sati Pratha and Widow Marriage issues properly. In a nutshell it is appropriate to say that he has shown the reality of that time through his work properly.

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Identity Politics in Adichie's *Half of a Yellow Sun*

Abstract

Identity politics refers to the tendency of a particular group of people of a specific identity, to propagate their interests and to demand for their recognition. The present paper, Identity Politics in Adichie's Half of a Yellow Sun, presents a detailed discussion on identity politics in Adichie's novel. It shows how the identities of all the characters are molded and altered in the turbulence of war. All the characters in the novel suffer due to political unrest in the country. It also explains how Biafran War changes the identities of the protagonists in the novel, Ugwu, Olanna, Kainene, Odenigbo, and Richard.

Key Words: *Identity politics, Political unrest, Biafran War*

Identity Politics

Identity politics describes the agendas of the people of a specific race, ethnicity, sex, gender identity, sexual orientation, age, economic class, disability status, education, religion, language, profession, political party, veteran status, and geographic location. Merriam-Webster defines identity politics as: politics in which groups of people having a particular racial, religious, ethnic, social, or cultural identity tend to promote their own specific interests or concerns of any larger political group. Wikipedia describes identity politics as a political approach wherein people of a particular gender, religion, race, social background, class or other identifying factors, develop political agendas that are based upon theoretical interlocking systems of oppression that may affect their lives and come from their various identities.

In-depth Analysis of the Novel: Adichie's novel, *Half of a Yellow Sun*, deals with the identity politics in the political and social arenas in Nigeria. The novel was produced about thirty-six years after the Nigerian Civil War, which was fought from 1967 to 1970, and is also known as the Biafran War, and the Nigerian-Biafran War. It explores the issues of individual identity and political identity of Nigerian people and illustrates identity politics that emerges during and after the war. 'Half

of a Yellow Sun' is the emblem printed on the flag of the Republic of Biafra that survived for only three years. The symbol also appears on the military garbs of the Biafran soldiers. The novel plainly is composed to archive the historical event of the secession of Biafra from Nigeria in 1967; the civil war between Biafra and Nigeria; massacre, violence, bloodshed caused by the war; starvation, diseases, and displacement leading to the defeat of Biafra; and re-emerging of the wrecked Biafra with the state of Nigeria, making it a whole nation once again.

The postcolonial Nigerian writer, Chimamanda Ngozi Adichie was born seven years after the horrific Nigerian Civil War was over, the war that left Nigeria destitute and desolated. So, Adichie herself could not witness the trials and tribulations of war, but the horrors of the war impacted her life since her childhood, both directly and indirectly. She had grown up with the stories of chivalry, bloodshed, displacement, corruption, and the pain that Igbo people were subjected to during and after the war, in which thousands of people were killed including Adichie's maternal and paternal grandfathers.

The narrative of *Half of a Yellow Sun* consists of the heartbreaking conflict between Nigeria and Biafra. This novel investigates the crucial point in the cutting-edge history of Nigeria. The story of the novel creates a link among the postcolonial setup, ethnic conflicts, political tensions, and the manners in which love and faith are verified in the testing times. A vivid description of the identity politics between the ethnic groups, Hausa and Igbo, and the circumstances that aggravate the political conflict between the two, are presented in this paper. In consequent of acquiring freedom from Nigeria and raising The Republic of Biafra as a free state, a war between the two takes place and becomes the reason of slaughter of many individuals.

The discrimination between Hausa and Igbo people became the root cause of Identity politics among the native people, who fought a war with each other to achieve their social and political identity. This idea becomes the main source of Adichie's novel *Half of a Yellow Sun*. Adichie predominantly applies the manifestation of the postcolonial identity, articulating the tricky impact that Britain had over Nigeria and how this impact propagated the calamity and demolition of the country. This disturbance and ensuing conflict are intertwined in Adichie's novel, *Half of a Yellow Sun*.

Adichie attempts to investigate the genuine circumstance of that time through her characters. This novel follows the path of the Nigerian Civil War through the personal and political happenstances of the Igbo characters, Olanna, Odenigbo, Kainene, and Ugwu. The narrative of the novel is in third person point of view divided into four sections. The novel is set in Nsukka, wherein Odenigbo is a professor of Mathematics in the University of Nsukka. It starts with the first protagonist, Ugwu, a thirteen-year-old village boy from Opi, who has come to Nsukka

as a houseboy for Odenigbo. Odenigbo, an African university professor, is effectively occupied with political affairs and is brimming with progressive energy. He is against the colonial practices of the Britishers, and he supports the freedom and identity of Biafra as an independent state.

Odenigbo's excellent beloved Olanna, is the London-educated daughter of a tribal leader turned businessman. She has deserted her life of advantage in Lagos for the allure of her new lover. Another character, Richard Churchill who is an attractive English author falls in love with Olanna's cool, scornful, and less lovely twin sister Kainene.

The inconvenience between the Hausa and the Igbo has already started fermenting and many people have been killed in the massacre including Olanna's beloved uncle and aunt. Adichie presents the theme of betrayal through presenting the massacre and injustice done to the Igbo people. Igbo people are devoid of equal status within the political framework of Nigeria. Their undue rejection for the high political positions in the government bodies makes them indifferent and disloyal to the existing government. Therefore, Biafra has been formed by Igbo as an independent state. When Biafra announces its secession, Odenigbo gets thrilled and expresses his exhilaration of victory:

> Odenigbo climbed up to the podium waving his Biafran flag: swaths of red, black, and green and, at the center, a luminous half of a yellow sun. "Biafra is born! We will lead Black Africa! We will live in security! Nobody will ever again attack us! Never again!" (p.163).

As the Nigerian troops move forward to annex Biafra, all the characters have to escape from the deadly militaries; their faith is utterly tested, parallel to their loyalties to one another. Their earlier life of luxury, ease, and freedom is changed into a life of struggle for their existence, full of pain, frustration and poverty. Similar contention appears in the personal lives of Olanna and Kainene, Olanna and Odenigbo, and Richard and Kainene. In the war-torn Biafra, they appear with new identities, which are changed altogether due to the turmoil of war. Toyin Falola and Matthew M. Heaton further write about the war:

> Civil war ensued. Sometimes called the Biafran war, but most commonly referred to as the Nigerian Civil War, the fighting that took place between the FMG and the forces of Biafra lasted for two and a half years, ending in Biafra's collapse and surrender on January 12, 1970. 27 The FMG initially considered the war a "police action" that would not take long to settle; the Biafrans considered it a war for their very survival, however. Biafrans claimed throughout the war that the ultimate goal of the federal government was the "genocide" of the Igbo people. (Falola and Heaton,175)

Adichie, in *Half of a Yellow Sun* presents Nigerian women's resistance to victimization and male dominance. Men should not be endowed to decide the destiny of women. Women have their own identity and space, and can take charge of their own lives. This viewpoint is expressed by Olanna's aunt, Ifeka, when Olanna feels ditched by her infidel lover. Ifeka says, "You must never behave as if your life belongs to a man. Do you hear me? Aunty Ifeka said. "Your life belongs to you and you alone, sosogi." (p.226). Here, aunt Ifeka, though uneducated, becomes a feminist, who views that the life of a woman is not ruled by a man. Woman has her own rights to live the life the way she likes.

Women empowerment in the novel is expressed through the characters of Olanna, her twin sister Kainene, and Mrs. Muokelu. Adichie has bestowed her female characters with poise, willpower, compassion, commitment, and humanity. Both the protagonists, Olanna and Kainene are vouchsafed with indomitable courage and confidence, which give them a distinct identity. During the war, Olanna's contribution to teach the students at Akakuma Primary School, together with Ugwu and Mrs. Muokelu, is praiseworthy. Opening a school of hers own and devising a strategy of survival in the form of soap making, show her determination and concerns for the upliftment of Ibgo people during the war. When men like Odenigbo and Richard lose hopes, she comes forward with strong determination and initiates a search operation to find Kainene, who goes missing towards the ending of the novel. During the war it becomes the duty of women to go and search food for their family in the refugee camps, as the strong men, like Ugwu, are rigorously trained and conscripted into the army. Women have to struggle at relief camps to get food and medicines, where, however they have been looted, raped, and beaten up by the Biafran soldiers. Kainene calls the religious Father Marcel a 'devil' (p.398), and explains his act of demanding sex from the girls in the refugee camp by saying: "He fucks most of them before he gives them the crayfish that I slave to get here!" (p.398). She further reprimands Father Jude for being silent at the sinful act: "How could you stay here and let him spread the legs of starving girls? How will you account for this to your God? (p.398).

Adichie's novel, *Half of a Yellow Sun* is a historical novel, which describes the political conditions that have caused the historical civil war of Nigeria. A vivid description of the deaths and destruction makes the novel petrifying, and to impart a balance, Adichie deals with the psychological aspects of the lives of the characters, who are terribly trapped in the trials and tribulations of war. The love relationship between Olanna and Odenigbo, Kainene and Richard, and Ugwu and his infatuations is the chief focus of the novel. Olanna's love for Odenigbo makes her familiar with his political opinions, to which she also agrees and follows. It is her true love for Odenigbo that she leaves a life of luxury behind and moves in with Odenigbo,

though they have not got married. She forgives Odenigbo for his disloyalty and adopts his illegitimate child. Her sisterly love for Kainene becomes a source of strength during the war when both the sisters come together to run the refugee camp. Olanna keeps on waiting for Kainene's homecoming after she goes across the enemy lines in search of food for the refugees. She runs from pillar to post to look for Kainene, and feels devastated when she doesn't return by the end of the novel. But she keeps up her hope of finding her by remembering the title of a poem by Okeoma, 'If the sun refuses to rise, we will make it rise.' Kainene's love for Richard makes Richard oriented to the cause of Biafra, and makes him anxious about the atrocities during the Nigerian-Biafran War. Although, Richard is a British expatriate in Nigeria, but his love for Kainene has made him leave the cultural, and political margins behind, and is defined by his arduous efforts to write articles, apprising the world of the brutality of the war. Richard is left grief-stricken when Kainene doesn't reappear from the boundary lines. The other protagonist, Ugwu is presented in love relationships with Nnesinachi, Chinyere and Eberechi at different times and different places in the novel. But he loses all of them due to the war. He loses Nnesinachi to a Hausa man, and Chinyere and Eberechi also get killed in the war. Through these characters, Adichie highlights that how war destroys the lives of common people and brings separation and pain in their lives.

Adichie's *Half of a Yellow Sun*, is a thorough depiction of the war and takes the readers on an expedition of Civil War of Nigeria from 1967 to 1970. Yet it is not only the portrayal of the killings, horrors, and violence of war, it unravels the capacity of love, which is beyond the barricades of racial identity, colour, nationality, and even infidelity in love. It is the conjugal love of Olanna and Odenigbo that transcends all the tests of time. Many a time, their love is shaken and put to be tested, but it is not broken and it becomes stronger with the passage of time. The love between Kainene and Richard is a different kind of love which is beyond the obstacles of race, class and colour. They pass the test of time and are united in love, yet they do not see each other by the end of the novel.

Conclusion

This paper explicates the identity politics in the novel *Half of a Yellow Sun*. In this novel, Adichie weaves together the personalities of her characters, which are entrapped in the choppiness of the war. All the characters in the novel have to suffer due to the political unrest in the country. Their ideals of loyalty and devotion are tested to the core, in difficult times. Their lives are changed and torn apart by the brutality of war. This study explicates savagery, disloyalty, war, slaughter, starvation, and assault of women during the war. The study shows how trust, confidence, fortitude and strength come as heroes in the midst of the sufferings.

The transformation of self-identities of the characters and the political identities of the natives are explicated broadly in the novel. The study shows how the identities of all the characters are molded and altered in the turbulence of war. The paper explains how Biafran War has changed the identities of the protagonists of the novel, Ugwu, Olanna, Kainene, Odenigbo, and Richard. The civil war ends after three years, killing and displacing millions of Igbo people. Biafra surrenders and gets repossessed by Nigeria after a long period of warfare. People of Biafra accept the truth of losing their identity of belonging to a free nation. Olanna and Odenigbo finally unite in marriage, and go back to live in their house in Nsukka, when the war ends. They are reunited after going through terrible ordeals that have shaken their existences, and are finally evolved with new identities, just like Nigeria repossesses Biafra through war and immense destruction, and regains its identity of a whole country once again, as it was when it gained freedom from British rule.

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Emancipation and Gendered Self-Actualisation in Maya Angelou's *I Know Why the Caged Bird Sings*

Abstract

Maya Angelou is a famous African American writer and is best known for her writings *I Know Why the Caged Bird Sings* and her poem "On the Pulse of Morning" which she read out in 1993 at the inaugural ceremony of U.S President Bill Clinton. She used the genre of autobiography to voice her personal experience and make the readers identify with the general conditions of Black Americans. Her works depict her agony as a poor black girl on American soil. This paper aims to study her journey from a culturally imprisoned to a spiritually emancipated "gender-less" human through the emotional catapults that helped her survive, break barriers, and those who influenced her quest for gendered self-actualization: Annie Henderson, Vivian, and Mrs. Bertha Flowers.

Keywords: Autobiography, African American, Black Americans, Feminism

Angelou's life has been greatly influenced by a number of female figures and role models. They have been like a rainbow in her cloud. She realized that she has a story to tell- a story that resonated with millions. Her story needed to reach a wider population and with this feeling, she could make readers feel for black women. Dr. Prashant Kumar Padhi concedes, "Black women writers have been concerned with expressing what constitutes a Black woman's reality" (Padhi 39). These black writers knew very well that they would be under the strictest of scrutiny and every detail of their works shall be examined most critically by the whites, critics, and readers. So, they had to make their music a common song of all blacks and weave every single incident more artistically than the non-black writers. They used slave narratives to gather the collective consciousness of the Africans and sometimes of the entire humans to regain the lost human sensitivity. Identity, as a human right, was refused to them and they were out-rightly rejected American citizenship when they were taken as slaves who were uprooted permanently from their roots.

Belonging to the generation where slavery is kind of extinct, for good; one feels today all the more engaged and gripped by the essential atrocities this bore. It becomes important for writers to bring forth their perspectives as earlier "The institution of Literature in the colony is under the direct control of the imperial ruling class who alone license the acceptable form and permit the publication and distribution of the resulting work" (Ashcroft, Griffiths, et.al 6).

The present paper shall delve into the life of Maya Angelou and study what all factors inadvertently helped her to become the Maya Angelou we know today. The process of self-fulfillment is different for men and women. It is very much dictated by the defined gender roles and confinements that women are exposed to since childhood. It defines how they see themselves and controls their identity formation, which leads to gendered self-actualization. One sees their worth not according to the standards set by themselves but what has been ingrained in their minds for generations. Still, Maya Angelou is able to emancipate herself and reach her potential, after all the upheavals that she has to go through in her life, with the help of various people in her life and especially the three strong women characters who play an important role in shaping her into an independent, confident and strong individual. Right in her early years when she was three, Maya, along with her brother, Bailey faced abandonment by their parents and was forced to go and live with their grandmother-Annie Henderson who became the first mother figure in Maya's life to nurture her consciousness and personality. It is here, in Stamps, South America, where she learns about the issues, realities, and restrictions imposed upon the Black community. It is here that she learns the importance of self-dependence. In this respect, characters like Annie Henderson (Momma), Vivian, and Mrs. Bertha Flowers have been discussed in detail and how they influenced Maya's quest for identity and survival in *I Know Why the Caged Bird Sings*. We would see how these three women played a very important role in her life and helped her grow as an individual whenever Maya would need them at different stages in her life.

Maya goes back over her memory and weaves to narrate the situations. She uses autobiography to show her struggle for individuality and quest for identity, linking with the black's struggle for identity. Maya experiences an intertwining of the imagination and harsh reality at various points throughout the autobiography. She wants to flow with her dreams but is constantly brought back to life.

As mentioned before, Momma was the first major female character to influence Maya's life. A religious, loving, secretive, prosperous woman, Momma stood like a rock in the face of all discriminations. Even all the years of the hardship could not change the person she was. She owned the store 'Wm. Johnson General Merchandise

Store' in Stamps. She held grudges against no one, not even against the baby-sitter who had dropped her three-year-old son. Maya writes, "She seemed to hold no rancor against the baby-sitter, nor for her just God who allowed the accident" (13). Even when young white girls try to insult her, she stands there calmly singing a song and does not budge. Maya just could not believe what she saw. Momma's strength and patience amazed her. She would not unnecessarily get aggressive and would stay composed at most of the situations but if anyone dared to harm her family, then they would see a different side of her.

Maya would closely watch her grandmother to imbibe the best qualities from her. She was a woman filled with power and strength. She became a figure who would teach Maya the ideals of discipline and would insist on clean feet, dedication, respectful language, obedience and hard work. For her "not only was cleanliness next to Godliness, dirtiness was the inventor of misery" (30). She made sure that the children followed what was told to them and did not falter. Maya picked up these traits of 'actualizing' her life. Momma used to care for Maya (and Bailey) like a mother and attend to their daily needs like keeping a track of their homework, cooking for them and sewing garments for them. It was Annie Henderson who imbibed virtues of sentiments, sensitivity and values in Maya.

The quest for life is an important part of almost all slave literature. All writers, especially women, have suffered, fought and overturned identity and they have been the one to get the ball rolling. For example, characters like Momma become the epitome of courage, strength and obedience in Maya's eyes. Momma basically becomes a metaphor here for any and every such black woman writer who helped fight their dual marginalisation. These metaphors shine of hope and untiring strength concluding the quest that is in discussion here. Maya is told to hold on to the hope that freedom shall and will come one day and she uses the Bible to show Maya religious and spiritual connection between freedom and reality- the way Moses and the Jewish got freedom, Blacks shall too.

So, connecting it spiritually, every quest for no matter what any human being desires is very strongly connected to hope and fighting till the end. This power Maya gets from her Momma and because of this courage, she becomes Maya's heroine. She becomes an African super- woman for Maya when they are humiliated at the dentist's who refuses to treat Maya because of his strong prejudice against blacks. Maya observes the strategies Momma adopts for survival because Momma realised that she had to devise ways to handle situations without risking her family's lives.

The most important female figure to influence Maya later in her life was Mrs. Flowers. She was a black aristocrat and for Maya "the lady who threw me my

first lifeline" (Angelou 101). She was nothing close to the people of Stamps. She was a beautiful lady with a rich black colour and was as refined as the white folks Maya had ever known about through books and movies. Maya was in complete awe of her. In her world where blacks' faith and belief were being shaken, Mrs. Flowers stood like a rock- a woman completely confident in her skin that Maya had ever met and who throughout her life remained an epitome of what an individual should be.

Mr. Freeman becomes a Satan like figure in her life. It becomes easy for Freeman to trap Maya for she remains lonely, secluded and quiet most of the times, betraying Maya's trust in him by violating her physical space. According to Navid "in order to cope with the lack of love, Maya sees Mr. Freeman as a father and accepts his sick intimacy as a father-daughter relationship but in returns Mr. Freeman attacks Maya one morning, and she is stunned by the experience" (Navid 5). Maya was made ashamed and embarrassed of her physical and sexual being, for e.g., when Mr. Freeman accuses her of urinating in the bed. She feels she has lost her innocence forever. Maya's meeting with Mrs. Flowers was an important step in her life after she was raped by her mother's boyfriend. She returned to Stamps and remained silent and was in a shock. She started reading and developed a habit of regular studies, learning language and literature. This interest was developed in her by Mrs. Flowers.

Most of the slaves learnt to read and write only to obey their master's orders. But later, this education was used as a weapon for their emancipation and against slavery. These narratives by African slaves and literacy/literature in general became a way to get recognition as humans. So, it was Mrs. Flowers who introduced Maya to literature and talked her out of her muteness. To the mentoring role of Flowers, Angelou says, "I memorized the part about the human voice infusing words…valid and poetic" (106). It can be said that it was Mrs. Flowers that made Maya, the Maya Angelou we know today- a famous and fierce writer. Mrs. Flowers introduced the power of spoken words and the importance of language for human beings to Maya when she says, "language is man's way of communicating with his fellow man and it is the language alone which separates him from the lower animals" (106).

Maya shares that the most amazing habit she appreciated in Mrs. Flowers was that the latter gave space and treated Maya like an individual and an independent person, not like a small baby needing help all the time. That space gave way to confidence, individuality and developing the need of an identity in the mind of Maya. Mrs. Flowers preferred to befriend Maya instead of lecturing her and encouraged her to talk and open up. Mrs. Flowers read aloud to Maya, Charles

Dickens's *A Tale of Two Cities*. Angelou's reaction was very important because here one realizes the impending love for literature she was going to develop, "She opened the first page and I heard poetry for the first time" (108).

In the narrative, Maya saw in Mrs. Flowers a refined version of Momma. Perhaps, Maya's admiration for Mrs. Flowers was because of the formal education she had, something Maya had always dreamt of having. Momma calling Mrs. Flowers "Sister Flowers" was not something Maya approved of and thought that it was too low to call her sister. In a world where she had no control over many things, her only tranquil time was when she was into her books. Maya slowly learned social graces and recovered from her trauma of the rape. People like Mr. Freeman were present in both the black and the white community and Angelou wrote in the time when generally black men were considered rapists. The writer says that Angelou's judgment was proved by the fact that while she had always hated her mother's boyfriend, she always showed a soft corner for the other black men who were themselves facing the stigma of being labeled as rapists only because they were black. Angelou always raised her voice against the racial problems black men and women faced. Mr. Freeman has been shown as a pathetic man who made Maya lose herself and yet at the same time, discover her true self. This discovery and recovery were solely credited to Mrs. Flowers, who played perhaps the most important role in her life.

The third female to aid Maya's quest for identity and survival was her mother, Vivian Baxter. She was a love and hate figure for Maya. Maya hated her initially but showed great excitement to meet her later in St. Louis. She introduced Vivian as a beautiful and gorgeous woman with red lips whom Maya felt inferior to. It was probably the first time Maya was shown to feel inferior by human looks and she realized that even a black could afford to look good. Vivian would listen to loud music and just dance right in the middle of the room. Maya says she could not adjust to such a different kind of behavior. Vivian tried her best to make Maya feel comfortable and insisted her to kiss and smile. Perhaps, Maya was trying to adjust to this woman figure, much contrary to her impression of black women. Maya slowly started appreciating Vivian's dressing style and sense and how perfectly she wore her jewelry. There is a gradual shift of feelings and they develop a relationship of respect. She believed in being self-sufficient and taught Maya the biggest lesson of her life, "See, you don't have to think about doing the right thing. If you're doing the right thing, then you do it without thinking" (309).

Maya Angelou, in her narrative, questions the logic of sexuality as well. She still conforms to the conventional rule that womanhood is defined by a husband partner and so fearing homosexuality, she forces herself into a sexual relationship

with a man. One may say, for the good because in the closing episodes, she feels that motherhood has kind of completed her identity and existence. She feels initially that her feet and hands are too big for a woman, her voice too heavy. The thoughts become so overpowering to her senses that she desperately forces a sexual clarification only ending to be pregnant. Her mother, Vivian, then supports her. She welcomed the unmarried new mother "Well, that's that. No use ruining three lives. There was no overt or subtle condemnation. She was Vivian Baxter Jackson. Hoping for the best, prepared for the worst, and unsurprised by anything in between" (308). The ending unites the generations together and all women are shown smiling for a better future. Angelou shows reconciliation of individuality that was split earlier.

Throughout the narrative Maya has always been referred to as a moron and idiot except her mother and grandmother who believed truly in her spirits. They never made her feel that she was in any way less than anyone. Maya believed that the spring of all her zeal was her grandmother and that such love and support liberates. It gives one the necessary strength to take on the challenge's life throws at them. It was only with the presence of such wonderful women and many other people in Maya's life that her quest for identity and survival could be achieved.

Religion and its creative powers in Black's live, play a very essential role in bringing their lost identity back and binding them as humans. Even in *I know Why the Caged Bird Sings*, Maya has been shown attached spiritually with the Church. She remembers how "the minister would make the Bible come alive" (Chasing Rainbows, ch. 2). She mentions that her love for prayers and Sunday mass was so much that even her hatred for Reverend Thomas also could not deter her from coming to church regularly. She found the language of the church very vibrant and perhaps this affected her nature of writing as well. However, religion cannot put a full stop to their suffering and very moment after the sermon the blacks came back to their reality check that they were "needy and hungry and despised and dispossessed" (Chasing Rainbows, ch. 2). Even in Angelou's other works, we see this sudden reality checks and evaluation of their self-worth. In the end of the autobiographical work *I Know Why the Caged Bird Sings,* she starts appreciating her tanned skin, her hair and her own self. Though she doubts her orientation and feels her lesbian instincts, she does question various sexist notions and the idea of femininity. In this regard, her works become feminist as well.

Angelou, by her tenacious exercises of spiritual emancipation did inspire many women across the world. Evette Dionne says, that she gathered wisdom, patience and strength from Angelou who told her life incidents of abuse and victory and in this process of narration, Maya was actually carving space and place for new budding black women writers to create their work- trailblazing as the writer says,

"by simple being, Angelou gave me the strength to tell the truth about a mental illness I'd buried for almost a decade" (Dionne, par. 2). Many women of colour, like Dionne herself, write stories because of Angelou.

Maya Angelou did break traditions and attain true emancipation. She was also the first Black woman to conduct a cable car in San Fransisco. But this level of self- actualization did surely call for high levels of confidence, tenacity and an utmost trust in her roots. These lessons that we learn from Angelou's writings tell us the importance of a strong rooted tradition, value-system, religion and culture. And this fact transcends any particular culture per se. Culture and virtues must transfer from generation to generation to maintain and sustain the roots for there is no identity without roots. This fact clarifies the title why the caged bird sings- it sings because it has only its voice which can break through the cage. The bird knows well it is restricted to the cage, but the voice is free to reach zenith of time, space and distance. So, it sings most strongly and maximising the chance of being heard and most of the times it is heard.

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Spatial Patterns of Agricultural Workers in Himachal Pradesh

Abstract

The major objective of the present paper is to explain spatial patterns of agricultural workers in Himachal Pradesh and factors responsible for these changes. The distribution of agricultural workers is not uniform in the state. The share of workers is high in mountainous areas as compare to the areas lying in piedmont plains and Shivalikhills. Whereas, it is moderate in Lesser Himalaya. While the share of workers is governed by geo-climatic conditions, density of population, tourism, urbanization and agriculture etc. It is also observed that the share of cultivators is high in areas with small size of land holdings and less opportunities in other economic activities, severe geo-climatic conditions etc. The share of agricultural labourers is more in areas with large size of land holdings and vice versa. The present paper is based on secondary sources of data. District is taken as unit of study. Simple statistical methods are used for deriving the results and cartographis techniques are applied for mapping the results.

Keywords: Geo-Climate, Shiwalik Hills, Land-Holding, Poor Paying Capacity, Tourism, Urbanization.

Introduction

In addition to the physical factors, agricultural land-use, cropping pattern and agricultural processes are also largely influenced by the socio-economic factors such as fragmentation of operational land holdings, labour, land tenure system, irrigation,farm mechanization, high yielding varieties of seeds, chemical fertilizers, transportation facilities, marketing facilities, etc. (Shodhganga.inflibnet.ac.in). Growth and development ofagriculture is always directed and determined by physical, social, economic and political factors.Social factors affect farming in a number of ways. The type of farming practiced, be it shifting cultivation, subsistence farming, extensive cereal cultivation or mixed farming, etc. is always related to regional and social structure. Social factors can also affect the type of crops that are

grown.Social factors can affect agriculture through ownership and lawsabout inheritance of land(https://sites.google.com). The most important economic factors affecting agriculture are market, transport facilities, labour, capital, government policies, size of land holdings, irrigation, chemical fertilizers, etc. The level of scientific and technological development has a great bearing on agriculture. (www.Preservearticles.com).

But, in this paper, only spatial patterns ofagricultural workers are discussed under the following heads.

TOTAL WORKERS

Before explaining, spatial patterns of agricultural workers, it is judicious to discuss the total workers in the study area.

A person who does manual labour in any economic productive activity is called worker(Wikipedia). A person who works especially at manual or industrial labour or with a particular material is called worker(www.merriamwebster.com).

Spatial Patterns of Total Workers

In 2011, there are 35,59,422 total workers in Himachal Pradesh which comprises 51.91 percent of the total population.This average figure is not uniform throughout the state.It varies between 41.32percent in Una district and 66.75 percent in Kinnaur district. For showing the spatial patterns of total workers in the study region fig. no.1 is mapped which portrays three categories. These are discussed below:

1. Areas of High Percent Share of Workers (> 60 percent)

It comprises three districts of the state namelyChamba, Kinnaur, Kullu and Lahaul&Spiti. In these districts, the share of workers ranges between 61.19 percent in Lahaul&Spiti district and 66.75 in Kinnaur district. The share of workers is high in Kinnaur district. The percent of workers is high in these districts owing to low density of population, high share of tribal population, tourism industry, and severe geo-climatic conditions.

2. Areas of moderate percent share of workers (Between 50-60 percent)

This category contains the districts of Bilaspur, Chamba, Hamirpur, Mandi, Shimla, Sirmaur and Solan. Here, the share of workers ranging between 50.80 percent in Solan district to 57.29 in Mandi district. The share of workers in this category is comparatively highin Mandi and Chamba district as compare to other districts of this category

It is observed that the share of workers is high in mountainous areas as compare

to the areas lying in piedmont plains and shiwalik hills, whereas it is moderate in Lesser Himalaya.

AGRICULTURAL WORKERS

Any person who is working whether as cultivator or as agricultural labourer on farm is called agricultural worker (Ranjana,2012).An agricultural worker is someone who works on a farm, maintaining crops such as fruits, grains, vegetables and nuts.(https://www.sokanu.com).

Spatial Patterns of Agricultural Workers

The distribution of agricultural workers is not uniform in the state. Average of agricultural workers is 62.85 percent in the study area. But, it varies between 48.88 percent in Una district to 77.86 percent in Kullu district. For showing the spatial distribution of agricultural workers, fig. 2 is mapped which shows three categories. These are discussed below:

1. Category of High Concentration of Agricultural Workers (>65 percent)

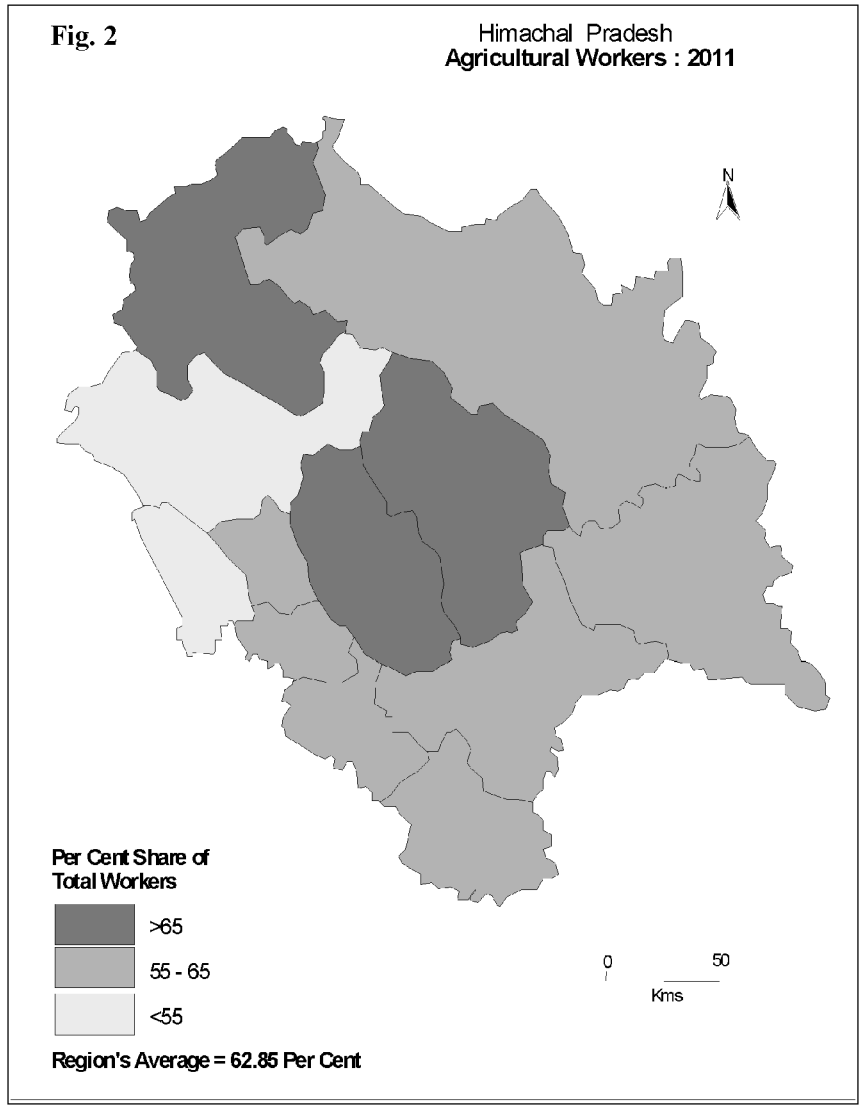
High concentration of agricultural workers is found in Chamba, Kullu, Mandidistricts of Himachal Pradesh. In these areas, the share of agricultural workers is above 65 percent. These areas are lagging behind in industrial development and are having few urban centers except Shimla. Here, small size of land holdings, severegeo-climatic conditions etc. compel the majority of the people to engage themselves in agriculture. Except agriculture, people are also engaged in tourismindustry.

2. Category of Moderate Concentration of Agricultural Workers (Between 55 to 65 percent)

Moderate concentration of agricultural workers is found in Bilaspur, Hamirpur, Kinnaur, Lahaul&Spiti, Sirmaur, Solan and Shimla districts. In these areas, the share of agricultural workers varies between 55 to 65 percent. Owing to tough terrain and severe climatic conditions in Lahaul&Spiti and Kinnaur districts,few people are involved in agriculture as compare to high category. Owing to these reasons, the share of agricultural workers is moderate.

3. Category of Low Share of Agricultural Workers (< 55 percent)

Low share of agricultural workers is found in Kangraand Una districts of Himachal Pradesh. These districts have less than 55 percent share of agricultural workers. Here, a large number of people are doing jobs in army, industries and other economic activities. Thus, all these reasons are responsible for low share of agricultural workers in this category.



Source: Census of India, 2011, Himachal Pradesh

CULTIVATORS

Agricultural worker who cultivate the land is called cultivator. Cultivators are those who plough the land which they either own or have taken on rent (Sharma,2014).It is observed that the decision, aims and motivation of the cultivators are largely determined by the size of land holdings, land tenure system, consolidation of land holdings,etc. Cultivator means tilling of land whether own by him / her or on lease or as tenants-at-will.

Spatial Patterns of Cultivators

There are92.17 percent of the total agricultural workers as cultivators. Their share varies between 81.22 percent in Una district to 96.84 percent in Bilaspur district.For showing the spatial distribution of cultivators fig. 3 is mapped which depicts the following categories of cultivators:-

1. Category of high concentration of cultivators (> 95 percent)

High concentration of cultivators is found in Bilaspur, Chamba, Hamirpur, Lahaul&Spiti and Mandi districts.Owing to small size of land holdings, severe geo-climaticconditions, agriculture as main occupation of the people, poor economic



Source: Census of India, 2011, Himachal Pradesh.

conditions of the farmers etc. have compelled the farmers to work on their fields which consequently lead to high share of cultivators in this category.

2. Category of Moderate Share of Cultivators (Between 90 to 95 percent)

Moderate share of cultivators includes the districts of Kinnaur, Kullu, Shimla, Sirmaur and Solan. In this category, the percent share of cultivators is ranging between 90 to 95 percent. In these areas, due to moderate size of land holdings and moderate rural density of population, some of the land owners do hire agricultural labourers on their farms,which is responsible for moderate share of cultivators.

3. Category of Low Share of Cultivators (< 90 percent)

The districts of Kangra and Una fall in the category of low share of cultivators.Kangra and Una districts are semi-hilly and most of the parts are lying in piedmont and shiwalik hills. The size of land holdings is comparatively large. Some people engaged in secondary and tertiary activities also.

AGRICULTURAL LABOURERS

Agriculturallabourers may be defined as labourer who works in agriculture or allied activities for the whole or part of the year in return for cash or kind or bothfor full time work. The agricultural labourer has no risk in cultivation, and no right of lease or contract on land, but merely works on another person's land for wages.

SPATIAL PATTERNS OF AGRICULTURAL LABOURERS

Average share of agricultural labourers in the study region is 7.82 percent of the total agricultural workers according to 2011 census. Their percent share is lowest in Bilaspur district with 3.15 percent and highest in Una district with 18.77 percent. Fig. no. 4 portrays the distributional pattern of agricultural workers. It shows three categories.

1. High Concentration of Agricultural Labourers (> 10 percent)

Two districts namely Kangra and Una fall in this category. The share of agricultural labourers is comparatively high owing to larger size of land holdings, piedmont plains and valley of Palampuretc.

2. Moderate share of agricultural labourers (Between 5 to 10 percent)

The districts of Kinnaur, Kullu, Shimla, Sirmaurand Solan forms in thiscategory.Here,the share of agricultural labourers is varying between 4.46 percent in Chamba district to 9.42 percent to Shimla district. Because of the small size of land holdings, mountainous track,existing of Kullu, Manali, Shimla, Solan and



Source: Census of India, 2011, Himachal Pradesh.

Paonta sahib urban centers,industrial activity particularly in Solan and Sirmaur districts etc.are responsible for moderate share of agricultural labourers.

3. Low Share of Agricultural Labourers (< 5 percent)

Four districts namely Chamba, Lahaul&Spiti, Mandi, Hamirpur and Bilaspur fall in this category. Here, the share of agricultural labouers varies between 3.15 percent in Bilaspur to 4.84 percent in Lahaul&Spiti districts. In all these areas, the share of agricultural labourers is less than 5 percent.It varies between 3.15 percent in Bilaspur district and 18.77 percent in Una district.

CONCLUSION

From the proceeding discussion, it is concluded that the share of workers is high in mountainous areas as compare to areas lying in piedmont and shiwalik hills. Whereas, it is moderate in Lesser Himalayas, it is found that the share of workers is largely governed by geo-climatic conditions, density of rural population, degree of urbanization, level of agriculture, opportunities of tourism, etc.

In respect of agricultural workers in Himachal Pradesh, it is found that their share is 62.85 percent. It is recorded lowest of 48.48 percent in Una district and highest of 77.86 percent in Kullu district. Their concentration is high in Upper Himalaya including the districts of Chamba,Mandi, Kullu, Shimla and Sirmaur. Whereas their share is low in Kangra, Solan and Una districts which are having large size of land holdings, development of other secondary and tertiary activities. But, in respect of cultivators, their average share is recorded 92.17 percent of the total agricultural workers,which is lowest of 81.22 percent in Una district and highest of 96.84 percent in Bilaspur district.

It is also observed that the share of cultivators is high in areas with small size of land holdings, less opportunities in other economic activities, severe geo-climatic conditions etc. Whereas, average share of agricultural labourers is only 7.82 percent.It varies between 3.15 percent in Bilaspur district and 18.77 percent in Una district. It is also found that theshare of agricultural labourersis more in areas with large size of land holdings, comparatively developed agriculture like areas of Una and Kangra districts.

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Annexure I

Spatial Patterns of Agricultural Workers in Himachal Pradesh: 2011

Sr. No.	Districts	Percent of Total Population	Percent of Agricultural Workers	Percent of Cultivators	Percent of Agricultural Labourers
1.	Bilaspur	53.88	63.78	96.84	3.15
2.	Chamba	66.67	70.01	95.53	4.46
3.	Hamirpur	53.25	64.45	95.34	4.65
4.	Kangra	44.79	53.00	84.67	15.32
5.	Kinnaur	66.75	63.14	92.85	7.14
6.	Kullu	61.50	77.86	94.09	5.90
7.	Lahaul&Spiti	61.19	61.15	95.15	4.84
8.	Mandi	57.29	70.50	96.08	3.91
9.	Shimla	52.97	55.02	90.53	9.46
10.	Sirmaur	52.82	59.15	94.46	5.53
11.	Solan	51.80	56.73	93.21	6.78
12.	Una	41.32	48.48	81.22	18.77
Total	H.P.	51.91	62.85	92.17	7.82

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Impacts of Covid-19 on Society

Abstract

The COVID-19, which originated from Wuhan (China), is said to have severely impacted almost every society on Earth. Due to the problems caused by this particular health crisis across the world, the World Health Organization (WHO) has declared it to be a global pandemic. Not only this, but due to its wide spread, countries were forced to stop international travel as well as shut themselves down. Also, lockdown has been recognized as the only method of controlling the spread of epidemics and almost every country has adopted this method.The COVID-19 epidemic has caused a dramatic loss of human life worldwide and presents an unprecedented challenge in public health, food systems, and the world of work. The economic and social disruption resulting from the epidemic is devastating: tens of millions of people are at risk of falling into extreme poverty, while the number of malnourished people, currently around 690 million, may rise to 132 million by the end of 2021. While everyone is facing unprecedented challenges, women are suffering the brunt of the economic and social decline of COVID-19. This study tries to explore the Impacts of Covid-19 on Society.

Key Words: Pandemic, Family, Society, Impacts, Covid-19.

Introduction

Looking at the history of epidemics, it shows that when a disease spreads across the world, it not only transforms people's lives, but also dramatically affects the way business, politics and the operation of economies are concerned. A disease called covid-19, i.e. Corona virus infection, will lead to radical changes in the society. Tension persisted for a long time due to the covid-19 epidemic. As a result, researchers showed an increasing interest in measuring social and community restlessness to psychologically support the population. This increased attention may help in managing the current situation and other potential epidemics and epidemics. According to the invested social role, the safeguards adopted in managing the

epidemic had different consequences on individuals. Some segments of the population appear to be more exposed to the risk of depressive, and post-traumatic symptoms because they are more susceptible to stress. The impact of the covid-19 has been numerous and not only limited to the society at large.

This corona epidemic caused a violation of the justice described in the Preamble in the Constitution of India. According to the report, rising health expenditure has caused financial loss to many families. It is important to note that these families have a higher number of vulnerable groups. Due to this epidemic, the income of migrant laborers, daily laborers, factory laborers etc. was endangered and expenditure increased. Due to which their social and economic status declined.COVID-19 has an impact on social mobility, with schools no longer providing free school meals, social isolation, and school dropout rates for children from low-income families. It also has a significant impact on the cost of childcare for families with young children. Additionally, there exists a wide disparity among populations with high incomes who are able to use technology that can ensure that education can continue during their isolation.

Covid-19 has developed societies and dramatically changed everyday life around the world. Our current circumstances, while unprecedented, are constantly shaped deeply by social realities - such as concerns about racial and economic inequality, the spread of misinformation, and the potential for major crises of the world's democratic countries. A deeper social understanding will be important to understand the crisis and to take the path forward. The Covid-19 pandemic has severely stunted development worldwide. This has combined pre-crisis levels of food losses and malnutrition in the form of job losses, supply chain disruptions and declining revenues from major exports and remittances.

Globally, the World Food Program predicts that the number of people experiencing acute food insecurity worldwide will nearly double to 270 million, including 121 million new food insecure due to COVID-19. In recent times, the tourism and hospitality industry has become an important sector for the global economy, as it accounts for about 10% of the global GDP. However, widespread travel restrictions and movement regulations have crippled the entire tourism and hospitality sector due to the covid-19 epidemic. Women who are poor and marginalized are also at greater risk of transmission and fatalities of COVID-19, loss of life and increased violence. Globally, 70 percent of health workers and first responders are women, and yet, they are not equal to their male counterparts. At 28 percent, the gender pay gap in the health sector is higher than the total gender pay gap.

Impacts of Covid-19 on Society

The covid-19 epidemic is a social and economic crisis as much as it is a health crisis - its consequences, severe and far-reaching, are being felt worldwide. An epidemic is not just a health issue in isolation, and covid-19 has emphasized it on a global stage. We also need to look at it in the context of an economic issue, a livelihood issue, a social issue and a political issue. The social effects are severe in job loss, mental illness, increased domestic violence, and even after. Some positive effects can be seen in terms of improved air quality, water quality, wildlife but the stability of such effects is conditional after the COVID and future policies related to people's habits and environment.

The COVID-19 epidemic is seen as one level because it affects everyone irrespective of caste, religion, caste and class. Such horrific events are argued by economic historian Walter Schidel as writers of great stature. The analysis shows that inequality in society reduces due to them. The high mortality rate is the result of labor shortages which in turn will increase wages which reduces income and wealth inequalities.

The world is undergoing a process that some have called "coexistence", or the manifold, far-reaching medical, economic and social impacts of a global health emergency. There is no shortcoming in the analysis of many health and economic dimensions. This is the first major global civil emergency of the 21st century. This brief examines the social aspect of the epidemic through two perspectives: one is a representative patient; And second, that of a medical doctor. Its purpose is to illustrate the impact of COVID-19 on patients and healthcare providers - both of which are components of a wider community that is growing under the weight of an unprecedented health crisis that has drastically impacted lives and livelihoods around the world.

Understanding the psycho-social issues of covid-infected individuals and their care providers is critical to the implementation and maintenance of health services, as well as the socio-economic re-integration of community members. Social rehabilitation and psychological support of the covid-affected patient is as important as their timely diagnosis and medical care. As the healthcare system matures, meeting these real needs of patients will become not only desirable but necessary. For domestic workers, 80 percent of whom are women, the situation has become critical: worldwide, 72 percent of domestic workers have lost their jobs. Even before the epidemic, domestic work, like many other informal economy jobs, was paid, lacking basic worker protections such as pay leave, notice periods, or severance pay.

A profound shock to our societies and economies, the COVID-19 epidemic underscored women's society's dependence both at the frontline and at home, as

well as highlighting structural inequalities in every area, from health to the economy, to social security. In times of crisis, when resources are strained and institutional capacity is limited, women and girls face far-reaching consequences, which only escalate in the context of fragility, conflict, and emergencies. Stringent struggles for women's rights are also under threat. Responding to the epidemic is not about correcting long-standing inequalities, but about creating a resilient world in the interests of all, with women at the center of recovery. Find out these varied influences below and take a quiz to test your knowledge. For more information on this topic, visit the UN Women's Dedicated Web page, which has news, resources and more, and learn about our feedback.

Conclusion

Coronavirus epidemic has caused unprecedented loss and disruption worldwide. From developing to developing, no country has been spared from its awe. In this paper, we have so far analyzed the implications of COVID the 19 on India's economy and society. The impact is assessed on all three sectors — primary, secondary, and service — along with the impact on migrants, health, poverty, job loss, the informal sector, the environment, and so forth, based on the available literature. It has indeed been said that "the crisis gives rise to changes which were pending for many years", the same has happened at the time of covid-19. Things have been changed to meet the needs of the society which the government had been working hard to implement for the past several years. The government extended its social security programs including direct benefit transfers such as cash transfers under PM Kisan Yojana, more generous financing under MNREGA such as advance disbursement, direct cash grant to construction workers and release of free and subsidized food grains for Poor. Caste is not neutral as predicted by the effects of the epidemic. In addition, inequalities based on social identity are becoming widespread. Investment should be made to make education and health accessible and affordable for all. Although the whole world is affected by Corona, it is the responsibility of the government to provide relief to its people and the government has also made efforts in that direction.

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The Whistle-Blower Protection Programs under Competition Law

Introduction

The objective of bringing into effect competition law has been to regulate competition in the market. Competition is essential for an economy since it promotes innovation among the producers and benefits consumers through availability of products and services at reasonable prices. Markets in an economy,however, are not always competitive. Situations may arise, where competitors engage in the practice of entering into anti-competitive agreements or a dominant enterprise can gain advantage over other enterprises by abuse of its position in the relevant market. To sustain competition in the market and to regulate anti-competitive behaviour of enterprises, competition laws were enacted. The Competition Laws of different jurisdictions regulate anti-competitive agreements, combinations and prohibit abuse of dominant position. Another essential feature of competition laws is the role performed by enforcement agencies to regulate anti-competitive behaviour of enterprises. Initially it was noted that competition regulators were able to detect the issue of cartelization across different sectors and to curb the same, penalties were imposed upon enterprises. However, this procedure beginning with the detection of cartels, till the imposition of penalty was seen to be atime-consuming process. Further, the nature of cartels is such that they are difficult to detect in the first place. Thus, it was noted that an incentive mechanism needs to be brought into effect for detection of such cartels. This mechanism has been brought into effect in the form of leniency arrangement.

Leniency Arrangement in India

A leniency program is in the form of an arrangement which provides immunity or amnesty to a leniency applicant. The applicant provides information regarding an anti-competitive conduct and further continues to cooperate with the Commission in exchange for immunity.[1]It is said to be a type of whistle-blower protection. In India, section 46 of the Competition Act, 2002 provides for leniency arrangement.[2]

As per the provision laid down in the Act, the leniency program can be availed

ofby an enterprise as well as by an individual. The essential requirement is to disclose information regarding a cartel and cooperate with the Commission in subsequent investigation.In addition to the abovementioned provision, the Commission has also brought into effect Competition Commission of India (Lesser Penalty) Regulations, 2009. Section 64 of the Act empowers the Commission to frame rules and regulations for enforcing the relevant provisions of the Act. As per the provisions of the Lesser Penalty Regulation, an applicant for a lesser penalty would mean an enterprise or an individual who had been a member of a cartel.[3]The conditions for availing lesser penalty are laid down under Regulation 3 of the 2009 Regulations. As per the provision, it is essential that an applicant who wants to obtain leniency, should cease further participation in a cartel, to provide essential documents and evidence to the Commission regarding the cartel, to continue to cooperate with the Commission in investigation, and should not destroy any information which provides information of a cartel.[4]

Along with meeting with the conditions mentioned above, the procedure for granting lesser penalty is also laid down in the 2009 Regulation.The applicant who provides information to the Commission will be given priority status. The grant of priority status however, does no entitle the applicant to obtain lesser penalty. The Commission will scrutinize the evidence submitted to it, before passing the order for lesser penalty. The subsequent applications will only be considered by the Commission after analysing the applicant who has been granted the priority status. If this applicant fails to meet the criteria, the subsequent applicant will be given priority status.[5] Moreover, the Commission is under an obligation to treat the information given by an applicant as confidential. The name of the applicant is also to be kept confidential by the Commission.[6] This clause further provides an incentive to cartel members to disclose information regarding a cartel activity to the Commission. In certain situations, the identity of the applicant could only be disclosed. Firstly, if required by law, secondly, the disclosure is consented by the applicant, and lastly, the applicant has already made a public disclosure of the information. The first applicant who discloses vital information regarding a cartel, thereby enabling the Commission to form prima facie opinion is granted a hundred per cent reduction in penalty. The second applicant may be granted a fifty percent reduction in penalty, if the information provided by it adds value to the evidence available with the Commission. The third applicant may be granted a thirty per cent reduction in penalty.[7]

The implementation of the procedure can be noticed in different orders passed by the Commission so far. The first leniency order was passed by the Commission in the case of tenders floated by Indian Railways for Brushless DC fans. In this case, the companies formed a cartel and rigged the bids invited for procurement of

electrical items by Indian Railways. Out of the three companies involved in the procurement process, one of the company's filed applications for leniency. This enabled the Commission to conclude that the bidders had engaged in the practice of bid-rigging.[8] In this case, seventy-five per cent reduction in penalty was granted to the applicant since disclosure was made after the Commission had formed prima-facie opinion in the case.

In another case before the Commission, leniency applications were filed by opposite parties in the case. The tenders in this case were invited for maintenance of Municipal Waste processing Plants by the Municipal Corporation. The leniency applications filed by the parties enabled the Commission to determine that bidders did engage in the practice of bid-rigging. The reduction in penalty, however was granted only to the applicants whose information added value to the investigation undertaken by the Commission.[9]

In case regarding zinc carbon dry cells market in India, the Commission took suo-moto cognizance based on the information received from a leniency applicant. The applicant alleged that a cartel the manufacturers of zinc carbon dry cells had formed a cartel. It is important to note here that a hundred per cent reduction in penalty was granted to the first applicant, i.e., the whistle-blower in this case. Subsequent applicants were only granted twenty-thirty per cent reduction in penalty.[10]

Similarly, in the case of rigging of bids by broadcasting service providers, the Commission ordered investigation after receiving leniency application from one of the service providers (Globecast). The application contained information that a bid-rigging arrangement existed between the applicant and other service provider (ESCL). During the course of investigation, leniency applications was filed by ESCL as well. First and second priority status were granted toGlobecast and ESCL respectively. Consequently, hundred per cent reduction in penalty was granted to the first applicant and thirty per cent disclosure in penalty was granted to the second applicant. The reason for providing lesser reduction in penalty is that the disclosure of information regarding existence of a cartel was made at a later stage.These are few instances, which depict application of Leniency Regulations in orders passed by CCI. It has been observed, howeverthat the leniency applications were filed by companies.

But the amendment introduced in the Leniency Regulations in the year 2017, further expanded the scope of filing leniency applications. Now, even individuals can file leniency applications, i.e., they can act as whistle-blowers regarding a cartel. The enterprises can also give details of individuals to the CCI who have been involved in a cartel. As a result, immunity can be claimed by individuals as well.[11]Here it becomes essential that if an individual acts as a whistle-blower,

confidentiality should be maintained. For the same, as discussed above, Regulation 6 provides that information disclosed by an applicant should be kept confidential.An amendment however, has been introduced through the 2017 amendment, wherethe DG can disclose information even if the applicant has not agreed to the disclosure. The condition for disclosure is that the information is required for further investigation.But, the reasons for disclosure are to be recorded in writing and the approval of CCI is essential.

Whistle-blower Protection under EU Competition Regime

The EU Competition law provisions areprimarily laid downin Articles 101-109 of the TFEU. The primary articles, Article 101 and Article 102consists of provisions regarding anti-competitive agreements and abuse of dominant position respectively. The TFEU also contains provisions providing for implementation of treaty provisions by Member States.[12] The enforcement of the provisions is undertaken by the European Commission, the European Court of Justice, the Court of First Instance and the National Courts of Member States. The Member States have enacted competition laws in their respective jurisdictions. The provisions regarding leniency arrangement are laid down in the Commission Notice on Immunity from Fines and Reduction of Fines in Cartel cases. The Leniency Notice provides that the sooner an undertaking provides Commission information on a cartel, higher reward will be awarded. The information provided should be of significant value to increase the value of the reward.[13]

Similar to the priority status granted to an applicant in India, the Leniency Arrangement in EU provides for a marker system.An undertaking in this case approaches the Commission and affixes a date by which evidence will be provided on a cartel. If by such date evidence is provided by the applicant, it means that the marker has been perfected. This will provide the applicant a higher rank in queue for leniency applications. Continuous cooperation with the Commission is required to be maintained until the investigation is concluded.Apart from the marker system, an applicant has also been given an option to make a formal statement regarding a cartel activity to claim immunity.[14]E-leniency platform has also been introduced in the year 2019, to ease the process of submission of documents for claiming leniency.

As has been stated above, such leniency programs forming part of different competition law regimes, were brought into effect to aid in disclosure of cartel activities. This arrangement acts as an incentive for a cartel member to provide information on a cartel, and in exchange avail reduction in penalty or immunity from imposition of fines. Here, such applicants act as whistle-blower.

A whistle-blower is an individual who reports such breaches of law which threatens to harm public interest. In case of competition law, such breaches include

the issue of cartelisation, which is considered to be an anti-competitive conduct under Article 101 of the TFEU.[15] There are however, various factors which are taken into account by an enterprisebefore such disclosure is made. It is essential that confidentiality is maintained regarding the information disclosed.The protection of information disclosed was observed in the case of Pfleiderer AG v. Bundeskartellamt.[16] In this case before the European Court of Justice, the Court did not allow access to leniency documents filed by a company. The company which filed the application wanted to prepare a civil action for damages.It was also stated that the EU law does not restrict access to such information, but is for the National Courts to decide upon the issue of protection and disclosure of information.

Further, the reduction in penalty acts as an incentive for a cartelist to act as a whistle-blower.As per the conditions laid down in the Leniency Notice 2006, it is also essential that an applicant should provide complete information on a cartel, should not destroy any relevant information, should end its role in the cartel, and continue to cooperate with the Commission.[17]

Another essential part of the Leniency Notice is the explanation of the concept of "added value". The information disclosed should add significant value to the information already available with the Commission. The information should strengthen the evidence to prove existence of a cartel.The information submitted by an undertaking which leads to initiation of investigation by the Commission, can receive immunity from imposition of fines. Thereafter, if an undertaking submits information after the initiation of investigation, the first undertaking which satisfies the criteria can avail a 30-40 per cent reduction in fines, second undertaking can avail a reduction of 20-30 per cent, and subsequent undertakings which provide significant information can avail a reduction of up to 20 per cent.[18] The leniency arrangement thus, is an important tool to detect cartelisation.The program so far has been effective in detecting cartels, but upon noticing a decrease in the number of leniency applications due to claim for damages, the Commission introduced an Anonymous whistle-blower tool.

The program has been brought into effect to encourage individuals to disclose information on a cartel. The identity of the individual to be kept anonymous. The objective of this tool is also to further enhance detection of cartels. This whistle-blower can be accessed through the European Commission's website. The messaging system is designed in an encrypted format and is run by an 'external service provider'. This service provider only discloses the content of the information, without revealing the identity of the individual. So, the provider here acts as an intermediary between the whistle-blower and the Commission. A two-way communication process is also allowed so that further clarification can be sought from the individual who acts as

a whistle-blower on a cartel. An option is also available with the individuals to disclose their identity. More importantly, this arrangement can be used by an individual to provide information on any anti-competitive conduct.

This program, however can only function if employees of an enterprise are aware of the existence the system and of anti-competitive conduct within an enterprise.The amount of information that can be supplied is also limited. Even some of the Member States have started implementing this anonymous whistle-blower system. Some of the instances are of Danish Competition Authority and German Federal Cartel Office. The online system which are used by Competition Authorities ensures anonymity. This system has led to detection of cartels across different jurisdictions.[19]

Whistle-blower Protection under Australian Competition Law

The Competition Law of Australiacomprises of Trade Practices Act, 1974, Competition Codes of different States and Competition Policy Reform Act. The Trade Practices Act, 1974 has been replaced with the Competition and Consumer Act, 2010. The objective of the Act is to promote fair trade and competition and to ensure consumer protection.The enforcement of the statutory provisions is ensured by the Australian Competition and Consumer Commission.[20]

Regarding the whistle-blower program in the country, the ACCC introduced the first leniency policy in the year 2003. The latest policy came into effect in October, 2019. The criteria for availing leniency are that the first applicant which approaches the Commission with information on a cartel is given complete immunity from imposition of fines. Further, the applicants have to continue to cooperate with the Commissionand cease further participation in a cartel. Marker system is also available under the leniency program, where the first applicant who approaches the Commission with cartel informationgains first position to avail immunity from prosecution. The marker here has to be perfected, i.e.,the conditions upon which marker was availed have to be met with.[21] Thus, the leniency policy in the country is framed in a manner to encourage enterprises or employees of a corporation to act as whistle-blower on a cartel.

The ACCC has also launched an anonymous online portal through which an individual can report to the Commission any information on a cartel. The information given is encrypted so that the identity of the party is not disclosed. In this manner, it ensures that confidentiality is maintained. Similar to the two-way communication process in the EU, the whistle-blowers can also communicate with the Commission regarding information given. This is considered to be an essential information tool by the Commission.[22]

It also has to be noted that leniency policy does not restrict the rights of the parties who have sufferedinjuries due to cartel conduct to sue for damages. It is essential that in case the injured parties who have suffered damages due to a cartel can be identified, they should be given restitution. This fact although is considered to be beneficial for the claimant, however it may discourage a cartel participant to act as a whistle-blower.

Apart from the Leniency Policy, the country has also introduced certain amendments to the *Corporations Act 2001,* and the *Taxation Administration Act 1953* to provide for a corporate whistleblowing scheme. Consequently, companies will have to bring into effect a whistleblowing policy in compliance with the amended provisions. The application of the Corporations Act, however is applied to regulated entities in the corporate, financial and credit sectors. The disclosures here can be made by employees of a company or by any individual who is an associate of the company. As per the provisions of the Act, disclosures can be made to prescribed Commonwealth Authorities. Another important provision in the Act is that of imposing a civil penalty upon breach of anonymity of a whistle-blower. Provisions regarding maintenance of confidentiality have also been laid down in the Act and breach of such provisions can also lead to imposition of criminal penalties. Thus, any regulated entity cannot engage in a detrimental conduct towards a whistle-blower.[23]

For the effective implementation of the provisions laid down in different enactments, it is essential, that whistle-blower policies are brought into effect by different entities. The entities which already have in place a whistle-blower policy, should ensure its compliance with the amended provisions.

The need for providing protection to whistle-blowers has been recognized by OECD. It states that such informants face the risk of loosing their jobs and suppliers may even be blacklisted from participation in future tenders.[24]As a result, a legislation specifically focused on ensuring protection to whistle-blowersis a step in the right direction.

Protection to third-party Whistle-blowers

In India, the issue of recognizing the information given by third party informant has been raised in a recent case decided by the National Company Law Appellate Tribunal (NCLAT). In the case of Samir Aggarwal v. CCI & Others.[25], the issue of locus standi of the informant came into question. The information on anti-competitive conduct was filed by a third-party in this case, who had not suffered any legal injury due to the conduct of the opposite parties. Consequently, it was held that informant has no locus standi to raise the issue before the Commission. It further went on to state that if Commission starts to act on such claims, it would lead to

increase in filing of false allegations by the parties. However, it is for the Commission to check upon the authenticity of the information before proceeding with the case. The Commission also has the option of dismissing the matter, if it considers that the information submitted is not genuine. Section 45 of the Competition Act, 2002 also allows for imposition penalty upon a party which files false information.[26]More so, in the recent judgment of the Commission, in the case of Harshita Chawla v. Whatsapp Inc and Others[27], the Commission reiterated that the Competition Act, 2002 consists of relevant provisions to deal with unscrupulous information filed by informants. It further stated that the Act does not impose restrictions upon any party who wants to report information on anti-competitive conductto the Commission.

The EU has also brought into effect a Whistle-blower Directive in the year 2019. The object is to provide protection to whistle-blowers. The Directive also aims at ensuring that public and private enterprises bring into effect an 'internal reporting channel.' Further, if a whistle-blower has properly filed information the natural and legal persons are refrained from retaliating against him. The report here can be filed by all employees of an entity, suppliers, independent third-party contractors and even former workers of an organization. The Directive is applicable to violations across different sectors which include consumer protection, environmental protection, competition law etc. Further, the EU Member States have been given discretion to include other areas within the ambit of this Directive. The provisions regarding maintaining confidentiality and the procedure for investigation is also laid down in the Directive. The confidentiality clause requires protection of identity of the informant as well as identity of any third party mentioned in the information. Also, any form of retaliation in the form of discrimination and suspension from work is prohibited. Penalties can also be imposed if an informant is obstructed from filing information. Although no specific amount of penalty has been laid down in the Directive, the Member States have been given the discretion to implement the same.[28]

Regarding the protection available to whistle-blowers under the Australian Competition regime, it has been observed that the country has in effect an effective leniency program. Apart from the leniency arrangement, the Corporations Act, 2001 specifically provides provisions for individuals who can act as whistle-blower. It can be a current or former employee or officer of a company, a supplier of goods and services, an associate of a company and even a dependant of the aforementioned are eligible to act as whistle-blower. The concerns can also be raised by an individual anonymously. This provision is available through the ACCC anonymous tool as well as through the Corporations Act, 2001. However, the protection available to whistle-blowers under the Competition and Consumer Protection Act, 2010 can be further strengthened to encourage informants to provide information.

Conclusion

The aim with which the competition law was brought into effect is to promote fair trade and competition. To enforce this objective, provisions in the relevant competition laws also provided for establishment of competition regulators. The functions of the enforcement agencies are to ensure implementation of the provisions of the laws and promote awareness about the competition law provisions across different participants in an economy.

The informants who provide information to such enforcement agencies on any anti-competitive conduct are said to be whistle-blowers. Although the definition of the term 'whistle-blower' is not laid down in competition laws, but the applicants who apply for leniency are said to act as whistle-blowers. It is essential to mention here the role of leniency programs in detection of cartels. The leniency programs have been brought into effect across different jurisdictions. It is not only the three jurisdictions mentioned above, but also other jurisdictions such as USA and Canada.

The essential point which has to be noted is that the informant who discloses information on a cartel to the Commission before initiation of investigation by the Commission, can avail immunity from fines. Here the Commission has no information on a cartel activity, but it initiates investigation based on information received from an individual or from an entity. The objective of this program has been to promote detection of cartels which are difficult to detect. So, any of the cartel members if they want to avail lesser penalty upon detection, they can take the benefit of the Leniency Arrangement.

Apart from immunity for the first informant, subsequent informants can get significant reduction in penalty based on the information given. The information supplied here should add significant value to the information already known to the Commission. Further, continuous cooperation with the Commission in the investigation is also required after the application has been submitted. Also, a cartel member should cease its participation in a cartel and complete information should be disclosed to the Commission. In order to check upon false information, provisions have also been laid down in the Competition Act, 2002. If the information is found to be false, the Commission has been given the power to dismiss the matter. Additionally,the rate of reduction in penalty is laid down in the Leniency Regulations and Directives of different jurisdictions. In India, the Lesser Penalty Regulations provides for the rate of reduction in penalty, whereas for EU, the Leniency Notice lays down the essential criteria.

Further, some other common points in the legal framework were observed. First is the availability of a marker system. The system is available both in the EU and Australian competition law framework. It is also an essential tool which allows

and informant sufficient time to gather evidence on a cartel activity. Secondly, an anonymous whistle-blower tool has been brought into effect by the European Commission and the ACCC. This is an essential method, through which any individual can disclose information on a cartel and his/her identity will be kept anonymous. More so, maintaining their anonymity, the informants can also communicate with the Commission and provide further information. This can be said to be an important measure to ensure protection of whistle-blower.

From the discussion on whistle-blower laws and directives in Australia and EU respectively, it can be observed that certain measures have been laid down to ensure protection of informants. Civil and criminal sanctions can be also be imposed if an any act is committed which is detrimental to the interest of a whistle-blower.

The structure of the leniency program in India is similar to that of other jurisdictions and instances of different orders passed by CCI proves that the program is being implemented. At the same time, the concern is that the lesser penalty regulations do not provide for a standard procedure which should be followed for investigation. So, it is imperative that a specific procedure is laid down for investigation and evidence collection to deal with leniency applications.The bringing into effect of Fining Guidelines could also provide for a specific framework to be followed for imposition of fines.Moreover, apart from the confidentiality clause, other provisions which provide protection to whistle-blower should be made part of the legal framework. The companies should be encouraged to implement competition compliance programs and whistle-blower policies ensuring protection of informants. Most importantly, the confidentiality clause should be effectively implemented and disclosure of the identity of the informant should not be allowed unless required as per the provisions of the law.

Thus, in conclusion it can be said that in the form of leniency programs whistle-blower arrangement can be found in India, EU and Australia. The objective of this program under competition law is to aid the competition enforcement agencies to detect cartels. More so the anonymous whistle-blower tool even provides for reporting of any anti-competitive conduct and not only a cartel. This has been brought into effect, since it was observed that number of leniency applications have been decreasing over the years. It thus, became imperative to provide a system through which identity of the informant will be kept anonymous. This even allows individuals or third parties to report upon competition law infringements. In India as well, the position has become clear that even third party can act as whistle-blower and report anti-competitive conduct to the Commission. Also, the leniency program in India is still at a nascent stage in comparison to other jurisdictions. The legal framework identifies an informant as a whistle-blower, there is no specific provision to protect

this leniency applicant apart from the confidentiality clause. Thus, more clarification should be provided regarding protection of such informants. It is also suggested that certain incentives should be incorporated in the legal framework so that the informants are encouraged to approach the Commission to report an anti-competitive conduct. More so, the whistle-blower protection arrangement under competition laws is still at a growing stage in India and developments in other jurisdictions need to taken into consideration for strengthening the same.

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A Study of felt Problems among B.Ed. Interns during Internship Program with Reference to their Nature of Institutions and Personality Characteristics

Abstract

This study is based on the felt problems among B.Ed. interns during internship program with reference to their nature of institutions and personality characteristics'. This study is qualitative in nature. Representative sample of 165 student teachers was taken by purposive sampling technique. Extroversion – Introversion Inventory (Hindi) standardized by Aziz and Agnihotri, Personal information schedule and self made open ended questionnaire was used to collect data. The results revealed that both type of interns faced many problems due to inadequate infrastructure facilities, improper management of internship, extra work load, pollution, castism, indiscipline, learning disabilities of the students, teacher's negative attitude, biased evaluation of internship and distance of the school etc. Most of the extrovert emphasized on the provision of incentive during internship while introvert interns did not reported about this facility. Compared to extrovert interns, introvert interns reported more prominently in classroom management, communication, adjustment and problems with teaching in senior classes, along with other problems. It can be concluded that internship was a challenging task for extrovert and introvert interns.

Key Words: B.Ed. Interns, Personality, Introvert, Extrovert, Problems

Introduction

The concept of education is sort of a rainbow which appears to be of various colors. It refers to a scientific process of gaining knowledge and skills through learning process. During this process of learning teacher plays a big role. "The character, quality and competence of teachers affect the quality of education and plays a significant role in national development" Kothari Commission (1964). In ancient period, teaching ability was considered as an inborn trait but this assumption was neglected and it came to be accepted that good and able teachers

can be created in teacher education institutions. Teacher training involves field engagement with students and teachers in schools. This sustained engagement is 'school internship' which equips the interns to create a repertoire of professional understandings, competencies, skills and positive attitude towards schooling and teaching (NCTE, 2016). McCord (2020) stated that personality influence the behavior of the teacher in diverse ways, such as in interaction with students, teaching methods selected, and learning experiences chosen. B.Ed. interns face different types of problems during 'internship'. Some arise due to personal reasons while some of them are related to policy, procedure, physical resources and societal issues. Special focus is laid in each category to be aware of the problems that B.Ed. interns face but fail to report.

REVIEW OF RELATED LITERATURE

Prakash S and et al (2016) found significant difference between Introvert and Extrovert Personality and Professional Commitment. "good teachers" posses extrovert personality characteristics and interpersonal skills (Getzels and Jackson 1963). Extrovert student – teachers were more motivated, eager, enthusiastic and social than the introvert (Isaacs, 2009). Selvaraj et al, (2008) revealed that average and best achievers was extrovert and low achievers were introvert in nature. Student teachers were not provided sufficient training/guidance of different methods of teaching (Bhargava, 2009). Insufficient duration of internship and lack of visits of teacher educators in concerned institution found Parveen et al, (2012). Indiscipline, mismanagement, time management, construction of questions, selection of methodology for teaching and conduction of co - curricular activities were the obstacle during internship. (Panda and Nayak, 2014). "Private unaided schools had better facilities than government" stated Asiabaka (2008).

The investigator has tried to include as many studies as possible on problems general problems and problems encountered due to introvert and extrovert personality characteristics) related to B.Ed. teacher training program and found that not a single study looked into the problems encountered during internship caused by extrovert and introvert personality characteristics. The present study has been made to find out the general problems as well as problems faced due to introvert and extrovert personality characteristics by B.Ed. interns. Thus the present investigation is not only an in-depth study but also unique in nature.

Objectives of the Study

- To identify the problems felt by B.Ed. interns during internship programme.
- To identify the problems faced by B.Ed. interns studying in campus,

government, government - self finance and private teacher training institutions affiliated to Kumaun University.

- To identify the problems felt by extrovert and introvert B.Ed. trainees during internship.

Research Questions

- What is the nature of problems faced by B.Ed. interns of different teachers' training institutions of Kumaun University, Nainital?
- What are the problems faced by B.Ed. interns studying in campus, government, government - self finance and private teacher training institutions affiliated to Kumoun University?
- What is the nature of problems faced by extrovert and introvert B. Ed interns during internship?

Research Method: The qualitative survey method was used for this research study.

Sample and Sampling Technique: By purposive sampling technique 165 student-teachers were selected as a sample, out of 231 student - teachers of 2018 - 20 session, studying in government, government self financed and private B.Ed. training institutions affiliated to Kumaun University, Nainital.

Tools used for the Study

- Self made open ended questionnaire.
- Extroversion – Introversion Inventory (Hindi) constructed and standardized by Aziz and Agnihotri, was used to segregate B.Ed. interns into extrovert and introvert personality.

Analysis of data: To describe nature of sample quantitative approach such as - percentage analysis was used while to describe the felt problems content analysis was adopted. For graphical presentation of data pie chart and bar diagram was used.

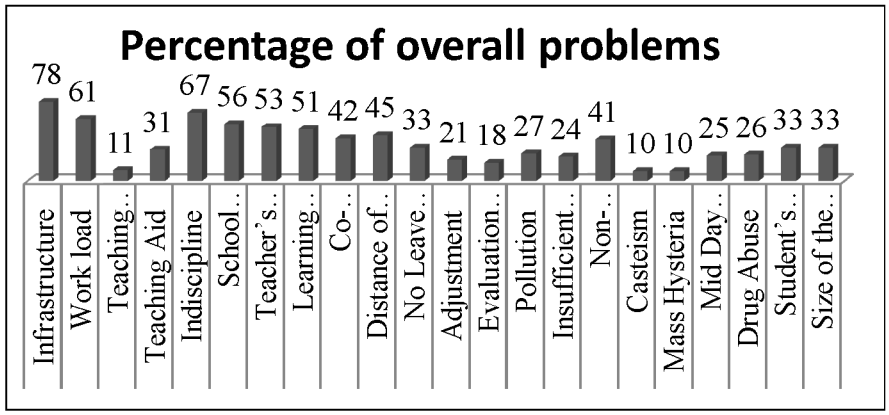
Q1. What is the nature of problems faced by B.Ed. interns of different teachers' training institutions of Kumaun University, Nainital?

Table 1 : Overall problems faced by B.Ed. interns, selected for the study

S.No.	Area of the Problems	Frequency/Percentage
1	Infrastructure	128 (78)
2	Work load	101(61)
3	Teaching Subject	19(11)

4	Teaching Aid	51(31)
5	Indiscipline	110(67)
6	School Management	92(56)
7	Teacher's Attitude	87(53)
8	Learning Disabilities of the students	84(51)
9	Co-curricular Activities	70(42)
10	Distance of the School	75(45)
11	No Leave Facility	55(33)
12	Adjustment	35(21)
13	Evaluation of internship	29(18)
14	Pollution	44(27)
15	Insufficient Time For Teaching	40(24)
16	Non-payable/Incentive	67(41)
17	Casteism	17(10)
18	Mass Hysteria	17(10)
19	Mid Day Meal	41(25)
20	Drug Abuse	43(26)
21	Student's Attitude	54(33)
22	Size of the Class	55(33)

Figure 1 Problems faced by B.Ed. interns



As depicted in table and figure 1, overwhelming majority of interns indicated that inadequate infrastructural facilities (78%), work load (61%), organization of co- curricular activities (42%), mismanagement (56%) and indiscipline (67%) worked as an obstacle during internship. A Small fraction (11%) of the respondents indicated that they did not get opportunity to teach subjects related to their methods.

Supervisor's negative attitude, low I .Q level of students and long distance of practice school was reported as a problem by 53%, 51% and 45% respondents respectively.

No provision of leave during internship, adjustment, subjectivity in internship assessment and air and noise pollution reported by (33%) 21%, 18% and (27%) B.Ed. interns respectively. 24% of the student teachers reported insufficient time for use of TLM in teaching. (41%) felt that the incentive was missing. Problems related to casteism, mass Hysteria, Student's negative attitude towards studies, using alcohol and drugs in school was found to be 10%, 10%, 33% and 25% respectively. 25% of the interns said mid- day meal was not properly handled. 19% suffered due to big classes while 14% of the interns (33) reported that there were very few students in their school.

Table 2 : Problems of B.Ed. interns: S.S.J Campus, Almora

S.No.	Area of the Problem	Frequency	Percentage
1.	Infrastructure	34	85
2.	Work load	23	58
3.	Indiscipline	17	43
4.	Management	27	68
5.	Insufficient time	17	43
6.	Teaching Subject	19	48
7.	School Teachers Attitude	24	60
8.	Supervision	14	35
9.	Adjustment	14	35
10.	Learning Disabilities of the students	23	58
11.	Co- curricular activities	20	50
12.	Students Attitude	11	28
13.	Distance of the school	15	38
14.	Evaluation of the internship	29	73

An observation of the table 2 and figure 2 revealed that main problematic area of internship was infrastructure (85%), evaluation (73%), lack of proper management 68%, negative attitude of school teachers towards interns (60%), extra work load 58% and low I.Q of the students 58%. Problems related to indiscipline, lack of time to teach, teaching subject and adjustment was reported as a problem by 43%, 43% 48% and 35% of the respondents respectively. Problems in organization of co-curricular activities and student's negative attitude were found to be about 50% and 28% only, while distance of the school and supervisors attitude marked negative by 38% and 35% of the respondents.

Figure 2 : Problems of B.Ed. interns: S.S.J Campus, Almora

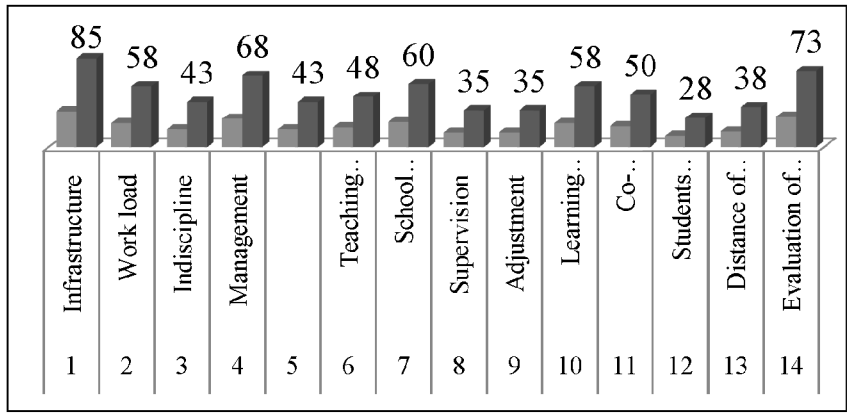
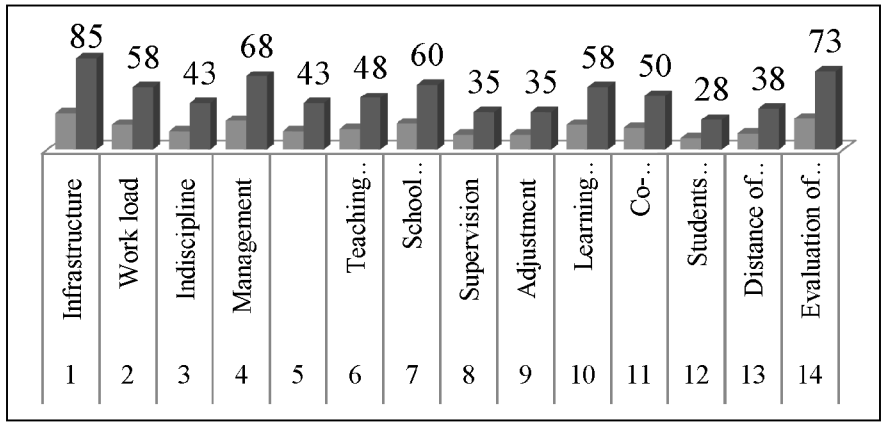


Table 3 : Problems of B.Ed. interns: M. B. Govt. P. G. (government and government self finance) College, Haldwani

S.No.	Area of the Problems	Frequency/Percentage
1.	Infrastructure	64 85)
2.	Work load	57 (76)
3.	Indiscipline	70 93)
4.	Management	46 61)
5.	Teachers Attitude	52 69)
6.	Learning Disabilities of the students	35 (47)
7.	Co- curricular activities	38 51)
8.	Students Attitude	43 57)
9.	Distance of the school	29 (39)
10.	Pollution	32 (43)
11.	Drug abuse	43 (57)
12.	Mid Day Meal	30 (40)
13.	Leave Facility	37 (49)
14.	Mass Hysteria	17 23)
15.	Class size	32 43)
16.	Casteism	17 (23)
18.	Lack of Incentive	39 (52)

It may be observed from Table and Figure 3 that overwhelming majority of the respondent indicated indiscipline (93%), infrastructure (85%), work load (76%), teachers negative attitude (69%), drug abuse (57%), mid day (40%), organization of co – curricular activities (51%), no leave facility (49%), mismanagement (61%),

Figure 3 : Problems of B.Ed. interns: M. B. Govt. P.G. College Haldwani and M.B.G.P.G College (self Finanace) Haldwani



pollution (43%) and distance of the school (39%) as a major problem. Big class size, student's negative attitude and learning disabilities of the students were found about 43%, 57% and 37% respectively.Mass hysteria and casteism as a problem reported by same percentage (23%) of the respondents.

Table 4 : Problems of B.Ed. interns: SOS J. N. Kaul Institute of Education, Bhimtal (Private self finance):

S.No.	Area of the Problems	Frequency
1.	Infrastructure	30(59)
2.	Work load	20(39)
3.	Indiscipline	23(45)
4.	Management	19(37)
5.	Teachers Attitude	11(22)
6.	Learning Disabilities of the students	26(51)
7.	Co- curricular activities	12(23)
8.	Distance of the school	31(61)
9.	Leave Facility	18(35)
10.	Adjustment	21(35)
11.	Lack of students	17(33)

It is depicted from table 4 and figure 4 that distance of the school (61%), lack of infrastructure facilities (59%), learning disabilities (51%), lack of students (33%), adjustment (41%) indiscipline (45%) and work load (39%), were found to be major problematic areas. Mismanagement, no leave facility during internship, organization of co – curricular activities, lack of students and teachers negative attitude were to be found 37%, 35%, 23%, 33% and 22% respectively.

Figure 4 : Problems of B.Ed. interns: SOS J. N. Kaul Institute of Education (Private), Bhimtal

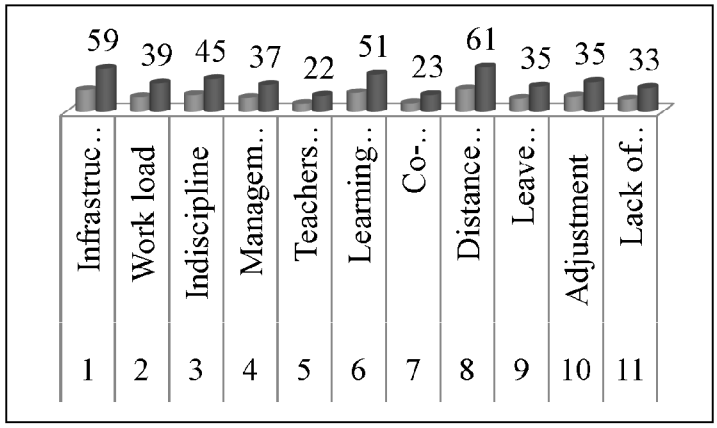


Table 5 : Problems faced by extrovert and introvert interns in internship

S.No.	Area of the problems felt by extrovert Interns	Area of the problems felt by introvert Interns
1.	Time management	Time management
2.	Lesson Plan	Teaching subject
3.	Teaching Learning Material	Adjustment
4.	Class Management	Communication
5.	Incentive	Class Management
6.	-	Class distribution
7.	-	Confidence

The analysis of table 5 data revealed that surprisingly most of the extrovert interns were not interested to prepare teaching aid and lesson plan before going into the class. One extrovert wrote "teaching aid should not be mandatory". About 78% extrovert emphasized on the provision of incentive during internship while introvert interns did not reported about this facility. Time management and class management was challenging; reported by both type of interns. Compared to extrovert; introvert interns reported lack confidence, communication, adjustment and problems with teaching in senior classes, along with other problems.

Discussion and Results

B.Ed. students of all selected teacher training institutions cited number of problems related to infrastructure. Interns stated that most of the schools had inadequate infrastructural facilities such as dilapidated stage of school buildings followed by lack of rooms. Classes were running in the field or in the veranda.

There was no furniture even mattress they were using to be found torn and dirty. Teachers did not have staff room even student teachers did not get any room for them. Most of the schools were without proper lightning and ventilation facility. Drinking water facility was not there in the schools. There was combined washroom for the teachers and students. Science and Computer lab, smart classes, games field and transport facility was not available in the schools.

76% interns of M. B. Government P.G. College and (self Finanace) Haldwani 58% of SSJ Campus Almora and 36 % of SOS J.N. Kaul, reported that except teaching, teachers of the particular schools forced them to do extra work. Majority of the respondents said that they had to take 7-8 periods daily. Thus they didn't have time for themselves as they had to prepare 2 lesson plans daily for their teaching subjects along with the TLM. It was very difficult to prepare teaching aid to teach language (Hindi and English). Students were coming late in daily routine and bunking classes as well. Periods were to short (25-30 min), so they were not fully free to use teaching material effectively.

Distribution of the teaching subjects were not up to the mark due to that they did not get opportunity to teach subjects related to their pedagogical subjects, which made them uncomfortable during teaching. Interns belonged to government and government financed teacher training institutions reported that supervisors were not cooperative during teaching practice. Proper guidance not provided during delivering the lesson in real classroom and they were not given chance to discuss their lesson plans with their supervisors before delivering the lessons too. Some of the interns were not well adjusted. One intern stated that "I was not comfortable when teachers were coming into the class and it was very difficult for me to maintain a discipline and complete the topic in front of them". Some of the respondents reported that they have been sent in English medium schools. As these schools prefer English language as a medium of instruction so it was very difficult for them to explain the topic. Majority of the respondents of all the selected institutions mentioned that most of the students were not able to understand, read, write and calculate the basic sums. It was difficult task for them to make those students to understand the basic concepts of the lesson. Students with disabilities were irregular in class and challenging for them. All the collaborative schools have fewer students in each class. Due to that interns were less interested in teaching. Around 50% of the interns picked out a range of barriers to extending their arrangements for co – curricular activities; few interns felt that school teachers lacked the capacity and experience to play an active role in planning and coordination.

Student-teachers hardly being informed about co - curricular activities. Interns also said that since they spend whole day in school, performing all the duties of a

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teacher, there should be provision of incentive for them. One respondent wrote that students' lack of attention in classroom was a challenge. Long distance from home to school was very stressful, exhausted and time consuming. Respondents found subjectivity in assessing the internship. Interns struggled due to improper time table, drug abuse by the students and mass hysteria. Few interns have not been given classes to teach because other interns of other teacher training institutes were already taught them. School principle and teachers were picking out miner fallings of interns and scold interns in front of all for a bit of mistake. Nutritional aspect in mid day meal was poor.

When problems were analyzed on the basis of introvert and extrovert trainees the researcher found that introvert interns were struggling due to class management, low confidence, communication and adjustment problems and teaching in senior classes along with the other problems faced by extrovert interns during internship.

Conclusion

It is necessary to mention here that RTE Act 2009 has recommended that each school should be equipped with 'All weather building consisting of at least

classroom, office, principal's office, staff room, toilets for boys and girls; drinking water facility, a kitchen to cook mid-day meal, playground with boundary wall. Instead of that; findings of the present study and research reviews revealed contradictory results. It is important to take steps to solve concerned problems related to internship. Relevant strategies must be prepared and interns must be educated to cope with these problems. In order to motivate student – teachers for their internship, it's important to know the problems they face during internship. Quality in teacher education system cannot be achieved without solving the problems of internship and interns. Further, it is recommended that to make our teachers eligible, knowledgeable, capable in providing quality education and more effective in using their professional knowledge and skills, planners /administrators and teacher educators must solve such problems arising during internship program and provide them proper facilities for their training programs.

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History, Features, and Values of Hinduism: An Overview

Abstract

Hinduism has been developed over many years from a variety of sources such as cultural practices, sacred texts, philosophical movements, and local popular beliefs. The combination of these features is what causes for the varied and diverse nature of Hindu practices and beliefs. Hinduism is more than a religion. It is a way of living for innumerous people across the world. The philosophy of Hinduism arises from a wide range of convictions from scriptures and many other religious texts. Hindustani culture revolves around love and respect for others. Despite innumerous attacks on the culture, values, land of Hindustan, it is alive because of its specific features. This paper is an attempt to point out specific features of Hinduism along with its culture, heritage, values and lifestyle.

Keywords: Hinduism, philosophy, conjunction, scriptures, features etc.

Introduction

Hindu is the religion of major dwellers of India. It is also known as a way of life. The followers of Hinduism stand third in the population in the world. Almost 15-16 % population of the world is Hindu. This is the oldest religion in the world. The followers of Hinduism also call it 'Sanatan Dharma' which refers to the idea that its origin lie par human history. It is also called 'Vaidika Dharma' which means related to Vedas. In fact, it is not a religion but nature. As nature is eternal and self-created, Hinduism is also eternal. Nature is infinite, eternal, and vast; a person cannot bear the vastness of it but can become a small part of it. Similarly, Hinduism is also eternal, so it cannot be worn at all. We can call Hinduism another nature. It has not been founded by anyone like other religions of the world. It is the root of all religions. The ideology and philosophy of Hinduism is based on the principle of 'Vasudhaiv Kutumbakam'. This principle means this earth is our home and all human being are our family members. According to Hinduism, truth is one but the way of living is different. There are several ways to follow God but the overall conclusion is that God is one.

Major Features of Hinduism

Respect for elders is the basis of Hindu culture. This can be seen by sitting to the left of elders; avoid sitting while they are standing; bringing gifts on special occasions, not stating rudely, and by serving their food first. The respect can be seen in the conversation while they talk to one another. Younger avoid address an elder by his or her given name. A Hindu wife will not only refer to her husband as 'my husband' or 'him' and by his given name. In Hinduism, younger people also touch the feet of parents, grandparents, and elders to show respect for them. These acts show our values.

Hindus believe in the concept of Atma which means eternal self. When a Hindu talks about Atma, he refers to the immortal part of himself. This part of an individual is the part that will exist for eternity. This belief relates to the idea of reincarnation which is also an important belief in Hinduism. The process of believing in reincarnation is known as samsara. According to this belief, reincarnation is the cycle of rebirth of the soul. This happens repeatedly. However, according to this concept, the actions of a person during his lifespan determine the incarnation in the next. How will they be reborn depends on the nature of actions done by individuals in this mortal life.

The ultimate goal of Hindus in life is to reach salvation or moksha. It means freedom from the cycle of samsara. The actions of a person have a direct impact on what happens when he dies. It is well said that if a person overcome ignorance and desire and follow dharma, he may achieve moksha after death. Then he can be released from the gyre of birth. According to our scriptures, Hindus are supposed to follow dharma, artha, kama, and moksha but in the proper manner. They must try to do all actions with honesty. Karma (actions) determines the future of every individual. The theory of Karma says that all actions have a reaction. Good actions have positive karma and bad actions have negative karma. As per Hindu beliefs, our good actions will allow having a good mortal life. Now the question arises, how to decide actions whether they are good or bad. First of all, there are several Hindu texts which can guide to make common understanding about the actions. Every Hindu should try to either read or listen to Hindu scriptures during lifetime. Another method to determine our actions whether are right or wrong is to ask our parents about the nature of the action. It is said that your parents suggest you right thing, doesn't matter whether they are educated or not. Secondly, if a person is still unable to decide the nature of action, he should think about his children. He should think if he does any particular act, will it impact my children negatively? And if he still feels dilemma, then he must think about press news of his action. If the news of my action is released in the press, would it be good for me and my family? I'm sure by doing so a person would take the right decision. The question of what is right or wrong would disappear

soon. In fact, I support getting the realistic knowledge of our scriptures to determine such questions.

The main goal of life, according to Hindu religion, is to achieve four aims, called Purusharthas. These are dharma, kama, artha, and moksha. This provides opportunities to lead life ethically. Dharma is related to a person's true purpose. It is concerned with the duty and actions the person takes. As per Hindu beliefs, everyone has his own personal dharma. This is about leading a righteous life. The Kama means love, desire, and pleasure. It is a very crucial part of Hindus' aims in life. Hindus target to achieve pleasure in many ways, including sporting activities and cultural interests, but it is noticeable that kama is also derived from sexual pleasure. Therefore, Hindus consider kama very important in their lives. Being a practical religion, Hinduism allows its followers to achieve kama in their lives with their partners. This sexual aspect of kama is considered to be a natural part of human instinct and also produces children. Artha means prosperity or pursuit of wealth. It is very necessary to have wealth to live a smooth life. Therefore, the concept of artha suggests asking people to earn wealth along with other acts as well. Hence, Hindus attempt to gain material wealth as per attempting to achieve moksha. However, Hindus must not become completely attached to this wealth. After all, moksha is the ultimate goal of Hinduism. It has been explained earlier also.

Dharma is one of the main values of our culture. It means striving for righteousness and upholding moral laws. According to our beliefs, it is very important to make Dharma vital to life and to live up to one's duties and abilities. What is dharma is taught through scriptures and religious texts. There is confusion in deciding what is right or wrong and how it is necessary to follow the path of Dharma. According to our Dharma, one should speak the truth until it causes harm to others. The followers of this religion also have a strong belief in the law of Karma. This law states that a person reaps what he sows. The actions of a person during his lifetime determine his destiny. Every person has the strengths and sense to make choices that will determine the form in which he would be reincarnated. It is believed that if a person does not live according to his Dharma, he may be reincarnated to a state that is lower than what he is at present.

Hindu culture has the vital trait of purity. As per the convictions of this culture, one must reach the purity of three forms; mind, speech, and body. These forms are sometimes referred as thought, word, and deed. One reaches purity of the mind through meditation, good company, and clearing the subconscious. The purity of speech can be attained by using soft words. One must not use harsh or crude language which can hurt others. It is mandatory keeping a clean and healthy physical body to attain purity physically. One must consume pure food to attain physical purity.

Hindu culture has been of 'Atithi Devo Bhava' for centuries which means guest is like a God. Because of this goodness of our culture, we treated the invaders as our guests. The Mughal, the British, Turks, etc were treated as the guests initially but what they did with our motherland is well known to us. We welcomed them in our country, it is our culture but what they did in return reflects their culture. Hindu lifestyle teaches us the spirit of sacrifice and love. There are hundreds of examples of sacrifices and love in Hinduism. We, being Hindus, are taught to worship trees, feed cows, dogs. It shows our love for them; in return, they also give us love and dedication.

There is a practiced theory of soft hegemony which says if you want to dismantle a country without war, you can dismantle it by knock down its education and culture. When India became colonized, the British people attacked our education system to cut its roots of spirituality, love, and sacrifice. The best way to colonize a country is to change the culture of that country. As culture changes slowly, the country becomes colonized easily. India was known the Golden bird during the ancient era. But over the years, invaders attacked on our motherland several times and looted it. And when the British came, they colonized us and began to hollow out India socially, economically, and intellectually. They changed our education system as per their choice to cement the grip. Once Lord Macaulay, a British who is called the founder of the modern English education system in India, said in the parliament of England after returning from India, "I traveled from one corner to another of the country, but I did not see a single person who was a thief. I have seen so-much splendor in this country; I have seen such high moral values, ability, character, and I don't think that we will be able to make this country under our control unless we break the spine of this country." Then Macaulay, with the permission of the British government, changed our education system completely.

Nowadays, we find several flaws in the Hindu lifestyle. These are due to the flaws in our education system. We have been provided such education for centuries that is supported and influenced by western culture and tradition. Invaders left India in 1947 but their roots are still alive. Innumerable people are here who are blindly supportive of western culture and tradition, even without knowing a single concept of Hindustani culture. Such mindset is developed because of the education they got as well as due to some paid cases. Our youths are not taught about our real history, geography, society, and technology. It is happened due to purely political reasons.

Every society has negative and positive aspects when it comes to the social, political, and economical scenario but over the years it adapts to the changes. It is a common principle of evolution. But in the last four-five centuries, the process of common change in society has been influenced by invaders. They tried to shape our

culture, tradition, and society according to their interest. And they almost succeed in their attempts. But as per our scriptures, Hinduism cannot be destroyed or changed. We also discussed earlier that it is not a religion but the root of all religions. It is an ideology based on the principle of sacrifice, love, peace, the well-being of all creatures. Non-violence is one of the best traits of Hinduism. It is evident in our texts that Indians took arms as the last step. They always remained peaceful and non-violent until they were forced to uplift arms. It shows the spirit of the Hindu religion.

India was called the 'Vishwa Guru'. It means that Indians were very much advance in the education sector. India was the hub of the education industry. Thousands of foreign students would come to India to study. There were several education centers, such as Nalanda University, Taxila University, Mithila University, Telhara University, Vallabhi University, etc in ancient India. I'm sure you all are aware of the significance of Nalanda University. It was a fascinating destination for students across the world. It was a herculean task to get admission in this university. The university accommodated over 10,000 students and 2000 teachers. Education was free to all students. But unfortunately, Nalanda University was destroyed by Bakhtiyar Khilji, a Turkish Muslim invader in 1193 AD. According to a Persian historian, Minhaj-i-Siraj in his book 'Tabaqat-i-Nasiri', the manuscripts burnt for several months. This indicates that Nalanda's library had lakh of books. Nalanda is just an example; several other education centers of international significance were destroyed by the invaders. All these incidents describe the significance of Indian heritage. India was a really golden bird up to the 15-16th centuries. It was well developed socially, politically, and economically. There are innumerable instances of the advancement of Indian society in our history.

Indian women also were very advanced in every aspect of life. They were given equal opportunities in family and society. There was no restriction on women in ancient India. In most eras, women had dominance in society. When we study the Gupta era, Maurya era, Mahajanpad era, the era of emperor Ashoka, even eras up to the 12th century, it describes the significant place of women in society. But scenario had changed as Muslim rulers from Arab and mid-Asia invaded and influenced our society with their tradition. Even today, the difference is easily visible in modern society.

Indians keep high moral values and standards. Every Indian has been taught to keep values at priority. It is in our culture. Our culture instructs us to respect elders, obey parents, taking care of younger. Humanity is in our blood because of the values received from our forefathers. They not only kept Indian values alive but taught us to keep them alive. Indian values and traditions are pillars of society. Our values are our recognition. These values and traditions should be kept alive and

pass on to the upcoming generations. But unfortunately, the decline in our values has been observed for the last few years. This is a challenge for our society. A society cannot cut its root. Values and traditions are the roots of Indian society. Being responsible citizens, it is our responsibility to hold our values and teach them to our children. In recent years, people are killing Indian values in order to follow western values blindly. And this dip in values has been showing its negative effects in the behavior of youths. It is a red signal for our society and now it's our amenability to understand this threat and work for the removal of such unethical trend that causes the decline of Indian values.

There are numerous instances of standard values in our history. God Ram was himself an example of Indian values and culture. It is well known how he saved values even after bearing so many excruciations. Several other names inspire us such as Karna who was popular for not only his bravery but for charity skills also. He is an example of bravery and humbleness. He shows how a person can become powerful still remain humble. In the present world, when a person becomes wealthy and popular, firstly he forgets values and is impregnated with ego. Hence, Karna is an example of how to maintain power with humbleness and values. And who can forget the sacrifice of Abhimanyu, the son of Arjun; despite a definite death threat he accepted challenges for the sake of his family and society. It shows the spirit of Indian values. The contribution of such great people who sacrificed their lives for the sake of society must be cherished. There are innumerable people in India such as Shrawan Kumar, Eklavya, etc who must be the inspiration for our youth. Such people are the real hero of society. Even in modern India, our motherland procreated people like Bhagat Singh, Chandrashekar Azad, Ashfaq Ulla Khan, etc who not only sacrificed everything for the country but established a high standard for the youth also. These youths are the actual hero and figures of love, humanity, sacrifice, and affection for the motherland.

It is high time to cherish such heroes in our hearts and keep their values alive. In the epoch when Indian values and traditions are tanking, we need to protect them to make our coming generations the follower of high values, love, and humanity. Despite the few stains of foreign rulers on our motherland, it has been a place of high values, affection, bravery, humanity, sacrifice, love, and great tradition and culture. There is the need for exploration of such magnificent history and culture of India to make our descent aware of its significance.

Many foreign travelers had been visited India for centuries. It was because of India's fascinating culture, civilization, and tradition which attracted people across the globe. They not only stayed in India but also wrote about the social, economical, and religious panorama of India. The texts written by these foreign travelers give the real picture of Indian society. Megasthenes, a Greek traveler and ambassador of

Seleucus Nicator visited the court of Chandragupta Maurya. He wrote a book named 'Indika' which describes the significant feature of Indian society of that time. Several other travelers such as Ptolemy, Faxian, Xuanzang, Al-Beruni, Marco Polo, Ibn Battuta, Abdul Razzaq, etc visited India and stayed here for years. They mentioned Indian geographical, political, and social status in their books. Their books explain the actual picture of Indian society. Why was India called the Golden bird, can be understood from the texts written by these foreign travelers. People across the world who were known about India had been influenced by social, religious, and political standards. Our actual history must be the inspiration for us. It has been fabulous for centuries until it was suppressed by invaders. Not only Hindu books but texts written by foreigners describe the incredible past of India.

Conclusion

At last, I want to say that Indian culture, tradition, and society have been remarkable for centuries. It has components of love, sacrifice, honesty, humanity, non-violence. But due to the reluctance of its people, India had been confined in the hand of invaders for a few centuries. It was due to deviation from our real culture, religion, tradition, values, etc. But the scenario has changed and youths are much aware of the real traits of Hinduism now. It is very hilarious to have such people who are not only following Hinduism but promoting it among others.

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Ecofeminist Perspective: Dissecting Motherhood Myth in Contemporary Hindi Cinema with Special Reference to *Bahubali,* and *Manekarnika*

Abstract

This article aims to investigate the representation of woman and nature bearing motherhood as a strong requisite feminine attribute; an everlasting patriarchal construct, orchestrated in in Hindi cinema which lays heavy impression in contemporary films like *Bahubali: The Beginning* and *Manekarnika*. To seek the answers of following questions is the goal of this study i.e. how motherhood works as a myth and feminize both woman and nature? How motherhood as myth works as a force of dominance to obliterate both of them? And how film as an art form fixes identify, role and conduct of woman and nature confined to their affectionate disposition? The objective of this study is to extract the depth of patriarchal attributions regarding woman and nature still prevailing in Hindi cinema. Barthesian concept of *signification* and *myth* is incorporated in this study as a methodological tool.

Keywords: Bollywood, Dominance, Motherhood, Myth, Signification.

Introduction

Cinema as dominating agent also works on capitalistic terms to institutionalise motherhood. Woman and nature carrying the burden of motherhood as well as childcare endorses feminine attributes. Its huge impression can be noticed when motherhood has been strongly endorsed in films like *Trishul, Amar Akbar Anthony, Mard* etc., where the image of woman confined to motherhood in its absolute form, in Indian context, where a mother is shown always poor, helpless, hopeless and a victim of tormentous situations mostly caused by patriarchal agents. Later, similar portrayal of mother is epitomized through Rakhee in *Karan Arjun*, where she plays an iconic role of mother and became a touchstone for miserable mother in Hindi Cinema. It is idolized in multiple films like *Amar Jyoti* where a pirate mother rebuts

the idea of forsaking her child and henceforth, motherhood myth gets strengthened which is also evident in films like, *Dulari (1949), Maa (1952), Tamasha (1952), Sujata (1959), Mughal e Azam (1960), Dharamputra (1961), Bobby(1973), Sargam (1979), Khoobsoorat (1980), Saransh (1984). Mother India* (1957), in this context demonstrates motherhood more powerfully where the image of mother gets exquivalise with the motherland, *Bharat Mata* (MIN:TCR). In all these films the common factor is the juxtaposition of domesticity and motherhood. Film makers are still unable to overcome hangover of motherhood caricature confined to a portrayal i.e. helpless, hopeless, dejected and forlorn on silver screen. Therefore, researcher aims to sort out whether fixing motherly attributes on woman and nature leads them towards incessant exploitative attributes through cinema which restricts them to Barthesian signification. Consequentially, these attributions push woman and nature towards objectification and deterioration of the self. Motherhood in Hindi cinema is flawlessly analysed in an exquisite article, "Mother in India: The Changing Roles", where the myth of motherhood is located right from the very first film Raja Harishchandra where, ". . . the queen fusses over the prince displaying maternal-solicitude. This role formed the bedrock of the mother's role in the Indian film industry. She started to be recognized not only as an essential part of the narrative but also as the reigning deity" (Srivastav).

Methodology

The projection of woman and nature on silver screen is actually "more than a portrait". Meaning, myth and discourse are also conveyed through camera focus, dialogues, expressions, and sound which amplifies signification of its own in varied forms. Cinema creates photographic images as speech that surely lays extensive impact on psyche of the audience than writing does on readers. Images convey meaning with a single stroke without introspecting or tempering it (108). Barthes states that myth actually comes under the canopy of 'general science' coexisted with linguistics. He also states that the myth is everything existing which is narrated to generation through the power of discourse" (M 107).

Literature Review

Earlier studies provide glimpses on how an image of mother is shown as an abode of Goddess as well as a saviour of justice. Goldie Osuri, in *'Ma' and a Political Theology of Hindi Cinema* states, ". . . The more interesting issue is how the films address the adequacies of law to justice. Hindi cinema's mother figures, in particular, have historically expressed the dilemma of this (in)adequacy, even the injustice of law, at times embodying its powerful melancholic force" (343). This melancholic force as a feminine attribute researcher also finds in *Mother India* and *Deevar*. In the former, Nargis played the role of a mother (Radha) who is

embodiment of justice, the mother of entire village. Therefore, for justice sake, she kills her son and thus, stops him kidnapping the daughter of the village. Similarly in *Deevar*, Sumitra kills her son by handling gun to police officer and saves justice as a trademark of good mother. But she does not find such melancholia "as a good woman citizen" in *Fanaa,* in the character of Zooni, as it lies with Radha and Sumitra. In *Kahaani*, "the mother as an embodiment of a goddess has been enfolded into this lead role . . . uphold the domestic order, appears to leave intact the patriarchal sovereignty of the divine and the secular while a woman exercises that sovereign power." (345-346).

In an article, "Gender Reflections in Mainstream Hindi Cinema", it is observed that in film *Abhiman* (1973), Jaya Bachhan disowns her singing career for satisfying her husband's ego and set herself with fetters of motherhood, wife and domesticity. A woman is shown with divinity and just only if she follows her domestic role in her family in a sacrificial manner (Tere 3). Shoma Chatterjee also emphasised that women were used as "decorative objects" in hindi cinema (qtd. in Sibal 9434). Maitrayi Krishnaraj ascertains in her book *Motherhood in India: Glorification Without Empowerment?,* that the mothering is used as a defense against women to aloof her from "power, authority and descions" (1). On the whole, Hindi cinema do restrict to the image of woman as mother who is "non-productive" or has "economic deficiency" (Shiva xv).

Discussion

In *Bahubali (2015),* the physiology as well as psychology of a mother is projected entirely traditional in manner. Shivgami as mother of Bahubali and Bhallal Dev appears traditionally and ideologically in shackles of patriarchy as she disowns her political status in order to keep the throne available for her sons. She succumbs to her domestic duties, childcare and avoids participation in political affairs. Motherhood associated with her character is simply a forwarding of mother myth that Indian cinema has developed so far. The very first shot of the film shows Shivgami as a helpless mother who is carrying an infant and is searching for a safe haven. Maheshmati kingdom is also shown as a second mother to the child which is perceptible in Shivgami words, ". . . *jo iski partiksha kar rahi hai us Maa ke liye isey jeena hoga, Maheshmati singhaasan ke liye isko jeena hoga. Mahender Bahubali ko jeena hoga* (00:02:35 – 00:02:46). At this juncture, motherhood is associated with sacrifice and, on the other hand, her awaiting mother is synonymously equated with Maheshmati kingdom waiting for his return.

Likewise the image of angry young man Amitabh Bachhan, in various films like *Mard, Deevar, Khoon Pasina, Suhag*, similar masculinity (small boy) is given the prime importance in order to restore the righteous political power and instability

(Srivastav). Shivgami and river are projected as life givers. In Indian cinema, the image of mother as a sacrificing woman as well as a reverent Goddess is projected variously and that myth echoes with the character of Shivgami while getting submerged into the river. She appears as an epitome of forbearance, sacrifice and ultimately a good mother myth who is always ready to care for the child's well being at the cost of her life.

Devsena, the biological mother of Bahubali is projected as '*mesery Maa*' who awaits for divine justice to take place and therefore she wishes to remain in the similar mournful state until her son arrives (Srivastava). She says, *"Mera beta ayega aur us darindey ko kheench kar is chitah par laitaega. Mera beta us Bhallaldev ki chitah ko mere hathon se agni dilaega . . .* (B 00:37: 46 – 00:37:57). Bahubali, the ultimate savior of miserable mother finally approaches towards the palace where Devsena lies in captivity. She senses the approaching signs of her son and calmly alerts Maheshmati (motherland) to take a deep breath in peace because her son, she realises, is coming to liberate both of them.

Childcare as well as the care for the kingdom is crystal clear in behaviour of Shivgami, although she performs her duties as the supreme custodian of Maheshmati but she holds political charge for a small period of time. When Maheshmati faces intimidation from Kalkeya, she made a proclamation that the time has come to serve the motherland. She says, *"Bhalla, Bahu, Matarbhumi ka rinn chukaney ka yahi awsar hai, ise swikar karo* (01:46:12 – 01:46:21)*"*.

Manikarnika (2019*)* demonstrates motherhood on behalf of Jhansi kingdom and the Queen herself. Both face patriarchal threats from East India Company influenced with the economic as well as mechanistic worldview; Jhansi is ransacked, the queen is forced to leave her kingdom. The myth of motherhood prevails in this film right from the beginning when the narrator, (Amitabh Bachhan's voice) reveals that the birth of Manikarnika happens from the womb of Earth. He says, *"hinsa aur atyachar ke samne jab ghayal ho rahi thi jab har ek aatma, tab is mitti ke garbh se uth khadi hui Manekarnika"* (00:01:32 – 00: 01:42). In this way, even cinema carries forward the patriarchal notion regarding earth as womanly on the basis of procreation competence.

Nature and woman are often represented as weak and in requirement of a defender. Rajmata, in conversation with Dixit reveals her fear of Jhansi facing external incursion from British East India Company. She says, *"agar Jhansi ko sahi samay tak Uttraadhikari nahi mila na to Berhar aur Awadh ki tarah angrez Jhansi ko bhi hadap lenge"* (M 00:05:50 – 00: 05:56). The patriarchal construct regarding motherhood as vulnerable is seen in remarks of Dixit who asks Peshwa for Manikarnika's hand for the king of Jhansi. He says, *"ye rishta apke aur mere*

liye nahi hai, Maatrbhumi ke liye hai" (00:08: 34 – 00:08:39). Manikarnika is shown as an affectionate mother evident in multiple shots when she appears a savior; of animals, of kingdom and of people. For instance, she saves a lamb from lion's attack in the very beginning shot of the film. Later, in a shot, she stops her husband to kill a deer and at last she hinders Britishers from snatching flock Jhansi.

Not only Rajmata or Laxmibai; but Jalkaribai, a poor woman, whose caricature is filled with motherly disposition has no baby but her love for *nandu* (a calf) is immeasurable and she is seen in close association with animal. But the soldiers of the company treat both of them as "the other" and henceforth crush motherhood beneath their boots and take away the young calf for their meal. Jalkaribai symbolizes love, affection, and sensitivity when she deals with animals.

Both ways Jhansi is treated as inert; the company wants to govern the kingdom as per their system of governance that they consider superior to the prevailing monarchial system. King, on the other hand, is fervent to give rightful heir to the throne of Jhansi that he thinks, is in need of ruler as an absolute defender of Jhansi. Woman as the custodian of political power is seen as, "strangers to the male universe" (Valera 11). Laxmibai, indeed appears bold, blunt and valiant, but also hold responsibility of her son (adopted) at crucial junctures. What is inspirational in ecofeminist terms is the inspirational talk of Laxmibai when she blurs the gender disparity and emphasise on required matriarchal conduct of society. She asserts, *"Ishwar ne dharti par sabse badi zimedari ek aurat ko di hai, srishti ka kram chalane ki zimedari. Us se bada aur kya karm hai? Fir Matrbhumi ke liye rakt bahane ka adhikar ek beti ko bête se kam kese ho skta hai? Jab beti khadi hoti hai tabhi vijay badi hoti hai"*. (M 01:20:12 – 01:20:40)

Findings

Matriarchy/woman/mother in *Bahubali* is noticed as a blot for political affairs and incapable for holding position in politics because a mother is shown more inclined towards her blood and personal bondage than justice and righteousness. Mother is seen excessively credulous as well as inefficient to rule. Patriarchy still rules in Hindi cinema as is it a hero (Bahubali) who is represented as an absolute harbinger of justice, equality and fraternity in the family, society or state. Bahubali; therefore, in the end, is placed on the throne of Maheshmati as the king. Keeping ecofeminists view into account researcher finds it is gendered worldview that has direct influence in naturalizing the myth of motherhood in Hindi cinema. In the above discussion what is extracted in a most possible fashion is the incessant dominance of signification of 'mother myth' in Hindi cinema i.e. A woman can do anything but not at the cost of neglecting her association with motherhood.

Limitation of this Study

The strong limitation of this study is that it is primarily a qualitative study and does not incorporate figurative data to support the argument of the study that can be taken into consideration in further studies to be conducted in this subject of analysis. But the qualitative approach of this study enable readers to have an in depth knowledge regarding the subject of discussion which ultimately enriches the significance of this study by establishing new fundamental ways of doing scholarship in the field of ecofeminism and its theoretical applicability in cinema.

Conclusion

Motherhood/woman is indeed naturalized with multiple feminine attributes due to signification of the mother myth. Besides woman, nature is also affixed with feminine attributes; affectionate, resourceful, and life giver which is noticed in context to both the queen and the kingdom in. *Bahubali* and *Manikarnika* also had influences of the same signification of motherhood where Shivgami appears affectionate, faulty, credulous, and Devsena as miserable on the pattern of Nirupa Roy. Kangana Ranaut as a valiant character performs action like male actors but at the same time some portrals like Shivgami, Devsena and Sanga are yet to overcome patriarchal established myth of motherhood. Nature, on the hand, is still associated with the mother myth but negatively like a feeble woman, eager to shower her resourceful motherly love or fully exotic in appearance. Instead of having, "the more natural the bond, the better the bond remains", the use of VFX in case of nature deteriorates the natural bond between humans with nature and strengthens the mechanistic worldview of reductionist approach.

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Appraisal of Lesser Known Traditional Techniques for Preventive Care of Phad Painting

Introduction to Phad Painting

Phad painting is a unique, incredible and remarkable folk painting art of Rajasthan. The painting visually portrays the story of local heroes such as Pabuji, Devnarayanji, Tejaji, Gogaji, Ramdevji and more. The performers amalgamate painting with songs and dance to narrate the epic. Phad painting is large horizontal artwork generally done on cloth and wall that presents numerous episodes of complex folk story through figures and pictorial images (Singh, Chittorgarh and Society, 2018). The distinctive and diacritic characteristic of this painting is flat and crowded figures that cover all the space of the canvas. The composition reflects harmonious distribution of figures all over the painting. A distinctive peculiarity of the figures in this style of painting is that they face each other and not the audience. As these paintings are associated with performance they are frequently rolled and stored after the event. The artwork encompasses several umpteen complex stories.

Legendary fable of Phad

Phad paintings can be categorised elementarily into mythological, historical, religious, procession, collage and black and white. The paintings were accompanied as a pictorial medium while narrating a story or a tale. The visuals would increase the impact of the interpretation of the narrated and written tale. Characters from the history, themes, symbols and images of gods were incorporated in the paintings. This amalgamation of figures in the pictures relate them with mythology, history and religion. Historical circumstances reflect insights of the moods, attitudes and predicament that were prevalent in a particular era (Dallapiccola, 2011). The Phad painting comprises motifs of flora, fauna, monuments and people. It also depicts the customary mode of transportation of those times such as elephants, horse carriage and palanquin. An innovative technique of artwork of collage in which distinctive forms are assembled to create a new whole is observed in this painting style. This artform is also found in only black and white pigments devoid of any coloured dyes (Smith, 2005).

1. Insights of Phad

Most of the Phad paintings illustrate miniature scenes from the life of Pabu ji, a Rajput chief. It exhibits medieval Rajasthan through its images of kings and queens, women, archers, washer men, carts, peacocks and blue skinned gods. Historian William Dalrymple observed all these figures arranged around the central outsized dignitary of Pabu ji, his companions and brothers (Williams, Talbot and Tsuruta, 2007). The sequence of the images is Pabuji in the centre, his court on the right, his brother Buro's court on the left. The painting displays Umarkot, Lanka, Lady goddess and images of Ganesh, Saraswati and Vishnu painted at the top of the Phad. The unfilled space in between is filled with pictures showing events from the life of the hero (Smith, 2005). Hence, this Pahari art can be considered as intricate and highly complex.



Figure 1 : Prabuji's Phad

Source: Jankawat, 2013

Prabhuji's Phad is customarily done on 15ft by 5 ft canvas cloth. It is a miniature painting that depicts the adventurous scenes from the life of Pabuji. Rajasthan are devoted worshipers and priest singers of hero Pabuji. They value the Phad as hereditary possession and religiously make daily offerings to the Phad. The community has a formal religious ceremony named "Thanda karna", at the time of disposal of worn-out or thread bare painting. This decommissioning process of cooling the painting is executed to extract the divine power of the artwork. The ceremony is consummated by confining the Phad to holy waters of Ganga or Puskar Lake (Smith, 2005). All this information reflects the significance of the Phad painting among the Rajasthani society.

The Bhopas are invited to perform by the villagers to perform in the locality at the times of spread of disease, calamity and misfortune. The Bhopas perform the act of narration of artform with a combination of Phad painting, folk singing and dancing to glorify Pabuji as a divine being. They function as portable temples and narrate the episodes of folk deity as an integral part of their vocation (Mahawar, 2018). The Phads that were rolled while the transit is opened and displayed to the public during the performance. The act is accompanied with musical instruments



Figure 2 : Lord Shree Devnarayan ji riding on the horse or called tejaji (God of snake)

Source: Jankawat, 2013

such as dholak and Ravanhattho. The performance goes on for eight hours from dusk to dawn.

Another remarkable Phad painting is Devnarayanji ki Phad which is considered as an incarnation of Hindu god Vishnu. It is painted 34ft. by 5 ft. canvas and is larger than the Pabuji's phad. The Devnarayan ji Phad consists of large and small figures as well as sections and subsections with a border of geometric designs.



Figure 3 : Scenes of war, hunting and sati

Source: Jankawat, 2013

The above Phad depicts scenes of war, hunting and sati. Some of the special features of the Phad style encompasses rigid faces and particular colour to relate with each figure like clothes, weapons, horses etc. Compositions are done vertically, horizontally or curved. Dominant colours used in the painting are red, orange, yellow,

green and grey. Elephants, horses, cows, trees and flowers have a distinct place in this painting. Faces are painted in orange while clothes are in red and green. Most of the figures have side faces and pictures of some event or occasion of life.

Painting Techniques used in Phad Painting

The Phad painting art form is hereditary and is conveyed to the next generation. The painting style was initiated to fulfil a religious objective. Artwork is done on a cotton cloth that is prepared by application of paste of flour and gum. It is polished from behind with a stone. A Bhopa commences the painting on an auspicious day. A virgin girl from the family or high-caste paints the first stroke of the brush on the painting as a part of a ritual. Natural earth and vegetable colours mixed with gum of babul and water are applied in the painting. The sequence of the colour goes like yellow, orange and so on, with black the last colour used for the outline. The specialism of this style is that one colour is used after the other. After accomplishment of the painting, the artist signs the painting in the centre of the work, close to the main deity on a propitious day. This act by the artist is considered to have given life and awakening the deity to the artwork.

1. Composition of Phad

The painting as well as the supporting material utilised is done on canvas cloth or paper. At times, one or more layers are prepared to support the artefacts. The base is prepared with chalk powder or calcium carbonate and seizing is done with natural animal or plant glue, gum or starch. The paint layers are as shown in the lower diagram.

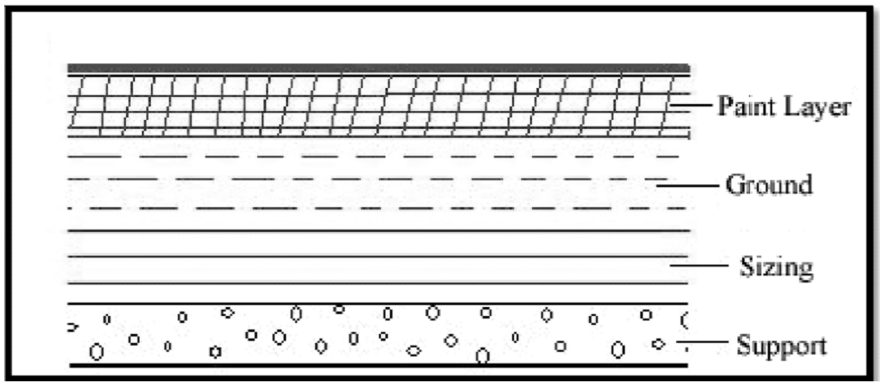

Figure 4 : Layers of Phad

After preparation of the base, drawing is drawn on the surface. The paints employed in the artwork are entirely natural and made from natural ingredients. Paints can be categorised into two types- mineral colours and vegetable colours.

Mineral colours are obtained from earthen substances like sand, metal ore, coal and clay while vegetable colours are obtained from stems, branches, trunk, leaves and flowers of plants. The paints are made up of pigments and binders like Arabic gum which is soluble in warm water. Table below gives detailed information of the minerals and vegetables utilised to make specific colours.

Table 1 : Paint Colours & their respective Ingredients

Colour	Ingredient
White	*Khadiya*
Black	*Kajal/ Trifalaand Amla*
Orange	*Cinnabar*
Yellow	*Ramraj/ flower of tesu*
Indian red	*Geru*
Green	*Hara Bhata*
Yellowish white	*Multanimitte*
Blue	*Lajvard/ Indigo*
Yellow	*Hartal*
Emerald green	*Dana farang*
White led	*Zinc white*
Orange	*Sindhur*
Green	*Jungal*
Gold and silver	*Gold and silver*
Red	*Flower of palash*
Green and red colour	*Lakh*
Brown and red colour	*Kattha*

Source: BABEL et al., 2014

Pigments are extracted from the natural substance, hand grounded to make fine powder. It is then filtered with a help of cloth or gauge to eliminate lump formation. Then the colour thus attained is mixed with water or gum. All the figures were sketched with light yellow orpiment that fades away with time. A special colour is made for skin and faces by mixing sindur (lead oxide) with yellow stone powder. Green colour is obtained by rusting copper vessels- jungal. Thus, various colours are produced by mixing two or more pigments. The black colour for the outline is derived by burning coconut shells or by collecting fumes by burning lamp of edible oil.

Once the cloth is prepared with numerous layers, the outline or naksha is made by sketching the entire picture. Earlier, brushes of different sizes and thickness which were made from squirrel's hair and other animal hair were put to work. In this style of painting, one colour is applied to the decided parts of the entire landscape. Firstly, the faces are painted and the portion of eyes are left vacant. Yellow, green, brown and red are applied respectively one after another. Black coloured outline is applied to all the figures of the painting at the end. This delineation process is significant, laborious and demands a high degree of perfection. Gold highlights are applied to enhance the beauty of the art work and to impart it a rich appeal. Burnishing is a mandatory step in the preparation of the base and is performed after covering the work with butter paper. Agate stone is used to execute the burnishing process. This is done to smoothen the surface and get a lustrous surface (BABEL et al., 2014).

Storage & Handling of Phad Painting

Storage of artefacts traditionally belonged to basement and cellar of the properties. In the wake of conservation and preventive care for preserving the health of paintings, the storage is now done within an area that is climatically controlled. For instance, direct sunlight, humidity or dust repulsion is avoided. The paintings are wrapped around with cotton cloth and put up in cabinet space which is closed yet allows air circulation.

It is crucial to identify the phad before its conservation is planned. In most of the cases, the deterioration of the phad painting takes place after the making of it. Since the making carries indigenous ingredients that protect the painting from reacting to any external environmental enemies, preventive care after performance is critical. Due to the cultural prominence of the painting wherein the 'pooja' is done of the gods and goddesses in the painting, it is exposed to a threatening amount of flame & heat. Even though the storage of painting is in controlled climatic condition, exposure to flame effect can lead to tarnishing the health of painting. It could produce soot effect which results in losses or breaking of pigments.

For phad painting in particular, there is a relatively higher risk of dust and dirt transferred to the painting due to oil in hands of the housekeeper. If the hand oil touches the surface of the painting directly, it causes more attraction of dust and dirt from the surrounding which eventually lays on the surface of the painting (Madureira and Cayres, 2013). As phad painting is based on cloth, it advised to dry clean it as it is a woven cloth. Perhaps, vacuum cleaner can be used but its use is precarious in case if the colour pigments might fade. Hence, proper care should be taken while opening and rolling the phad painting. In case if the climatic conditions

of the storage room cannot be controlled, silica sheets can be used to wrap around the painting so that the external environment does not affect the art work. These were several recommendations for storage and preventive care of phad painting. As the paintings are traditional, these are quite rare which is why they must be conserved.

Conclusion

The study regarding Phad painting infers that the fundamental concept of the artwork is inclined more towards religious purpose rather than artistic concept. It has extensive reverence in the life of Rajasthani local Bhopas tribe. People of the tribe worship their art form and consider it an auspicious ritual. The Phad painting is one of the dominant and unique specimens of the traditional art of India.

Conservation, the process to preserve and extend the life span of the artefact from the deterioration of environmental factors, has to have deep concern and efficiency in context to such exquisite form of art. As the natural pigments derived from vegetables and minerals are used in the painting increases the probability of adverse impact of environmental issues such as excessive light, dust, dirt, rodents and pests. Regular inspection, systematic and well-organised store keeping is essential for preservation of Phad paintings. Efficient human handling and care of these paintings is a significant perspective to be considered. Care should be taken that the artwork is not damaged by human touch while display and exhibition. While rolling and unrolling of the painting it should be observed that the work is not having any folds and creases. Therefore, effective storage in a well fitted box could be an excellent store keeping practice. From this study, it can be analysed that even if high-tech conservation is not performed for each painting, usage of such ingredients within the pigments of paintings and proper handling & maintenance could help in long-lasting conservation of paintings.

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The use of Recreated words in Bodo by the Translation Process: A Brief Discussion

Abstract

The translation is a meaningful word that is used broadly in creative literature. The person of a community can find various knowledge of different literary by the translation as well can also find a way to develop their literature. Every language has various primary or pure words that are founded from their language source. But only with use of all primary words, the people of a language cannot explain all words at all times because depending on the time on generation many new words are formed in the world with the impact of science and technology. Firstly all those new words are formed with another developed language. The developed language can impact on another undeveloped language. Depending on time on generation every person thinks of developing their language in the world. The language of a community needs various words to develop in the world depending on the generation a time. Those needful words can fulfill in a language by the translation process. Depending on time a generation there can also be seen use of many new recreated words in Bodo by translation from other developed languages. In this paper, those translated words of Bodo will be discussed with the examples.

Key Words: Bodo, Translation, Words, Directly, Indirectly

Introduction

There can see the use of many nouns, pronouns, verbs, adverbs, adjectives, and other primary words in Bodo like the Tibeto-Burman Language. Apart from the primary words' there also can be seen using of many recreated words in Bodo. These recreated words are formed by Compound, Reduplication, Hybridization, and Translation. Today, the age is the development of science and technology. The development of science and technology created different things and also created different new words. These new words are accepted directly by people of the different languages of the world. For this reason, loan word has become a part of the vocabulary of every language. To fulfill education and different official works today,

every language has seen many new words recreated in their language by the translation from other languages. The recreated word by the translation can be seen using in every language of the world. There can also see many translated words in Bodo which words are related to education and different official work. The formation of recreated words of Bodo by the translation process is discussed below.

Area of the Study

The area of the study is based on the use of translated words in Bodo by directly and indirectly methods. In the direct translation process is based only on translated words from English and in the indirect process or impact of other languages is based only on translated words of Assamese language.

Objectives of the Study

The objectives of the study are

1. To find out the translated words in Bodo from other language.
2. To show clearly what kind of translated words are used in Bodo.

Methodology and Data Collection

To describe clearly the translated words in Bodo from other languages studied with analytical method from the linguistics point of view. The related data on this topic were collected from both primary and secondary sources. For collecting the primary data has been using interview, questionnaires and observation methods, and for collecting secondary data has been seen many kinds of creative literature, research paper, Review article, newspaper and different textbook of class (ix) and (x) from Bodo.

Discussion

Sino-Tibetan is the main source of the Bodo language which is the second-highest speaker person between the various language communities. The speaker of this language is called 'Bodo' or 'Boro' in their mother tongue. The Bodo people are concentrated mostly in the Brahmaputra valley of Assam, as well as the North-Eastern region of India. There are many Primary or Basic words in Bodo which is in monosyllabic, disyllabic and polysyllabic structure. These primary words are related to the Tibeto-Burman language's words, and these words are not equal to the words of another language. All primary or pure words of Bodo have a unique character. The primary words of Bodo have a deep relation to the different social situation, culture and history of the Bodo community because all primary words have are used by Bodo people from one generation to the next generation. For the examples of primary words of Bodo these words could be mentioned. E.g. Primary Noun: na (fish), bar (air), daw (bird), ha (land), zi (cloth), Pure or Simple Verbs: za

(eat), loK (drink), p°oi (come), maw (do), Pure or Primary Pronouns: aK (i), noK (you), zoK (we), bi (he/ she), Primary Adjective: t°ar (truth), sraK (light), law (liquid), gTt°a (solid). These are the original words of Bodo that are not translated from other languages. Apart from these primary words, there is also used of some cultural terminology in Bodo. The cultural terminology is not translated words. These are the original words and have been created by the Bodo people. For example, boisagu, garza, k°erai, etc. The cultural terminology can't translate directly into another language, because it has a deep relation with the different social situations and cultural parts. All cultural parts of a community can't be seen in another community. All cultural terminology of a language can introduce their language as a unique language into the world. Today the cultural terminology of Bodo also helps to introduce the Bodo into the world as a standard and unique language.

Apart from the use of various primary and cultural terminologies today, many translated words are used in every language with an impact on science and technology because the development of science and technology is creating many new words with the new things. For this reason, some new words are used as a loan and translation form in every language. There are many loan words in Bodo which are accepted directly from other language. But to fulfill education and different official and social work today, some important loan words have been translated into the Bodo language. All translated words of Bodo have a deep relation with education, politics, economics, science and technology. These translated words are making Bodo vocabulary broad. All those translated words from other language in Bodo are discussed below with examples.

Translated terms or words of education in Bodo

There can see many translated terms or words in Bodo from English that are related to education. It can be mentioned that it can find two kinds of translated terms or words in Bodo. These are directly translated terms from English and indirectly translated terms through the other languages. These kinds of translated words are discussed below with suitable examples.

(a) Directly translated terms from English: In Bodo, there can see translated terms that are translated from English directly. These words have been translated in Bodo depending on meanings and morphological structure. Some words have been translated in Bodo depending on the quality and character of the things. E.g.

English	Bodo
Research wor	/sTKzirnai k°amani/
Triangle	/ak°ant°i t°am/
Phoneme	/riKsart°i/

Answer sheet	/p°innai bilai/
Circle	/beKÕk°Tn/
Square	/bTrgT/
Field study	/p°ot°ar naibijirsTKÕnai/

(b) Indirectly translated terms through the impact of other languages: There is the use of a kind of translated words in Bodo that is related to education and translated from the impact of another language. For example, the Assamese language could be mentioned. Assamese is a neighboring language of the Bodo. There can see the impact on the use of different words in both languages. Apart from language, there can see the impact in various cultural parts of both communities. In the comparison of both languages, Assamese is the first developed language from the Bodo language. Assamese is also the first to develop in education and literature as compare to Bodo. In the period of the 'Bibar Muga' (bibar age) or 'Gozam Muga' (old or ancient period) of Bodo literature, some educated Bodo people has written creative literature in Bodo by using Bengali and Assamese script. On the other hand, before including Bodo as a medium of instruction at the school the Bodo people used to read with the Assamese language. For this reason, after accepting the Bodo as a medium of instruction, some educational terms of the English were translated indirectly into Bodo by the educated Bodo people who were taking their education in the Assamese and Bengali language. There can also see some translated education terms in Bodo that are similar to the morphological or grammatical structure of Assamese words. These kind of translated words are given below. e.g.

Assamese	Bodo	meaning
Bicho-bidyaloi	/mulug-soloKÕsali/	(University)
Rasniti-bigian	/razk°ant°i bigian/	(Political science)
Loko-sanskriti	/subuKÕ harimu/	(Folk-lore)
Gono-tontro	/subuKÕ k°ant°i/	(Democratic) etc.

In the above examples, it can see all the translated words are translated in Bodo with the impact of Assamese because the structures of Bodo words are similar to the structure of Assamese words. It should also be mentioned here that these words are translated or recreated terms also in Assamese from English language because English is the first developed language as compare to Assamese. The developed language can impact on another language.

Translated terms of games in Bodo

There can also see translated terms in Bodo that are related to the games. These words are translated directly in Bodo from English. The examples are given below. e.g.

English	Bodo
High jump	/gozou barnai/
Long jump	/golaw barnai/

Translated terms of science in Bodo

Some directly translated words can be found in Bodo from English that are related to science. e.g.:

English	Bodo
Chemical reaction	/rasainari p°inzat°ai/
Reflection	/rip°inai/
Refraction	/rip°ik°Tnnai/
Circuit diagram	/soKk°Tt°ai sawgari/
Nutrition	/sup°uKsarnai/
Chemical	/rasainari/ etc

Translated terms of Politics in Bodo

There can also see some recreated words in Bodo by translating directly from English that is related to political science. The examples are given below. e.g.:

English	Bodo
Secretariat	/nehat°arik°T/
Security Council	/roik°at°i gTt°um/
Cooperative Federation	/hepazabari zut°ai hajuK/
Peculiar federation	/ak°ut°a zut°ai hajuK/
Duel citizenship	/monnoi nogorarit°ai/ etc.

Translated terms of Economics in Bodo

There can also see many translated terms in Bodo from English directly those are related to Economics. The examples are given below. e.g.:

English	Bodo
Deposit	/dont°umt°i/
Token Money	/nerson k°awri/
Interest	/mulamp°a/
Black Money	/gosom k°awri/
Fixed Deposit	/t°i dont°umt°i/ etc

Translated terms of Geography in Bodo

There can also be found translated terms in Bodo from English directly that are related to Geography. The examples are given bellow. e.g.:

English	Bodo
Tourism	/dawbait°ili/
Localized Resource	/zaigajari sTmp°Td /
Industry	/darimin/
Human Resource	/subuK sTmp°Td/
Biotic Resource	/zibiari sTmp°Td/
Agricultural Resource	/abadari sTmp°Td/
Industrial Geography	/dariminari buhumk°ouraK/ etc

Apart from those translated words from English, there can also be found some recreated words in Bodo by translating with the impact of the Assamese language. e.g.:

Assamese	Bodo	English
bayu mondol	/bar mTndTl/	Atmosphere etc

Findings

The findings of this study are as given below.

1. To fulfill the education works in Bodo some words are translated from another language.
2. There can be found translation words in Bodo that are translated directly from English.
3. Some translation word is formed in Bodo indirectly or by impact of another language.
4. There can also be found many new translated words in Bodo that are related to the different subjects like- science, Mathematics, Economics, Geography, Polical Science, etc.
5. All translated words from other language in Bodo is based on morphology and semantic structure.

Conclusion

From the discussion above it can be clearly said that the formation of new words by the translation process makes broader the vocabulary of a language as well as also help in the development of language. Today a language can develop an adequate word to define all factors. Therefore, translation can be called as a way to the development of a language. In the translation method, the meaning and structure of the words should be discerned clearly. It should also care define the translation that there is no loss of the original words. Lastly, it is clearly said that there are

many research scopes on translation words of Bodo. In the future time, new researchers can make a deep research work again on the formation of new words in Bodo by the translation process, and hope this study will be fruitful are on this topic.

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Dowry and the Disillusioned Daughters: A Feminist Response to Shakespeare's Comedies

Abstract

The issue of dowry has been one of the prime concerns of Shakespeare. The practice of dowry being a serious practice in Elizabethan feudalistic society, Shakespeare could not have taken it up in his serious plays i.e. his tragedies; that's why he extensively dealt with the issue in his comedies. The present research seeks to discuss at a greater length the practice of dowry represented in Shakespearean comedies; how far it might have marred or made the image of women; and how distinctly dowry appeared to be one of the preoccupations of men. An attempt has also been made to display how the lack of dowry forces a girl to be dealt with lightly in society.

Key Words: Dowry, Chastity, Virginity, gender discrimination, female resistance and resilience.

The Merchant of Venice is one of the first comedies where Shakespeare has raised the issue of dowry. In a man constructed society the dowry of a bride has generally been a a matter of concern for man. If the groom does not get it in a proper sufficiently and substantially, he has full right to deny to marry the bride. Dowry is thought to be equally significant as the bride is considered to be. A promising bride is one who has both beauty and bucks, as Portia is. Shakespeare also appears to have the same concern in his latter comedies like *Much Ado About Nothing* and *Measure for Measure*.

In *Measure for Measure,* Angelo refuses to marry Mariana for dowry, and Claudio postpones to make it public that he is married with Juliet. Claudio in *Much Ado* loves Hero and decides to marry her. But his decision comes only when he is assured that Hero is the only successor to Leonato, the Duke. In *The Merchant of Venice*, Bassanio has been shown to marry Portia simply because the latter is supposed to inherit her father's property intoto. It can be argued that he wants to marry Portia simply because she can be his lender and that he can possess her property and get rid of his debts. He speaks to Antonio:

. . . but my chief care
Is to come fairly off from the great debts
Where in my time, something too prodigal,
Hath left me gaged. (I. i. 126-129)

In this reference, Marguerite Alexander opines: ". . . Bassanio is the young man who has spent more than he has and needs a rich wife, Portia's gold is important to him, though he has the wit to realize what the caskets require of him and to choose lead."[1] John Palmer states that Bassanio is "charged with being a spendthrift and a gold-digger. He sponges on his best friend and marries for money".[2] Bassanio reveals his plan about Portia:

In Belmont is a lady richly left,
And she is fair, and fairer than that word
Of wondrous virtues. Sometime from her eyes
I did receive fair speechless messages
Her name is Portia, nothing undervalued
To Cato's daughter, Brutus' Portia. (I. i. 160-165)

He goes on:

O my Antonio, had I but the means
To hold a rival place with one of them
I have a mind presages me such thrift
That I should questionless be fortunate. (I. i. 172-175)

Patriarchy empowers man, after getting married, the master of his wife and all her property. Actually the husband is thought to possess not only her physic but also her property. Moreover, it is surprising that in many a times, wife herself willingly gives all her property to her husband. Portia also appears to hold the notion when she says to Bassanio "This house, these servants and this same myself" (III. ii. 170). John Sturat Mill disapproves this notion, stating that: ". . . it confines upon one of the parties to the contract, legal power and control over the person, property and freedom of action of the other party, independent of her own wishes."[3]

What is remarkable here is the fact even a wife, higher in rank and social position, is treated subordinate and secondary to her husband. She is expected to regard her male counterpart as her "lord" and "master". Portia says to Bassanio:

. . . her (Portia's) gentle spirit Commits itself to yours to be directed
As from her lord, her governor, her king.
Myself, and what is mine, to you and yours
Is now converted. But now I was the lord
Of this fair mansion, master of my servants,

> Queen o'er myself; and even now, but now,
> This house, these servants, and this same myself
> Are yours, my lord's. (III. ii. 163-171)

In *Much Ado About Nothing,* Shakespeare again raises issue related to the evil of dowry. Here Claudio has been made the spokesperson to express the mindset of the people who hold the view that dowry is an essential virtue of a bride. Claudio in *Much Ado* is connotes and stands for the Claudio in *Measure for Measure*. Both of them are self centred and patriarchal agents. Claudio in *Much Ado* loves Hero not because of her beauty also not because he is really some feelings for her. He loves her because of her dowry and pro[erty. He speaks:

> Claudio: Hath Leonato any son, my lord?
> Don Pedro: No Child but Hero, she is her only heir. (I. i. 219-220)

Bertrand Evans reproaches Claudio for his intensions and states that "Claudio - having first ascertained that she (Hero) is Leonato's only heir - has confessed that he loves Hero."[4] Harold Bloom states that Claudio's feeling of love "prompts the reasonable quarry as to whether she (Hero) is her father's only heir. After getting assured of the fact about Hero's dowry, Claudio appoints his commander, the prince of Aragon, to woo the lady as Claudio's prosy."[5] The fact that the evil practice of dowry prevails in Messina is certified when the Duke of the state, Leonato's speaks: "Count, take my daughter, and with her my fortunes: his grace hath made the match, and all grace say amen to it."(II. i. 229-230)

The last scene of the play, *As You Like It,* also hints at the practice of dowry when Rosalind asks her father if he would allow her to marry Orlando as his bride. Duke Senior wishes to have kingdom to offer with her: "That would I, had I kingdoms to give with her" (V.iv.8). He does not wish to acquire and win kingdoms for his sake but to give to her daughter for dowry. He shows his helplessness in giving dowry to his daughter; it signifies that how deeply the practice of dowry in marriages is embedded in ther basic fabrics of the social structure. A Duke does not care for if he is deprived of his dukedom and the comforts of life. He is happy and satisfied in his banishment. But, when it comes to marry his daughter, he becomes sad and helpless.

In *Twelfth Night,* Shakespeare appears to have reflected on the practice of dowry through the characters of Sir Toby and Sir Andrew. Sir Toby, Sir Andrew and Fabian, reveal in their discourse that dowry from the bride's family was quite accepted in Illyria. Sir Toby and Sir Andrew wish marry Maria without dowry if she plays another trick on Malvolio:

> Fabian: I will not give my part of this sport for a pension of thousands to be paid from the sophy.

Sir Toby: I could marry this wench for this device.
Sir Andrew: So could I, too.
Sir Toby: And ask no other dowry with her but such another jest.
Sir Andrew: Nor I neither.

(II. v. 148-153)

In *Measure for Measure* there seems to be a conscious effort the part of the playwright to introduce and examine the practice of dowry as a social evil mars the image and life of a girl. In this play, a woman is shown as a dejected, disillusioned and disappointed in securing a husband without dowry; it is almost impossible for her to fine a husband without giving dowry. Shakespeare rarely appears to hold a bold and evident social position and therefore the reader of *Measure for Measure* may miss the fact that the issue of dowry, as a theme, is so central to the play. We can observ two instances of dowry: First, it is Angelo who refuses to marry Mariana after having lost her dowry by her brother Frederick. As the Duke tells Isabella:

She should this Angelo have married- was affianced to her oath, and the nuptial appointed; between which time of the contract, and limit of solemnity, her brother Frederick was wrecked at sea, having in that perished vessel the dowry of his sister. But mark how heavily this befell to the poor gentlewoman: there she lost a noble and renowned brother, in his love towards her ever most kind and natural; with him the portion and sinew of her fortune, her marriage dowry; with both her combinate husband, this well-seeming Angelo. (III. i. 204-211)

The second is in the case of Claudio. Claudio loves Juliet and has made her pregnant but he does not bring to public the fact about his marriage contract with Juliet; and it is simply because of dowry. To extract the dowry from Juliet's relatives, he postpones the solemnization of his marriage. Claudio tells Lucio:

Thus stands with me. Upon a true contract
I got possession of Juliet's bed-
You know the lady, she is fast my wife,
Save that we do the denunciation lack
Of outward order. This we came not to
Only for a propagation of a dower
Remaining in the coffer of her friends,
From whom we thought it meet to hide our love
Till time had made them for us. (I. ii. 126-134)

Dowry, therefore, seems to have been one of the preoccupations and concerns of men and one of the major factors, in the time of Shakespeare, to subordinate and oppress women. If a girl, however, does not have a substantial amount of dowry

with her, she could not, and she should not, hope to get married. Isabella and Mistress Overdone appear to have opted, because of not possessing a huge amount of dowry, a very different world to live in. It can be suggested that the Mistress Overdones of the then society are forced to choose the kind of profession only because they did not have the dowry which could enable them to secure a husband and so a social identity and existence. They chose trading in flesh because this appeared to be one of the options left for women to survieve.

Shakespeare does not appear to have given any explicit and evident reason why Mistress Overdone adopts the trade of prostitution. Dowry, however, can be viewed as one of the major factors that might have forced her into this profession. Mistress Overdone appears to have been compelled and pushed by this male constructed and male dominated society to adopt the trade of prostitution and to endure the title of "Madam Mitigation" (I.ii. 35).

Unlike Mistress Overdone, Isabella adopts a different way and joins the convent. It is the world of religion or God that se thought to be a suitable place for a woman like her. Why Isabella joins the nunnery, and why Mistress Overdone chooses the trade of prostitution, is neither explained by Shakespeare nor interpreted by his critics. But it can be speculated that Isabella too, like Mariana and Mistress Overdone, might not have had an ample amount of dowry with her, that is why she joins the nunnery and decides to remain a nun. It can also be argued that Isabella joins the nunnery because here she can find herself safe and secure from the male tormented-society. She joins the nunnery because here the Mother seems to be the prominent. Her decision to become a nun can be speculated as her weakness and helplessness to protest the patriarchal power.

In the course of the discussion, the fact that emerges to the surface is that dowry has been central to many of his comedies, like *The Merchant of Venice, Much Ado About Nothing, Twelfth Night, As You Like It* and *Measure for Measure.* Woolf was so right in her assessment when she wrote that Shakespeare has a man-womanly mind; and because of is this androgynous bent of mind, he always appeared to stand at woman's side and was determined to eradicate, by raising and showing the hidden and undercurrent thought system prevailing in the then society, the social evils like dowry and gender discrimination which went against woman's interest. It can be argued that Shakespeare was indomitable to assert equality for man and woman in a society determined to declare them unequal.

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Weapons of Women: Resistance and Challenges to Hegemonic Structures in Nadia Hashimi's *A House without Windows* and Samina Ali's *Madras on Rainy Days*

Abstract

The traditional feminist theories have portrayed the world as a male-dominated one where men are all-powerful and dominating while women are the ones who have been dominated and subjugated. These theories state that men create, define and control public spaces. These spaces relegate women to marginal spaces wherein they *"perform"* the roles defined by men. Hence, the feminist theorists define spaces like the kitchen, inner courtyard and the home as marginal spaces because of their limited interaction with the outside world. This limited interaction with the outside world allows men to control women's needs, desires and aspirations curbing the full expression of female freedom and identity.

In this paper, the researchers explore two novels with central female protagonists, Nadia Hashimi's *A House without Windows* (2016) and Samina Ali's *Madras on Rainy Days* (2004), to study female characters from the perspective of marginalisation. In the process, the paper also explores how the marginalisation process leads to the creation of a unique space wherein the female characters can express their identities.

The researchers have used close textual reading as propagated by Susan Carol Rogers and James C. Scott's methodology of looking at the everyday forms of resistance to closely analyse the various forms of hegemony that the female characters face in these two novels. In addition, the paper briefly explores the various ways in which women could use different tools to resist and challenge the hegemonic structures present in our society.

Keyword: Feminist Theories. Marginalisation. Resistance. Hegemonic Structures. Domination.



Figure 1 : Choosing Silence over being Silenced. Courtesy Annam Lodhi

Nadia Hashimi's novel *A House without Windows* is about Zeba, an Afghan woman charged with the murder of her husband Kamal. Many questions arise in the mind of the reader as well as her prison inmates, *why did she murder him? Did the husband do something wrong? Was Zeba insane?*

Zeba is taken under custody and while waiting for the verdict, she meets with other women in the cell who are also accused of heinous crimes. Zeba, in the novel, has been represented as an Afghan woman who is oppressed. She doesn't have a voice of her own. When the prison authorities and other prison inmates ask her, she refuses to talk and chooses to remain silent, leaving ample space for rumour mongers to thrive. With the introduction of Yusuf, the young lawyer who is an Afghan-American, a ray of hope pierces through the darkness of Zeba's life who continues her dreary existence in the prison, "a *house without windows*".

On the other hand, *Madras on Rainy Days* is Samina Ali's debut novel about a Muslim girl, Layla. It is set in the ancient walled city of Hyderabad, India. Layla is the daughter of immigrant parents settled in America. She is torn between clashing identities of having been born in an Indian family but growing up in an American way. At 19, her mother arranges her marriage with an Indian Engineer, Sameer. Layla, the obedient daughter agrees, albeit reluctantly, to her mother's wishes. But Layla houses a deep secret, which she tries to correct precariously. The story moves forward with different ceremonies of the marriage at the same time revealing the secrets of its characters. Sameer has a secret, which shatters the dreams of Layla as a wife. These secrets change the trajectory of the characters' life.

Madras on Rainy Days displays the life behind the *chador,* the veiled curtain defining women's place in a Muslim household. The novel focuses on the dilemma of the second-generation Indian-Americans like Layla who are brought up in the West but are expected to follow their parents' archaic rituals and traditionally narrow mindsets of an "Indian". The irony is that India itself has moved on to its own mingled reality.

The female protagonists in both these texts are placed within the hegemonic society where they face subjugation in various forms. Additionally, the social norms and injustices depicted in these two novels centre on women and they bear the oppression quietly. Hashimi's other works share this common strain of oppressed Afghan women who find themselves in harrowing circumstances. She writes about Afghan women not to gain sympathy but she believes that hardship is not unique to Afghanistan. Countless women are suffering and facing the same problem in different pockets of the world.

Historically, as well as in the present, women continue to have many obligations to fulfil to be ideal daughters, good wives or caring mothers. In many cases, they are not allowed to dream and set goals in life other than that. Their sole purpose in life is to find a husband, reproduce, and spend the rest of their lives serving the husband. Women lose rights over their inheritance and their bodies after marriage. They are frequently treated as mere property. In earlier times, women were confiscated by money lenders or tax collectors to settle debts. As written by Steve Taylor in his essay, "… in ancient Assyria, the punishment for rape was the handing over of the rapist's wife to the husband of his victim, to use as he desired. Most gruesomely of all, some cultures practised what anthropologists have called ritual widow murder when women would be killed (or kill themselves) shortly after the deaths of their husbands." (Taylor, 2012)



Figure 2: Rebellious Silence. Photograph by Shirin Neshat

Women were punished for their man's mistake and women's lives were of no use after their husband's death. In some Middle Eastern countries, women are not allowed to leave home without a male guardian and they live as prisoners, as forced concubines. If they resisted, they were mercilessly beaten to death. In social media

and other popular culture platforms, women are portrayed as passive and inferior sections who cannot resist, question or fight back. Is it true today that women are not fighting back? Are women still inferior and powerless? Is there no resistance from the women to the patriarchal society? In the presence of men, women seem to be subdued, "respectful", and submissive. This deference does not mean she is necessarily subordinated. Susan Rogers in her seminal book on Feminism, *Woman's Place: A Critical Review of Anthropological Theory (1978)*, suggests it is because "Male and female spheres are very clearly defined, and a member of one sex group simply does not belong in the domain of the other." Women access their power by granting men authority and respect, making men believe their dominance whereas, in reality, women are wielding a considerable amount of power. If women openly admit that they did not believe men to be dominant, the whole delicately balanced system would break down. Thus, women fight for their rights within their capacity and ability and are breaking and eradicating the myth of male dominance in the world.

Everyday forms of resistance are not organised, not collective, and not visible like rebellions, riots, revolution, and war. It is silent, quiet, disguised, and invisible but effective and helpful (Scott, 1985). Certain behaviours like keeping silent, gossiping, weeping, ignoring, and avoiding are some "weapons of weak" (Scott, 1985), women use for their survival and to undermine repressive domination.

Zeba, the protagonist, seems to be a victim of the hegemonic structure in the text. She reacts and resists the old traditional social structure of male dominance in her own unique, however minuscule, ways. Nadia Hashimi makes it clear in the novel that Afghan women's behaviours are the by-product of the patriarchal system. The female author's writing of a novel itself is resistance against the prevailing structure where men take the lead roles and women are not allowed to voice their concerns. However, the author prefers to write on the women issues portraying a woman as the lead character and giving less importance to the male characters like Kamal and Zeba's father whereas Zeba's mother is given equal importance as Zeba.

Moreover, the title of the novel *A House without Windows* carries out the importance of women for a peaceful family, community, and nation. It is the woman who changes the house into a home with her love and cares for her family and she is the eye because she represents the outside world to the people in her home. She prepares the people inside for the harsh life outside the house. The woman in the family is the window to the real world. Nevertheless, if a place is without female guidance and support, it is like a house without windows. So, the title of the novel speaks volumes of the significance of the woman in life. Therefore, the female author from the very strong patriarchal setting writes on the woman's everyday

resistance with the critical title of the novel, demonstrating the woman's changing status as she is aware of equal rights and she now knows how to get and create it for herself. In the modern world, this is the burgeoning interesting issue of looking at women in quite another light, setting aside the assumption of women subordination and like men, women who have goals and are ready to fulfil them. (Rogers, 1975).

Zeba prefers to remain silent, not willing to share the account of her bloody hands and the dead body of her husband, Kamal lying near her in their courtyard. According to Farrell in her thesis *The Rhetoric of Silence (1991)*, "Silence is usually equated with absence, oppression, or passivity. Speech is usually equated with presence, expression, and action." Therefore, it is believed that voice is power. The voiceless are generally women who are powerless, docile, submissive, and inferior. However, the same silence can be projected as the strength of the weak and powerless. In his thesis, *Silence and Representation (2016)*, Zachariah discusses the representation of silence involving ideas of shame, secrets, and gossip. Some prefer remaining silent because the information they possess will bring disgrace to individuals, families, and society at large. Shame is the consequence of some wrongdoing. It is connected with emotions such as guilt, embarrassment, and anger and a higher degree of shame may lead to depression and stigmatisation by society.

In *Madras on Rainy Days*, Ali juxtaposes the situation of the main character, Layla, with her mother known as Amma in the novel. Layla's mother is aware that she is bleeding two days before the wedding, but she believes it is due to a demon's possession. Layla is bleeding because she has taken pills to abort the life inside her as she thinks she has disgraced her mother and relatives. Sex outside marriage is shameful in many Asian Cultures for both boys and girls but the burden seems heavier on women as more shame about the sexual act is attached to the girls (Zachariah, 65). Layla's sex outside marriage can be discussed as her way of resistance to her culture and her desire to avoid marriage. As she explains, "I had to try on love, just once with the man I choose, before…" (p. 72). Even though her thought is incomplete, it informs the reader that she wants to take control of her own body and desire before it becomes somebody else. Her lines ``Being with an American man. Deliberately giving him what I'd always been warned didn't belong to me, but my future husband," (p. 15) explains her rebellious behaviour against its appropriation in patriarchal arrangements (Jackson, 2018). She is only 19, with an open and free attitude of the U.S. but as a dutiful daughter, she has to agree to the arranged marriage. Layla locks herself in a bedroom for a week, refusing to "assent to this suitor, the one they have all chosen for me to marry, then love," (p. 5) as she is confronted with arranged marriage. Layla rejoices when Alim, a learned Muslim man, tells Amma to stop the marriage in such a condition. "I straightened, almost smiling behind my *chador*. Perhaps there was a way out of this marriage? A

reasonable way. Let the Alim forbid it. None of my objections had mattered, but if someone Amma revered protested, maybe she would listen" (p. 31). So her pre-marital relationship is her protest against her arranged marriage. For that reason, she conceals the information leading to the case of secrets.

More than Layla, Zeba in *A House without Windows* expresses her resentment in small ways. Confronted with a constant stream of questioning looks and questions from her prison mates and police officers on the murder of her husband, she behaves dumb in protest. Zachariah (2016) puts explains, "Family secrets may include a wide variety of issues related to the family such as incest, alcoholism, domestic violence, and mental problems," (p. 62). Zachariah rightly states about family secrets which perfectly suits Zeba. She remains mute in various situations because her husband was an alcoholic, rapist, he was mentally disturbed and there was domestic violence at home. Thus, she prefers remaining silent when asked, "But why isn't she talking? What happened here, Khanum? Did you kill your husband?" (p. 19).

Silence as a form of resistance has been used in many literary works by great writers. *Silence as Resistance before the Subject, or Could the Subaltern Remain Silent?* (2012) a text with several case studies of subaltern silence by Roi Wagner tries to look at the notion of silence. One such case study in his book is about an anonymous person from Africa arrested by the Immigration Administration. He has been detained for almost five months but he remained silent, without documents making it impossible for identification, and therefore to deport him. This does not mean that he is free from violence but he chooses the present suffering rather than the pain and violence in his country. Silence allows him to obtain something less severe. Here in this novel, Zeba remains mute in various situations throughout the story. She is questioned but she remains mute when the male police enquire of the incident, blank back at him as if he is speaking a foreign tongue. Here, male dominance is questioned as she doesn't answer him, and doesn't fear the male police. The author, Hashimi employs silence as a tool of resistance throughout the novel. In the prison "her roommates are left to conjure up their theories" (p. g. 43). She resists the inquiry of the incident by remaining silent which undermines the domination of male and their society.

Another female character Henna in *Madras on Rainy Days* is exploited by her in-laws but she never complains to her husband Hanif. She silently bears all the troubles and pretends to be happy. Her silence can be interpreted in two ways. First, it is her weakness that she is not able to communicate her problem with her parents and her husband but on the other hand silence in Henna can be understood as resistance. She wants her husband to learn about her being oppressed by his parents and pity her. That's what happens, Hanif with Henna's parents help her to escape

from his parents' claws. One way of resistance is to be what the other person wants to see in you. Therefore, Hanif feels guilty about how his parents are treating Henna. Finally, she received justice and lives with her parents.

According to Professor Hagelin, "For centuries, gossip has been utilized as a communication practice among the most marginalized communities and peoples across society: women, people of colour, queer and transgender folks, as well as survivors of sexual and interpersonal violence." Conventionally gossip always carries unconstructive and unpleasant feelings such as spreading rumours, creating drama, and attention-seeking. Chua and Cerna Uy state, "Common perception of gossip places it on the negative, as evidenced by the terms "small talk", "shop talk", "idle talk", and "backstabbing". Gossip today is discussed as informal talk often damaging them that are its objects. 'Gossip' is believed to be women's trend in coming together in a particular place such as a temple, kitchen, market or garden where they are allowed to vent out their frustration and stress relieving themselves from the homely subjugation and oppression. Gossip becomes the outlet to women's dissatisfaction in life, giving them the power to live. Richard Sheridan's play, *The School for Scandal* (1777) a famous play shows women enjoying gossip as they have nothing to do and spread rumours on other characters to satisfy themselves. During the medieval era, gossip was taken seriously and was accepted as truth and it was used to destroy people's status and name. Consequently, people feared and were controlled by the power of gossip. Gossip as "burdened virtue". Gossiping is the warning to the wrongdoers (oppressors) and safer means of punishing wrongdoers than confrontation. (Hagelin, 2018).

However, gossip can become one of the only and last resorts of resistance as well as sharing of life-saving information with each other when people are deprived of information such as the media, education system, and political sphere (Hagelin, 2018). Gossip as a form of resistance and challenges to the hegemonic structure is certainly evident in *A House without Windows* and *Madras on Rainy Days* in which Zeba and Layla are described as who have crossed certain boundaries of the patriarchal community. Hashimi in *A House without Windows* (2016) also explains gossip as one of the tools to resist the dominant section as well as creating a space of their own. *Chil Mahtab* is a women's prison in Kabul where the main character is imprisoned for her husband's murder. The women in the prison are confined within the four walls restricting freedom and ways to live. Woolf explains in her book *A Room of One's Own* (1929) that a woman needs to have rooms of her own. The private rooms give her the ability to think independently and without interruption. These women in the prison are provided with rooms of their own where they can think independently without interruption. So, they pass their time by gossiping and making scandals on different issues. Each has their own stories of

injustice and unfair ways they were treated just outside those four walls. Therefore, they create scandals and gossip around making the situation light and exciting. They are in prison but the women make that place a source of living and to have a better life than before. They give way to their frustration through gossiping about their new cellmate Zeba who is not willing to tell them the reason for her being there. Hashimi points out how women in prison gossip and spend their days:

You know she killed her lover- so that her husband wouldn't. Can you imagine that kind of passion?

It wasn't her lover; it was her sister's husband. He was trying to fool around with her while his wife and her husband weren't looking.

If she killed him, it must have been for good reason.

You're such a gossip. Besides, I heard she cut off his head and ran through the village with it. (p. 54)

In their gossip, they show their resistance to males and to the society that supports men. Nafisa, Latifa, and Mezhgan whisper among themselves about Zeba. Moreover, for Latifa, she finds herself safer in prison than in her home which is the reason why she has refused an attorney. She believes "If they sent me back home to my family I'd be back here in days charged with murder. I'm doing them a favour by refusing" (p. 52). Hashimi explores the prison as a place of refuge for these women who come together as a community and explain that a prison is a hell of a place that no one wants to be, can be a place of comfort for some. Latifa refusing a lawyer for her defence demonstrates another form of resistance to the hegemonic structure. She finds solace and comfort in the prison with her cellmates rather than at home with her family. The author, Hashimi, is also talking about the resistance to adaptability. Women are more adaptable to change than men. Rogers in her essay, *Female Forms of Power and the Myth of Male Dominance*, (1975) writes, "A woman who centres her activities in the domestic unit is in a better position if widowed than is a man who loses his wife." Women can take control of their situation better than men. Zeba knows how to handle the situation in the prison as her thinking represents the whole women group, "To survive, they had to adapt. They could adapt themselves or they could adapt the space they occupied" (p. 156). Consequently, she learns to accept fate and control the space and situation she is in to her advantage.

Hashimi is also pointing out some places where women can exercise their power of resistance without being judged and without any consequences. It has been rightly stated by Alfano and Robinson in their article *Gossip as a Burdened Virtue (2017)*, "Oppressed individuals may have little recourse but to gossip among one another about their oppressors." The women in the prison contemplate their

own stories thinking about Zeba's crime and gossip their feelings and hatred toward their oppressors. "Maybe he beat her once too often," Latifa offered. "Maybe she caught him with another woman. There's a lot a man can do to deserve something like that" (p. 49). Women in the prison are letting out their frustration of dominance by men in gossiping about Zeba. Leaper and Holliday (as cited in Eckhaus & Ben-Hador, 2018), divide gossip into 'good' and 'bad'. 'Good' gossip means compliments and praise of a third party and 'bad' gossip consists of criticism or derogatory remarks on the third party who is not present, (p. 275). Zeba, who is waiting for the trial sees no hope to go out and have a life with her four children, becomes Malika Zeba. She tries to help her cellmate Mezhgan to get married to her child's father. This incident spreads out in the prison like a wildfire through gossip and whispers that soon she is addressed as Malika Zeba. Scott (1990) agrees, "gossip is perhaps the most familiar and elementary form of disguised popular aggression. Though its use is hardly confined to attacks by subordinates on their superiors, it represents a relatively safe social sanction".

Gossip is used cooperatively by the oppressed to ostracise the oppressors. Oppressed and exploited people can communicate their opinion or circulate rumours mainly through gossip. According to Scott (1985), the powerless used to critique the powerful using both gossip and rumour which are processes, such as slander and backbiting. He calls them 'hidden transcripts' of resistance as rumour and gossip are for subalterns that are hidden from the powerful (Raj, 2018).

Rumour is an effective instrument for controlling and disciplining the powerful. Spreading rumours stop the exploitation, oppression, and marginalisation in the fear of losing reputation. Here in Hashimi's novel, rumour is used to fight back the law and socially constructed notions. Zeba receives fair judgement because of the rumours spread by the neighbours. She prefers remaining silent as her words will never be taken as evidence. She tells her mother, "Why would he believe me? I'm only half a witness as a woman," (p. 359). The neighbours spread the rumour about late Kamal of being an alcoholic, rapist, and committing an act of blasphemy-burning the Quran, and of Zeba's mental state, to give a rightful verdict to Zeba. The whole chapter thirty-five is about the neighbours reporting to the police about Zeba being a lunatic and Kamal the evil man. Timur, the little girl's father is the fifth person to come forward to report on neighbour's (Zeba's) crazy behaviour, (p. 283) and rumours about the dead husband. It was unplanned to talk about Kamal but he said, "Of course. It was pretty well known that he was a man of sin and that he had, in a rage, set a page of the Holy Qur'an on fire," (p.286). Such blasphemy was not tolerated in Afghanistan. The whole neighbourhood was in a conspiracy to help her as they knew the truth but were not willing to face the trouble. This ego-defensive function develops a positive self-image in a social gathering. The rumour

appears with its share of proof which confirms its undeniable credibility. Therefore, Zeba is given a fair judgement by the author at the end of the novel.

Conclusion

This research paper has identified Hashimi's and Ali's novels as critiques of the myth of male dominance which prevails in society. Although it is never valid to conclude reality from fictional texts, it is interesting to note that both the novelists, despite their different ways of narrative style and background, explore the nature of women's oppression within the family and society by a patriarchal system. Both novels explore women's oppression, exploitation, and dominance which are unstable categories. A close reading of these texts throws light on a different perspective of how women are subjugated and how more importantly, they strive through those oppressions to survive and navigate their lives. Generally, texts are interpreted and inferred as if women are victims in a male-oriented system wherein in reality women have wielded a considerable amount of power with everyday forms of resistance. They have no choice but to do so.

In the novels, the novelists draw the idea of resistance and revolt against the oppressive patriarchal system and its representative male figures. However, the resistances are invisible to the general readers and audiences because it is unorganised and unplanned by individuals but effective.

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Defenceless Truth of Society: An Analysis of Select Stories of Saadat Hasan Manto

Abstract

Saadat Hasan Manto is the literary chronicler of ups and downs of the periods of positive and negative upshots, tempers, interactions, or reciprocal actions or reactions of pre-independence and post-independence Indian lives. He vitalizes each character, either marginalizes or maligns, through his stories. He gives equal respect to all his characters. All characters are very close and dear to him as his own family members, whether they are refugees, prisoners, lunatics, pimps, or prostitutes. After all, they all are deprived and helpless countrymen. His greatness lies in his words he utters that he disburses as his own hard-earned treasure of experiences like a cutpurse. He states, "I don't consider myself a writer so much as a pickpocket. One who picks his own pocket and hands over its contents to you."

Through this paper, I have delved deep into the two stories of Saadat Hasan Manto—"Sharifan" and "Sahay." The first story unlocks the painful nuisances and riots between communities after the partition of India and Pakistan. It gives an account of family destructions. Riots gobble up beloved ones along with enemies. Enemies are at both sides, and each community has a family unit; each side has boiling blood with sharp-edged daggers. Two fathers lost their respective daughters in communal violence. The second story also bears witness of the impact of partition upon four friends, out of them one was Muslim. It gives us a glimpse of Manto's Bombay life. Bombay was his beloved city, and he was unwilling to leave it for Pakistan, but in order to protect his family, he had to move. Like Manto, the character Mumtaz reluctantly farewells his Hindu friends, but he fears that any of his friends may kill him, taking shelter under the resort of riot. Manto's stories are simple but subtle and profound in meaning as a protest with tacit restorative design.

Keywords: partition, refugees, Hindu-Muslim relation, riots, communal rapport

"A writer picks up his pen only when his sensibility is hurt." —**Manto**

The naked truth of society always enticed Saadat Hasan Manto to express his views to discipline and chastise severely. The declining human nature of people was eroding like soil in gruelling alluvion. He never abstained from articulating the truth about prevalent evils and occurrences in society. He is considered as the most excellent Urdu writer of the British India era. He was the witness of the painful and destructive partition of India and Pakistan. He never acknowledged this partition, but he could not obliterate the dividing Radcliffe line that was drawn on 17th August 1947. This blunt and crucial line was based on the religious demographics of Hindus and Muslims named after, the commissioned joint chairman of this project, Sir Cyril Radcliffe. Manto's stories are open sourcebook of social upheavals of pre and post partitioned India. He never refrained from obscenity. He openly discussed the dirty linens of society in his stories. That's why he was charged six times, in short, spanned life of 43 years, for depicting smut and salaciousness. His stories are the manifestations of the society and reckoned as the written documents of severe vituperation. He should be christened the literary historian of British India and Post-Independence India. He says, "If you find my stories dirty, the society you are living in is dirty. With my stories, I only expose the truth." (Palat, 2020).

Manto was born on 11th May of 1912 in Ludhiana Punjab. His father discharged his duty as a judge in a nearby court. His family was a migrant Kashmiri, and he was incredibly proud of his ancestral lineage of being a Kashmiri. Matt Reeck and Aftab Ahmad in "Introduction" of book Bombay Stories depict the Kasmiri root of Manto as thus: "He claimed allegiance not only to his native Punjab but also to his ancestors' home in Kashmir. While raised as speaking Punjabi, he was also proud of the remnants of Kashmiri culture that his family maintained-food customs, as well as intermarriage with families of Kashmiri origin-and throughout his life he assigned special importance to others who had Kashmiri roots. In a tongue-in-cheek letter addressed to Pundit Jawaharlal Nehru, he went so far as to suggest that being beautiful was the second meaning of being Kashmiri." (Reeck & Ahmad, 2012).

I

"Don't say one lakh Hindus and one lakh Muslims have died; say two lakh human beings have died." —**Manto**

Manto has accounted for the psychological dimensions of the human race that are assumed to have been shared out by all human beings. The story "Sharifan" is a glimpse of partition riot between Hindus and Muslims. Qasim, the father of Sharifan—a girl in her teens, loses his wife and his daughter in a riot, and to take revenge for their deaths, he moves out with his wood-cutting axe. The end of his

truehearted wife, for him, is not as knifelike penetrating as that of the Sharifan. Her naked dead body turns him into a boiling blood vessel. Anyhow he covers up her corpse with some clothes without casting his eyes upon her. He has no strength to look at her au naturel departed soul. The story records a father's mental anguish as thus:

> Barely a yard away, lay the dead body of a young girl – naked, absolutely naked. Fair complexioned, taut and nubile; the small pert breasts were raised towards the ceiling. Qasim felt shaken to the very core of his being. A scream, one that could rent the skies, emerged deep from within his innards but he had pursed his lips so tightly that it could not escape. (Manto, 2008/2014)

In order to retaliate, in fits, he, brandishing his fire-wood chopping axe, reaches out to a market place where he strikes down a Sikh to death, and he falls like "a tree uprooted in a fierce storm." He, in violent and excessive aggression, with his swollen veins, moves ahead to slice up like unwanted weeds of those who come on his way. His eyes are occupied with the gruesome and repugnance images of the bare body of his daughter that make him enormously and extremely aggressive to cease this world with his axe as soon as possible. He doesn't want to see the face of any community member other than him until his vengeance makes him cool down. He moves further and assassinates three guys who are shouting the slogan 'Har Har Mahadev!' This enrages him from tip to toe. Being blind in the fire-furnace of anger, he mutilates them ferociously and ascertaining his beastly facets; most of them run away to carry through their lives from his calamitous clenching. He is drenched in sweat and blood.

He leaves no stone unturned to quench the thirst of his wrath. His words also cooperate with him to gratify by abusing publicly to mothers and sisters of Hindus with abstruse intensity. Suddenly, the image of naked Sharifan flashes before his eyes, and he, in an irrepressible voice, begins to call the profanities for their daughters too, up to the meanest level. As soon he arrives at a door with the name in the Hindi language, he cleaves the wooden door apart in a minute with his axe and explores out a Hindu girl of around fifteen years old. How does Qasim satiate his thirst, and how does he feel relaxed? Here are words that express the intensity of the atmosphere:

> Like a falcon he pounced upon the girl and shoved her into the verandah. And, then, began to tear her clothes with both his hands like a man possessed. Scraps and shreds of fabric began to fly in all directions as though someone was carding cotton. Qasim remained busy taking his vengeance for about half an hour. The girl offered no resistance because she had become unconscious as soon as she had fallen on the floor. (Manto, 2008/2014)

Now it's time to be a witness to the shriek and scream of a Hindu father. Qasim strangulates the girl to death under the tantrum of revenge that, according to Francis Bacon, is "a kind of wild justice." Her father, like Qasim, too, sheds tears in dejected and devastating conditions, seeing the completely unclothed dead body of his daughter Bimla. Riots and revenge, consequently, lead towards destruction—the destruction of human values and human beings. That atrocious bloodshed and the bloodbath are soul and sole-destroying and god-awful like Macbeth's condition in Act 1. Scene 3 "Present fears / Are less than horrible imaginings." (Shakespeare, 1606/1997. p.117). An eye for an eye cannot be an alternative. One day the whole world will become blind with this policy. Manto is vulgar; he is obscene in his stories. Its prominent stimulant is that these nefarious deeds that he depicts are ours.

II

"*For a long time, he kept gazing at the horizon – where the sea and the sky seemed to meet. He took Jugal's hand in his own and said, 'It's only an illusion – this meeting of the sea and sky – but what a delightful illusion this union is, isn't it?'*"
—Manto

Out of Manto's Bombay Stories, the story "Sahay" is about the nonviolent collision and discordance of opinions among four friends in the name of religion. It is more compounding and heart wrenching than the violent one. Out of four friends, one is a Muslim named Mumtaz, and the rest three are Hindus. Mumtaz decides to leave India for Pakistan, and all three Hindu friends go to see him off at seaport. Jugal, one of the Hindu friends, receives a letter from Lahore where his relatives used to live that his uncle was stamped out in public violence that news extremely overwhelmed him in despair and he gives tongue to his ferocious words for Mumtaz:

> 'You know, I have been wondering what I would do if we have riots in our neighbourhood.'
>
> Mumtaz had asked, 'What will you do?'
>
> Jugal had answered with complete seriousness, 'I have been thinking, you know, that I just might kill you.' (Manto, 2008/2014)

Jugal's statement makes Mumtaz standstill as a stalemate. He remains unsounded for more than a week. Jugal's penetrating words are drilling his unfathomable heart core. Before he departs from Bombay to Karachi, he unfolds his heart like a loquacious fellow as he earlier used to be. Apart from that, he demos himself as a jovial and mirthful being and laughs wholeheartedly "but the three of us knew he was trying to fool us – and himself – by hiding his true feelings." (Manto, 2008/2014)

Mumtaz is a man of gentle nature. He narrates a story of Sahay, the pimp, who was once attacked by a Muslim and was writhing on the road in blood sullied condition. None came to assist him, because Muslims occupied the lion's share of that area. Mumtaz was passing through the same street, and he says, "Sahay called my name. I stopped. I didn't want to stay, yet I stopped. I looked at him as though I was saying: hurry up and die; I have to go." (Manto, 2008/2014). He scares of expulsion from his own community for helping a Hindu. But the man Sahay, who was an embodiment of benevolent existence, asks Mumtaz, "Look under my vest. You will find some jewellery and twelve hundred rupees …They belong to Sultana …" (Manto, 2008/2014). Mumtaz pays a brief visit to Sultana to transfer her the possession whatever Sahay had provided him, and he discovers tears rolling down from her eyes like a fall when he hands over. Every community has goodness, and every community has black sheep, and fickle human nature cannot give assurance to remain and maintain the status quo. The story "Sahay" is an honest attempt to depict that establishing a rapport between two hostile communities is an illusion like the mingling mirage of the sky with the earth. It reminds the ballad of Rudyard Kipling portraying the encounters between East and West that begins with oft-quoted lines:

> OH, East is East, and West is West, and never the twain shall meet,
> Till Earth and Sky stand presently at God's great Judgment Seat;
> But there is neither East nor West, Border, nor Breed, nor Birth,
> When two strong men stand face to face, tho' they come from the ends of the earth!
>
> (Kipling, "The Ballad of East and West" Lines 1-4)

Manto's special assignment is to blossom out the human psyche. For this, he relies upon symbols, images, and surrealistic implementations as "Swiss analytical psychologist Carl Jung used the concept of symbol to denote an intuitive idea unable to be formulated in words." (Buchanan, 2010, p. 461). He assays to establish that to represent the sheer truth; images are the only instrument to delineate indirectly. His way of narration is amazingly amazing that stirs the soul of the readers' and takes them into his grip as soon they start to go through the story. He believes more and more in a deep-seated and rooted inner journey rather than the external one. Apart from that, he focuses on the consciousness of the characters. Their words lead us towards an interior tale to sojourn if we read between the lines and dig out the nous. The psychological journey of cerebral anguish and torment pave out a way to the intrusive aspects of life, which for him, was more important than the outward lesions.

Clandestinely Manto shakes his readers' tranquil mind like the solemn intention of the honest literature as Thomas DeQuincey supposes that "There is, first, the literature of knowledge, and, secondly, the literature of power. The function of the first is to teach; the function of the second is to move: the first is a rudder; the second an oar or a sail" (2020). Manto does accurately, as he appreciates the goodness of his characters and whips them for their blemishes and shortcomings at a time with a delicate balance. He doesn't endeavour to say in words instead he applies Eliot's 'theory of objective correlative' to depict metaphorically through symbolic images.

Thus, Saadat Hasan Manto's stories raise voices of protest against partition, prostitution, corruption, and the instigation of the Jaliawalabag Massacre. His stories are packed with refugees, riots, prisoners, prostitutes, vultures of society, and so on. His eyes were in detective like keenness to remain always in quest of substances for his writings. He, like a social reformer, points out the unfortunate errancy of society to weed it out. The responsibility of tackling and eradication of these social evils are upon the government. Monto only mirrors the image of the naked human race. He has concretised the mysterious nature of each character through his stories. He does not lag in vituperation of our so-called leaders. He says in an essay titled "Save India from its Leaders" that "When these leaders shed tears and wail, 'Mazhab khatre mein hai' (Religion is in danger), it is all rubbish. Faith isn't the sort of thing that can come into danger in the first place. If anything is in danger, it's these leaders who want to be saved by claiming religion is in peril." (Manto, 2014). His stories are charged with being a vulgar and obscene reality. If we don't like his stories, we should hate ourselves because stories are a character sketch of human beings drawn from the darkness of the night to the darkness of the heart. He brings out the hidden cornered truths of human hearts.

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Selected Hymns of the Bhagavad Gita: An In-depth Analysis

Abstract

This paper is a critical analysis of the selected hymns of the Bhagavad Gita. As the question emerges that why Bhagavad Gita is so significant? So the response is very simple. Bhagavad Gita is significant in light of the fact that it is a compilation of perennial philosophy and sacred scripture into one. It provides the Vedas and the Upanishads in ordinary words for the sake of common people without any loss in their spiritual significance. Also, it is extremely interesting to each and every individual who has a religious penchant and there is a universal message. This sacred book is a complete commitment towards person's obligation and towards the heavenly power.

Keywords: Hymn, theory, Vedas, divine

Introduction

Hindu way of thinking has an expansive range meaning. It isn't just simple a way of thinking but an approach to living which depends on ideal standards. Hindu Philosophy is a widespread one and it has an all inclusive allure of fraternity, intolerance and lastly spiritual. However, most importantly, a typical inquiry is that the way in which it has such a lot of potential. The primary sources of it, are the religious books. These books are the constant source of the success of the Hindu way of thinking.

Among all the religious books, The Bhagavad Gita has an exceptional place and furthermore has an extraordinary impact over the ordinary citizens' activities and in their points of view. The explanation for it, is that Gita is steady source of Karma yoga. Bhagavad Gita is a preaching of Krishna who is in the heart of each Hindu. The Bhagavad Gita is a functional and heavenly text of Hindu. It is viewed all around as a fundamental mechanism of spiritual knowledge and motivation for the whole age. It is accepted that it is spoken directly by Lord Sri Krishna to his pupil and closest companion Arjun. The Bhagavad Gita's through its 700 verses

attempts to investigate study of self-acknowledgment. Bhagavad Gita uncovers the realities in such a clear and significant manner that impresses the world. This book is a functional trial of truth and obligations. Bhagavad Gita is also called the Divine Hymn.

Common misconception: There is a common misguided judgment among many individuals that Bhagavad Gita and Mahabharata have a place with Hindu religion. However, the messages contained in the Bhagavad Gita are generally relevant to all, independent of their nation or religion. It is not a religious scripture relating to a specific section of society. Bhagavad Gita trains us the correct method for leading our life. The actual motivation behind Bhagavad Gita is to convey humanity from the sufferings of this world. Each man is in trouble circumstances as Arjuna was in, taking on the conflict of Kurukshetra. Bhagavad Gita is the embodiment of all Vedic information and one of the main Upanishads in Vedic literature. If one reads Bhagavad Gita consistently and mindfully, he can outperform the study of all Vedic literature.

Themes: The significant themes of the Bhagavad Gita are Knowlege (jnana), activity (karma), and love (bhakti). As a matter of fact, about knowledge Krishna says to Arjuna that your sorrow will lost whenyou will know about the never-ending soul, rather than the body, soul can't be killed. Krishna urges Arjuna to get discriminative. One acquires this wisdom by creating fearlessness of mind, which Krishna checks out to a light unflickering in a windless place. Achievement of the mental strength requires practice, especially yoga positions which help to concentrate the mind. The body is a vehicle for helping the mind come to reaction.

Second regarding Action, Krishna says that Arjuna deny not just the normal life or movement, but instead the results of action. One ought to bring resolute nature of mind directly into it: yoga is "skill in action." The four purushartas of life are kama (please), artha (wealth), dharma, and moksha (freedom). On the field of dharma, one should act without passion (nishkama) and without longing for the results of action (nishphalaratha). Through yoga, one can foster a disinterestedness in or partition from the consequence of activity.

Third is love. Devote your movement in obligation to God. God is the exceptional reality that is both limit and person. Krishna shows a new thing of grand presence: Though I am unborn, I come into being in age after age, whenever *dharma* declines and *adharma* is on the rise (Gita, chapter 4)" This is the foremost articulation of radiant avatara. At Arjuna's requesting, Krishna reveals his supreme form, which Arjuna sees with a phenomenal third eye. Arjuna responds with adoration to Krishna's divulgence. Simply through veneration would one have the option to see Krishna's real form. Krishna uncovers his adoration for Arjuna,

saying: "Abandoning all dharma, come to me alone for refuge…" Love can subvert dharma; there is not a really obvious explanation to consider dharma when one favors one's acts to God.

Views of Great personalities: Many great personalities as Mahatma Gandhi, Sarvepalli Radhakrishnan and A. P. J. Abdul Kalam but also the likes of Albert Einstein, Aldous Huxley, Henry David Thoreau, J. Robert Oppenheimer, Ralph Waldo Emerson, Carl Jung, Herman Hesse and Bülent Ecevit. And it continues to inspire millions more…had inspired and have inspiring till date with its great inspiration. Present Prime Minister of India, Shri **Narendra Modi** has strongly says that the Bhagavad Gita is a "India's biggest gift to the world". Modi gifted The Bhagavad Gita to the then President of the United States of America, Mr. Barack Obama in 2014 during his U.S. visit. He stated, 'I don't have anything better than Bhagavad Gita to give and nor does the world has anything better to receive.'

A tall figure in Indian History and known as father of nation, Mahatma Gandhi, stated that 'I find solace in the Bhagavad Gita that I miss it even in the Sermon on the Mount. When disappointment stares me in the face and all alone I see not one ray of light, I go back to the Bhagavad Gita. I find a verse here and a verse there and I immediately begin to smile in the midst of overwhelming tragedies – and my life has been full of external tragedies – and if they have left no visible, no indelible scar on me, I owe it all to the teaching of Bhagavad Gita.'

Another great personality Robert Oppenheimer, American physicist, and director of the infamous Manhattan Project expressed his views and said that "it is one of the most influential books to shape his philosophy of life. Oppenheimer later recalled that, while witnessing the explosion of the **Trinity nuclear test**, he thought of verses from the Bhagavad Gita, 'If the radiance of a thousand suns were to burst at once into the sky that would be like the splendor of the mighty one."

In-Depth Analysis: This sacred book is a collection of 700 hymns straightforwardly from the mouth of Shri Krishna which are divided in 18 sections. According to the detail received it is accepted that Five thousand years prior the religious study of the Bhagavad Gita was spoken by Lord Krishna, the Supreme Personality of Godhead to his caring follower Arjuna. It stands incomparable in its doctrines as the standards of religion were articulated by God Himself. After a concise detail of Hindu Philosophy and extraordinary individuals' perspectives about Shrimad Bhagavad Gita, Now there is inside and out examination of chosen hymns of Bhagavad Gita.

1. Gita dhyaanam - Meditation on the Gita

vasudeva sutam devam
kamsa chaanuura mardanam |
devakii paramaa nandam
krishnam vande jagat gurum ||

I show respect for Lord Krishna, the child of Vasudeva, the person who gives extraordinary enjoyment to Devaki, the destroyer of Kamsa and Chaanuura and who is without a doubt a world instructor and a teacher of the world. From this hymn, the speaker respects God Krisna and regards him from his core of heart.

2. Chapter 2, Verse 22

vaasaamsi jiirnaani yathaa vihaaya, navaani grihnaati naro aparaani |
tathaa shariiraani vihaaya jiirnaanyanyaani samyaati navaani dehii ||

Similarly as an individual pushes off broken down articles of clothing and places on others that are new, all things considered, the epitomizes soul pushes off broken down bodies and takes on others that are new. Here, Krishna tells Arjun that you are apologizing over that you will kill your brother and family members but listen. Actually individual is a soul that never dies but only changes the body. So body is the actual part that gets the punishment of its own behavior. So you won't kill anybody they are going to destroys as a result of their activities as they did. Through this hymn God Krishna attempts to clarify his follower Arjuna that one can not kill to anybody it is his karma who gives him the punishment as he did. This is a generally accepted fact that assuming you confronting any challenges so that is a direct result of you not by others. But, God chooses a medium or means to get done with that job as you are in this war.

3. Chapter 2, Verse 63

krodhaadbhavati sammohah sammohaatsmritivibhramah |
smritibhramshaadbuddhinaasho buddhinaashaatpranashyati ||

From outrage comes hallucination; from daydream, confounded memory; from befuddled memory the destruction of reason; from ruin of reason and man at last perishes. Outrage cripples judgment, correspondingly as the morning mist makes a hazy covering on the sunlight. Out of hatred, people submit messes up that they later regret, considering the way that the knowledge gets obscured by the dimness of sentiments. People say, "He is twenty years senior to me. For what reason did I talk as such to him? What befell me?" What happened was that the staff of judgment was affected by outrage, and therefore the slip up of reprimanding a senior was made.

Right when the knowledge is jumbled, it prompts bewilderment of memory. The person by then neglects to recollect what is right and what's up, and streams close by the surge of sentiments. The sliding dive continues starting there, and bewilderment of memory achieves demolition of the keenness. Likewise, since the shrewdness is the internal aide, when it gets demolished, one is obliterated. In that capacity, the method of drop from faithfulness to unpalatability has been depicted beginning with thought on the sense objects to the destruction of the psyche.

4. Chapter 4, Verse 7

yadaa yadaa hi dharmasya glaanirbhavati bhaarata |
abhyuktaanamadarmasya tadaatmaanam srijaamyahamh ||

Whenever there is decay of dharma (righteousness) and rise of adharma (unrighteousness), then, at that point, I (the Lord) am born in this world. The true assertion of the Krishna is that when there will be decay of Dharma, great activity and religious exercises and there will be ubiquity of unlawful activity then I come to help individuals. In this hymn, there is clear thought regarding the presence of god would be when unlawful exercises will be an integral part of the people groups' life.

5. Chapter 4, Verse 8

paritraanaaya sadhuunaam vinaashaaya chadushkritaam |
dharma samsthaapanaarthaaya sambhavaami yuge yuge ||

For the security of the good, for the obliteration of the fiendishness and for the foundation of dharma (righteousness), I (the Lord) am born from age to age. Krishna tells Arjua that at whatever point and any place there is a decrease in religious practice, O descendant of Bharata, and an overwhelming ascent of irreligion around then I descend Myself to set up the religious vain over and over. God or the relative of God seems when the unlawful activity and exercises seems increased.

6. Chapter 6, Verse 5

uddharedaatmanaatmaanam naatmaanamavasaadabuth |
aatmaiva hyaatmano bandhuraatmaiva ripuraatmanah ||

Allow a man to raise himself independently. Let him not degrade himself. Since an individual's dearest companion or his most horrendously awful foe is, as a matter of fact, his own self. The main perspectives is that an individual should lift the Self by self and he ought not push down the himself since he is a dearest companion of himself however same time he is additionally most noteworthy enemy of the himself. This involves extraordinary concern. This is an extraordinary inspiration approach for us that anything we are doing and what activity are performing they all will make you that you real are. If one understand it appropriately so you can do or substantiate yourself as a best self.

7. Chapter 8, Verse 5

antakaale cha maameva smaranmuktvaa kalevaramh |
yah prayaati sa madbhaavam yaati naastyatra samshayah ||

He who leaves from the body, thinking Me alone, even at the hour of death, will reach Me. Shree Krishna explains in this hymn that, whoever remembers Him at the hour of death, accomplishes Him and becomes God-like in character. He utilizes the words distraught bhâvaA, which implies "God-like nature." Therefore, one can achieve the esteemed goal of God-affirmation by deliberately charming one's mind in the powerful Names, Forms, Virtues, Pastimes, and Abodes of God, even at the hour of death. It is one's condition of mindfulness and the object of their ingestion at the hour of death; that chooses their next birth. This hymn demonstrates that assuming you have trust on God you accomplish him else nobody can partake in that stage.

8. Chapter 9, Verse 27

yatkaroshhi yadashnaasi yajjuhoshhi dadaasi yath |
yattapasyasi kaunteya tatkurushhva madarpanamh ||

Arjuna, anything that you do, anything you eat, anything you offer, anything that you part with, anything you do via repentance, offer everything to me. Krishna says that assuming you offer your whole activity to me. I will acknowledge them and assuming you it with genuine substance I will liberate you from your whole sins so the condition is that you should offer every one of your activities to me without a second thought and I guarantee I will liberate you from every one of your concerns. In this hymn, kishna says that offer me your all activities and void yourself from every one of the concerns since, in such a case that you do this with good nature I will settle your all stresses.

9. Chapter 18, Verse 65

manmanaa bhava madbhakto madyaajii maam namaskuru |
maamevaishhyasi satyam te pratijaane priyo asi me ||

Give your brain to Me, be devoted to Me, love Me and bow to Me. Doing as such, you will come to Me alone, I genuinely guarantee you, for you are so especially dear to Me.

In this hymn, Shree Krishna had ensured Arjun to reveal to him the most secret information, and thereafter continued to depict the marvels of bhakti. Here, he goes over the chief line of section 9.34, mentioning that he take an interest in his devotion. By developing significant love for Shree Krishna and having his mind reliably held in select obligation to him, Arjun will be ensured of achieving the superior goal. Krishna says that assuming you dedicate yourself to me I guarantee

to you that you will be my dearest. In this hymn the genuine quintessence is that on the off chance that one dedicate himself in the foot of God, the devotee is the dearest to the God.

10. Chapter 18, Verse 78

Yatra Yogeshwarah Krishna Yatra Partho Dhanurdharah |
Tatra srivijyo bhootirdhruva nitimartirmam ||

Where Yogeshwar is Lord Shri Krishna, the lord of all Yog, where there is Arjuna, the supreme archer, there will be unending opulence, triumph, success and exemplary nature. - This is my perspective. This last hymn demonstrates the truthfulness of the Bhagwat Gita. The Bhagavad Gita closes with this stanza conveying a significant pronouncement. Dhritarashtra was restless of the result of the war. Sanjay informs him that material computations regarding the qualities and amounts of the two armed forces are insignificant. There can be only a solitary choice in this war-triumph will reliably be supportive of God and his pure devotee, accordingly will goodness, uniqueness, and overflow.

God is basically the free, supporting sovereign of the world, and the most estimable object of worship, and love. na tatsamaúh châbhyadhikaúhcha d[icœhyate (Œhwetacœhvatar Upanichad 6.8) [v44] There is no one identical to him; there is no one more important than him." He has only necessity of an authentic medium to show his one of a kind splendor. The soul who surrenders to him gives such a vehicle to the splendor of God to sparkle forward. Thus, any place the Supreme Lord and his devotee are accessible; the radiance of the Absolute Truth will reliably vanquish the dimness of untruth. There can be no other outcome.

Conclusion

Therefore it is appropriate to say that the Bhagavad Gita is a book for the individuals who wish to awaken. It isn't just a story of the meeting of the human Arjuna with the divine Krishna, It is a poem on the cosmology of life, an exposition of yoga theory, a song dedicated to God. It is a manual for enlightenment. It has 18 chapters which explores the issues of circumstances and logical results; the powers of light, mass, and movement; and the morals of obligation. Its teaching assists us with beating our obliviousness, self image, connection, repugnance and fears that quick us to stick to the material world. At the point when one understands that individual is certainly not an physical body but a spirit that is unadulterated and ready to go but the fundamental thing is to illuminated it with the heavenly light that eliminates the murkiness of the heart and lighten it. Our life isn't to destroy in the impact of voracity, outrage, want and chaos.

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Modernization of Indian Folk Arts in Present Art Scenario

Abstract

The art of India Constitutes a unique chapter in the Field of folk arts. It reveals the different styles and forms which Varies with each other a lot. These folk arts offer a mirror to the Indian soul as perhaps nothing else does. The spiritual , religious and cultural content of India's creative genius has found full and perfect expression in these folk arts. These art forms shows India's aesthetic creations among general folks and also in different tribes in India. There are so many art forms prevalent in Indian society that almost all states of India have their own. The country has an infinite number of folk art styles, such as Madhubani in Bihar, Warli in Maharastra , Mandana and Phad in Rajasthan, Pat chitra in Oddisa, Pat painting and Kalighat paintings in West Bengal, gaund and saura in Madhya Pradesh, Chaukpurna and Sanjhia in Uttar Pradesh Kalankari in Andhra Pradesh and many more are famous in their particular region.

Ages have passed and generations have change, but folk arts never died but on the contrary these are handed over to one generation to another. In this way India is a home of various traditions and people from across the world has an immense love for Indian art and culture. The country has a very distinct culture, and so, with every passing year, a diverse range of art forms have emerged. While some folks art forms are still untouched by the modernization But some other have received the touch of new shades and elements as well as technique. Many artist practice these art forms and sell their art works. So in these days these have been commercialized. Earlier people had to room a lot for buying original arts, but now a days the situation has exclusively changed. Now artists create the work to sell and people buy paintings online too, without any difficulty. For example Madhubani painting, origined at Mithila region in Bihar, were painted on plastered mud walls and floors of huts with simple earth coloures but now a days these are painted on Canvases and Boards too with many types of colours such as water, oil and acrylic, medium varies from place to place and artist to artist. The forms also have been modified yet these are

same by soul. Although Madhubani paintings had received national recognition in1975 when Sita Devi received the National award and Jagdamba Devi, the Padma Shri award by the by the President in India. In the same way other art styles of folk has changed in the present time due to Modernization and increasing demand.

Further the paper will explain the details and changes that took place in the folk arts in present modern art scenario as well as the popularity of these art form at International level.

Key Words: Folk Art, Expression, Technique, Modernization, Creation, Origin, Tribe etc.

The art of India Constitutes a unique chapter in the Field of folk arts. It reveals the different styles and forms which Varies with each other a lot. These folk arts offer a mirror to the Indian soul as perhaps nothing else does. The spiritual, religious and cultural content of India's creative genius has found full and perfect expression in these folk arts. These art forms shows India's aesthetic creations among general folks and also in different tribes in India. There are so many art forms prevalent in Indian society that almost all states of India have their own. The country has an infinite number of folk art styles, such as Madhubani in Bihar, Warli in Maharastra, Mandana and Phad in Rajasthan, Pat chitra in Oddisa, Pat painting and Kalighat paintings in West Bengal, gaund and saura in Madhya Pradesh, Chaukpurna and Sanjhia in Uttar Pradesh Kalankari in Andhra Pradesh and many more are famous in their particular region.

Here I am discussing some prominent folk art forms of India, which have changed a lot with the passing of time, But these changes can be noticed only in technique, material, surface and utility .Now a days these art styles are adopted by the artist who has deep knowledge of fine art and aesthetics as well as elements and principles .They also sell their art work in art galleries and art markets. Now folk arts cover all forms of visual arts made in the context of folk cultural . In olden time the makers of folk art were typically trained within a popular tradition , rather than in the fine art tradition or culture .But in present days the artist of fine arts stream are also adopting these art forms in their painting as these forms attracts and appeals the viewer very much. In this context some examples of folks arts are given from various places of India : Such as –

Madhubani Painting

This style of folk art is also known as Mithila painting as these were practiced in the Mithila region of India . Mithila is a historical place as the father of Sita, King Janak ruled over Mithila during Treta yuga . i.e. 869,000 years back Begusaray ,Bhagalpur, Monghyr, Purniyea are the administrative boundary area , apart from

Tarai areas of Nepal. The District of Champaran , Sahorsa ,Muzaffarpur, Vaishali, Darbhanga, Madhubani, Samstiput etc. are made of a whole land of Mithila. This area contained a very rich tradition of domestic ritual paintings.

But in present scenario this region has acquire its Identity. Through the art of Mithilanchal ,as now it is known in the world by the name of Madhubani . It was practised here back to the century A.D. traditionally , the art form was passed on from generation to generation .This art was created mostly by the women of various communities in the Mithila region.[1] Madhubani Painting are widely practiced by women as a means to cultivated their spirituality and yearning to be one with God .There were many women artist who used to paint this art style such as :- Sita Devi ,Mahasundari Devi ,Malvika Raj ,Dulari Devi, pushpa Kumari, Mahalaxmi Karpuri Devi , Godawari Dutta , Ganga Devi , Jagdumba Devi and many more of the past time whose name were not quoted any where . Except these Rani Jha , a madhubani art teaches at Mithila institute explains on how Madhubani art has been an ancient medium for women to explore freedom . For over a 1500 years , women have lived oppressed lives , harboured suppressed desires. Unknowingly, women see themselves channelizing their repressed thoughts of freedom through the songs which they sings and paintings they make for recreation.

But today male artist also has adopted this art form for example Neelkan Choudhary fuses this folk art style with subject matter that resonates with people today.[2] Remant kumar Mishra is an another male artist of Madhubani who experimented these art form on masks too , Although it was painted on walls of the mud houses traditionally but now a days it has changed its surfaces . When the full impact of the Conid-19 pandemic hit India in March ,noted Madhubani artist Remant Kumar Mishra 37 years old, decided to turn adversity into an opportunity .Now going by a new sobriquet of Bihar's "Mark Man" .Mr. Mishra despatches masks with hand printed Madhubani Motifs all over India. Hailing fronm the Jitwarpur village under the Rahika block of Madhubani distriet in north Bihar on March 9 Mr. Mishra distributed 650 masks with Madhubani motifs.[3] Not only the artist has changed but also the technique has also changed with the passage of time as Mr. Mishra has stated Mythological characters and aspects of nature are central of various communities in the Mithila region.

In olden days these paintings were used to point for particular occasions, for example birth or marriage and festivals such as Holi ,Surya shastri , Kali Puja ,Upanayan and Durga puja .But now a days artist paint the forms with full subject matter on canvas , paper or any other surfaces for their expression and presentation .They do the painting for commercial purpose too on various surfaces , even on clothes too .The motifs of Madhubani can be found on fabrics which are designed

by the artists. Motifs in this style of painting, originally rendered only with figures and natural colours. "But now we use brushes , nib – pens and synthetic colours as well to paint Mithila art." As a male artist of Madhubani Mr. Mishra has travelled widely , he travelled to China four times and has also visited Sri Lanka ,Italy and Mauritius as a participant in craft festivals. In India , he has been awarded with many awards by the state .His masterful painting adorn walls at the power Grid Corporation Limited; The Central Bank Of India's officers Training college in Kolkata and Bhopal ; and the Government Guest House in Madhubani.[4] Thus the surface of the painting has changed , as it has come out of the focus to the commercial buildings.

The painting were done with twigs fingers, natural dyes and pigments which has changed a lot now .As now artist use synthetic colours acrylic or water based with modern brushes instead of cotton based sticks. But the traditional art depicted natural objects like sun ,moon and nature , deities from mythological epics royal courts, birds and animals with plants and trees are similarly presented in the modern paintings too .

Warli Paintings

Warli is next major folk art form of India. It is originated by the warli tribe from the western Ghat of India in 2500 BCE .Warli tribes resides in Thane district to Maharashtra on the northern outskrits of Mumbai and extends upto the Gujrat border .The subject matter of these painting were wedding scenes dance scene various animals , birds, trees (descriptive harvest scene) dancing peacocks and many more .The most famous Warli painting was the marriage Chouk , painted at the time of marriage . The Warli women called Savasini meaning married women , whose husbands are alive , painted a chouk or square on walls of their kitchen as they belive this is the most sacred wall in the house where the Gods are placed .Before starting to paint , these walls are first plastered with cow dung ,Than the wall is coated with geru or red clay . On this a decorative chouk is made and in the centre Goddess Palaghata ,as she has to be present for the wedding is placed . She is widely known as Mother –Goddess .In the most of the painting is without a head and a human figure instead it was a over flowing pot with plants .The word Plalaghata itself explains that a earthen Pot filled and covered with leaves .It is considered the Goddess of fertility. The space around the chouk was filled with dotted trees providing shades to the Goddess ,animals ,and man doing various activities like dancing playing music, climbing trees, carrying loads or just standing with their limbs flying in the air. Besides the main chouk a smaller choukis drawn for the God pancairiya ,and it is called the Deva chouk who looked after the family .This paintings were indispensable during the marriage ceremony.[5]

Now the motifs of these paintings are painted on various surface instead of mud walls of the houses. Now these are not painted not only for religious purpose like before ,Although the forms are the same but the traditional artist have too got many changes with the increasing demand of these painting in market .These have got recognition not only on national level but also at International level which were belong to only a tribes in the past .Now these forms are painted not only in houses but also on a broad scale on public places and buildings of commercial Importance . Like Madhubani varities of surface are limitless such as – Canvas , paper, pots , cups , mugs , clothes, fabrics , cemented plastered walls , purses etc.

Tanjore Paintings

Thanjavur Paintings were originated in Maratha court of Thanjavur in the 16th century , when the Vijaynagar was administered by the Kings over the vast kingdom in southern India through the Nayaka Governors .The Nayakas were great patrons of art and literature .In 1676 Maratha ruled over this region and Maratha rulers encouraged the art and artist , during their period Tanjore painting truly flourished and developed , Tanjore paintings are very famous by the name of Palagai Padam , which means picture on a wooden plank because this painting are mostly etched on solid wood boards , Made from jackfruit or teak wood which have also been replaced by plywood in present days . This divine art form consists of hindu God and Goddess who are meticulously adorned with rich ornaments and filled with bright colours .Thus the main characteristics of the Tanjore painting are brilliant colour schemes , decorative jewellery with stones and cut glasses with remarkable gold leaf work .The liberal use of gold leaf and precious and semi precious stones presented a splendid visual expression .These give life to the pictures such that the picture gets alive in a unique way getting three dimensional effect . Earlier precious gems like diamonds and rubies and gold foil leaf were used to embellish the figures .Now a days , semi precious Jaipur stones are used for the same purpose i.e. for decoration . This is major change. One of the distinguishable characteristics of Tanjour painting is the plumpness in the faces of the figures which is also responsible for three D effect . Now a days the painters of this ethnic art form take great care in making the relief work of each figure to give them unique three D effect which was not so effective in the old traditional paintings .

Traditional Artists in the past used vegetable and minerals dyes as natural colours for these artwork . Over time , chemical paints have taken over . Now the artist of Tanjore painting uses vibrant shades of reds , blues and greens .the subject matter is same as it was in past with slightly change of common subjects from real life .otherwise traditionally the subjects were Bal Krishna and his deeds , Lord Rama and his life stories as well as other hindu God and Goddess , saints and

subjects from hindu Mythology. With the passing of time Tanjore paintings got influenced with popular art form of Mysore painting which shares many characteristics with it .Being similar there are notable differences are like the use of paper as the base for Mysore paintings and its limited use of gold foil, glass beads and precious or semi precious stones .

Today , Tanjore paintings still have a broad appeal. In recent times , they have been commercialised extensively , and can be found being sold even in street market while it was royal art form in the past . Although the art form has stood the test of time , the general decline in quality is disconcerting to many art lovers . So it needs attention and protection. As the workshops and training camps are being held to ensure that the art form continues to thrive and it must retain all the rich traditional and artistic elements of the past.[6]

In the same way other folk art forms like Pichwai paintings , Phad paintings, Pithora Pattachitra of Orissa paintings , gond paintings , Sanjhi and Thangka paintings etc .have modernized in their style as well according to the modern scenario .Here I would like to explore that how these unique features of folk arts could be successfully translated into the form of animation .Thus absed on the above analysis we have found some common changes in all folk art forms in India.

- The artist of fine art have adopted the forms and styles of traditional painters.

  These art forms have been get commercialized , rather than painted only for religious purpose like past , in order to create a new source of non agricultural income , different organizations encourages the artists to produce their traditional painting on different paper and canvas for commercial sale.

- The use of material or medium have been changed in the modern era, mostly which were natural in past have replaced by synthetic or modern colours as now most of the artist use water colour or synthetic colours in place of natural colours and things such as brushes and painting surface in every art folk arts for example the artist used traditional brushes (made from bamboo – twigs , cotton etc.) in the past with time surfaces has changed , originally mostly folk paintings were done on mud walls in villages which later the artist successfully transferred their techniques of wall or floor painting to the medium of paper and canvas .

- Now these art forms are widely spread .They are not fixed to a particular region only .As well as artist exhibit their painting not only through out India but also different parts of the world.

- Now with the advent of digital tools like macromedia flash , which can produce the similar kind of drawing using different combinations of pencil and brush stokes ,use of digital tools also make these drawing faster and more effective or similar as these paintings has lots of repetitive patterns.

Except these changes the main ascent or soul of folk arts remain unchanged i.e. It is natural in the presentation of forms. But we can say that transferring the techniques and mediums of these folk arts gained more popularity and recognition as today the use of modern techniques has forward these art forms to the next level , where these folk art styles will be used by more and more artists even by digital artists too . Now these arts forms are very popular not only in India but also all over the world.

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Environmental Thinking in the Light of Vedic Literature

The history of human civilization has been flowing continuously since ancient times. Ever since the dawn of human civilization, nature seems to have existed as a mother to protect her children. Nature has been providing us selflessly since the creation of this world. Fauna has developed a close relationship with nature. This oneness of man towards the environment is mentioned in the ancient Vedic literature of the world 'Veda'. To know the history of this human race, we have to keep our eyes on the authentic documents of Vedic literature. In various suktas of Vedic literature, there is a unique combination of fauna with nature and many conscious messages for the protection of nature environment. Just as the Rig Veda praises rivers, the Atharva Veda also discusses earth or soil conservation. Throughout the Atharva Veda, there are rich descriptions of nature and natural splendor. In fact, the essence of Vedic practice is to establish man's connection with nature, which helps in the emergence of man's full consciousness. Happiness has been spoken of through the consciousness of nature.

Man is a social creature, he can never live alone. People become dependent on each other for their needs. The identity of this dependence is not only that animal with animal, human with human, but not. A new healthy society is formed when this interrelationship is established with a new form of coexistence of nature with the fauna and the human race. Being in harmony with each other is an absolute religion or social morality of human beings. The history of this social morality is still carried by the ancient Vedic literature. Mankind has first embraced nature, lovingly forged a new relationship with nature, the information of which is evidenced by the Vedic literature. So the human race continues on its path with all. Respect for all, tolerance, walking the path of mankind with these. The loving kinship of nature and environment with the human race from the Vedic age is recorded in many parts of the Vedic literature. Just as the various Vedic rituals of ancient Vedic literature have brought people together, so too have the lifestyles such as nature worship, environmental protection and nature environment control. A renaissance arose when nature and man came together to form a union. Even today, our society

is characterized by a variety of behaviors. In the village even today the abode of the folk deity is held under a large, ancient tree. In Indian culture, trees or gardens can still be seen in front of most temples from the Vedic period. This importance of Vedic literature proves to us that human nature seems to have merged into one and maintained the continuity of coexistence. Mother Rupini seems to have placed all her children in her lap. This coexistence of the child with the mother makes all living beings love nature and is always tied to the same formula in the outline of coexistence for life. The coexistence of nature and man seems to have flowed continuously from the history of the Vedic period. Not only in the present time, that is, in the age of science, many environmentalists have heard about environmental issues, but since the Vedic period, man's responsibility towards nature and his care has been observed.

Not only human beings live in the lap of this great earth, this world is the abode of all creatures. Everyone is being nurtured in the motherland of this Basudha. Fauna can never survive or grow alone, it needs the cooperation of others. Maybe everyone has to come together to survive. There is a bliss hidden in living a life of sharing one's happiness and sorrows with one another by awakening a sense of oneness with all. At the present time, people are driven by a single thought and travel in the boat of happiness and can no longer be happy in the end. Many adversities have arisen when the individual has relied on narrowness without thinking in a big way, but today this single thought has led to personal problems as well as natural calamities. Nature has also become poisonous today. But if we want to know about such human well-being, we have to keep our eyes on the history of Vedic literature, the people of Vedic society never thought for themselves, at that time everyone was working for the welfare of all. It was only when human thought became nature-loving in the hands of this benevolence that human lifestyles were conducted in different tastes. This close relationship of man with nature has taught man to be much better. The Atharva Veda's Sukta of the Earth mentions the identity of various human senses about nature.

Just as the world has from time immemorial taught children to embrace motherhood by keeping them in its fold, so too have her children collectively identified themselves as the outline of a beautiful union. This world is not only for human beings, this world is for animals, insects, etc., and they should all be united as if this is what Mother Earth wants. Besides, no matter where they are, no one should hurt his family. In today's world of advanced science, we are all engaged in various ways for our own benefit, and we do not even know when we are polluting our environment to meet this need. But the society is already beginning to suffer the consequences of the way in which people have lost the touch of this environmental consciousness and are standing on the doorstep of moral decay. But

in ancient times there was no problem of environmental pollution like today. Therefore, in order to save the environment, all of us must come together and move forward consciously, and as a helper of it, that is, to get back the human sense of protection of nature, we have to move forward by looking at various information like Earth Sukta of Atharvaveda.

Humans are normally social creatures. He can never live alone. Mixing with more than one person creates kinship. And the bond that is formed from this kinship is the spiritual bond. It is not that people have lived only by establishing kinship with human beings. Reviewing the history of human life, it is seen that people are involved in modern bonds with many other things. This bond has taught or continues to teach a kind of people to be good to the collective and above all to all. When this bond of man has concentrated on something more than mankind, a new bond has been added with it. One of the spiritual bonds of man in the history of Vedic society is the bond of nature love. Therefore, since ancient times, people have observed many signs of love and unity towards nature. In many parts of the Ramayana and the Mahabharata, there is ample evidence of human love for the environment or tolerance of responsibility. It is through this bond that mankind is slowly advancing from better to better. In the context of today's modern age, the beginnings of following environmental theories or awareness guidelines are also significant in Vedic society. Planting a tree, caring for it, and caring for it all seem to come together. This close human relationship dates back to the time when the human race began its first steps in making a living by relying on trees.

The Atharva Veda is as beautiful a discussion as the feeling of pain in one's heart can be inferred when a person says something hurtful to his own relative. The Bhumi Sukta of the Atharva Veda says that when the earth is dug, there is a longing for the mother earth to suffer and for this part of the excavation to be completed very quickly. All in all, it goes with the identity of a strong spiritual bond of nature with man.

People are for people forever. People live for each other. So the recognition of empathy in the human race is nothing new. Empathy teaches people to think more and ultimately leads to improvement. This notion of human empathy is never modern. The context of this ideology is a thing of the distant past. This idea is to move from man to man and as we move towards nature, so that man becomes more humane. Man's conscience, respect, ideals, sympathy are the real identity of man. When this feeling of man reaches deeper, man places all those around him in the heart. Let the feeling of empathy flow in the things that people love.

People's thinking has been on the path of gradual progress since Vedic times. But the love of nature seems to be more and more revealed from the heart of man.

In the various historical histories of nature found in Vedic society, man was truly sympathetic to nature. It is because of this empathy of man that he can adapt himself to society, just as nature draws everyone to itself equally. In this diversity of nature, how much man can become humane towards others by sheltering his own emotional advancement is the hallmark of true empathy. These are the source grounds of all-round development, which is one of the steps towards human liberation and human development. It is only when the human heart becomes natural that an atmosphere of different ideas is revealed in it. That is why even today people are so sympathetic to nature.

Special knowledge means science. This word of science is not limited to words only. The scientific consciousness, thoughts, attitudes, etc. of a subject judge enough relevance. The scientific consciousness of a subject is a sign of great generosity. Therefore, observation, examination, decision, etc. are one of the foundations of scientific thought if a subject is to be rational and authentic. Environment is a kind of science consciousness. In order to advance environmental thinking, we must look at scientific thinking. If the consciousness of environmental thought is to be extended from the inner to the outer, from the narrow to the large, then the matter must be brought under observation. No subject can be managed properly without examination or observation. So if a subject is not properly observed then the correct idea about that subject is not formed. And in the absence of proper understanding, people spend their days in various metabolisms by managing themselves in different situations. So the scientific idea is one of the observations of any subject. Our goal should be to be more scientific when it comes to environmental thinking. Based on this scientific and his hand and based on observation, the real concept of nature can be reached from great to great.

In the modern age, people are thinking about the welfare of nature in different ways. But the welfare of nature is observed in most of the Vedic literature. The people of Vedic society have described the qualities of nature and its products through various methods of observation towards nature. There is a lot of exemplary information about nature that has greatly enhanced the scope of human action in later times. These observational systems and rules of nature have been practiced since time immemorial.

Nature is the earthly form of whatever is heavenly. The Vedas emphasize not only the gods and goddesses but all the elements of nature and are presented as the source of miraculous power. For this, the whole prayer is to save the environment. In fact, the essence of Vedic practice is to connect man with nature, which can lead to the emergence of perfect man. The welfare of all has been prayed for through this nature consciousness. It has been prayed that all may be happy, all may be free

from disease, all may be fearless, all may be free from sorrow. The Vedas have repeatedly told people to respect nature. This is like praying to keep nature satisfied. If nature can be kept calm then the world will be calm, if nature is worshiped then all the people of the world will be worshiped. So this prayer is for the welfare of all. Today we are directly aware of the consequences of destroying nature. Millions of animals have become extinct, hundreds of forests have become deforested, and wildlife habitat is in dire straits. Soil, air, water are almost all polluted today. Excessive greed and inhuman oppression of nature has made people stand on the edge of the abyss. So it is instructive from the Vedic society that about 5000 years ago, the Vedic people worshiped nature and the environment through careful preservation. Do not harm nature, do not harm water and flowers, the soil is my mother, I am the child, water should not be unclean. May peace prevail in all souls as a result of swelling in the air in the water-land-space. Ancient Vedic prayer is an invaluable lesson in nature preservation that needs to be embedded in everyone, at least in the pursuit of saving themselves and the next generation.

In the literature and culture of ancient India, the secret respect and friendship of man towards nature has been repeatedly echoed. If human sympathy for nature and abandonment of conscience, Indra begins to walk the path of contentment and narrow-mindedness, then one day man himself will be destroyed by the coral grass of nature. Therefore, because of the conservation of nature, we all have to come together and come forward in the name of protection of nature, in the name of protection of our own existence, in the name of conservation. In the same way that in Vedic society, nature came together to protect mother, we must do the same. The way in which the thoughts about nature are being observed at present, the Vedic society and the scholars of that time have kept the evidence of thinking on the subject of nature since that time. So not only today but also since ancient times the idea of nature has been well-planned. May all of us pray that we all come together and think of Mother Nature so that we can always become natural.

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Vedic Literature Echoed in Monotheism and Humanism

Humans are social creatures. Society is deeply involved with the sense of human life. That is why fear, longing, appeal are all reflected in human nature as well as in society. From time immemorial, many great men have entered this land of our virtue. They also gave guidance in the way they were guided. We have been hearing about this path since ancient times. It is said that when a subject is seen to be presented, the need for some relevant subject is observed behind the presentation of that subject. So we are very much indebted to the Vedic literature for the formulation of this advanced concept.

From the Vedic period onwards, we have been acquainted with the feeling of human exploitation. And we observe that in the sounding sage's mantra. You can never go too far with narrow ideas and values. Expansion of the field of ideas and values is the only way to achieve success in life. The ideology that we see in Vedic literature is the expression of the combined ideology. Running from 'I' to 'we'. Today and in the context of this modern age, we can always understand the relevance of that larger sense of thought in every step we desire. Therefore, it is desirable for us to look at how and in what way the Vedic sages have revealed the direction of that passage. Society and sense of well-being - this subject or field is not limited to a handful of people.

The more we move towards the civilized side, the more we will meet with better thinking. We see in Vedic literature the aspects of the cultural culture that we find in the previous level of Vedic literature being unveiled more and more.

Civilization also changes with the combination of society and culture. One has to be initiated from a narrow mind to a liberal consciousness. We have to change our direction due to the variability of society or contemporary thinking. There are many examples of that variability in Vedic mantras. Such variability is one of the contributors to the progress of the society and the state. Therefore, in most of the Vedic literature, we find the search for a new direction.

It is always desirable to avoid differences. Divisiveness becomes the main

obstacle for the welfare of the country and the state above all. Therefore, it is better to eradicate discrimination. There must always be unity among all. Religion, race, caste and various inequalities must be eliminated and baptized in one mantra. In the Rig Veda and the Atharva Veda we find the identity of monotheism. This monolithic approach can be seen to go hand in hand. This monolithic[1] approach always makes one generous. As a result, peace prevails in all areas.

Once the path of monotheism is firmly established, then the end of action cannot be declared. If the idea of oneness can be served more broadly, then there will be a development of goodwill.

The result of the thought[2] becomes stronger when the mind and the mind are combined. Just as diverse perspectives are needed for the well-being of civilization, one notable aspect is the cohesive approach. Such goodwill is indicative of the welfare of the state and the country.

It is not possible to prepare the path of monotheism so easily. The sages have always said in one mantra[3] to walk together as one. This unanimous path will be smooth only when an equal mind and an equal mind are established among all. Coexistence will eliminate divisions.

Equality, equality, unity - the result of such thinking. The Vedic sages speak of that coordination between their thoughts and actions. That is why the sage has also spoken about chanting the same mantra.

In order to give support to a subject in thinking and thinking, it is advisable to have a strong idea on the subject. In addition, if an event is to be implemented well, then it is necessary to analyze the matter from beginning to end. The contemplative [4] actions mentioned by the Vedic sages have not only smoothed the path of that time, but have also been established as the norm for the future. In the voice of the Vedic sages, therefore, the idea of contemplative effort has been seen to be sounded.

By analyzing the successive periods of the Vedic age, we become aware of the subject of Vedic meditation. Knowledge meets the various subjects of that period through social thought. In this changing context, many thoughts and ideas change in the evolution of time. This issue of development is not limited to the idea of development, its field and scope and many more. Psychologists have therefore inculcated various developments in their language. The welfare of the state and the society is achieved only when this direction of development is exposed to the public. Special emphasis on human values has been seen since ancient times. The introduction of this subject has resulted in all sorts of improvements.

The honest word has to be placed in the thoughts. The establishment of goodwill does not only lead to personal well-being; On the contrary, it results in the

betterment of the society. The question is, is it desirable to portray these aspects of goodwill? If such a question arises, then it must be said that when the matter is engaged in the overall field, it has to be done in its place of publication and in a holistic way. When a subject is exposed or seen directly, then there is no obstacle with any other subject. Therefore, for the welfare of the country and for the progress of the society, there is a need for goodwill.

Awakening of consciousness is very desirable for everyone. In order to eradicate these various obstructive contexts of superstition, negative attitude, double standards, welfare consciousness has to be established. Satyam Shivam Sundaram-founded India should never be set up in a violent environment. The matter of welfare consciousness is engaged in the universal thought, so one must always be awake in the sense of universal welfare. The welfare direction must be established in hearing, in thinking. In the human mind, good thoughts, goodwill and overall sense of well-being should always be given a place. As a result, there will never be room for segregation.

The issue of segregation can never be desirable under any circumstances. When we review the Vedic literature, we do not find any sign of class discrimination anywhere. This class discrimination seems to have been created by some of us human beings for our own welfare or to establish our own dominance in the society. The idea of class discrimination is very inconsistent in today's modern context. Therefore, we will never allow class inequality to take place in our thoughts and thoughts. On the contrary, since the issue is considered as one of the obstacles to the progress of our society and the state, it is better to remove it.

In this whole universe, we are united. The bottom line is that we complement each other. We are always engaged in each other's welfare, so we are in a spiritual bond with each other. This human bondage cannot be easily eradicated. Yet some selfish and greedy people seek to destroy this spiritual bond in order to satisfy their evil desires. In their thinking, class inequality, differentiation wants to show the issue. In Vedic literature, however, we often see images of spiritual bonds.

The role of combined thought or combined consciousness is one of the aspects of human life and character building. We also find that pattern in Vedic literature. This consciousness is the equivalent of natural bliss. The expression of natural bliss is indescribable. Therefore, we always get a taste of this indescribable and natural taste. I am overwhelmed by this overflowing stream of bliss and immersed in a better way of thinking. As the idea of humanism becomes more and more entrenched, the spheres of goodwill are easily seen to flourish.

Another name for life is karma. Without karma, no person can live a single moment and his life. At work, people are always waiting to be told what to do. In

Vedic literature, those working people have been praised in various verses. They have benefited the state through their tireless work and hard work. It is true that their place has sometimes faded in terms of history, but Vedic literature has praised them for this working entity.

The present age is the age of dynamism. The evolution of time and the changed circumstances have changed everything. In the changed situation, some policies and ways have changed. It cannot be said that this change has been very promising everywhere. Yet the heart that is engaged in public welfare cannot wait to say how joyful it is to express its dissolved thoughts. Similarly, the sign of a field of goodwill is the beginning of monotheism or humanism. Everyone must be baptized in human religion. Humanity must be given a place in the minds of all. Fields need to be expanded from narrow to wide and always engaged in universal welfare.

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Chitrakathi : The Vibrant Folk Art

Abstract

India had always been known for its cultural and traditional vibrancy through its conventional art forms. There are many art forms in India and every region has its own style which is known as folk art or tribal art which India's rich cultural heritage or civilization. They depict the religious and mythological stories us. There are so many folk or tribal art but in this research paper i describe the most vibrant and spectacular art form called – chitrakathi ; which once popular among the people but today have no sufficient viewer. In lack of viewer or audience , it is on the verse of extinction. It is about 400 year old art which is forgotten today by us due to globalization, industrialization, urbanization or changing life style of people. In small village pinguli, in kudal taluka of sindhudurg district of Maharashtra is the origin of this special art forms of 17th century. It was practised by Thakar community in Maharashtra region. The narration of chitrakathi is a combination of the songs, instrumental music and the stories. At present time,Parshuram Gangawane and his two son,s Chetan gangawane and Eknath gangwane are trying to preserve this artistic heritage . They have sold their cows and converted their old cowshed into a Meuseum. TAKA (Thakar Adivasi Kala Aangan) in their parental village Pinguli. Establishment of this art meuseum proved to be a milestone for the Thakar artists to showcase their art.They took upon theirself a task of revitalizing this art even at the international level .At present time we all need to take action alike Parshuram to preserve such type of arts to our culture and tradition.

Keywords : Folk Art, Civilization, Chitrakathi, Religious, Mythological, Stories, Presarvation, Rescue.

As all of us know that India had always been known as the land that described cultural and traditional vibrancy through its conventional arts and crafts. 35 states and union territories sprawled across the country have their distinct cultural and traditional identities, and are displayed through various forms of art prevalent there.

Indian art forms are as various as Indian culture in itself. And Every region in India has its own style and pattern of art which is known as folk art and tribal art. These art are as old as the birth of mankind. Slowly as Civilization developed many polished and civilized forms have taken birth out of them and flourished all over India. Many regional forms of folk and tribal art existed side by side in India. These arts of India are very ethnic and simple and yet colourful and vibrant enough to speak volumes about the country's rich heritage. Folk art can be termed as instinctive art because the origin and growth of folk art is natural just like pure water coming from a spring and so without any eternal interference it is unpolluted pure art or "Shuddha Kala". These are living art form's because they are practiced and performed by a majority of people in our society who lives in the village's. Earlier the more people of India reside in villages but now after urbanization, globalisation and industrialization, more people shifted into cities and today approximately 65% of the people of our society live in villages. These art mainly concerned with villages. So now a days, these art losing its relevance and existence due to modernisation.

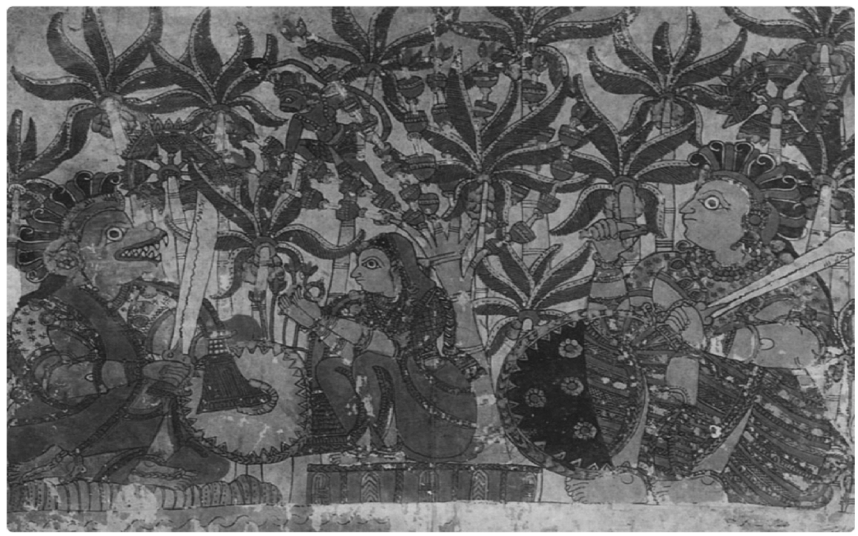
Any form (dance, drama, music, painting, etc.) of these art spells out their mind, in other words we can say the thinking, aspirations and values of Indian culture and civilization. Either folk or tribal art directly touches our hearts and hands and bring the cherished change for good. The folk painting of India bear distinctive colourful design, which are treated with religious and mystical motives. Despite sharing the common themes of mythology and nature, each of these painting are unique in their beauty and style, made with natural dyes and colours which made up of soil, mud, leaves, and charcoal on canvas or cloth and giving it a of great civilizations of antiquity, vintage melancholia. These art forms were passed down from one generation to another. Being culturally extraordinary, different and apparent, a variety of art forms have evolved over the years, some untouched by modernisation and some adapting to new paint, colours and materials. But each art forms depict religious epics or Gods and Goddesses mostly, but they are all unique, admirable and inimitable in their own might. These simple art forms can transport us back in time and leave us in awe and admiration of their rustic charm. some of the most famous folk and tribal paintings of India are- the Madhubani painting of Bihar, Pattachitra paintings from the State of Odisa , Gond paintings of Madhya Pradesh, Warli painting of Maharashtara, phad or phichwai paintings of rajasthan, kalamkari of Andhra Pradesh, tanjavur paintings of tanjore, kalighat paintings of bengal etc. But there are much more folk and tribal arts which are forgotten by us today such as- coconut painting of Odisha, Sohrai arts from Jharkhand, Manjusha art of Bihar, Walnut wood carving of Kashmir, Terracotta and kantha from West Bengal, Soara paintings of Odisha and Chitrakathi art from Maharashtra - Karnataka region.

Here I describe about chitrakathi art of Maharashtra and wants to concentrate our sight towards such beautiful art, which once popular in Karnataka- Maharashtra region, as well as some part of Andhra pradesh. But now exists only in Maharashtra due to the devotion and Faith of its practitioners in their own Heritage. Chitrakathi is identified in three forms such as- leather shadow puppets, wooden string puppets and picture stories. The former two are identified distinctly by their own names while the latter is only now known as "chitrakathi." In it the story teller holds a 'Tuntuna' or a 'Tanpura'. This art form depicted historic, mystical and religious events in fine details in the form of small images. And Once upon a time it was the favourite past time of the people but today the situation is quite different. The forms of chitrakathi is on the verge of extinction. The enthusiasm of cable TV and later social media and other forms of entertainment force it to die its own death. Live shows, TV serials, cinema and IPL attract the people more than this wonderful traditional art of storytelling.

Chitrakathi is a special folk art form that did not get fame like Madhubani or Warli, but it is not inferior in any aspect. Bold strokes and handmade colours make it distinctly beautiful. As the name suggests "Chitra" means pictures and "katha" means story so chitrakathi is a sequence of pictures used for narrating a story. In this form of art the artists sing the story using the melodious music of Veena, hudak (a two headed small drum played using the fingers) and taal and related pictures are displayed with the narration of the story sung in the song. In other words we can say that the artist first set the songs for the narrative and then made pictures to support their performance. It is kind of comic script that describes a storyline in the form of pictures. Predominately the stories are picked from epics like- Ramayana, Mahabharata, religious stories from mythology, folklore or stories from purans also taken Sometimes. This mostly depicts the Gods and the Royals. These are not scroll paintings but these paintings are a series of single sheets of painting on 28*38 cm size rectangular paper. All paintings belonging to one story were kept in a bundle called "Pothi". Artist used the term "Pothi" to set of pictures contains 30 to 50 pages arranged in chronological order which is used by the artist while narrating the story. These pages are unbound like pages of Ramayana and Mahabharata. Previously one artist used to keep 40-50 pothis but todayunfortunately 15-20 Pothi's are in good condition. Some Pothi's date back to 300 years where as some 50 to 60 years old. The chitrakathi artist would travel from village to village, unpack their pothi or bundle of rectangular paintings and begin their long sessions of narrating myths and legends. It is broadly divided into two style 'paithan style' and 'pinguli style'. Some paintings of paithan style which came lighten from Raja Dinkar Kelkar Museum, Pune are quite different what is available in pinguli. In this paper I only discuss pinguli style.

Thus, The small and quiet village pinguli, in kudal taluka of the Sindhudurg district of Maharashtra, is the origin of this spectacular art form of 17th century. At that time, the greatest king Chhatrapati Shivaji maharaj ruled over Maharashtra. He was also a lover of this art and showed this talent of his people to the world when these traditional art forms were lost in the villages. During the attacks of british, he conserved these stories in temples and when time became better, Maharaj revived them and honoured this beautiful art form. Some Expert describe it as tribal art as it is practiced by Thakar tribe of Maharashtra. Thakar community is considered to be a scheduled tribe with a population of 2000. In tribal life there is a long-standing tradition of the chatrikathis painting. chitrakathi artists are a community of migrating story tellers found all over Maharashtra and some part of Karnataka and Andhra Pradesh.

The most typical feature of chitrakathi paintings are there bold and powerful drawing in thick black outlines. The human figures are shown both in contour as well as in frontal view, while the animals are mainly in contour. The faces are conventional or customary with a high forehead, a prominent pointed nose, a curve for the mouth and one for the chin, while a red line indicates the lips. The eyesare most animated feature of these paintings for they are conceived as large white circles marked by a black dot for the people in the centre. Figures in painting were generally stylized and use of brownish tones of stone colours give a remarkable effect to these paintings. Traditionally,natural colours were used to paint on handmade paper with standardized size, based on usual size of what was suitable for the village audiences. Some of the popular epic episodes illustrated through Chitra- Kathi



Picture 1

areRukmini swayamvara, Lanka Dahan, Ramavijaya over Ravan andwedding of Ram and Sita. Here I am giving description of some paintings. The picture one depicts Seeta, wife of Rama, who was abducted by the Chief of demons Ravan, sitting pensively in the Ashoka Grove guarded by the to demons holding Swords and shields, while Hanuman, concealing himself in the foliage of the tree above Seeta,identifies himself as Rama's messenger by dropping Rama's ring into Seeta's outstretched Palm.

There is another picture "Kaikai deceiving Seeta." a lesser known folktale about Seeta is depicted in the painting. According to legends, kaikai is not happy with Seeta returning to the capital Ayodhya. One afternoon kaiakai asks Seeta to describe how Ravana looked, Seeta confesses that she has just seen the thumb of Ravana when he was fighting with jatayu. She has never seen his face. Kaiakai tricks Sita to draw Ravanas thumb on the wall. Seeta innocently Paints his thumb without knowing the purpose. Then kaikai completes the picture with human figure. When Rama returns to the palace, kaiakaiinforms Rama that Seeta is in love with



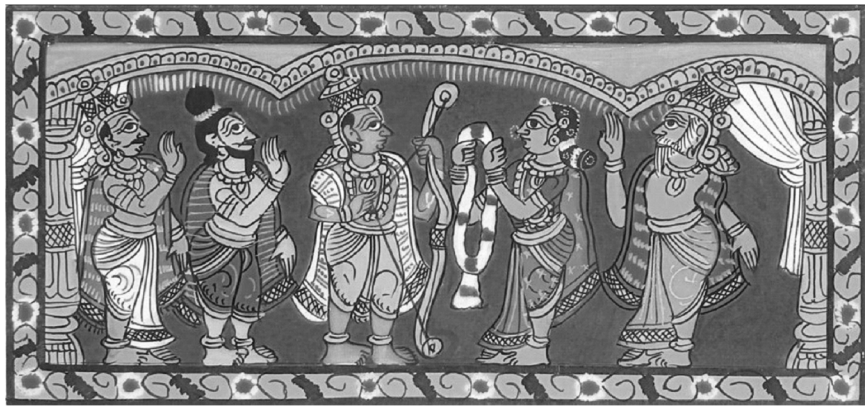
Picture 2

Ravana, as she has drawn him on her wall. On seeing the painting, Rama gets mad and destroys the painting. It is then he starts acting distant to Seeta and plans to abandon her. The painting is made on handmade paper by Eknath Gangavane.



Picture 3

The third picture is "Seeta with dass and dasi." In this picture Seeta sitting with her servant and talking to them. One maidis sitting near by her, who is fanning her.



Picture 4

The picture number 4 is a scene of wedding of Rama and Seeta. According to the story King Janak set standards for winning Seeta, saying whoso ever can hold the string of the Mighty bow of Shiva will win this princess. Many princes came forward to string the bow but all became failed. Then Rama came and seized the bow and raised it high above his head after that Seeta came down from the balcony with a garland in her hands and went before Rama. Does the picture describe the tale how Rama and seta got married.There is King Janak one side of Seeta and Rishi Vishwamitra, Rishi Vashishtha are at the side of prince Rama they allgiving

blessingto Rama &Sita. In this way, we can saw many pictures like them which depict the religious and glourious stories of our ancient culture before us.

Today, very few performers of this art form are available in Maharashtra. Parshuram Atmaram Gangavane is notable for his chitrakathi performance, who has been awarded by the Maharashtra government for revitalizing and preserving the chitrakathi folkart. He lived in pinguli for many generations. Now only He and his sons, Chetan Gangwane and Eknath gangwane are trying to preserve this artistic Heritage is appreciable. They have sold their cows and converted their old cowshed into a museum TAKA, which also serves as a little shop to sell chitrakathis painting and other merchandise. Parshuram founded that TAKA museum and art gallery in 2006, which showcases thakar tribal folk arts of sindhudurg district. And he founded Vishram Thakar Adivasi Kala Aangan charitable trust in 2007, with a vision of conserving age old thakar tribal and folk art and spreading it to various parts of the country and overseas. Through this trust, accepts, donations from Samaritans all over the world, who would like to lend a hand in helping him carryout this wonderful work. Through this trust, Mr. Gangawane, conducts various training classes for schools, colleges and for art lovers too. A pioneer institute for training in Chitrakathi style of painting of Maharastra, the art itself is more than four hundred years old. He took upon himself a task of revitalizing this spectacular art even at the international level. He also carried out many workshops, exhibitions and presentation programs across India. More than 1000 students and research scholar have been skilled so far by him and his two sons. Here they hold their workshops and performances too. They all learn chitrakathi paintings through their ancestors. Apart from the paintings, there is also a special place for the puppets inside the chitrakathi Museum which once upon a time was a part of this art.

It is not a different phenomina for an artist to get inspired by such vibrant and spectacular art form. So today there are some artist who get inspired from chitrakathi too. These prominent chitrakathi artist are jayashri patnaka, Alka bhandiwad, Indira seshadri, Meenakshi madan, Rajshri manikandan, V.sanmughapriya, Shoba rajgopalan, S.suresh and Vaishnavi srikath. The thakars, who kept the tradition alive for centuries find it impossible to carry it into next generation in the absence of patronage. Because the "generation next" is not interested to continue the tradition due to financial problems. So the art of storytelling may become extinct in less than a decade due to globalisation, urbanization and changing lifestyle of rural people. Not only chitrakathi but all folk art forms are facing the pressure of globalisation. These traditional art forms do not get sufficient audience today. To rescue these cultural arts the government and cultural organizations have to come forward. Several workshops, seminars and orientation training programs are being organised to make them popular among public. Scholarship should be given those who want to be

torch bearers of these traditions. Exhibition should be held at large scale to flourish these art forms. Government should establish Museum to take care of these art so that we can conserve our cultural heritage and the artist today are working on these art must give prizes and patronage to lead them it continuously and so they may earn their livelihood through making these arts. Surely the efforts will be fruitful and upcoming generations would not be deprived of the rich cultural heritage and civilization of India.

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Tagore's Concept of Moksha in the Light of Veda and Upanishad

Abstract

The concept of Moksha in the context of Indian philosophy is like to revive the unending horizon of our past. The philosophical system of our country is called *Moksha Shastra* or the science of liberation. It is the original contribution of Indian philosophy to the world thought and a boldest promise of Indian sages to the suffering humanity that can freed them from all kinds of pain. Tagore also solely interested on *Moksha* and he has expressed in various literary creations regarding this by using the word *Mukti* or freedom. The word *Moksha* or *Mukti* traditionally means keeps away from any kind of bondage. So bondage is the pre-condition of Liberation or Mukti in Tagore's philosophy. *Mukti'* is generally mentioned as Freedom, Salvation, Kaivalya, Nirvana, Amrita, Apavargo, Moksha, Sarupa-Prapti, Brahma-prapti etc. , but Tagore's concept of *Mukti* is unique in character which adds a special value in Indian philosophy. He also accepts bondage as a pre-condition of freedom. In *Sadhana* he says – 'As a matter of fact, where there are no bonds, where there is the madness of license, the soul ceases to be free. There is its hurt; there is its separation from the infinite, its agony of sin. Whenever at the call of temptation the soul falls away from the bondage of law'. In the Vedic philosophy the soul or Atman is equivalent to Brahma and this soul which dwells inside our human body should not be realized in the external worldly objects, rather it should be realized through the process of self-realization. The realization of our own self is the actual realization of Brahman and it is called Moksha too. So Tagore's philosophical explanation of the concept of man and his concept of *Mukti* (freedom) grounded on the two ontological principles i.e. the concept of 'Surplus' (*Udbritya*) and the conscious realization of man through his various activities. This concept of Mukti or freedom of human being is called magical as it is not related with this phenomenal world. Here the transcendence of a human being which is considered in a special way. This transcendence starts from his limited self (*Choto Aami*) which turns him into '*Bhuma*' or *Boro Aami* and this transcendence is his journey from the world of facts to the world of expressions and forms, from 'having' to' being'. In

this paper it has been shown how Tagore's concept of *Mukti* or freedom is a unique one and the means to acquire it. The total discussion has been done in the light of Veda and Upanishad.

Keywords: 1. Liberation, 2. *Mukti*, 3. *Atman*, 4. Self-realization 5. Surplus, 6. *Bhuma*

Introduction

In the contemporary Indian Philosophy the Moksha or Liberation occupies a central position in our traditional beliefs. Now a day in the 21st Century Materialistic Society this concept takes special attention to the Western minds also. Tagore in his literature mentioned it by using the word Mukti or freedom. The answer is sought in various terms i.e. freedom through rational self-realization (K.C. Bhattacharya), freedom through a de-schooling of reason and consciousness (Krishna Murti), freedom through a creative participation in the world amidst the fellow being (Tagore) etc. Moksha or Mukti traditionally means keeps away from any kind of bondage, so bondage is the pre-condition of Liberation or Mukti. But in Tagore's Philosophy it is used in different ways and it conveys exceptional implications. In our Philosophical system and also in the West the concept *'Mukti'* is mentioned as Freedom, Salvation, Kaivalya, Nirvana, Amrita, Apavargo, Moksha, Sarupa-prapti, Brahma-prapti etc. , but Tagore's concept of Mukti is unique in character which adds a special value in Indian philosophy. He also accepts bondage as a pre-condition of freedom. In *Sadhana* he says - "As a matter of fact, where there are no bonds, where there is the madness of license, the soul ceases to be free. There is its hurt; there is its separation from the infinite, its agony of sin. Whenever at the call of temptation the soul falls away from the bondage of law, then, like a child deprived of the support of its mother's arms, its cries out, Smite me not!"[1] it means empirically where there is no bondage there psychosis exists, and the soul really keeps himself aloof to be free. In the Vedic philosophy the soul or Atman is equivalent to Brahma and this soul which dwells inside our human body should not be realized in the external worldly objects, rather it should be realized through the process of self-realization. The realization of our own self is the actual realization of Brahman and it is called Moksha. We can hear the eco of the Upanishadic great message in Tagore's words. He says *Mukti* or salvation is just try to discover the fact about something through timely after overlooking the bondage of self-interest, ego etc., to act timely what we are doing to remain timely where we are in where we are staying.

In the *Brhadaranayaka Upanishad* the self or *Atman* is stated in various ways as – *"Aham Brahma Asmi"*[2] or I am the Brahman and the absolute reality. From this verse it is clear that the Self or Atman and Brahman are identical and it is

purely unique and non-dual concept. He is not only the creator of this world but He is everywhere and in everything of this Universe.

To Rabindranath Tagor,e man is a Spiritual entity (*Ādhyatmika sattā*), but his concept of man is unique and different from the ancient Indian concept. Though his man or what he has deemed for man is totally spiritualistic concept but he does not believe that man is not totally detached concept apart from this phenomenal world. In Tagore's Philosophy *Atman* is the driving force of life, so this *Atman* would never be a substance. In his *Religion of Man* and *Creative Unity* he has expressed his views that the evolution of man from his physical, biological level to a spiritual creative level of existence in terms of the ontological principle which is called 'Surplus in Man'. To him the surplus in man is a unique concept which lies in man to generates all kinds of creativity and lead him from bondage to freedom through his gradual transcendence. The surplus is an inner urge of a Man that leads him the world of necessity, utility and pleasure to the world of bliss. So in this sense the Surplus has a moral dimension too which means man's freedom from the earthly fact-ridden world. It signifies a 'freedom' to unity, togetherness and communion with the world.

The Man is designed with two aspects – one is his finite side and the other his infinite aspect. He remains in bondage till he stick on closely with the worldly objects and so he remains in finite stage but as long as he is concerned with the infinite aspects, he becomes free. The finite aspect of a man is his individual aspect, while the latter comprises in the universal in him. Each individual has its own peculiarities which is not common with anybody else. On account of his peculiarities he is totally different from other individual and this constitutes individual's personal character. Though individual has this kind of peculiarities he has another entity within him which helps him to share with all and by dint of which he is considered as one with all. This helps him to constitute his universal aspect. Tagore says the truth within every human being abides in its universal form and alongside with it has also its individual aspects. The infinite nature of man reveals his potency and lead him from the individual man to a universal or infinite one. This potency conceals within each human being. Tagore expresses these two kinds of human nature as *'Chotto Aami'* (finite self) and *'Boro Aami'* (Infinite Self).

So Tagore's philosophical explanation of the concept of man and his concept of *Mukti* (freedom) grounded on the two ontological principles i.e. the concept of 'Surplus' (*Udbritya*) and the conscious realization of man through his various activities. In his *Raktakarabi* Tagore portrays the alienation of man with other fellow citizen, the relation with his nature and his work beautifully. Here in this Play he draws an emancipated character Ranjan who liberated himself from the bondage

from the traditional beliefs, customs and other barriers of the society and gradually transcends to a freed and enlightened one and lastly becomes the hero of the story.

To Rabindranath freedom means the freedom from this kind of bondage created alienation, freedom is essentially a freedom to. In his *Manusher Dharma* he says "*Manush o apon antorer gobhirotor chester proti loksho kore anuvob koreche je, se shudhu byaktigoto manush noi, se bishagoto manusher ekatma....manusher chitto brittir je utsho manusher purno satyer shaksha dei sekhanei anuvab kori tar vyaktigoto swatantrya theke mukti. Sekhanei se biswavimukhi*"[3]

It can be translated in English as - Man observes keenly on his internal sense and feels that he is not an individual man, he has the feeling that he is united with universal whole human being. The source of all the faculties of human mind bear witness, there we feel we are free from personal individuality and man becomes universal here. Tagore thinks there is a distinction between me and my self. Freedom actually means keeping free of self from the desire of sense organs. He says the punishment we suffer in the solitary imprisonment consists in the obstruction to the relationship between the world of reality and the real nature in ourselves, causing the latter to become indistinct in a haze of inactive imagination.

So the Tagore's concept of freedom indicates that whatever we conceive in ourselves or we can visualize through our insight are the perfect way, and discussion regarding a man which refers the relation and love & affection between man to man and with all the existing entities of this world. When we grasp this relation in a holistic way then it will be clear to us that what freedom is and for whom. To make clear it needs elaboration with reference to man's (1) physical action in the context of evolutionary process, (2) his moral action, and (3) his creative and imaginative adventures.

Physical action in the context of evolutionary process: From the time of the emergence of the cell to the first origin of human being, this process of evolution was elemental and physical. This is mechanical process through which the method of cell division (mitosis & meiosis) and harmony & coordination take place and cell converts from one to many. In this way human history starts and the new chapter of determinism to freedom of will continues. In the process of evolution Tagore refuses to accept determinism or accidental and purposeless any theory so far as the significance to humanity is concerned. He believes that this change from determinism to the stage of independent and become free is a course of evolution which is possible only because of his special quality exists within him and that is called 'Surplus', which is the capacity of going beyond oneself and transcends him. He also says the natural limitation of human being does not make a man happy so he wishes to cross the natural limitation first, he irresistibly feels something beyond the evident fact

which could give him something which is worth and unearthly. One day man stands up and the change in the physical make-up of man also facilitates it. Unlike the animals man stands erect, his hands became free which help him to hold and do all sorts of things which cannot be imagined with regard to animals. His physical construction and capacity to stand straight on two legs gives his eyes a better position which occupy on height and his vision becomes far-reaching. Thus his physical actions are indicative of 'Surpluses, his freedom to.

His moral action: From the very beginning when a man got mental freedom, i.e. he learns to do independent thinking, learn to imagine and learn to judge of good and evil, from that time, it can be considered that, he grasps the concept of surplus within him. So how he acts independently, which process does he follow is a vital question and he learns it to think coming out from determinism. Tagore makes a distinction between *Sreya* (good) and *Preya* (object of desire). To him when a man ignore the instant necessity of his daily life then he becomes fit for doing independently by following his free will. It has ethical values which is related with his freedom. When some good work comes from someone else then it has its intrinsic values and Tagore says it is a good work with moral values. Here Tagore's thinking on 'Surplus' or *Sreya sadhana* is near to Immanuel Kant's philosophy of 'good will', because some thing is good as it is unconditionally good. This good does not keep any hope for consequence or getting back in return. Good will, in its moral sense, is good without qualification, and individual's inclination and desire, which is known as Categorical Imperative in Kant's moral philosophy.

His creative and imaginative adventures: To Rabindranath morality is not to suppress the creative spirit of man, nor it is to pertain approach to human being but it is an expression of man's freedom. Goodness is the freedom of ourselves in the world of man. Man is considered as a creative in his moral decision making in the field of his artistic creation and enjoyment. In this context Tagore makes a distinction between 'construction' and 'creation'. He says regarding construction as it is a utilitarian construction, while the creation is not like that. The concept of creation is indicative of man's freedom and urge to go beyond the immediate necessities of this materialistic world.

This Tagore's concept of *Mukti* or freedom of human being is called magical as it is not related with this phenomenal world. Here the transcendence of a human being is considered in a special way. This transcendence starts from his limited self (*Choto Aami*) which turns him into *Bhuma* or *Boro Aami* and this transcendence is his journey from the world of facts to the world of expressions and forms, from 'having' to' being'.

According to *Upanishad* there are three ways to be free or get *Moksha* and

these are *Jnana* (Pursuit of Knowledge), *Bhakti* (Love or devotion), and *Karma* (action/work). *Advaita Vedanta* gives more emphasis on *Jnana* or knowledge and by this Knowledge they wants to mean the real knowledge of Brahman or self-consciousness, awareness in absolute sense and relative intellectual understanding. Our 'self" is the part of Brahman so to acquire write knowledge of Brahman is known as Moksha. In the 'Out Line of Indian Philosophy' M. Hiriyanna says "Such Knowledge (Knowledge of Brahman) is the sole means of liberation, neither moral perfection nor religious acts are required as direct side to it. The cultivation of the will and the purification of the affections are of course necessary, but they are only aids to *Jnana* (right knowledge), not to *Moksha.*" [4] Tagore realizes the Upanishadic message in true sense and says that the real nature of Atman/Self is the state of Freedom or Moksha but he adds more, i.e. if we wants to realize or understand the real nature of Atman then we have to go through the *Jnana*, *Karma and Bhakti Yoga* together. *Jnana* could not be the single method to achieve *Moksha* but like the other two it helps us to realize the ultimate reality and achieve *Moksha*.

Rabindranath is known to us as a humanistic philosopher and to him religion does not mean the so called traditional religion as we follow but religion is the normal quality of human beings which come out spontaneously from human nature. Now the question is, does he accept the traditional concept of Moksha in Indian Philosophy? To answer this question we have to know the nature of reality and the means to realize it. Knowledge must be the necessary and pre-condition to understand the real nature of the universe. Here we notice that the knowledge of real nature and the process to realize it are the two separate things, so we need to consider them separately. Now the question is how do we know the reality? Do we know it through our knowledge i.e. intellect or it may be known through our intuitions? Though Tagore gives more emphasis on intuition than intellect because the knowledge of reality comes to him suddenly and he gets it through intuition. The reality comes to him like a sparkle of fire and he always expresses it with the help of intellect or knowledge. In his book *Shantiniketon* he says Brahman cannot be known through debate or argument but it can be known through *anandam* or bliss. In the *Sadhana* he says – "Intellectual knowledge is partial because our intellect, which is an instrument, is only a part of us. It can give us information about things which can be divided and analyzed and whose properties can be classified part by part. But Brahman is perfect, and knowledge, which is partial, can never be the knowledge of Him. So Brahman can be known by joy, by love. For joy is knowledge in its completeness, it is known by our whole being. Intellect sets us apart from the things to be known, but love knows its objects by fusion. Such knowledge is immediate and admits no doubts."[5]

Tagore gives an example from his book *Jibonsmriti* that how the reality reveals to him. In *Jibonsmriti* he says – "one fine morning I used to stand on the balcony of our Kolkata residence and I looked through the gardens and I looked on and saw the sun was rising behind the leafs. Suddenly I felt as if a veil was removed from my eyes. I saw an ineffable beauty. I felt an inexplicable joy within the depths of my own being and I found the whole universe soaked in it. My discontent and disappointment vanished instantaneously and a universal light flooded my entire being. That very day, I wrote the poem *Nirjhorer Swapnabhanga*."[6]

Aji e probhate robir kar
kemone poshilo praner par,
Kemone poshilo guhar adare probhat pakhir gan!
Najani kenore etodin pore jagiya uthilo pran.
(*Nirjhorer Swapnabhanga, Sanchayita, Rabindranath Tagore)*

Not only in his essay, the poet has realized the ultimate reality through his various poems and songs in immediate way of intuitions. In his *Jibonsmriti* Tagore says that music begins where the words end. The reign of music is always in higher in the region of the mysterious states of our intuition. Music tells us very easily what wards cannot tell. Tagore prefers the form of music than the other forms of his literary creations to realize the ultimate reality. This musical form of his mystic expression of truth is called music-intuition and he says – "Music is the purest form of art, and therefore the most direct expression of beauty, with a form and spirit which is one and simple, and least encumbered with anything extraneous. We seem to feel that the manifestation of the infinite forms of creation is music itself-silent and visible"[7]

The poet always tries to get his God through his devotional songs. Most of the songs of the *Ginanjali* were written for offering to the almighty God. One of the best devotional song of *Gitanjali* is – "Ever in my life have I sought thee with my songs. It was they who led me from door to door and with them have I felt about me, searching and touching my world."[8] (Gitanjali, Verse No.–101). At the last stage of his life Tagore says in his *Lover's Gift and Crossing* in a mysterious way as–

"But now when in the evening light
I see the blue line of the shore,
I know my songs are the boat that
Has brought me to the harbor across
The wild sea."[9]

Now the question about the second issue is how do we realize the infinite being? To answer this question Tagore said the finite can be realized through love

alone. We have noticed in the 'Lover's Gift and Crossing' that the relation between man and God is the relation of love. In *Gitanjali* the poet says –

> "*Thou settest a barrier in thine own being and then callest thy severed self in myriad notes.*
> *This thy self-separation has taken body in me.*"[10]
>
> (*Gitanjali*, Verse LXXI)

Question may be raised is Tagore's love of infinity only a subject of feeling? Does karma or action play any role to realize the infinite being? To answer this Tagore says this feeling of infinity not an inactive feeling. Action or Karma plays an important role in Tagore's philosophy of salvation or Mukti. His theory of salvation or *Muktitattva* is totally different from the traditional scriptural theory of Moksha. In our daily life we see that the Karma is the main cause of bondage so how can we keep us free from the attachment of worldly affairs and away from any actions. In this situation Tagore gives a simple solution. He says – "there may be two kinds of action. One comes from want and the other from availability i.e. surpluses. The first is from need and the second is from pleasure. The action which is done out of need is called bondage and the action which is done from availability or surpluses is not called bondage and it is called Mukti or Salvation."[11]

Furthermore Tagore says, when we do any work we need to keep ourselves free from the fruit of that action. For this the 'Gita' advocates *Karmayoga* which means we should perform any action from the concept of renunciation. If we can keep us free from the action which we have performed then we have no right on the fruit of the action, otherwise we will be attached with that action and will be the part of the action. So to do something which is good for the society or for ourselves, we must keep us free from any kind of selfishness. So, he does not belief in renunciation or *vyragya* to reach ultimate truth or *Moksha.* In *Naivedya* he say –

> "Vyragya sadhone mukti, se amar noy
> Asankhya bondhon majhe mohanondo moy
> Lovibo muktir swad! ei basudhar."[12]

It means, the poet does not believe in salvation which comes through the path of detachment. He would like to take the taste of freedom amongst innumerable bondages. It is not desirable to him to achieve salvation by closing the doors of sense organs in a solitary place. Regarding the concept of Mukti or freedom we can notice some similarities between Rabindranath Tagore and the French philosopher Jean-Paul Sartre. They strongly believe that the freedom lies within the daily busy life of our action and it appears to us in a very sudden way just like a flash of light. Sartre says - "For I declare that freedom, in respect of concrete circumstances, can have no other end and aim but itself."[13] So to Sartre the freedom has no other aim

but freedom is just for freedom. Tagore also says when we do work only for ourselves then we fall in bondage but when we cross the limitation and do something for all the distress human being then our selfless action freed us from our limited soul (*Choto Aami*) and take us to the *Bhuma (Boro Aami)*. Though both have different ideology but Sartre says the same thing in 'The Problem of Method' that - for willing freedom, we realize that it depends entirely upon the freedom of others and the freedom depends upon our own so without the other we are not able to reach our destinations. In our traditional Indian Scripture we have noticed that love and action play and important role to realize Brahman or our self. Now question may be raised does knowledge alone play any role to be free or realize Brahman? As Tagore does not accept Knowledge as an only process like *Advaita Vedanta*. Tagore believes on harmony and says it is the only path to be free. So, *Jnana* (knowledge), *Karma* (action) and *Bhakti* (love) together are the means of attaining salvation or Mukti.

In conclusion we can say that to Tagore the Brahman is not of anybody's own, not of wise, not of the devotee but Brahman is of the whole world. Hence it is essential to remember Him, to realize Him, and to surrender ourselves to Him through our sincerity, action etc. and then we can associate ourselves with Brahman, with the help of the excellence of the humanity. It is our devotion to associate ourselves to Him and to associate Him with us. It is necessary to realize Him with our body, mind and soul and through this realization we will achieve our ultimate goal or *Summum Bonum.* It is our noble duty to follow the path of harmony because the harmony brings perfection or Moksha which is desired by us.

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Unlocking India's Historical and Cultural Strategic Potential in Central Asia

Abstract

In particular, international relations now depend not only on economic and military power but also more profoundly on the cultures, through which peoples perceive, interpret, and respond to each other. Therefore, it is necessary to understand the dynamics by which cultures developed and shape others and how they can promote or prevent cooperation between peoples? Indianness identity is a largely pluralistic identity influenced by together synchronizing religions and belief systems, as well as a shared cultural heritage, fused into Indian civilization. At the same time, the emphasis on framing history as a cultural capital believes that India realizes that in its competition for influence with Pakistan and China, India lacks the resources to thwart Pakistan's geographical gains and China's Economic inroads. These republics see India as a nation with immense Soft Power.

Keywords: *Strategic India, Central Asia, Terrorism, Regional, Energy*

Introduction

The cultural, economic, and political connections between India and Central Asia date back to the dawn of history. The culture and history have become repositories of the socio-political consensus that supports the foreign policy assurance of India's emergence as a great power that is completely autonomous, influential, and respected by the world.[1] The geographical proximity of India to Central Asia dates back to ancient times. Central Asia has been the reservoir of human energy and skills in which many victors and many religions have left their indistinct marks. Russian researchers have written about the importance of Indian culture on geographical names, moral codes of ethics, traditions, and areas of daily life and rituals in Central Asia. There is a vast material providing information on Central Asia and its links with India in Russian, Chinese, and Tibetan documents. The point here is that that claim to the cultural capital of India's unique state of civilization aims to convince its interlocutor that India is and should be treated as a

great power. It is to this tense and complex story that Indian policy makers often refer when they affirm the civilization proximity between India, Afghanistan, and the post-Soviet states of Central Asia.

The first two decades of independence of the Central Asian states were marked above all by the strong power exercised by the great powers: both in the military and economic sense (the great competition for energy resources between, Russian, Western and Chinese societies); and China's rising monopoly position in Central Asia. However, the future of Central Asia will be linked to soft powers, which will indicate the normalization and integration of the region into a globalized and peaceful world, the European Union first place, but also India, Japan, and South Korea. The latter has no direct military cards to play, have no centralized logic, and aim for long-term stability rather than short-term prosperity. Though, they also have cultural and civil cards to play with, each showing a specific understanding of the future of the world. Like the EU, India aspires to have influence that is not limited to just a circle of government officials but is also directly relevant to ordinary people. It may take longer to build, but it is also more sustainable. In this context, India's potential seems particularly significant. Its democratic political trajectory can be seen when Central Asian authoritarianism. Regimes that have emerged from independence can no longer respond to the needs for modernization and stability of their societies.[2] During the Soviet period, India was one of the several countries capable of interacting with the republics of Central Asia. Indian movies and music were extremely popular then and now. There have been exchanges of writers, artists, and contacts between people.

At the same time, the emphasis on framing history as a cultural capital believes that India realizes that in its competition for influence with Pakistan and China, India lacks the resources to thwart Pakistan's geographical gains and China's Economic inroads. In this sense, despite the underlying uncertainty about the region's positioning as a threat and as an opportunity in India's strategic vision, the emphasis on shared cultural capital reveals a discursive strategy that aims to 'remind the new generations' both in Central Asia and in Afghanistan that India is an old friend. This shows tangible expectation that the history and memory of traditional trade and the links between people can be agreed upon to generate the structural frameworks necessary for the rapid acceleration of trade associations and economic cooperation.[3]

India's Historical and Cultural Strategic Potential in Central Asia Contacts between India, the Central Asian Republics, and nations such as Iran and Turkey date back several hundred years. There were close social, exchange, and commercial contacts, and some ongoing archaeological work recommends combining the development of the Indus Valley with the ancient development of Turkmenistan.

These republics were the convergence point of three extraordinary religions: Hinduism, Buddhism, and Islam. Furthermore, over hundreds of years, the communication between these extraordinary developments, their Saints, Sufis, Bhikshu, explorers, writers, and merchants has improved each culture to an extremely incredible degree. With the Arab conquest of Central Asia and the penetration of Islam in that area, the great cultural link between India and Central Asia was snapped.[4]

India is the origin of Hinduism, Buddhism and Islam have also taken a significant role in the social and chronicled improvement of the Indian region. Buddhist priests made a journey east to Tibet and north to Central Asia, and the Silk Road secured one of the important places of trade and commerce for hundreds of years. The revelation of history shows that much of India's political history has been shaped by events in Central Asia. The region was a staging ground for the invasions of India. Indeed, the genesis of Central Asian dynamics in Indian strategic thinking has been mentioned in Kautilya's Arthashastra. Central Asia has also been a bridge to promote Indian trade and culture in Asia through the famous Silk Road.[5]

India has considerable soft power projection on into the region through its cultural exports. Bollywood movies are immensely popular and widely translated, while Yoga Centres and other Indian cultural exports like food are widely enjoyed across the region. This stands in contrast to India's inability to realize its economic or strategic objectives in the region.

This vision of an extended neighbourhood involves the projection of power by India; be it the economic and military projection of hard power or its ideological and cultural aspects of soft power. The extended neighbourhood has become India's conceptual umbrella for India, what some have called an omnidirectional '360-degree view' of the opportunities available to India outside South Asia.[6]

India brings a high degree of goodwill and respect to the minds of Central Asians. In terms of cultural influence and historical and emotional ties, India enjoys a considerable advantage over any other power. These countries look to India when it comes to investment, business, IT, training, capacity building, and education. As part of our defense cooperation, India trains the security personnel of the Central Asian Republics, in particular Tajikistan. There is still a lot of potential in terms of trade, connectivity, and capacity building.

The soft power of India has been proven for centuries. A variety of cultural attributes, respect, and popularity are a great asset for India. It seems a bit strange that many aspects of India-Central Asia links are not known or overlooked. The contacts of Indian civilization with Central Asia, which extending over thousands of years, remain the most critical factor in establishing close relations with the five

countries. Central Asia continued to be a fertile ground for the growth of Indian culture. Buddhism was the main mover, it flourished prominently in Central Asia and spread beyond East Asia. Until the Arab conquest in the 7th century, monasteries found along the Silk Road served as cultural and commercial outposts.[7]

The close historical, cultural, and spiritual link has always been a strong connecting factor between India and Central Asia. Furthermore, the Indian cinema and television and industry continued to be instrumental in facilitating warm and closer people to people ties between India and the countries of Central Asia. Also, the Indian Council for Cultural Relations (ICCR) has further contributed to strengthening ties with Indian culture. India also has a very positive image of a friendly, secular country in the region with no expansionist plans. All of these components fit well with the notion of Soft Power internationally level. However, real-politick does not completely work with these notions. While soft power can provide a solid foundation for a strong relationship in pursuit of their foreign policy goals, nations need to make smart choices. The major changes in Central Asian republics in recent times, as well as the rapidly changing international environment and accompanying strategic imperatives, offer a new opportunity to take the relationship between the two to the next level and compose a new vision.

India already has a useful cultural presence in Central Asia and looking to further engage soft power tools to increase cultural synergy with the extended neighbouring region. The social, literary, and cultural connections between India and Central Asia are ancient and deep. The largest 'Sleeping Buddha' in the world was found in Tajikistan and there are several Buddhist sites throughout the region. Cultural and commercial links through the Silk Road linked the two regions in the historical past.[8] From Buddhism to the caravan trade and two-way literary influence during the medieval period to eating habits, India and Central Asia share many aspects of cultural commonalities.

Although Buddhism decayed in India after the 5th and 6th centuries, its principles constitute the core values of Indian foreign policy. The inherent nature of Buddhist principles provides India with a global personality of benign international influence. The essence of Buddhist influence lies in soft power, which allows nations to pursue interests without being explicitly adversaries. India's internal performance (democracy and pluralism) and external pursuit (independent and non-aligned foreign policy) are based on the Maadhyamika Buddhist doctrine.[9]

The rivalry of cultural appropriation between China and India over Buddhism has intensified since PM Narender Modi came to power. While the Chinese government sees Lumbini in Nepal (Buddha's birthplace) as the focal point of religious tourism, the Indian government says that Bodh Gaya in Bihar is much

more important, as this is where Buddha gained enlightenment and is actively promoting that destination.[10] To take full advantage of this, India has considered issuing visas on arrival to Buddhist tourists who visit the country for religious tourism purposes. The Indian Ministry of Tourism and Culture, in collaboration with the World Bank, will also develop an accelerated Buddhist tourism Circuit.

Surprisingly, Chinese movies are not doing as well as Indian films do, despite the fact that China, which shares a 750km border with Tajikistan and Tajikistan's largest trading partner. China has already built roads and railways within the country, while India is struggling to access the country via Pakistan, Iran, and Afghanistan to translate this cultural will into a business opportunity. Tajik believes that China has overwhelmed its market by neglecting anti-dumping rules and that India's entry into the market could produce a balance in favour of the consumer and local producers. They fear that the Walmart experiment claims that Americans also exploited Central Asians soon after the breakdown of the Soviet Union.[11]

Air connectivity between the two countries gained a great boost when on 26 November 2019, Tajik Air resumed its direct weekly flight between Dushanbe and New Delhi while Somon Air, a private Tajik Airline started its direct Dushanbe-New Delhi-Dushanbe flights from 1 Dec 2019.These are signs of increasing profitability and volume of traffic.[12]

It is worth pointing out that India's efforts to use Central Asia as a bridge basically seek to bypass Pakistan. New Delhi has invested in a number of educational and cultural initiatives aimed to connect Central Asia with India. In 1996, India established the Centre for Gandhi Studies in Kyrgyzstan and an Indian Chair at the University of World Economics in Uzbekistan. While some of these initiatives, such as the Nehru India-Uzbekistan Information Technology Center in Uzbekistan, are calculated to take advantage of India's economic benefits, others are more genuinely cultural. Uzbekistan for the 5th India-Central Asia Dialogue on September 14-15 2018 in Samarkand, both organized by the Indian Council for World Affairs (ICWA) and the Institute of Strategic and Regional Studies, in Tashkent.[13]

During his visit to the third India-Central Asia Conference in 2003, the Indian Foreign Minister Shri Yashwant Sinha inaugurated 30 full scholarships for Central Asian students through the Indian Council for Cultural Relations. Also announced was a 'Festival of Central Asia' to be held in major Indian cities in 2004 and 2003 was declared India's 'Focus CIS Year'.[14]

These educational and cultural programs reflect India's desire to acquire 'strategic depth' in Central Asia, not only in terms of trade but also in politics. Aspiring for a more prominent role in regional security and a permanent seat on the United Nations Security Council (UNSC), New Delhi needs allies to help push

forward an ambitious agenda pressed between China and Pakistan, both hostile to India's grand geopolitical goals, New Delhi has looked to Central Asia to project its global ambitions.

Conclusion

The inseparable influence of these two regions is not only of the last decades but of antiquity. The relationship is intertwined through multifaceted dimensions of socio-religious, socio-political, and ethnic exchanges and exchanges during the known period of over 3000 years. It establishes how prehistoric and historical connections shaped the bilateral nature of the two world geographies and how religious influence made influence multiform. Numerous linguistic similarities have been found which in turn reinforce the mutual dependence on the novice relationship. The influence was not limited to linguistic or religious effects, but largely due to the monarchical system and later influenced the modern social structure as well as the caste system. More importantly, this multifaceted and multidimensional study creates the opportunity to have a microcosmic study to find better strategic factors to strengthen the bilateralism of these regions of the world.

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Effect of Integrated Nutrient Management on Yield Attributing Haracters of Kinnow Mandarin

Abstract

The present investigation entitled "Effect of Integrated Nutrient Management on yield attributing characters of Kinnow mandarin" was conducted in a well maintained Kinnow orchard at Department of Horticulture, Khalsa College, Amritsar during 2017-2018. Eight years old uniform trees of Kinnow were selected for the study. The present experiment comprised of ten treatments as (T_1) RDF @ FYM 100 Kg/tree, N @ 400-800 g/tree, P_2O_5 @ 440 g/tree), (T_2) FYM @ 100 Kg/tree, (T_3) Vermicompost @ 10 Kg/tree, (T_4) Biofertilizers (PSB + Azoto) @ 35 g/tree, (T_5) Trichoderma @ 35 g/tree, (T_6) FYM @ 100 Kg/tree + Vermicompost @ 10 Kg/tree + Trichoderma @ 35 g/tree, (T_7) FYM @ 100 Kg/tree + Vermicompost @ 10 Kg/tree, (T_8) FYM @ 100 Kg/tree + Biofertilizer @ 35 g/tree + Trichoderma @ 35 g/tree, (T_9) Vermicompost @ 10 Kg/tree + Biofertilizers @ 35 g/tree + Trichoderma @ 35 g/tree and (T_{10}) Control. The experiment was laid out in randomized block design with three replications. The results revealed that application of RDF @ FYM 100 Kg/tree, N @ 400-800 g/tree, P_2O_5 @ 440 g/tree (T_1) was found to be better for improvement of yield attributes by increasing fruit set per cent (51.46%), fruit yield (75.83 Kg per tree); and minimizing fruit drop (31.29%) effectively. The fruit weight (174.25 g) was also found to be increased significantly with the treatment T_1. However, the trees fertilized with FYM 100 Kg/tree + VC @ 10 Kg/tree (T_7) gave fruits with maximum fruit size in terms of fruit length (4.81cm) and breadth (6.13cm). Moreover, maximum Benefit: cost ratio (2.49) was recorded with the application of RDF along with farmyard manure. Hence, amongst various treatments, treatment T_1 was found to be more economical and useful practice.

Key words: Kinnow mandarin, RDF, FYM, VC, Biofertilizer, yield.

Introduction

Kinnow mandarin, a hybrid of King and Willow leaf (*Citrus nobilis* × *Citrus deliciosa* L.),occupies the prime position amongst the citrus fruits grown in India. In Punjab, it is also a predominant citrus fruit that commercially grown in its arid-irrigated and sub-montainous zones (Mahajan and Singh 2014). The area under Kinnow is increasing at faster rate due to its wide range of adaptability and very high economic returns to growers. Punjab is the largest producer of Kinnow in the country with over 44.75 thousand hectares of land with almost 11.77 lakh MT of annual output (Anonymous 2021). Kinnow has assumed special economic importance and export demand which being acknowledged for its high juice content, special flavour, delicious taste and as a rich source of vitamin C (Melendez-Martinez and Heredia 2007), minerals, phytochemicals and dietary infections, disease, and cancer insurgence (Altaf *et al* 2008).

Citrus tree requires a judicious supply of nutrients for proper growth and regular harvest of high-quality fruits. The quick and substantial response to fruit production due to mineral fertilizers eclipsed the use of organic manure; thatresulted in deterioration of soil fertility and health as well by reducing the organic matter content and beneficial soil microorganisms; and the citrus trees get deteriorated due to improper nutrition (Morgan 2009). Therefore, increasing need is being felt to integrate nutrient supply with organic sources and biofertilizers to restore the health of soil and citrus orchards. Integrating nutrient management may be a better approach for supplying complete nutrition to the citrus crop and maintain soil health by optimization of benefits from chemical fertilizers, biofertilizers and organic manures (Srivastava 2012). Considering these points, the study was undertaken to access the effect of inorganic, organic and biofertilizers on the yield and quality parameters of Kinnow mandarin.

Materials and Methods

The present study entitled "Effect of Integrated Nutrient Management on yield attributing characters of Kinnow mandarin" was conducted in a well maintained Kinnow orchard at Department of Horticulture, Khalsa College Amritsar during 2017-2018. Eight years old uniform trees of Kinnow were selected for the study at Kinnow orchard at Department of Horticulture, Khalsa College Amritsar. The present experiment comprised of ten treatments as (T_1) RDF @ FYM 100 Kg/tree, N @ 400-800 g/tree, P_2O_5 @ 440 g/tree), (T_2) FYM @ 100 Kg/tree, (T_3) Vermicompost @ 10 Kg/tree, (T_4) Biofertilizers (PSB + Azoto) @ 35 g/tree, (T_5) Trichoderma @ 35 g/tree, (T_6) FYM @ 100 Kg/tree + Vermicompost @ 10 Kg/tree + Trichoderma @ 35 g/tree, (T_7) FYM @ 100 Kg/tree + Vermicompost @ 10 Kg/tree, (T_8) FYM @ 100 Kg/tree + Biofertilizer @ 35 g/tree + Trichoderma @ 35 g/tree, (T_9)

Vermicompost @ 10 Kg/tree + Biofertilizers @ 35 g/tree + Trichoderma @ 35 g/tree and (T_{10}) Control. The experiment was laid out in randomized block design with three replications. The FYM was applied to plants on 20th February 2017 and RDF was applied to plants on 27th July 2017 while the trees fertilized with vermicompost on 28th July 2017. The biofertilizers as PSB, *Azotobacter* and *Trichoderma* were applied to Kinnow trees on 14th September 2017. All the necessary cultural practices as per the recommendation of PAU, Ludhiana were followed uniformly throughout the entire period of experimentation. Three trees per treatment were selected randomly for recording the observations for following parameters.

Fruit set (%)

The total number of flowers per tree was counted and the number of fruits set in these trees were recorded after one week. Then the percent fruit set per tree was worked out with the following formula (1979):

$$\text{Fruit set (\%)} = \frac{\text{Number of set fruits}}{\text{Number of flowers}} \times 100$$

Fruit drop (%)

The fruit drop percent was calculated by using the following equation:

Fruit drop (%) =

$$\frac{\text{Total number of fruit set} - \text{Total number of fruits at harvest time}}{\text{Total number of fruit set}} \times 100$$

Fruit yield (Kg/tree)

Average fruit yield per tree was calculated by multiplying the total number of harvested fruits with the average weight of fruits and expressed in killograms per tree.

Fruit size (cm)

The fruit size in terms of length and breadth of selected fruits was measured with the help of Vernier Callipers and then the average fruit size was worked out and expressed in cm.

Fruit weight (g)

The fruit weight was measured with the help of electronic balance and average fruit weight was worked out and expressed in grams (g).

Benefit: Cost ratio (B:C ratio)

The benefit cost ratio is calculated by dividing the present value of benefits by that of cost of project.

$$\text{B:C ratio} = \frac{\text{PV of benefits expected from the project}}{\text{PV of the cost of project}}$$

Results and Discussion

Fruit set

Results of the present study showed that maximum fruit set i.e. 51.46 per cent was observed in trees treated with T_1 (RDF@ 100 Kg FYM/tree, N@ 400-800 g/tree, P_2O_5@ 440 g/tree) which was proved to be significantly higher than control. Also, the former treatment was followed by treatment T_7 with fruit set per cent of 49.51. This increase in fruit set percent might pertain to the fact that nitrogen along with FYM increased various endogenous hormones level in plant tissue which are responsible for enhancing flowering, pollen germination and pollen tube which ultimately increased fruit set and higher fruit retention. The results of present findings are confirmed by Dheware and Waghmare (2009) in Sweet orange. Lowest fruit set (42.24 %) was observed under control.

Fruit drop

From the data (Table 1), it has been cleared that fertilization has checked the fruit drop to a significant extent. It has been observed that minimum fruit drop (31.29 %) was noticed in the trees fertilized with RDF@ 100 Kg FYM/tree, N@ 400-800 g/tree, P_2O_5@ 440 g/tree (T_1) and was also found to be significant over all the other treatments. This reduction in fruit drop might be due to increased absorption of water and minerals from the soil which results in the maintenance of nutritional and water requirements of the tree. These results are in accordance with the findings of Singh *et al* (2003) in Sapota. However, the unfertilized trees exhibited maximum fruit drop (52.01%) and was also found to be at par with treatment T_5 with fruit drop of 51.72 per cent.

Fruit yield

It was noted from the Table 1 that the treatment T_1 (RDF@ 100 Kg FYM/ tree, N @ 400-800 g/tree, P_2O_5@ 440 g/tree) registered maximum fruit yield (75.83 Kg/ tree) which was closely followed by treatments T_7 and T_6 with fruit yield of 73.08 Kg per tree and 72.02 Kg per tree respectively. This increment in yield might be due to increased flowering and more fruit set with higher fruit weight (Muneshwar *et al* 2012). The results of present studies are in accordance with the findings of Monga *et al* (2004) and Madarakhandi *et al* (2015) in Kinnow mandarin. Minimum fruit yield (66.02 Kg/tree) was recorded under control and was found to statistically at par with treatments T_2, T_9, T_3, T_4 and T_5 with fruit yield of 70.64 Kg/tree, 70.36 Kg/tree, 70.29 Kg/tree, 69.83 Kg/tree and 66.37 Kg/tree.

Fruit size

The data shown in Table 1 depicted that the trees treated with treatment T_7 (FYM@ 100 Kg/tree + Vermicompost@ 10 Kg/tree) gave fruits with maximum fruit size in terms of length and breadth with the values of 4.81 cm and 6.13 cm respectively. The present results are in conformity with the findings of Asraf *et al* (2010) and Madarakhandi *et al* (2015). Whereas the untreated trees yielded fruits with minimum fruit size (4.30 × 5.40 cm).

Fruit weight

From the data given in Table 1, it has been observed that the different treatment combinations exerted a significant effect on the fruit weight of Kinnow mandarin. Maximum fruit weight i.e., 174.25 g was measured in the fruits harvested from Kinnow trees fertilized with RDF@ 100 Kg FYM/tree, N@ 400-800 g/tree, P_2O_5@ 440 g/tree (T_1). This increment in fruit weight might be due to the increased number of leaves which directly enhanced the photosynthetic activity that leads to higher accumulation of carbohydrates which in turn increased the fruit weight (Gharwal *et al* 2014). The present findings are in line with the earlier findings of Monga *et al* (2002) in sweet orange and Madarakhandi *et al* (2015) in Kinnow mandarin. However, minimum fruit weight (147.35 g) was recorded under control and was closely followed by treatments T_4 and T_5 with fruit weight of 147.84 g and 147.54 g respectively.

Benefit: cost ratio

The data presented in Table 2 depicted that the trees treated with the treatment T_1 (RDF@ FYM 100 Kg/tree, N@ 400-800 g/tree, P_2O_5@ 440 g/tree) yielded maximum B:C ratio (2.49) and was also found to be closely followed by treatment T_2 with B:C ratio of (2.48). Whereas minimum B:C ratio (1.40) was observed under control. These results are in accordance with the findings of Gharwal *et al* (2014) and Madarakhandi *et al* (2015) in Kinnow mandarin.

Conclusion

The results of the present study revealed that the application of RDF @ FYM 100 Kg/tree, N @ 400-800 g/tree, P_2O_5 @ 440 g/tree (T_1) was found to be best treatment for the improvement of yield attributes by increasing fruit set per cent, fruit yield and minimizing fruit drop effectively. Moreover, fruit physical parameters as fruit weight found to be enhanced significantly with the treatment T_1. However, the trees fertilized with FYM 100 Kg/tree + VC @ 10 Kg/tree (T_7) gave fruits with maximum fruit size in terms of fruit length and breadth. Moreover, maximum Benefit: cost ratio was recorded with the application of RDF (T_1) along with farmyard manure

(T_2). So, overall RDF @ FYM 100 Kg/tree, N@ 400-800 g/tree, P_2O_5@ 440 g/tree (T_1) considered to be the best fertilizer combination for encouraging the yield parameters of Kinnow mandarin as it exihibited maximum benefit: cost ratio.

Table I

Effect of Integrated Nutrient Management on yield attributing characters of Kinnow mandarin

Treatments	Fruit set (%)	Fruit drop (%)	Fruit yield (Kg/ tree)	Fruit size		Fruit weight (g)
				Fruit length (cm)	Fruit breadth (cm)	
T_1: RDF (100 Kg FYM, N @ 400-800 g/tree, P_2O_5 @ 440 g/tree	51.46	31.29	75.83	4.51	5.60	174.25
T_2: Farmyard manure @ 100 Kg per tree	48.62	41.14	70.64	4.80	6.06	158.13
T_3: Vermicompost @ 10 Kg per tree	46.29	45.05	70.29	4.47	5.70	152.91
T_4: Biofertilizers (PSB + *Azoto*) @ 35 g per tree	46.12	50.37	69.83	4.45	5.70	147.84
T_5: *Trichoderma* @ 35 g per tree	45.77	51.72	66.37	4.64	6.03	147.54
T_6: FYM @ 100 Kg/ tree + Vermicompost @ 10 Kg/ tree + *Trichoderma* @ 35 g/tree	49.40	34.37	72.02	4.50	5.76	168.87
T_7: FYM @ 100 Kg / tree + Vermicompost @ 10 Kg / tree	49.51	34.71	73.08	4.81	6.13	169.00
T_8: FYM @ 100 Kg/ tree + Biofertilizer @ 35 g/ tree + *Trichoderma* @ 35 g/tree	48.87	38.10	71.33	4.40	5.50	164.07
T_9: Vermicompost @ 10 Kg/tree + Biofertilizers @ 35 g/tree + *Trichoderma* @ 35 g/ tree	47.74	41.46	70.36	4.46	5.90	157.27
T_{10}: Control	42.24	52.01	66.02	4.30	5.40	147.35
CD (p = 0.05)	**0.77**	**0.82**	**4.67**	**NS**	**NS**	**3.04**

Table 2

Effect of Integrated Nutrient Management on Benefit: cost ratio of Kinnow mandarin

Treatments	B:C ratio
T_1: RDF (100 Kg FYM, N @ 400-800 g/tree, P_2O_5 @ 440 g/tree	2.49
T_2: Farmyard manure @ 100 Kg per tree	2.48
T_3: Vermicompost @ 10 Kg per tree	1.65
T_4: Biofertilizers (PSB + *Azoto*) @ 35 g per tree	1.51
T_5: *Trichoderma* @ 35 g per tree	1.45
T_6: FYM @ 100 Kg/ tree + Vermicompost @ 10 Kg/ tree + *Trichoderma* @ 35 g/tree	2.03
T_7: FYM @ 100 Kg / tree + Vermicompost @ 10 Kg / tree	2.25
T_8: FYM @ 100 Kg/ tree + Biofertilizer @ 35 g/ tree + *Trichoderma* @ 35 g/tree	1.58
T_9: Vermicompost @ 10 Kg/ tree + Biofertilizers @ 35 g/tree + *Trichoderma* @ 35 g/ tree	2.25
T_{10}: Control	1.40
CD (p = 0.05)	**0.03**

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Third World Countries in the Changed International Environment

Abstract

History has never produced an egalitarian society. In almost all the societies wealth, power, privileges were concentrated in the hands of a few. Major sections of the population were drenched in poverty, hunger and inequality. In pre-revolutionary France these powerless section of people were called the 'Third Estate'. The other estates were 'First and Second estates' which included clergy and nobles who belonged to the former category of elites. The third estates consisted of common people who were politically, economically and socially powerless people. Alfred Sauvay, a French Demographer who found a similarity between the third estate of France and the nations of southern hemisphere whose economy, polity and society was in shamble. He called these powerless Nations as 'Third World Countries' because the condition of these countries are more or less same as that of the powerless common people of Pre-revolutionary France. Thus came the usage the 'Third World Countries' to the poor and impoverished countries of southern hemisphere. This essay describes the role played by Third World countries in the changed international environment.

Introduction

In pre-revolutionary France, the powerful group of people were called first and second estate. Alfred Sauvay identified rich and prosperous countries of the Northern hemisphere with this First and Second estates of pre-revolutionary France. During that time the world was divided into two blocks based on capitalist and communist ideologies. The capitalist nations were called the 'First World' reminding us the first estate of pre-revolutionary France and the 'Second World' was the communist block countries which reflected the name of second estate of pre-revolutionary France. Later, time witnessed the collapse of the communist ideologies and end of the usage of first and second worlds. But the usage 'Third World' reminds to denote the nations of southern hemisphere which have poor, economic, social and political structure.

The Third World emerged in the post-World War era in the context of international relations and colonisation when the world was divided into two opposite ideological blocs. During those days the process of decolonisation was at its zenith as a result of which many Asian and African countries got independence and they joined international community as sovereign entities. These newly independent countries had their own political, social and economic problems such as poverty, malnutrition, unemployment, overpopulation, economic backwardness, danger of neo-imperialism, political instability and insecurity, social discrimination and illiteracy. It is a fact that in the recent past international relations were, in effect, relation among the great powers. But recently an overall change is evident. New countries including Third World countries are playing an active part in the international relations in the struggle for power and prestige along with the big industrialised powers.

The third World countries encounter several problems. Economic problems are the most important as most of them are extremely poor and backward. As producers of raw materials and importers of high priced manufactured goods, most of the third world countries remain underdeveloped. Due to their economic backwardness they don't have the legitimate status among international community of nations and as a result of their military backwardness they cannot play their role in the international arena as that of the developed countries. The precarious economic conditions often forced the third world countries to seek financial assistance from the developed countries. This created a debt crisis in most of the Third World countries, which in turn lowers their position among the comity of nations. It was the economic backwardness which is the main problem of the third world countries, but they attempt to increase their political and economic strength to change old pattern of dependence and exploitation. Moreover, the present international atmosphere demands the establishment of a wider basis for common action by developed nations.

The third world countries discussed their economic problems at different conferences heldin Cairo, Lusaka, Algiers, Sri Lanka, and Havana. The first victory achieved by them in the economic front was the success of 77 underdeveloped countries in winning United Nations' backing for a World Conference on Trade and Development in 1962. With the formation of the 'Group of 77, an organisation designed to bring pressure on the developed world to provide aid and monetary assistance, they could exert some political influence on world affairs. A decade later the G-77 again used it's UN numerical majority to push for a New International Economic Order (NIEO) to counter the new Liberal International Economic Order (LIEO) championed by United States and other capitalist powers. Later, the heated debate between North and South, shifted as the NIEO began to question who would

govern the distribution of world wealth and how they would make their choices. Not surprisingly, the Global North rebuffed the south's reform efforts.

Another major breakthrough came in 1974, when the oil producing states most of them Third World countries formed OPEC, with severe effects on western countries. The oil producing states formed a cartel and increased the prices of crude oil and got back windfall profit. In that way they could increase their external revenue and the standard of living of the people. As a result, the Third world countries like Saudi Arabia, Iran, Kuwait, UAE etc.became affluent countries. This effort was successful as majority of the developed countries are not self-sufficient in petroleum products and they were forced to buy oil at the price fixed by OPEC. But this was not the case with other raw material producing countries. The efforts of some Third World countries to form similar raw material producing cartel did not succeed as that of OPEC.

The Third World countries always stand for the liberation of the remaining colonies of the world. They have given their whole hearted support to the people of the colonies in their struggle against foreign masters. The Third World countries always stood behind the people of South Africa in their struggle against the apartheid regime and they have always condemned the racial discrimination in South Africa and other part of the world. Their efforts bore fruit and a number of countries of the world got independence as a result of the covert and overt help given by the Third World countries which in turn increased the morale of the Third World countries in international politics.

The age of political imperialism became part of history, but not the exploitation of the poor countries of Third World by the First World. That gave rise to a phenomenon called Neo-Colonialism; economic exploitation without direct political control. The Third World countries are always united as a single force to oppose the evils of Neo- colonialism and tried to mitigate the evils of it. On the one hand they try to get aid and economic assistance from the developed countries without being the victims of Neo-Colonialism. Third World countries were the theatre of power and later a crusader against neo-colonialism by initiating a move for North-South dialogue.

The Third World countries have abundant man power which the nations of the developed north are lacking. The abundant population provides a regular supply of cheap labour force. This in turn produces cheap goods. The multinational corporations of the developed countries are attracted by this cheap labour and set up industries in the Third World countries especially in India and China. These countries are becoming the workshops of the world. Without the cheap labour, the price of products and services in the world economy would skyrocket, which in turn slows down economic growth.

Moreover, the Third World countries are the suppliers of the raw materials for the world economy. It was Third World countries which produce a chunk of world crude oil needs as the Third World countries cannot compete with developed countries in the field of finished Industrial goods. The availability of raw materials in different Third World countries is a nature-gifted boon to a number of countries. This supply of raw materials and manpower cement the relations between southern countries and northern countries and increase the interaction and interdependence of different countries of the world.

The Third World countries know the fallacy of isolated efforts to get their grievances redressed. As a result they always insist on organised efforts to get their problems solved while dealing with developed northern countries. They have formed different political and economic groups and engage in collective bargaining with the developed countries. This include regional organisations like ASEAN, OAU, SAARK, NAM etc., to safeguard their economic and political interests.

Seven members of the Association of South-East Asian Nations (ASEAN) was first established in 1967 by Brunei, Indonesia, Malaya, and Philippines, Singapore, and Thailand and Vietnam. They have agreed to set up a free-trade area by 2003. The South African Development Community (SADC) was formed in 1980 and now encompassing more than twelve countries, have pledged to develop a free- trade area and common currency by the end of the 20th century.

Third World countries became a prominent group during the period of cold war when the world was divided into two military blocks. Third World countries realised the futility of joining the opposing military camps and they kept away from this. They have realised that the main challenges before them was neither communism nor capitalism but the hungry bellies of millions of its citizens. So they have always stood against military alliances and cold war. Although there were several causes for 'detente' or temporary end of hostilities between big powers, the contribution of the Third World is no less significant. They have always persuaded the two blocks to settle matters in a peaceful manner without resorting to war. These efforts made by the Third World countries always acted as an eye opener to the first and second world which in turn prevented a nuclear holocaust.

During the period of Cold War the capitalist and communist block tried to win friends throughout the world. But most of the Third World countries kept away from this and they resisted tooth and nail the intervention of big powers in their internal affairs. America for example, interfered in the affairs of Central and South America, helping to overthrow the governments which did not approve of their plans and policies. Similarly, Britain, France and Soviet Union interfered in West Asia which was also resisted by the Third World countries.

The Third World countries refused to join the power blocs and cold war politics, formation of military alliances and the race for weapons by superpowers. They also realised that the world economic order was based on growing inequalities and exploitation. They were also aware of the danger posed by the persistence of imperialism in some part of Asia and Africa. It was in these conditions that the Non-Alignment movement emerged and shaped itself. The Non-Alignment was formally set up in 1961 when first conference of the Non-Aligned countries was held in Belgrade (Yugoslavia). It was attended by 25 countries from Asia, Africa, Europe and Latin America, majority of them were Third World countries. The Belgrade conference, which officially inaugurated the Non-Alignment movement, adopted a declaration which stated that the principle of co-existence is the only alternative to cold war. It also stated that long lasting peace would be achieved only with the elimination of colonial imperialism, and neo-colonialism. Through this declaration, the Non-Aligned countries disclosed their approach towards colonialism, and demonstrated that they were in the forefront in the struggle for the liquidation of colonialism.

The Third World countries always stand for strengthening United Nations Organisations. They have the advantage of numeric strength in the UNO. They always insist that decisions must be arrived after extensive dialogue. They opposed the dominations of big powers in the UNO and stand for the democratisation of the UNO. They oppose the adventure of America and other nations to side-line the UNO and to make campaigns against weak nations. The Third World had delayed serious proposals to make Germany and Japan permanent members of the Security Council by insisting that a Non-Aligned state or one of the large Third World countries be given a seat among the mighty.

Third World countries are not ready to be satisfied with their sorry state of affairs. They are always trying their best to increase their wealth and consequent power by import-substitution, industrialisation and export-led growth. The former encourage the domestic entrepreneurs to manufacture products traditionally imported from abroad and the later tries to increase the export of finished products from the Third World countries to the developed north. This led many global southern countries form being suppliers of raw materials to manufacturers of products already available in the global north. A few countries of the Third World, notably the Four Little Tigers of East Asia (Taiwan, South Korea, Hong Kong and Singapore) have succeeded in developing their economies along capitalist lines and they are the examples for this type of growth.

Certainly, Third World Countries are the only group devoted to the course of democratisation and egalitarianisation of international politics. This was mainly

meant to increase their participation in decisions regarding the quality and structure of world order on the assumption that they are weak and under privileged and hence unable to participate in the making of vital decisions. So what the Third World countries insist is gradual improvement of their position within the international system through orderly change rather than a collapse of whatever order exists.

Conclusion

So the pre-revolutionary France was a paradise of inequalities in all fields of activities including social, political and economic fields. The inequalities prompted them to revolt and establish a comparatively fair order. Thus the Third Estate or common people of France got some share in different aspects of life. The same is the condition of the Third World of our globe. They are the most unprivileged nations of the world characterised by poverty, hunger, inequality, etc. But that do not make them dormant. In their own ways they are also trying to improve their position and come on par with the First and Second world. Though the process is slow, they are in search of finding a place among the comity of nations as dignified members of world community.

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The Dichotomous Artistry: Study of Ozick's the Pagan Rabbi and Other Stories

Dichotomy refers to the division into two especially mutually exclusive or contradictory groups or entities .It is a contrast between two things that are represented as being opposed to each other. Jewish American literature has a very important place in the literary history of the United States. It encompasses traditions of writing in English as well as in British. Jewish American literature reveals the conflict between Hellenism and Hebraism. The idea behind is to see things as they really are; the Idea behind Hebraism is to conduct obedience. The governing idea of Hellenism is spontaneity of consciousness and Hebraism is strictness of consciousness. Hellenism speaks of thinking clearly and seeing things in their essence and beauty and Hebraism speaks of becoming conscious of sin. Various American Jewish writers like Abraham Cahan, Saul Bellow, Philip Roth , Chaim Potok et al have focused on dichotomy in their works. Among these writers Cynthia Ozick occupies a notable place in Jewish American literary scene. In her works she reveals the various issues and facets that a Jew has to face while living in a mainstream American culture.

In post Holocaust America Jews dwell on a tricky Terrain and therefore cannot be given an easy definition. Only a few of them stand against tempting pressure of adopted land and try to reconstruct their old roots for coherent cultural identity. But they are treated as misfits in a modern and commercialized Society which threatens to erase their cultural uniqueness and peculiarities. In her first collection of stories *The Pagan Rabbi and other Stories* Ozick is concerned with the idea of primacy of tradition against which her characters struggle. She deals with their social, lingual and existential crisis and also laments the denunciation of history by a modern Jew. The stories bring forth the artistic dilemma because of the conflict between religion of Art and religion of belief. Ozick has created these fantastic stories not to shock readers with the eerie effect but also to intrigue them with a provocative intrusion of supernatural upon the natural. This collection is an amalgam of the whimsical and moralistic. Her play of language and the range of intellect is a source of consistent

delight in this book. Ozick produces fantastic parables that do not simply amuse but admonish and instruct. This collection of short stories explore interrelated themes that mark Ozick's works like Jewish identity, the lure of secularism and the vocation of the artist. In her view , Western civilization rooted in Greek paganism extols nature and physical existence and is therefore hostile to Judaism.

The title work of the first collection of short stories *The Pagan Rabbi* teaches us how tempting it is to turn back on painful Jewish history and live in the sensual present. It stresses on the injurious effects of choosing pagan aesthetics over Jewish ethics and spirituality. The title work of Ozick's first collection of short fiction *" The Pagan Rabbi"*, is about nature-versus-prophecy and Pan-versus-Moses. The tale potrays a Jew living among Jews. The setting of the story is a Jewish community in America where the protagonist, a rabbi, is acted upon by the external forces of the Gentile world. The story dramatizes the conflicting drives in a human being, the simultaneous desires to follow Hebraism and Hellenism. Through her protagonist, Ozick shows the result of yearning for beauty. She emphasized that the Gentile culture with its attraction to physical and aesthetic pleasure is the strongest destructive power for the Jew. She seems to stress that by following something that is against Talmud, a Jew will find only destruction and extinction.

Envy or Yiddish in America is a satire on American Jewry's abandonment of an authentic Yiddish tradition and the inflation of an inauthentic individual talent. This story stimulates the concern for the Yiddish. In this story the theme that inhabits the deepest stratum of *"The Pagan Rabbi"*, the perplexities of the Jewish artist surfaces and becomes a chief concern. The story highlights the Jewish susceptibility to Gentile standards. It is a satire on an American Jewry's abandonment of an authentic Yiddish tradition and the inflation of an inauthentic individual talent. The story is suffused with the kind of tension generated at the interfaces of various cultures. Ozick has taken Yiddish as a metaphor of dying culture in a Gentile world. She underlines the importance of metaphor in any work in her essay *"Metaphor and Memory"*. To her, metaphor is a kind of moral and ethical instrument and "is the reciprocal agent, the universalizing force: it makes possible the power to envision the stranger's heart". At a superficial level, she describes the Yiddish literary milieu in detail and she talks of a culture that must pay a constant tribute to the English language or else lose its children and its future. The English language by bestowing fame on some and oblivion on others, decides as to who shall live and who shall die in the world of literature.

The Suitcase is a hilarious portrayal of Genevieve Levin who acts as a victimizer towards Germans. In this story, the protagonist flirts with the world whereas in the previous story, the protagonist finds the world beguiling and deluding. Ozick brings out the hostile the reaction of the Jews towards the murderous idolatry of Nazism. She indicts an abstract art for-art's sake as dehumanizing and destructive.

The protagonist of the story is a Jewess whose sphere of action is the larger American society. Unwilling to accept its standards and premises, she feels uncomfortable and alienated there. She is cast in the role of the Jew as a prophet who has chosen to spread the gospel of truth and compassion among the Gentiles. Out of her disgust and abhorrence towards the Germans, she is hard on an old German throughout the story. Her utterances reduce him from self-assurance and strength to uncertainty and tearful guilt. The story also brings out the hostility of Germans towards the Jews. The story thus potrays the Jew as a "victimizer as well as a victim". *The Dock Witch* is a fantastic story about a Gentile who undergoes the obliteration and annhilation of his identity. Just like *"The Pagan Rabbi"* is about the artists but here the writer changes her lens and fixes it on a gentile and not a Jewish artist. It is a story about the artist's relinquishment of reality. She links the artist's world of illusion to the worship of Pan and extends the battle between Pan and Moses into a contest between imagination and reason, illusion and reality. Just like Isaac Komfield, the protagonist of "*The Pagan Rabbi*", George, the protagonist of *"The Dock Witch*" also faces the discord between the world of nature and the world of law. Both of them turn their backs to the requirements of law - holy or civil-since they are unable to get over their powerful attraction to nature. Consequently in the end, the protagonist undergoes the obliteration and annihilation of his identity. Ozick thus brings out the dangerous but alluring side of the imagination and the tension between law and art.

Whereas in Ozick's "*The Pagan Rabbi*" the conflict between the Ghetto world and, the Americanization is an internal one, in *"The Butterfly and the Traffic Light*" the conflict is brought out by two separate characters. The story deals with the dichotomy between Judaism and Paganism. It is a short and curious work in which Ozick talks about the importance of historical background for a place to be significant. She also talks of Judaism, which upholds monotheism because of lack of imagination. The protagonist of the story is an artist caught between Hebraism and Hellenism. Ozick proclaims, that "the process of becoming. i.e. the work as it goes, is superior to the finality of completion by the use of many metaphors and allusions".The last and strongest of all the stories in the collection, *The Pagan Rabbi and other Stories*" is *"Virility"* which deals with impersonation. It is about the Jews who are becoming indifferent to their past and are readily assimilating into the modern, seductive Americanized society.

With its satirical elements, Ozick summarizes the vital concerns of the entire volume. She brings to the forefront the callous attitude of the modern, secular Jews to the rich culture and heritage they inherit. The story displays an acute sense of Ozick historical consciousness and Jewish history. She feels that history has a major importance in writing. In her interview in "The Atlantic" she says, "History is the ground of our being and together with imagination, it is what makes writing". In

this collection of short stories Ozick softens the boundaries of irony. Most of the stories are set within the Western Jewish experience. In fact they are the tragicomedies about human unavailability both to themselves and to each other in this universe. *The Pagan Rabbi and other Stories* are the fantastic fiction which are forms of wry jokes on realism which playfully combine the truthful with magic aspects associated with myth, folktale,tell tale and fairy tale. This anthology is the most inventive amalgam of the whimsical and the moralistic. To her Ozick,s use of enchantment produces fantastic parables that do not simply amuse but admonish and instruct.

In her fiction laughter and trembling accurately mingled and it is not easy to determine the relation between the two. Her laughter is one of remembering not forgetting. '. The most important comic element of a fiction is comedy of character which exposes her characters as having contaminated, tainted nature. Few of them are aware of their flaws and struggle to eliminate them. They are psychically secure and make fun of their own selves. This self mockery elicits Ozick's sympathetic laughter. Most of them are unaware of their own imperfections. She focuses on her protagonist's ugly outward selves and their moral blemishes. Most of her characters succumb to affectations and the pretensions. She uncovers in them intellectual pomposity and artistic hubris. Ozick mocks at her character's defective physical appearances and their flawed inner life. There is a breach between their minds and their bodies which interfere with the realization of the goals. Although Ozick's psychically insane characters with their unruly nature and odd features are ridiculous, she also places them in comic situations; the situations which are funny not because of the particular characters involved but because the comic aspects of the situation .Ozick acts upon as a post existentialist and invent imaginative alternatives to this world thereby creating fantastic and farcical situations. It is a re collection of wry and woeful .The humor is further compounded by the acceptance of extraordinary as ordinary. Ozick is adept in generating thoughts rather than producing actions and therefore creates comedy of ideas. During the course of her fiction she switches from a flippant expose of the aberrations of social behavior to the analysis of the human conduct in large aspects. This movement from the flippant to the philosophic is the prominent feature of her comedy of ideas. She is against plunging into the depths of low comedy. Faced by cross cultural shock Ozick's characters do not have steady growth and have lot of flaws and blemishes in their personalities. She also mocks at their defective physical appearances. The humour is further compounded by the comic situations in which her characters are placed. The comic elements in her works have a much higher purpose then only evoking laughter. Her psychically sane characters make fun of their own self and elicit sympathetic laughter. She also works at her characters defective physical appearance and their inner flaws. Except for the treatment of Holocaust Ozick hardly regards life as a cruel joke

played upon a human being by an uncaring God in a universe that is hostile. Although there are ample reasons for pessimism in the fiction yet she does not surrender to hopelessness. A good part of humour is derived from the appearance of the bizarre in a normal situation. The humour is further compounded by the acceptance of the extraordinary as ordinary. Her works have a higher purpose than laughter for laughter sake. The comedy in her fiction wallows in the human reality and exists for the sake of humanity.

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From Transformation, Assimilation to Acculturation: Three Phases of Diasporic Sensibility in Bharati Mukherjee, Chitra Banerjee Divakurni and Jhumpa Lahiri's Works

Abstract:

Diaspora though quite a relatable term for the immigrants has now become a food for thought for all and sundry. With the onset of postcolonialism, the term has gained much more repute and weight in the contemporary studies. As immigration is often associated with loss of one's identity, rootlessness, cultural displacement, alienation etc., the present paper aims at to assess the contribution of the select authors to shed the limbo of immigration and homelessness. The paper presents a conclusive study to understand how these authors seed transformation, assimilation and acculturation to thrive in an alien land. The postcolonial terms viz. 'in-between, 'other', 'third space' 'mimicry' 'ambivalence' etc. thus become pivotal for the analysis.

Keywords: Expatriate, displacement, acculturation, assimilation, hybridity

Introduction

Literature has been the voice of the people. It has given voice not only to the mighty and glorious but also to the emancipated and downtrodden. For ages, people have expressed their ethos, values, customs, pain, suffering, elation, ecstasy etc. through the varied means of literature. And it's been only through the interaction of this literature that people have gained a better understanding of their fellow human beings. With the dawn of 21st century the vaguely defined term 'Diaspora' gained impetus and has become a dominant term in the literary oeuvre. It has vehemently voiced the 'dispersed' immigrants recording their despair and aspirations alike. The writers of the present paper hence have thus tried to (re) inscribe the diasporic identity of Bharati Mukherjee, Chitra Banerjee Divakurni and Jhumpa Lahiri. These

Indo American novelists besides presenting the South Asian diaspora in miniature have also come a long way deciphering the diasporic experiences of many.

Describing diaspora which has often been associated with expatriate has been an umbrella term narrating the immigrants' notion of living in an alien land. As Bhabha is his seminal work *The Location of Culture* describes *Hybridity*, these subjects share a lineage of caught in the conundrum of 'In-between'. Hence the paper draws inferences from the writings of the select authors to come up with a formidable understanding of diasporic identity orbiting in their own spheres. As these writers belong to the composite order of first- and second-generation immigrants, their identity thus has also been shaped differently.

Home has always been a place signifying security and peace. But in the writings of the select authors, home has always been a contesting place for the first and second generation. The first generation even though moved to these distant shores willingly or by means of forced immigration has carried home within. They often resisted the dominant host culture and tried to retain their identity thus making them homesick. This very emotion has often been quoted by many scholars and researchers wherein these subjects often find themselves uprooted and alienated. As expatriate and immigrant writing differ in degreebut not in kind, Christine Gomez has illustrated expatriate writing in her essay "*The On-Going Quest of Bharati Mukherjee from Expatriation to Immigration*" explains expatriate sensibility in the following way:

"Expatriation is actually a complex state of mind and emotion which includes a wistful longing for the past, often symbolized by the ancestral home, the pain of exile and homelessness, the struggle to maintain the difference between oneself and the new, unfriendly surroundings, an assumption of moral and cultural superiority over the host country and a refusal to accept the identity forced on one by the environment.

*The expatriate builds a cocoon around herself/himself as a refugee from cultural dilemmas and from experienced hostility or unfriendliness in the new country (emphasis added)."*72

Thus, expatriate writing always carries home with them where as immigrant writing is more open towards the host culture. This very base is the binding spirit that connects Bharati Mukherjee, Chitra Banerjee Divakurni and Jhumpa Lahiri in their diasporic experiences in the host country.

Bharati Mukherjee was one of the prominent writers of diaspora writing in English. She is undoubtedly the true image of the first-generation diasporic writer narrating the experiences of living in the host country. Mukherjee was born in 1940

In Calcutta and moved to Europe to complete her education. Later in the year 1963 she met Clark Blaise at the university of Iowa and married him. She was a naturalized citizen of Canada and lived in Canada from 1963-1980. She not only lived in Toronto and Montreal but also taught at the university of McGill and Concordia University. She moved to the USA in 1980 and gained US citizenship in the year 1988. This was the era where she wrote prominently and became a diasporic writer of repute. The major themes of her writing focus on expatriation, rootlessness, immigration, transformation etc.

As stated earlier, an expatriate writing is often infused with the feeling of homelessness, longing for the mythical homeland, displacement etc., such features are quite present in her writings. Even the recurrent idea of 'unhousement' and 'rehousement' as used by her husband Clark Blaise in *Resident Alien* centers around the multiplicity of her characters caught in the seesaw of identify.

Her collection of essays *Darkness* (1985), investigates the issue of her migration to the USA. Even her stay in Canada was marred with the spirit of racial discrimination where she feels even the Canadian govt was not that accommodating towards the immigrants as it has to be. She feels that the recognition that she deserved was not given to her because of her diasporic lineage contrary to her husband who was a Canadian. Even *The Tiger's Daughter* (1971) and *Wife* (1975) which were written by her while her stay in Canada illustrates the expatriate nature of her subjects. The protagonists Tara and Dimple thus seldom feel at home in the host country and often try to retain their identity by means of Bhabha's 'mimicry'.

As Mukherjee's characters are tossed between 'unhousement' and 'rehousement' her approach towards the host culture has subsequently changed after her arrival in the USA. Her works moved beyond the conundrum of 'In-between' and became lucid in their approach towards the host culture. In *Darkness* (1975) she opines:"[i]f you have to wonder, if youkeep looking for signs, if you wait-surrendering little bits of a reluctant self ever-retreating past-you'll never belong, anywhere"(2).

Her magnum opus *Jasmine* (1989) has become the confluence of her contesting identities. She becomes much more rational in her approach towards Jasmine to transform her identity to accommodate in the host country.Hence, she herself admits to Ameena Meera, "It was in writing that book that I transformed myself from being an expatriate to realizing I'm an immigrant… my roots are here. There is no going back." (Ameena,26).

The novels present the journey of Jyoti who transforms herself to Jase, jane, Jazzy and Jasmine. The novel centers around her uprooting and re-rooting of the protagonist in an alien. Thus, Jyoti transforms and gains multiple identities to survive,

thus summing up her diasporic experiences in positive way. Since "Diaspora identity are those which are constantly producing and reproducing themselves anew, through transformation and difference" (Hall, 393), Jasmine's journey is a metamorphosis from a humble native to open herself to accommodate in an alien land. Her exposition "I know what I don't want to become" (*Jasmine*, 5), is a statement in itself where she stands apart from others. Her liberal views are exposed when she says, "What is to happen, will happen" (*Jasmine*, 3). Thus, she defies the odds of 'other' from the 'third world' by transforming and adopting modernity to thrive in her new culture.

Another pertinent author whose works have been acclaimed by many scholars as a synthesis of east and west for the present study is Chitra Banerjee Divakurni. Born Chitralekha Banerjee in 1956, she is Betty and McDavid professor at the Houston university. She also hails from the first-generation diasporic writer writing in English. Settled in the USA, she has won many laurels for her writing. She is not only a novelist but also teacher of creative writing, poetess, children and young adult's fiction writer. Her works have been published in many anthologies and translated into many languages. She has been honored with PEN Josephine Miles Award, Bay Area Book Reviews Award. *Arranged Marriage* (1996) has even won her The American Book Award. Many of her works were adapted into motion picture viz. *Sister of My Hear, The Mistress of Spices* and her short story *The Word Love*. Her major themes are magic realism, myth, South Asian diasporic writing, immigration, assimilation, in-between, acculturation etc.

Divakurni's *The Mistress of Spices* (1997) is a narrative set in the USA, is the story of Tilo wrought with diasporic details and protagonist's journey in a foreign land. The journey of the protagonist of the novel Tilo is about duty and desire. Conferred with mystical powers, she has many secrets to unfold. Her journey from India to Oakland is the journey of many immigrants who move to the promising land of the USA for a better life. As most of the immigrants are torn between the opposing values i.e. the old and the new, Divakurni's subjects often find themselves in such "in-between space". Living in an "Interstitial space", Tilo is torn between her past and present. Since the island in which she had lived is not her home anymore and America isn't yet familiar to her makes her to live "In-between".

Though she settles in California, yet her memories in the island with First Mother lingers in her memories. Even the warnings that were heaped upon her keeps haunting her as she says, "The spice's silence is like a stone in my heart, like ash on my tongue. Through I can hear back to longago, the Old One laughing bitter as bile. I know what she would say were she here" (*The Mistress of Spices*, 62).Her diasporic identity is further emphasized by the words of her first mother as she exclaims:"You are not important. No Mistress is. What is important is the store.

And the spices" (*The Mistress of Spices*, 11).Thus, the First Mother keeps the shackles of her past clung onto her. Also, her identity was thus shaped by the "other".

However, to assimilate in the host country and to assumes the hybrid identity she moves out of her store and helps others. Thus, she breaks to rule of her past lineage even though she knows "Shampati's fire calling me [her] back" (*The Mistress of Spices*, 102).Her journey from Nayan Tara to Maya is a plunge that many immigrants take in order to assimilate. Thus, Tilo rejects to live and abide by the rules of the mistress enabling her to move beyond the conundrum of "in-between". Hence, Banerjee portrays the subjects who are open and receptive. As Bhabha opines in *The Location of Culture*, 'ambivalence' and creation of 'third space' is quite natural in immigrants' lives, Divakurni's subjects transform themselves and assimilate so as to not only survive but thrive in the host country.

As diasporic literature has come of age lately, it becomes quite imperative for the present study to assess the writing of the more contemporary writers as well. Born NilanjanaSudeshna "Jhumpa Lahiri" In 1967, she is an American author known for her novels, short stories and essays. She belongs to the second-generation diasporic writers amalgamating American ethos and Indian values. She was awarded Pulitzer Award and PEN Hemingway award for debut work *Interpreter of Maladies* (1999).*The Lowland* (2013) was a finalist for the Man Booker Prize and National Book Award for Fiction. Published in the year 2003 *The Namesake*, the novel was adapted into the motion picture of the same title.

As a writer of the diasporic literature, Jhumpa Lahiri's subjects show a myriad of personalities. *The Namesake* (2003), is thus a story of the first- and second-generation individuals struggling to make a balance in their diasporic identity. The novel centers around the lives of first generation Ashoke and Ashima and second-generation Gogol and Sonia. Though the story oscillates around the first generation trying to imbibe and infuse the native culturein an alien land, the novel depicts the milieu of acculturation in totality. In an interview with Brati Biswas Jhumpa lahiri has stated:

"*In fact, it is still very hard to think of myself as an American. For immigrants, the challenge if exile, the loneliness, the constant fear of alienation, the knowledge of and longing for a lost world, are more explicit than for their children. On the other hand, the problem for the children of immigrants, those with strong ties to their country of origin, is that they feel neither one thing nor the other. The feeling that these were no single palace to which I fully belonged bothered me growing up. It bothers me less now.*" (Biswas 2002:187-188)

In The *Namesake* (2003), at surface Ashima is caught in traditional values of home which undoubtedly makes her homesick. Even when the novel opens, Ashima

is relishing the puffed rice with lemon and plenty of Indian spices is her refuge to look back to her native country. The way she re-reads the old letters from her parents further heightens her aloofness. However, her husband Ashoke, who voluntarily moves to the USA is Lahiri's assertion towards 'willed homelessness'. Though Ashoke and Ashima resist the host culture but Lahiri has shown them receptive as the novel progresses. The way they start celebrating American festivals, bringing turkey at home for the thanksgiving is Lahiri's attempt to make them assimilate with the host culture. Though Ashima sheds her fear of the host culture and becomes much more independent towards the end of the novel, is an attempt by first generation to open the doors of acculturation for others.

Even the second generation who makes an image of the native country through the eyes of their parents develops the distant image of the native country thus weakening their affinity towards the native culture. Also, as the second generation is more at ease at the USA than the native land. Despite this, acculturation has palpably seeped in the lives of Lahiri's subjects. Through her characters she has defied the odds of 'othering' which has bothered the immigrants. Thus, expelling the cocoon of expatriate, her characters grow and assume a more balanced outlook to assimilate in the host country.

Conclusion

Diaspora has indeed ushered a new literature where often pangs of nostalgia and desire for homeland has always been searching for voice. Dispersion indeed makes one homesick, but despite this the spirit to survive and thrive has made these subjects at ease in an alien land. A peep into the writings of the select authors makes them not only a force but a phase of diasporic literature. As Bharati Mukherjee with her works evolve and become much more rational in her outlook towards the host country, *Jasmine*(1989) makes her the harbinger of this change. Chitra Banerjee Divakurni with her subjects trace the Indian roots with an eye for a brighter future. Tilo, thus becomes the conduit by which Mukherjee assimilates her characters and places them upfront to assimilate into the host culture boldly. She certainly ushers the Phase of Assimilation in the diasporic writing. Jhumpa Lahiri with her works though keeps the native customs and values alive not only in the lives of the first-generation immigrants but also their outlook towards a better future keeps them at ease to acculturate. Her second-generation subjects are even more receptive towards the host culture. Lahiri, who herself hails from the second-generation diasporic writer thus writes about the lives of immigrants who transform, assimilate and acculturate. She is the Phase of Acculturation.

Despite the fact that these subjects belong to 'the third world' often termed as 'other', it is only through Bhabha's 'ambivalence' and creation of 'third place' that these subjects escape the pangs of 'in-between'.

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Some Sacred Water Bodies of Pushkar

Abstract

Water is the prerequisite source of life. "Water is the driving force of Nature", these Golden lines said by the Great Leonardo da Vinci highlights the significance of water. Being an arid area the tradition of Rajasthan better appreciates the significance of water.

"Rajasthan is located in the north-western region of India. The arid Thar desert is situated in the far west of Rajasthan. The state comes under the Climatic conditions of Arid and scanty rainfall area."(1)

Rajasthan is worldwide known for its architectural marvels of majestic forts and palaces. However, the state known for its chivalry and bravery boasts of another exemplary work in the field of water management through the astonishing architecture of traditional water conservation.

Water conservation is deeply entwined in the social fabric of Rajasthan and every drop of rainwater is considered invaluable and precious.

This Research paper is an attempt to document the traditional water bodies of the sacred town of Pushkar which are of priceless heritage value and are in dilapidated state of ruins.

Keywords: Pushkar, Bawri, Koop,Teerth,Johad,Nadi,Talab, Kua, Kui,Tanka.

Rajasthan has always faced the scarcity of water as maximum area is under the desert type of arid land so ground water is very scarce which makes the available water to be utilized cautiously and every drop of rain water has to be conserved meticulously with the traditional water conservation techniques.

'Pushkar is one of the major pilgrimages' centers in India with over 500 odd temples in and around the city. The most sacred being the Brahma Temple. This holy town is situated around the sacred Pushkar Lake/ Sarovar in the valley formed between two parallel hills of Aravalli Mountain ranges running south-west to north-

east. It is situated in Ajmer district which lies between 250 38` to 260 52`N latitude and 730 54` to 750 22` E longitude.

It is situated within Aravali Mountains and forms a part of Luni Basin. The town is situated on the eastern fringe of the Thar district. It is 13 km far from Ajmer city".(2)

Pushkar's main attraction is that it is a town of immense religious and spiritual significance. It also has relevant mythology attached to it which makes it an interesting place to visit.

The reason of Pushkar is the most sacred is that it is associated with Brahma, one of the three prominent deities of the Hindu pantheon. In early Hindu sources such as Ramayana, Mahabharat and Smritis Brahma is mentioned as the supreme in the trinity of great Hindu gods which includes Shiva and Vishnu.

"Pushkar is the only pilgrimage site where a temple of Brahma is located. It is believed that Brahma was in search of a suitable place to perform a Yajan (sacrifice). As he contemplated, the lotus fell from his head, and he resolved to perform the Yajan where it fell. The lotus, rebounding, struck the earth in three places and water oozed out from all the three places. These three places are situated within a circuit of about six miles, and are called Jyeshtha, Madhya and Kanishtha Pushkar".(3)

If these sites are preserved and given equal accentuation and significance then these sites can be depicted on the tourist map of Pushkar indeed will add more cultural and heritage value. Simultaneously if revived these can solve the major issues of water scarcity.

Types of Traditional Water Bodies of Rajasthan

Society of Rajasthan historically had unparalleled skills to conserve water in Ancient and Medieval Rajasthan. Various architectural marvels were created to conserve the water.

KUA—Kua is generally a well owned by an individual or community. Wells of vast area are known as kohar and are usually owned by a community. Kua are prominent source of drinking water.

BAORIS—Baoris or Baudi, Step wells constructed to conserve the water and are unique architectural marvel of state. "Deep trenches were dug into earth to get the perennial source of ground water throughout the year. Steps were built to accessibility of water leading down.Baoris are of significant cultural values as all the social gatherings and sacred rituals were performed around it".(4) Famous baoris are Chand baori of Abhaneri village, Raniji ki baori of Bundi,Hadi rani ki baori of Tonk.

JOHAD—A type of step well constructed with ramps so that cattle can access to the water.

NADIS—Village ponds constructed by building earthen embankments across natural depressions. It is built primarily for rainwater conservation from an adjoining natural catchment during the rainy season.Nadis are mostly built for the water requirement of cattle.

JHALRAS—Manmade tanks prominently used for community bathing and religious functions. Rectangular in shape and access the water from nearby talab or a lake .Toorji ka Jhalra at Jodhpur is a famous Jhalara.

KUNDS—Kund is Rainwater harvesting structure found mainly in the desert of western Rajasthan."It is a circular underground well shaping like a saucer shaped catchment area which slopes towards the centre where the well is located. The sidewalls of kund are covered with lime and ash.Kunds are generally owned by rich traders and landlords. These structures are of significant religious and cultural significance as sacred rituals are performed at kunds".(5)

KUIS—Smaller structures in comparison to kuan, used for rainwater harvesting, Its diameter is small and wider as it burrows under the ground. It is made up of earthen material.

TALABS—"Lakes or large reservoirs constructed by villagers on the community lands.Talabs are the main source of drinking water and irrigation.Mewar region and City of Udaipur has a large number of talabs, hence it is named as Lake City. A small lake is called talai, medium sized lake is called bandh or talab and a bigger is known as sagar or samand."(6)

Pushkar and Its Water Bodies

The Three Pushkar Lakes

As it is believed, the three lakes of Pushkar were formed when three petals of lotus fell from the hands of Lord Brahma. The three Pushkars are naturally associated with the Trimurti, the Hindu trinity

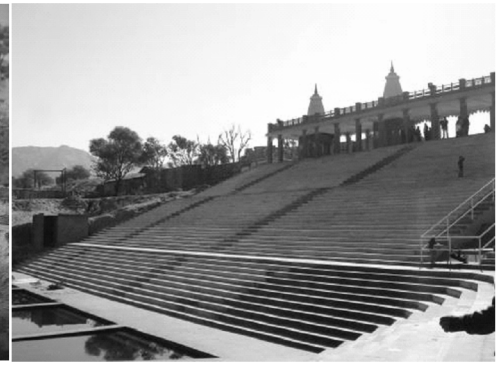
Represented by Brahma, Vishnu And Shiva. These three deities are associated as patron deities of Jyeshta or Buda Pushkar, Madhya Pushkar and Kanishtha Pushkar respectively. But with the declining popularity of the Buda and Madhya Pushkar, Brahma is today linked to the Kanishtha Pushkar.

BUDA PUSHKAR or Jyestha PUSHKAR—"Brahma had a desire to have a place his name in this mortal world (earth).Having such thoughts and sayings 'mangal ho' he threw lotus flower upon the earth. Then Brahma said that these places would be known as Pushkar.The place where the flower dropped first is

called Jyestha Pushkar. The two temples located near Buda Pushkar are Radha Krishna and Guman Dev, Hanuman temples. The lake named so because when Aurangzeb went to wash his face in the lake to test the miracles of it, after the destruction of Varah and Kesho Rai Temple, his hair turned grey and back bent like an old man."(7)

Lake is almost dry whatever little amount of water is present is murky. Structural components namely steps, ghats and other constructions are in ruins because of lack of care and maintenance.





Historic View of Buda Pushkar View of Buda Pushkar after renovation

Madhya Pushkar or Vishnu Pushkar **-Year of Construction –Kund 400 yrs old, Shiv Temple. LOCATION- Village/Town: Nehlia village**

"Madhya Pushkar is one of the three Pushkars formed when the three Lotus petals dropped from Brahma's hand as he searched for a place to organize a fire rite. It is believed that the water of this lake has magical powers that enable one to get rid of the evil spirits. A temple dedicated to Lord Shiva and a serai (inn) for pilgrims was built in 1881 by Pushpartha, a devotee."(8) These are now looked after by the agricultural Rawat community.

Physical Description—The water reservoir of Madhya Pushkar is formed as a large square with the graphic geometry of a series of descending steps interspersed with steps left rights built. They create illusions of perspective, especially when shadows from the sun, create more steps within steps ingeniously conceived to reach the descending level of water even in the summer season.

The water reservoir is in completely dry condition .The steps are in continuous state of deterioration, the deteriorating factors ranging from vegetation penetrating the structure to human vandalism.

Kanishtha Pushkar or Pushkar Raj – This is the largest lakes of the three Pushkar lakes and hence is attributed to the fact that the settlement of Pushkar



Present View of Madhya Pushkar

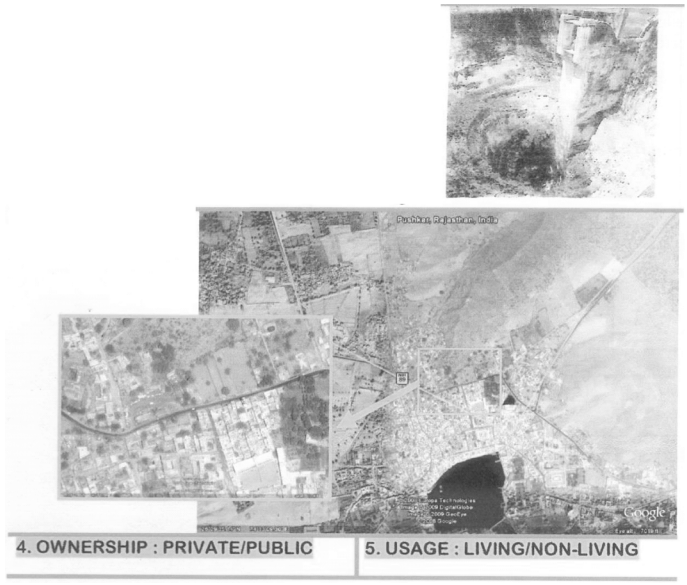
thrived around it and forms the nucleus of the Pushkar Town. Around the margins of the lake except towards the marshy inlet towards the south there exists a display of rich and varied architecture in the form of 52 ghats, numerous temples, chattris and havelis. "In the centre of the lake stands a structure, known as yagya sthal, where it is believed that Brahma and Gayatri performed the main Yagya."(9)

Today, the lake is under threat of getting dried up with negligible sources of water supply and a continuous degradation of water quality for the aquatic life as well as pilgrims for bathing.



Kanistha Pushkar

NAME: Hanuman Baori . AREA- 40x20 sq ft:



LOCATION—AJMER-NAGAUR HIGHWAY

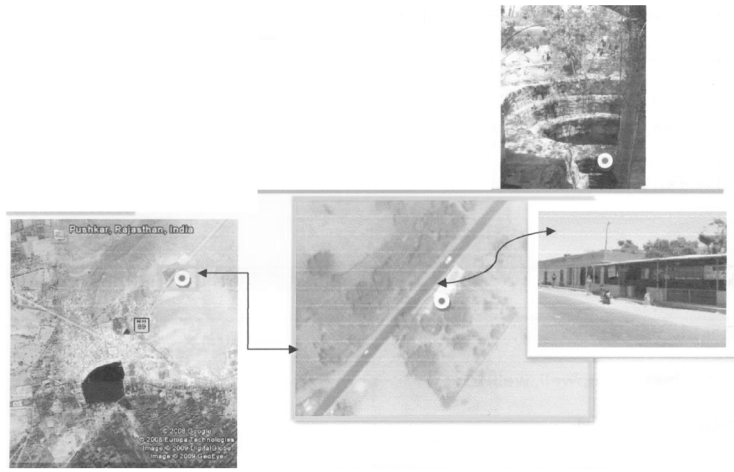
Hanuman Temple with two sanctums near the Baori.

Spiral steps made of bricks and mortar.

THREATS—Human vandalism and neglect may lead to loss of a historically important site.

CONDITION DESCRIPTION—The Baori requires a thorough scientifically designed restoration.

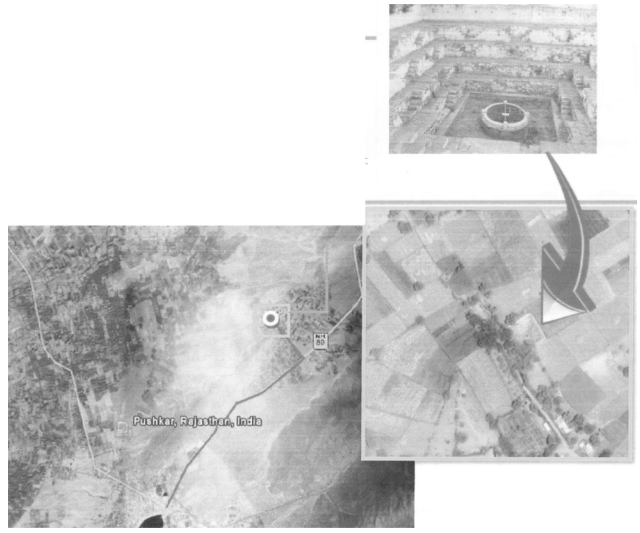
NAME: GaneshKund, HISTORIC NAME-BhatBai.
Year of Construction-10th century AD.



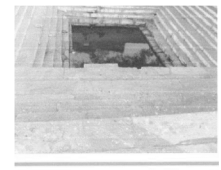
LOCATION—Buda Pushkar Road.

SIGNIFICANCE—"There exists a Bawdi known as Shivkundi Bawdi Structure is a step well made of stone, bricks and mortar.This place is revered by Maru banjara community".(10)

THREATS—Biodeterioration because of the trees growing within the walls may lead to serious destruction of the structure. Plants growing within the walls are weakening the structure. This water reservoir is in completely dry condition which needs to be taken care of.



NAME: SHUDDHA VAPI, OTHERNAME – GAYA KUND

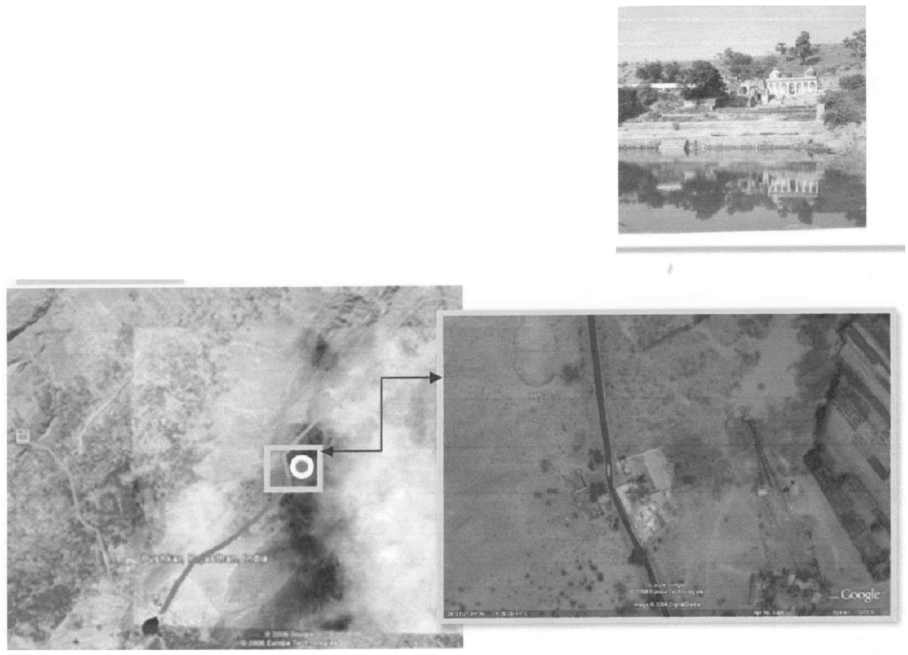




LOCATION—PUSHKAR

SIGNIFICANCE—"The Padma Purana mentions that SriRama came here for the Shradha of his father king Dasrath.Since the water of this tank supposedly drive away ghosts & brings Moksha."(11)

Shuddha Vapi is a square step well. Stagnant water is becoming breeding ground for unwanted micro organisms apart from the structural religious heritage turning to ruins.



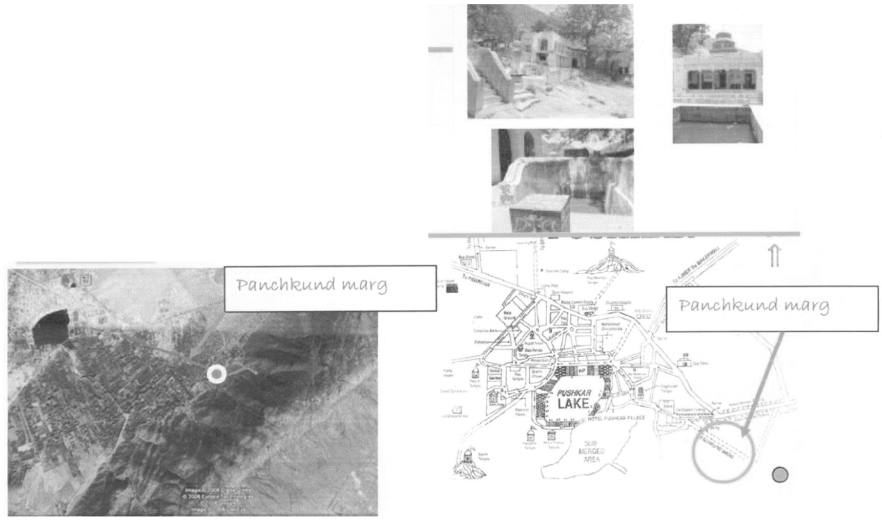
NAME:GAU MUKH, AREA-2000 sq.ft,
YEAR OF CONSTRUCTION-Around 15th Century AD.

LOCATION—PUSHKAR

Serious Deterioration, Danger of Disappearance

THREATS—Human vandalism accelerated structural and environmental deterioration of the whole complex.

NAME: PAANCH KUND, AREA-400 sq.ft,



LOCATION—PUSHKAR

Significance—"This is the place to be believed where Pandavas spent some time during their Agyatvas.Five Kunds one for each Pandavas are namely Naga, Ganga, Surya, Ganesha and Bhrigu".(12)

Five Stepwells built of Stone & mortar Structures with lime plaster.

THREATS—A place of great historic importance & has immense potential for a Tourist destination is gradually losing its charm & attraction. The Five water reservoirs are in serious state of deterioration. Three out of Five reservoirs are either almost or completely dry even the surroundings lacks maintenance.

BAIJNATH: At the Devnagar-Khori road at Kadail village surrounded by the hills is situated a beautiful pristine Shiva temple. The Shivalinga is similar to the Baijnath jyotirlinga so it is also called as Baijnath. The stream falling from the hills creates a beautiful ambience. The temple is under a cave and is revered by many devotees. On every Bhadrapad Shukla Chaturdashi a fair is organized. It is also popular as a Picnic spot. This place was renovated by the sincere efforts of Nath Samaj President Boduram ji in 2013.

Water Bodies Located inside the Ashrams

AGASTYA MUNI ASHRAM—"Maharshi Agastya was the chief Purohit in the yagna which was organized by Brahma. The Ashram is at Nag pahar near there is Agastya kund.Agastya muni also killed the demon Kalkeya who used to harass Rishis.

During Treta Yuga Shree Ram visited this Ashram and Agastya muni gave celestial weapons to Shree Ram .There is a place where Shree Ram rested it is known as Ram Jharokha.There are two carved feet on stone which are revered as foot signs of Shree Rama and some regard them as of Agastya Muni.Those who take bath in the kund earn the Punya retribution from the sins. Every year on Shukla Paksha of Bhadrapad a fair is organized."(13)

MARKANDEYA RISHI ASHRAM—"It is on the east side of the Jyestha Pushkar.Markandeya was the son of Rishi Mrakandu, once a sage visited his Ashram and prophesized about Markandeya future that he will survive only for six months. Markandeya did severe penance of Brahma and boy was blessed to live long.Markandeya established his Ashram at Pushkar. Since then, this place is known as MARKANDEYA RISHI ASHRAM."(14)

The water is here is clean as milk and illuminates like sun.

CHYAWAN RISHI ASHRAM—Maharshi Chyawan Ashram is located at the Rohit hill.Chyawan rishi used to pray Bhaskar Bhagwan.The signs of Rishi's Trishul and Chimta are still visible here. There is a kund known as Suraj kund.

DEVRANI-JETHANI BAWRI—At the foothill is this Baori(Steepwell) built by a Pushkarna purohit of Jodhpur. There are two water reservoirs side by side. These stone water reservoirs have Ganesh idol at the entrance each one of them.

CONCLUSION—This Research paper is an attempt to document the invaluable traditional water bodies of Pushkar which are in dire straits and in desolate state. These traditional pristine water resources should be renovated and taken care with utmost priority. A sustainable development plan for the holistic development of these sites will indeed provide a new dimension to the Tourism sector of Pushkar and simultaneously can solve the problem of water scarcity.

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14. ibid,p.85

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Marxism and Fanninism in Ngugi Wa Thiongo's Fiction

Abstract

This article is about the analysis of Ngugi Wa Thiongo's Novels on Marxism. In this article I will examine his novels and will explain how Ngugi has used Marxist concepts to attack the Draconian Colonialism in his Africa. Colonialism has a long history in Africa.There has been a clear impact of Marxism and Fanon in the Novels of Ngugi. Let's see how Ngugi has done it.

Keywords: Colonialism/Postcolonialism, Marxism, Fannonism, Ethnicity, Orientation, Capitalism.

Introduction

Novel has been naturally irresolute since its very origin. It has consistently been fictional and common. As ahead of schedule as 1884, Henry James who is viewed as the tallest theoretician of the novel wrote in his original paper "The Art of Fiction" that "the English novel was not … debatable" on the grounds that it had "no quality of having a hypothesis, a conviction, an awareness of itself behind it – of being the declaration of a creative confidence, the aftereffect of decision and correlation." Recently numerous analysts have seen an uneasy blend of met fiction and politics, farce and history, culture and society and so forth. Initially, cutting edge movements in literature and expressions generally were modernist; vanguard impacts proceed. It may be said that there is another vanguard. In addition, postmodernism is as yet occurring. "From one perspective, the postmodernism is spoken to without anyone else's input reference, irony, ambiguity, and farce, just as by its investigations of language and its difficulties to the classical pragmatist arrangement of portrayals; then again, postmodern fiction has come to challenge the modernist ideology of aesthetic self-governance, singular articulation, and the purposeful sepration of craftsmanship from mass culture and regular day to day existence." Postmodernism empowers a writer to introduce through his writing a method for survey things, a code of acknowledgment and furthermore opens it up

to the transformative intensity of imaginative remaking or amendment to demonstrate the projection and decrease of imperialism in the colonial/postcolonial situation of the world literatures. Postmodernism not just figures out how to legitimize nationalistic history and ethnicity of colonial subjects yet in addition subverts and deconstructs

The expression "colonial" is related with the extension of the European country state in the nineteenth century, including the union of supreme power, the settlement of region in distant, the abuse or advancement of resources and the endeavor to administer the indigenous occupants of involved terrains. Postcolonial is imagined in reference to three conditions: as the period after independence of royal colonies which denoted the physical takeoff of the European forces from their previous colonies; as the political and cultural movement which tries to challenge the got histories and belief systems of previous colonial countries to enable guerilla information to rise; and as a place that requires a noteworthy reexamining of pre-given classifications, histories, and traditions so as to have the option to live effectively inside the cultural ambiguity that describes numerous social orders in the wake of European colonization. Truly, this develop has direct associations with how people consider themselves as well as other people. The idea has its roots in the nineteenth century conviction that person is a brought together person whose 'middle' comprises of an inward center that continued as before all through the person's presence. The basic focus of the self in this condition is the individual's identity. In postmodern investigation, in any case, identity isn't fixed, brought together or focused as nineteenth century realists had thought about it. In postmodern sense identity is being made and revamped, similarly as cultures may be, and people may see themselves in an assortment of ways that are not constantly steady.

Over the most recent too many years of the twentieth century "post colonialism has had its spot with speculations, for example, post structuralism, therapy and woman's rights as a noteworthy critical talk in the humanities. … the scholarly history of postcolonial hypothesis is set apart by logic between Marxism, from one perspective, and poststructuralist/postmodernism, on the other."(Gandhi viii) Neither the declarations of Marxism nor those of post structuralism can represent the implications and outcomes of the colonial experience. While postcolonial literary hypothesis summons cultural materialist assumptions in its record of printed creation under colonial and postcolonial conditions, it goes above and beyond in its case that textuality is endemic to the colonial experience. At present messages can be treated as the best instigators and purveyors of colonial power and postcolonial opposition. Colonial literature alludes to writing worried about colonial observations and encounters, where a great part of the accentuation was to strengthen the legend

of the predominance of European culture and the rightness of empire. Postcolonial literature isn't just a writing that develops as the separation of the colonial empire, yet such a writing which critically investigates the colonial relationship.

Edward Said's Orientalism regards European colonialism as a venture of speaking to, envisioning, interpreting, containing and dealing with the intransigent and unimaginable 'Situate' through literary codes and conventions. It is Said's conflict that colonial or oriental talk showed itself as a powerful arrangement of thoughts, or a between literary system of interests or implications ensnared in the social, political and institutional settings of colonial authority. At the season of high imperialism in the late nineteenth century, most British settlers esteemed an unambiguously courageous picture of themselves as winners and civilizers of the world. Africa was one area that drags the brunt of European colonialism. The colonial pattern proceeded even after numerous African country states gained independence. Wole Soyinka states: "We dark Africans have been flatly welcomed to submit ourselves to a second age of colonization – this time by a widespread humanoid deliberation characterized and directed by people whose speculations and solutions are gotten from the misgiving of their reality and their history, their social mental issues and their value systems."(x) Imperial relations may have been set up by firearms, trickiness and misdirection, yet kept up generally by compromise in its interpolative stage. The literary unpleasantness of colonial expert is met and tested by a radical and disagreeing anti-colonial counter-textuality. Similarly as flame can be battled by flame, printed control can be battled by textuality. The postcolonial concern is with the power that lives in talk and textuality.

The truth of the matter is that the premise of advancement of a country is the moral culture of fellowship soaked up in aggregate cognizance. Such cognizance of immature nations isn't exclusively the aftereffect of the mutilation of the colonized individuals by the colonial system. It is additionally the aftereffect of the scholarly apathy of the national middle class, of its 'otherworldly penury', and of the significantly cosmopolitan shape that its psyche is set in. The national middle class who assumes control over power toward the finish of the colonial system is an immature middle class. It has for all intents and purposes no economic power and not the slightest bit equivalent with the bourgeoisie of the homeland which it would like to supplant. The brain science of the national bourgeoisie is that of specialist, not that of a commander of industry. The avarice of the pioneers and the arrangement of embargoes set up by colonialism has scarcely left them some other decision. Under the colonial framework, a middle class which gathers capital is an unthinkable wonder.

In an under-developed nation a bona fide national middle class should sell out the getting which destiny has set apart out for it. It should put at the general

population's transfer the scholarly and specialized capital that it has obtained while experiencing the colonial colleges. Yet, despondently we may see that all the time the national middle class does not pursue this gallant, positive, productive and just way. It vanishes with its spirit set settled into a stunning way. Since the middle class has neither adequate material nor scholarly resources, it restrains its cases to taking over of business offices and commercial houses in the past involved by settlers. The national bourgeoisie ventures into the shoes of the previous European settlement: doctors, engineers, teachers, barristers, traders, commercial travelers, general agents and transport agents, all think about that the respect of the nation and its very own welfare necessitate that they ought to possess all the pined for posts. Such postings demand that all the multinational companies should go through its hands, regardless of whether these companies wish to keep on their associations with the nation, or to open it up further. Thusly the national middle class finds its memorable mission: that of mediator.

In youthful and independent nations federalism triumphs albeit colonial control has denoted certain locales out for benefit. The settlement's economy isn't incorporated into that of the country all in all. Colonialism barely ever misuses the entire of a nation. It placates itself with exposing the regular resources which it concentrates, and fares to address the issues of the homeland's enterprises, along these lines enabling certain divisions of the province to turn out to be generally rich. In any case, the remainder of the settlement pursues its way of being worked on and neediness. Following independence, the nationals who live in the more prosperous areas understand their good karma. They demonstrate a significant response in declining to nourish different nationals. The districts which are wealthy in ground-nuts, in cocoa and in precious stones in Africa go to the front line, and rule the vacant display which the remainder of the country presents. The nationals of these rich locales view the others with scorn. "The Balubas won't nourish the Luluas; Katanga structures itself into a state, and Albert Kalondji gets himself delegated lord of South Kasai."(Fanon 128)

In Postcolonial thinks about Ngugi Wa Thinng'o is notable for his most well known critical exposition ¯The Language of African Literature from his gathering of essays Decolonizing the Mind: The Politics of Language in African Literature. He perspectives writing in African language is a procedure of decolonization since the relocation of a community and of a person under the colonial grasps came about because of the removal of native languages. In Decolonizing the Mind Ngugi shares his childhood involvement in an English-run school in which students were rebuffed in the event that they talked their native language, Gikuyu, in or close to the school:

> One of the most humiliating experiences was to be caught speaking Gikuyu in the vicinity of the school. The culprit was given corporal punishment – three to five strokes of the cane on bare buttocks – or was made to carry a

> metal plate around the neck with inscriptions such as I AM STUPID or I AM A DONKEY. (Thiong'o, Decolonizing the Mind: The Politics of Language in African Literature)

For Ngugi English is a language of a dominant class, it is the language of colonizers and writing in English is a mental colonization which demeans the native culture. For him writing in native language is a political act which will lead to decolonizing the African mind. Ngugi, in his novels, fights with the external and internal issues of his society.

The above quotation also reflects power lying within the system. According to Foucault power is constructed within the social activities. If we study the quotation from Foucault's perspective it helps us to see that Ngugi did not want to use English as it was the language of colonizers. But during colonialism the black people were forced to use English. Whitemen used language as a powerful tool to colonize the native mentally and to make their culture paralyze. According to Foucault people were forced to do things which they never liked. And that is power. Power is already there within the system and discourse helps to bring out the hidden power, the power used to suppress and dominate people. Dianna Taylor in Michel Foucault: Key Concept writes about Foucault's views on power:

> the question 'What is power?' is obviously a theoretical question that would provide an answer to everything, which is just what I do not want to do. (D. Taylor, Michel Foucault: Key Concepts)

In the event that we apply the citation to examine the connection between the colonizers and the colonized, it will get light the power existed inside the connection. The power is as of now there in 'within'. The connection between the colonizer and the colonized is constantly inconsistent as the colonized are stifled and overwhelmed by the predominant group, by the colonizers. The subordinate group is constantly compelled to do things which there never needed to do or they never loved. Ngugi stresses upon the utilization of native language since it is hard to break mental colonization. Indeed, even after the finish of colonization its impact stays as the power works in structure and gravity. Also language talks through the individual. It isn't that the subject picks language however actually language picks the subject. Stainer Kvale composes:

> The self no longer uses language to express itself; rather language speaks through the person. The individual self becomes a medium for the culture and its language. (Kvale 36)

Here in Foucault's views the subject is decentred as language comes at the centre. It is the power and effectiveness of language that it helps to see microcosm of macrocosm. Discourse contributes to analyze subjects. Foucault in The Archeology of Knowledge writes:

> We shall call discourse a group of statements in so far as they belong to the same discursive formation [...Discourse] is made up of a limited number of statements for which a group of conditions of existence can be defined. Discourse in this sense is not an ideal, timeless form [...] it is, from beginning to end, historical – a fragment of history [...] posing its own limits, its divisions, its transformations, the specific modes of its temporality. (Foucault 117)

Language thinks about the framework that how it functions. Through the binocular of Foucault's hypothesis on the off chance that we study Ngugi's select novels, we can say that Ngugi has attempted to express the grave truth of his country as he covers the time term from colonialism to postcolonialism and Neocolonialism. In progress of Ngugi the subordinate masses attempt to oppose the predominant group.

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