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## Use of Literature in Language Teaching

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### **Abstract :**

*Literature plays a key role in development of one's language. The language can improve by the improvement of Listening, Speaking, Reading and Writing skills. Reading of a Novel to a great extent improves one's vocabulary that is lasted in every country if contemporary works are read. Language can become impressive if the works of world's renowned writers are frequently read. Plays can improve listening skill and its imitation develops the speaking skill. This article aims to review the changes in the field of teaching literature and the role of literature in language teaching. An attempt has been made to explore, how literature and language adds liveliness to teaching to make it beautiful and memorable one.*

### **Introduction:**

Literature was removed from most language syllabus as linguistics increasingly becomes the point of reference for language teaching. Linguist and applied linguists dismissed literature as irrelevant to language curricula because it did not seem to be down to earth and practical or related to the everyday world of language users and hence did not offer good model for language learners. This was regrettable and literature was banished from language curricula as a result of such "hasty decisions about a language teaching methodology", based on "very facile grounds, ill-considered grounds"- (Widdowson. 1983).

Gradually, however, it was realized that, if literature could provide a source for developing in learners an important ability to use knowledge of the language for the interpretation of literature as discourse, then it ought to be one of the element of language curriculum. It is an authentic discourse, readily available to be exploited in the language classroom in various ways. Today, literature is not treated as a separate entity in the language classroom, but an integral part of it. This is evident in the integration of literature with skill works. The use of media with literature

and the way in which the recent developments in understanding discourse both spoken and written are drowned.

### **The Role of Poems in Language:**

Poetry is one of the major genres of literature. It catches the reader's attention with its rhythmic patterns. It also inspires the readers to compose and tread on the less travelled path of literary creations. The Narrative poems enhance the reading habit of students, it is up to the teachers to pick out the most interesting piece of literature and recommend them to students to read for pleasure. Some poems are tales in verse form which can be enjoyed both by the young and old. The poem like "The Frog and the Nightingale" brings out the irony of the situation a situation where a talented person lives in a constant awe and fear of the most crude, uneducated, unscrupulous, unsophisticated person who for vested interests imposes on himself to the great dismay of the talent or loss of the ignorant audience. The poem is also comments on the commercialism and consumerism of modern times where everything is weighed against how much it can fetch in monetary terms.

The word 'bog' when use as a verb means slowing down or getting struck which is an aptly chose word as the nightingale is put to a catastrophic situation by the frog. Every line of the poem introduced a new word to the students. The use of interjection like 'alas', 'bravo' and 'too divine', 'encore' teach us the contexts in which those words should be used. The etymology of the unfamiliar words used in the poems provides interesting learning experience.

### **Role of Fiction and Language:**

Teaching and learning of language through fiction is an interesting experience. Every century has a notable novelist. The Novels of Thomas Hardy are unparalleled in their description of events. Novelist Jane Austen has carved a place a place for herself in the firmament of literature; her novels are a source of inspiration for those who try their hands in fiction writing. Modern, post-modern and present novelists teach the readers the fiction of particular country at particular time. The Commonwealth literature and American literature develops one's language. Detective novels and Science fiction teach the vocabulary used in certain contexts. Asian novelists contribute a lot to the development of language.

Adaptability is the special characteristic of English language. It contains the words from many languages. Sometime English language retains the same sounds using English alphabets, for example curry, biriyani, chutney.

### **Use of Dramatic Device in Language:**

The use of dramatic device is one of the interesting teaching and learning methods. Enacting a drama improves students listening and speaking skills. The recording of their enactment and its play back will enable the students to identify their strength and weakness. The participants will be the best critic to their performance. For all these activities, extrovert students will volunteer at first and seeing their enthusiastic participation even the introvert students will volunteer for minor and major roles. The plays like Bernard Shaw's "Pigmalion" provide relief and relaxation and also improve body language of the students.

In these days, with the use of technology teaching and learning can become a joyful experiences. Listening to a play by ancient or modern writers provides to an interesting listening experience. Utterance divided into tone groups with rising and falling intonations improve our interactive skills. Acting-out a play or scene from any play with a proper expressions and gestures removes fear and improves fluency. Reference skills, Biblical allusions, other allusions and critical reading of a play widen our thinking horizons.

### **Conclusion:**

It will be clear from this brief account that, to enrich one's language or teach language through literature is edutainment. The combination of Literature and Language adds liveliness to teaching. The inclusion of literary forms adds beauty to the teaching and makes it memorable one. The advocates of innovative and creative teaching methods and teachers of literature worked together to make literature teaching less teacher-dominated and more learner centered, so that literature can play a vital role in the developing and enriching one's language.

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## Impact of Education on Marriage timing, Fertility and Contraceptive use the tribal Women in Chandrapur district, Maharashtra state

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### Abstract

*Women's education plays vital role in certain reproductive decision such as marriage timing, Fertility and contraceptive use. With increasing education and consequently improved understanding and cognition, women delay the timing of marriage, shorten the size of family and adopt contraceptive methods. But in societies where in education has yet not been widespread are still governed by the preceding generation and members of the family. In the study area, due to poor educational conditions of tribal women, early marriages, high fertility and poor adoption of spacing method of contraception are very common. This study is therefore an attempt to examine the impact of women's education on the marriage timing, fertility and contraceptive use. This study utilizes the primary data collection from 500 ever married tribal women of 15 tahsils of Chandrapur district. The results demonstrate that educational status of women significantly affects the marriage timing, size of the family and contraceptive use.*

### Introduction

Women's education is indispensable in improvement of maternal and child health. Education of women severely affects the entire reproductive life of women in multi-dimensional ways. Many studies have explored the causal association between women's education and age at marriage, fertility and contraception use. Educated women are married relatively at larger ages and comparatively fewer children than to uneducated and less educated women. (Blossfeld and Huinink, 1991) The timing of marriage of the women in traditional societies especially in many Indian societies largely depend upon the education of the women. According to Cochrane (1979), formal education beyond the primary level, may directly affect the age at marriage because women after marriage are found reluctant to get enrolled in schools in developing countries. Moreover, educational attainment also offsets the attractiveness of early marriage by raising wage rates and increasing access to better jobs (Cochrane, 1979). Education is one of the

most important determinants of fertility decrease with increasing level of education (Williamson, 1970). Female education is expected to reduce desired family size for a number of reasons, ranging from greater autonomy in defining fertility goals to enhanced receptiveness to modern social norms, reduced dependence on sons for social status and old-age security and higher opportunity cost of time for educated women (Murthi, M. 1995). Castro and Jaurez (1995) hypothesized an electing framework indicating how education depresses fertility through various reasons: first, by improving literacy; second, by enhancing the knowledge of the physiology of reproduction which raises the potential efficiency of contraceptive use and third, by changing the attitude that raises the likelihood of using contraceptive.

Women with increasing education, weigh competing demands on their time, energy and commitment in taking family and career decision. Women with higher educational attainment and potential wages encounter higher opportunity costs to childbearing, yielding fertility differences by education (Ellwood and Jencks 2004). Educated women are also more likely to use contraceptive methods with both improved knowledge and awareness. Education is positively associated with both the contraceptive knowledge and the greater decision-making power in areas related to contraceptive choice. Tribals in India due to their differential ethno-demographic backgrounds and poor educational conditions have differential familial and reproductive behavior from the advantaged and educated non-tribal masses. The early marriage and childbearing is common among many tribal groups. Due to inadequate knowledge of family planning methods and poor inter-spousal communication, tribal's, to a very extent, are not using any contraceptive methods. With increasing education and awareness of family planning methods, tribal's are going for delayed marriages, small family size and keeping birth intervals by using different methods of contraception. But still a very high proportion of tribal women of reproductive ages are uneducated and unaware of the appropriate spacing methods of contraceptive.

### **Objective**

The several studies have been made so far mainly focusing on the impact of ethno-demographic background of tribal on fertility behavior but a very few on evaluating the educational impact on marriage timing, fertility behavior and contraceptive choice. Considering the gaps in studies; the

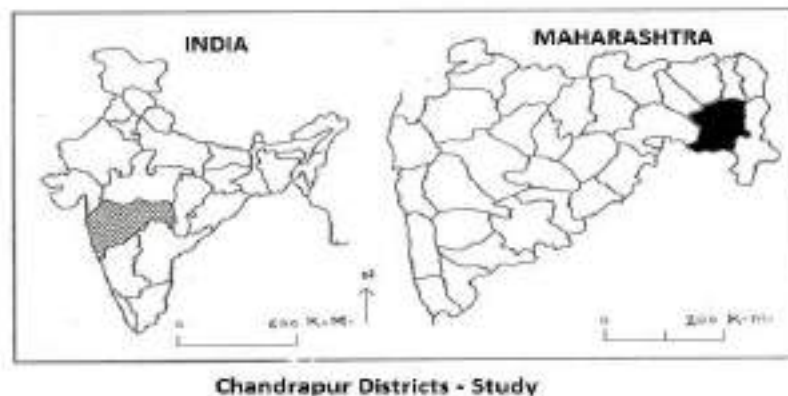
study, in the light of above facts and attempt to examine the role of female education on marriage timing, fertility and contraceptive use among tribal women of Chandrapur district.

### Database and methodology

This study is based on primary data collected from 500 married women of the reproductive age group (15-42 years) of scheduled tribe population of fifteen tahsils in Chandrapur district. To insure the representation of each tahsil, samples from each tahsil have been drawn by selecting rural and semi-urban area. The collection of data has been made with the help of a semi-structured interview schedule. The analyses have been done in order to examine the role of education of tribal women on the age at marriage, fertility and contraceptive use. The analysis has been done at two levels; first, the analysis examines the age at marriage, fertility level (mean children ever born per women) and contraceptive use by educational status of the respondent. At the second level, to examine the relationship between educational status of the respondents and age at marriage, fertility and contraceptive use.

### Study area

Chandrapur district is south eastern part of Maharashtra State lies between 18<sup>04</sup>' to 20<sup>51</sup>' N latitudes and 78<sup>051</sup>' to 80<sup>06</sup>' longitude comparing on area of 10695 sq. km. The population of Chandrapur district 22,04,307 (2011) which 67.89 % is rural and 32.11 % urban Population. District has 15 tahsils. Tribal population is 18.10 % and population density is 194 sq. km. district is most popular for forest, coal, tribal and industrial districts. District has complex of physical diversity.



Chandrapur Districts - Study

### Women education and age at marriage

The perusal of table -1 makes it amply clear that women education has significant influence on age at marriage of tribal women. Table -1 exhibits the percentage distribution of women married below, at and above 18 years of age. Out of the total women, 65.56 percent have reported to have married below 18 years age. The proportion of women's whose marriages were performed below 18 years of age decrease with the increasing level of education. 85.96 percent uneducated women have reported to have got married before attaining 18 years of the age while this share decrease to 72.89 among the primary educated and 73.67 percent among high school educated. Interestingly, of total women with education above high school only 31.46 percent have reported to have got married before 18 years of age. The median age of tribal women who are uneducated is 15 years which increases further with increasing level of education. The median age of marriage is 17 years for primary educated, 18 years for high school educated and 20 years for women educated above high school.

**Tabal-1: Age, Marriage and Educational Status**

Educational Status of Respondents	Age at Marriage	
	< 18 Years	>18Years
No Education	85.96	14.04
Primary Education	72.89	27.11
High School Education	73.67	26.33
Above High school	31.46	68.54
Total	<b>65.50</b>	<b>34.50</b>

Source: Fieldwork, 2014

### Women education and fertility

Although tribal women are educationally backward but the interference made through education has far reaching impact on the number of children they desire to have in their life time. Table-2 shows the percentage of women who have ever given birth to different number of children by their educational status. For example, 38.73 percent uneducated women have given birth to four and more number of children against the 14.93 percent of primary, 3.09 percent of high school and 2.53 percent of women with education above high school. Contrary to this, the percentage of women who have given birth to one and two children is higher among highly educated women (30.62 and 39.22 percent) than the primary educated (20.58 and 24.95 percent) and uneducated women (12.17 and 17.84 percent).

Moreover, the mean number of children decreases with increasing level of education. The highest fertility (mean children ever born), i.e. 3.20 has been found among uneducated women, which decrease to 2.05 among primary educated, 1.71 among high school and 1.40 among the highly educated women.

**Tabal-2: Women and Number of Children Ever Born**

Education of Respondents	Number of Children				
	0	1	2	3	4+
No Education	08.45	12.17	17.84	22.81	38.73
Primary Education	17.26	20.58	24.95	21.58	14.93
High School Education	12.58	25.83	37.42	20.08	03.69
Above High School	19.77	30.62	39.23	07.85	02.53
Total	<b>14.51</b>	<b>22.30</b>	<b>29.86</b>	<b>18.08</b>	<b>14.82</b>

Source: Fieldwork, 2014

### Women education and contraceptive use

Table -3 indicates that the temporary or spacing methods such as Pill, Condom, etc are the most common methods among the educated and especially among the highly educated women while in cases of permanent methods such as sterilization, women's education has not been a deciding factor. Condom is the most preferred method among the women having been educated up to High school (18.33 percent) while its lowest use has been found among the uneducated women (5.75 percent). Nearly 13.02 percent highly educated women use Pill against only 3.52 percent uneducated women. Its use among women educated up to primary and high school are 12.74 and 11.25 respectively. The use of IUD is very low among uneducated women (0.51 percent) but high school women 9.42 percent and highly educated women 9.32 percent are use this method of contraception.

**Table-3: Contraceptive Methods and Educational Status**

Contraceptive Methods	Educational Status			
	Uneducated	Primary	High School	Above High School
Traditional Medicine	07.71	04.50	02.15	01.50
Condom	05.75	11.84	18.33	23.44
Pill	03.52	12.74	11.25	13.02
IDU/Loop	00.51	07.34	09.42	09.32
Female Sterilization	69.69	48.69	37.12	30.70

Male Sterilization	12.11	12.46	17.03	18.45
Safe period	00.71	02.43	03.13	03.39
Injectables	00.00	00.00	01.30	00.00

Source: Fieldwork, 2014

Female sterilization is the most commonly and widely practiced method of contraception, there is no any drastic difference has been observed in the use of female sterilization across education levels. For uneducated and less educated people, family planning means female sterilization and they have poor knowledge of other contraceptive methods especially of spacing or temporary methods. And those who are acquainted with the appropriate spacing are seemed to be reluctant in using these methods because of inconvenience and privacy problem. Second, the poor inter-spousal communication is also found to be an obstacle in the use of spacing methods. The other methods like Safe period (2.14) and Inject able (1.3) have been reported to be used by very few people but most of the uneducated women ( 7.71 percent) prepared Traditional medicine are use method of contraception.

### Conclusion

The present study examines the impact of women's education on the reproductive events such as age at marriage, fertility and contraceptive use. This study has used the primary data collected from the 15 tahsils of Chandrapur district. The descriptive analyses very clearly indicate that women's education has very significant influence on marriage timing, fertility and contraceptive choice among the tribal women. The age at marriage of the women has found increasing with increasing level of education. Women's education is negatively correlated with fertility as fertility decreases with increasing level of education. Contraceptive use among the tribals has also been found increasing level of women's education. Hence, women's education has significant impact on age at marriage, fertility and contraceptive use. Although prevailing socio-cultural and ethno-demographic conditions viz. value of children, disc ordinate marriage, bride price and housing pattern of the society are considered to be the responsible causes for higher fertility among the tribes (Nagda B.L. 2003), but the continuous interference taking place in the form of education has brought dramatic changes in the reproductive behavior of tribals. The present study documents the existing difference in age at marriage, fertility and contraceptive use among the tribal women of differential educational backgrounds. These evidences also highlight

the urgent need of education among tribal women and especially among adolescent and newlywed young women in order to enhance the maternal and child health.

In a country like India where women's autonomy is very low in the rigid cultural traditions and family norms, accessibility to education among the tribal girls and women could be promoted by working effectively with the existing community structure. Special attention is also required in order to enforce the recent law on the Prohibition of child marriage Act, 2006. Further, it is important to ensure that the policies and programmes related to women and child health reach adolescent women and enable them comprehend the importance of education in marriage timing and maternal and child health. The government can play better role by strengthening the basic education system in remote tribal areas and by organizing mass awakening programmes for parents to highlight the benefits of girl's education and adverse face of early marriages and large size of families.

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## Different Approaches to the development of Linguistic Competency

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Linguistics is a scientific study of language. The purpose of Linguistic science is to find out how language works. What is language? To the philosopher, language may be an instrument of thought; to the sociologist, a form of behaviour; to the psychologist, an activity of the mind; to the logician, it may be a calculus; to the statistician, a selection by choice and; to the linguist, a system of arbitrary signs. Modern linguists are concerned with how language works than with why it exists.

Although Linguistics studies how language works, there are divergent theories on the nature of language. To some linguistics, language may be form, and not matter; to some it may be material; to others it may be mental. To some, language may include only vocal symbols, to others it may include written symbols. Language is form, substance, both form and substance, and has context. Language is best regarded as a form of activity. Specifically it is a form of activity of human beings in societies.

### **Substance:**

The substance is the raw material of language. The raw material of language consists of sound vibration in our speech system, and of marks on paper in our writing system. The linguist may call the sounds the phonic substance and the printed marks, the graphic substance of language. In other words the substance includes sound (phonetic substance) and script (graphic substance). There are two terms associated with this :Phonology and Graphology. Phonology is the study of the sound system in language. It is the meeting ground or the level at which Linguistic and Phonetics meet, Graphology studies the script or the writing system of language. For some linguists phonology or phonemics is more important than graphology. For these linguists, the writing system is derived from the sounds or the phonic substance of the language.

**Form:**

Form refers to the internal structure of language. Any Examination of language will show very quickly that its raw material or substance is originated in a systematic way in what we call the 'form' of the language. Sounds are organised in syllables; words are organised in groups; clause in sentences, and so on. Whenever we put words together to make groups, or clauses to make sentences we have a large number of alternatives from which to make our choice. Sometimes we have a very wide range of choices; in other cases our choice is limited to simple alternatives. The kind of choice we can make is limited by the grammatical and lexical forms of the language we are using.

In English language, we sometimes face a choice among a very small number of possibilities. For instance, when we are required to choose between 'this' and 'that', singular and plural, or positive and negative we have very limited possibilities. But these are occasions when we are choosing from a very large number of possibilities. In a clause, for example, which begins "he was sitting there on the.....," certain possibilities chair, bench, stool, and table are quite likely to follow. There can be a number of sentences depending upon the choice we make, and this is possible.

Grammar is concerned with choice of the first kind (where there is a small fixed number of possibilities). Lexis is concerned with the second kind of choice (where there are a large number of possibilities). The two types of choices are known respectively as 'closed' and 'open'. The range of possibilities in a closed choice is technically called a 'system' and the range of possibilities in an open choice is technically called a 'set'. Grammar is concerned with the closed system of choices and lexis is concerned with the open set of choices.

**Context:**

The context is the relation of language, its form to other features or the situations in which language operates. The substance of language, arranged in its appropriate forms is used in context. The context connects any language utterance to the situation in which it is made and thus helps to make the utterance meaningful.

Any activity is fully meaningful only in context. Context is of two types : situational context and the verbal context. For example, when we shout "penalty", "one", "throw" etc. in relation to the actions of a player or players in a game of football, we are using language in situational context. A knowledge of situational context. A knowledge of situational context helps us to use language in a meaningful way. Similarly we can understand a word with reference to its language environment or verbal context. Any word used by a speaker must be understood in relation to its verbal context. For example, if you hear scraps of conversation such as "Today morning.....sure.....a book", and if you have no idea about the topic of the conversation, you will not understand anything. This is because you do not know the linguistic environment of the phrase you hear. It is important that a language utterance has a particular meaning in a particular context.

### **Uses And Application of Linguistics in ELT :**

It is probably fair to say that Linguistics is the hottest topic in any training programme for English Teachers. Linguistics is just a baby science but, with the passage of time, it has already started finding applications in so many fields. Till the other day the common opinion was that Linguistics had no application, the subject was thought of as knowledge for its own sake and as having no direct utility. Now Linguistics has turned out to have many specific and practical applications. Of the many applications that most important is and undoubtedly the teaching of native and foreign languages. So far as the ELT is concerned Linguistics has the following uses and applications:

- **Teaching Speech :**

A teacher, who has a good description of the substance or the raw material of languages at his hand, is in a better position to lead his pupils in the right use of speech and writing. Language is primarily speech. Teaching speech patterns is greatly facilitated by a good description of the substance of the language.

- **Teaching Grammar :**

A good description of language includes a description of its grammar or lexis or the 'form' of the language. Is the knowledge of the grammar of a language essential for the efficient learning or use of that language? Universal experiences show that the only full proof of language learning

situation is that in which a child learns to speak from his mother or in some such social situation. In many instances the mothers may have little or no formal education and probably has no idea of theoretical descriptions of her own language. It is sufficient that she knows and can use the language. The child also learns the language by using it, without learning about the rules of grammar. This example demonstrates one fundamental point that a knowledge of grammar is not essential in the learning of that language. This may be true in the teaching of native language. But it is by no means true in the teaching of English as a second language. Grammar does have a place in the teaching and learning of a second language.

▪ **Selection of Language Items :**

In classroom conditions, for example, with large number of students of different standards and abilities, who speak perhaps a number of mother tongues already, who have little personal contact with their teacher and little opportunity for fruitful feedback, with restriction of time and lack of facilities for language learning, the teacher will have to make up by artificial means some of the disadvantages of a situation which is comparatively unfavourable. He will have to make as many shortcuts as he efficiently can so as to get the maximum return in learning. Here is where a good description of a language, its form, may come to our aid. It may provide the teacher with an inventory of language items-structures systems and lexical items-which a competent speaker should master in order to communicate properly. In other words, a good description of language can help the teacher with the selection of the language items to be taught.

▪ **Grading of Language Items :**

Such a description of language will provide the teacher with the clues about the grading of the language items. Carroll presents a nice comparison of the teaching of a language with the treatment of a patient. If the patient's digestion is weak we make the diet a mild one which will not tax his digestive system. If the patient shows fondness for particular items, we will let him have them within reason. This diet will be planned with a professional knowledge of nutrition. A good doctor while not ignoring the individual patient's special needs will be guided by a knowledge of the principles of diet, health and disease and by experience in using them. Similarly, a language teacher can prepare a course for students in terms of the principles of language with a background of experiences in trying these principles with learners. Of course, the principles behind the treatment should be translated into practice. A doctor will be of very

little use if he merely lectures to his patients about the principles of diagnosis and treatment and neglects to give him any medicine to take. Similarly, the language teacher would assist his students very little if he merely lectured on grammar and the principles of language acquisition and neglected to get his student to use the language. Thus a description of language has a place in the teaching of that language, in selecting and grading the language items in different contexts - situational & verbal context. A good description of language is also helpful in any programme of remedial teaching in school.

▪ **Preparation of Textbooks :**

A description of language has implication for preparation of textbooks in that language. When a theory provides a new but correct description of language it calls for revision of textbooks which are based on old and traditional description of language which is regarded as defective by the new theory. When a textbook or reader is based on defective description of language it may lead to learning difficulties in relation to that language. Thus a good description of language will help in removing learning difficulties of the pupils.

▪ **Sound Approach to Language :**

When the result of English language teaching are poor, three reasons are generally ascribed to it: some of the students are not good; some of the teachers are not good teachers; and inadequate facilities for training teachers. But it remains true that even when there are excellent facilities for training teachers and the training given is of a high standard, the result of years of hard work spent in teaching English with sound pedagogical methods and classroom practices are often depressingly disappointing. It has been argued that in this case the reason is that the teachers themselves are not skilled enough in the language they are teaching. What is mainly at fault is the approach to language and the description of language on which the teaching is grounded. If it is true that there is something wrong with the account given of a language being taught, then it is important to put this right even if the teacher is a highly qualified person, well-skilled in the language, and teaching under ideal conditions. It is even more important if he is imperfectly trained, lacks proper teaching facilities and has an inadequate knowledge of English. It is not only the teaching of English that is adversely affected by the attitude to language, native language teaching also suffers. If the approach to language is unsound, a grammar based on such

an approach will be a bad grammar and of little use to the student. It will offer him categories he cannot handle and statements he cannot interpret or apply.

**vii) Providing a Good Description of Language :**

Linguistics is a science, teaching is an art. The role of Linguistics and phonetics in languages teaching is not to tell the teacher how to teach. The teacher of English is as much a specialist in his field as the Linguist is in his and will remain so. He is not teaching Linguistics. But he is teaching something which is the subject of study of Linguistics, and is described by Linguistic methods. It is obviously desirable that the underlying description should be as good as possible, and this means that it should be based on sound Linguistics principles. This is the main contribution that the Linguistic sciences can make to the teaching of English to provide a good description. Any description of a language implies Linguistics; it implies a definite attitude to language, a definite stand on how language works and how it is to be accounted for. As soon as the teacher uses the word 'sentence' or 'verb' in relation to English, he is applying Linguistics just as when he says 'open your mouth wider' he is applying phonetics.

The description of English which are being produced by Linguistics will not be the textbook of language. The Linguist can say what is good description of language, and can produce such a description. But he cannot say how the language should be taught. That is a matter for teachers and for those who train the teachers. Textbooks can be based on the descriptions written by Linguists. But the writing of language textbooks is again a specialized activity and is not same thing as describing a language. The textbook writer, however, needs to have some acquaintance with the attitude to language and the foundations of Linguistic theory which underlie good description. This is then the principal contribution of the Linguistic sciences in application to language teaching, they enable a good description to be made of the language being taught.

A minority of children, but still a large number, learn two or even more languages simultaneously if they are exposed to them during the formative period. There are the bilinguals or ambilinguals. One of the fact about language learning is that a secondary language is more readily acquired very young. The earlier the second language learning begins, the better. At what points should Linguistics operate in language teachings? It is sometimes assumed that Linguists are simply advocating the use of Linguistics as such in the school classroom; but this is not the case. Replacing good teachers with no Linguistics knowledge or training by teachers trained in

Linguistics does not make much difference to the effectiveness of the language teaching taking place in their class. In fact, the place for both phonetics and Linguistics is behind the classroom teacher, in the training that he requires for his job as a teacher, in the preparation of the syllabus according to which his teaching programme isorganised, and in the preparation of the teaching materials of all kinds that he makes use of in the class.

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## The Importance of Motherhood in Patriarchal Society: With Special Reference to Manju Kapur's "*Home*"

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More than half of the population of the world is made of woman but she is not treated at par with man despite innumerable evolutions and revolutions. She has the same mental and moral power, yet she is not recognized as his equal. In such conditions, the question of searching her identity is justified. Actually in this male dominated society, she is wife, mother, sister and home maker. She is expected to serve, sacrifice, submit and tolerate each ill against her peacefully. Her individual self has very little recognition in the patriarchal society and so complete selflessness is her normal way of life. It is a universal truth that a woman's world is completely different from man's world. Simon de Beauvoir in her seminal work "Second Sex" gives the "other theory" in which she says, "One is not born but rather becomes a woman". Deviating from Simon's *theory of other*, I would like to state that there is an inherent physical, psychological, emotional and behavioural difference between a man and a woman. These differences are wonderful and complementary. In course of civilization, these differences have taken a new form and some set of cultural expectations in terms of code of conduct and their status in the society were imposed on each sex. It is a known fact that a set cultural role is more forcefully imposed upon the weaker specimen of the society for maintaining harmony and development of the family. In the process of civilization, women were always found to be the victim of dominant patriarchal culture. On studying womanhood in general, we will find that a woman has to pass through different stages in her life span. There is a phase when she plays the role of a daughter, a sister, a wife and a mother. In order to perform these roles smoothly, we find them sacrificing their own selfish intentions. Although this phenomenon is found commonly in all the culture, in India this practice is at higher side than in Western countries.

In India, society has always tried to keep women within the periphery of the domestic life and avoid their interest in the worldly activities. She was marginalized to the role of looking after home and hearth. As a result of that she couldn't widen her horizon beyond her family life. A

woman is always found to be caught in her emotional life and the intricate fabric of human relationships. Thus, the life of a woman extensively depicts her innermost experiences.

In order to gain the insights into the culture of any country, we can study the literature by both male and female writer. The Post-independent era in India is marked with increasing number of women writers who disapprove the hegemonic myth that considers literary creation a male domain. Women's literature of this era epitomizes a literary voice of a group of people who were oppressed, ignored and rejected for centuries due to an overbearing nature of patriarchal social system. The women writers during this period started voicing their own opinion through their literature. Chadra Nisha Singh writes in the introductory chapter of her book *Radical Feminism and Women's Writing*,

“Woman is no longer a mere sign in the writing of men, nor is she merely the muse, the idealized inspiration of the masculine artist and thinker....Instead, woman is a creator herself and an imaginative being whose discourse is subversion of her silence and whose speech is a challenge to her peripheral status.”(P.1 Singh, Nisha Chandra)

Manju Kapur is a contemporary Indian novelist in English who has established herself with her first novel *Difficult Daughters* (1998), which won her prestigious Commonwealth Writer's Prize (Eurasia Section) in 1998. She has also written best seller novels such as *A Married Woman* (2002), *Home* (2006), *The Immigrant* (2008) and *Custody* (2011). Her books are translated into many languages both in India and outside. Though Manju Kapur hates to be called as a feminist writer, through all her fictional works she projects the feminist concerns. The entire scenario in her novels is feminine. Virmati in *Difficult Daughters*; Astha in *A Married Woman*; Nisha in *Home*; Nina in *The Immigrant*; and Shagun and Ishita in *Custody* are all middle-class educated urban Indian women struggling to establish themselves with their own independent identities in the patriarchal setup of which they are part and parcel.

For ages, it was seen that the institute of marriage has proved beneficial for the male members of the society and led to gradual cessation of women's identity. Marriage is a patriarchal weapon with the help of which the male member of the society acted for complete subversion and obliteration of woman by determining her code of behaviour and boundaries of her space, exclusions and invisibility etc. All these were used as strategic devices for patriarchy to fore

ground the image of ideal woman. According to Hindu social system, the virtues of an ideal wife are encoded. Ungrudging services to family, enduring hardship for the husband's welfare, ready sacrifice of her own interests are some essential duties of "bharya", the wife towards "bharta", the husband.

Manju Kapur's *'Home'* is an extra ordinary story about a middle class joint family in Delhi. She is most perceptive in exploring nuances of joined family like conflicting loyalties, intrigues, triumphs and tragedies. Throughout the novel, the narrative voice of the author is extremely soft. In this book Manju Kapur, once again goes back to her theme of three generations residing in one house, the women existing within the joint family set-up. Home is about the home of Lala Banwari Lal, a patriarch who firmly believes in living in a joint family. He is the head of the family and runs a sari shop in Karol Bagh. He has two sons- Yashpal and Pyarelal, and a daughter Sunita, who is married. Anupama Chowdhury says,

"Home reveals a disturbing home truth that joint families can both destroy and preserve our maturity, individuality and mental progress".(Chowdhury,33)

The novel focuses on three female characters- Sona, (daughter-in-law of Banwari Lal), Rupa, (Sona's sister) and Nisha(Sona's daughter)-who claim their identity in their own ways. The story begins with two sisters: one is good looking and the other merely plain. The beautiful elder Sona is married to the elder son of Banwari Lal while the younger one, Rupa is attached to a junior Government officer of less value. At the initial stage the story revolves around the life of Sona and Rupa before it focuses on the whole family. Each sister thinks that the other is luckier and each one has more difficulties than the other. Rupa has only a husband and a father-in-law in the family whereas Sona's is a joint family. The only tension of Rupa's life is a wicked tenant who lives upstairs in their house. He refuses to pay his rent on time. They have already spent a lot of money on the case to evict him. Rupa and her husband, Prem Nath remain childless couple throughout the story. But she is lucky enough because she is not subjected to bear the taunts of in laws for having no child. Even after passing two years of her marriage, Sona is still not pregnant. Her barrenness thus subjected her to sneers and taunts. Sona performs every duty as a daughter-in-law as she is trained from an early age to love, serve and obey her in-laws. Meanwhile, Yashpal's younger brother, Pyarelal gets married to Sushila. Their marriage is appreciated by all the family because unlike her elder brother's disputed love marriage, it is arranged by the parents. Sushila brings a huge dowry with her including a scooter, fridge, cooler, double bed and

sofa. Sona realizes what she has not realized in three years of her marriage. The feeling of holding an inferior status in the family creeps in Sona's mind for two reasons, first for not having children and second for not receiving enormous dowry from her parents at the time of her wedding.

The newly married couple starts living upstairs where Sona wishes to shift. But the system of joint family remains same. All take their meal together only. The family believes,

“Separate kitchens led to a sense of mine and yours, dissatisfaction, emotional division, and an eventual parting of the ways”. (H,12)

As Lala Banwari Lal's family followed purely patriarchal principle where no disagreement regarding the behavior and responsibilities were entertained. There was no democracy in the family as the freewheeling individualism could wreck what was being so carefully built.

From the initial days of her married life Sona sensed a cold disdain in her mother-in-law's behaviour. She could get clear suggestions that her daughter-in-law, who entered her house through traditionally unsanctioned path, had no right to exist. Between profound love of her husband and hatred of her mother-in-law she found her existence dwindling. The only hope she had, was from her children. Even after two years of her marriage, she was not pregnant. This was sufficient reason for her mother-in-law to express her disgust towards Sona. Her mother-in-law would sometimes mutter, “Enjoying, enjoying... darkly imagining the use of the birth control.” (p.12)

In the traditional Hindu society which is mainly patriarchal, a great value is attached to the motherhood of the woman. The *Rigveda* considers propagation of the species as a duty and the only way for a woman to become a complete individual. (Gupta R.C. 236). The Hindu mind cherishes a dominant desire to have sons for the attainment of spiritual immortality and for the continuity of the family line. The Atharvaveda says:

“Woman's main occupation is to procreate. Therefore, an infertile woman is an object of contempt.” (G.Sharma, p.52)

Thus the concept of womanhood in Indian society is inseparable from motherhood, the responsibility and honour that it follows is entirely hers. The cultural constructs that promote a feminine mystique associate woman's identity with her maternal role. They propound the view that, only when her womb is alive, does woman play her useful stipulated role in society.

Feminine sexuality acquires justification in Indian society because of its inevitable link with procreation. The dominant culture specially rules out an independent feminine sex drive. The patriarchal power structure articulates a sexual system in which sex is valid for the purpose of reproduction. Thus Sona's mother-in-law's pent up frustration and anger in the novel finds full justification in the Indian social context. She suspects her daughter-in-law using some *the birth control* in order to avoid early motherhood and shamefully enjoying her blissful married life, which bore an adventurous status on being only love marriage in Lala Banwari Lal's family.

Her mother-in-law comments her occasionally,

“What can you know of a mother's feelings? All you do is enjoying life, no sorrow, only a husband to dance around you”. (H,18)

Sona struggles to have children in order to establish her place in the family. She rejects the responsibility of Vicky, the orphaned son of the daughter of the family as she intensely wished for her own child. Meanwhile she prayed, she fasted, and she practically observed every ritual that anticipated some promise of fulfilling her wish. Finally with the blessings of Babaji, the family guru of Lal Banwari Lal's family, Sona was blessed with a baby girl. Everybody is happy because “It is good to have a girl in the house”. (H,35) Girl is considered as Lakshmi for the traditional family. “And now the womb has opened,” continued Rupa, ‘a baby brother will come soon.’ (H,36) The boy child is seen as ‘Kul-Ka-Deepak’. Sona's delivery of her next progeny, a son is welcomed more than the first. Sona's mother-in-law declared, “Now I can die in peace”. (H,41) As both of her sons now have their sons and they can hold their head high in the society. Sona experienced the most blessed moment of her life as her disgrace and resentment was gone with the appearance of Raju, her son. Although the complications of caesarean had been severe, Sona was contented. For the first time in life, she found herself in the most respectful position of a son's mother. The family unanimously decides to welcome Raju in a way suited to the first son of the eldest son of the family.

Manju Kapur's *Home* is the best chronicle of urban middle class in India. Manju Kapur's depiction of her heroine, her travelling the labyrinth of rules and regulations of traditional middle class milieu is sincere and realistic. A woman in Indian family is whining under the burden of patriarchy. She strives to establish herself in her own family and explore space for herself. Eventually, most of the women folk try to seek satisfaction by fitting themselves in the role prescribed and made sacrosanct by the andro-centric Indian society.

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## Religion and Politics in Indian English Novel

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Indian English literature originated as an essential outcome of the introduction of English education in India under the colonial rule. The development of the English novel genre is not an individual contribution but it is the contemporary milieu responsible for the growth and the maturity of the Indian English novel. The Kenyan novelist Ngugi Wa Thiang 'O' points out that collective spirit of the people is the main cause of literary creation. He writes-

“ I have come to realize more and more that work, any work ,even literary creative work, is not the result of an individual genius but the result of a collective effort.....

The very words we use are a product of collective history.”

It is now recognized that Indian English literature is not only part of Commonwealth literature, but also occupies a “ great significance in World literature.”

Fiction, is the most powerful form of literary expression today. It has acquired a prestigious position in Indian English literature. It is generally agreed that the novel is the most suitable literary form for the exploration of experiences and ideas in the context of our time, and Indian fiction occupies its proper place in the field of literature. There are many critics as well as commentators in England and America who appreciates Indian English novels. Prof. M. K. Naik remarks :-

..... ..one of the most notable gifts of English education  
to India is prose fiction for though India was  
probably a fountain head of story telling, the novel  
as we know today was an importation from the  
West.”

All the contemporary geniuses in the Indian context played a vital role in innovating a new historical awakening among the people who were zealous to see India in a different sociological perspective. Thomas Edward rightly comments upon the 19<sup>th</sup> century Indian consciousness, the socio- cultural awakening which accepted rationalism as a tool of critical enquiry :-

“ He would believe nothing, accept nothing , unless it could be made evident and reasonable as a mathematical axiom. Tradition and antiquity were to him no authority and he built up his system of faith and the universe on a basis not much broader than the cogitoergo sum of Descartes.”

The impact of West inevitably brought about changes in the cultural and social life in India. Even after facing so many cultural attacks the uniqueness of Indian culture did not lose its grandeur. Ashish Nandy has rightly commented on the uniqueness of Indian tradition and culture:-

“probably the uniqueness of Indian culture lies not so much in unique ideology as in society’s traditional ability to live with cultural ambiguities to use them to build psychological and even metaphysical defences against cultural invasions.”

The introduction of the new education took a long and rapid strides in the Western and Southern part of India and Christianity made its way in the heart hold of Hinduism. The advent of Christianity pioneered the path for urbanization, modernization and created anguish among the traditional bent of people which ultimately culminated into Renaissance.

Sri Aurobindo examines Indian Renaissance as a cultural movement experienced by Ireland:-

“ The Indian Renaissance was less like the European one and more like the Celtic Movement in Ireland, the attempt of a reawakened national spirit to find a new impulse of self expression which shall give the spiritual force for a great reshaping and rebuilding.”

Shaileshwar Sati Prasad too has candidly examined the Socio-Economic and Political facts in realistic perspective. His Marxist approach becomes obvious when he takes the Indian novel to be symbolic of social change. He says :-

“The Indian novel derives its form and content closely from social realities and is bound up with particular moments in the nations history. It is firmly rooted in Socio-Political, Economic and cultural ethos of the country.”

The Indian English novelists are conscious of the significance of the novels structure and have been successful in integrating time with oral or mythological narrative modes. Meenakshi Mukherjee commented on the impact of tradition on the Indo-Anglian novelists as :-

“The unconscious influence of these works of the Puranic tradition of oral narratives and the memory of episodes from Ramayana and Mahabharata in the imagination of most Indian writers was sustained, cannot be ignored altogether.”

The impact of Puranic tradition shows a sense of enlightenment which emerges as the victorious of good over bad in all Indian literature. This tradition is based upon a definite social perspective towards the function in which goodness plays an important role.

In India the novel began with the growth of the middle class and, ‘it was Bengali among the Indian languages that the novel first emerged as a distinct literary form.’ The credit for creating a popular taste for the novel goes to Bankim Chandra Chatterjee. Bankim’s patriotism finds fuller expression in his Bengali novels- ‘Anandmath’ (1882), ‘Kapal Kundla’ (1885), ‘Durgesh Nandini’(1890), and ‘Krishnakantar Uyill’ (1895). Jack Lindsay argues - :

“Bankim Chatterjee transformed the folk romance into the novel.....He is a historical romancer deeply concerned with old myths and religious cults and therefore also with the inherited sanctities of Indian life.”

Sochee Chunder Dutt’s ‘The Young Zamindar’(1885) is full of detailed description of religious and sacred places. It focuses upon Hindu Shastras, legends, tales, Hindu- Muslim religion and festivals. G. P. Sharma expresses his view :-

“This leads us to the conclusion that the author wrote this novel with the purpose of making both Indians and foreigners conscious of the great Indian heritage- which is also a means of national self assertion.”

‘The Young Zamindar,’ sometimes looks like a political documentary. ‘Nationalistic fervour’ is the ultimate core of the novel. Need of liberating the country and respect for its heritage is the prime motive of this novel. This novel laid emphasis on the craving for freedom from political bondage and the sense of belonging to their common national heritage.

The novels of the Pre-independence era broadly discuss the socio-political situation of the contemporary society. Primarily the nature of the novel is political, though there is the element of historical romance. It can be argued that as per the need of the society the creativity of artist functions.

Subramanyam’s ‘Indira Devi’(1930) considered to be ‘frankly political’ as has been mentioned in the preface is rightly subtitled as ‘A Romance of Modern Political India.’ But the study of the novel reveals that , it is neither political nor a real romance rather it is a fusion of both the elements in disproportionate manner. Bhupal Singh expresses his views on this as -:

“Mr. Subramanyam’s ‘Indira Devi’(1930) as the author himself tells us, is a romance of modern political India. Actually it is silly tirade against inter-racial marriages ; inter- caste dinners, a common religion, a common script and everything else under the Moon and Sun which some day dreams and propounds.”

The pre- independence era witnessed a cultural and intellectual upheaval in the wake of political unrest which provided a readymade material for the novel writing. This upheaval became a prime factor to revitalize the cultural and intellectual passion for literature. French historian Amaury De Reincourt says -:

“India’s century- old stagnation came to an end in the nineteenth century. What took place was a cultural awakening .....India experienced a cultural Indian Summer.....It laid the foundation of modern India and indirectly shaped India’s latter day political awakening. All through the nineteenth and early twentieth centuries, this cultural development was almost exclusively literary and non-scientific.”

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## Exploring the use of enchantment, magic and powerful intuition in Gloria Naylor's "Mama Day"

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Magic realism or magical realism is an aesthetic style or genre of fiction in which magical elements blend to create a realistic atmosphere that accesses a deeper understanding of reality. The story explains these magical elements as normal occurrences, presented in a straightforward manner that places the "real" and the "fantastic" in the same stream of thought. It is a literary and visual art genre; creative field that exhibit less significant signs of magic realism include film and music. In tune to this, the present article will explore the use of enchantment and magic in Gloria Naylor's *Mama Day*.

Gloria Naylor's novel *Mama Day* was published in 1989. It is seen to have striking illustration of African American magic realism. The opening paragraph itself delves on the magical prowess of Sapphira Wade, exemplary mother of the African American island community of the Willow Springs. Naylor juxtaposes the real with the magical through her protagonist *Mama Day's* possession of supernatural powers. *Miranda Day* has such an exclusive and extraordinary power based on her intuition connected to supernatural that she is naturally considered as the leader and adviser to the community residing in the Willow Springs. When the estate dealers want to purchase the property at Willow Springs they contact *Mama Day* first, as they know that if "Mama Day say no, everybody say no". *Miranda's* word is law in Willow Springs because she is shrewd, sensible, devoted and protective towards the residents of the island. *Mama Day's* magical knowledge is not only prestigious and revered, she also gets the natural position of the leader being the direct descendant of the great Sapphira Wade.

*Mama Day* is introduced to the readers as a completely mediocre personality, a small, toothless, arthritic old lady standing in the kitchen of her silver house trailer, removing an old tea kettle with no whistle from the stove burner. Suddenly she stops midway in her work and concentrates hard on the steam emerging from the kettle and exclaims "My, what a pleasant surprise", she thinks, "Baby girl is coming in today, a little earlier than expected...and on the airplane to boot".

Cocoa had earlier informed Mama Day and Abigail of her arrival the next day by train. She had asked to be picked at the railway station. Mama Day smiles and tells Abigail that Cocoa is not coming by train but by airplane, though she has never travelled by air before. Abigail immediately accepts the knowledge based on the bizarre and starts preparations to receive Cocoa. When asked Buzzard tells them, that he had watched the airplane land and Cocoa was not on the plane. We know as readers that Cocoa was on the airplane and she had purposely hidden under the tarp in the back of the truck to avoid detection and also to fool Mama Day and others and in making them believe otherwise. But it is proved that Mama Day's sharp intuition is never wrong. Cocoa emerges underneath the tarp and agrees that she wanted to surprise them all. Once again the intuitional powers of Mama Day are acknowledged by all those present there. There are many other examples given throughout the text that verify Mama Day's intuitiveness. She instantly deduces that "a cloud of dust and gravel" on the distant road is Ambush coming for help, that Bernice wont conceive a child for many months, that Cocoa will not marry for three years or more, that Little Caesar is dead, that the bridge will be struck with lightning and moreover she also has the foreknowledge that George will die during his visit to Willow Springs. These examples of exact intuition or foreknowledge can be found randomly in the pages of the novel. They are presented so matter-of-factly, that they underscore the normalcy of Mama Day's intuitive, supernatural knowledge of the all that is to happen in future.

Mama Day, the novel is lacking in tangible, corporeal ghosts, unlike other African American magic realists novels where they are visibly found in abundance. Though we find the presence of the "dead" many a times in Naylor's novel, we don't really confront them physically. For example, at the funeral service of Little Caesar, we find people directly addressing the dead child. Here Bernice expresses the community's belief in the interpenetration of the natural world and the spirit world when she apologizes to her dead child because she "didn't remember for a moment that you were still here". Miranda demonstrates the same belief when, after Abigail's death, as she consciously, habitually talks to the air "You there Sister?" and deciphers her reply in the rustling of the trees. We also see Mama Day talking to the dead George asking him to communicate and help Cocoa and give solutions to her troubles. Later on we witness the long conversation of George and Cocoa which compromises half of the novels length. Miranda and Cocoa are the two females whom we see conversing with the dead with ease. What the two women hear while weeding the family graveyard is the history of their dead ancestors through

the dead. Similarly, when George and Cocoa are sitting on the porch of the graveyard, she could decipher some words carried by the wind giving her the message from the dead as you'll break his heart". She is upset by the repetitive monotonous voices but George is completely unaware of the voices from the grave. Later on, we see that George is able to hear the voices of the dead as whispering "waste, waste" but as a true rationalist he is not willing to entertain even the possibility that he is hearing the voices of the "dead".

For Miranda, the boundaries between the worlds of the living and the dead is a very thin difference, so attuned is she to it that she is a thorough non rational. She hears the "sound of Sapphira's long wool skirt passing", the "tread of Bascombe Wade's heavy leather boots", and the first generation Willow Spring resident "humming some lost and ancient song". She speaks to George and Abigail after their deaths. When Miranda is searching for a way to break Ruby's dreaded spell on Cocoa, it is to the dead she turns for help. She goes to the other place to find Sapphira, her great grandmother, and finally meets her in a dream in which Miranda is an infant nursing at the Mother's breast and sleeping in her arms. When Miranda awakens, she knows she must look past the pain in the boarded-up well in the garden of the other place for the answer she seeks. It is important that the scene at the well be grounded in the narrative conventions of realism, for the magic that occurs function effectively as magic realism only if it is based in conventional reality. Naylor relies on mimetic scene representation with particular attention to sensory details like: "A few pairs of heart shaped leaves twining themselves up along the hewn stones towards the mouth of the wall...A tearing, scraping sound as the metal threads give way, splintering the wood and dusting her arms with dry flecks of cement." When the well is uncovered at last, Miranda looks into it for a long time but does not hear or decipher anything at first, then when she concentrates real hard, she suddenly hears "circles and circles of screaming... piercing wails, which come with such an impact that she gets knocked down at her knees. These are the screams of her dead great grandmother, mother and baby sister. And then looking at their pain and past their pain she devises a solution as to treat Cocoa. There is no rational explanation given as to the scene described and its depiction is as real as the living natural world. The supernatural is presented as an organic part of the phenomenal world and is described using the same realistic conventions, effectively erasing the boundaries between the two worlds.

Gloria Naylor has pointedly valorized African American lore in *Mama Day*. Such valorization occurs throughout the text, as we watch Miranda, an exceptionally capable root doctor, healer and thorough midwife. Though she has augmented her expertise through years of healing the sick and delivering babies, the source of her extensive knowledge of medicine is through the African American lore passed down to her. Indeed, it is Dr. Smithfield who verifies Miranda's ability as a physician, thus validating the lore that serves as her medical textbook and the connected knowing that guides her. Other lore is validated by events in the text. The yellow powder Miranda slips in the note Cocoa sends to George after her job interview inspires George as intended by her, to pursue a romantic relationship with Cocoa, whom he had decided to forget and had almost succeeded in it. Even more magical is the silvery powder that Miranda sprinkles around Ruby's house, making lightning strike Ruby's house, not once but twice. Miranda, no doubt, has got information about the use of this powder through lore. We know that most of Miranda's medical and pharmacological lore has been passed down to her through Sapphira.

Unfolding the pages of the novel we come across the information that a hurricane has been predicted by the National Weather Service, Miranda (Mama) Day is in her kitchen peeling peaches for a pie when suddenly she "feels death all around her". Looking at the back door of the trailer, she finds "wind steady from the southeast and not a cloud in the sky", she subconsciously knows that not only a hurricane will hit Willow Springs, but it will "be a big big storm". No one in the world except Miranda knows that this hurricane is coming to devastate the southeastern United States, and only after she has intuited the future arrival and magnitude of the as-yet- uniformed hurricane does she recall the empirical evidence from nature as we know them. When the hurricane comes, we know that it is for real as it comes with a terrible force.

When Cocoa becomes very sick, George is anxious to get Cocoa to the mainland so she can be treated by a real doctor, but the bridge has been blown by the hurricane and all the boats are damaged. Though George knows why everyone in Willow Springs want him to work with Mama Day, under her guidance and using her methods to save Cocoa from the deathly malady she is suffering. Dr. Buzzard has explained to George about both Ruby's fix on Cocoa and Ruby's said powers. He considers belief in magic, the supernatural as simply non rational. After hearing Dr. Buzzard's explanation of Cocoa's illness, the frustrated George concludes angrily.

“Snakeroot, powdered ashes, loose hair, Chicken blood.” He adds that he would rather repair the blown out bridge with all his might and get Cocoa to the mainland to be treated by a real doctor. George is seen as an out and out rationalist in the text. Moreover, we see George’s extreme rationalism results in his death. Ironically, George dies to maintain rationalist boundaries between worlds, while Cocoa lives because Mama Day erases those boundaries.

Like other African American magic realist texts, *Mama Day* foregrounds the ontological, expanding the boundaries of the real by inscribing supernatural events as pragmatic facts. We see that Naylor has interrogated rationalist ideology by dramatically showing its limitation through George’s unwanted death in the text. For George, the term ‘magic realism’ was like an unreasonable paradox. On the other hand, for Miranda, Cocoa, and the other people of the Willow Springs, the magical is really real. There is no question that Mama Day, though female, old, African American, and a non-rationalist becomes through this novel, the subject of her own story and not the object of George’s or anyone else’s colonial text.

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## Salvation Through Love, Sin and Suffering

### In Malamud's 'The Assistant'

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#### Abstract

Jewish American Fiction depicts harsh realities of quotidian existence of the Jews in America. Bernard Malamud (1914-86), the eminent Jewish novelist forms a trio with Saul Bellow and Philip Roth. Concentrating chiefly on the Jewish immigrant life, Malamud makes parables out of the unending confrontation the hyphenated Americans had to undergo in the post-war society. He chronicles the life and *tsuris* (troubles) of a Jewish protagonist in his second novel *The Assistant* (1957) who bemoans the expiation of his bestiality, misdeeds, sins, and sufferings that have long been rooted into contorted past. Craving for the heightened morality and salvation of his *alter ego*, Frank Alpine confronts the issues of choices, chances and decisions amid the prison like grocery store. The present paper attempts to explore, elucidate and highlight salvation through love, sin, and suffering in Malamud's novel *The Assistant*. Often bathed into the garb of *Yiddishkeit* or Jewishness, Morris, a master-saint undergoes ceaseless sufferings for his assistant. Working as an apprentice in the grocery store, a gentile Frank's salvation comes up with a coda as he becomes a Jew through "inspirational" pain of circumcision.

**Keywords:** sin, suffering, salvation, jewishness, love, morality, responsibility

*The Assistant* (1957), reflects on the existential anguish of a poor grocer, Morris Bober and his assistant, Frank Alpine who strive to eke out their living for the rescue of moral life. In the form of a parable, *The Assistant* recounts the significance of suffering and moral values for salvation of the self while positing in the ambience of an urban Jewish *shtetl*. It reflects spiritual quest for the salvation, "responsibility in love and the idea of making moral use of oneself in the community" (Cheuse & Delbanco: 138). Construed through the construction of two cultures – American and Jewish – the novel aspires to meditate upon the nature of Jewishness or *Yiddishkeit* itself. Human values enshrined, particularly in Jewishness, exemplify its ethos of

success and are dispersed throughout the parable for our hopeful concerns and spiritual rebirth.

Morris's notion of a real Jew persists to accept the moral stance of the good Jew. Jews have been persecuted. They have been victims of cruelty. Therefore one can not deliberately inflict suffering on others. This moral virtue, Malamud extracts in Morris character, is the Law. Moreover, Morris Bober, a man of sixty, typifies an essence of the existential "I-THOU" philosophy elucidated by Bober's namesake, a Jewish philosopher, Martin Buber (1878-1965).

Struggling against a cutthroat competition in grocery business, Morris is caged within his hopes, dreams and predominantly, failures. He is in a conflict with his religion and humanity, hard labour and harsh world. Still he adheres to his values more with survival skills. "Yet even a year ago, staying open seven days a week, sixteen hours a day, he could still eke out a living. What kind of living? [...] his patience torn" (p. 14). Neighbours around him - Louis Karp operates a liquor store- survive with a "nice living". They discard moral values in materialistic world. Taking care of his family remains Morris' driving ambition. He works for long hours only to get into hapless morass. Morris expresses his despair: "Life was meager, the world changed for the worse. America has become too complicated. One man counted for nothing. There were too many stores, depressions, anxieties" (p. 183). Morris sees his future hope in his lovely daughter Helen who works as a secretary while dreaming a college education. But his hopes are threatened by the arrival of Frank Alpine, a handsome Italian young gentile who tries to escape his checkered past. Frank sadly retrospects: "All my life I wanted to accomplish something worthwhile [...] the result is I move into a place with nothing and I move out with nothing" (p. 36). Frank oscillates between being and nothingness as an orphan, a wanderer, and a hood. Though Frank constantly seeks salvation, he can not escape his habits and appetites.

Morris lives with American fate of largely uneducated, cultural, naively wrought Jewishness that castigates ironic comfort of noble suffering. Morris is a sufferer, a victim who has been wronged by all – life, friends, neighbours, family, and his customers as well. To his chronic discontent, his partner, Karp ridicules him as a '*schlimazel*' – an unlucky soul. Helen, his daughter exasperates for his other-worldly honesty and harbours contempt at him:

People liked him, but who can admire a man passing his life in such a store? He buried himself in it [...] He made himself a victim. He could with little more courage have been more than he was (p. 204).

Mostly, Morris is looked down upon as a fool, a schlemiel, and a kind hearted but ineffectual old man. His innocence is tested in a world of wicked operators. In the social system which defines achievement externally and success acquisitively, the failure of Morris becomes punishment and his poverty a sin! However supremacy of the moral values and wisdom constitute the “law” and is a sole consoling locus of Morris’ moral spectrum.

Furthermore, Frank-Morris relationship resembles one that Morris never had with his lost son Ephraim. Embodied in the relationship of son to father, the spiritual eccentricity between them manifests as Morris believes, “has to have some meaning” (p. 42). Frank Alpine enters the little, dark shop; finds a shelter from the wild outer world and learns the grocer’s trade as an apprentice. As an Italian-American drifter, he is an orphan brought up in a harsh catholic children’s institution. Frank’s notion of Morris’ human attitude finds an “oasis” to soothe his tormented soul. Skeptical, because he is naive at the beginning, Frank underestimates Morris’ perennial suffering and moral concern for others. Having passed through the journey of self-realization, Frank redeems his past sins. He better comprehends the necessary link between unselfish love, suffering, and nurturing human values. “Frank first had the idea he must be a jew and was surprised when he found he wasn’t” (p. 97). Through his inner transformations, he asserts, “I am now a changed man” (p. 177).

The gentile Frank is well acquainted with his damaging past and harsh realities of existence through Morris. He gradually cuts away from the vengeful, callous side of his nature. As a result, he becomes a morally self-controlled, righteous man transforming himself both internally and symbolically. He falls in love with the grocer’s daughter, Helen. Yet he continues pilfering money and milk from the store. The growing awareness of the responsibility and moral actions come to him as a kind of sacrifice. And he suffers a lot, struggles perennially to redeem himself for the betterment of both his and Bober’s lives.

Love, from its passionate forms, filial affection, and responsibility to Agapean and unselfish kind sprinkles its aroma around Frank, Morris, and Helen. Intimacy between Frank and Morris depicts filial fibre, a bond that highlights a father-son relationship. In a way, Morris, like an ethical father, instructs his gentile son the essence of human values and how to preserve them in a complicated world where one man is nonentity. It is also out of intimacy and compassion that Morris, though scolds him, tends to keep Frank, a liar, robber, and hoodlum as his clerk and assistant. Compassion resolves the crucial issues that propel Frank toward his salvation. His position of being a *schlimazel*, an unlucky and desperate suffering soul, finds expression in his self-resentment:

I work like a mule for what I want, and just when it looks like I am going to get it I make some kind of stupid move, and everything that is just nailed down blows up in my face [...] I want the moon so all I get in cheese [...] When I need it most something is missing in me, in me or account of me (p. 35).

Decent in his heart yet having cursed (whatever he touches turn to ashes), fate exposes him continuously to rebuffs, absurdities, and humiliation. He avers, “With me one wrong thing leads to another and it ends in a trap” (p. 36). Nonetheless, he seldom emphasizes his helplessness as his spirit hopes beyond the intensity of suffering. In fact, his spirit is actually dignified and elevated by his reaction to it.

In Morris is a Jewish sufferer, like Job, who endures without complaint simply because it is his lot in life. Frank does not abstain from pelting a vituperative comment on Jews: “That’s what they live for [...] to suffer. And the one that has got the biggest pain in the gut and can hold on to it the longest without running to the toilet is the best Jew” (p. 81). As the paradigm of goodness, Morris practices his own principles in life. But this sole goodness is subject to individual suffering. Though he is starved, he gives credit to his poor customers, accepts Frank – the robber and offers him a home. He does not have any ill-will or grudge against his rival Karp for a long time. Morris’ personality exposes the confluence of noble-mindedness and ill-luck, perennial sufferings that become an ordeal for his moral stance. Incidentally, his ideas and ideals manifest the noble, humane actions replete with innate ethical values in the worthless world around him.

Morris does not believe in money grubbing and greed. As such, he has difficulty to survive in

modern materialistic culture. His internal conflict reveals only formal Judaic religious practice. Preserving cherished values are of seminal importance to him than his worldly failure. Therefore his “failure in business, in the mundane world, in the American Dream means success in spiritual and metaphysical world” (Cohen: 42).

Morris’ idea of being a Jew means to assume virtually a suffering fortune and an ethical way of life. To him, the law is ostensibly the Jewish law though it enwraps manifold connotations. His notion of Jew contends a suffering man with a good heart, the one who reconciles him to agony, not because he wants to be agonized, but for the sake of the Law. True to the doctrine of the Jewish law, Morris’s life is a paradigm of all that a “good Jew” can signify – to suffer for the law and to suffer for others. Here Morris distills infinite mutual compassion with wisdom: “I suffer for you [...] you suffer for me” (p. 113).

Morris suffers for Frank as does Ida for her daughter, Helen when she kisses a *goy*. Ida discovers a fiber of love between Frank and Helen which infuriates her. She appears to be a strict Jewish mother wailing after Helen’s query: “Why do I cry? I cry for the world. I cry for my life that it went away wasted. I cry for you” (p. 131). Suffering and crying for Frank, a gentile foster son and Helen, the Jewish daughter, makes Ida mourn. Contrary to Ida’s pain, Morris renders dignity to suffering which sustains him. A perception of nobleness in suffering is dispersed and aptly summarized in Morris’ *Kaddish* (a prayer for the dead) by a simple rabbi: “He suffered, he endured, but with hope” (p. 203). Karp views Morris a “*schlimazel*” but Morris idealizes himself as a “law-abiding Jew,” a Jew who transcends his inherent potential with inevitable pain to make suffering meaningful and salvation peremptory in his life. The “law,” then, becomes the moral touchstone of the Morris’ Jewishness in mundane world. In the crucible of life, Morris, a humble Jew embraces the onus of painful existence and Judaic ethicality blown into the moral charm. He maintains both the hue and texture of Jewish immigrant life. Distilling traditional values in the modern “thing-ridden” society, Morris transmits the past history and traditional innate values. On Frank’s query of a “real Jew” he explicates his own philosophy of religion:

Sometimes [...] to have to eat, you must keep open on holidays. On Yom Kippur, I don’t keep open. But I don’t worry about kosher, which is to me old-fashioned. What I worry is to follow the Jewish law (p. 112).

Frank is reviled and reproached by Helen, Morris, and Ida but he cuts to ribbons in his move for salvation. Morris attempts to transform Frank into a good guy, and to “cultivate” the good within his assistant. In his mutual assistance Morris provides Frank a kind of spiritual guidance, instructing him the matters of humanity and the Law – all through his living examples. “The important thing is the Torah. This is the Law – a Jew must believe in the Law” (p. 112). Though grocer’s store symbolizes his open grave, it also becomes the locus of Frank’s spiritual regeneration, his embracing of Morris’s values and ideals, and, eventually, his love for Helen which converts him to Judaic faith. “Frank’s conversion was made possible by his uncompromising love for Helen” (Walden: 158). Moreover, devotion to St. Francis and Helen’s love impels Frank to be circumcised – a sign of his “devotion and submission” to Morris’s law. Love redeems Frank’s inner world. When Morris dies after having shoveled away the snow in front of the store, he has inner happiness as Karp offers him to buy his store. Prevailing against the forces of darkness and corruption, Morris’ suffering, love, values, and honesty proves to be not in vain. “When a man is honest he don’t worry when he sleeps. This is more important than to steal a nickel” (p.78).

Frank loves Helen and is ready to inflict Jew’s suffering lot on him. “He did not say love but love was in him” (p. 102). In a thing-ridden socio-economic transitory world where American Dream seems to be a reverie of the remotest dream-world, Frank happens to have accepted that dream. Helen looks her own dream reflected into Frank’s fate as he does not *only* stand assistant to her. She imagines him as a college student, dressed with fine clothes and surrounded by fine people. In love, the gentile Frank even “didn’t look Jewish” (p. 59) to Helen. Similarly, Frank’s pursuit of love as a motivational force bears, hopes, and endures all things, too. It is the power of love that propels him to his redeeming future in the gyre of inexorable hapless happenstance. Helen, too, falls gradually in love with Frank, projects her reflection of her own dreams onto Frank. With increased intimacy with her, Frank is incapable of controlling his carnal desire for Helen. The affair begins anew through the realization of experience, responsibility of unselfish love, and painful endurance by the assistant. In fact, love imparts a painful pleasure to Frank. While assisting her to prepare for college course she grows affiliation with the classics chosen by Frank that lingers over her mind: “Whenever she read in her Shakespeare, she thought of Frank Alpine, even heard his voice in the plays? [...] He was, to begin with everywhere” (p. 118).

Helen appears in Frank's life as an object of unreachable desire to escape from the reality. In turn, Frank's love for Helen transforms from eros to *ahavah* with a responsibility and vision to live life's untrodden path. For Frank, love as hunger for Helen channels into love as a sheer affection and his voyeurism of Helen's naked bath is entirely reversed. His climbing up the air shaft to spy on Helen in the bathroom, for the flesh he desired for a moment now "aches" him. "He hated her for having loved him, for to desire what he had once had, and hadn't now was torture" (p. 214). Consequently, all his sinful intentions diverts to the act of repentance tending to embrace a new gentile faith and ultimately to circumcise. This "act is one of self-purification, of initiation, but it is also an act of self-repudiation and [...] of symbolic castration" (Hassan: 128).

Frank's formal conversion to Jewish faith suggests a cleansing of the past sins he perpetrates on a good man. He has willingly circumcised as opposed to Helen's offensive slang – Dog – uncircumcised dog! – and for a while "dragged himself around with a pain between his legs" (p. 217). Philip Roth *maintains* that it is an "attack" upon the body – upon the very organ with which Alpine had attacked Bober's daughter. Something like cruel and unusual punishment than poetic justice [...] penance for the criminal penis has been done. (Salzberg: 100). An eminent Jewish scholar, Ruth Wisse infers, "The Judaism to which [Frank] Alpine converts is really a purer ethical form of his own Catholicism" (Wisse: 291). It also reinforces Malamud's notion of Judaism that a person's behaviour can make him be Jewish, can affirm for the possibility of human salvation, even if not born into that faith.

Frank endures this *schmerz* or pain for Helen's love in masochistic manner. The moral message of Frank's conversion also indicates his journey towards a new, redeemed, and ordered way of life. His new life casts him forever in the role of apprentice to his spiritual master and father to be absorbed into the humanitarian values of *rachmones*, goodness, compassion, and responsibility. Frank assumes his responsibility for providing Helen's future, hoping to regain her love.

It is with loving he comes to love Helen and dreams for her a better educated future. He slaves at the store treading the path of Morris who, according to Helen's evaluation, "made himself a victim" (p. 204). Changing himself, Frank remakes his good image and expelling evil from within for good he saves his soul. Having inhibited his past and petty life of crime, graceless

lusts he strives to obtain honesty, responsibility, and love for his spiritual and moral regeneration. His salvation ultimately gives vent to rediscover his *alter ego* through sins and sufferings of the past actions.

Frank's torments and inner torture, though fated to despair, submits before love and moral values in life. With Helen's love he finds an oasis to soothe his tortured soul. Frank goes through a journey of self-realization where he finally redeems his past sins by understanding the necessary link between unselfish love and values for his salvation. As a result, Frank's thoughts for Helen's rape are discerned in his expiation through interior monologue: "The wrong he had done her [...] hadn't intended but he has done it; now he intended right. Nobody pushing him but himself. He would do it with discipline and with love" (p. 164).

Helen grows her ability to accurately perceive an incantation of love not for quenching carnal desires but for the true, affectionate quest for her spiritual realization. "She wanted to be a virgin again and at the same time a mother" (p. 207). Her affinity in love with Frank, she realizes, is to "escape her predicament." When Helen notices Frank sleeping at his night job in the store and his dedication for them, she finally realizes that Morris' goodness has touched her through Frank's expression of it and it transforms her. Frank genuinely imbibes the real love instinct for Helen as he attests it: "Helen, nothing can kill the love I feel for you" (p. 165).

Frank absorbs Morris' devotion to the ethics of honesty, compassion, love, and responsibility with a hope to survive in modern competitive society. Having passed down his ethics to Frank, his foster son, Morris' legacy has survived. A rabbi eulogizes Morris at his funeral which serves as a testimony to his humanity and person. Thus, entombed in his prison-like store, Morris and Frank manage to live and maintain "consciously constructed personal ethics" with a certain spiritual grace and integrity of values.

Morris is a firm believer in the values, never denies the elements of spiritual despair, human isolation, love, and the corrupt human attitude against the agents of redemption. The power of his spiritual belief inspires him to remake his life anew in the faith and laws of *Torah*. Holding the two opposite ideas and ideals, cultures and heritage in balance amid utter lack of hope, he

continues to hope. He lives in the prison-like cell, his open grave, and gains experiences of a “realized solitude.” Aptly, his Jewishness prefigures “as a metaphor [...] both for the basic dimension of anyone’s life and for a code of personal morality” (Field & Field: 30). Though his spirit can not endure the onus of suffering, he continues to endure that *weltsmerz* (world pain) for honesty, compassion, and goodness—his most cherished values.

Morris does not obey any Jewish rituals defined by the details of Leviticus but simply a general code of conduct. His Jewishness assumes “living in the Jewish experience.” Morris’ specificity of his Jewishness does not ascertain in the observance of religion but human compassion – the *rachmones* and *mentschlikeit* (humanity). At the brink of financial catastrophe his grocery store remains his private little universe, a tomb, a destiny, and his microcosm. Despite many difficulties, he endures all the misery which befalls him. The poverty and desperation around him can not change his steadfastness, love, honesty, and values. In fact, he is a true ideal of the *mentsch*— a sensible and humane person. A Rabbi who does not know Morris personally praises him after his death in the cemetery:

There are many ways to be a Jew [...] Morris Bober was to me a true Jew because he lived in the Jewish experience which he remembered, and with the Jewish heart. May be not to our formal tradition [...] but he was true to the spirit of our life – to want for others that which he wants also for himself. He followed the Law which God gave to Moses on Sinai and told him to bring to the people [...] He asked for himself little – nothing, but he wanted for his beloved child a better existence than he had. For such reasons he was a Jew (p. 203).

Morris and Frank constantly aspire to redeem themselves and in their pursuit Frank achieves moral regeneration through love of Helen. As an insatiate quester Frank seeks moral and social discipline, a harmony, and a sense of continuity in his life. His sinful and violent past converts – with both Morris’s filial love and Helen’s amatory lineament – into mitigated ways of life and decency recognizing his responsibility towards a fellow man. As a responsible *mentsch* he reads and realizes the history of the Chosen people:

He read a book about the Jews [...] he read slowly about their civilization and accomplishment. He also read about their ghettos, where the half-starved bearded prisoners spent their lives trying to figure it why they were the Chosen

people (p. 170).

Morris' social and economic status curtails his every last demand he wishes to fulfill. To provide education to his daughter remains one of his dearest dreams. His own remark to Frank "without education you are lost" (p. 77) evaporates into meager grocery business. Though in his hallucinations before death, he promises to provide "a fine college education" to his lost son Ephraim, he can not, in fact, afford such education to his only daughter. It is Frank who keeps them alive. "Because of him, she had enough to go to school at night" (p. 215). Thus, Morris and Frank struggle infinitely hard to seek salvation and a disciplined way of living back to their perforated existence. Morris wallows in poverty like St. Francis, whom poverty was a queen charting through the path of values for his subsistence.

Helen and Ida Bober strive to posit themselves in a better survival. In all, Bobers and Frank, as their assistant, are the victims whose quest remains insatiable for love, compassion and values to their scattered and contorted lives. Helen irritates herself as does Ida on the events that are unfavourable to education, love, chances, values, and choices respectively. Helen not only weeps for Morris, thinking of his compromises and surrenders but also feels she must do something for herself, accomplish some worth-while thing, like Frank, or suffer her fate. "Only by growing in value as a person could she make Morris' life meaningful, in the sense that she was of him" (p. 207). Contrary to her choice, Ida wants Helen to choose a local Jewish boy, Louis Karp as her life partner. She favours the traditional socio-cultural order, executes the role of a strict Jewish mother, and warns Helen against marriage or meeting with gentile Frank. "If you marry such a man your whole life will be poisoned. A man is not good enough. For a Jewish girl must be a Jew" (p. 131). As Ida suggests Helen to give Louis another chance, Frank begs Helen to "give me one last chance" (p. 147). Ida instructs Helen to marry somebody who can give her a better life, a nice professional boy with a college education. Moreover, Ida's conservative idea of education opposes Morris' concept of it, when Ida yells to Helen: "Some people want their children to read more I want you to read less" (p. 104). Thus, choices and chances for smooth conduct of social discipline play a vital role in the making of their valuable careers.

Frank wavers between his hopes and doubts for Helen's love precisely because he does not belong to the Jewish community. Owing to Ida's oft-quoted refrain "Helen is not your girl,"

Frank collapses sometimes on the verge of futility and frustration. But his confidence and persistence in his work to give Helen a better college education like Morris' promise to Ephraim "I'll give you fine college education," despite the congeries of impediments, implies his strong desire for accepting a Jewish girl rather than a *shiksa*. His conversation with Morris on the history and culture of Judaism, his own interest in reading Jewish history also manifests his continuing quest for establishing an order, discipline, and values. Having endured multitudes of reproaches by Ida, Helen, and Morris for his misdeeds, sins, crimes, robbery, pilfering, counterfeiting, and perfidy, he does more incline to become a Christian Jew embracing faith other than his own for his spiritual, ethical, and humane ascension. When Frank confesses his past sins and crimes to Morris, "he experienced a moment of extraordinary relief – a tree full of birds broke into song" (p. 176). In humble and humane Morris, Malamud compellingly forces his ability to evoke the sense of helplessness, anonymity and dislocation that besets the modern psyche. It is precisely in this sense that he identifies his Jews as modern everyman. (Field & Field: 158). Morris best represents the role of a Jew whose "humanity is seen under the twin aspects of suffering and moral aspiration. Therefore any man who suffers greatly and also longs to be better than he is can be called a Jew" (Salzberg: 41).

In a torturously exacerbated ambience, Frank and Morris experience anguish, exchange the Hebraic ideals with love and compassion and realize the growth of the self. Far from being just a hoodlum, Frank transforms into a *mentsch* or a sensible being with an onus of anew responsibility for Helen's love and Morris' values. Love enlarges beauty and life of Frank. Both of these personages follow the personal ethics based on the principles of *mentschlikeit* or humanity. Around the motifs of ethical values, responsibility, and humanity, these personages are constantly in pursuit of their salvation through love, sin and suffering. As Frank willingly accepts the Jewish faith and the onus of their lot, it demonstrates Malamud's notion of love as a responsibility, a service towards humanity. Frank's struggle echoes an answer in discipline and love toward this end for a fuller realization of his self (Field & Field: 158). While beginning to unveil and understand the meaning of his existence through suffering, Frank Alpine converts to Jewish faith not because he wants to emphasize the supremacy of one religion over the other, but he wants to establish the greatness of humanism over the "deceitful devaluation of man." It needs great inner force to rejuvenate man's honour who lives in Orthodox society and dares to convert from Christianity to Judaism. It does happen with Frank only because he is not an individual

attached to his mediocrity. It is, in fact, an upward thrust of his persona towards higher values in life. His transformation from a hoodlum into an ordered, responsible being attests that Morris's as well as Helen's love, values have percolated in his life.

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## Linguistic Variables that Impede the English Language Learning Process of Tribal Students: A Case Study

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### **Abstract:**

*English language learning is hampered by several factors – linguistic, psychological, sociological, historical, etc. In this paper some of the important linguistic variables are closely examined. These factors are related to Phonetics, Phonology, Morphology, Syntax, Graphology, Lexicology, etc. Expertise in these branches contributes to linguistic mastery, and lack of knowledge in these areas hampers language learning. Most tribal students have problems related to these areas. A study conducted in Gadchiroli district in Maharashtra has attested to the veracity of the hypothesis that several linguistic factors impede the language learning process of students especially that of the tribal students.*

Knowledge of and competence in linguistic variables like Phonetics, Phonology, Morphology, Syntax, Semantics, Graphology, Lexicology, etc. is very important in mastering a language like English. But students in tribal areas have neither adequate knowledge nor competence in these areas. In fact, their linguistic knowledge is abysmally poor. Therefore, these linguistic barriers baulk their English learning process. The most important area of linguistics is that of grammar in which Morphology and Syntax come together and other branches overlap with grammar to some extent. Knowledge of the grammar of words (Morphology) and that of sentences (Syntax) is central to language mastery in both written and spoken forms, though recently many have tried to underestimate grammar focusing on communication and functional aspects. As Sperber and Wilson put it:

[A] language ... is a grammar-governed representational system... [T]he property of being a grammar-governed representational system and the property of being used for communication are not systematically linked. They are found together in the odd case of human natural languages, just as the property of being an olfactory organ and the property of being a prehensile organ, though not systematically linked in nature, happen to be found together in the odd case of the elephant's trunk... [I]t is as strange for humans to conclude that

the essential purpose of language is for communication as it would be for elephants to conclude that the essential purpose of noses is for picking things up. (1986, pp. 173-74)

Gregg warns the academicians, sensing the latest tendency to reduce the importance of grammar in language learning, and in the written form making use of the graphic substance: “We cannot escape from grammar; no matter how hard we try to subsume it under some other category like ‘communication’ or ‘discourse function,’ it just won’t go away.” (1989, p.27)

Similarly, pronunciation is equally important in oral expression of the language that makes use of the *phonic* substance. If spoken English is to be clearly understood, the oral rendering should be in the generally accepted mode of pronunciation that leads to intelligibility. But EFL/ESL learners have several problems in this area. O’ Connor aptly observes:

“It is well-known that a child of ten years old or less can learn *any* language perfectly, if it is brought up surrounded by that language, no matter where it was born or who its parents were. But after this age the ability to imitate perfectly becomes less, and we all know only too well that adults have great difficulty in mastering the pronunciation (as well as other parts) of foreign languages. Some people are more talented than others; they find pronouncing other languages less difficult, but they never find them easy. Why is this? Why should this gift that we all have as children disappear in later life? Why can’t grown-up people pick up the characteristic sound of a foreign language as a child can?

The answer to this is that our native language won’t let us. By the time we are grown-ups the habits of our own language are so strong that they are difficult to break. In our own language we have only a fairly small number of sound-units which we put together in many different combinations to form the words and sentences we use every day. And as we get older we are dominated by this small number of units.” (2008, pp.1-2)

The students of the tribal Gadchiroli district had many linguistic/grammatical impediments thwarting their development in English language. A series of questions were asked to the Final Year B. A students of the selected colleges (some 12 Arts Colleges) to elicit their responses to assess the role of the major linguistic factors in hindering the language learning process of the tribal students of Gadchiroli district. The Questionnaire was intended to isolate the *Linguistic*

*Variables* that are supposed to thwart the language learning process of the tribal students of Gadchiroli district.

The questions asked were so framed as to elicit information covering most areas of Linguistics: The study yielded amazing results in relation to the following linguistic aspects. The study supports the hypothesis that students generally have numerous and serious linguistic problems especially in the three knowledge areas and in the four skill areas. The hypothesis is greatly validated in nearly all cases.

### **A Few Linguistic Problems in Relation to Phonetics/ Phonology:**

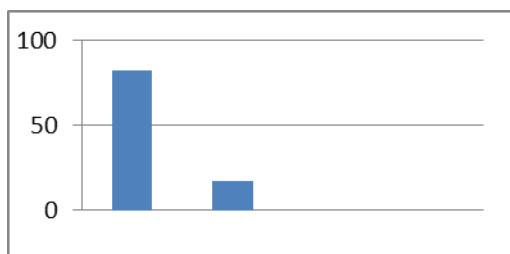
Most students are unable to pronounce English well. Their pronunciation is marred by Mother Tongue Interference (M. T. I). They tend to substitute the sounds of their mother tongue Marathi (or Telugu in the case of many students in Sironcha, bordering Andhra Pradesh) for many English sounds which do not have equivalents in their mother tongue, thus causing problems of intelligibility to non-Marathi speakers of English. Some of their problems have been identified. The following five questions were asked to find out the level of phonetic/phonological knowledge they have presently and a few problems these students in the tribal regions of Gadchiroli district face.

The study reveals that **82.80%** students who participated in the survey expressed the view that they find pronunciation mastery very difficult. Only **17.20%**, a negligible number of students opined that it was not difficult. Thus, the study clearly proves the hypothesis that several linguistic factors impede the English language learning process in the tribal areas.

#### **Q1. Do you find it difficult to master the pronunciation of English words?**

##### **Sample**

	X	Y
No of items	12	12
Sum	231.0	48.0
Mean	19.25	4.0
Median	20.0	2.5
Variance	97.66	13.64
Standard Deviation	9.88	3.69

**Graphic Representation:**

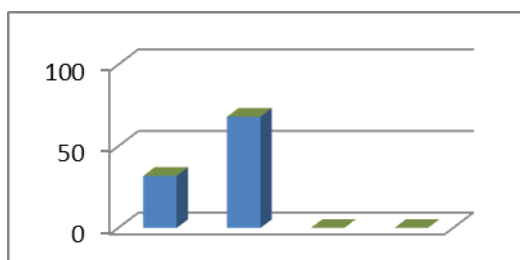
YES= 82.80% NO= 17.20%

**Q2. Do you know that there are 44 sounds in English although there are only 26 letters?**

As the responses to the second question reveal, majority of the students (68.10%) did not know the difference between letters and sounds, and only a few (31.0-%) knew that English RP has 44 sounds despite the fact that there are only 26 letters. The hypothesis in this case is adequately validated.

**Sample**

	X	Y
No of items	12	12
Sum	89.0	19.0
Mean	7.42	15.83
Median	4.0	13.0
Variance	74.81	96.51
Standard Deviation	8.65	9.82

**Graphic Representation:**

YES= 31.90%

NO= 68.10%

**Q. 3. Has any teacher told you so far that there are 20 vowel sounds and 24 consonant sounds in the sound system of English?**

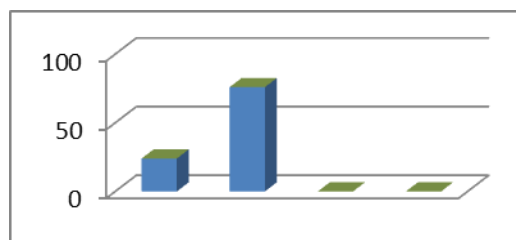
A notable majority of students (some 75.99%) did not know that there are 20 vowel sounds and 24 consonant sounds in English RP. Only 24.01 % knew about it. This throws light on the

fact that the teachers themselves either did not care to teach them these details or probably, they themselves did know about it. The hypothesis is highly validated.

### Sample

	X	Y
No of items	12	12
Sum	67.0	212.0
Mean	5.59	17.67
Median	3.0	17.5
Variance	64.08	93.52
Standard Deviation	8.0	9.67

### **Graphic Representation**



**YES= 24.01%      NO= 75.99%**

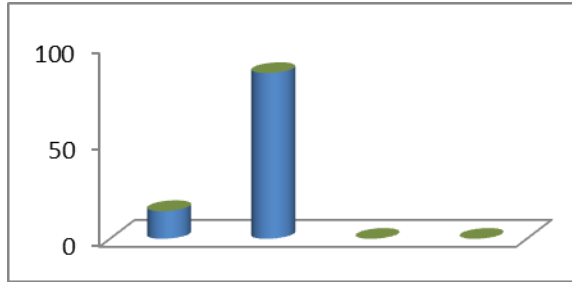
### **Q4. Have you ever been taught how to articulate or produce the English sounds correctly?**

No less than **85.67%** students revealed that they were not taught how to articulate the sounds in English. Only **14.33%** claimed they were taught how to articulate the English sounds correctly. Hence the students always substituted the sounds of their own Mother Tongue for actual sounds of English. This datum again shows that students are deeply ignorant of matters related to pronunciation partly whose blame goes to the teachers who did not teach them, may be because they themselves did not get training in Phonetics, or probably they did not pay any attention to this aspect. The hypothesis is, again, highly validated her

### Sample

	X	Y
No of items	12	12
Sum	40.0	239.0
Mean	3.33	19.92
Median	1.5	19.5
Variance	29.15	58.45
Standard Deviation	5.39	7.64

**Graphic Representation:**



**Yes= 14.33 %                      No= 85.67%**

**Q5. How do you pronounce the word ‘zoo’? :**

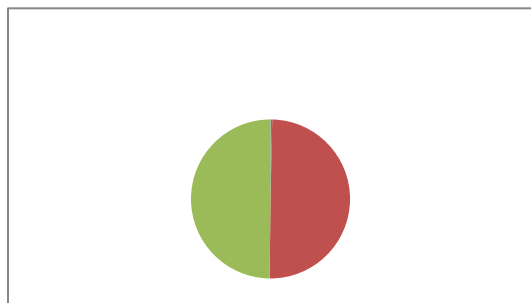
**‘soo’ ‘zoo’ ‘joo’? (Tick your choice).**

Nearly fifty percent (**49.82%**) students could not pronounce the /z/ in ‘zoo’ correctly. But an equal percent (**49.82%**) claimed they were able to pronounce it correctly. Only one student answered ‘soo’ forming **0.35%**. Had the students been trained well, they would have been able to get rid of the mother tongue influence under which they substituted a wrong sound /dʒ/ for /z/ in “zoo”. That nearly 50% students mispronounce is evident here and proves the validity of the hypothesis to a good extent.

**Sample**

	X	Y	Z
No of items	12	12	12
Sum	1.0	139.0	139.0
Mean	0.083	11.58	11.58
Median	0.6	10.5	10.5
Variance	0.083	83.90	41.71
Standard Deviation	0.028	9.16	6.46

**Graphic Representation**



**Soo= 0.35%                      zoo= 49.82%                      joo= 49.82%**

### A Few Linguistic Problems Related to Morphology:

Students of the tribal areas have very poor knowledge of the structure of words in terms of morphemes. Not only do they lack knowledge of the parts of speech, but they abysmally lack knowledge of derivations using suffixes and prefixes. The following three questions were asked find out the morphological problems of these students.

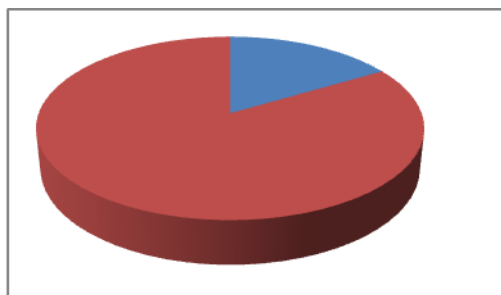
As for Prefixes and Suffixes, as the study reveals, **83.51%** did not know what prefixes and suffixes are. Only a small percentage of just **16.49%** said they knew what these were. The validity of the hypothesis proved beyond doubt in this case.

#### Q6. Do you know what *prefixes* and *suffixes* are?

##### Sample

	X	Y
No of items	12	12
Sum	46.0	233.0
Mean	3.83	19.42
Median	1.0	21.0
Variance	54.69	70.45
Standard Deviation	7.39	8.39

##### Graphic Representation:



Yes= 16.49%

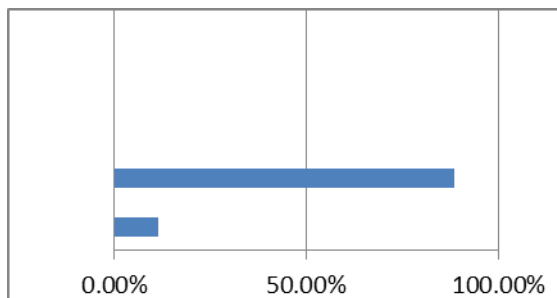
No= 83.51%

#### Q7. Do you know that words also have a structure like that of sentences?

The above question was intended to test if they had some knowledge about Morphology. It was assumed that they lacked it. And attesting to the truth of the assumption, a shocking **88.53%** of the participating students answered the question in the negative. Only a negligible percentage of just **11.46%** knew that words also have a structure. The hypothesis is highly validated here.

**Sample**

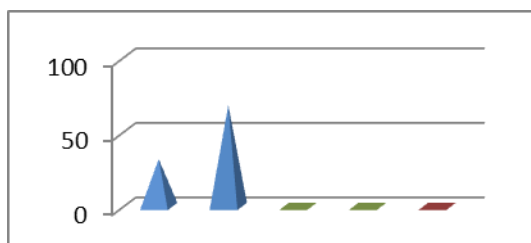
	X	Y
No of items	12	12
Sum	32.0	247.0
Mean	2.67	20.58
Median	2.0	22.0
Variance	8.06	78.99
Standard Deviation	2.83	8.89

**Graphic Representation:****Yes = 11.46%****No= 88.53%****Q8. Do you know the parts of speech/word classes in English?**

It was really intriguing to find that majority of the students (**68.11**) were ignorant of one of the basic grammar topics in English -*Parts of Speech*- underlining their linguistic (here morphological) impediment in mastering English. Even towards the close of the UG programme, only **31. 89%** had knowledge about parts of speech/word classes in English. The hypothesis is highly validated in this case.

**Sample**

	X	Y
No of items	12	12
Sum	89.0	190.0
Mean	7.42	15.83
Median	7.5	18.0
Variance	30.63	53.61
Standard Deviation	5.53	7.32

**Graphic Representation:****Yes= 31.89%****No= 68.11%****A Few Linguistic Problems Related to Syntax:**

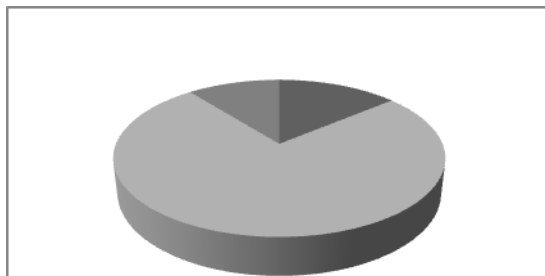
Syntax, being the most important branch of Grammar, is to be mastered for good knowledge of the English language. The following two questions were asked to check their syntactic knowledge.

In order to test their basic syntactic knowledge the following simple question was asked. Surprisingly most of them (**75.26%**) identified the commonest English sentence pattern to be the **SVO** pattern. This reveals that they had at least known the English order of sentences/ word order. Only **24.74%** (i.e.13.97+10.75) were not sure which the commonest English pattern is. The hypothesis is barely validated in this case. The following table and diagram illustrates the study:

**Q9.Which is the commonest sentence pattern in English?—(i) SV (ii) SVO (iii) ASVO**  
(Tick your choice).

**Sample**

	X	Y	Z
No of items	12	12	12
Sum	39.0	210.0	30.0
Mean	3.25	17.5	2.5
Median	2.5	18.5	2.0
Variance	10.75	53.73	3.54
Standard Deviation	3.28	7.33	1.88

**Graphic Representation:**

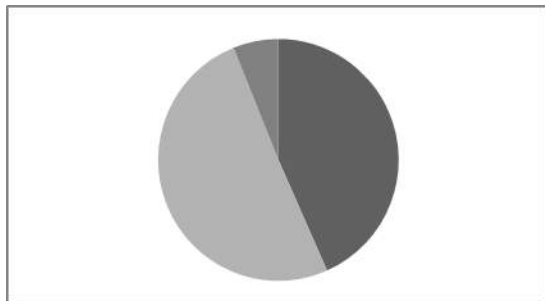
**SV= 13.97%, SVO= 75.26%, ASVO= 10.75%.**

**Q10. Which do you think can function as the ‘subject’ and ‘object’ in a sentence?—(a) Noun (b) Verb (c) Preposition (Tick your choice).**

The second question was intended to test the syntactic knowledge of the students. It revealed that a greater number of students (**56.63%, i.e. 50.54+6.09**) did not know that it is a *noun* that can function as the subject and object in a sentence. This shows that their knowledge of syntax is also not up to the mark. Only **43.37%** gave the right answer to the question. Here too the hypothesis is validated. The following table and diagram illustrate the point:

**Sample**

	X	Y	Z
No of items	12	12	12
Sum	121.0	141.0	17.0
Mean	10.08	11.75	1.41
Median	8.0	12.0	1.0
Variance	60.99	57.84	2.26
Standard Deviation	7.81	7.60	1.50

**Graphic Representation:**

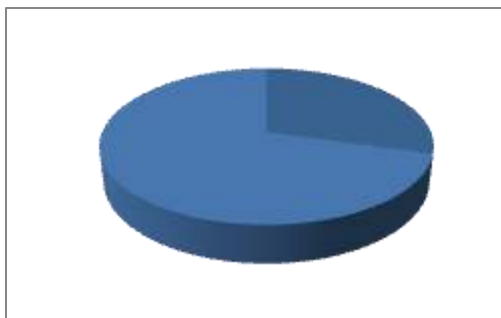
**Noun= 43.37%, Preposition= 06.09%, Verb= 50.54%**

**The Main Graphological Issue:**

Another linguistic area where the tribal students had difficulty was related to Graphology. Most students proved to have serious spelling problems. The fact that **70.61%** did not know the spellings of commonly used words reveals this great difficulty. Only some **29.39%** students knew the spellings of ordinary/commonly used words in English. This finding too highly validates the hypothesis.

**Q11. Do you know the spellings of most of the commonly used words in English?****Sample**

	X	Y
No of items	12	12
Sum	82.0	197.0
Mean	6.83	16.41
Median	5.5	17.5
Variance	35.42	82.81
Standard Deviation	5.95	9.10

**Graphic Representation:**

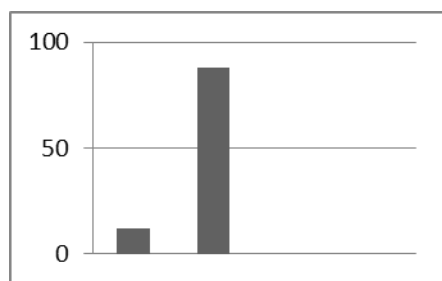
**Yes= 29.39%**      **No= 70.61%.**

**The Main Linguistic Problem Related to Semantics:**

The tribal students generally had a poor vocabulary because they did not know the meanings of most ordinary words. The following question was asked to check whether they knew the synonyms of some commonly used words. Their responses revealed that a shocking **87.82%** of the participants admitting that they did know at all. This attests to the veracity of the hypothesis. Only **12.18%** said they knew it. This is illustrated by the following table as well as the diagram:

**Q12. Do you know the synonyms of commonly used words like ‘wonderful’, ‘attractive’?**

Sample	X	Y
No of items	12	12
Sum	34.0	245.0
Mean	2.83	20.41
Median	2.0	21.0
Variance	6.88	81.90
Standard Deviation	2.62	9.04

**Graphic Representation:**

**Yes=12.18%      No= 87.82%**

**Main Linguistic Issues Related to Lexicology:**

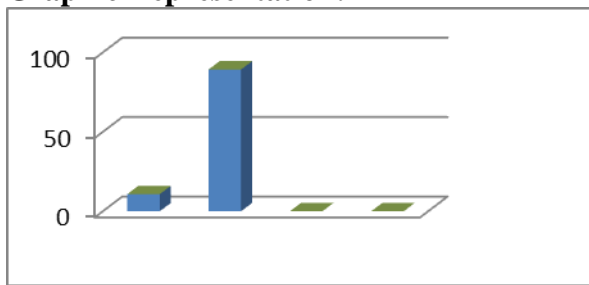
One reason why students of tribal areas is poor at English is that they do not have the habit of looking up a dictionary to find the meanings of words or phrases and search for more details about the words they encounter. This habit has to be broken. Two questions were asked to identify the lexicological issues of these students.

The study revealed that a vast majority of them do not know how to refer to a dictionary to glean information about the words such as meanings, opposites, grammatical aspects, pronunciation etc. Those who responded in the ‘negative’ formed an appalling **89.24%**. This is a lexicological vacuum to be filled at any cost. Only a small percentage of **10.76%** knew how to refer to a dictionary speedily! What is more? **55.20%** of the students did not have a personal dictionary. Both the findings validate the hypothesis. The following tables and diagrams represent the findings:

**Q13. Do you know how to refer to a dictionary properly and find out the meanings or opposites or such other information quite speedily?**

Sample	X	Y
No of items	12	12
Sum	30.0	249.0
Mean	2.5	20.75
Median	2.5	21.0
Variance	3.91	81.66
Standard Deviation	1.98	9.03

**Graphic Representation:**



Yes= 10.76%

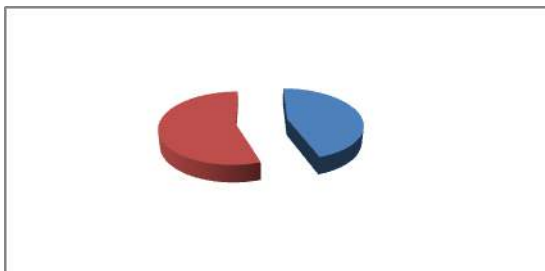
No= 89.24%

**Q14. Do you have a personal dictionary?**

**Sample**

	X	Y
No of items	12	12
Sum	125.0	154.0
Mean	10.42	12.83
Median	9.5	15.0
Variance	25.54	66.33
Standard Deviation	5.05	8.14

**Graphic Representation:**



No= 55.20%

Yes= 44.80

### The Main Issue Related to Reading Skill:

Reading is one of the most important channels through which knowledge flows into the human mind. But mere reading will not do the magic. Reading should be perceptive and for that it should be done with rapt attention and full concentration. Further knowledge of the medium through which knowledge is transferred is of paramount significance. Mastery of the medium leads to proper understanding. Its absence leads to incomprehension and perceptual problems. Mastery of the medium implies mastery of vocabulary and grammar – Morphology, Semantics and Syntax. Thus reading skill for comprehension is closely related to linguistic mastery. Since English is the most important medium of global knowledge, its mastery leads to better comprehension and absorption of knowledge. Poor knowledge of English leads to terrible loss by way of non-understanding of the texts read.

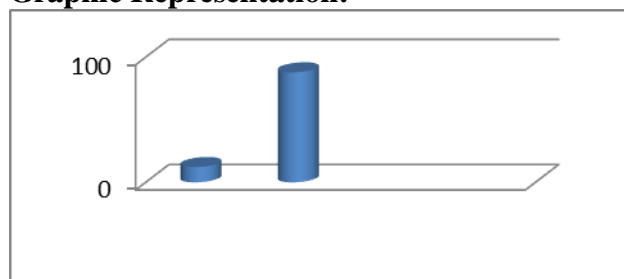
The study reveals that **87.82%** students do not understand what they generally read in English. Only a negligible **12.18%** understood what they read. This greatly supports the Hypothesis that tribal students have linguistic problems which impede their English language learning process. This once again proves that the students have very poor mastery of English.

#### Q15. Do you understand what you generally read in English?

##### Sample

	X	Y
No of items	12	12
Sum	34.0	245.0
Mean	2.83	20.42
Median	2.0	22.0
Variance	6.88	70.99
Standard Deviation	2.62	8.42

##### Graphic Representation:



Yes= 12.18

No= 87.82

## Conclusion

It is clear from the above study that the tribal students confront numerous linguistic problems while learning the English language. Only a few of the important problems are subjected to a close study here; there are many more to be studied. However, the study proves beyond doubt that the tribal students face several linguistic problems while learning English. These impede their speedy mastery of the language. Unless effective steps are taken both by the teachers and the government, these students will find learning English a wild goose chase!

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## Reflection Of Global Recession On Service And Industry

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### Introduction

The current global recession is rooted in the subprime crisis which surfaced over a year ago in the United States of America. During the boom years, mortgage brokers attracted by the big commissions, encouraged buyers with poor credit checks. A combination of low interest rates and large inflow of foreign funds during the booming years helped the banks to create easy credit condition for many years. Banks lent money on the assumption that housing prices would continue to rise. Also the real estate bubble encouraged the demand for houses as financial assets. Banks and financial Institution later repackaged these debts with other high risk debts and sold them to worldwide investors creating financial instruments called collateralized Debts Obligations (CDOs). In this way risk was passed on multifold through derivatives trade.

Surplus inventory of houses and increase in interest rates led to decline in housing prices in increased defaults the housing market. Consequently, a large number of properties were up for sale affecting mortgage companies, Investments firm and government sponsored enterprises which had invested heavily in subprime mortgage.

Since the collateral debts instruments had been globally distributed, May banks and other financial institutions around the world have reported losses of approximately U S\$ 45 Billion. Thus with the failure of a few leading institutions in U.S. the entire financial system in world has been affected.

### Global recession

Recession is form of the normal business cycle, the crisis may be a stressful change in political, social, economic, military affairs and large scale environmental event. The economic crisis is widely viewed as a glaring example of limitless per suit of greed overindulgence at the expense of caution, prudence, due diligence and regulation. The origin of current economic crisis, When

three things became clear. Low income or subprime U.S. households that borrowed heavily from banks and financial companies to pay homes, the size of this subprime housing loan market was huge at about \$1.4 trillion and well-strict financial engineers had packaged these loans to really complicated financial instruments.

When U.S. economy was sound and the interest rate prevailing in various sectors were low, prices of houses were continuously increasing because of lower rate of interest and banking sector was incurring lower profit. Therefore the banks and financial institutions in U.S.A. had thought a new idea regarding the lending, in which high rate of interest were changed and loans were given to the subprime lenders for purchasing the houses. They were fully aware about the risk involved in subprime lending for housing but they have taken such risk on the belief that housing prices would never fall.

Investments in housing sector were found to be profitable to the speculators as well as banks, due to the continuously rising prices of houses. Americans have made huge speculative investment in housing sectors. It caused a rise in demand for houses and housing loans, in U.S. In order to fulfill the demand for huge loans for housing the funds available with banks and financial institutions were found insufficient. Therefore American banks and financial institutions introduced a new weapon called mortgage loans. The basis of this mortgage Bonds was the houses already mortgaged by the people for borrowing housing loans were again mortgaged by artificially increasing the price of houses more than the actual prices. These mortgage bonds were sold in international market large amounts of funds were collected by American banks by selling these mortgage bonds. These funds were utilized for financing the housing loans in U.S.

This housing bubble based on subprime loans burst. Houses prices had declined after 15-16 years. It adversely affected the speculative investment made in housing sector. Those who had invested in houses to earn more profit, have to face losses. therefore, they started to sell the houses but due to lack of demand, houses could not be sold. Huge over dues of housing loans were not repaid by the borrower, banks and financial institutions did not succeed in the recovery of these loans. the price of mortgage bonds started a steep fall resulting in loss for those who invested in mortgage bonds, Hence, the liquidity problem in America became very serious, 19 large banks and 100 private financial institutions were declared bankrupt reason for the financial recession sweeping the world.

## **Impact on service and Industry in India**

Due to globalization, the Indian economy cannot be insulated from the present financial crisis in the developed economies. The development in the U.S. financial sector has affected not only American but also European Union, U.K. and Asia. The Indian economy too has felt the impact of the crisis through not to quantify the consequences of the crisis on the Indian economy. However the impact will be multi-fold.

### **A. Information Technology:-**

With the global financial system getting trapped in the quicksand, there is uncertainty across the Indian software industry. The U.S. banks have huge running relations with Indian Software Companies. A rough estimate suggests that at least a minimum of 30,000 Indian jobs could be impacted immediately in the wake of happening in the U.S. Financial system. Approximately 61% of the Indian IT Sector revenues are from U.S. financial corporations like Goldman Sachs, Washington mutual, Citigroup, bank of America, Morgan Stanley and Lehman Brothers. The top five Indian players account for 46% of the IT industry revenues. The revenue contribution from U.S. clients is approximately 58%. About 30% of the industry revenues are estimated to be from financial services. The Software companies may face hard day ahead.

### **B. Real Estate:-**

One of the casualties of the crisis is the real estate. The crisis will hit the Indian real estate sector hard. The realty sector is witnessing a sudden slump in demand because of the forced global economic slowdown. The recession has forced the real estate players to curtail their expansion plans. Many ongoing real estate projects are suffering due to lack of capital, both from buyers and bankers. Some realtors have already defaulted on delivery dates and commitments. The steel producers have decided to resort to production cuts following a decline in demand for the commodity.

### **C. Exchange Rate:-**

Exchange rate volatility in India has increased in the last four years compared to previous years. Massive selling by Foreign Institutional Investors and conversion of their holdings from rupees to dollars for repatriation has resulted in the rupee depreciating sharply against the dollar. The depreciation may be good for India's Exports that are adversely affected by the slowdown in

global markets but it is not good for those who have accumulated foreign exchange payment commitments.

#### **D. Foreign exchange Outflow:-**

After the macro-economic reforms in 1991, the Indian economy has been increasingly integrated with the global economy. The financial institutions in India are exposed to the world financial market foreign institutional investment is largely open to India's equity, debt markets and market for mutual funds. the most immediate effect of the crisis has been an outflow of foreign institutional investment from the equity market. There is a serious concern about the likely impact on the economy because of the heavy foreign exchange outflow in the wake of sustained selling by foreign institutional investors in the stock market and withdrawal of funds by others. The crisis resulted in net outflow of \$ 10.1 billion from the equity and debt markets in India. There is even the prospect of emergence of deficit in the balance of payments in the near future.

#### **E. Investment:-**

The tumbling economy in the U.S. is going to dampen the investment flow. It is expected that the capital in slow into the country will dry up. Investments in mega projects, which are under implementation and in the pipeline, are bound to buy more time before injecting funds into infrastructure and other ventures. the buoyancy in the economy is absent in all the sectors. Investments in tourism hospitality and healthcare have slowed down. Fresh investment flows into India is in doubt.

#### **F. Stock Market:-**

The financial turmoil affected the stock markets even in India. the combinations of a rapid sell off by economic slowdown have pulled down the stocks and commodities market. Foreign institutional investors pulled out close to \$ 11 billion from India, dragging the capital markets down with it. Stock prices have fallen by 60. India's stock market index has slowdown. the movement of Sensex shows a positive and significance relation with foreign Institutional investment flows into the market. This also has effect on the Primary market.

**G. Exports:-**

The crisis with sharply contract the demand for exports adversely affecting the country's growth prospects. It will have impact on merchandise exports and service exports. The decline in export growth may sharply affect some segments of the Indian economy that are export-oriented. The slowdown in the world economy has affected the garment industry. the orders for factories which are dependent on exports, deferred buying by big apparel brands, Rising unemployment and reduced spending by the Americans have forced some of the leading brands in the U.S. to close down their outlets, which in turn has affected the apparel industry here in India. The U.S. accounts for 55% of all global apparel imports. The global recession will undermine other major export sectors of the Indian economy like sea foods and jewelry.

**H. Increase in unemployment:-**

One danger is of a dip in the employment market. The global financial crisis could increase to take place in many companies where young employees are working in business process Outsourcing and Information Technology sectors. With job losses, the gap between the rich and the poor will be widened. It is estimated that there would be downsizing in many other fields as companies cut costs. The international labor Organization predicted that millions of jobs will be lost by the end of years due to the crisis-mostly on construction, real estate, financial services, and the auto sector. The Global Wage Report of International Labour Organization warns that tensions are likely to intensity over the tissue of wages. There would also be a significant drop in new hiring. All these will change complexion of the job market.

**I. Banks:-**

The ongoing crisis will have an adverse impact on some of the Indian banks. Some of the Indian banks have invested in derivatives which might have exposure to investment bankers in U.S.A. However, Indian banks in general, have very little exposure to the asset markets of the developed world. Effectively speaking, the Indian banks and financial institutions have not experienced the kind of losses and write-downs that banks and financial institutions in western world have faced Indian banks have very few branches abroad. Our Indian banks are slightly better protected from the financial meltdown, largely because of the greater role of the nationalized banks even today and other controls on domestics finance. Strict regulation and conservative policies adopted by

the reserve bank of India have ensured that banks in India are relatively insulated from the travails of their western counterparts.

### **Conclusion**

While the developed world, including the U.S. the Euro Zones and Japan, have plugged into recession, the Indian Economy is being affected by the spill-over effects of the global financial crisis. Great savings habit among people, strong conservative and regulatory regime have saved Indian economy from going out of gear, though significant parts of the economy have slowed down and there is wide variance of opinion about how long it will continue. It is expected that growth will be moderate on India.

The most important lesson that we must learn from the crisis is that we must self-reliant. Though World Trade Organization (WTO) propagates free trade, we must adopt protectionist measures in certain sectors of the economy so that recession in any part of the globe does not affect our country.

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## Common Applications of Medicinal Plants for Domestic Animal Health Care In and Around Kurkheda, Dist Gadchiroli

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### Abstract:

In our country local government healthcare system reached in a very good condition and facilities are also available for most of the regions of the country. People of the remote and hilly areas are still not benefitted and rely mainly on traditional herbal medicine to meet their primary health care needs. For the treatment of various diseases they developed various medicines for their own and their animal's health. The present investigation was conducted to collect and documentation of Ethnoveterinary knowledge of people from Kurkheda tehsil.

**Key Words:** Ethnoveterinary, Animal health, Medicinal plants

### Introduction

Natural products from plant, animal and minerals have been the basis of the treatment of human disease since time immemorial. Plants medicines are regarded as highly important in the lives of our ancestors. Plants the basis for life on earth have been widely used as a source of medicine by man since ancient time. Various species of the plants have been used by local population of many part of countries in folk medicines as remedies against several diseases and complaints such as cancer, diabetes, diarrhea, heart diseases, hemorrhages, hepatitis, Jaundice, malaria, ophthalmic diseases, rheumatism and scabies etc. and also they are depends on herbalist to cure livestock in adverse conditions. India is a vast repository of medicinal plants that are used in traditional medical treatments (Chopra et al., 1956). The various indigenous systems such as Siddha, Ayurveda, Unani and Allopathic use several plant species to treat different ailments (Rabe and Staden, 1997).

The toxic effects of synthetic drugs (Kaemmerer and Butenkotter, 1973; Murray *et al.*, 1992), high cost of synthetic drugs (Chema and Ward., 1990) and Herbal therapies are natural products, environmentally friendly and cheap (Fajimi and Taiwo, 2005). The Ethnoveterinary systems are ecosystem and ethnic community specific and therefore, the characteristics, medication based on plant formulations since time sophistication, and intensity of these systems differ greatly among individuals, societies, and regions. Ethnoveterinary medicines are in practice by majority of the

farmers in one or the other form and have been found more useful where modern veterinary techniques are unavailable, or too expensive or difficult for the farmers to access (Wanyama, 1997). Sometime Ethnoveterinary medicine has been misunderstood to be linked to the use of only herbs; however it has more to offer regarding information, practices, tools, technologies, believes, breeds and Human resources (Mathias- Mundy and McCorkle 1989, Martin et al., 2001). Ethnoveterinary practices are often cheap, safe, time tested and based on local resources and strength. The doses are given by herbalists based on their long experience. Most of them are illiterate and long association with nature. These can provide useful alternatives to the plants conventional animal health care (Kumar, 2002).

A study on Ethnoveterinary of Gadchiroli (Chamorshi tehsil) had been done but no data was available on North Gadchiroli region. In present investigation the attempt has been made to collect the data on folk medicinal plants and to explore tribal knowledge about domestic animal health as most of the people of the region are farmers and have close relationship with domestic animals. So much information available with them about animal's disease and their remedies.

## **Materials and Methods**

### **Study Area**

Kurkheda is Town and Tehsil in Gadchiroli District in Indian State of Maharashtra. This area has thick forests and locally known as Zadipatti area of forests and trees. It has total forest cover of 39827.72 Sq. km with total of 128 villages. It is located on the 20.37<sup>0</sup> North 80.12<sup>0</sup> Eastern side of the State, covering an area of 68230.64sq.km. It has average elevation of 240 meters (790 ft) from sea level. Kurkheda is bounded by Desaiganj (Wadsa) Tehsil towards west, Armori Tehsil towards west, Korachi taluka towards East, Arjuni Morgaon (Dist-Gondia) Tehsil towards North and Dhanora Tehsil towards South. Average relative humidity is 62 percent. The average annual rainfall in this area is 1063 mm.



Survey was conducted in surrounding areas of Kurkheda Tehsil of state Maharashtra for the knowledge about the system of traditional treatment. This area is inhabited by Gond, Kuvar, Dhamdi, and lodhi etc. Regular visits were made during the period of June 2014 to November 2014. The information was collected from local traditional healers, livestock holders, bhagats, buwas and local veterinarians etc. of Kurkheda, Criteria adopted for present study include i) Interview, ii) inventory. Former includes asking questions about Ethnoveterinary application for different purposes such as oral medicine food and folder etc. Simultaneously recording the common names of plant, forest visits with Ethnoveterinary knowledge provider tribe or informants for identification of specific plant was also made. The latter involves collection of plant specimen, making herbarium and interviewing the informants for names and uses of corresponding plant specimen.

### Results and Discussion

Local area from the region was surveyed and information about 23 plants used for common diseases was collected from local people. These people reside in very remote areas and develop their own remedies for animal's health care as there was no any communication with veterinary doctor during normal and the adverse condition of animal's health.

**Table: List of local medicinal plants use for Animals health care by different Tribes of Kurkheda**

S.N	Common Name	Botanical Name	Family	Part Used	Disease Cure
1	Maharuk	<i>Ailanthus excelsa</i> Roxb.	Simaroubaceae	Bark	Joint pain and Rheumatism
2	Jestband	<i>Glycyrrhiza glabra</i> Linn.	Papilionaceae	Root	Cough and cold
3	Gunj	<i>Abrus pricatorius</i> L.	Papilionaceae	Seeds	Cough and cold
4	Futondi	<i>Phyllanthus reticulates</i> L.	Euphorbiaceae	Leaves	Tympany and blood dysentery
5	Sambhar	<i>Coriandrum sativum</i> L.	Apiaceae	Leaves	Foot and Mouth disease
6	Biba	<i>Semicarpus anacardium</i> Linn.	Anacardiaceae	Seeds	Teeth disease
7	Satavari	<i>Asparagus racemosus</i> L.	Liliaccac	Leaves	For lactation
8	Neem	<i>Azardirachta indica</i> A. Juss.	Mahaceae	Leaves	To bacteria
9	Arandi	<i>Ricinus communis</i> L.	Euphorbiaceae	Seeds oil	Gases Problems
10	Rohin	<i>Soymidia febrifuga</i> (Roxb.) Juss.	Meliaceae	leaves and fruits	Improves lactation, feed in summer, blood dysentery
11	Adrak	<i>Zingiber officinale</i> Roce.	Zingiberaceae	Rhizome	Digestive impairment
12	peppermint	<i>Mentha spicata</i> L.	Lamiaceae	Leaves	To treat stomach and intestinal illnesses
13	Ruee	<i>Calotropis gigantea</i> (L.) R.Br.	Asclepidiaceae	Latex (with snail)	Snakebite, dogbite
14	Bahwa	<i>Cassia fistula</i> L.	Caesalpiaceae	Leaves	Haemorrhagic septicaemia
15	Bamboo	<i>Bambusa vulgaris</i>	Poaceae	Leaves	Early detachment of placenta from uterine
16	Javas	<i>Linum usitatissimum</i> L.	Linaceae	Seeds pulp	Tonic
17	Garari	<i>Cleistanthus collinus</i> Roxb.	Euphorbiaceae	Leaves	insectisides
18	Bhuinim	<i>Andrograpis paniculata</i> L.	Acanthaceae	leaves	To treat stomach and intestinal illnesses
19	Haddijod	<i>Cissus quadrangularis</i> L.	Vitaceae	Whole plant	Bone fracture
20	Dikamali	<i>Gardenia gummifera</i> Lf.	Rubiaceae	Gum and leaves	Wound healing
21	Amarvel	<i>Cuscuta reflexa</i> . Roxb.	Cuscutaceae	Whole plant	Abortion
22	Lenja	<i>Holoptelia integrifolia</i> Roxb.	Ulmaceae	Leaves	Blood dysentery
23	Dudhi	<i>Euphorbia hirta</i> L.	Euphorbiaceae	Latex	To heal wound

## Conclusion

Much tribal information and Flora is remains untouched and unexplored. The people of the region have lots of remedies by their own to cure various diseases. Present work was felt interesting and knowledgeable as well as very significant in the treatment of various diseases of animals and also for the well being of Farmers and support the researchers to utilize these plant sources for an effective inventories and discoveries in the field of Medicine and Veterinary.

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## The Best Instance Of The Unity Of Adivasi-Urban Culture 'Bohada' Of Mokhada District: Thane (M.S.).

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Mokhada is situated at the outskirts of Thane District. The first taluka in the lap of *Sahyandri* near to the border of Nasik District is there by going from 'Adya Jotirling Shrishektra Trimbakeshwar' to *Dahanu*. In the rare hilly area, there are inhabitants of the Adivasi community – *Warli, Thakur, Katkari, Mahadeokoli, Kokna*. The poverty, ignorance, black magic, *Devdevaski*, etc. these blind faiths rules over the minds of the society. There are 94% Adivasi and 6% high caste people.

These Adivasi work day and night, they keeps their cultured hobbies in their heart as art convention. Festival of *Holi* in this region is very famous known as *Shimga*. Every year *Holi* is celebrated continuously eight days from the starting at *Mokhada*. The Adivasi as well as people of high class forget all their pain, sorrows is keeping aside and celebrated *Bohada* (Jagdamba) Mask festival.

*Bohada, Akhadi, Jagdamba, Mask festival* are special tradition from early 200 years. This fair of eight days is enthusiastically celebrated by masking of clay or wooden on the faces in a very colorful and ornamentally. They drowned before 300 years ago such were the primary nature of the fair. But as a time passes nature of the fair changing and the causes are found in the system of changed society.

*Mokhada* is an important market place of the taluka. *Gramdevi Jagdamba* is the most respectful Goddesses and the important of all tribes of Adivasi in the taluka. The *Shimpi, Teli, Brahman, Wanjari* etc. from the district Nasik and *Ahmednagar* have been situated in Mokhada for business purpose.

When we look at the fair festival, we see the high caste people of *Nagar (urban)* Sanskriti looking at with the attraction and they started the festival of fair for 200 years with the artistic urban culture that was extra ordinary.

The Adivasi are faithful devotees so far they traditionally select their God. They traditionally select from the “*Ramayana*” and “*Mahabharata*” and high caste people select from *Ramvijay, Krishnavijay, Vishnupuran, Pandavpratap* etc.

These Adivasi and high caste people have selected the Gods. The Adivasi artist with their unique skill has made some wooden arts teak and fig tree (*umbar*). The high caste society colored wooden arts and made it attractive. According to the tradition the leader of every society has decided their special Gods. For example *Jadhav, Pavar, Wagh, Kharpade, Gavte, Gabhale*, of Adivasi have representatively present the mask of *Hanumant, Jambuvant, Indrajit,-Laxman, Khanderao-Daitya, Gajasur- Shankar, Raktadevi- Daitya, Tripurasur- Shankar*, etc. and high caste *Brahman-Mule*, has *Ganpati, Matsyaavatar, Kurmaavatar, Shimpi-Dindore* family has *Saraswati, Virbhadra, Jagdambadevi* , *Chumbale* family has *Narsihaavtar, Bedade* family has *Tratika (Shurpanakha), Ramlaxman, Wanjari –Patil* has *Bhim, Jarasandha, Vetal, Daxa Raja, Teli Kadam* family has *Dashmukh Ravan*. Thus, the Gods have been distributed among them. Every family has the faith and they kept it for 200 years. Every year they were colored their faces and dance with the proper steps using the mask on their faces in the Bohada festival.

This festival is a kind of festival of spring (*Vasntotsav*) among them. The spring’s entry is welcomed enthusiastically in the Indian tradition. This spring festival is celebrated heartily in the presence of *Gramdevi Jagdamba* by the Adivasi and high caste people of *Mokhada* taluka. People pray “The coming year must be come with peace, happiness, prosperity, and healthy” is put for the Goddess. This place is very famous and Bohada, *Adimaya Jagdamba* living force renders here the inhabitant or the married girls of the taluka return for celebrating the fair and enjoy themselves.

The eight days from the *Falgun Vadya Pratipada* to *Phalgun Vadya Ashtami* are full of joy, hustle-bustle in *Mokhada*. The Adivasi enjoy the festival with full of enthusiasm forgetting their

painful and sorrowful life. The festival started by the rally of *Ganpati* at *pratipada* (the first day of the celebration). *Ganpati* the God of intelligence is worship systematically in the temple of *Jagdamba* – the Goddess of the strength. The fish-god, the incarnation of *Vishnu*, is worshiped on the second day of the festival, in the third day *Kurumavtar* tortoise god, pig god named *Varahavatar* on the fourth, which is on the *chaturthy*; there is a marriage of the *Bhim* with the devil *Hidimba*, as well as the war between *Bhim* and *Bakasur* is one of the incidents in the *Mahabharata* on the fifth day. The small *Bohada* on the sixth day and from the seventh day to the morning of seventh day, there is the main *Bohada Utsav*. On the *ashtami* morning there is the great worship (*pooja*) and devil *Mahishasur*. Again dual fighting of *Shumbha* and *Nishumbha*, and then there are the great wrestling matches. Such was the nature of the festival. The first six days are full of enthusiasm but seventh and eighth day have spiced importance.

On the seventh day, all the Adivasi of the taluka come to *Mokhada*. The Adivasi women come with different ornaments, new dresses, flowers, garlands etc. as well as the people who know the festival at *Mokhada*, researcher of arts, the interested people, etc. come to *Mokhada*. The Hindu as well as Muslim people, their outside relatives, came to visit the place. The Gujarati, the Jain, from all over Maharashtra and from Gujarat come in the festival with their relatives that are specialty of the fair.

On 8.00 p.m. at the seventh day, the main festival starts. This festival is celebrated on the main road of the town. The rally begins from orange colored flag which is at the boundary of the town. *Ganpati* the God of intelligence is the first in the rally, the mask of '*Shree Ganesha*' is on the face and they wear a new dress with colorful ornaments. The rally starts with '*Shree Ganesha*' in the bright lights. The garlands, followers, are everywhere on the road. All the people bow before the *Ganesha* and do *jai-jaykar*. When the rallies of *Ganesha* come to the temple of *Jagdamba* the committee of the temple worship the *Ganesha* and do the *Arti (Devotional Song)*. They request the *Ganesha* to prosper the people of the town. There is the dialogue between *Ganesha* and committee which is very noteworthy for better life;

*A person:* I bow before you *Shree Gajanana*.

*Shree Ganesha:* Dear man, I come here for your merciful request so for I visit you. I left the *Kailas parvat* where I live and come here with my friend the mouse.

So tell me what are your problems.

*A person:* Dear *Gajanan*, the *Jagdamba utsav* started for the peace and prosperity of the town every year. So the children here're ignorant, innocent needy, for your guidance. So I recall you.

*Shree Ganesha:* Dear man, you memorize the goddesses of knowledge- *Saraswati* and she will definitely bless you. So I allow you to go.

*A person:* Please accept my humble worship.

*Shree Ganesha:* Bless you dear my child.

After the dialogue there is a *bhajan* and the rally of the *Ganesha* left the *Jagdamba* temple by dancing. *Saraswati Mata* comes on the premises of the temple with peacock. As the *Ganesha pujan*, the *Saraswati pujan* the *bhajan* starts to pray them. The dialogue between them also noteworthy:

*A person:* I bow before you mother.

*Saraswati:* Bless you man! By having your merciful words when I was singing and dancing before my father, I come here to bless you. What is your problem?

*A person:* As even is the festival of the fair *Jagdamba*, this year too, the festival comes. So, I request to bless us with all sort.

*Saraswati:* Who are dumb, can speak, who are physically disable can recover. My power of blessing is with you.

*A person:* I bow before you Goddesses *Saraswati*.

After completing the worship of *Saraswati Mata*, the entire rally moves on. Every rally has a special number accordingly. After the worship of *Saraswati* there is a war or fighting between devil and fish God *Vishnu*. There is a big fish on the bullock cart. It is in the roll of *Mahavishnu* with proper make up and before it there is devil *Shankasoor*.

After these, there is serial of mask such as God *Maruti- Jambuwant*, *Tripurasoor-Shankar*, *Tratika- Ram Laxman*, *Vetal – Daksharaja*, *Bhasmasoor- Mohini*, *Gajasoor- Shankar*, *Khanderao daitya*, *Raktadevi- Rakshas*, *Bhim- Jarasandha*, *Akadashi devi- Rakshas*, *Indrajit-Laxman*. These all are described through the dramas. After that there is a great and grand fight

between *Ravana and Ram, Laxmana*. The drama of the *Ravan- Ram* fighting is really beautiful. There is grand orchestra for supporting the drama. In between the drama, there are some entertainment breaks by the joker named 'Charan'. The 'Charan' take the fire on his head and dance. This is totally different art. The *Ravana* enters with the big devil army for fighting with *Ram*. Ten faces *Ravan* looks very heightened and stout. *Shurpanakha* complaints of *laxmana* about cutting her nose to the *Ravana*. The angry *Ravana* run over *Ram* and *Laxmana* for killing them. This fight is must watch drama. *Ram* kills *Ravana* and here the rally is finished. At 5.00 a.m. this time *Virbhadra* and *Daksha Prajapti* fight continues wonderfully. Every artist is different in dresses, ornaments, in dance, sinning, etc. they spend thousand rupees attraction of the programmers for the drama, the wonderful color, the best dresses, ornaments are served. The dancers practice 15 days before the starting the festival and only then they perform. There are some 'Gharanas' or groups, who finances the dances if they fail to finance the drama companies, the trustee defiantly, help them. There is an orange colored flags were the rally goes from there, the charms of war and fighting are acted. The God true nature wins over the devils and evil spirits.

The mask of action and the after makeup with proper chess up are seen. For example in *Gajasur* and *Shankar* war, there the mask of *Gajasur* and all the makeup of *Shankar* are spectacular. Everybody is in hustle and bustle there, they seems very busy doing something. There is well known local makeup man. They have been working here as makeup man for last 50 years.

After completing the rally, at 6.00 p.m., there is a drama between King *Hiranyakashpu* and *Bhakta Pralhad*, the dialogue is really wonderful to listen. In this drama, the dialogues are- the angry *Hiranyakashpu* asks *Pralhad* 'where is your God?' *Pralhad* answers and direct his finger towards the pillar. As the agree king hear the answer answers of *Pralhad*, the king kick the pillars and as he kicks, the thundering sound come form is the pillars the God half man and half lion, appeared from the pillar he fight with the king and kill him. Then there is a grand ceremony with the rally and the programme gets stopped.

The faithful place of the people of the town- that is the temple of *Gramdevi Bhagvati Jagdamba* and the devotees worship the Goddess *Jagdamba*. Near the temples, there is tree where some engravings of the Goddess- *Jagdamba* bride engravings, there we can see the mask of *Shumbha-*

*Nishumbha*, *Mahishasur* and before them the tiger of *Jagdamba Mata* is seen and the chanting and praying the worship serene atmosphere begins. The sense sticks, oil candle, scent, etc. are all there, the worship has done by 'Guruji' or 'Maharaj' the mask man play the role of *Jagdamba*. The mask man is so active the pure feeling runs in his veins. The mask man or devotee is entering the character of *Devi* when he dance, four- five devotee hardly control him. The worship ends by the *Arti*. The political men, the businessmen, the officers, and the devotee come from Pune, Mumbai, Thane, Nasik, Surat, Jawhar. After the completing the *pooja* (worship) the main rally begins from the flags which are on the boundary of the village.

The man who is in mask of *Jagdamba* sits on the tiger (unreal) and dance continuously. He takes the swords in both of his hands and walks towards the enemy to kill the demon. After killing the devil *Mahishasur* , the Goddess fights with *Shumbha- Nishumbha* . The Goddess killed the devil and wins over the cruelty. On this time, thousand coconuts crushed at a time and put the coconut get as a *Prasad* for Goddess. The entire atmosphere is echoed by the sound 'Jai *Bhagvati*, Jai *Mata Di*' and every people are very happy *lahya*, *kurmure*, etc. are thrown over the Goddess for celebrating the festival.

Everyone in the crowd bows before the Goddess for great blessing. After the fighting, the newly married girls come with *Arti* and flowers worship the Goddess before the selected houses. The Goddess *Amba*, is sited on the dais, which is against the Temple. This Goddess gives blessing to the devotee. The people, who come and express their pain of suffering before the Goddess and get the blessings. The people, who are blessed by the Goddess presents some gifts to the Goddess and the promise is full filled by the devotee. The sets of bangles, the red cotton, the blouse-*navawari sari*, wheat, rice, etc. are put before the Goddess in the temple. The ornaments of the silver-gold are given to the Goddess. Some people are in the temple and outside of the temple the wrestling match is organized in the high school ground.

The wrestling match is an organization of a part of celebration of the fair. For this match, the wrestlers of different places come for the wrestling mach. They come from Nasik, Ghoti, A. Nagar, Wada, Talasari, Dadar Nagar Haveli, Dahanu, etc. and interested people also present there. The people mostly the Muslims plain the ground for the match and some of them become

referee of these matches, they organized each and every activities of the match enthusiastically. The winners are given the awards. The people recalling of *Jagdamba Mata as Jai, Jai, and Jai*. The matches organized on 10 a.m. to 4 p.m.

Such a great, special celebration, which is celebrated by Adivasi, Hindu, and Muslim, Gujarati and Jain and all such religious as well as of all caste come on one Dias involving for getting joy of the fair. The trust of Jagdamba temple organizes the fair '*Bohada*'. The trust organized and maintains the lightening, decoration, oil for the lamps in the temple, drinking water, the bulb series, the makeup of the actor, the band, etc. before the fair and the people of the village collect the money. The expenditure of the celebration is maintained.

Unfortunately the great and such a socially bonded festival are neglected by the Maharashtra *Paryatan Vikas Mahamandal*, *Kokan Kala Akadmi*. If Maharashtra government noticed in to the matter and compels the authority, all the people of Maharashtra can get the benefits and enjoyed the great mask festival Bohada.

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**INNOVATION IN TEACHING ENGLISH**

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English is an international language, spoken in many countries both as a native and as a second or foreign language. It is taught in the schools in almost every country on this earth. It is a living and vibrant language spoken by over 300 million people as their native language. Millions more speak it as an additional language.

English is spoken habitually in the United States, the British Isles, Ireland, Canada, Australia, New Zealand, the Republic of South Africa, Liberia, and many territories under the United Kingdom and the United States of America. It is estimated that 300 million people speak English as a second language, and an additional 100 million people use it fluently as a foreign language. As a rough estimate, 1000 million or one billion people around the world have some knowledge of English, either as a native language, as a second language, or as a foreign language.

English is the associate official language of India which has over 1000 million (over billion) people. Pakistan, Bangladesh, and many other nations which were ruled by Britain continue to use English both as an optional medium of instruction in their schools and as one of their official languages. The islands of the Philippines continue to use English as an important tool for education, administration, and for mass media purposes. English is the chief foreign language taught in the schools of Europe, South America, Asia and Africa. Outside Europe, English is the predominant language of international commerce. Although the United Nations and its various agencies have more than one language for transaction, more often than not, English comes to be chosen as the preferred language of communication between the participating member-nations.

All this has happened within the last one hundred years. The ascendancy of English as the most preferred language began two hundred years ago with the colonization of North America, Asia, and Africa by Britain. The Industrial Revolution in Britain, its ever-expanding maritime power, development of material wealth, progress in scientific research and consequent power, all helped the spread of English, even as Britain marched as a great empire. In the Sixteenth Century,

English was spoken mostly in England, southern Scotland, and small areas of Wales and Ireland. There were only about two to three million people speaking it as their native language. At present one in seven in this world speak English either as a native language or as a second language.

At present, teachers of English around the world prefer some form of communicative teaching and learning, rather than the audio-lingual method and its derivatives. However, we must remember that a successful TESOL teacher is not necessarily biased in favor of one method or another. She should be first of all competent in and comfortable with the methods she wants to use. She tends to select different teaching strategies from different methods, and blends them to suit the needs of her materials and students.

It is important that the students are given ample opportunities to practice English in the class as well as outside the classroom, even as it is important for them to have time and freedom to digest, reflect and analyze what has been exposed to them. Internalization of the linguistic structures and their ready and easy retrieval for communication are achieved in many ways.

Globalization has brought too much importance to English. It has become the language which connects people all over the globe. Without sound knowledge of English it is difficult to get a job. But the existing system of English language teaching and learning has failed to cater the needs of the students. Mere learning of prose and poetry won't give one the strong foundation to improve his/her communication skills. So the language teaching should be learner specific and in accordance with future goals of the students. As domain subjects concentrate on improving the content and knowledge of the students, English language teaching has the additional role of imparting knowledge through modern approaches such as soft skills.

### **Soft Skills:**

As the name suggests a soft skill is not visible skill like the domain subject content, but it helps in improving personality. It includes the communication skills, group dynamics, team work, body language, etiquettes, selling skills, presentation skills, confidence building etc. If soft skills are included in curriculum along with grammar processes, in the pronunciation and vocabulary exercises it will surely boost the confidence of the students.

**TOTAL PHYSICAL RESPONSE AND ITS PRINCIPLES**

What is TPR, and what are its principles? Asher (1969), the originator of TPR, claims that foreign language learning should be based on a model of first language learning. This model has three crucial points:

**1. UNDERSTANDING SPOKEN LANGUAGE MUST PRECEDE SPEAKING.**

Because children develop listening skills before acquiring spoken skills, Asher suggests the use of a series of commands to help develop listening skills among second or foreign language learners.

**2. UNDERSTANDING IS DEVELOPED THROUGH BODY MOVEMENTS.**

As children hear and understand the meaning of utterances, they try to follow the commands by moving their bodies. For example, when they hear "Throw the ball," they do so as an actual response to the command and learn the action in that movement. In other words, they understand the meaning of the commands through body movements. Asher believes that this principal is applicable to adult foreign language learning.

**3. THE LISTENING PERIOD PRODUCES A READINESS TO SPEAK. DON'T ATTEMPT TO FORCE SPEAKING.**

While the students are listening to and understanding utterances in the target language, there will be a period of time when they do not speak in the target language and after which they will automatically begin producing utterances in the target language.

**Communicative Language Teaching**

The Communicative approach or the Communicative Language Teaching (CLT) emphasizes the importance of language functions rather than focuses on grammar and vocabulary. The main principle of CLT is to train students to use language forms appropriately in a variety of contexts for a variety of purposes (Harmer, 2001, 84). The top ten principles of CLT are communicative interaction, meaningful practice, active involvement, positive reinforcement, choice of suitable materials, changes of pace and activity, making the teaching process enjoyable, teaching English in English, realization that mistakes are natural and that even beginners can understand when taught in the target language. Activities in CLT involve students in real and realistic communication, where the accuracy of the language is less important than successful achievement of the communicative purpose. Therefore, such activities as role-play and simulation are very popular in CLT. All activities in CLT have to be constructed in such a way

that students should have a desire to communicate something. According to Harmer (2001, 85), in CLT students should have a purpose for communication (e.g. to write a letter of complaint, to make reservation of a table at the restaurant, etc.), they should be focused on the content of what they are saying and writing rather than on a particular language form. They should use a variety of language rather than just one language structure. In short, all such activities should attempt to replicate real communication. The key principles of effective CLT that teachers have to take into consideration are as follows: be aware of students' needs, develop learner independence, be a facilitator rather than a controller, motivate your students by verbal encouragement (praising, good mark, awards, body language), use variety of activities, and encourage students' active involvement. Active involvement can be achieved by a variety of means such as varied modes of interaction, changes of activity, changes of pace, changes of intensity, changes of mood/atmosphere, changes of beginnings and endings, balanced use of settlers and stirrers, balancing the familiar and the unfamiliar, presence and absence of correction, varying the modes of correction, offering positive reinforcement in varied ways, and employing principled use of elicitation and nomination. One way of ensuring students' active involvement in the classroom is the use of appropriately chosen teaching materials. While choosing materials teachers have to be certain that the materials are appropriate to age group and language level, are appropriate with regard to students' cultural and religious background, = complying with lesson's objectives, time scale and intensity. The Communicative Language Teaching, having an aim to improve students' ability to communicate, has been criticized for having eroded the explicit teaching of grammar with a consequent loss among students in accuracy in the pursuit of fluency (Harmer, 2001, 86). Despite the criticism, the Communicative approach has left a deep mark on teaching and learning of a foreign language and has been extensively used in classrooms all over the world.

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## A Critical Appraisal of Margaret Atwood's *The Handmaid's Tale*

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At a cursory glance *The Handmaid's Tale* seems to be written in the tradition of George Orwell's *Nineteen Eighty Four* and Aldous Huxley's *Brave New World* (1932). But being a feminist novel, it is more chilling and horrifying than the visions of Orwell and Huxley. Atwood's novel can be distinguished from her British predecessors in that she does not deal with any single aspect of modern life like the dehumanizing effects of communism or developments of science and technology but with many contemporary issues which pose threats to humanity in the twenty-first century. The novel offers fantasy space within which to explore issues around sex, gender and politics which could not be addressed more explicitly in any other fictional mode.

The central themes in this novel are anger at wanton destruction of humanity as well as ecology; the dehumanization of people to the point where the crucifixion of other creatures elicits only a morbid eagerness to record it and above all, the supine resignation of the witnesses to the desecration. Subjugation of women in a patriarchal society and exploitation of nature in a capitalistic society are the main themes which Atwood has taken up in *The Handmaid's Tale*.

The novel presents a futuristic story of Offred, a young woman, neither particularly brave nor heroic, who finds herself a first generation female living in a repressive, ultra-right-wing religious society known as Gilead. The nonlinear first person narrative of the novel often employs stream of consciousness, in which a word or action can take the narrator Offred's memory to a time before the war, before the birth of Gilead, when Offred had a child and a family and liberty. Such a narrative format also underscores the connection between past and present and their relationship to the future, a central idea in Atwood's canon of fiction writing.

Gilead is set appropriately in New England, sometime after a cataclysmic political conflict and environmental disaster. The patriarchal governing class, a theocracy, attempts to deal with falling birth rates resulting from a variety of reasons, including birth control, abortions, AIDS, syphilis, and deformities and miscarriages resulting from nuclear plant disasters and toxic waste. To do so, they establish a rigid hierarchical system of 'wives', 'aunts' and 'handmaids' for the pleasure

and regeneration of the patriarchy. Atwood states in an article in *The Guardian*, "Gilead is the usual kind of dictatorship: shaped like a pyramid, with the powerful of both sexes at the apex, the men generally outranking the women at the same level; then descending levels of power and status with men and women in each, all the way down to the bottom, where the unmarried men must serve in the ranks before being awarded an Econowife". The women like Offred and her fellows are ironically the "keepers of the patriarchy". Offred, the handmaid and the chronicler of the Gilead life and society, is told to keep silent at gun point but she manages despite the dangers, to tell her story of trials and tribulations. She and her fellow women's individual identities are consciously erased and human spirit is crushed under the black boot and the bayonet. Offred says "We are two legged wombs, that's all: sacred vessels, ambulatory chalices".(p.146). The Handmaids themselves are a pariah caste within the pyramid: treasured for what they may be able to provide – their fertility – but untouchables otherwise.

The psyche of women like Offred is permanently damaged. Their entrapment in Gilead and their being recruited only for 'breeding purposes' by the childless Commanders of the Faithful, suggest the women's subjugation to the patriarchal masters of Gilead whose only desire is to create a replica of the Kingdom of God on earth by closely following the tenets laid down in the scripture. Besides being racist, the regime is fanatically sexist too. In Gilead under ruthless surveillance, the 'handmaid' must act as a substitute biological mother and bear a child for the aging and impotent Commander with the collusion of his barren wife by a literal enactment of the device invented by Rachel in the Bible.

"Anatomy is destiny" in Gilead as it was in Nazi Germany. The regime justifies its sexist policies with the sociobiological theory of natural polygamy, and legitimizes its racist and sexist policies as having biblical precedent. The handmaids in Gilead are dressed uniformly and are given no name or identity. They are only after the Commander with whom they have to perform the impregnation ceremony, in a ritualistic manner. They are not supposed to think and feel. Thus Offred says, "I try not to think too much. Like other things now, thought must be rationed." (p.7) The only emotion that they are forced to bear is fear. Offred, Ofglen and Moira in the Gilead world are nothing more than sex machines. They are taught to walk with their heads bent as low as possible as after all, "modesty is invisibility and to be seen is to be penetrated". (p.28) They are the property of the state and are utilized as a national resource. Offred's agonized cry

"What is to be done, what is to be done" (p.52) to get out of this veritable hell of Gilead is the cry of all women oppressed and repressed under this patriarchal power structure. Her extreme sense of helplessness and boredom ring out clearly in the most pathetic and touching lines of the novel : "I am like a room where things once happened and now nothing does, except the pollen of the weeds that grow up outside the window, blowing in as dust across the floor" (p.104). She is tragically aware of the total failure of her womanhood. A lack of purpose and a sense of futility permeate her being.

Atwood's novel comes to a sudden close after Offred submits to sex with Nick, the commander's chauffeur, and agrees to a daring Jail-break. Under a cloud of paranoia worsened by fears of a spy-ring called the 'Eyes', Offred flees in the custody of unidentified male goons, who thrust her into a police van in a KGB style arrest. A flash forward to June 25, 2195, supplies bits of a data suggesting that Offred escaped fascist concubinage to Bangor, Maine, on the Underground Railroad. Offred is saved from Gilead by Nick, though we are not sure whether this freedom is everlasting or not. The ending of Atwood's novel tends to leave things slightly in the air, and to present themselves to the reader for interpretation what we may call 'open endedness'. The fantasy of the novel was followed by a framing fiction - of the kind that is more usually put in front of a narrative - which pretended that what we have just read about Offred and the Gilead had been the material presented at an academic conference centuries after the events depicted in the novel. The academic discussion ended with a question : "Are there any questions?" This final vignette or postscript in the novel entitled "Historical Notes on *The Handmaid's Tale*," provides Atwood an opportunity to poke fun at and satirise scholarly symposia where intellectuals offer nothing but pious platitudes on serious matters.

Atwood's *The Handmaid's Tale* is thus, a satirical exposure of the Utopia envisaged by the champions of the New Right in the United States. Noted critic Dilip Kumar Chatterjee remarks in 'New English Literatures', "Atwood is as much critical of the New Right as of the Radical Feminists who see all history as a male assault on women and envision a woman's culture which is intrinsically loving and in harmony with nature without realizing that by sentimentalizing women's bodies and their work, they are only creating new stereotypes". When in pre-Gilead times Moira showed disapproval of Offred's affair with Luke, Offred remembers having told her that if she thought she could create Utopia by shutting herself up in a women only enclave, she

was sadly mistaken (p.172). Thus, Atwood says quite rightly "Some feminists are not going to like this book, because it shows women acting against women."(Interview, p.4). The Feminist Utopia, Atwood believes, when implemented becomes just another hell like Gilead. This paradoxical situation is presented through the roles played by the 'Wives', 'Aunts' and 'Handmaids' and through the dramatization of certain scenes, and episodes in the novel. Atwood in *The Handmaid's Tale* depicts in "black humour" how patriarchy with its state controlled religion exerts a total colonization of woman's mind and body. Here she gives us an idea of what the future will be if the threat and damage to woman and nature, two life-sustaining and resource-giving sources in the universe, continue at the present rate. In the Postscript of this novel what Professor Pieixoto says in the academic discussion about the widespread use of birth control of various kinds including abortion practiced during the pre-Gilead period, reflects Atwood's own views on the malignant effects of modern researches in bio-technology and genetic engineering. The Professor says "Still births, miscarriages and genetic deformities were widespread and on the increase, and this trend has been linked to various nuclear plant accidents ... as well as to leakages from chemical and biological warfare stockpiles and toxic waste deposital sites... and to uncontrolled use of chemical insecticides, herbicides and other sprays." (p.286) *The Handmaid's Tale* gives us a strong warning against the consequence of these hazards suffered by women and children in a technocratic state ruled by patriarchy where exploitation of the earth as well as woman's body go hand in hand affecting the primal rhythm of life and nature. Offred's rebellion and defiance against this Gileadian predicament is a pointer to Atwood's emphasis on the urgent need for consciousness-raising and socio-political change to counter this menace.

Atwood's prose in this novel is filled with images and descriptions derived from modern science. This adaptation of the scientific for literary purposes, gives her prose its characteristic cool, tense tone. For her it is a way of seeing clearly, of getting close to the truth, since it allows a rational penetration through superficial appearances to an underlying truth. Using such devices as irony, symbolism, self-conscious narration and stream of consciousness technique, she in this novel explores the relationship between humanity and nature, the dark side of human behaviour, and power as it pertains to gender and politics.

In the end, Pieixoto says, they will probably never know the real ending of Offred's story. The novel ends with the line, "Are there any questions?" Atwood's *The Handmaid's Tale* is a supreme example of the fantasy novel in contemporary Canadian fiction. Despite its flagrantly fantastical form, the novel is perhaps the most sustained attempt of Atwood to tell the truth of her time and reveals that she was clearly sensitive to anxieties around gender and power of her time. The novel is a consistent best seller from 1980s and has exercised an important but relatively unacknowledged influence on Women's writing in the twentieth century.

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## Forest : Pure Water Source And Indicator Of Fresh Water Availability

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### **Introduction:-**

We Know that about 23<sup>rd</sup> of the Earth's surface is covered by water. That is the reason that the Earth is also called "Blue Planet". But most of the water present on Earth is saline, containing high concentrations of salts, mainly sodium chloride. The saline water cannot be utilized by us or by most of the organisms living on land. For day to day needs, we as well as the other living organisms inhabiting the land need fresh water; i.e. water that is not saline. The important issue is that the quantity of fresh water on earth is very small. Of all the water present on Earth only about 2.5% is fresh water; i.e., is not saline and can be directly consumed by us and most other organisms found on land. Next important issue is that all of it is not available for use. Only 1% of all the fresh water present on Earth is available for consumption. Rest is locked in glaciers, snow, and inside rocks .The 1% is supposed to meet the requirements of more than 7.1 billion people living on earth and also of the other classes of organisms present on earth outside the oceans. With time the requirements are bound to increase as the population will grow and also other activities will multiply.

### **Improvement in water Quality:-**

It may be puzzling for many that although the fresh water sources are regularly exploited, they do not get exhausted. The reason is that nature replenishes it through precipitation. Fresh water sources receive water through different means of precipitation like rain, snow, hail, etc., No doubt, surface water bodies like rivers , streams, lakes , ponds , etc provide fresh water to large numbers of people all over the world. But ground water is an important source of fresh water for large areas of earth. Hence, the ground water has to be replenished regularly. Forests play important role in the replenishment process of ground water. When there is precipitation, the forest help in replenishing the soil moisture and underground water table by reducing the flow of water on the surface and providing better opportunity for the water to move downwards by

percolation. Also dead organic matters like leaves, fruits, and twigs etc., on the forest floors soak water and release the water slowly for much longer than the actual precipitation. That helps prolonged replenishment of the ground water reservoirs.

Indirectly, the forests also reduce floods and water erosion of soil. Water moves out of the forest areas in reduced quantities and in a slow manner. Hence, possibilities of floods in areas receiving the precipitation water are reduced. Another feature is that in forest areas the rain drops falling down do not hit the ground directly. The drops come down after passing through the vegetation. Hence, their impact is much less and soil is protected against erosion roots of trees and other vegetation hold soil particles and do not allow them to be carried with rain water. That also protects soil against erosion. This is an important reason that water provided by forests is clean in terms of chemicals and sediments. In addition there is evidence to suggest that cloud forests and older natural forests add to the net water flow of an area. Mountain cloud forests are even better. Those forests can absorb moisture from the clouds and fog and release to catchment areas.

#### **Best indicator of water:-**

485 to 578 B.C. an environmental scientist names varahmihir told that, “some trees are best indicators of water”. Those trees are Peepal tree, Banyan tree, Fig tree, Jammun tree, Karanj tree, Jujube tree, Bel tree, and Bamboo tree etc. In 1981, the people of chiturst, AP face shortage of water during summer, the condition was so horrible even people were to die. To overcome the problem of water shortage the “Tirupati Vyankatesh University Isro” and “U. G.C” combined and work together. They dig altogether 150 wells near to these trees which are indicator of water. They got success in these work and water was found in all 150 wells. so based upon these importance forest is the storage as all as indicator of water.

#### **Conclusion:-**

Thus forests have important role in the fresh water availability. Forests also play crucial role in bringing rains. They enrich the atmosphere with water vapour, moderate the temperature, and determine the wind quality. That explains why deforested areas become warmer and drier. In the long run these areas get converted into wasteland and finally into deserts.

From the above function done by forest to improve water quality, we proved that trees are the best indicator and makes easier to find the proper and perfect place for water availability.

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## Elizabeth Gaskell's *Ruth* and Thomas Hardy's *Tess of D'Urbervilles*: A Comparative Study Typifying the Life of a Fallen Woman

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Elizabeth Gaskell's *Ruth* (1853) and Thomas Hardy's *Tess of D'Urbervilles* (1891) both share a common theme, the life of a fallen woman. Although Gaskell's *Ruth* was written nearly forty years before Hardy's novel, it boldly articulates that "fallen woman could be redeemed and returned to normal Victorian society" (Michie 87). Gaskell resists the Victorian concept of femininity as culturally excluded other and redefines feminine position in society. By redeeming and accepting Ruth in the societal domestic sphere Gaskell dilutes the delineation of feminine 'purity' and 'impurity', 'woman' and 'lady', 'whore' and 'Madonna'. Through fictional characterization of Ruth Gaskell presents solution to the social problem of fallen women by their return to 'home'. But unlike Gaskell, Hardy pessimistically projects his heroine to be doomed to a fatal end away from home.

Gaskell's *Ruth* is a social novel that envisages Victorian views on sin and illegitimacy. It moves around the protagonist, Ruth, who is an unwed mother. Gaskell hits upon the social hypocrisy of the Victorian Age that exempts a man from Chastity for being virtuous but when applied to a woman the two terms 'virtue' and 'Physical Chastity' become interchangeable. Unlike femininity in Victorian age, Masculinity is not divided between two halves that are 'purity' and 'impurity' as Mitchell Sally rightly says "When a woman falls from her purity there is no return for her ... as well may one attempt to wash the stain from the sullied snow. Men sin and are forgiven" (x). Gaskell thwarts the idea of 'fallenness' that is based on physical chastity and patent only for women. The novel, through the character of Ruth, redefines the concept of 'virtue' as a quality of soul and not of physical existence.

Hardy's *Tess* questions society's sexual mores by compassionately portraying a heroine who is seduced by the son of her employer and who thus is not considered a pure and chaste woman by the rest of society. Hardy seems to be expressing his dissatisfaction, weariness, and an overwhelming sense of injustice at the cruelty of universal fate of disappointment and

disillusionment. He projects pessimistic views that the hopes and desires of men are cruelly thwarted by circumstances and destiny. Tess's baby symbolizes Tess's bad circumstances which were out of Tess's control. It symbolizes innocence in a sense since this baby was innocent having done nothing wrong, but it was punished by society for coming from such an evil act. Having been raped, Tess was also innocent of the crime, but she was still punished and pushed aside by society. The whole novel turns out to be a tragedy with no hope for salvation. It seems that the whole novel, from the very beginning, is propelling Tess towards her tragic execution at the end. It's like an avalanche of tragedy that all lands on Tess, even though she's not the one who started the slide.

Gaskell points out the double standard of a society which condones sexual adventures for men but condemns women for a single lapse. It is notable that Ruth is a victim of circumstances, an orphan, who has no one to turn to for guidance and companionship. Gaskell also sheds light on the lurid conditions of the working women, the apprentices. They had to work for about eighteen hours a day on scanty diet and rest; their life is devoid of any pleasure or amusement:

Two o'clock in the morning chimed forth the old bells of St Saviour's. And yet more than a dozen girls still sat in the room into which Ruth entered, stitching away as if for very life, not daring to gape, or show any outward manifestation of sleepiness ... for they knew that, stay up as late as they might, the work-hours of the next day must begin at eight, and their young limbs were very weary (Gaskell, Ruth 3).

Ruth is one of such apprentices in captivity of unkind Mrs. Mason; when she gets a break of half an hour she tries to seek the freedom of a bird in the open sky, "Ruth Hilton sprang to the large old window, and pressed against it as a bird presses against the bars of its cage. She put back the blind, and gazed into the quiet moonlight night" (Gaskell, Ruth 4). Her eyes are full of tears; her heart is flooded with nostalgic feeling for her lost sweet home with loving mother and father. "Oh, Jenny!" said Ruth, sitting up in bed, and pushing back the masses of hair that were heating her forehead, "I thought I saw mamma by the side of the bed, coming, as she used to do, to see if I were asleep and comfortable; and when I tried to take hold of her, she went away and left me

alone—I don't know where; so strange!” (Gaskell, Ruth 5). All the apprentices have friends whom they can meet on Sundays but poor Ruth has no friend and no home in that desolate town.

Into this emotional vacuum comes Henry Bellingham, into her life, who is a licentious heir to a fortune. He is simply bewitched by Ruth's loveliness, and grace, fused with the simplicity and innocence. Circumstances throw Henry and Ruth together and the two become close friends. He enticed her with the happiness to visit her home, “her mamma's room”, her old acquaintances and native places (Gaskell, Ruth 17). Only sixteen, Ruth is too young and naïve, could not see the evil in Bellingham's eyes. But old Thomas immediately recognized the selfish love of him and he tries to warn Ruth against him; but alas! She is too innocent to comprehend his words, "My dear, remember the devil goeth about as a roaring lion, seeking whom he may devour; remember that, Ruth" (Gaskell, Ruth 20).

Unfortunately Ruth gets late and comes across Mrs. Mason; who finds her “standing with a lover, far away from home, at such a time in the evening, and she boiled over with intemperate displeasure” (Gaskell, Ruth 21). She disposes her of her work and slams all doors to get shelter. When Ruth is stupefied, sick, faint near to sank down with the sudden fall and profuse sorrow, Mr. Bellingham expresses his selfish love to her, love only for her outer beauty, “Her beauty was all that Mr Bellingham cared for, and it was supreme. It was all he recognised of her, and he was proud of it” and entreats homeless Ruth to go with him to London (Gaskell, Ruth 22). But Ruth feels it wrong and she expresses desire to go to old Thomas and Marry, "Oh, sir! I want you to take me to Milham Grange," said she, holding back "Old Thomas would give me a home" (Gaskell, Ruth 23). But after getting into the carriage he moves on to London with faint Ruth. Ignorant of the social meaning of what Ruth does, she is “a beautiful ignoramus”, not responsible for her actions because she is unaware of their meaning. Ruth in her ignorance “exemplifies the conspiracy of silence within which Victorian girls were generally raised; the ‘state of repressed consciousness’ identified by the critic Martha Vicinus that rendered it effectively impossible for women to act as responsible agents with regard to sexual behavior” (qtd in Matus 55). Ruth confirms her own ignorance, “I was very young; I did not know how such a life against God's pure and holy will – at least not as I know it now” (Gaskell, Ruth 246).

An innocent girl is being punished for unselfishly loving Henry Bellingham who deceives her without any consideration for her and sets off to London with his mother, leaving disgraced Ruth behind and settling the matter handsomely as he says, "Dismiss her, as you wish it; but let it be done handsomely, and let me hear no more about it" (Gaskell, Ruth 34). Here, Ruth, bewildered by the situation attempts to end her life; but fortunately she is saved by Thurston Benson. Gaskell does not allow a disgraceful end to her 'fallen' heroine but shapes a new destiny full of dignity for her.

Unlike orphan and homeless Ruth, Tess grows under the guardianship of her parents and a large family with younger brothers and sisters. But it is unfortunate that Tess's own mother impels her to the wrong side of life; it is she who compels her to go to the D'Urbervilles' house at Trantridge away from home against her wish, "I would rather stay here with father and you" (Hardy 77). She plans to send her daughter to claim kinship with the remaining d'Urbervilles, and thus make her eligible to marry a gentleman. Though she is aware of the danger of Alec D'Urbervilles yet she does not warn Tess against it "I thought if I spoke of his fond feelings and what they might lead to, you would be hontish wi' him and lose your chance" She murmured (Hardy 76). Furthermore, she chides Tess for not being careful and insists on her marrying Alec; she does not understand her feelings, "who would have expected it to end like this! Why didn't ye think of doing some good for your family instead o' thinking only of yourself? ... her poor foolish mother little knew her present feeling towards this man" (Hardy 177). Even Tess's father does not support her in her crisis; he suspects his daughter when Angel departs her back to her parents' place, "I shall put an end to myself, title and all—I can bear it no longer! ... D'ye think he really have married her?—or is it like the first" (Hardy 124). The perception that her own parents doubted her she goes away from home.

Mr. Benson and his sister Faith give Ruth home, love and respect. By depicting an impure or sexual woman taken into the home, Gaskell refused conventional Victorian notion of a fallen woman as an outcast. Gaskell did not view emigration as a solution to the problem of prostitution, instead insisting that fallen women could be redeemed by being taken into the domestic sphere. She portrays a fallen woman taken into the sanctity of the domestic sphere, thereby representing in her novel the practical solution that was not available to fallen women of

Victorian age. Gaskell asserts her view through Mr. Benson, who considers Ruth as 'Mary Magdalen' and stands against the whole world to save her.

Ruth's early work as a needlewoman, her seduction by a 'gentleman' and her subsequent 'fall' are all details that associate her with stereotypical Victorian accounts of how women became prostitutes. It would have been assumed that a story which had such a beginning could have only one end. As Ruth's seducer Bellingham says, "There was but one thing that could have happened" (Gaskell, Ruth 115). Or a Jemima's dressmaker remarks, "One knows they can but go from bad to worse, poor creatures!" (Gaskell, Ruth 145). But Gaskell refutes unfair assumptions about fallen women and creates a new destiny of such a woman. She applies all devices, the power of education, employment, firmness, self-esteem, independence, humanity, and motherly love to uplift fate of a fallen woman.

Rather than emphasizing the strength of intellect and conscience, Tess's physicality is referred to so frequently in the novel that it's hard not to think of her attractiveness as her defining characteristic. Some characters in the novel aren't able to see past her good looks. The scene in which she first meets Alec D'Urberville is the first instance of this:

She had an attribute which amounted to a disadvantage just now; and it was this that caused Alec D'Urberville's eyes to rivet themselves upon her. It was a luxuriance of aspect, a fullness of growth, which made her appear more of a woman than she really was. She had inherited the feature from her mother without the quality it denoted. It had troubled her mind occasionally, till her companions had said that it was a fault which time would cure (Hardy 23).

When Alec runs into Tess again, he can't stop talking about her mouth, "Surely there never was such a maddening mouth since Eve's!" (Hardy 178). Why does Hardy mention this? Because it's important to point out that Alec's obsession with Tess is purely physical, and his physical attraction to her has to do with her beauty. But Angel is infatuated to Tess, too as in the passage in which Angel is staring at Tess (unbeknownst to her) and studying her face he says, "How very lovable her face was to him. Yet there was nothing ethereal about it; all was real vitality, real warmth, and real incarnation ... To a young man with the least fire in him that little upward life in the middle of her red top lip was distracting, infatuating, maddening" (Hardy 83).

It is surprising that so called good man Angel Clare can buy into the idea that a wife is her husband's property , “since you will probably have to leave at Christmas, it is in every way desirable and convenient that I should carry you off then as my property” (Hardy 112). Tess herself views her own physical beauty with pride, only to think that Angel is proud to have a pretty wife. At other times, she is self-conscious and embarrassed about her good looks. When she travels alone after Angel has left her, she goes so far as to disguise herself so that she'll be able to avoid the unwanted remarks and leers of men on the road. She snips off her eyebrows and ties a bandage around her chin. She somehow sees her own physical attractiveness as a sin – it's something she cannot help, but her physicality tempts men, and causes them to accuse her of deliberately tempting them, as Alec does: "You temptress, Tess; you dear witch of Babylon!" (Hardy 178).

On the other hand Gaskell emphasizes intellectual power in a woman; Ruth developed her intellectual powers which gave significance to her existence. With the qualities of refined taste, excellent sense and judgement Ruth sets to work and make herself competent and employable to take on the responsibility of her own existence. Her intellectual power, education and knowledge under the directions of Mr. Benson helped find an employment as a governess; she began to earn her living that gives her self-esteem and independence. Even Jemina, Bradshaw's daughter acknowledges, “I meant that you were fitted for something better. Why, Ruth, you are better educated than I am!" (Gaskell, Ruth 275). Ruth not only obtains knowledge and wisdom but also teaches all her knowledge to her son as Mr. Benson says, “I doubt if the wisest and most thoughtful schoolmaster could teach half as much directly, as his mother does unconsciously and indirectly every hour that he is with her” (Gaskell, Ruth 299).

Tess's intellectual power is neglected throughout the novel and her life is thrown into the clutches of ‘fate’ which is always dismal. Tess does well in school, passes all her exams, and is on her way to being considered for a career as a school-teacher. Her education enables her to express herself in “her own native phrases-assisted a little by her sixth standard training-feelings which might almost have been called those of the age—the ache of modernism” (Hardy 152). Yet, like all other cottagers in Blackmoor vale, Tess “was steeped in fancies and prefigurative superstitions” (Gaskell, Ruth 69). Despite her better education she is still very superstitious,

omens worry her; 'the fates' seems to her to decide that she is not to be a teacher; Tess shares Hardy's strong sense of pessimistic fatalism.

Here it is noteworthy that the problem of prostitution and fallen women is deeply associated with poverty, economic dependency and subordination to men who want to take possession of women as their property, "The masculine position involves being associated with an indiscriminate desire to own property, a desire both Gaskell and Marx characterize as negative by linking it with prostitution" (Michie 118). Therefore, Gaskell emphasized on economic emancipation of women, whereas Hardy effaces the conducive and empowering effect of employment in the development of the self in *Tess*. After being disposed of her work as a governess at Mr. Bradshaw's home, Ruth seeks every kind of employment, "She was so willing to serve and work, and every one despised her services ... many and many a time Ruth turned over in her mind every possible chance of obtaining employment for her leisure hours, and nowhere could she find it" (Gaskell, Ruth 261). After working as a governess, a needlewoman eventually finds an employment for herself in the form of a sick-nurse as she has "the gift of a very delicate touch, which is such a comfort in many cases" (Gaskell, Ruth 272). She performed her task with utmost perfection that gradually earned her recognition and respect. "Such a one as her has never been a great sinner; nor does she do her work as a penance, but for the love of God, and of the blessed Jesus. She will be in the light of God's countenance when you and I will be standing afar off" (Gaskell, Ruth 305). She makes her son proud of her who proudly tells everybody that Ruth is his mother.

Ruth proudly refuses to accept any money from Mr. Bellingham after he deserts her. She requests Miss Benson to return the blank note of fifty pounds which is given by his mother to get rid of Ruth, "If you please, Miss Benson, I should like to return this money ... I have a strong feeling against taking it ... this money pains my heart. He has left off loving me, and has gone away" (Gaskell, Ruth 96). Ruth firmly guards her self-esteem and feeling of true love that cannot yield to temptation of materialistic gains. Her power to love honestly makes Bellingham undeserved to the power of giving and casts him out of her life.

Ruth shows the strength of character and firmness when she thrashes Bellingham who once more attempts to entrap Ruth. But grown out of her innocence and ignorance, Ruth has unbroken self-

determinacy, she can understand her conscience; she can separate truth from false and puts up a strong protest against evil. She refuses to marry her seducer. She does not cow down to his will as she says firmly "Whatever may be my doom—God is just—I leave myself in His hands. I will save Leonard from evil. Evil would it be for him if I lived with you. I will let him die first!" (Gaskell, Ruth 215).

Hardy deprives his heroine from the quality of self-reliance, independence, strength and firmness of character. Tess's fate is decided, for all her efforts, mostly by others. Though she initiates her own behaviour and actions, she is ultimately judged and condemned by external forces. She shares Hardy's sense of morbidity incurred by misfortune. Tess's letter which would explain her situation to Clare and perhaps save her from her marriage and her ultimate fate, goes unnoticed, "Obsessed with bad luck, he insists on its use to explain the loss of the letter" (Jekel 166). Tess suffers from indecision, when Tess gets a chance to reveal her truth she backtracks and loses strength, "At the last moment her courage had failed her; she feared his blame for not telling him sooner; and her instinct of self-preservation was stronger than her candour" (Hardy 104). This again makes her victim to injustice by another man.

Ruth turns down Bellingham's proposal to marry and chooses her own freedom. She proves that woman is not always powerless and does not always need to be dependent in a male-female relationship. Ruth exemplifies Beauvoir's belief as expressed in *The Second Sex* that women are as capable of choice as men, and thus can choose to elevate themselves, moving beyond the 'immanence' to which they were previously resigned and reaching 'transcendence', a position in which one takes responsibility for oneself and the world, where one chooses one's freedom.

Tess is deprived of the power to follow her conscience and self-esteem; she is instilled with dependency on men and timidly gives way to their instructions. When Alec d'Urbervilles leaves Tess back to her home, he tries to kiss her again at that time Tess meekly says, "If you wish," she answered indifferently, "See how you've mastered me!" (Hardy 46). When converted Alec blames Tess for tempting him with her charms and asked her to swear not to do so again, Tess timidly accepts his accusation by following what he says, "Tess, half frightened, gave way to his importunity; placed her hand upon the stone and swore" (Hardy 170). Even Angel does injustice to Tess; though he himself had a moral slip and asks Tess for forgiveness not revealing it before,

he refuses to judge her at parallel for the lesser sin which was not her intentional will, but victimization at the age of sixteen,

I did not mention it because I was afraid of endangering my chance of you, darling, the great prize of my life—my Fellowship I call you. My brother's Fellowship was won at his college, mine at Talbothays Dairy. Well, I would not risk it ... the sinner that I was! But I must, now I see you sitting there so solemnly. I wonder if you will forgive me (Hardy 124).

Tess forgives Angel but he does not; here we witness a double morality. He says, “I repeat, the woman, I have been loving is not you” (Hardy 127). Despite her innocence and injustice at the hands of Angel, Tess pleaded guilty of self-preservation and not revealing the truth of her past life to Angel. She considers herself disrespectful, unworthy and completely devoted herself to him by self-sacrifices. She considers herself responsible for everything; she even thinks of ending life to help him get rid of herself. She entreats him to accept her as a servant all through life.

It's too late when she comes to realize that Angel has actually done injustice to her and she writes, “O why have you treated me so monstrously, Angel! I do not deserve it ... why have you so wronged me? You are cruel, cruel indeed! I will try to forget you. It is all injustice I have received at your hands!” (Hardy 195). She is again projected as helpless and vulnerable creature as Alec again wins her in the name of her brother and sisters' good. He persuades her that Angel will never come back and claims himself as her master. Angel returns with changed mind but alas! It's again too late. “She is victimized by Alec, persuaded and then rejected by Angel, claimed again by Alec, and reclaimed by Angel. Her only ally, her temperament, becomes her destruction when compassion and tenderness, warmth and sexuality move her to yield to first one man and then to another” (Jekel 167).

Gaskell presents Ruth's child not as a 'sin' but as a blessing 'a messenger of God' who will help Ruth wade through the struggle of life. Ruth is full of power to proclaim her motherly love against the whole world of false morality, on the news of child she exclaimed, “She said, 'Oh, my God, I thank Thee! Oh! I will be so good!’” (Gaskell, Ruth 88). That shows her strength to fight the injustice and Gaskell also allows her son's baptism. Mr. Benson appeals to his sister Faith to

consider Tess's child as God's blessing, "Teach her (and God will teach her, if man does not come between) to reverence her child; and this reverence will shut out sin,—will be purification" (Gaskell, Ruth 89).

But Tess's child dies early without baptism because he is illegitimate secondly he was not baptized by a parson. Tess named him Sorrow while unsuccessfully trying to baptize him, "So passed away Sorrow the Undesired—that intrusive creature, that bastard gift of shameless Nature, who respects not the social law" (Hardy 56). Thus her darling baby was buried in "that shabby corner of God's allotment where He lets the nettles grow, and where all unbaptized infants, notorious drunkards, suicides, and others of the conjecturally are laid" in the night (Hardy 57).

Ruth vows to turn her son into a pure and noble being and keeps away from the evil like Bellingham; through her dream of her son being grown into "the repetition of his father" Ruth asserts her judgment that it is her seducer, her sinner who deserves God's punishment, "She saw her son dragged down by the clinging girl into some pit of horrors into which she dared not look, but from whence his father's voice was heard, crying aloud, that in his day and generation he had not remembered the words of God, and that now he was tormented in this flame" (Hardy 122).

In Gaskell's descriptions, Ruth is associated with saintliness, purity, suffering, and maternal love; she is thereby characterized as a Madonna. "In Ruth, Gaskell refuses the split between purity and impurity not simply at the level of action, by showing what happens to Ruth, but also at the level of figuration, in the imagery she associates with her. In depicting her heroin, Gaskell refuses the cultural construction of femininity that separates 'whore', from 'madonas'" (Michie 106). Here Ruth is being cast as a sort of Christ figure, sacrificing herself to save all those sick, including Bellingham himself. Rather than dying as fallen woman or even redeeming herself through death, she had already redeemed herself in her innate goodness and self sacrifice. With her words, as "Sally, do you think God has put us into the world just to be selfish, and do nothing but see after our own souls? Or to help one another with heart and hand, as Christ did to all who wanted help?" Ruth attains martyrdom (Gaskell, Ruth 29).

Unlike Gaskell, Hardy confirms that "once victim, always victim- that's the law" (290). In spite of her hardships Tess weaves continuous threads of optimism and sense of life but Hardy

quashes all her attempts. When Tess gives way to Alec and goes to live with him, Angel comes back with love but too late. Tess again cries over her fate; she admits that she hates Alec now, for he lied to her about Angel. After a heated argument Tess stabs Alec in the heart, killing him. This leads to Tess's capture and execution. "Indeed Tess is victimized-sacrificed to Alec's lust and Angel's ideal' (Jekel 66). Tess realizes Angel's objection with living with her, "How can we live together while that man lives?" as he considers Alec as her husband in nature (Hardy 129). She kills Alec for Angel's love and ultimately is put to death with a stigma of sin. Indeed, Tess is the victim of Hardy's strong sense of pessimistic fatalism that does not allow her redemption and return to respectable life despite her innocence and optimism.

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## Teaching English Language in Schools and Colleges: Problems and Solutions

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### Introduction

When the British came as traders in India, They were not interested in teaching of English to the natives of India. They only focused their attention on trade. But along with them came also the missionaries who commenced schools with view to spread Christianity. Since then, English was taught as one of the subjects. During and after rule over India, English occupies an important place in the educational system. English is considered as one of the best means of communication in India. Because English was the language of official correspondence, the court language, it was also a mark of greatness. It was the language of national and international importance. Near about 300 million people of the world speak English. But English language is well known by our people.

This paper is an attempt to discuss regarding how teachers and students face problems to learn English language in India. It also displays how teachers make mistakes in teaching English Language as a second language or a third language. It also tries to seriously study the problems of teaching English language and how to remove them, with view to give students, a better English in India. It depicts what are moral responsibilities and duties of both teachers and students with respect to teaching English and learning English respectively.

### The Problems of Teaching English in India

**Ignorance of Aims :** The teacher doesn't know properly the exact aims of teaching English. The teacher, dividing his work into reading, writing, composition, dictation and grammar, always thinks that he has taught the students while making himself busy during the entire period. The teacher feels these divided aspects (reading, writing) as separate subjects. But they are component part of one single whole. They are different but co-related means to single end.

“Since hereafter we used knowledge of English for different purposes, the content and character of the language as well as the method of importing it, have to undergo a change. English has to be taught, hereafter, principally as a language of comprehension rather than a literary language so as to develop in the student learning it, a faculty for comprehending writing in English language ....” (The Official Language Commission).

Our objectives of teaching English should be practical. The teachers should give emphasis on the main aims of teaching English is to develop the capacity of student to read and comprehend books, journals and reference material in English.

**Inactive Teacher:** The teacher of English is indifferent about recent researches in the field of linguistics and theories of learning and teaching. As a result, they cannot teach the students more effectively. This causes due to the want of teachers who have not achieved specialization in the method of Teaching English.

**Fault Textbooks:** Most of the textbooks are compiled by different authors without graded vocabulary and structures. There is a wrong idea that the standard of English is raised by the prescription of difficult books. This causes distaste for reading. The syllabus doesn't fully satisfy the objectives of the teaching English. Textbooks have major five defects i) want of sufficient repetition of new words ii) undesirable pictures without proportion iii) exercise having common overuse iv) uncontrolled structures v) unsuitable subject matter. Textbooks on physical and social sciences may prove more beneficial and useful.

**Inadequate use of audio-visual aids:** We all are living in the 21<sup>st</sup> century known as the technological age. Emphasis is given on teaching English language by dint of audio-visual aids. Because these aids make teaching effective and interesting and the learning easy. A general survey of teaching in schools and colleges reveals that the teaching in most of teaching institutions is being done without using teaching aids or audio-visual aids. The condition of the rural schools and colleges is very miserable in this context. They do not use a tape recorder, slide projector or LCD projector, computer etc. in teaching English. Government is also indifferent to provide such aids to schools and colleges. Many teachers hardly use visual aids like charts, posters, flash cards or models etc. As a consequence, many concept and new words remain un-understandable to the learners. Hence the learners feel English is too difficult to learn it.

**Defective Method of Teaching:** The teacher does not employ a proper method in teaching English. There should not be one rigid method. The method of teaching should differ for different classes, different schools and for the students of different age. Some principles can be given below -

- i) Speaking must precede writing.
- ii) Practice in hearing should provide matter for practice in speaking.
- iii) Speaking should provide method for writing.
- iv) A sentence is complete unit of communication. The teacher should enable students to begin with sentence, understand its meaning and learn its structure and pattern.
- v) The teacher should help the student to learn the language rather than to teach him.

**Shortage of Time:** Four or five periods are commonly allotted to the teachers for the teaching of English in Junior and Senior colleges, in most of the institutions, classes are not held due to the lack of adequate number of teaching staff. Sometimes teachers concentrate for the syllabus completion. In lack of time the teachers do not conduct other activities of different methods of teaching English like Role play, Play-way, Dramatization etc. in the class. Many teachers do translation method which takes nearly 25 minutes and students have just 25 minutes or less to listen English language.

**Unsatisfactory Supervision:** The teachers in most of the institutions are bothered regarding the students. They only give guideline to the clever students, who are always very active in the class, and for others they look with a negative attitude. Most of the teachers fail to supervise the student's homework. The teacher should attempt to help the students who are weak in English and should supervise them from time to time.

**Crowded Class:** The size of the class everywhere was considerably large and thus the participation in the class work by the students was quite impossible. This is one reason why individual attention is not possible to the students. For individual attention, there is a provision of Tutorial classes but the number of students in Tutorials also is very large, because most of the college and school can afford neither so many rooms for this purpose nor so many teachers to conduct effective teaching of English.

**Interference of Mother Tongue:** Most of the problem arise due to the interference of mother tongue in speaking English. Both the teachers and the students are very fluent in talking in their

own mother-tongue. But they forget the essence of pure language. When they try to speak in language, they first think in their mother-tongue and then translate it from mother-tongue to English. Even the influence of mother-tongue is same in pronunciation intonation and stress in English language. India is a multi-lingual country and of course every state has its own regional language. Though Indians speak English but every Indians pronounce English words in a different way. It is because of interference of mother-tongue in teaching and learning English language.

**Lack of Communication Need:** The primary motive for learning a language is communication. But the students use the English as second or foreign language neither in class nor in the society. Because they use their mother-tongue in communication. Therefore learning English becomes a difficult task for the students.

**Lack of Creativity in students:** The students are generally to a great extent lame with respect to the power of self-expression, so big emphasis should be given on language-course. Language course may contain essay-writing, letter-writing, précis writing, grammar and syntax. Almost students use ready-made notes either given by the teacher or available at a book depot. They exactly refer and write the same answer which contains the notes. They lack in creativity and are unknown of critically appreciating a poem.

**Teacher's ignorance in arousing emotions in students:** Most of the teachers ignore in arousing emotions in the minds of the students. If a short story on sadness is going on in the class, the teacher should teach it so effectively that students get tears in their eyes. The emotions like pity and sorrow arouse in their hearts and they get moved by a short story. Many times the students also share their sorrowful incidents in the class. But the teachers always concentrate to complete the portion and thinking it as a waste of time in arousing emotions in the students.

### **Solutions for the Problems of Teaching English Language**

**Building a rapport:** When the teacher enters in the class room for the first time, teachers should give a welcoming smile to the students and greet them saying, 'Good morning or afternoon, class!' or something like that. This is an important step. It creates two positive results; firstly your class is probably intimidated about every fact that they are learning the most important language of the word. Teacher's smile helps them bond with them instantly. When these

happen, they will find learning the language easier. Even the students feel free to share their views with the teachers.

**Proper Policy:** The policy about the Place of English should be defined. English offers vast opportunities to all. This should be decided and determined keeping in view its use and wide chances in the field of science, technology, social science, philosophy, area studies, international trade and diplomacy.

**Systematic use of different methods of Teaching:** The teacher should use different methods of teaching in the classroom. The different methods will make their teaching and learning more effective and more facilitating. There are many methods of teaching English language. Some have fallen into relative obscurity and others are plentifully employed; still others have a small following, but offer useful insights. Some of the methods of teaching English are as follows:

- The grammar translation method.
- Direct method.
- The series method.
- Variation of direct method.
- The oral approach/ situational language teaching.
- Audio-lingual method.
- Communicative language teaching.
- Language immersion.
- Directed practice.
- Learning by teaching (LDL)

**Building Confidence in students:** Students must have learnt a second and third language. At the first meeting, the teachers train the students to ask some simple English questions and give their answers. For instance, ‘What is your name?’, ‘Which country are you from?’, ‘Who is your best friend?’ etc. When teachers train them to ask question in English and they will show off these questions to their folks. Their interest in language will increase. Learning English will become an easy work for the students. Therefore the teachers should emphasize more on the language learning skills.

**The teacher should keep in mind the aims of teaching English:** The teacher should always aware of the aims of teaching English. It will help him to teach effectively. These aims are:

- (a) To enable the students to understand English when spoken,
- (b) To enable him to speak English,
- (c) To enable him to read English,
- (d) To enable him to write English.

**Improvement in teaching Facilities:** Special efforts should be made to sure that teachers get proper teaching facilities, including space, books and teaching aids. The school and college libraries should good journals which may enable them to know the latest development in the field of linguistics and English language teaching.

**Thought Process in minds of the students :** The teachers should make a firm rule to speak in English in the classroom. This will be a difficult work in the beginning, when the students have to think in English and express their thoughts in English in the classroom. The students will try their best to learn English language. The teacher should be gentle with them when they try to translate English into their language. This is a mammoth task and it can be achieved only after some weeks or possibly months. To speak in English should be made compulsory in the classroom. If a student does not use English in his conversation, he should be fined Rs. 1 per a word as a punishment.

**Building Communication Skills:** The teacher should always speak with them. Keep talking with them in simple English. When the students will talk, they will learn. The teachers should encourage the students. A simple question like, ‘Why are looking unhappy today?’ will be very advantageous. The student will try to explain the reason in English. When the students attempt to speak in English with some words of his mother-tongue, the teacher should listen him silently.

**Strict Supervision:** Educational authorities should always supervise the teachers in the classroom. They should be observed whether the teaching English is conversant or not. Even the examination in English need to be improved. Essential Audis-Visual aids should be provided to schools and colleges.

Teaching English as a second and third language is really fun if the teachers do their job with full responsibility and competence. You have to make it fun for the students also, that is the way

they will learn better. English is spread in our country and we must admit that the standard of teaching English has also deteriorated widely. Therefore it is necessary to know the obstacles of teaching English in India. Only teachers and related factors can remove these problems and teacher should teach English skillfully for positive results.

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## Travesty of Social and Political Institutions in the novel of Arundhati Roy's- The God of Small Things

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### Abstract:

*Arundhati Roy is one of the novelists who do not like to live in the ivory tower, but unlike other luminaries of English novelists, she strives to make herself the part of the contemporary social and political struggle in the society. In the present novel she has touched nucleus problems viz. gender discrimination, oppression of women, casteism, and travesty of social and political agencies. The present paper attempts to make critical analysis of these problems with the eye of socialism and feminism. The core events and incidents associated with the socialism and feminism are studied meticulously.*

**Keywords:** Paravan, Gender Discrimination, Casteism, Travesty.

### Introduction:

Arundhati Roy occupies a prominent position among the English novelist. She is one of the few Indian English writers actively interested in contemporary social, political and feministic issues. It is quite perceptible in the present novel *The God of Small Things*. She won the Booker Prize for this novel in 1997. She herself feels the part of the contemporary struggle for social and political justice in our country.

In the present novel, she has dealt with many social problems related with caste, exploitation of women, travesty of political and official institutions but the burning issue of casteism is dealt with some depthness. It is clearly indicated in the words of ARUNDHATI ROY about Velutha-a paravan

*The God of loss  
The God of Small Things'  
He left no foot prints in sand, no  
Ripples in water, no image in mirrors* (Pg.265)

The problem of gender discrimination is exposed that is prevailing in the traditional Indian family. Ammu, the chief character of the novel, is the daughter of Pappachi and Mammachi but right from the childhood she has been exploited. She has been deprived from education and that too in the family in which the patriarch member himself is an Entomologist. He allows his son – Chacko to go to Oxford for pursuing his higher education although he hasn't been good at studies. Pappachi is of the view that spending money on girl education is sheer waste of money.

*“ Pappachi insisted that a college education was an unnecessary expense for a girl, so Ammu had no choice but to leave Delhi and move with them.*

*There was little for a young girl to do in*

*Ayemenem other than to wait for marriage proposals while she helped her mother with the housework”I (Pg. 38)*

It is a sad tale of many families in which the women are not permitted to be independent by receiving education. When she separated from her husband, she felt emotional vacuity that's why she came close to Velutha but her whole family got one particularly women to trigger catastrophe in the lives of Ammu and Velutha bringing fatal end but when Chacko made sexual intercourse with the women of lower caste working in the pickle factory. No one made any hue and cry .Mammachi and Kochamma knowing that prepared a secret way to his room to satisfy his sexual desire labeling it as ‘Men's Need’ They didn't have any objection while their male member gratify his lustful desire with the untouchables women workers. It is also a fact which is conspicuous in Indian society.

The exploitation of women in the novel is vivid and varied. Therefore the critic –Rashmi Rajpal says that every woman suffers in her own way. It can be called the story of sufferings of Baby Kochamma, Mammachi, Ammu and Rahel. They all suffer in different ways in a country like India where patriarchal system is very strong; women suffer mentally, physically and sexually. We find the suffering of Mammachi in the beginning of the novel where she becomes the victims of the barbarities of her husband-Pappachi-an Entomologist who traced a rare race of a well known species but when he was not given his due honour he became crestfallen and frequently made his wife the soft target of his frustration and failure in his career .Once

Mammachi music's teacher praised her talent listening that Pappachi become fret and fume and in a fit of anger wrecked her violin and thenceforth he never spoke to her as long as she lived.

*The beatings weren't new. What was new was only*

*The frequency with which they took place. One night*

*Pappachi broke the bow of Mammac's violin and*

*Threw it in the river: ( Pg. 48)*

We find the exploitation of Ammu to the core when she ran from her home and got married with an Assistant Manager of Tea Estate who was so self centered that he was ready to send his wife to warm the bed of his boss Mr. Hollick .When she returned from Calcutta to Ayemenem –a small town in Kerala and worked very hard in a Pickle factory, Chako-her brother didn't involve her in the management and monopolized and said

*“what is yours is mine and what is mine is also mine” (Pg.57).*

Ammu reacted to this comment of her brother with bitterness saying ' Thanks to your wonderful male chauvinist society”

The novel deals with the problem of casteism at length. Veluta who is young and extremely talented carpenter belongs to lower caste. So he has to bear untold sorrows and sufferings at the hands of those whose attitudes are governed by age old casteist prejudice. He is also exploited from the core. When Mammachi hires him in the pickle factory as a carpenter, the other workers of high castes get infuriated so in order to pacify the wrath and anger of other labours he is less paid than the touchables. He is not rendered appropriate opportunity to become a prominent person in his life. He repairs all the electronic gadgets in the pickle factory of Mammachi. He makes wonderful wooden articles but he is never treated like a human being... He too is exploited like Ammu. Mammachi herself expressed if he hadn't been a paravan, he would have been an engineer. The other workers of the factory do not respect his talent as they are of the view that being a paravan he doesn't deserve to be a carpenter. Mammachi doesn't allow him to enter her house only on few occasions when his service is indispensable.

***“She thought that he ought to be grateful that he was allowed on the factory premises at all, and allowed to touch things that touchables touched. She said that it was a big step for a Paravan” (p.77)***

Velutha belongs to the new generation youth with greater courage and defiance than his father Vellya Pappen even dared to dream. Vellya belongs to a time when the untouchable

***“were expected to crawl backward broom, sweeping away their footprints so that Brahmins and Christians wouldn’t defile themselves by accidentally stepping into a Pravan’s footprints. In Mammachi’s time, Paravan, like other untouchables were not allowed to walk on public roads, not allowed to cover their upper bodies, not allowed to carry umbrellas” (p72-74)***

The travesty of political system is quite clear. Comrade Pillai-a high caste Brahmin, was a leader of Communist Party in Ayemenem and Velutha had great faith on him therefore he joined the party. He thought that the marginalized and downtrodden people could get their rights under the leadership of Communist Party that fought for their rights so he took active participation in the Party marches, rally and demonstration. Velutha was simple and humble person by heart so he couldn’t under their duplicity and hypocrisy. When Chako met with Comrade Pillai. He confided his real intention to Chako. Velutha is an extremely talented man,” he particularly runs the factory and we can’t solve the problem by sending all the Paravans away. Surely we have to learn to deal with this nonsense. But when his life was at stake when his relation with Ammu was disclosed. Many false charges were leveled against him so he went to meet Comrade Pillai but he gave him a long lecture about the conduct of Party member. Pillai says, ***“But Comrade, you should know that Party was not constituted to support worker’s indiscipline in the private life” (p287)***

The portrayal of police in the novel is one of the most sarcastic depictions. Arundhati Roy spares no literary device to hit hard at the utter hypocrisy, cruelty, unscrupulousness of administrative agencies whose work is to protect the peace-loving law-abiding citizens from the violence of law-breakers. But the role of the police is in every respect shown to be that of law-breakers, offender of civilized norms of behavior and oppressor of the poor and the weak. When Ammu met the police inspector Thomas Matthew to tell him that all the allegations that were charged against Velutha were false and baseless but he gazed at Ammu breast lasciviously and said ***“Police knew all they wanted to know and that the Kottayam Police didn’t take statement from Veshyas or their illegitimate children”***. It is a very crude, display, an extremely humiliating one

to any women whatever her social and familial status. Any government official can behave as Matthews does only when he is totally uncivilized, devoid of any sense of decency, and respect for women. This, however could be occurrence taking place every day in any part of the country. The author's intense anger is clearly seen in the way 'she satirizes the police officer and portrays the scene in the office.

*Politeness*

*Obedience*

*Loyalty*

*Intelligence*

*Courtesy*

*Efficiency*

When it becomes quite difficult for Ammu to lead a desolate and isolated life, she gets close to Velutha in order to fulfill her emotional vacuity as they have been crushed, alienated and exploited by social, political, religious and familial systems. The fundamentalists sensing their bigotry shattering converge to doom the life of Velutha. They framed false charges against him as *"Baby Kochamma says, he was educated by her family, in the untouchables school, started by her family. He owed everything to her family"* (p261). Inspector Mathew is a shrewd man. He sent for Comrade Pillai. They discussed the case, as they had exchanged the number and not words. They were not friends; and they didn't trust each other. But they perfectly understood each other. The police killed Velutha in the most brutal manner, without sufficient evidence against him for having committed any crime. Ms Roy builds a picture of the way the police constructs a case against him and the way they moved against him—a very calculated move, fool proof and well-laid out. Such planning is not shown in checking the spate of crimes and law breakers. Ammu died an anonymous death *"She died in a grimy room in the Bharat Lodge in Alleppey, where she had gone for a job interview as someone's secretary. She died alone"* (p162.)

**Conclusion**

Arundhati Roy has really exposed the social and political agencies that have been commissioned to protect and provide the rights of an individual irrespective of gender, caste, creed, race and religion. It is quite appalling that the same agencies abuse their power and pelf to keep alive the age-old bigotry for their vested interest. But Arundhati Roy has delineated audacious characters in the flesh and form of –Ammu and Velutha to fight boldly against the corrupt social system, political power, and familial affairs rather than submitting and surrendering. The protagonists sacrificed their lives to set aright these social, political and familial systems and achieve martyrdom to annihilate the age-old evil customs and constrains of the society.

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## Comparative Study of Anthropometric Measurements of Sainik School, Navodaya Vidyalaya and Ashram Shala Boys in Maharashtra State

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### Introduction

Education is the process by which the individual is shaped to fit into the society and which maintains and advances the social order. It is a systematic process designed to make man more rational, mature and knowledgeable. Education is the modification of behavior of an individual for his own personal happiness, for his better adjustment in society and for making him a successful citizen, contributing something original to the society.

Education means preparation for life. It should help every individual to become all he is capable of becoming. Education must be concerned with developing optimum organic health, vitality, emotional stability, social consciousness, knowledge, wholesome attitude and spiritual and moral qualities.

Anthropometry simply stated consists of making external measurements of human body. These measurements may be either objective or subjective. Commonly used is associating physical performance with body build.

In pursuance of the Government Department of School Education Resolution No. ESS/1095/(278/95)SE-8, dated 26.09.1995 a total 30 number of Sainik Schools were opened by the voluntary educational institutions with the assistance from the Government of Maharashtra. These schools impart military training in addition to the curriculum and syllabus of the Secondary School of Government of Maharashtra. The additional training includes Foot Drill, Cane Drill, Krich Drill, Arms Drill, Weapon Training Field Craft, Battale Craft, Field Engineering, Tactics Part-I, Tactics Part-II, Map Reading, Physical Training, Swimming, Yoga, Knowledge about the services, Knowledge about the administration and Knowledge about the organization of the Indian Army.

In accordance with the National Policy on Education (1986) Government of India started Jawahar Navodaya Vidyalayas. These are co-educational residential schools fully financed by Govt. of India through an autonomous organization, Navodaya Vidyalaya Samiti.

In so far as the Scheduled Tribes are concerned, the Tribal Sub Plan (TSP) takes care of their social, economic and educational problems. Taking into consideration the size of the tribal population, the State Government has made substantial provisions in the TSP for the welfare of Tribal, in the form of giving scholarships to the students, running of Government hostels, running of Government Ashram Schools, running of pre-recruitment training centers etc. In these schools too special attention is given for good nutrition of the students along with physical training and extra curricular activities which results in good physical development and physical fitness.

#### **Statement of the Problem:**

The present research scholar was serving in a Sainik School at Chikhaldara. There is an Ashram Shala at Chikhaldara itself. The scholar has also visited the Navodaya Vidyalaya at Amravati. Due to his personal curiosity in knowing the status of Anthropometric Measurements the research scholar attempted to have preliminary survey in the form of a Pilot Study to meet the supporting authenticity for comparing the Anthropometric Measurements of boys of studying in the Sainik School, Navodaya Vidyalaya and Ashram Shala in Maharashtra State.

It was found that there was a significant difference. To verify results of the problem was stated as “Comparative Study of Anthropometric Measurements of Sainik School, Navodaya Vidyalaya and Ashram Shala Boys in Maharashtra State”.

#### **Purpose of the Study:**

- 1) To compare the Anthropometric Measurements of boys of twelve Sainik Schools of Maharashtra State.
- 2) To compare the Anthropometric Measurements of boys of twelve Navodaya Vidyalaya of Maharashtra State.
- 3) To compare the Anthropometric Measurements of boys of twelve Ashram Shala of Maharashtra State.

- 4) To compare the Anthropometric Measurements of boys of Sainik Schools, Navodaya Vidyalaya and Ashram Shala of all districts in Maharashtra State.
- 5) To locate the variables in which different schools boys lack the average standard to be found during statistical analysis.

### **Significance of the Study:**

- 1) The present study would be the first of its kind in Maharashtra state.
- 2) The study might help the authorities of different schools viz. Sainik School, Navodaya Vidyalaya and Ashram Shala in Maharashtra to improve the standard of the variables in which the students lack the average standard.

### **Hypothesis:**

It was hypothesized that there would be significant differences in the Anthropometric Measurements of Sainik School, Navodaya Vidyalaya and Ashram Shala boys in Maharashtra in Maharashtra State.

### **Delimitation of the Study:**

- 1) The study was delimited to the Sainik School, Navodaya Vidyalaya and Ashram Shala boys in Maharashtra in Maharashtra State only.
- 2) The study was further delimited to the 20 students from each standard of VII, VIII, IX and X of each school of twelve districts were selected randomly i.e. in all a total number of 2880 students were selected for the present study.
- 3) The Anthropometric Measurements Items were delimited to following variables:
  - a) Body Weight
  - b) Standing Height
  - c) Sitting Height
  - d) Foot Length.
  - e) Leg Length.
  - f) Lower Leg Length.
  - g) Arm Length.
  - h) Thigh Girth.
  - i) Calf Girth.
  - j) Wrist Girth.
  - k) Upper Arm Girth.
  - l) Chest Girth.

**Limitation of the Study:**

- 1) The socio-Economic-Status of the students might be different.
- 2) The present research scholar was unknown about the dietary and nutritional practices of the students.
- 3) The age of the students was not be taken into consideration.
- 4) The climatic conditions of different schools were different due to their geographic locations.

**Review of Related Literature:**

For the purpose of review of literature the research scholar made an attempt to go through the related literatures in libraries of Amravati University, Amravati, Degree College of Physical Education Amravati, Nagpur University Nagpur, and BHU Varanasi. Not even single study was found which was directly related to the present study.

Sihi and Bandyopadhyay conducted a research on “The Role of Some Selected Anthropometric Variables in Explosive Strength of male Volleyball Players” in 1989. The study has been aimed to identify the relationships between selected anthropometry and explosive strength and comparison of the same variables between District and Sub-Division level volleyball players. Forty-six district and Sub-Division volleyball players having mean age of 22 years were randomly selected from four clubs of three Districts of West Bengal.

**Method of Study:**

Necessary data for the present study were collected from the boy subjects of three different types of schools of Maharashtra viz. Sainik School, Navodaya Vidyalaya and Ashram Shala in Maharashtra State.

The subject will be selected from the twelve districts in Maharashtra state where all three types of schools are situated. The districts are:

01. Amravati    02. Nagpur    03. Chandrapur
04. Osmanabad    05. Nanded    06. Sangli

07. Ahemadnagar 08. Ratnagiri 09 Aurangabad

10. Thane 11. Kolhapur 12. Nashik

Twenty students from each standard, of all three types of schools were selected by Simple Random Sampling. Hence the total number of students from all twelve districts from all three types of schools were  $12 \times 3 \times 20 \times 4 = 2880$ .

#### Anthropometric Measurements test item measurements:

- a) Body Weight                      b) Standing Height      c) Sitting Height  
 d) Foot Length.                      e) Leg Length.              f) Lower Leg Length.  
 g) Arm Length.                      h) Thigh Girth.              i) Calf Girth.  
 j) Wrist Girth.                      k) Upper Arm Girth      l) Chest Girth.

#### Analysis of data and interpretations:

Researcher collected the data in the specified scoring tables. One way ANOVA was used to find out the significance difference in the variables. The results of the analysis are given in the following tables:

**Table No. 1**

#### Analysis of Variance of Six Anthropometric Measurements Items of Three Different Types of Schools of Maharashtra State

Name The Variable	Source of Variance	Df	Sum Squares	Mean Variance	F
Body Weight	Betw. Groups	2	1357.500	678.7500	3.0000
	Within Groups	2877	650099.0000	225.9642	
Standing Height	Betw. Groups	2	16224.0000	8112.0000	29.966*
	Within Groups	2877	778808.0000	270.7014	
Sitting Height	Betw. Groups	2	274.0000	137.0000	0.3060
	Within Groups	2877	1287866.0000	447.6420	
Foot Length	Betw. Groups	2	1387.1250	693.5625	4.697*

	Within Groups	2877	4224758.8000	147.6395	
Leg Length	Betw. Groups	2	38.0000	19.0000	0.0974
	Within Groups	2877	561028.0000	195.0045	
Lower Leg Length	Betw. Groups	2	1166.0000	583.0000	1.4701
	Within Groups	2877	1140934.0000	396.5708	
Arm Length	Betw. Groups	2	3450.0000	1725.0000	4.892*
	Within Groups	2877	1014380.0000	352.5826	
Thigh Girth	Betw. Groups	2	1704.5000	852.2500	8.139*
	Within Groups	2877	301242.0000	104.7070	
Calf Girth	Betw. Groups	2	3843.0000	1921.5000	21.649*
	Within Groups	2877	255344.8000	88.7538	
Wrist Girth	Betw. Groups	2	355.3750	177.6875	1.8422
	Within Groups	2877	277491.9000	96.4518	
Upper Arm Girth	Betw. Groups	2	1527.2500	763.6250	6.323*
	Within Groups	2877	347436.4000	120.7634	
Chest Girth	Betw. Groups	2	724.0000	362.0000	3.536*
	Within Groups	2877	294518.0000	102.3698	

F at 2 & 2877 degree of freedom at 0.05 level of sig. is 3

\* Significant at 0.05 level of confidence.

In body Weight, Sitting Height, Leg Length, Lower Leg Length, and Wrist Girth, there was no significant difference between the means and hence no Post-Hoc test was applied. In all other parameters the differences were significant.

In Standing Height, all the schools differed significantly from each other. In Foot Length, Sainik School differed Navodaya Vidyalaya significantly while in Arm Length, NV differed significantly from AS. In Thigh Girth, AS differed significantly from both Navodaya Vidyalaya and Navodaya Vidyalaya. In Calf Girth and Upper Arm Girth, Navodaya Vidyalaya and AS differed significantly from each other even the F was found to be significant.

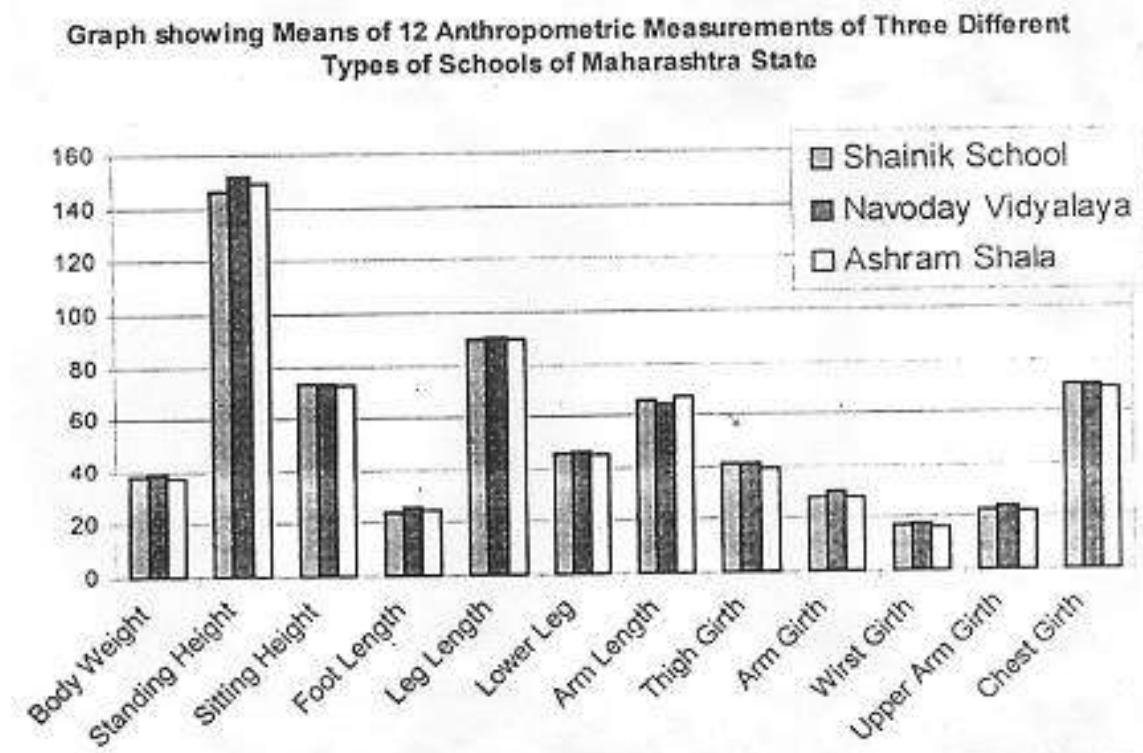


Table No. 2

**Analysis of Variance of Twelve Anthropometric Measurements of Sainik School students of Twelve Different Districts of Maharashtra State**

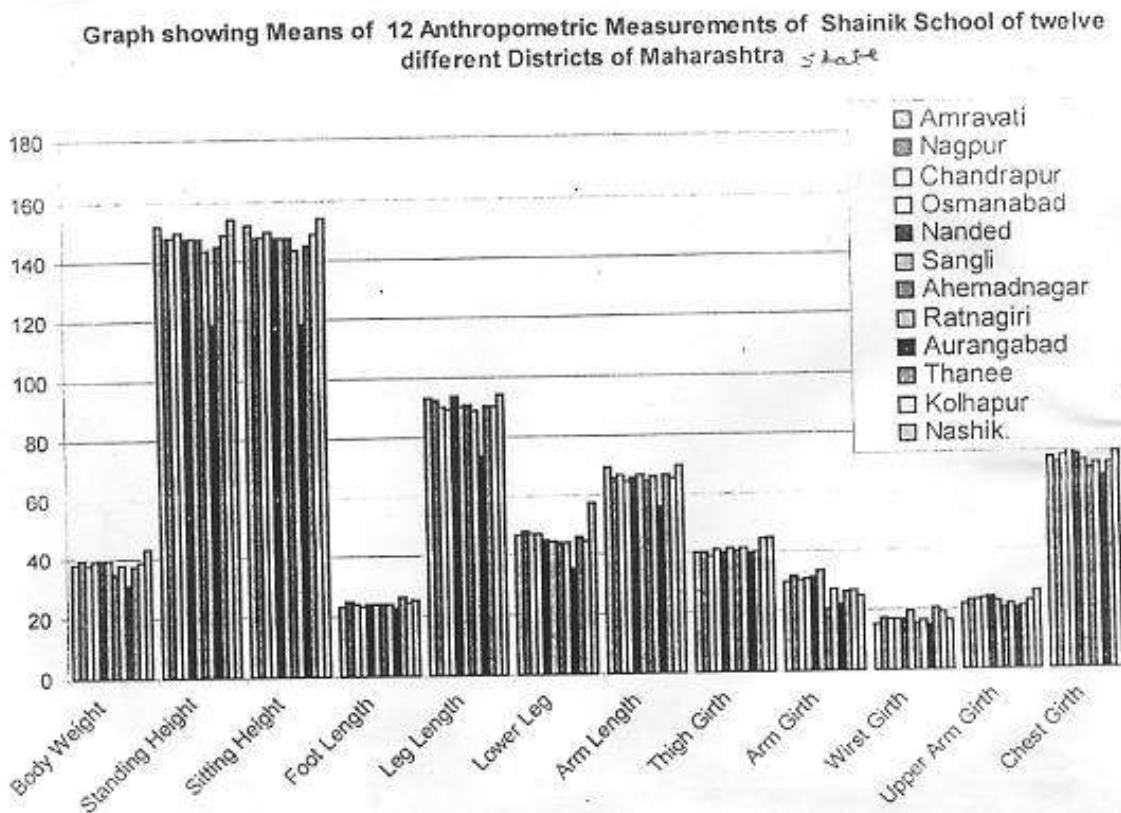
Name The Variable	Source of Variance	Df	Sum Squares	Mean Variance	F
Body Weight	Betw. Groups	11	7412.3750	673.8523	2.033*
	Within Groups	948	314188.9000	331.4229	
Standing Height	Betw. Groups	11	70956.0000	6450.5460	31.332*
	Within Groups	948	195170.0000	205.8755	
Sitting Height	Betw. Groups	11	70956.0000	6450.5460	31.332*
	Within Groups	948	195170.0000	205.8755	
Foot Length	Betw. Groups	11	809.7500	73.6136	2.268*
	Within Groups	948	30756.9400	32.4440	
Leg Length	Betw. Groups	11	25324.5000	2302.2270	2.468*
	Within Groups	948	175038.5000	184.6398	
Lower Leg Length	Betw. Groups	11	21630.8800	1966.4430	2.652*
	Within Groups	948	702706.1000	741.2512	

Arm Length	Betw. Groups	11	10550.5000	959.1364	9.830*
	Within Groups	948	92491.5000	97.5649	
Thigh Girth	Betw. Groups	11	3250.0000	295.4546	4.509*
	Within Groups	948	62106.3800	65.5131	
Calf Girth	Betw. Groups	11	13598.0600	1236.1880	21.020*
	Within Groups	948	55750.3200	58.8083	
Wrist Girth	Betw. Groups	11	2679.6250	243.6023	4.317*
	Within Groups	948	53485.1000	56.4189	
Upper Arm Girth	Betw. Groups	11	2392.4690	217.4972	10.952*
	Within Groups	948	18825.5900	19.8582	
Chest Girth	Betw. Groups	11	6211.0000	564.6364	7.648*
	Within Groups	948	69985.5000	73.8244	

F at 11 & 948 degree of freedom at 0.05 level of sig. Is 1.79

\* Significant at 0.05 level of confidence.

In all the twelve Anthropometric Measurements of Sainik School Students of Maharashtra State there was significant difference between the means of all the twelve districts.



**Table No. 3****Analysis of Variance of Six Anthropometric Measurements Items of Navodaya Vidyalaya of Twelve different districts of Maharashtra State**

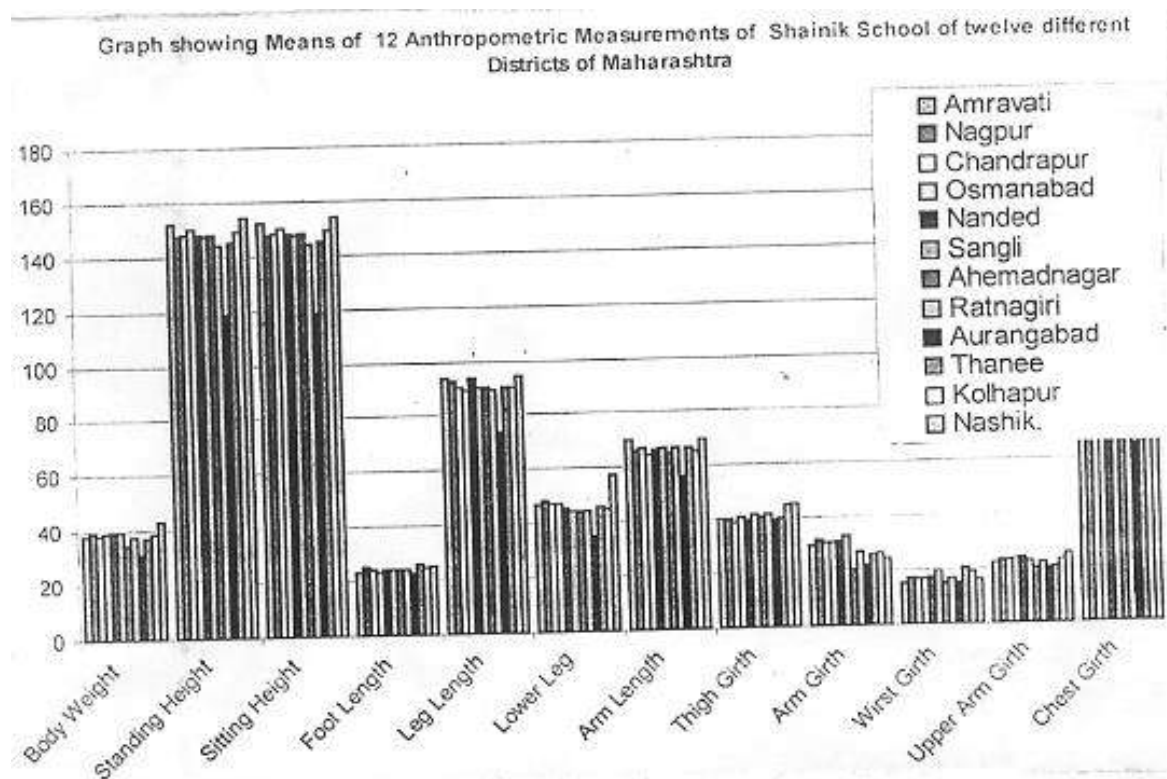
Name The Variable	Source of Variance	Df	Sum Squares	Mean Variance	F
Body Weight	Betw. Groups	11	8164.3750	742.2159	9.200*
	Within Groups	948	76474.8800	80.6697	
Standing Height	Betw. Groups	11	14538.0000	1321.6360	6.131*
	Within Groups	948	204330.0000	215.5380	
Sitting Height	Betw. Groups	11	9099.5000	827.2273	4.845*
	Within Groups	948	161842.0000	170.7194	
Foot Length	Betw. Groups	11	1001.2500	91.0227	0.3302
	Within Groups	948	561290.3000	275.6226	
Leg Length	Betw. Groups	11	7407.5000	673.4091	3.379*
	Within Groups	948	188921.5000	199.2843	
Lower Leg Length	Betw. Groups	11	4887.0000	444.2728	1.2167
	Within Groups	948	346148.3000	365.1353	
Arm Length	Betw. Groups	11	8968.2500	815.2955	5.576*
	Within Groups	948	138595.8000	146.1981	
Thigh Girth	Betw. Groups	11	5911.5000	537.4091	2.745*
	Within Groups	948	185597.3000	195.7777	
Calf Girth	Betw. Groups	11	2794.1880	254.0171	4.703*
	Within Groups	948	51196.8200	54.0051	

Wrist Girth	Betw. Groups	11	920.1250	83.6477	0.5477
	Within Groups	948	144796.9000	152.7393	
Upper Arm Girth	Betw. Groups	11	1671.8130	151.9830	1.1043
	Within Groups	948	130468.2000	137.6247	
Chest Girth	Betw. Groups	11	6003.0000	545.7273	4.782*
	Within Groups	948	108169.0000	114.1023	

F at 11 & 948 degree of freedom at 0.05 level of sig. Is 1.79

\* Significant at 0.05 level of confidence.

In almost all Anthropometric Measurement variables except Foot length, Lower Leg Length, Wrist Girth, and Upper Arm Girth of Sainik School Students of Maharashtra State, there was significant difference between the means of all the twelve districts.



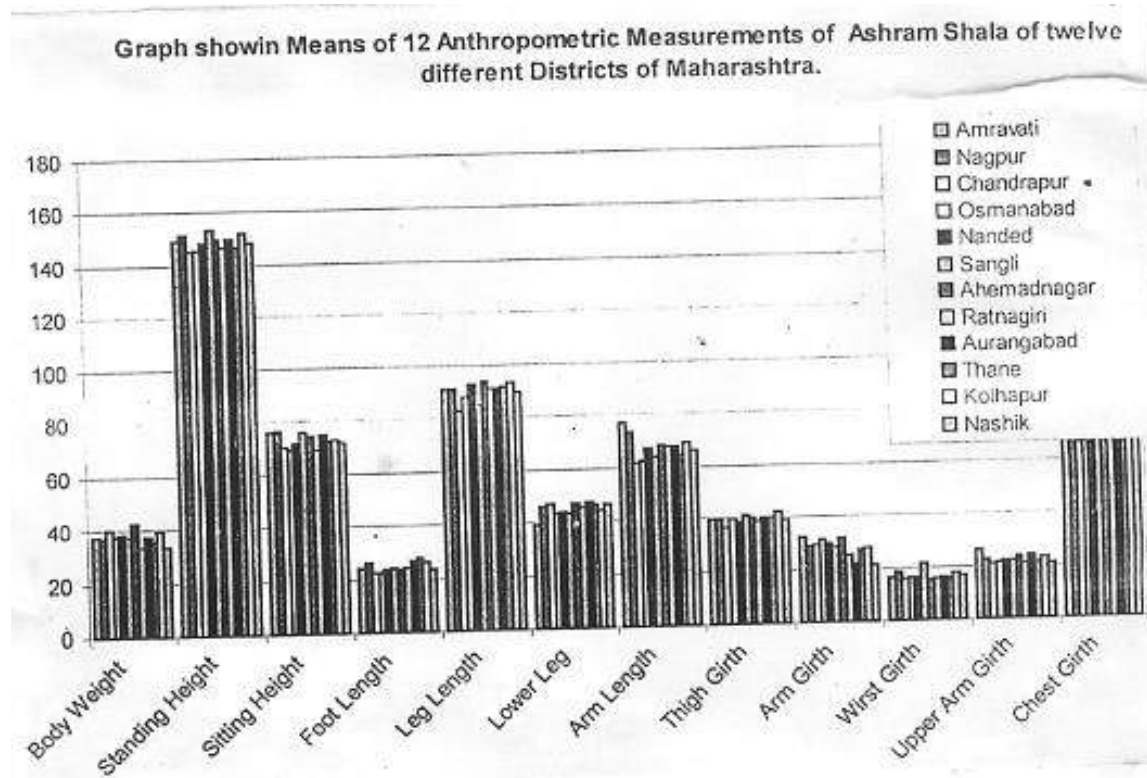
**Twelve Different Districts of Maharashtra State**

Name The Variable	Source of Variance	Df	Sum Squares	Mean Variance	F
Body Weight	Betw. Groups	11	6365.7500	578.7045	2.310*
	Within Groups	948	237092.9000	250.5191	
Standing Height	Betw. Groups	11	5700.0000	513.1818	1.7033
	Within Groups	948	288410.0000	304.2300	
Sitting Height	Betw. Groups	11	5765.0000	524.0909	2.698*
	Within Groups	948	184132.0000	194.2321	
Foot Length	Betw. Groups	11	2338.5000	212.5909	1.5676
	Within Groups	948	128561.9000	135.6138	
Leg Length	Betw. Groups	11	10027.0000	911.5455	5.599*
	Within Groups	948	154319.0000	162.7838	
Lower Leg Length	Betw. Groups	11	4922.8750	447.7159	6.999*
	Within Groups	948	60637.3800	63.9635	
Arm Length	Betw. Groups	11	16572.5000	1506.5910	1.911*
	Within Groups	948	747200.5000	788.1862	
Thigh Girth	Betw. Groups	11	1683.3750	153.0341	3.398*
	Within Groups	948	42694.0000	45.0359	
Calf Girth	Betw. Groups	11	10727.8100	975.2557	7.623*
	Within Groups	948	121277.8000	127.9302	
Wrist Girth	Betw. Groups	11	2568.6250	233.5114	3.030*
	Within Groups	948	73041.4700	77.0480	
Upper Arm Girth	Betw. Groups	11	2158.9690	196.2699	0.9695
	Within Groups	948	191919.5000	202.4468	
Chest Girth	Betw. Groups	11	2637.5000	239.7727	2.239*
	Within Groups	948	101515.0000	107.0833	

Fat 11 & 948 degree of freedom at 0.05 level of sig. Is 1.79

\* Significant at 0.05 level of confidence.

In almost all Anthropometric Measurement variables except Standing Height, Foot Length, and Upper Arm Girth of Ashram Shala Students of Maharashtra State, there was significant difference between the means of all the twelve districts.



### Summary, Conclusion and Recommendation:

#### Summary:

After the statistical analysis of the data with the help of ANOVA it was found that:

- 1) The Anthropometric Measurements of students of twelve Sainik School of Maharashtra were significantly different and were dominated by Amravati, Nagpur and Nashik.
- 2) The Anthropometric Measurements of students of twelve Navodaya Vidyalaya of Maharashtra were significantly different and were dominated by Amravati, Nagpur and Nashik.
- 3) The Anthropometric Measurements of students of twelve Ashram Shala of Maharashtra were significantly different and were dominated by Amravati, Nagpur and Nashik.

- 4) The Anthropometric Measurements of students of Sainik School, Navodaya Vidyalaya and Ashram Shala of all districts in Maharashtra State were significantly different and were dominated by Sainik Schools.

**Conclusion:**

It was hypothesized that there would be significant differences in the Anthropometric Measurements of Sainik School, Navodaya Vidyalaya and Ashram Shala boys in Maharashtra State and the same was found to be true.

**Recommendation:**

- 1) The same type of study may be undertaken by selecting other states.
- 2) The same type of study may be undertaken by selecting other states and schools on female students.
- 3) Other different types of schools viz. Model Schools, Kendriya Vdyalayas, and Public Schools may be selected for conducting such type studies.

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## *Sunlight on a Broken Column: A Muslim Perception of Partition*

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### **Abstract:**

Attia Hosain has a credit of a single female Muslim novelist writing in English in India. During her lifetime she could write a single novel and remained one-novel novelist. Nevertheless, her novel is a masterpiece reflecting the trauma of Partition. Being a Muslim novelist born and brought up in Undivided India, she was well aware of the Muslim predicaments and the problems leading their life with the Hindus in majority. While giving the account of partition, she goes on to diagnose the maladies of the socio-political development that resulted in the partition of the country. A big Muslim *Taluqdar* family she has chosen for her narrative and the doubts that occupied the minds of its members that inspired them to demand a separate state for the Indian Muslims represents the doubts in the minds of the entire Muslim community living in pre-partition India that divided the Indian sub-continent into two separate nations. In the course of her narrative, she has creatively evolved a socio-political reality before the days of the Partition which had created a gap between the people of the Muslim community through which the readers can understand the elements that are responsible for the partition of the Indian sub-continent. Therefore, her novel can be read as a Muslim Perception of Partition. The present paper makes the fact clear how Attia Hosain has presented the Muslim point of view of Partition in her novel.

### **Introduction:**

Enjoying a common literary and cultural heritage until 1947, Indian subcontinent got divided into India and Pakistan parting with their respective ways in trends and achievements. This decision of partition was not as easy as it seemed to be as it was not only the division of material wealth or the division of land or the area; in fact it was a division of hearts. In this sense this partition was enveloped by tremendous frenzy of emotions. Taking decision to depart overnight, leaving home and hearth, the unbreakable bond of relationships cherished for years and leaving the close relations of the same pool of blood, perhaps never to see them again was, in fact, not an

easy task. The partition had the religious background and therefore it created enmity and hatred among the masses of both the different religious communities in India. The remarkable thing about this 'Partition' is that half of the Muslims migrated to newly created Pakistan whereas the other people of Muslim community decided to stay on in India considering India their 'country of birth.'

Attia Hosain's **Sunlight on a Broken Column** depicts the destruction of the big *Taluqdar* family of the narrator heroine, Laila, due to the throes of the partition and moves on to make a diagnosis of the maladies caused by the upheaval of partition. Attia Hosain depicts the event of the partition as an 'already accomplished act' in part IV of her novel. This part of the novel opens in the year 1952, some fourteen years after the event of partition where part III of the novel closes. The narrator heroine, Laila, visits her ancestral home and retrieves almost all the painful events that had taken place during the interval the Part III and the Part IV of the novel. Commenting on the last part of the novel, R. K. Kaul and Jasbir Jain throws sufficient light on the last part. They say:

'The last section of the novel describes the aftermath of the partition in fair amount of detail. And this description is not much about refugees, riots and dislocations but far more about the psychological impact and the emotional losses. It is also about the division in the hearts of the people.'<sup>1</sup>

Just after the declaration of the 'partition,' the people living on the either side of the fence resumed the journey of migration in the opposite directions, leaving behind their home and hearth and the ancestral land of their birth. Doubtlessly, for the people who had been sharing the joys and sorrows of one another for the past centuries together, the decision to migrate was a difficult one which filled their heart with emotions. Some people decided to migrate very enthusiastically believing Pakistan as a new paradise of their dreams. For these people taking decision to migrate was very easy but the actual migration was frothing with so many challenges as the religious tension was mounting up in those days and the people of opposite religion was ready to take revenge upon each other. Attia Hosain has depicted the real picture of the partition days as not almost all the Muslims were migrated to Pakistan. Some of the Muslims decided to stay on in India. Some of the members of Laila's family, Zahra, Saleem and Nadira migrate to Pakistan. For almost all the Muslims the event of the partition was the occasion of celebration of independence as Indian subcontinent got free from the shackles of the British rule on the same

day, it was equally painful for all of them as it divided them from their migrating counter parts, perhaps never to meet again. In the form of the memories of the sufferings of the immediate past, Laila recalls, “And in 1947 came the Partition of the country, and the people of India and Pakistan celebrated Independence in the midst of bloody migration from one to another.”<sup>2</sup>

It is a fact of the Partition days that the Radcliff Commission granted some of the cities which were the cultural centres of Muslims with more Muslim population to India. This was shocking for the Muslims which made them inflict pain against each other. Even the train was used as a means to kill the people of opposite religion and as the carrier of corpses and the wounded as the train massacre was rampant in those days. Attia Hosain touches this bloody aspect of the aftermath of the Partition and retrieves that people, with a dream of rebuilding their bright future in the new homeland resumed their journey by train but they became victims of the malice and hatred of the people of the opposite religion. Attia Hosain depicts this picture through Zahid who boards on the ill-fated train just to become a prey of the malice of the avengers before reaching the destination. Laila comments:

Full of bright hope and triumph Zahid had boarded the train on that thirteenth day of August, which was to take him to the realization of his dreams, on the eve of the birth of the country for which he had lived and worked. When it had reached its destination not a man, woman or child was found alive. (310)

People, getting mad in the name of religion were searching the people of opposite religion which made it difficult even to sleep at night with peace due to the fear of sudden attack. People had to arrange for their own safety. Attia Hosain has shown that how the attackers were busy in setting on fire to the houses of the opposite religion and how most of the people had fled from the valleys to the hills or higher places with the purpose of safety. Even they prayed God for their protection. The following words of Laila make this fact bare:

I had shared the fear of those others who had fled from the valleys to safety on the higher slopes, the fear behind the special prayer for God’s protection, the fear of the fiery markings that branded Muslim homes. (304)

Even the same people had become inhuman getting blind in the name of religion and they started behaving in a beastly manner. Therefore, the terror created by the Partition was more acute as

compared to the fear by the natural calamities like volcanic eruption only because it was the fear of human beings engaged in the cruelty in the disguise of the beasts. Throwing light on this fact of the Partition days, Laila comments:

I had known the fear of violence, murder, rape and mutilation, as hate-blinded revengeful men had streamed over the border close and closer to that retreat in the hills. Had the silent hills turned suddenly into flaming volcanoes, and the primeval forests released their wild beasts, the terror would not have been greater than waiting with my child for the beasts that had been men. (304)

After the large-scale migration and settlement of the people, most of the cities were ardently altered. Laila, depicts the changes in the city of Lucknow she observes after fourteen years of the event of Partition with the settlement of the refugees and evacuees. She visits the home of her childhood and adolescence, Ashiana, and is shocked to see the altered picture of the city. She utters overpowered by the shock of the changes, “Tattered settlement for refugees had erupted on once open spaces. Ugly buildings had sprung up, conceived by ill-digested modernity and the hasty needs of a growing city.” (270) Attia Hosain makes bare the agonizing experiences of the Partition days exploring the unsympathetic and unattached attitude towards the migrating masses. Laila’s home, Ashiana, after Partition, is sold and occupied by the refugees. Her visit to the house makes her sad to see the changed letters on the nameplate at the gate. Her cry to experience the changed panorama makes bare the pains of partition and the plight of the migrating people. She recalls:

There were strangers living in the rooms so private and guarded, strangers who were names in Government files balancing Saleem’s name against their- he labeled ‘evacuee’, they ‘refugees’. Their presence here, and Saleem’s in their erstwhile homeland, was part of a statistical calculation in the bargaining of bureaucrats and politicians, in which millions of uprooted human beings became just numerical figures. The official words describing them had no meaning in terms of human heartache (272).

The situation of disorder and anarchy created by the event made the uprooted people insane with frenzy. It was difficult to differentiate friends from the foes. The novelist has thrown sufficient light on the irresponsible attitude of the government servants and their acts of the entrapment of

the people in the clutches of the newly enacted government laws. They used these laws as a whip in their hands for the harassment of the people. Government seals the property of Saleem when he leaves for Pakistan. Fortunately, Kemal gets his own share in the family property. Attia Hosain shows the corrupt aspect of Government system as to how it was difficult to claim our own property without undergoing lots of searches and cross-examinations in the words of her narrator heroine, Laila as she remarks about Kemal, “He (Kemal) was grateful he had not been harassed as so many others had been by petty officials who ordered humiliating searches of houses and lengthy cross-examinations” (278).

While unfolding the facts of the Partition days, Attia Hosain throws light on the plight of the weak and the old. These old members had no other option than expressing the pathos of the pains of the partition as they were unable to do anything. Ram Singh, an old servant in Laila’s house laments the ardent changes brought about by the ghastly development after partition. He says to Laila:

The house, Bitia, this is not how you should have come to the house. I saw you grow up in it, and I should have seen your children, and the children of Kemal Mian and Saleem Mian grow up in it. Bhagwan should have taken me from this earth before I saw this happen. (273)

It must be noted that while giving the account of the Partition days, Attia Hosain concentrates her attention on the mental suffering of her protagonists rather than describing the aspects of physical assaults on the victims of the Partition. How the glorious world of the *Taluqdars* ruined due to the throes of Partition is her centre of attention. The quote of D. R. More is very pertinent on this aspect of the novel, “it is because of the Partition that the narrator’s family gets disintegrated and the birds of Ashiana fly away towards different directions.”<sup>3</sup> Aunt Saira, gets irritated at the ways of the Government for the sudden change brought about due to the new developments in her cherished ideals and ways of life. She put her charge that the implementation of the new laws with the establishment of the new government was nothing but a part of the strategic planning made by the government to support the Hindus and to trouble the Muslims living in this country. Expressing her anger she says:

What rights have they to steal what is ours? Will they never be content with how much they rob? Is there no justice? Is this a war

with custodians for enemy property? Did they not content to the partition themselves? Why treat those people like enemies who went over? Were they not given a free choice? Were they warned they would lose their property, and have their families harassed? If they want to drive out Muslims why not say it like honest men? Sheltering behind the false slogans of a secular state! Hypocrites! Cowards! It is good Saleem has gone away. They will destroy you and all fools like you who have trusted them. The Banias!(279)

The very tone of her feelings shows that it was wrong on the part of the Muslims to take decisions to stay on in India. She even praises the decision of her son, Saleem, who migrated to Pakistan. Kemal, her another son, try at his level best to make her understand the inevitabilities of such laws after the Partition, but Aunt Saira, without listening to a word of him, replies, “. . . he had sold him to a Muslim-hating Government and married a ‘kafir’, a non-Muslim” (279).

With the Impendence of the Indian nation and the end of the rule of the British government, the new laws came into existence and the feudal system that had given some special rights by the British Government to the *Taluqdars* or the feudal lords got completely abolished. Being a member of a rich *Taluqdars* family, Attia Hosain shows how the Partition and the holocaust that follows destroyed the glorious world of the *Taluqdars* as well as shattered the peace and harmony of the thousands of *Taluqdars*' families. With the abolition of their earlier rights and privileges, they had to adapt themselves with the entirely changed situation, the habits of mind they had cherished for the centuries together. Not able to bear the shock of this ardent change, many of the *Taluqdars* lost their mental balance. Even the huge palaces of the *Taluqdars* got the signs of neglect. After the Partition the new citizens added to the city of Lucknow at the very cost of destroying its royal and glorious era. Talking about the *Taluqdars* family in the novel, R. K. Mathur writes, “its primary concern is with the destruction of the strong edifice of the Muslim family and how ultimately it is shaken to its very foundations by the impact of the unexpected, undesirable ‘Partition’ of the country.”<sup>4</sup> Even Laila's words in the novel disclose this truth as the gift of Partition. She says:

Hundred and thousands of families were faced with the necessity of changing habits of mind and living conditioned by centuries, hundreds and thousands of landowners and the hangers-on who had lived on their largesse, their weaknesses and their follies. Faced by

prospects of poverty, by the factual loss of privilege, there were many who lost their balance of mind when their world cracked apart. Others retired to anonymity in their villages (277).

It is true that during the days of the Partition, people getting blind becoming religious fanatics, were inflicting pains on the people of their opposite religions. On the other hand, there were some dregs of humanity who were serving as helping hands to the victims of Partition. Attia Hosain, exploring this 'other' side of the Partition holocaust, speaks about the safety measures of love and humanity experienced by the Partition victims even from the people of their opposite religions. When Zahra, a cousin of Laila who migrates to Pakistan after the partition, says that Urdu language and its culture is at stake in India, Laila blames the Muslim leaders for migrating to Pakistan without bothering for the safety of their Muslim brethren in India. Laila, taking the side of the Indian Muslims, praises the Hindus like Sita and Ranjit who saved the lives of the Muslims at the cost of their own lives. These people, swayed by their humanitarian attitude did not hesitate even to kill their co-relations who were inflicting pains on the Muslims brethren getting mad with the frenzy of Partition and religious motif. Laila asks Zahra:

‘Where were you, Zahra, when I sat up through the nights, watching village after village set on fire, each day nearer and nearer? Sleeping in a comfortable house, guarded by policemen, and sentries? Do you know who saved me and my child? Sita, who took us to her house, in spite of putting her own life in danger with ours. And Ranjit, who came from his village, because he had heard of what was happening in the foothills and was afraid for us. He drove us back, pretending we were his family, risking discovery and death. What were you doing then? Getting your pictures in the papers, distributing sweets to orphans whose father had been murdered and mothers raped (304).

The reply of Zahra to Laila's question throws light on the identical situation on the both sides of the fence. Zahra says, “What is so extraordinary about that? Do you think we did not have the same sense of duty on our side? Do you think the same things did not happen there? (304-305) In this way, the novelist have shown the fact that in spite of the orgy of violence and anarchy, the elements of humanity were playing their sane role on both sides of the 'Radcliff Axe.' In addition to it, when Saleem, now a Pakistani, visits India after two years, is shocked to see his

old friends loving him with the same sort of affection and the Hindus and Muslims living together with the sense of universal brotherhood forgetting the dark memories of the past.

The skill of Attia Hosain as a novelist becomes crystal clear as her narrative itself answers the number of questions that had occupied the minds and spirit of the Indian Muslims before and after the Partition. These questions are- Is Saleem happy to leave India and the blood relatives for Pakistan? Does he get his lost identity in Pakistan? Does the prediction of those who left India for Pakistan of the future of the Muslims in India prove true? Do the Hindus maintained hatred and ill-will with the Muslims left in India after the Partition? Did the Muslim leaders come to help those victims of the Partition in India who suffered untold sufferings during the days of Partition? The theme of Partition depicted by the novelist has the universal appeal that satisfies the Muslims in Pakistan and also the Muslims who stayed behind in India. Attia Hosain highlights the fruitlessness of the cult of violence and the bloodshed in the name of religion as her narrative itself gives negative reply to all the above questions on the basis of which this senseless partition was worked out. The novelist underlines the fact that the violence and hatred are just like the high tides of Tsunami that create havoc for some time and gets subsided. But the cult of love is superior to all religions and religious restrictions.

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## A Study of National Food Security Scheme in Global Context

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### **Abstract:**

Almost all the nations round the globe are striving tooth and nail for poverty eradication through the economic development in globalization. The prime aim behind participation of the developed nations in the process of globalization is to maintain the employability vis-à-vis the rate of progress of the country. On the other hand, developing and the undeveloped countries harnessed these measures for reducing the poverty and unemployment of their countries through the development in the milieu of globalization. If we take review of some past years to churn out the fruitfulness of the process of globalization, we can infer that the process of globalization has touched the progress of each and every country in one way or the other. But on the global level it can be concluded that there are some contradictory observations so far as the economic development of the countries is concerned. Economic empowerment strengthened the GDP of the nation; however there is a remarkable discrepancy between the income and its disbursement among the people. Needless to say, poverty and starvation are the offspring of the globalization, too. Globalization has created the elite class highly opulent with wealth, on the other hand, there is an underprivileged class striving hard from generations to generations to make both ends meet. This rift is widened due to the process of globalization. Many nations are devising various schemes on global level for the welfare of such have-nots. Every government is striving with the sole aim to eradicate poverty with the help of economic development schemes. For this, many countries have given preferences for enhancing per capita income of poor-class people and improve their standard of living. On the basis of the current rate of Indian economic progress, the World Bank has predicted that India will become the fourth Economic Superpower by 2020. Indian Economy has been looked as the fastest growing economy in the world next to China. Even though, as per the statistics published by Suresh Tendulkar, the Chairperson of the Financial Advisory Committee of PMO, in India, there are 37.5% people still surviving under the dire poverty. 70% Indian population still do not get enough food to satisfy their hunger. There lies the true tragedy for the nation like India which is dreaming brightly to become Economic

Superpower by 2020. Keeping all this in view, Government of India has passed the National Food Security Bill in both the houses and thus it is now in force.

The representatives of 159 countries have participated in the Conference of World Trade Organization held at Bali in Indonesia. In this conference, America and its friendly countries have tried to protest the Food Security Scheme of India assigning the reason that if it is implemented then India purchase huge amount of grains from the market, it may cause the hike in prices on the global level. Therefore it was suggested to curtail the scheme. But Indian Minister of Trade & Commerce, Mr. Anand Sharma has emphatically put forth the role and determination of Indian government to implement the scheme and the proposal was passed. Thus, the Bill was approved in the conference which ensured the security of ample food for the poor and needy.

### **Introduction:**

National Food Security Bill ensures the supply of grains to the poor and needy in affordable charges. This is the unique experiment on the global level tried by India. English Media acknowledged the Bill as “Landmark National Security Bill”. Providing food security to the poor and needy is directly related to the poor belonging to the rural and urban area and their employability. As per the declaration made by the Indian National Congress Party in 2009, the government put the Bill in the Parliament and on the constant persuasion of Smt. Sonia Gandhi, the chairperson of UPA, the Bill got the prior consent among the Members of Parliament and the cabinet showed the green signal to the draft made under the chairmanship of Dr. Manmohan Singh. In the brain storming discussion upon the Bill, Mrs. Sonia Gandhi emphatically put her views behind the Bill. She assured that this Bill will be a milestone in the eradication of malnutrition among the poor class. The Food Security Bill will improve the standard of living of the poor and underprivileged. Some political parties including BJP opposed the Bill suggesting some lacunas, but all the allegations were refuted. At last, the leader of opposition Smt. Sushma Swaraj declared that their party is supporting the Bill even though it has some shortcomings. The Bill has provisions for the empowerment of women and the poor class. This scheme is considered as one of the greatest and most beneficial schemes in the history of Indian politics.

Behind every economic policy and decision, there is direct or indirect involvement of some political parties. Therefore, Britishers always called Economics as “Political Economy”. Late Mrs. Indira Gandhi, the Former Prime Minister of India gave a slogan of “*Garibi Hatao*” in 1971. For the proper implementation of this slogan, the mechanisms like *Small Farmer Development Agency*, *Marginal Farmer Agriculture Labour Agency*, were established. Moreover *Draught Prone Area Programme* was implemented for the then draught-affected people. Government is implementing various schemes from *National Integrated Rural Development Programme* to *National Rural Employment Guarantee Scheme*, for the welfare of the poor people. Likewise, Government is now determined to check the growing starvation through the National Food Security Bill suggested by National Council of India.

### **Objectives of the Food Security Bill:**

Keeping in view, the growing population and the reduction in agricultural production, the government of India, in August 2007, has pondered upon to implement National Food Security Scheme. The objective of the scheme is to sustainable enhancement of the production of Wheat, Rice and Pulses. To bridge the discrepancy in the actual production of these crops by harnessing the advanced technology and proper agricultural management. To provide Wheat, Rice and Jowar sufficiently to the poor and needy below poverty lines and partially above poverty line. The implementation of the National Food Security Scheme enhanced the productivity of rice, wheat and pulses by 10 million tones, 8 million tones and 2 million tons respectively upto the period of 2011-12. These are some significant objectives of the National Food Security Scheme.

### **Main constituents of the Scheme:**

There are three significant constituents of the National Food Security Scheme:

- 1) National Food Security Mission- Rice (NFSM Rice)
- 2) National Food Security Mission- Wheat (NFSM Wheat)
- 3) National Food Security Mission- Pulses (NFSM Pulses)

## **The States functioning under the umbrella of National Food Security Mission**

1) The National Food Security Schemes of Pulses is implemented in the 142 districts of 15 states like Andhra Pradesh, Bihar, Chhattisgarh, Jharkhand, Karnataka, Madhya Pradesh, Orissa, Tamil Nadu, Uttar Pradesh, and West Bengal.

2) National Food Security Scheme of Wheat includes 192 districts of 9 states like Punjab, Haryana, Bihar, Rajasthan, Gujarat, Madhya Pradesh, Maharashtra, Uttar Pradesh, and West Bengal.

3) National Food Security Scheme of Rice includes 468 districts in the states like Andhra Pradesh, Bihar, Chhattisgarh, Gujarat, Madhya Pradesh, Maharashtra, Jharkhand, Karnataka, Orissa, Rajasthan, Tamil Nadu, Punjab, Haryana, Uttar Pradesh and West Bengal.

20 million hectares of rice area, 13 million hectares of Wheat are and 4.5 million hectares of pulses area of these districts come under this scheme. In short, 50% of the area produces Wheat and Rice opulently. Additional 20% area will be cultivated for pulses.

### **The Format of National Food Security Scheme:**

India, as a developing country, demands enough and nutritious food for all. Keeping this in view, the National Food Security Bill is highly ambitious, humane and significant. No other country in the world has ever implemented the public welfare scheme which is as beneficial as the National Food Security Bill. The number of beneficiaries of this scheme is higher even than the total population of the countries like America, Brazil and Indonesia.

Under this scheme, the beneficiaries who are entitled to receive grains at a low price, are categorized in two classes. One class is of the people who are below poverty line and the other one comprises of the people who are managed to survive just above the poverty line. The committee has recommended that these people should be provided the grains under two different categories but in concessional rates. In this way, 90% of rural and 50% of urban population will be receiving the grains in concessional rates. Every year 612 lakh 30 thousand tones grains will be required to implement the scheme. Moreover, the scheme will incur the expenditure of Rs.1,24,724 crores. The central government will sanction the grant of Rs. 95000/- crores for the

implementation of this scheme. State Government will be the sole authority to shortlist the beneficiaries for the scheme irrespective of the people below and above poverty line. The rates of the grains and the beneficiaries will be revised in every three years. Today, 90% of rural and 50% of urban population is not able to purchase the grains by market rates. In such condition, the scheme provides a sort of consolation for the poor and needy families.

### **Features of the National Food Security Bill:**

- 1) *Eradication of malnutrition*: The main objective behind this Bill is to eradicate malnutrition which could be found among the pregnant women and children up to six years old. Through the various schemes of the Indian Government children from 6 to 14 years will get enough nutritious meal at school during lunch time.
- 2) *Benefit to 80 crores people*: With the implementation of the National Food Security Bill, 80 crores people of India will be benefitted which will persist 75% people from rural and 50% from the urban area. As per the Bill, each family member will get wheat in Rs. 2/-per kilogram, Rice Rs. 3/- per kilogram and other pulses Rs.1/- per kilogram.
- 3) *Eligibility of the Family on the basis of Census*: To implement the Bill, State Government and the Central Government will choose eligible families on the ground of certain criterion such as social, economic and caste background. The responsibility of publishing the list of eligible families will be declared by the state government bureaucrats.
- 4) *Inclusion of the Antyodaya beneficiaries*: *Antyodaya* beneficiaries will be incorporated in the Bill. Through the scheme, they will be entitled to get 35 kilogram of grains per month in granted rates. Therefore the quota of *Antyodaya* beneficiaries will not be reduced at any cost.
- 5) *Provision of Food Security Allowance*: if the beneficiaries of the scheme are not getting grains at the government ration shops due to the scarcity of supply, such beneficiaries will then entitled to received grains under the Food Security Allowance. The final decision in this regard will be taken by the State Government.
- 6) *Special Provision for Pregnant Women*: To eradicate the problem of anemia which is to be found specially among women folk due to the deficiency of iron, government has a great concern

about the pregnant women folk because it is not only dangerous to a pregnant woman but also to a fetus. Through the scheme, nutritious meal as well as primary health centre's facilities will be provided by the *Asha* or nurse. There is also an important provision that every pregnant woman will get Rs. 6000/- as an allowance for her health security.

7) *Household Status of the Women in the Ration Cards*: As per the ration cards, women above 18 years old will be considered as the head of the family. If there is no woman in the family then the second preference will be given to male candidates of the family as a head.

8) *Inclusion of meal and other things*: Through the scheme, children from 6 to 14 years are getting nutritious meal at government as well as granted school. In fact, such scheme has been implemented earlier by the State Government. But now, this scheme is going to exist as the right. Through the scheme, government is providing free dresses, books, medical facilities to the children irrespective of gender.

**Transparency in Scheme**: Through the scheme, the document concerning the government grains distributors shop will be verified by the authorities of village council so that nobody will try to enforce malpractices in the scheme. In this regards, the government has computerized the whole system. At first, the government has to supply grains to ration shops and then this distributor has to distribute grains among the beneficiaries. License regarding to ration shop will be provided to the Self Help Groups and other Government Agencies. These groups play vital role in the functioning of the process.

#### **Distribution of grains to the various states by the Central Government:**

During the session 2013-14, the Central Government has distributed grains to various states under the National Food Security Scheme. The statistics of which is as follows:

States	Antyodaya	Below Poverty line	Above Poverty line	Total
Andhra Pradesh	654.2	1052.0	2116.4	3822.6
Bihar	1050.4	1689.3	964.0	3703.6
Gujarat	340.0	550.3	1194.6	2084.9
Karnataka	477.8	836.4	1135.4	2449.6
Madhya Pradesh	664.2	1068.2	1004.0	2736.4

Maharashtra	1034.8	1709.4	2014.7	4758.9
Rajasthan	391.4	629.5	1158.4	2179.3
Tamilnadu	783.1	1259.21	1680.4	3722.7
Uttar Pradesh	1719.6	2765.4	2783.3	2768.3
West Bengal	621.6	1553.5	1681.9	3857.0

### Shortcomings of the National Food Security Bill:

- 1) There is no measure to check the discrepancies between below poverty line and above poverty lines.
- 2) Earlier the evaluation of poverty has been done by the Committee of Saxena and Tendulkar but there is no uniformity in their views.
- 3) As per the World Bank, the persons below Rs.32/- as a daily income shall be considered as poor but in the view of Planning Commission, such person is not poor. So their views are contradictory.
- 4) Through the National food Security Bill, the rich can be entitled to avail the benefits of the schemes.
- 5) Government doesn't have efficient mechanism to circulate grains among the true beneficiaries properly.
- 6) Survey shows that the true beneficiaries are deprived to avail the proper benefit of the scheme.
- 7) Expected expenditure of the National Food Security Bill is about 3.5 lakh crores which will be shared by the Central and the State Government. But the amount sharing ratio is yet to be decided.
- 8) The implementation of the scheme may open the vistas for corruption.
- 9) Due to the excessive expenditure on this scheme, various other progressive schemes are bypassed.
- 10) For the success of the National Food Security Bill, the huge amount of fund is required, for enhancing the productivity of grains.
- 11) As soon as the Bill is sanctioned, it provides the ample opportunities to the black-marketers. Many prosperous people are accumulating the great storage of grains in their godowns, resulting the hike in grain prices.
- 12) In case of any natural calamity or disaster (like Tsunami, Earthquakes, flood, famine etc) the government is entitled to provide monetary help to the needy if there is a scarcity in the supply of

grains. The expected expenditure for such aid will incur the cost around 4 lakh crores. But the government itself is not in a position to meet the monetary needs of these people.

### **Benefits of the National Food Security Scheme:**

- 1) Most of the people today are being deprived of ample food to make both ends meet. But after the implementation of the scheme, such people will receive enough food for their survival.
- 2) The expenditure incur in the National Food Security Scheme is a kind of investment in human resource. Starvation-free, healthy manpower is the indication of progress. Moreover, this is the pre-requisite need of the progress of nation as well.
- 3) 75% of rural population will reap the benefit of the scheme.
- 4) This Bill can be incorporated with the Mid-Day Meal Scheme meant for the kindergarten and primary school learners. Therefore such learners can also come under the umbrella of the National Food Security Bill.
- 5) This Bill will ensure the one-time meal for the orphans and have-nots. Moreover, it will also ensure the community kitchen for the homeless population in affordable charges.
- 6) Ration Shops will be computerized fully. Such shops will be run by the Self Help Group. This will provide strength and empowerment to the women and consequently to the Self Help Group as well.

### **Recommendations:**

The NGOs like Oxfam India and Institute of Development Studies of Britain, declared that National Food Security Bill of India will prove the role model for the World. Through this Bill India is bestowing the right to receive the enough food for the have-nots. This is the phenomenal step in the domain of social justice. This will eradicate the shortcoming of unequal distribution of food in the population. Moreover, it will be a matter of great appreciation for rest of the countries.

- 1) Public Distribution system is one of the indispensable elements in National Food Security Scheme. The public distribution system is highly spoiled by its officers, brokers and middle-man traders. It demands revolutionary face-lifting.
- 2) Currently we have amount of grain storage which merely satisfy the need of the population. In future, we have to raise the production by leaps and bounds.
- 3) Every year about 5 lakhs tons of grains are being spoilt only because of improper handling and lack of proper storage.
- 4) Indian Food Corporation should ensure the purchasing of grains on time.
- 5) The movements in Andhra Pradesh like “No more Agriculture” should be banned otherwise it will lead to the dire consequences in social and economic fields.
- 6) Everybody should contribute sincerely for smooth functioning of the scheme with the aim of ‘unique goal’. As such, nobody should entertain any sort of corruption at any level.
- 7) The parameter for inclusion in the scheme should be liberal so that no poor and needy should be deprived of.
- 8) Instead of providing grains in concessional prices, we should try to enhance the agricultural productivity, entrepreneurship and employability. Such steps will play the vital role in the eradication of poverty.

**Conclusion:**

According to the most cited quotation uttered by Shri. Rajiv Gandhi, the poor of this country is recipient of only 15 paise out of one rupee sanctioned under the various development schemes for the upliftment of the underprivileged. On January 6, 2008, the Finance Minister of India Mr. P. Chidambaram, while speaking in the conference organized by Indian National Congress Party at Madurai, made a statement that there is a tremendous corruption prevailing under the public distribution system. Out of the total grains distributed to the States under the Public Distribution System, only 36% is received by the true beneficiaries through the ration shops. Out of total, 17% malpractices are prevailed in the prior-process of supplying grains to the rations shops. 19%

of malpractices take place during their distribution to the needy and poor. In such scenario, it will be a matter of great concern, that how long this scheme is sustainable in providing food security to the poor and needy. It will be discernible in near future.

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## Structuralism and Its Applications

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Structuralism is a broad 20<sup>th</sup> century intellectual movement and a mode of thought which emphasizes on the certain ways of understanding the world around us. The Latin word “*Structura*” means “an arrangement” or “coming together of various elements” is the root word. So structuralism is a set of approaches to understand the language, literature and various disciplines of knowledge.

Structuralism believes that ‘world around us is constructed and not natural’.

Structuralism is not limited to the study of language only but is applied to Philosophy, Psychology Anthropology, Philology, Literature and Social sciences i.e. Sociology, History, Biology etc. The scope of Structuralism includes all human and social aspects.

Structuralism concentrates on the human activities and all its products, perception and thoughts. It believes that language is not just an utterance, speech or writing rather it is a Sign or a Network of Signs. Structuralism studies Artifacts, Body language, Cooking, Gestures etc. as a “Code”. Structuralism does not believe in Atomism (principle of solidity) rather it believes in “Part” and “Whole” system, where an object is made up of part and parts and these parts make the whole meaningful. So part cannot exist without whole and whole cannot exist without part. It means parts in a structure cannot be studied in isolation but must be studied in company and in relation to each other, so part and whole are inter-related to each other.

Structuralism thus is a major 20<sup>th</sup> century theory which flourished in France around 1960s. Ferdinand de Saussure the founding father of Structuralism is a Swiss linguist. His book “Course in General Linguistics” (1915) is a series of seminar lectures, delivered at the University of Geneva, is the significant contribution to this theory.

Saussure challenges 19<sup>th</sup> and early 20<sup>th</sup> century philosophers, who believed in Analysis, Comparison, Description and Relationship among different languages. He challenged traditional philosophies which believed in the Mimetic principles; they simply quest for the origin, growth and development of languages. Saussure questions all these traditional ideas and offers two ‘axes’ (approaches) to the study of language.

(1) **DIACHRONIC-**

It is a historical or whole study of all patterns of language. It embraces the whole range, so it is study in totality and reality i.e. the study of Chaucerian, Renaissance, and Victorian language. It is related to “Metonymy” and “Horizontal” axis in the words of Roman Jakobson.

(2) **SYNCHRONIC-**

It is the study of selective pattern of language and according to Saussure; Synchronic approach is only the study of the function of language. It is not the study in totality. It is related to “Metaphor” and the “Vertical” axis according to Roman Jacobson i.e. only the study of Victorian language.

Ferdinand de Saussure thinks that language is a matter of ‘Langue’ and ‘Parole’.

Langue is the socially shared meaning. It is a larger network and always related to larger language system. Langue means language understood through social share. Langue being the larger network is more important than the Parole. Parole is an individual utterance and is meaningless, but it can be meaningful only when it enters into the system of Langue. So Langue is the large network. According to Saussure, ‘the proper study of linguistics is the study of Langue and not the study of Parole.

Applicability of Structuralism is broader in the sense that, Saussure redefined the definition of ‘word’; he rejected the traditional belief that a word is a ‘symbol’. According to him, ‘word is a sign’ and each sign is made up of two parts i.e. Signifier and Signified. Signifier is the written or spoken mark, whereas Signified is the meaning of what written or spoken mark a concept.

For example- In traffic signal system Red is the Signifier and Stop is the meaning Signified.

Saussure thinks that the relation between these two is arbitrary and not natural and fixed but matter of convention. According to him, meaning in the language arises by Comparing and Contrasting high and low i.e. one Sign to other. And it is this law of Compare and Difference creates meaning.

Further the meaning is depend on the observer and it shows that no word can be studied in isolation but in relation to each other, what he calls it as Sintagm (Sintagmatic), it is a chain of words, or link between two words. For example- Bad can be defined in relation to Good, Right can be defined with Wrong.

Thus, the word Big and Small, High and Low, Superior and Inferior follow this process. Saussure says that there are ‘no fixed meanings’ but arbitrary and relational meanings. Meaning lies on the observer so meaning in language is ‘Constructed’ and not ‘Natural’. The same person becomes a Terrorist and a Freedom fighter to two different persons at the same time. Therefore, language is not merely reflection rather it is a way of seeing. Thus, for Saussure language is primarily a sign system, thereby we structure our words.

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## Notion of Women's Identity in Kamala Markandaya's Novel

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### Abstract

The women characters in the novels of Kamala Markandaya are extracted from different strata of society viz, parents middle class educated women as well as from the royal families, Nevertheless, the common thread in all her women character is that they quest for autonomy for the self, coupled with nurturance for the family and fellow feeling for the larger community of men and women, a venture in which the women are confronted with several obstacles emerging mainly from the irregularities in the social system along with economic difficulties. As the women battle with these forces they develop a mature vision of life. While the desire for autonomy and nurturance co-exist simultaneously leading to disillusionment at every stage, yet the women characters firmly refuse to lose either hope or courage. Through her novels which she terms as "the literature of concern" Kamala Markandaya is, forever, in search for something positive. She has portrayed a gloomy scenario of Indian life due to changes in social, economic and political spheres yet she believes that togetherness and mutual understanding can create a meaningful existence for mankind. In each of her novels she has portrayed strong women characters who are prepared to meet the challenges of the come what may.

**KEY WORDS:** East-West encounter, disillusion, diasporas, cross-culture, rootless and Multiculturalism.

The modern Indian Renaissance witnessed the rise as well as the creative release of feminine sensibility. In comparison to writings of the other women novelties, the novels of Kamala Markandaya fully reflect the awakened feminine sensibility in contemporary India. Kamala Markandaya was aware of the changing Indian traditional society in post-independent India. Hence a recurrent theme in her writing is the East-West encounter and the consequent conflict between the cross cultural values. However, the novelist observes a definite cultural continuity amidst the varied social, economic and political changes in modern India. Incidentally, she

explores and political change on the human psychology more so on the women characters in her novels.

In her first novel *Nectar in A sieve* (1954)<sup>1</sup> Kamala Markandaya presents the impact of industrialization on a peasant couple, Rukmani and Nathan. The advent of the tannery at their village is the harbinger of radical changes – both social and economic also toiling the death knell for the peaceful existence of the villagers. Flood and drought and to their miseries. Arjun, the eldest son joins the tannery. Soon their next brother Thambi, also begins to work in the tannery. Later both the brothers go to Ceylon. The third son, Murugan leaves the place to work elsewhere as a servant. Raja the next son dies. Ira, their only daughter is compelled to barter her body merely to assuage the pangs of hunger especially of her brother Kuti. Ultimately, deprived of their livelihood by becoming stone-breakers in a quarry. The desire to go back to their village is intense. Nathan dies under the strain of work while Rukmani returns to her village with Puli, the leper whom she had adopted as her son. Even in the movement of physical and emotional crisis Rukmani consoled her husband saying. “Have we not been happy together? Always my dearest always “(p.110).

Though the spirit was strong the flesh was too weak to survive and Nathan breathed his last. Ira is yet another example of a resigned, enduring woman. She is deprived of a normal married life, turned out of her husband’s house because she is barren. The desire for nurturance is embedded within her. She cannot bear to see her younger brother starving; hence in spite of strong resistance from her father she takes to prostitution to keep away hunger. There is a resonance of determination in her words, “Tonight and tomorrow and every night, so long as there is need. I will not hunger any more” (p. 137). Rukmani seems to support Ira when she says. :

“She was no longer a child, to be cowed or forced into submission, but a grown woman with a definite purpose and an invincible determination. We had for so long accepted her obedience to pure will that when it ceased to be given naturally, it came as a considerable shock; yet there was no option but to accept the change, strange and bewildering as it was, for obedience cannot be exported” (p. 138).

The two women face another crisis stoically – the birth of Ira’s illegitimate albino child.

In the character of Rukmani there is steady progression from innocence to experience as also from rebellion to acceptance. She readily accepts pain and misery as her fate. For instance, when there is scarcity of food she says, “Want is our companion from birth to death, familiar as seasons of the earth, varying only in degree. What profit to bewail that which has always been and cannot change?” (p.113). R.A. Singh has rightly observed, “Rukmani’s spiritual stamina, heroic impulse, love-like simplicity, love for her children, tolerance and respect for traditional values make her an outstanding character”.<sup>2</sup>

Rukmani always keeps in mind the advice given to her by Nathan, “Bend like the grass that you do not break” and it is this formula of adjustment that helps her carry on in the face of innumerable trials.

*In some inner Fury* (1955)<sup>3</sup> Kamala Markandaya moves from a pastoral setting to an urbanised environment which gives her an opportunity to share the life and experiences of the sophisticated upper class section of the Indian society in the pre-independence era. She concentrates on the portrayal of Mira, the anglicized representative of this class; the other two women being Premala and Roshan. The events in the novel occur around 1942 when the Quit India Movement was in full swing. Mira, who is in love with Richard is caught in the whirlpool of politics and has to make a choice between live and her country’s independence. Born and brought up in an upper class Hindu family, Mira was well versed with the Western culture. Though she was given sufficient freedom by her parents yet she does not forget the place of the Indian woman in a traditional set up. As she grows up several restrictions are placed on her: She cannot go swimming with Kit and Richard, she is not allowed to travel alone, and she can stay with Roshan only if Premala is also there. A time comes when Mira does assert her freedom. She leaves home to visit Kit; she chooses to work with Roshan. Unknowingly Mira is absorbed in various social activities. Mira chooses her freedom on her own but later she attributes her activities to fate. She moves around in accompanies with Richard on a holiday and dreams that her freedom should last forever. However, as time flies Mira experiences restlessness due to this unbridled freedom. She admits that she did all this merely because of the desire of self expression for which she had to move out of the bounds of family. Mira represents the younger generation’s conflict between moral codes and free will in a transitional social scenario. Mira for once is aware of insecurity that accompanies her freedom. To quote the novelist, it was out; the uncertainty, one’s helpless,

the fear, the despair, never allowed into the consciousness but a always existing there, kept locked and barred and never allowed freedom but sometimes as now, breaking out in a wild black savage flood. (p.165)

Mira is torn between her conventional upbringing and her new found desire to exercise her free will. Nevertheless, the deep rooted forces of convention keep a check on her. Markandaya, through Mira's character insists on the fact that one cannot survive without roots. Mira returns to her cultural hearth after realizing the permanence of negative freedom. Mira's return to her roots is an indication of her maturity.

Sarojini, in *A Silence of Desire* (1960)<sup>4</sup> is a typical middleclass orthodox. Hindu housewife having her own religious code of faith and ritual. She finds it difficult to subsist with Dandekar, her husband who is more inclined towards the Western culture rather than the Eastern traditional way of life. Sarojini was a dutiful wife conscious of her responsibilities on the domestic front whereas Dandekar plays the dominant role in the family. Sarojini exercise her freedom in only one aspect – her decision to go to a Swamy seeking cure for an ailment taking care that Dandekar does not know about her visits to the Swamy. Sarojini is so engrossed in her own problems that she drifts away from Dandekar; who in turn has noticed her alienation. He goes to the same Swamy to win back his wife but is taken aback when he finds Sarojini there. The truth is revealed. He then persuades Sarojini to go in for proper medical treatment. Dandekar finds it difficult to dissuade Sarojini from her belief in faith cure. Once again he goes to the Swamy for help, who bluntly tells him. “Compulsion is the beginning of corruption” (p.166).

The Swamy's words keep ringing in his ears compelling him to change his attitude. Realising his selfishness and meanness he swiftly progresses to a greater maturity.

Like Rukmani, Sarojini is anchored firmly in the Indian way of life, suffering patiently and silently. It is her residence and indomitable faith that help her to survive. In the long run it is Sarojini who helps Dandekar to gain psychological insight and cultivate spiritual awareness. Ultimately Sarojini is victorious in bringing back Dandekar to her way of life and re-establishing harmony in her family.

In *Possession* (1963)<sup>5</sup> Kamala Markandaya portrays two women hailing from and representing two different cultures. Lady Caroline Bell, a rich aristocratic English woman and Anasuya, an

Indian journalist. Anusaya is the observer – narrator in the novel. At the very outset the meeting of Caroline and Anasuya presents not only a clash of personalities but also of cultures. In Anasuya's opinion Caroline was,

“...supremely confident, born and brought up to be so, with as little thought of fallibility as a colonial in the first flush of empire as a missionary in the full armour of his mission, dogged by none of the hesitations that handicap lesser breeds” (p.15).

The plot of the novel *Possession* unravels Caroline's imperialistic frame of mind. She represents all that the British thought of themselves in relation to their colonies. Caroline and Anasuya stand in rich contrast. If Anasuya, the Indian woman is reticent, cultured, talented, helpful and spiritually enlightened Caroline, the English lady is cold, intolerant, selfish and mercenary. She manipulates situations in such a way that they suit her and help in achieving the desired end. In her relationship with Val, the human touch is missing because it is overshadowed by materialism. Anasuya is emotionally drawn towards Val and helps him to return to his native land. Shantha Krishnaswamy has words of praise for Anasuya when she writes,

“Anasuya is capable of decent respectable existence as a woman of means, and as a writer of moderate success. She is of the same like as Mira and Roshan. Who prove that a decent existence is possible without a man, that a man less lifestyle need not necessarily be dry, meaningless that one can be completely independent and yet care for and nurture humanity. It is not as if these woman are unable to marry, it is rather that they do not seem to see any point in marrying. They have evolved a long way from the likes of Nalini and Rukmani”<sup>6</sup>

The inner strength of Anusaya is appreciable. She need not be dominating and aggressive like Caroline to prove her strength. In her own reticent way Anasuya holds a sway over the others.

*A handful of Rice* (1966)<sup>7</sup> portray Nalini's silent suffering caused by economic scarcity, traditional mooring and compulsory choice between morality and success ethics. It is the untold saga of a woman who is compelled to live a voiceless suppressed life. Apparently Ravi, her husband, is shown facing a moral choice but in reality it is Nalini, the woman at home who has to bear the outcome of Ravi's dilemma in different forms. As a fun-loving young girl Nalini falls in love with Ravi who was her father's apprentice to tailoring. Poverty does not permit the joys of this young couple to last long. After the death of Nalini's father. Apu. Ravi has greater

responsibilities. The tailoring business which he inherits runs into serve loss. Ravi in a state of despondency resorts to heavy drinking. Nalini is often assaulted when Ravi is drunk.

Nalini plays a stabilizing role in the life of Ravi. Even when her father was alive Nalini gave Ravi, the fugitive vagabond an identity by marrying him. In their state of poverty she consoles him all along exhibiting her sense of adjustment and a good understanding of situations whether favourable or otherwise. She prevents Ravi from associating with Damodar for the sake of earning quick money by illegal means. Nalini sustains him while he helplessly oscillates between conscience and violence, integrity and success ethics. Rooted in traditional bondage of obligations and duties of a woman. Nalini suffers silently the wounds inflicted on her both physically and emotionally. For the sake of her family,

“Nalini never complained. He had seen her fighting for breath or covertly rubbing oil into the livid marks on her abdomen or arching her back against the cold granite grinding stone, but he had never heard her complain. Neither of the ills of her pregnancy, nor of him”. (p.195)

In portraying these women characters Kamala Markandaya points out the fact that the birth of a daughter is never a happy occasion but when it comes to sustaining the family, the woman is invariably expected to face the challenge. K.S. Narayan Rao aptly comments on this unfair situation,

“Markandaya novels deal with contemporary Indian society, which is a traditional society in a state of flux and change, and reveal a spectrum of moral attitudes on the part of the characters that people the fictional world, which include the traditionally moral, the immoral and the amoral attitudes. Although her women characters are never relegated to the background and are, in fact, better drawn than their male counterparts, it is usually the men who get away with their delinquent sexual conduct”.<sup>8</sup>

The evolution of Helen is the focal point of *The Coffer Dams* (1969)<sup>9</sup> an intensely dynamic English lady, Helen drifts away from her husband Clinton in the quest for self affirmation. In an attempt to live life authentically she rebels against the code of conformity. Her brief affair with Bashiam is an effort to redeem herself. She feels aloof from the other British settlers in India because in her humanism towers above materialism. She hated the world she lived in. ‘Our

world’, she said. ‘The one in which I live. Things are battered down in it under concrete and mortar, all sorts of things’. (p.138)

Helen sympathises with the natives whom she comes to know better through Bashim, the tribal chief. Gradually, it awakens her sense of responsibility and she tries to bridge the gap between human values and industrial progress. In this she differs from her husband and slowly the two drift apart.

Helen moves away from the bondage of marriage in search of illusory freedom. Initially Helen does not know where her quest would lead to but as the time passes she develops an increasing awareness realizing that fulfilment lies in building bridges of understanding. She no more considers the natives as ‘black apes’ but as human beings with emotions. Cruelty to human being is unforgiveable according to Helen. In associating with the tribal’s Helen learns the true meaning of self contained strength simultaneously perceiving the force of passive resistance. She now sees herself clearly in relation to the external world and comes to understand that escape from any kind of responsibility is not real freedom. True freedom lies in and is best enjoyed by maintaining the social conventions.

*The Nowhere Man* (1972)<sup>10</sup> deals with the problems and consciousness of Vasantha in the setting of two countries India and England. In England Vasantha shows her characteristic nurturance of a traditional Indian Brahmin family in making adjustments, in bringing up her two sons, Laxman and Seshu while still maintaining their traditional roots against the racial prejudices of the English, in accommodating sociological changes, in bridging the generation gap and also in preserving their faith in man. As a champion of Gandhian ideals Vasantha shuns luxury and lives a modest life. She is a little upset when Laxman marries an English girl because Vasantha values Indian traditions and culture. In fact, it is her strong religious faith that sees her through several ups and downs of life such as the untimely death of Seshu and Laxman’s ultimate separation. Markandaya writes,

“Vasantha’s stoicism helps her when she is not allowed to see her grandson because she is suffering from tuberculosis. Even after her intense physical and emotional suffering Vasantha sees contentment in her life for as she breathes her last she gently whispers. It has been a happy marriage” (p.38).

Vasantha's concept of happy marriage meant being able to meet the challenges of life successfully. Her life leaves a deep impact on Srinivas, her husband who after her death begins to feel isolated in an alien land, truly a nowhere man.

*In Two, Virgins* (1973)<sup>11</sup> Saroja, like her other counterparts: Sarojini, Rkmani, Nalini and Premala, represents the concept of ideal Indian womanhood. Saroja stands in rich contrast to her sister Lalitha. Kamala Markandaya divulges how two sisters born and brought up in an identical environment and coming from similar backgrounds evolve with contrasting ideologies. While Lalitha is inclined towards the Western liberal lifestyle Saroja prefers the Eastern traditional way. Saroja is influenced by the concepts of Amma and Appa's widowed sister Aunt Alamelu both of whom value custom and social tradition above anything else. Margaret P. Joseph observes pertinently,

"Aunt Alamelu is the rock of tradition, the norm of moral behaviour, and perhaps the only convincing character in the book. She is a familiar figure in the Indian joint family, combining in herself the poor relation, the widow and the interfering sister-in-law".<sup>12</sup>

Both these ladies stand against the liberal ideas associated with Western education being imparted to Lalitha at Miss Mendoza's school.

Lalitha is a conscious portrayal of perception of woman's assertion for a distinct feminine identity in the changing environment of Indian life. Lalitha, in contrast to Saroja, mild, obedient, timid, tradition-bound, responsible younger sister, is a disrespectful, fickle-minded girl who wrongly believes that the true liberation of a woman is staying away from the suffocating restraints of a tradition-bound society and taking to ultra-modern ways of living that is, living for pleasure and luxury, living to fulfil one's desire at any cost. Lalitha's sense of false modernity attracts her towards city life. She tries to persuade her parents to allow her to join films. Ultimately the insolently bold and obstinate Lalitha goes to the city without the consent of her parents but returns after a few months as a tainted girl who had lost her virginity bringing disgrace to the whole family. Lalitha is sadly betrayed by her faith in her beauty, her feminine desirability and sexual power. The life of Lalitha goes to show that unbridled freedom and autonomy against parental and social authority proves to be disastrous. Lalitha gains nothing rather she loses her self-respect and the affection of her family members.

In the opinion of Kamala Markandaya freedom does not entail the casting away of traditional restraints. Saroja who matures through the wild experiences of Lalitha realizes this and hence prefers to confine herself to the coders of community. The novelist emphatically points towards the limitations of individual freedom when it is unrestrained, and the value of conformity and realisation of one's responsibilities within the structure of a given society.

Having a larger canvas than her previous novels in *The Golden Honeycomb* (1977)<sup>13</sup> Kamala Markandaya relies not only on her fictional techniques but also on historical facts as well as artistic vision. She delineates some memorable women characters like Queen Manula, Mohini, the wilful girl from the mountain valley and mistress of Bawaji Rao III, Usha, the Dewan's daughter Sophie, the Residents daughter, Jaya, the mill-worker and Janaki, the working girl in the life of Rabi, the illegitimate son of Bawaji Rao III who, consequently, develops a sense of responsibility towards the people quite unlike his father. Manjula and Mohini exhibit a distinct independent feminine spirit and are instrumental in changing the traditional system in the political history of Devapur.

*Pleasure City* (1982)<sup>14</sup> portray women who are more optimistic and mature in outlook than those of the previous novels. They are able to encounter the problems of life merely by their inner strength. Their powers of sustenance and nurturance defy all their meekness and submissiveness. It also helps to catalyse their inner strength and courage not only to face their own problems but also to help other associated with them. Married men miss their wives and sense the vacuum created by their absence; Cyrus themselves by looking at the photographs of their wives. There must be something in these women that creates a vacuity in the lives of their husbands.

Kamala Markandaya advocates the golden mean: a blend and confluence of traditional concepts and modern ideology. She has shown that extremes in either case are detrimental. Blind conformity to traditions or a passionate following of modernity lead lead one nowhere. Kunthi and Lalitha suffer because they cross the limits of freedom in the garb of modernity. Mira treated the path of modernity unwisely but was able to check herself in time and returned safely to her cultural hearth. Freedom must be accompanied by a sense of responsibility. The women have to realize this for betterment and progress. This is the message that the women characters in the novel of Kamala Markandaya bring forth and propagate.

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## To Prepare Bio-Plastic From Waste Plastic – A Study

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### **Introduction:-**

Plastic has become a very essential had in modern life style. Every persons use the plastic instead of cloth bag. It is used plentifully when goods are taken it house. Plastic is one of the few new chemical materials which creates environmental problem, As far as the making of plastic is concerned, the most dangerous chemicals like polythene, polyvinal chloride, polystyrene are used in manufacturing plastic in a big quantity .

20 % of solid municipal wastes in India are plastic. Nondegradable plastics gather at the rate of 25 million tonnes per year. Accourding to an estimate, more than 100 million tonnes of plastic in produced every year all over the world. Every more uses 3 kg plastic per year in India.

Urbanisation is also responsible factor for the plastic pollution in cities. An Unaware persons throw plastic on a land can enter into drainage lines and chocles them It surely results floods in local area in cities as observed in Mumbai in 1998.Move than 90% of the articles on the sea beaches contain plastic.

A recent report informs that more than 100000 marine mammals die each year in the world ocean by eating or becoming entangled in the web of plastic.

**Objectives :-** To prepare bio-plastic in the place of plastic.

To find or create new different ways to reuse plastic bags and container.

### **Review of Plastic :-**

Many organizations have made many research t recognize types of plastic in the world. The Americaw society of plastic has identified sever different types of plastic and has giver each category a number which can be formed on the bottom of plastic container. The two most recyclable categories are

### **Category I**

With the respect to category I, contains PET or PETE

(Polythelen Terethalable ) Plastic.

Generally speaking, This type of plastics normally include.

- Soda and water bottles
- Mouth wash bottles
- Plastic wrap
- Peanut butter and other food jars
- Salad dressing bottles

### **Category II**

Category II contains HDPE (high density palye thelene ) plastic. These plastics include.

- Milk container
- Trash bags
- Yogart container
- Liquid Laundry detergent containers
- Shampoo bottles
- Juice container

**Substitute:** There are many types of bio- plastic which are easy to dispose and can be soil composed. These include microbial plastics like PHAS (poly hydrovyalkanoate) and another types of bio-plastic can be created by blending the commonly used synthetic thermoplastic with in costly biopolymer.

### **Developmental Work**

- Polyethylene co-vinyl acetate is mixed with ethyl cellulose using ethylene vinyl alcohol as a coupling agent.
- Polythene is mixed or blended with various biopolymers such as modified lignin/modified wood pulp/modified starch/ chitoson by using suitable coupling agents.

**Different techniques to reuse the plastic bags:**

- Use them to get off out of season on shoes or seasonal articles.
- Use the bags of gloves to clean dusting or using pesticides.
- When packing a suitcase use them to keep shoes from sailing clothes and dirty things from clean one.
- To protect small outdoor plants from rain or frost at night cover them with bags and tie the handles tightly around the plants. Be sure to take the bags off in the morning.
- Use barriers between you and your trash.
- For who are interested in something a little bit more long listing, consider leasing how to craft with plastic bags like carpet, shopping bag etc.

**Methods of reusing plastic container**

- Clean plastic containers make great joy for children.
- Use them for store leftover in the freezer.
- Use as drawer organizer.
- Can be used as wrapping gift items.
- Can be modified to make pots for starting seedlings.
- Bigger container work well to hold food scraps or dustbins

**Discussion:**

Studies made on the plastic clearly display that chemical composition of the product should comprise over 40% natural biopolymer in order to enhance biodegradability. However the downside of the proportion of biopolymer increases and its performance properties (impact strength and heat resistance reduces. It is natural that it also become less resistant to water. There is a problem in doing so. In this way, the challenge is to increase the biopolymer proportion without jeopardizing the properties.

**Conclusion :**

To solve the problem of plastic in using bio-plastic, there are many solutions. But these solutions have also side effects of their own. Therefore it is better to be safe than sorry. It is a better idea

not to use them and always avoid them. Avoiding plastics may prove beneficial for all of us. To avoid plastics at once and always is crucial to lessen our foot print on this earth until it becomes second nature.

If we start to neglect the problems of plastics today, then our tomorrow might be in problems. Realize the importance of using less plastics, in our daily life. It is surely advantages both facts and coming generation. Keeping all things in mind, we should always attempt to avoid the usage of plastics as our habits and routines.

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## Exploration of Historical Perspectives in Shashi Tharoor's '*Riot*'

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### Abstract

Shashi Tharoor is called a post war 'the classic 'writer in English' <sup>1</sup>. He has been gained worldwide recognition on account of variety of texts, themes, novel ideas and innovative technique. His novel '*Riot*' rediscovers post-independence history of India. He tried to revive Indian history. In the present paper, an attempt has been made to highlight his historical perspectives in '*Riot*'.

After 1980, history is regarded as a major theme. Many authors have deliberately resorted to this theme and treated it as a part of the strategy. Karl Marx remarks 'History is nothing but the activity of man in pursuit of his ends' <sup>2</sup>. In the Western literature, at the outset, the novel was written in the imitation of history. In the middle phase, it made enormous use of history by incorporating within the fictional frame a large number of actual social, political, and cultural events and happenings. In the most recent phase, it survived a crisis of existence in the early decades of the present century; it has not only kept with the practices of the 20<sup>th</sup> century, but also interrogated and problematized the discourse of history.

In '*Riot*' Tharoor focuses on the politics behind the communal passion that has rocked India since partition in 1947. He discusses the riot that took place in 1989 in the wake of the Ram Janmabhoomi/ Babri Masjid issue. It is said that 'he selects every bit from history and current communal consciousness and blends them together with his lucrative imagination to create a quilt that is 'intellectually provocative and emotionally charged' <sup>3</sup>. He employs the framework of investigating the mysterious death of Priscilla Hart, an American social worker during the riots. The author uses dialogue to express the views and grievances of the multicultural Indian community. He has been displaying his daring to lay bare the explosive substances from which communal conflicts are brewed. About his plot, he himself remarks-

*"the plot of the Riot unfolded through 'newspaper, clippings, diary entries, interviews, transcripts, journals, scrap books, even poems written by characters- in other words*

*using different voices, different stylistic forms for different fragments of the story*'<sup>4</sup>(The Hindu 2).

The novel begins with a series of newspaper reports in the Newyork Journal. The first one from Delhi October 2, 1989, reports the death of Priscilla Hart, a volunteer in a women's health programme in Zalilgarh. She was stabbed and beaten to death. The cause of her death is reported as indistinct. However the newspaper made it clear that 'she was not targeted because she was an American' (p.1).The second report by Victor Goodman mentions that 'her parents would fly to Zalilgarh to the place where their daughter's violent death and to confront it' (p.23). And the third report by Randy Diggs gives details of how Priscilla had bicycled to an abandoned-Kotli, on the Jamuna River to escape from the crowd where Hindu militants had organized a religious procession to take the sanctified bricks through Zalilgarh, to Ayodhya to construct the temple on a disputed site. A few Hindu youths were killed, as they were putting up banners for the next day's procession. As communal unrest was seething, the District Magistrate and the Superintendent of Police pressurized the leaders to postpone the procession but in vain. Ultimately, permission was granted on the condition that they would not shout offensive slogans against Muslims and use drums near mosques. They were permitted to carry placards, but arms and weapons were prohibited. The leaders agreed but when the procession began, the masses went out of control and they went to attack the mosques. Some Muslim Jihadi hurled a bomb to dismantle the procession and create havoc. The whole town indulged in communal violence. Police opened fire to control the mobs and at the end of the day saw eight dead and several injured in the riot.

It has been observed that Tharoor used two diverse voices to prove how history can inflame communal passions and hatredness.Ram Charan Gupta's views as recorded in Digg's notebook reveal how crooked ideology could harm Indian society by blazing up sectarian passion among the people. Keeping the eyes on the vote bank, he has been presenting an imaginary history that posits Hindu of India as a wronged people. For him, it was a great day when the Hindutva forces launched the 'Ram Shila Poojan Programme in Ayodhya to rebuild Ram. He made provocative allegations:

*In Ayodhya there are many temples to Ram. But the most famous temple is not really a temple any more...It is the Ramjanmmabhoomi, the birthplace of Ram...But if you go to the Ayodhya, you will see no Ramjanmmabhoomi temple there. In olden days a great*

*temple stood there. A magnificent temple...But a Muslim king, the Mughal emperor, Babar, not an Indian, a foreigner from central Asia, he knocked it down. And in its place, he built a big mosque which was named the Babri Masjid... (p.53)*

Ram Charan Gupta and other Hindu fundamentalists damned the Government's stand for not granting permission. He said,

*"We have had enough. It is the peoples wish that the birthplace of Ram must be suitably honoured. We will rebuild the temple" (p.53).*

As he spoke, the excitement of young men and women making flags, placards posters and preparing 'pennants in holy saffron'. On the eve of the great procession, he interspersed his narration with volleys of abuse against the Muslims. He tells Diggs:

*You have to understand their mentality. They are more loyal to a foreign religion Islam than to India. They are all converts from the Hindu faith of their ancestors, but they refuse to acknowledge this, pretending instead that they are all descended from conquerors from Arabia and Persia or Samarkand (p.55).*

His words are testimony to how India's partition and its aftermath has incited and kept communal passions aflame.

Ram Charan Gupta criticize Jawaharlal Nehru, 'a Muslim-loving' brown Englishman who gave them the right to follow their own personal law. And the worst is that every Muslim with four wives each, are "out-breeding Hindus" (p.55). Tharoor mentions Mrs. Gandhi's policy that drove young Hindu men for vasectomy, while Muslims resisted family planning arguing that it was against their religion. And what is most threatening under the prevailing circumstances is that Muslims would soon outnumber Hindus in India (p.55). Sandhvi Rithambhara, another woman Hindutva preacher remarks, 'Muslims are like a lemon, cut it up into pieces, squeeze out the pips and throw them away' (p.57). Thus the historical perspectives clearly reveals through these ideology.

Tharoor talks about secularism in India. There are many references about the life of Syed Salar Masud Ghasi who was a highly revered Muslim warrior- a saint in Zalilgarh, respected by both the communities. Other Muslim figures in India, worshipped even by Hindus are Nizamuddin Auliya, Moinuddin Chishti, Shah Madar, Shaik Nasiruddin. Mohammed Iqbal, the great Urdu poet who wrote the patriotic song "Sare jahan se Achhaa, Hindustan Hamara" (p.66-67). The author exposes Hindu-Muslim unity in India.

Tharoor highlights on two ideology of Maulana Azad was a secular Muslim who believed in a united India rather than its division, whereas Mohamed Ali Jinnah who demanded a separate nation for Muslims. It is clearly revealed that Azad was more authentic representative of Indian Islam than Jinnah. He did not want to accept the Pakistani idea of 'a narrower notion of Muslim nationhood that confined Indian Muslims to a truncated share of the heritage of their entire land' (p.109). However, it was unfortunate that in 1947, Jinnah triumphed.

Tharoor uses Lakshman as his mouthpiece, to reveal his thought. He wonders why Hinduism, an essentially tolerant faith should want to desecrate a Muslim shrine to validate itself. He wonders why Muslims are being assaulted for something that happened over four hundred and fifty years ago. He rightly remarks that it is because "politicians of all faiths across India seek to mobilize votes by appealing to narrow identities" (p.45). By seeking votes in the name of religion, caste and, they have urged voters to defines themselves on these lines. He feels that Hindus need to uphold the dignity of their religion by validating Swami Vivekananda's view:

*"As the different streams have their sources in different places, all mingle their water in the sea. So, O Lord, the different oaths which men take...all lead to thee" (p.146).*

Such sentiments need to be respected by one and all citizen of India.

Tharoor introduces another Riot during Indira Gandhi's regime in India. Gurinder Singh remembers the storming of Golden Temple, a place sacred to the Sikhs to flush out terrorists who were fighting for Khalistan, a separate state. The assault named '*Operation Bluestar*' by the army, threw the temple into disaster and hurt the Sikh sentiments deeply and they protested. Khushwant Singh reacted by returning his civilian honours to the government (p.192). Instead of curbing Khalistan terrorism, the Golden Temple Massacre abetted it, which later climaxed in the murder of Mrs. Indira Gandhi by her Sikh security guards. It led to a wave of violence. Angry mobs roamed the cities in search of "Sikh blood to spill" (p.194).

Thus, Tharoor covers a wide range of events in India's past to interpret and understand it better India's history and politics of communal groups .He shows how it has shaped the politics of contemporary India and the religion lay at the root of partition of India.

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## Culture, Race and Identity in Toni Morrison's *The Bluest Eye*

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With the winning of the Nobel Prize for Literature, Toni Morrison has become an international author. Considered one of the best living exponents of Black Women's fiction, her works are about the predicament of African-American women in White racist America. As a black author, Morrison desires to bring a dynamic change in the lives of African-American women through her novels. She said in her Nobel Prize speech: "Tell us what it is to be a woman so that we may know what it is to be a man. What moves at the margin? What it is to have no home in this place? To be set adrift from the one you knew. What it is to live at the edge of towns that cannot bear our company?" (Fultz 100). Morrison writes about the aspects of black life connected to culture, race, sex and class, and portrays the trauma of slavery of ordinary men and women. This paper attempts to analyze the experiences of African-American women, their search for identity in a community that is integrally intertwined with their cultural history.

Through her black female characters, Morrison portrays the collective experience of black women in America as shaped by the past experience of slavery and by the patriarchal capitalist American society. In this connection Simone De Beauvoir provided an existential dimension to feminism with the publication of *The Second Sex*: "She is defined and differentiated with reference to man and not he with reference to her; she is the incidental, the inessential. He is the subject, he is the absolute, she is the other" (Beauvoir 8).

This observation sums up why the self-existence is such important issue for feminism. Gender equality, independence and empowerment of women are associated with existentialism – a struggle to assert one's individuality, through feminist articulation. This leads to re-examine and analyze gender identity with the focus on women's autonomous self-identity. Some of the recurring themes identified by different writers are:

"Woman's struggle for self realization and self definition, woman's quest for her identity, her pursuit of freedom, equality and transcendence, her rebellion and protest against oppression at every level, sex-role stereotyping in society, debated about the double moral standard in society,

various aspects of female experience such as domestic violence, rape, pregnancy, abortion, motherhood, being single and so on, the evolving of feminine consciousness out of female experience, the internal conflict and ambivalence of women forced to choose between new 'feminist' goals and traditional feminine goals, between total independence and the need for romantic love and emotional fulfillment, the bonding between women forming a sisterhood or a mother-daughter relationship and the alienation of women as an outsider, as an object, as the other" (Gomez 92).

The *Bluest Eye* is mostly concerned with the experience of African-American women in the 1940s. Race and class are interlinked since there were so many economic barriers for African-Americans during this time period. The experience of slavery brought to the black race the disintegration of the family, the slave consciousness of submission, and a contemporary phenomenon called the cult of poverty. The assimilated black female was confronted by poverty, racism and economic bias. The African-American citizens, in Morrison's novels are mostly working class folks who work in coal mines or as domestic servants for white families. The female slave was both woman and slave within the patriarchal institution of slavery. Being black and female just made black women's unique horrors stand apart from the other brutalities of slavery. The Black women had to work on plantation farms as laborers and as mammys or maids in the kitchens of the white households.

Morrison grew up during the Great Depression in a working class neighborhood in Lorain. Born in family, which had suffered the racist atrocities, she explores in each of her novels some aspects of the oppression afflicting African people. Black women in America being female black and poor have been victimized by sexism, racism and classism. Valerie Smith in her book on Toni Morrison points out that "the meaning of blackness in this country shapes profoundly the experience of gender, just as the conditions of womanhood affect ineluctably of race" (Smith 47). The self alienation is experienced by woman not only with respect to her bodily nature. The characters in *The Bluest Eye* are shown in the setting of a society which is constantly weighed down by the heritage of slavery and racial brutality and is intensely rooted in customs that have formed and influenced the African-American culture. The novel speaks about the black Americans' perception of beauty and how adversely it affects the human psyche and the prejudices and racism faced by the African-American woman. The novel's protagonist is the

eleven year old black girl Pecola who yearns for the blue eyes. She is the victim of cultural politics and racism. Everyday she encounters hatred, racism and classism, not just from white people, but also from her own race. In their eyes she is too much dark, and the darkness of her skin somehow implies that she is inferior. The storekeeper, Mr. Yacobowski, who sells Mary Jane candies to Pecola avoids touching her hand when she pays and barely disguises his contempt for her.

“She looks up at him and sees the vacuum where curiosity ought to lodge... The total absence of human recognition – the glazed separateness ... it has an edge; somewhere in the bottom lid is the distaste ... The distaste must be for her blackness ... And it is this blackness that accounts for, that creates, the vacuum edged with distance in white eyes” (*The Bluest Eye* 46-47).

Little black boys taunt her with “Black e mo. Black e mo Yadaddsleepsnekked.” The family of Pecola grows up in full racial discrimination. Her parents’ childhood is the source for Pecola’s malady. Neither Cholly nor Pauline could provide Pecola with self-assurance since they have grown in an atmosphere of discrimination. When Pauline was a child, she was oppressed psychologically. Pecola Breedlove is a little black girl who is dissatisfied with world around her. She is born into a society that is confused as it shuns its own cultural values and craves for self gratification in the culture of the whites. In the novel, this tendency of the society finds its symbolic expressions in Pecola’s quest for blue eyes which represents the western ideals of beauty. Such strong desire results in the suffering and anguish of the blacks. In the *Bluest Eye*, Toni Morrison weaves together scenes from an underground whose inhabitants suffer as much from confused social directives as they do from utter poverty. The exploration of this world of victimization gains from the fragmental form of the book, for life is essentially fragmented when seen through the eyes of any single individual.

“The concept of physical beauty as a virtue is one the dumbest, most pernicious and destructive ideas of the Western world” (*Behind the Making* 89), says Morrison. In *The Bluest Eye* it is “this deliberate perpetuation by the larger society of a physical Anglo-Saxon standard of female beauty as a measurement of self-worth”(Mckay 172). That plays havoc in the life of several characters. According to this belief, women who are not Anglo-Saxon, who do not have fair skin and blue eyes are not beautiful and hence are inferior. Both Pecola Breedlove, the adolescent Afro-American girl on whom the story is centered, and her mother Pauline Breedlove are victims

of the prevailing social standards of beauty encountered by them from the toy shops which sold little blonde-haired, blue eyed, white dolls, through the week end matinees to elementary school primers. The chapter which introduces the Breedlove family to the readers begins with a condensed version of the Jane and Dick reader, prevalent in the Public schools during the 1940s. "HERE IS THE FAMILY MOTHER FATHER DICK AND JANE THEY LIVE IN THE GREEN AND WHITE HOUSE THEY ARE VERY HAPPY" (*The Bluest Eye* 28). The subsequent chapters too have sections from the same primer bringing out the key elements of Jane's world and by extension that of the conventional Euro-American healthy and happy family. The main elements of Jane's world - house, family, mother, father, cat, dog and friends are also the central elements of Pecola's world but each element is so manipulated by fantasy that it serves only to increase her conviction that being black she is ugly beyond any hope of love from herself and from others.

Pecola is sacrificed at the altar of a dominant ideology that seeks to deny positive values to the other. Pecola's mother, Mrs. Breedlove, could be neither a wife, nor mother nor even a maid servant in true sense. She kept sleeping from one role to another, caught between different representations of self. Very early in life she gave up caring for herself when while watching a Hollywood movie, made up like Jean Harlow, a front tooth fell off convincing her that she could never be pretty again. Her constant quarrels with her husband Cholly occur because he could not be like the white men she had seen in the movies who take good care of their women. Pauline hates her own jet black daughter, and beats and neglects her. Rejecting the reality of her own family, husband and children she adopts the children of the Fisher's family, the white master for whom she works. This could be from an ardent desire to reverse the social order, where by the Blacks could control the Whites. In the Fisher's house, she could control, dominate and virtually become the powerful queen of the white man's household where everyone depended on her so much. It may be her unconscious desire for revenge but it served to increase Pecola's isolation, alienation and psychic terror.

In her portrayal of Cholly, Morrison deconstructs the popular notion of Aristotle, Charles Darwin, Schopenhauer and so on, about the father as a big and strong male, the head of the family. Abandoned by his mother on a junk heap, rejected by his father for a crap game, and taunted and humiliated by white men during his first sexual encounter, Cholly is small, black and

helpless. In the frequent fights with his wife he behaves like a coward. His feelings of aggressiveness at the white superiors get metamorphosed into alcoholism and gambling. In a drunken stupor, the distinctions between the feeling of love and revulsion, real and unreal, guilt and pity, self and other break down. Beset by his uncontrollable and contrary emotions he rapes his own daughter. The text suggests that Cholly physically violated Pecola while the others had already violated her spirit. The fact that Cholly had impregnated his daughter is established in the first chapter of the novel itself. But the following chapters elude any clear-cut explanation for this shocking deed. Perhaps he wanted to assert his masculinity. It could be that never having known any sort of nurturing love himself he did not know how to express it. The opposing perspectives presented by different narrators reveal how they are struggling for their identity and specialness.

At school Pecola's teachers ignore her. Her classmates ridicule and taunt her. Even her friends Claudia and Frieda are unable to communicate with her. Denied by her parents, teachers and society who make her the scapegoat of their own false convictions, Pecola consoles herself by eating her favorite candy with the picture of the blue eyed Mary Jane on the wrapper. In eating the candy she somehow fantasizes that she is eating the blue eyes. "the desire for blue eyes is part of the inverted quality of her world; in wanting blue eyes Pecola wants, in fact to be white" (de Weener 406). No one would then dare to insult her. Her desire for blue eyes is so unbearably strong that when the conjureman promises it to her she breaks her last tenuous grip with reality. This leads to a total collapse of the centre of herself. Her self thus becomes a subject that Foucault describes as both constituted and constituting. She imbibes into herself the surrounding negating racist world causing the explosive encounter between the self and the other and its consequent rupture and fragmentation. The text thus defines Pecola's subjectivity as the self that is no self. Morrison foregrounds the horror of the psychophrenic Pecola conversing with the other self who assures her that she is the girl with the bluest eyes and hence the most beautiful girl in her town.

The poignant story of Pecola, her total surrender to the white power structure, is however not Morrison's final word in the novel. Deconstructing the evidence provided by Pecola, Morrison presents the nine year old narrator of the story, Claudia, who survives the most vicious attacks of racial discrimination. Her parents are able to instill positive self consciousness in Claudia by

decoding the myth of white superiority and by loving and caring for her. Claudia tries to discover the rationale for standards that insist on white physical beauty and firmly reject any structures of beauty or virtue that exclude the little black girls like her. *The Bluest Eye* thus demonstrates “the vicious genocidal effects of racism” (Lakshminarasaiiah 9) and advocates a self-conscious interest in and celebration of the separate values, behavior patterns and beauty of the Afro-American as the first step towards decolonization.

In a nutshell, *The Bluest Eye* focuses on problems such as black women’s self-consciousness, their search for independence and self-identity under the multiple oppressions of gender, racism and class prejudices. In trying to conform to the ideal of white femininity, the black women characters despise their blackness which in turn leads to self-hatred. They see themselves through the eyes of white people and their worship of white standards of beauty also has devastating effects on their own community. Their effort to become something they are not and they can never be is very ruining. The tragic story of Pecola explores notions of gender identity in the context of crafting a self within a marginalized racial minority.

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## Myth in Partap Sharma's 'A Touch of Brightness'

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### Abstract

*Partap Sharma is quite celebrated and little bit renowned writer of Indian English literature. In this galaxy, as a playwright he gained name and fame with the production of such plays and 'A Touch of Brightness' is one of them. It is consciously performed at the Commonwealth Arts Festival in 1965. It highlights the ancient theory and tradition of Indian theatre. This is purely a reflection of the Indian tradition of storytelling. So it may have plain similarity with Karnad's tradition of the same. This play delineates the scenario of the 20<sup>th</sup> century India. Indian mentality and sordid social reality is also brought out by Sharma here. 'A Touch of Brightness' is a small complex play of eight scenes of single act. Prominently it sets against the brothel houses of Bombay. It deals with the problem of prostitution in India. Besides, it is a philosophical play and the portrayal of the ruthless realities of human society. Related myth, Prema (Rukhmani) represents the mouthpiece of Sharma's technique. This article analyzes his technique of using different myths and unifying interrelated stories. In the cultural context it interprets the Hindu Philosophy of the Indian woman. This article ends by focusing on vivid myths which are inter-related by Parap Sharma.*

Partap Sharma (1939-2011) happens to be an important Indian English playwright and novelist apart from being a television artist and theatre person. He belongs unquestionably to Punjab and highly appreciated writer in Indo-English literature. He is known for his well-known plays like 'The Professor Has A Warcry' and 'The Touch of Brightness' and lone novel, 'The Days of the Turban'. Although not a prolific writer, whatever little he has penned, has a solid quality about it. Being a theatre man, he has a sense of stagecraft, which enables him to dramatize any chosen material successfully. Hence his plays are basically meant for performance though they are also enjoyable as readable plays. The major themes of his plays vary from academic to social to mythical and historical.

Partap Sharma, a unique figure in the history of Indian English drama, was well-versed in the classics of Indian drama. The dramatic form which he evolved influenced Indian theatre at the outset of this century. The range and variety of his dramatic writings is astonishing. He borrowed his themes from Indian classical mythology, Buddhist legends and other historical sources with at least artistic inhibition.

Partap Sharma has projected his idea and themes through his dramatic works with the least care for their stage ability. His dramatization of mythical stories and character is notable for the mechanism and subplots. He waves these myths into his plays due to his intention to convey several messages to the audience. The myth concerning with Indian history, tradition, folklore and culture is an output of impact of contemporariness.

His dramatic achievements include, '*A Touch of Brightness*' (1968), '*Begum Sumroo*' (2004), '*Zen Katha: The Story of Bodhidharma*' (2004) and '*Sammy!*' (2005). In these plays Sharma has dealt with philosophical, religious, social issues; and in some of them presented Indian myths and legends. Whatever may be the weaknesses of the plays of Sharma, he was, without any shade of doubt, a born literary artist.

Partap Sharma introduced as he is with the rich Indian folk and mythic lore, draws from it the material from his drama. His '*A Touch of Brightness*' focuses on Indian classical myths, '*Sammy!*' mythicizes history, '*Zen Katha: The Story of Bodhidharma*', derives its idea from the Buddhism. While his earlier plays deal with human relationship and theme of responsibility, spiritual concern and later one dramatizes contemporary communal strife and identity crisis. History bears proof to every fact that Indians from every age, time, place and dynasty have expressed their ardent desire to be enriched and knowledgeable in myths.

Obviously mythology plays a vital role in Indian writing in English, besides it is very rich and essential part of Indian culture. Imaginative literature cannot be mythical, nor can all myths be literature. Indeed myth enriches Indian culture further and makes it a unique one in the world.

For scholars like Kumar Nand, myth is not fictitious but real. He says: "Broadly speaking myth is not a story told as history, but history told as story. It is actually a narrative of real experience in the past." (Nandkumar 2)

Today myth deals to be an imaginary tale of some fictitious characters of no existed world, however, it can be a memory of the past, told in a fictitious way. Etymologically the word 'myth' comes from Greek/Latin '*mythos*' which means 'story' There is no doubt the writing with mythical concerns usually signifies a recreation of human mind or a redemption from the tensions and pressures from the daily busy life. In this regard Northrop Frye relates myth is an association of story of gods or other being in larger power.

“Myth can therefore, be considered under two categories: ‘true’ myth which is known as sacred narrative and defined by its function only and ‘literary’ myth which includes the stories of the ancient Greek and Roman gods and heroes”. (Nandkumar 3-4)

Myth has become one of the most significant mediums in contemporary literary context. Myths are traditional stories relating religious beliefs and opposed to rational cause theory. Although the traditions of myth are rooted in spiritual and moral beliefs, it may not always provide a material to analyze the community as a whole because sometimes it deals with the emotional and spiritual needs of people.

It is supposed that the prominent characters in myth are usually gods, supernatural heroes and humans. Generally these characters of the myth are like Lord Shiva, Lord Ganesha, Lord Krishna, Rama, Indra, Bharata and others; heroes like Bhisma, Bhima, Karna, Eklavya and other warriors and personalities like Martin Luther King, M.K. Gandhi, Mother Teresa, Meera are not only individuals but proved as symbols of certain virtues. So spontaneously this belief of their worshippers, fans and followers make them all myths and symbols of good. In this way all great gods and human beings have been mythicized. Several Indian plays written in English, dramatize the life and character of these mythicized gods, heroes and human beings.

Stories in any culture or era are integral part of the human life. Really they are the sources of entertainment and sometimes for education. They cater the various requirements of both educated and illiterate people. These stories may be applied as myths. Thus myth stands for something fake, unauthentic and far away from the reality and history. It is by virtue of myths that the literature created throughout the world for centuries has gained its permanent value and significance. Using myth in the creative works has been becoming tradition now a day and specially the later part of the 20<sup>th</sup> century. It has been seen that the great English master poets

like Chaucer, Spenser and Milton used myths in their works and those are the landmarks in the history of world literature. Even dramatists like Christopher Marlow and Shakespeare didn't fail to use mythical elements in '*Doctor Faustus*' and almost all of Shakespeare's plays. Similarly the work of the great Indian poets and the playwrights like Tagore, Sri Aurobindo, T.P. Kailasm, Girish Karnad and others are of immense importance to a great extent by virtue of their mythical themes and characters.

Drama, either tragedy or comedy may provide lot of delight and comfort to the every strata of society. It has been a mixture of love both pure and wanton, woes and horrors, poetry and romance, youthful imagination as well as enthusiasm predominated. In the realm of the world literature, drama, has been proving the most peculiar and the most appealing among those all of literary devices. It has rightly been stated that drama is one of the best means for the exploration of human context. In this respect Indian English drama provides quality and quantity along with the other genres of literature like Indian poetry and fiction. Indeed to please, drama possibly proves as a part of recreation itself.

By focusing in the past, in the study of present, the creative works have been attempted by the writers to open up its relativity to the concerning myths. Following the trend, Partap Sharma finds ancient Indian mythology most appealing. Sharma rightly relates the myths in his play frequently and proves himself another one in the group of contemporary writers of the same tradition.

Partap Sharma's dramatic culmination can be seen when he wants to establish eternal relationship with God Krishna by writing about love, sex and fulfillment and separation in his dramatic work as revealed in day to day life.

To analyze the mythical elements in the play, '*A Touch of Brightness*' at the beginning scene, Prema (later named as Rukhmani) comes to audience as a beggar but suddenly Pidku is ready to accept as his sister when she asks for some job to Banarasi Baba, an old man of fifty five (later he sold Prema at the brothel house of Bhabirani). Prema is presented here fully devoted to Lord Krishna and well-acquainted with His Lila. She has cited some couplets (Shlokas) from the Gita and says

*“I know the Gita, the Ramayana and the Mahabharata. I can sing devotional songs. I can dance”.* (Sharma 24)

The same myth is being related while Banarasi warns Prema to avoid Pidku’s company and suggests staying away from him. But Pidku insists her to bind rakhi, a piece of string to his hand as being her brother. Here Sharma signifies the *Rakshabandhan* festival from the Indian classical myth. Prema relates the importance of Rakhi and tries to justify Pidku the same, one of the episodes from the Mahabharata. Rakhi is more than a string. It was the great blue God Krishna who first put meaning in to rakhi. He had cut his wrist in the field and it was bleeding and everybody went running here and there for something to bind his hand with. But Queen Draupadi, wife of the Pandavas (Panchali), without any hesitation, tore a strip from her beautiful saree and tied up the wound. Lord Krishna was touched by her action and called her his sister. And later when the five Pandavas had gambled their kingdom and everything was lost away, the winners (the Kauravas) stripped them off all they possessed even their clothes. But when they tried to pull the cloth off Queen Draupadi and make her naked, they had to give up due to the affectionate help of Lord Krishna. The sarees came off her like the skins of an onion hundreds of them. After all, Lord Krishna was her brother. For every thread in the bandage he gave her a saree and that made nine hundred and ninety nine sarees.

Pidku says ruefully that he has nothing to give her after been her brother. Sharma cleverly again interlinks here from the historical myth of the Rajput warriors who sacrificed their lives towards the relations made for *Rakhi*. Even today many women go to temple on a rakhi day to urge for their betterment and security to the Almighty.

Prema says with a proud feeling,

*“My mother is a devdasi, not an ordinary woman. She is a priestess. She has given her life to God and I am her daughter!”*(Sharma 28)

In this concerns she has a strong faith on Lord Krishna and says

*“God will give me more....”* (Sharma 32)

This myth deals with the relation of Lord Krishna and Draupadi.

Furthermore, by taking into an account of mythical structure of the play, Sharma levels that God’s existence may be missed even in this modern era. By the mouth of Prema the playwright wants to show the importance of puja for a while from one’s busy schedule though modern man

is overwhelmed with materialism and overloaded by mundane life. In other words, through this mythical reference Sharma conveys to the reader the necessity of self control, the recognition of right and wrong and the importance of determination and self sacrifice as being relevant in today's materialistic world. When Banarasi sells Prema at the brothel house of Bhabirani and she renamed as Rukhmani while discussing with Bhabirani she says,

*"I'll miss the smell of incense and the puja and Purushottam, hymns....."*(Sharma 36)

After renaming as Rukhmani by Bhabirani, Prema welcomes the same name. She highly appreciates and whole-heartedly accepts it as the beloved of Lord Krishna. And suddenly she has a sight at a hanging picture of Lord Krishna in the chariot on the wall of the brothel house of Bhabirani then she over joys and tells the authentic love of Lord Krishna and Rukhmini. As we read in the Mahabharata, he came for her in a golden chariot drawn by four white horses. She was a king's daughter, dressed up in silk and brocade for wedding. There was a diamond here on her nose. And the saree was also bordered silver but she was sad. Before all the royal families of India she was being married to the wrong man. Then Lord Krishna came like a blue streak of lightning, and, laughing in the face of all the armies, carried her away and made her his wife. Sharma here artistically and beautifully handled the power of myth of Indian Classics and also mingled with the particular character of the play.

In the final phase of the same play Partap Sharma uses the mythological story of Rama and Sita in exile as presently Rukhmani admits Shri (lover of her) as her husband and Pidku can be with them like Lakshman- a brother to both of them. Sharma borrowed the myth from the great epic of India, *the Ramayana*. The myth says that after the unwilling announcement of King Dashratha due to Kaijai's love towards her own son, Bharat and his betterment; Rama had to banish with Sita and younger brother Lakshmana for the consecutive fourteen years.

In the Indian cultural context, specifically Kali the goddess of power and strength; image of destruction and victory over evils and her curse may be destroyed and redeemed the brothel house. Yama, the god of death also mythicized here at the last as Rukhmani prays to them for the redemption.

In the later part of the scenes Sharma presented the myth of GOD which stands for the Generator (Brahma) the Operator (Vishnu) and the Destroyer (Mahesh) respectively. This myth is taken from the Upnishadas. The myth of Mahapralai is also related here consciously by the playwright as Rukhmani says to Shree,

“It is the super conscious vision! Maha-the great. Pralai-destruction or annihilation”. (Sharma 70)

The world can be destroyed by the destroyer (Lord Shiva) when He opens His third eye at the time of emergency. So Rukhmani says “*The time of Mahapralai is approaching.*” (Sharma 70) Prema is shown as little bit familiarized with Kuchipudi and mainly in Bharat Natyam. These dance forms are also drawn from the ancient Indian classics. All the myths have been so well-knit in the play that they may appear and seem to be single unit. We come to know that his myths move in his play side by side.

To sum up, Partap Sharma has dramatized the myth of Lord Krishna with the specific purpose of signifying the existential philosophy of incarnation and transmigration of the Supreme in the respective eras. Undoubtedly as a conscious playwright like Girish Karnad, he valorizes myths in his play. He recreated them in his ‘*A Touch of Brightness*’ as they provide immense scope for living. While he uses mythical episodes in his drama prominently aims at using them for social, religious and philosophical purposes. He presents certain episodes of myths from the Mahabharata and the Ramayana and contextualizes them in contemporary human situations.

It is quietly observed that this play on myths is deeply rooted in the ancient dramatic tradition of dharma (religion), artha (economy), karma (duty and responsibility) and moksha (salvation). He takes refuge in Indian myths and makes them a vehicle for new vision. In the use of myths he presents the absurdity of life with all its elemental passions, conflicts and individual’s eternal struggle to achieve perfection. Using traditional devices, lucid and simple language, Partap Sharma has superbly brought out the spirit and the reality of Indian life and thought. Its presentation is excellent in regard of mythical structure.

We thus see that there is a proper blending of various myths in this play which deal with all the aspects and conflicts of contemporary life. It is not supposed to be a eulogy to say that his present play focuses on new discourses on Indian myths. Investing bits of myths, Sharma introduces us with Indian tradition and culture which provides us hope and consolation.

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## Sustainable Growth: A Need of Modern Business For Future Survival With Reference To SMEs In Vidarbha MIDC

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### **Introduction:**

For the purposes of this discussion, the definition of sustainable development provided in Our Common Future is used. “Humanity has the ability to make development sustainable – to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs.” In business literature, sustainable development is also referred to as the triple bottom line to reflect the simultaneous focus on social, economic and environmental concerns this challenge imposes on corporations. Abbreviated descriptions take the form of the 3E’s – equity, environment and economy – or the 3P’s – people, planet and prosperity. Evidence of unsustainable development abounds. Every day the media reports on yet another lost species, depleted stocks of non-renewable resources, imbalances in global consumption patterns, or imbalances in access to food, water, and medical attention. To this end, sustainability is a balancing act and most indicators of sustainability are really measures of imbalance, intended to warn us when the delicate planetary equilibrium is upset.

Most of the theories and tools developed to date remain more relevant to large rather than small and medium enterprises (SMEs). Since the Brundtland Commission report “Our Common Future” was published in 1987, a new concept has emerged—that of sustainable development (SD). SD reconciles economic efficiency, social progress and environmental protection in order to meet the needs of present generations without compromising the capacity of future generations to meet their own needs. Applied to the context of enterprises, SD encourages the integration of social and environmental aspects into management and business models to ensure the long term viable. The research specifically addressing the topic claims they contribute 70-80% of the negative impacts on the environment and that they alone would account for 60% of commercial waste. It becomes apparent that without concrete involvement of the SMEs in promoting and deploying good SD practices, the goals underlying sustainability will be

unachievable. of organizations and ensure that their impact on society and the ecosystem is a positive one. This comprehensive knowledge is worthy of being shared by the community of researchers and practitioners interested in SMEs. But this is yet not enough to enable SMEs to move toward sustainable development in an informed manner. Human sustainability interfaces with economics through the social and ecological consequences of economic activity. Moving towards sustainability is also a social challenge that entails, among other factors, international and national law, urban planning and transport, local and individual lifestyles and ethical consumerism. Ways of living more sustainably can take many forms from reorganizing living conditions (e.g., ecovillages, eco-municipalities and sustainable cities), to reappraising work practices (e.g., using perm culture, green building, sustainable agriculture), or developing new technologies that reduce the consumption of resources.

**Objectives:**

- To study the role of entrepreneurship in corporate social responsibility
- To understand the relationship between SMEs and sustainable development
- To know the awareness toward SD
- To find out the current policies and strategies to achieve sustainable development
- To suggest remedies for sustainable development

**Methodology:**

For this study primary and secondary data is collected. Observations, Interviews and questionnaire of owners of SMEs, managers of SMES, academics, customers are taken to get opinion, thought and practices toward Sustainable development. Reference books, articles and various reports are useful to collect the information.

**Sustainable Development and SMEs relationship:**

Small- and medium-sized enterprises (SME) can, and often do, embrace social, environmental and economic sustainability as part of their business operations even when it might not be named as such and can seem far removed from core activities. SME owner-managers are often keen to ensure a strong, positive legacy for their business, especially where the business is a family concern. Their smallness can actually be an advantage: owner-managers can strongly influence employee behaviour and a lack of formal management structures can make change easier. SMEs can also adapt quickly and agilely when it suits them, leaving them well-positioned to take advantage of new niche markets for products or services with socially responsible components.

SMEs role is very important in sustainable development is very crucial.

- Large number of SMEs in industrial sector.
- Nature of SMEs
- Optimum use of natural resources
- Difficulties and limitations of SMEs.
- Backward technology of them.
- Unfair practices and competition of SMEs.
- Uncontrolled unethical practices.
- Ignored part of CSR.
- Absence of environmental

SMEs have been established in almost all-major sectors in the Indian industry such as:

Food Processing, Agricultural Inputs, Chemicals & Pharmaceuticals, Engineering, Electricals, Electronics, Electro-medical equipment, Textiles and Garments, Leather and leather goods, Meat products, Bioengineering, Sports goods, Plastics products, Computer Software, etc.

As a result of globalization and liberalization, coupled with WTO regime, Indian SMEs have been passing through a transitional period. With slowing down of economy in India and abroad, particularly USA and European Union and enhanced competition from China and a few low cost centers of production from abroad many units have been facing a tough time.

#### **Complexity factor involvement SMEs:**

Environment, Economy, Health, Population, Energy, Lifestyle, Natural Resources, Food, and water, Human rights, Employment, Poverty, Technology, Development, Politics, Policies.

- All functions play an important role in Life Cycle Management.
- Coordination and Capacity Building-Sustainability and Environment
- Sustainable Production and Distribution: Production and Distribution
- Strategy including Prioritization of Financial Resources: Economy and Finance
- Marketing of Sustainable Products: Sales and Marketing

#### **Findings:**

- No one industry is practicing for sustainable development.
- Some of the management aware about the Sustainable Practices.
- Few of them interested to see the balance between economy and environment.

- Majority of them fear about Market response, Employees ability, stakeholder's interest.
  - Very less efforts working on the innovative practices.
  - People are interested in sustainable marketing.
  - In India firms take HMS (Health, Environment, and Safety measures) for granted.
  - Customers are not asking about sustainable development. This pull-push perspective makes it difficult for firms to priorities sustainability – especially service providers who already have a low ecological footprint
  - Maharashtra is behind with regards to controlling emissions and clean energy use.
  - Government laws, regulation is not taken seriously or it can be adjustable by unfair means.
- SME's are described by some as the lifeblood of most economies

**Measures:**

A.

- Communication to shareholders and stakeholders in general by, for example, green accounting and annual environmental or sustainability Reports.
- Communication with customers through such items as life cycle based environmental product declarations, LCA data, product environmental performance indicators, or product profiles.
- Communication with public authorities via product information schemes and green public procurement guidelines.

B. Policy in SMEs for sustainable development: It should give the preference as considering following.

- Recycling initiatives should be in place and used
- Products should be made for reuse or recycling
- Active program to achieve cleaner production
- Green acquisition and attention to the environmental profile of our supply chain
- Measure emissions and maintain statistics
- Production operations should use the minimum of non-renewable raw materials
- Energy-saving measures should be installed throughout the locale
- Life cycle analysis should be done to ascertain how our products impact the natural environment

- Investments should be made to improve the eco-performance of our operations and our products.
- Market CSR internally to retain top talent
- CSR leads to increased revenue and reduced costs.
- When a firm performs well, good stakeholder relations help them ride the wave longer.

C. The five stages of progression are Awareness, Education Application, Integration, and Leadership. A company can be seen to pass through these four stages as they work to achieve sustainable development goals while simultaneously maintaining a healthy firm. The definition of each phase of development is given as follows.

**Awareness** – Knowing how the firm is performing today and recognizing that there are areas where improvements can be made is the first step. Awareness means that the managers acknowledge the firm's impact on customers, community, and suppliers and are willing to consider steps to improve performance. Attributes of firms in this stage are open dialogue with employees on hiring, salary and safety conditions; installation of energy saving devices; establishment and followthrough on recycling initiatives. Education: Education should be given at all stages of organization. The research will contribute it for enhancement.

**Application** – When the managers begin to take decisions that improve the performance of the firm toward the environment, and regarding the welfare of its employees, this marks the second phase. Economic performance should also improve as a result of these measures. Firms in this stage align hiring and salary policies; improve the safety of work conditions; minimize use of virgin, non-renewable raw materials; move toward cleaner production; conduct life-cycle analysis assessments of environmental impact of products and processes.

**Integration** – In this phase, the managers integrate concern for the environment and society with their responsibility to create profit. They create strategy and company-wide programs that achieve objectives in all areas; maintain transparent stakeholder relationships; enforce equitable hiring and salary practices; provide continuous education to maintain and enhance workforce capability; their attention to environmental impacts extends to the supply chain; invest to redesign product and production methods to achieve best eco-performance.

**Leadership** – A company that has consistently performed well and acts as a champion for economic-environmental-social accountability can be seen as a leader and role model for others who would achieve the same goals. The stages offer a mechanism by which any firm can assess

their level of commitment. It is found that innovating and empowering employees can lead to improvements in both financial and corporate responsibility performance of firms. My suggestion is product and process improvements that reduce pollution and human resource policies that treat employees fairly.

**Some measures to think at the time of product life cycle:**

- RE-think the product and its functions. For example, the product may be used more efficiently
- RE-place harmful substances with safer alternatives
- RE-pair. Make the product easy to repair e.g. via modules that can easily be changed
- RE-duce energy, material consumption and socioeconomic impacts throughout a product's life cycle
- RE-cycle. Select materials that can be recycled
- RE-use. Design the product for disassembly so parts can be reused

**Conclusion:**

This paper has presented the results of an action research case study conducted in a MIDC Vidarbha. The findings suggest that sustainable development can be explained clearly enough to motivate SME actors within the park to consider ways in which they can contribute to the overall sustainability of the industrial area and the local community. A reverse condition ensues in which the desire for sustainability suggests responsible corporate activities, both individual and in collaboration, that will enhance the future of the region. A simple dashboard for plotting self assessments from the tenants is proposed as a way to track individual and collective progress toward sustainability. On one account, sustainability "concerns the specification of a set of actions to be taken by present persons that will not diminish the prospects of future persons to enjoy levels of consumption, wealth, utility, or welfare comparable to those enjoyed by present persons.

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