



VSPM Academy of Higher Education, Nagpur's

Jawaharlal Nehru Arts, Commerce & Science College, Wadi, Nagpur



Research Publications

2021-2022

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Importance of Green Campus Initiatives in NAAC Accreditation**Dr. Manisha Bhatkulkar**

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Abstract:

The National Assessment and Accreditation Council (NAAC) is a government organization in India that assesses and accredits Higher Education Institutions. It is an autonomous body funded by the University Grants Commission and Headquartered in Bangalore. Green Campus Initiative is from criterion-7 and this factor is concerned with numerous sub factors which are associated with Green Campus such as restricted entry of automobiles, Use of Bicycles/Battery powered Vehicles, Pedestrian Friendly Pathways, Ban on use of Plastic, Landscaping with trees and Plants which enhances the sustainable development. Green Campus is a place where environmental friendly practices and education combine to promote sustainable and eco- friendly practices in the campus. The green campus concept offers an institution the opportunity to take the lead in redefining its environmental culture and developing new paradigms by creating sustainable solutions to environmental, social and economic needs of the mankind.

Key Words: Green Campus, Assessment, Accreditation, Sustainable development, Environmental culture.

Introduction:

The National Assessment and Accreditation Council (NAAC) conduct assessment and accreditation of Higher Educational Institutions (HE) such as colleges, Universities or other recognized institutions to drive an understanding of the quality status of the institution. Evaluation of the Institution by the NAAC. It is up to the standard of Quality in terms of its performance. The performance is related to the Educational Process and outcomes, curriculum coverage, Teaching, Learning Process, Research of the faculty members, Infrastructure of the Institution, Learning Resources, and Organization governance financial wellbeing of the students and services of the students. There are two primary eligibility criteria for institutions to apply for NAAC Accreditation 1) The Institution must have two batches of the graduated students and 2) The age of institution must be 6 years or above.

Vision of NAAC:

To make the defining element and qualify the higher education in India through a combination of self and external quality evaluation and promotion. NAAC has completely covered the total seven criteria for its assessment procedure. They have different weightages among these criteria. Which are based on the key aspects and the organizational focus. The seven criteria's of NAAC are as follows-

- 1) Curricular aspects
- 2) Teaching, Learning and Evaluation
- 3) Research Consultancy and Extension
- 4) Infra structure and Learning Resources
- 5) Student support and Progression
- 6) Governance, Leadership and Management
- 7) Innovations and Best Practices.

This research paper focus on the criterion-7 that is Innovations and best practices and the topic which has been concerned with 7.1.5 i.e. Green Campus Initiative. Generally when we focus on Criterion-7 which is purely based on Innovations and best practices- This criteria assess the following factors like 1) Institutional approach towards the greener, ecofriendly campus 2) Energy conservation in the institution 3) Implementation of the Innovative ideas 4) Various practices towards the better future of the institution etc. So all these factors are related to the nature perspective of the institution and its moral values. The best practices includes the initiative taken by the institution for Green campus and to fulfill the objectives and quality enhancement. This criteria has the weightage of 100 marks.

Now the criterion-7 and the point which I am going to discuss here is 7.1.5 i.e. Green Campus Initiative. It includes the following points -

- 1) Restricted entry of Automobiles

- 2) Use of Bicycles/Battery powered Vehicles
- 3) Pedestrian Friendly Pathways
- 4) Ban on use of Plastic
- 5) Landscaping with trees and plants

What is Green Campus Initiative?

The meaning of Green Campus Initiative is a space within the institution where Environmental Studies and the Education go hand in hand. Green Campus Initiative focused on the broader side of the Sustainable development of the institution. Green Campus initiative is a very wide concept according to the nature i.e. to create ecofriendly environment and we could solve many problems or issues regarding environment. These are green campus initiatives which could be fulfilled by the students support and it creates much more awareness about the Environment and it will be benefitted to all the students and faculty members, Students would be more Environmental conscious due to these activities. This could be initiated by forming Nature clubs in the institution and all the activities regarding environmental issues could be enhanced under Green Campus Initiative in the institution. Students are taking initiatives to make the institution as a green campus. Every year many students and faculty members are looking for ways to make an impact on the environment and go green at institutional level with some great environmental sustainability projects. Now we are moving towards the discussion about the above points related to green campus initiatives such as

- 1) **Restricted entries of Automobiles:-** It is widely known that automobile emissions are a significant contributor to pollution. In most of the institution we observe that the students and faculty members of the institution they owned their vehicles and these vehicles should be checked strictly with the pollution check stickers inside the campus. Randomly we could check the vehicles according to the period of checking mention in the certificate. This will followed by two wheelers and four wheelers. Visitors vehicles should not enter in the campus as they can create the pollution it should be parked outside the campus, for this initiative security measures are mandatory
- 2) **Use of Bicycles/Battery powered Vehicles:-** In the recent years we could see that there is high rise in the costing of diesel and petrol and this is a biggest issue which could be fulfilled by use of Bicycles and battery vehicles so it will keep our environment pollution free. This initiative could be taking into consideration that the students and faculty members should make use of bicycles as well as battery powered vehicles because electric vehicles offers a great benefit as traditional bicycles including the cost, it is wellbeing and improvised and it is well connected to the community. Sometimes faculty members may get carpool to the institution or join others instead of taking your own cars even better ride a bike, or the bus.
- 3) **Pedestrian friendly pathways:-** Students safety defined as creating safe environment for students starting from their homes to the institution and back. This include safety from any kind of issues it includes natural and manmade. Safety of the students could be maintained by taking initiatives that safe pathways and roads which are inside the campus. The roads should be well maintained and pedestrian could walk on this road safely. During rainy seasons these pathways are mostly in use i.e. the pathway from main entrance up to the main building. The institution should have pedestrian friendly pathways for the safety point of students.
- 4) **Ban on use of plastic:-** Plastic waste has emerge as one of the biggest environmental concerns adversely impacting the soil, water, health and wellbeing of citizens at large. Now time has come for a systematic campaign to reduce the use of plastic especially the single use plastic, Whereas the government has decided to take plastic ban as a national level campaign from September 11 2019 to address the environmental hazards being an bring attitudinal changes that shun use of plastic and the educational institutions have the unique spread and influence to educate the students and households on the need for avoiding usage of plastics. So all these are UGC guidelines issued on August 30 2019 for the ban of plastic use in Higher Education Institution under "Swachhata Hi Sewa Campaign". Much more benefits we could get by the ban of plastic in the institution. It reduces plastic pollution. It should be fully focused on the reduce use of plastic bottles, utensils, straws, plastic food packaging and polythene bags. One could use cloth bags, jute bags, or paper bags which are ecofriendly. In institutional canteens plastic cups should be ban and paper cups should be used. The students and staff members should be motivated to use their own mugs or instead of paper cups. Right disposal of waste helps to keep the environment clean and safe for all.
- 5) **Landscaping with trees and Plants:-** Landscaping could be refers as any activity that modifies the visible features of an area of land, including the following living elements such as flora and fauna or it is commonly called as gardening, that is art and craft of the growing plants with a goal of creating a beauty within the landscape. Plantation

of the trees should be planted inside and around the campus. Campus should be located in the vicinity of rich biodiversity. Institutional authority should take initiative of plantation of trees like fruit trees, Exotic plants, Indigenous plants, Medicinal plants, Ornamental plants etc. so that campus would prevent the erosion of the soil, and it would be less air polluted, Environment get pleasant due to the presence of these trees. Plants are beautifying the campus. This also would create an awareness about green campus as well as protection and conservation of the nature and natural resources among the students. Due to the ornamental and exotic plants more and more Birds would be seen on the trees and we could hear their melodious voice within the campus. This is the beauty of landscaping with trees and plants.

Conclusion:

It can be concluded that universities and institutions should promote and try to adopt the criteria set in the institution green metrics. Being a green institution it would increase more positive perception of stakeholders about the quality of campus. The initiative would also help raise better awareness about sustainability for universities and institutional stakeholders. The universities could also use the Green Campus Initiative for marketing purpose for student's recruitment. Green Campus Initiatives seem to be ones of the channels to promote and support world sustainability. The following quote is by Mahatma Gandhi, "Earth provides enough to satisfy every man's need but not every man's greed".

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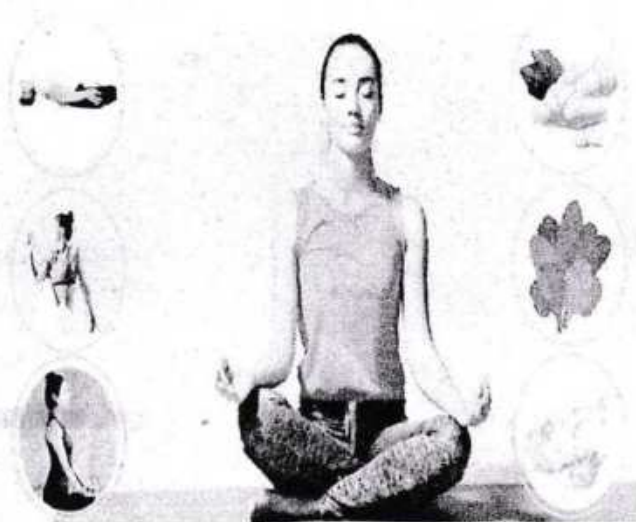
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**Boosting Immunity Through Yoga,
Pranayama and Nutrition**

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Secrets Of Sattvic Food-Good For Your Health

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Abstract-

"The concept of Sattvic food dwells on Lord Krishna's message in the Bhagwad Gita. It is a combination of natural ingredients like grains, vegetables and milk, which nourish the soul and body. It goes beyond vegetarianism. Sattvic comes from the word 'Sattva', which signifies pure, energy, clean and strong. Considered to be extremely rich in micronutrients, Sattvic food, derived from yogic philosophy of living encourages clean eating, promotes physical strength, good health as well as prolong life. It focusses on eating foods or practicing lifestyle habits which balance our emotions as well as clear out the toxins, keeping you energetic as well. It can also be a way for you to strengthen the body's immunity.

In Charaka Samhita, which is a classic textbooks of Ayurveda –A persons who have sattvic principle they are gifted with memory, devotion, are grateful, learned, free from anxiety, having a well-directed and serious intellect and are engaged in virtuous acts.

Sattvic diet is **a diet based on foods that contain one of the three yogic qualities (guna) known as sattva, rajo and tamo**. In this system of dietary classification, foods that decrease the energy of the body are considered **tamasic**, while those that increase the energy of the body are considered **rajasic**.

The suggestions according to Shastra's that sattvic food needs to be chewed properly and eaten in small quantity. Never overindulge sattvic foods as they become tamasic and it creates diseases in the body. You should also not overcook or over-spice sattvic foods as they then convert to rajasic foods and lead to restlessness.

Key words:- Sattvic food, immunity, Ayurveda, Shastra, Yogic qualities.

<Introduction-

What is sattvic diet according to Bhagavad-Gita?

Definition of Sattvic diet is **a diet based on foods that contain one of the three yogic qualities (guna) known as sattva**. In this system of dietary classification, foods that decrease the energy of the body are considered tamasic, while those that increase the energy of the body are considered rajasic. Sattvic comes from the word 'Sattva', which signifies pure, energy, clean and strong. These are extremely rich in micronutrients, Sattvic food, derived from yogic philosophy of living encourages clean eating, promotes physical strength, good health as well as prolong life. It focusses on eating foods or practicing lifestyle habits which balance our emotions as well as clear out the toxins, keeping you energetic as well. It can also be a way for you to strengthen the immunity of the body.

Apart from the foods, a Sattvic diet also focusses on eating habits and art of moderation, which are just as beneficial for a healthy diet as the food you eat. Non-vegetarian food product which contains traces of egg are strictly not recommended in sattvic diet.

Boosting your Immunity-

These are some of the below mentioned foods which you can consume to boost your immunity and stay safe from diseases.

It has been considered to be the traditional nuskha, amla, or Indian gooseberry is something which we have always been encouraged to eat and rightfully so. **Amla** is one of the richest sources of Vitamin C and antioxidants which fight infections in the body and boost your immunity. Have it as a pickle, candy or just in its natural form regularly to see a difference in your health.

Sattvic lifestyle plays special emphasis on including whole **sprouted grains** like barley, amaranth and quinoa which are high on fibre and pack in a lot of nutrition. A whole grain like barley, in particular, contains immunity-boosting properties, as it supplies helpful nutrients as well as cleanses the body of toxins. Consuming barley water has also been proven to benefit metabolism, promote weight loss as well as balance blood sugar levels.



According to yogic diet, the molecular composition of **honey** is almost as pure as blood and extremely helpful in treating anemic problems. It also has disease-fighting properties which keep you protected. Apart from this, honey has anti-inflammatory properties which are helpful when you have an infection in the body. It is extremely vital when you have a bad bout of cough or cold.

Ghee or clarified butter is a part of any Indian diet and there's no real reason to shy away from it. In many households, it's churned freshly at home as well and in fact, one of the healthiest fats you can have. Rich in Vitamins A, B, D and K, ghee also contains good traces of antioxidants, anti-inflammatory agents which fight toxins, strengthens metabolism, as well as keep you fit and fine from the inside. A concoction of ghee, jaggery and mishri (rock sugar) is often used as an Ayurvedic remedy to fight cold and congestion.

To one side from these food, we can add another simplest remedy which you can add to your diet is to make sure you increase your intake of **fruits and vegetables** such as cauliflower, ash gourd, carrots, spinach, lettuce and broccoli. All of these are loaded in fibre, which takes care of your gut health and ensures you have adequate antioxidants to strengthen the immune system.

A daily plan to incorporate the sacred elements

All these elements in our daily life style of our food pattern, it is provided by Sadashiv in Kamaika Agama. By following such type of routine, we can become integrated to sattvic food habits and should follow non-violent lifestyle. Our day begins with the breakfast and ends with the dinner so we should be very conscious about which type of food we are eating the quality of the food and preparation of the food. We need to carefully establish and follow this routine. In spite of the fact you can follow the below mentioned daily routine of the Sacred elements-

- Every day in the morning, as soon as you wake up and brush your teeth, drink neem water to fill your empty stomach.
- Drink lemon water throughout the day.
- Add tamarind to your sauce or pasta.
- Include turmeric in your foods. You can include tamarind and turmeric at the same time.
- Sprinkle black pepper on your salad, or lime juice or other foods to ensure that you get a bit of spice in your system.
- Always end your day's eating with one-half teaspoon of haritaki in warm water. For best results, take it before brushing the teeth at night and heading to bed.

Our challenge is always to have small, short, tasty, sattvic recipes for cooking. Here are some quick, sattvic, recipes that incorporate tamarind, turmeric and black pepper.

Secrets of Sattvic lifestyle: Simplified Science of Fasting-

In modern times, our life revolves around food. Every cookbook has recipes for appetizers, for main course, side dish and so on. In the last few centuries, globally, people have imbibed the western idea of having 'three square meals daily.' The meals referenced here are breakfast, lunch, and dinner. This is considered as the touchstone for prosperity in any society today. New findings of science show that we usually eat more than we need.

Sattvic food style

When we look deeply at the practices passed on by our ancestors, we notice that food was only a part of the lifestyle. Availability of food was not a strong enough reason for eating. Studying the practices, one notices that the preoccupations of our ancestors were somewhat different from their western counterparts of their time. Our elders were more aligned to cosmic happenings. They gave importance to community events. And they paid tremendous attention to what they put in their mouth and how they put it. They were picky about eating food cooked by others. They were concerned about their energy and vibrations. They researched to find out the action of food items on their chakras and their vibrations. They were well versed in toxic overload and regulating their eating practices. These form the basis of sattvic food style.

In sattvic lifestyle, there is no need to eat three times a day. There is no concept of breakfast, lunch,



and dinner. There is no daily tea ritual. Sattvic food is not the same as organic food. Please read [this blog post](#) to find out more about sattvic lifestyle. Sattvic food is also [different from Ayurvedic food](#).

Cherishing

It is also apparent that traditional practices did not miss a single chance to remind the followers for opportunities to fast. Intertwining the concept of Ishtadevata (favorite version of god), Hindus observe fast seeking oneness with their favorite deity once, twice, or more times a week. According to shastras, people of all **ashramas** must undertake fast. For example, a householder should fast at least once in a week by remaining on empty stomach until afternoon. Fasting, as presented in the Vedas and Shastras, is a method of purification which can help a person synchronize his daily life with his spiritual life. Fasting is also associated with developing closeness with assigned gods different gods during the days of the week. For example, people fast on Monday for Lord Shiva, Friday for Santoshi Maa, and Saturday for Lord Hanuman etc. Besides these weekly fasts there are bi-monthly such as Ekadashi, Chaturthi, and Pradosham. Monthly fasts are also observed for shivarathri, kruthigai star, or Chittirai star. Annual fasts for Navaratri, or Gokulashtami are a must for pious devotees. These fasts are observed in penance, for dropping self-hatred and self-doubt, or from the space of gratitude. Sometimes, rituals require participants to abstain from either taking any form of food or restricting to only liquids, fruits and vegetables.

Science Nature of Eating-

Scientific studies show that abstinence from food is beneficial when observed in moderation. Yogis can live without solid food intake for years. Yogis absorb the energy directly from the elements. For normal beings, the intake of food is one of the necessities of the body. Being able to control our eating patterns for our body is a big achievement. If we can control our eating habits, stay aware of the patterns of the body, it will become easy to control all other senses.. Contrary to the popular belief, limiting food intake or abstinence for certain periods of time will help our body use all the reserve food stored in our body. The fat reserves in our body are burned and it helps in maintaining a healthy body and mind. The fat cells are converted to glucose or energy. This process of burning fat molecules releases chemicals called ketones. This chemical strengthens the brain cells that are responsible for memory and learning. Fasting has shown to increase ketones by twenty-times. In recent times, several studies have noted that calorie restriction in diet has many advantages. The most important of these is to increase longevity of individuals who follow a low-calorie lifestyle with intermittent fasting.

According to Shastras what is fasting?

The shastras or scriptures present a cosmic connection in the purpose for fasting. The tides of the ocean rise during full moon and reduced by new moon. These phases also affect the human body, as our body consists of approximately 70% water. The shastras provide a method to fast based on the waxing and waning stages of the moon. Each fast, while being linked to a deity, also indirectly influences by our body or the climate. The eleventh day of either fortnight (Shukla paksha (waxing phase of the moon) or Krishnapaksh (waning phase of the moon)) the Ekadasi, is one of the more important dates for fasting. Sandi Purana notes that fasting on Ekadasi is a preventive medicine. Some undergo complete fast without any intake of solid food, others observe by avoiding rice and taking only fruits and vegetables.

Climate based fasting is undertaken during the Chaturmas, the four months of monsoon. This helps one to adjust to the slower metabolism in the cooler months. Thus, this time of the year has significant fasting days because the weather is not conducive for digestion. The energy quality of food available is also considered to be low due to the climate. When one meal is taken in the afternoon this is called **Eka Bhukta**. Eating once at night is called **Nakta Vrat**. To fast completely or take only a little fruit is **Upavas**.

There is an extreme face of #fasting called Fasting Penance. One goes without food for a vow that is undertaken. This is normally undertaken by the spiritually evolved souls who have renounced materialistic life, whose purpose is to lead a spiritually immersed life and guide other beings to higher truths.

WHY EATING SATTVIC FOOD IS GOOD FOR YOUR HEALTH?

In Charaka Samhita, which is a classic textbooks of Ayurveda –A persons who have sattvic principle they are gifted with memory, devotion, are grateful, learned, free from anxiety, having a well-directed and serious intellect and are engaged in virtuous acts.

Ancient yogis believed food to be the creator of life force that sustains our bodies and keeps us in good health. Therefore, it is very critical for us to make the right food choice for healthy living. Food is categorized into 3 types based on the effects they have on our body – sattva, rajas and tamas. They believed that tamasic food can bring out lethargy whereas rajasic food can make one restless. On the other hand, sattvic food can make you feel enthusiastic and energetic. It is the one that is pure and wholesome and promotes strength, intelligence and courage. Some of the great personalities says, 'It not only meets your physical requirements of protein, carbohydrates and fats but also sustains you mentally and physically.'

Significance of a sattvic diet

According to the Bhagavad-Gita, the significance of a sattvic diet is that it is light in nature, easily digestible, slightly cooling and not disturbing to the mind. It is rich in prana (purity), so promotes positive thoughts, happiness and satisfaction. This kind of diet can leave us peaceful, alert and refreshed. It is different from other kinds of food as it is savoury, smooth and pleasant to the stomach unlike the rajasic diet that is unduly pungent, sour and salty, and tamasic diet that is stale and tasteless.

Traditional sattvic food-

The Bhagavad-Gita says that, sattvic food is quite simple and grown organically on rich productive soil. Food preparations are good-looking in appearance and are harvested at the correct time of the year. Sattvic diet encourages foods that are grown and ripened by nature. It shuns any type of food that involves killing / hurting animals. Vegetables, fruits, whole grains and nuts are sattvic and are believed to clean the mind and body leading to optimum physical and mental health. Cooked food that is consumed before three-four hours of cooking is considered sattvic.

Health benefits

Benefits of a sattvic diet from health point of view are extensive. According to Ayurveda, this is the best diet for strength, calm mind, perfect health and longevity. It also eliminates tiredness and improves peace and tranquility. This kind of food is easily digested and can strengthen the stomach, intestine, liver and the pancreas. If you are prone to diseases such as high BP and diabetes then adopting a sattvic diet can be the best option for you. Besides, sattvic food can improve the health of your skin and quality of your hair.

In Bhagavad-Gita the sattvic diet is describes as – promoting lifespan, virtue, strength, well-being and satisfaction. Sattvic foods are savoury, firm and pleasing to the stomach. In contrast, the Bhagavad-Gita describes the rajasic diet as – excessively pungent, sour, salty and astringent leading to pain, depression and sickness. The foods in the mode of tamasic are described as: stale, tasteless, smelly, left-over and foul.

Srila Prabhupada, the founder-Acharya of International Society for Krishna Consciousness (ISKCON) who promotes eating only prasadam (food that is sanctified by first offering it to Lord Krishna) said in one of his lectures – When one has a tiger's body, his taste for food will be very abominable, fresh blood, etc. And if one has a hog's body, then he shall feel pleasure by eating stool. And when one has a brahmana's body, he will be pleased with nice sattvic foodstuff and that is wheat, rice, fruits, vegetables, milk products, etc., which are in the mode of goodness.

Some of the Tips to keep in our mind

The Shastra's suggest that sattvic food needs to be chewed properly and eaten in small servings. Never overindulge sattvic foods as they become tamasic and lead to diseases in the body. You should also not overcook or over-spice sattvic foods as they then convert to rajasic foods and lead to restlessness.

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ARTICLE

Synthesis, Glucosylation and Polarographic Studies of Benzofused Pyrimidine Derivatives

Rajendra K. Wanare^{1,✉}, Yogesh V. Punatkar²
and Ravin M. Jugade²

ABSTRACT

7-Amino-3-methyl-5-(3'-aryl prop-2'-enoyl)-1,2-benzisoxazoles (**2a-j**) were synthesized by the condensation of 5-acetyl-7-amino-3-methyl-1,2-benzisoxazole (**1**) with aldehydes. The reaction of products **2a-j** with urea produced 7-amino-3-methyl-5-(4'-aryl-2'-pyrimidin-6'-yl)-1,2-benzisoxazole derivatives (**3a-j**). Glucosylation of **3a-j** with 2,3,4,6-tetra-*O*-acetyl glucopyranosyl bromide (TAGBr) and tetrabutylammonium bromide (TBAB) gives corresponding glucosylated 7-amino-(β -D-2,3,4,6-tetra-*O*-acetyl glucopyranosyl)-3-methyl-5-(4'-aryl-2'-pyrimidin-6'-yl)-1,2-benzisoxazoles (**4a-j**). Glucosylated compounds **4a-j** on deacetylation gives target products 7-amino-(β -D-glucopyranosyl)-3-methyl-5-(4'-aryl-2'-pyrimidin-6'-yl)-1,2-benzisoxazoles (**5a-j**). Glucosylation and deacetylation reaction carried out by Koenigs-Knorr reaction. All the synthesized products were characterized by elemental analysis, IR, ¹H NMR, ¹³C NMR and mass spectroscopy. The biological and electrochemical activities of all the synthesized compounds were also examined.

KEYWORDS

Benzisoxazoles, Pyrimidines, Urea, *N*-Glucosides, Electrochemistry.

INTRODUCTION

Pyrimidine was first prepared by conversion of barbituric acid to 2,4,6-trichloropyrimidine followed by reduction using zinc dust in hot water [1]. The preparation of pyrimidines by barbituric acid from urea and malonic acid in the presence of phosphorus oxychloride [2]. The first synthesized derivative of pyrimidines was reared by condensing ethyl acetoacetate with amidines. Many pyrimidine derivatives have been developed as chemotherapeutics and exhibiting remarkable pharmacological activities [3]. Many heterocyclic compounds occurred in natural products. Hydrolysis of nucleic acid produces several pyrimidines viz. uracil, thymine and cytosine. Pyrimidine base shows activities due to presence in uracil, thymine and cytosine, which are essential building blocks in nucleic acid, DNA and RNA. Cytosine is present in both DNA and RNA, while uracil present in RNA and thymine in DNA [4]. Vitamins are essential for life and pyrimidine ring is found in vitamins like riboflavin, thiamine and folic acid [5]. It is also found in many synthetic compounds such as barbiturates and HIV drug, zidovudine and stavudine. Pyrimidine nucleus is present in barbituric acid and its derivatives, veranal and luminal, which are used as hypnotics [6]. 5-Alkylated pyrimidinetriminones have been

SYNTHESIS, POLAROGRAPHIC AND ANTIMICROBIAL STUDIES OF BENZISOXAZOLYL-N-GLUCOSIDES

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ABSTRACT

The desired compounds 7-amino-3-methyl-5-(3'-aryl prop-2'-enyl)-1,2-benzisoxazoles **2a-j** were prepared by the reaction of appropriate 5-acetyl-7-amino-3-methyl-1,2-benzisoxazole **1** with different aromatic aldehydes. The reaction of (**2a-j**) with hydroxylamine hydrochloride was done to form 7-amino-3-methyl-5-(3'-aryl isoxazol-5'-yl)-1,2-benzisoxazoles (**3a-j**). Condensation of tetra-*O*-acetyl- α -D-glucopyranosyl bromide (TAGBr) with 7-amino-3-methyl-5-(3'-aryl isoxazol-5'-yl)-1,2-benzisoxazoles furnishes 7-amino-(β -D-2,3,4,6-tetra-*O*-acetyl glucopyranosyl)-3-methyl-5-(3'-aryl isoxazol-5'-yl)-1,2-benzisoxazoles (**4a-j**) which on deprotection yielded 7-amino-(β -D-glucopyranosyl)-3-methyl-5-(3'-aryl isoxazol-5'-yl)-1,2-benzisoxazoles (**5a-j**). The identities of newly synthesized compounds were established on the basis of IR, ¹HNMR, ¹³CNMR, Mass spectral, Elemental analysis, TLC, and Polarographic studies. All compounds have been evaluated for antimicrobial activities and some compounds show potent activities.

Keywords: 1,2-Benzisoxazole, Amino compounds, *N*-Glucosides, Polarography.

1. INTRODUCTION

The study of heterocycles is an evergreen field in the branch of organic chemistry and always attracts the attention of scientists working not only in the area of natural products but also in the synthetic organic chemistry. Heterocyclic compounds play an important role in the metabolism of living organism due to their pharmacologically active heterocyclic ring. Heterocyclic ring exhibited chemotherapeutic, antituberculosis and other medicinal uses. Heterocyclic compounds isoxazole, pyrazoles, furans, pyrroles, thiazines, oxazines etc. exhibit diverse pharmacological activities such as anti-fungal, anti-bacterial, antiviral, anti-inflammatory, herbicidal, anticancer, cytotoxic, anaesthetics, and insecticidal [1-10]. Among the wide variety of heterocyclic compounds, isoxazoles are pharmaceutically important molecules and show therapeutic values in the field of medicinal chemistry. Isoxazoles are reported as potent anti-tuberculosis, antimicrobial and antihelminthic agents. Benzisoxazoles are important class of heterocyclic compounds in the field of drugs and widely used as analgesic, anticonvulsant,

antipsychotic and antimicrobial agents [11-15]. They are present in large number of pharmaceutically important products with antitumor, antithrombotic and cholinesterase-inhibiting properties [16, 17]. 1,2-Benzisoxazole derivatives have been found to possess antidepressant, hypotensive, selective inhibitors of the enzyme acetyl cholinesterase, and evaluated as a potential antipsychotic D2/5-HT2 antagonists activities [18, 19]. Chalcones considered as precursors of flavonoids and isoflavonoids, are widely present in edible plants. The presence of α , β -keto functional group in chalcone is responsible for antimicrobial activities. Many chalcones exhibit diverse pharmacological activities like cytotoxic, anti-microbial, antiviral, anti-inflammatory and anaesthetic properties [20-23]. Glucosylation plays an important role in various biological processes such as modification of protein, molecular recognition and immune responses. Addition of carbohydrates in synthetic drugs leads to formation of new hybrid molecule. High level of glucosylation imparts molecular changes that accompany malignant transformations which is a characteristic of cancer cells



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Synthesis and Self-Assembling Properties of β -D-Glucuronosyl-5-acetyl-7-[(1-acetyl-5-aryl-4,5-dihydro-1H-pyrazol-3-yl)-amino]-1,2-benzisoxazole-3-carboxylates

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Abstract: Condensation of *N*-(5-acetyl-3-methyl-1,2-benzisoxazol-7-yl)-3-arylprop-2-enamides (**1a-k**) with hydrazine hydrate and acetic acid yielded 1-{3-Methyl-7-[(1-acetyl-5-aryl-4,5-dihydro-1H-pyrazol-3-yl)-amino]-1,2-benzisoxazol-5-yl}-ethan-1-ones (**2a-k**). 5-acetyl-7-[(1-acetyl-5-aryl-4,5-dihydro-1H-pyrazol-3-yl)-amino]-1,2-benzisoxazole-3-carboxylic acids (**3a-k**) prepared by the oxidation of (**2a-k**) with KMnO_4 . β -D-Glucuronosyl-5-acetyl-7-[(1-acetyl-5-aryl-4,5-dihydro-1H-pyrazol-3-yl)-amino]-1,2-benzisoxazole-3-carboxylates (**4a-k**) prepared by the glucuronidation of (**3a-k**) with free D-gluconic. The structure of compounds was characterized on the basis of their instrumental analysis FT-IR, $^1\text{H-NMR}$, FAB-MS, elemental analysis and chemical properties. Some compounds showed significant antibacterial activity against *E. coli* and *S. aureus* and moderate to antifungal activity against *A. niger* and *C. albicans*.

Keywords: β -D-Glucuronides, 1,2-Benzisoxazoles, Pyrazoles, Chalcones, Antibacterial activity.

INTRODUCTION

Glucuronidation is a major detoxification pathway in mammalian liver, where UDP-glucuronosyltransferases catalytically conjugate hydrophobic xenobiotics and endobiotic to glucuronic acid, thereby increasing their solubility. Studies have shown that the parent compound is metabolized into glucuronidated metabolites in rats after oral genistein administration. Drug metabolism

is closely related to its pharmacological activity and are polar, chemically reactive and generating increasing interest as potential mediator of hypersensitivity reaction which shows profound effect on drug metabolism. Biotransformation is largely catalysed in the liver and intestine which are rich in drug-metabolizing enzymes[1-6]. 1,2-benzisoxazoles are biologically active molecules with potential applications in drug design. 1,2-Benzisoxazole bears a close structural resemblance to indole

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Synthesis of Organic Phosphor Materials for Display Devices

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Abstract: An organic light emitting diode (OLED) also known as organic electroluminescent diode is a display device like light emitting diode in which an emissive electroluminescent layer is a film of organic compound material that emits light in response to an electric current. This organic layer is situated in between two electrodes; typically at least one of these electrodes is transparent. The organic molecules have conductivity levels ranging from insulators to conductors, and are therefore considered as organic semiconductors. Organic semiconductors were synthesised by one of the method known as the method of Friedlander condensation reaction. Originally, the basic polymer synthesised organic material is group of Diphenylquinoline (DPQ) family which consisted of a single organic layer for OLED. The family members of DPQ were synthesised by bonding chlorine- methyl, bromine, methyl, methoxy, P- hydroxyl, P-Acetyl-biphenyl and P- Acetyl bi-chlorine to the original structure of DPQ at various positions. All the synthesised polymers show crystalline in nature and emits blue colour under UV in various acidic as well as basic solvents like acetic acid, formic acid, chloroform, dichloromethane, tetrahydrofuran etc. The synthesised phosphors were characterised by different techniques to study physical, optical and chemical properties such as Fourier Transform infra-red (FTIR), UV- Visible absorption and photoluminescence spectra, X-Ray diffraction spectra (XRD), Thermo gravimetric analysis (TGA) and Differential thermal analysis (DTA). All The blue emitting organic phosphors has generated considerable interest owing to their good photoluminescence efficiencies.

Keywords: OLED's, Solid State Lighting, Friedlander Condensation Reaction, Organic Phosphors.

I. INTRODUCTION

Organic light emitting diodes (OLEDs) have gained considerable attention in the last two decades. The field of organic and polymeric light emitting diodes (PLEDs) has progressed rapidly since the initial reports by Tang and VanSlyke and Burroughes et al [1, 2]. Although researcher are trying to improve the quantum efficiency of both photoluminescence (PL) and electroluminescence (EL) OLEDs, the challenges still remain[3]. Commonly, the blends of three primary (red, green and blue) or complementary colours (yellow and orange) entail white emission. Among all, the luminous efficiency of blue OLEDs still needs to be improved [4].

Hence it's an urgent task to design novel blue light emission materials which matches with their counterpart with respect to luminous efficiency, lifetime so as to design a stable white emission from them. In this regards, organic phosphors based on quinoline constitute an important class of heterocyclic group and thus generated considerable interest among the researchers globally. Poly (quinoline) was first reported in the 1970s by Stille and co-workers [5] by employing Friedlander condensation as a polymerization step, in order to increase the demands for thermally stable and mechanically strong polymers.

The characteristic features make them interesting for electronic and/or electro-optical devices. Prior state of art reveals that the researchers have extensively investigated the optical and electronic properties of poly (quinoline) s including photo-conductivity [6], optical nonlinearity [7-10], photoluminescence [11-13], electroluminescence [14-17], Charge transfer [18] and electron transporting properties [19] for their potential applications in OLEDs, organic photovoltaic devices [20].



II. SYNTHESIS PROCESS

Organic semiconductors were synthesised by the method of Friedlander condensation reaction [21]. The DPQ polymer and their family members were synthesised by taking proper chemical compositions in a three neck flask placed in a oil bath maintained at 90°C for one hour and then at 140°C for four hours as shown in figure- 1. The materials and the chemicals used for the synthesis of DPQ family are 2-Amino,5 Chlorobenzophenon, P- methyl Acetophenon, Diphenyl phosphate, m- Cresol, Amino benzophenon, Dichloromethane, 10% NaOH solution, acetic acid, formic acid, MgSO_4 , methyl chloride, Hexane, etc. All the chemicals are 99 % pure and of AR Grade. The reaction mixture was purged with an Argon atmosphere (Purity- 99.99%).

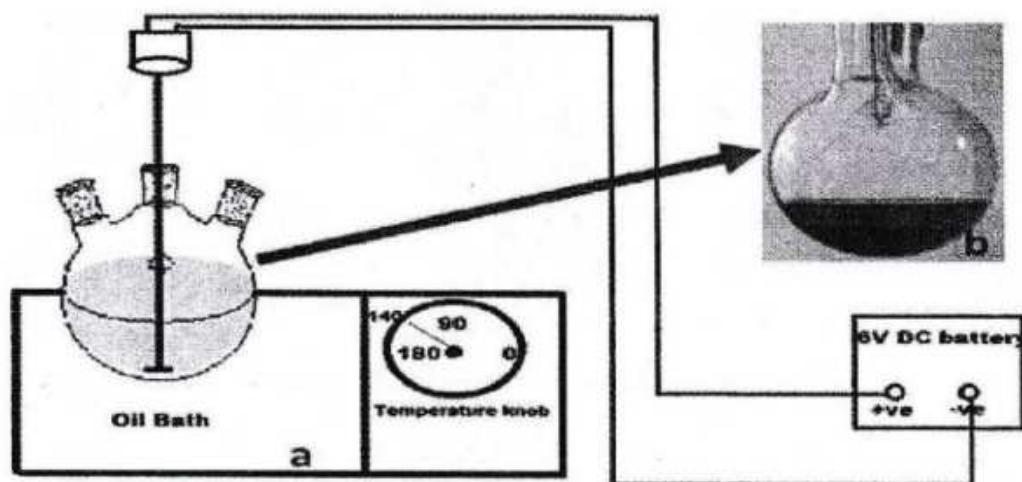


Figure: 1- Synthesis process

After completing the heating and stirring process, the flask was taken out of the oil bath for cooling up to eight hours. Organic samples were purified by proper method to get yellowish organic powder. All the derivatives of DPQ couldn't emit light but they are tested for the emission of light in various solvents and they emit blue light under UV source. The structure of synthesised organic material Diphenylquinoline (DPQ) is shown in figure-2.

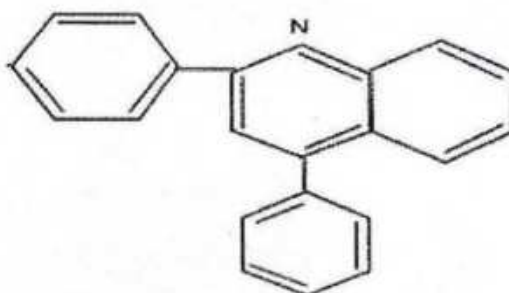


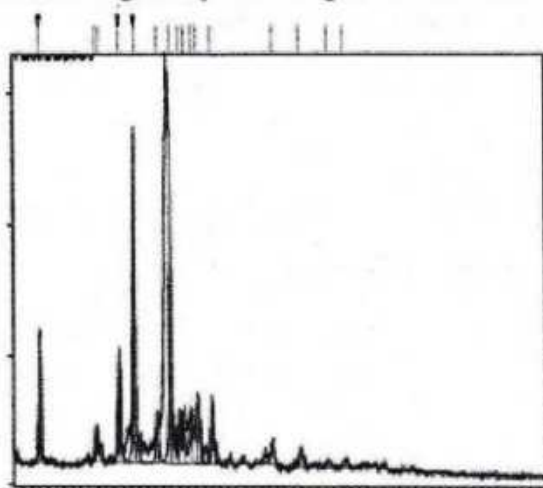
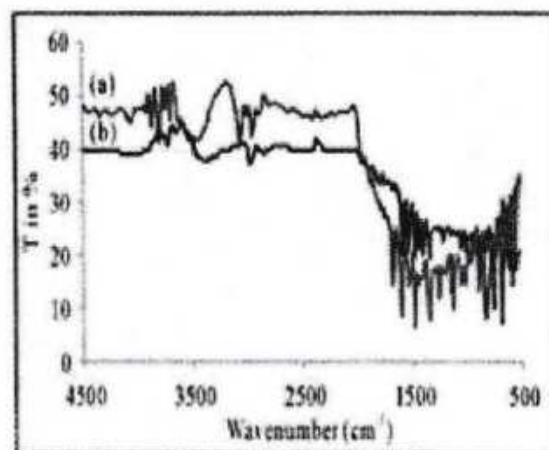
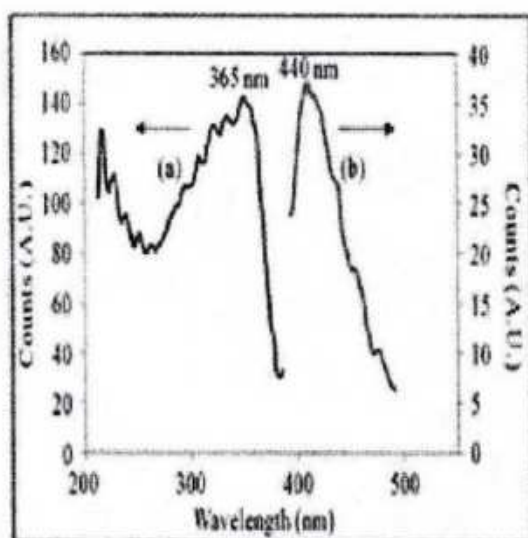
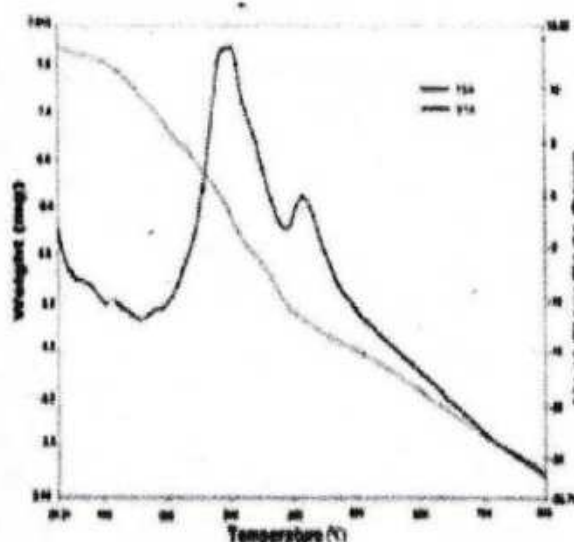
Figure 2: Chemical structure of DPQ

The synthesised derivatives of DPQ obtained by above mentioned method are chlorine – methyl- Diphenylquinoline, bromine-Diphenylquinoline, methyl-Diphenylquinoline, methoxy-Diphenylquinoline, P-hydroxyl-Diphenylquinoline, P-Acetyl-biphenyl-Diphenylquinoline and P- Acetyl bi-chlorine-Diphenylquinoline.

III. CHARACTERIZATIONS

Physical, chemical and optical properties of the synthesized organic phosphor were studied using X-ray diffraction (XRD), Thermogravimetric and differential thermal analysis (TGA/DTA), Fourier Transform Infrared (FTIR) and photoluminescence (PL) spectra. Well resolved distinct peaks in the XRD pattern of the sample confirm its crystalline nature. The TGA curve infers that the complex maintains its properties with greater stability. DTA curve displays sharp

melting point of the samples. FTIR spectra of all the organic derivatives shows proper peaks showing the element attached to the original structure of DPQ with type of bonding. The PL spectrum illustrates strong excitation and emission in the visible range showing blue colour wavelength in the range 365 -460 nm, which lie in the blue region of the electromagnetic spectrum. Figure -3 shows some of the characterization of the organic samples.

**X- Ray Diffraction Spectra****FTIR Spectra****Emission & Excitation Spectra****TGA Curve****Figure 3: Characterization of organic samples**

IV. RESULT AND CONCLUSION

We have synthesised organic phosphor material DPQ and its derivative by attaching various compounds at different positions to the original structure of DPQ. All the organic compounds show good thermal stability, sharp melting point in the curve, crystalline in nature. The elements present in the sample was also confirmed from FTIR spectra and shows peaks as per the bonding of the elements. The UV- vis absorption spectra could provide a good deal of information on the electronic structure of the polymeric compound with very strong emission in the BLUE range 440 to 460nm. All the samples emits blue colour under UV in various solvents. These results reflect that the synthesised organic phosphor

materials can be used as tenable emissive materials in the visible range of blue colour emission in the fabrication of solid state devices and flat panel display.

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DEVELOPMENT OF ORGANIC ELECTROLUMINESCENT PHOSPHOR MATERIALS FOR DISPLAY DEVICES

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ABSTRACT

An organic light emitting diode (OLED) also known as organic electroluminescent diode is a light emitting diode in which the emissive electroluminescent layer is a film of organic compound that emits light in response to an electric current. This organic layer is situated between two electrodes; typically at least one of these electrodes is transparent. The organic molecules have conductivity levels ranging from insulators to conductors, and are therefore considered as organic semiconductors. Organic semiconductors were synthesised by the method of Friedlander condensation reaction. Originally, the basic polymer synthesised organic material is Diphenylquinoline (DPQ) which consisted of a single organic layer for OLED. The family members of DPQ organic polymers were synthesised by attaching chlorine- methyl, bromine, methyl, methoxy, P- hydroxyl, P- Acetyl-biphenyl and P- Acetyl bi-chlorine to the structure of DPQ at various positions. All the synthesised polymers show crystalline in nature and emits blue colour under UV in various acidic as well as basic solvents like acidic acid, formic acid, chloroform, dichloromethane, tetrahydrofuran etc. The synthesised phosphors were characterised by different techniques, e.g. Fourier Transform infra-red (FTIR), UV- Visible absorption and photoluminescence spectra, X-Ray diffraction spectra (X-RD), Thermo gravimetric analysis (TGA) and Differential thermal analysis (DTA). All The blue emitting organic phosphors has generated considerable interest owing to their good photoluminescence efficiencies.

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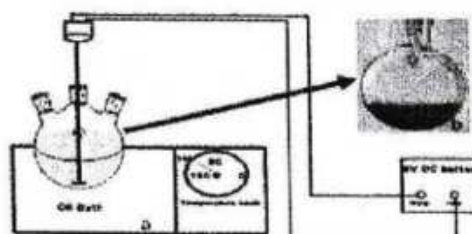


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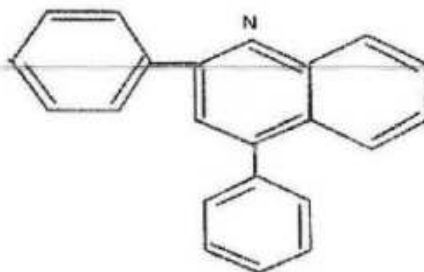


Fig: 2- Chemical structure of DPQ

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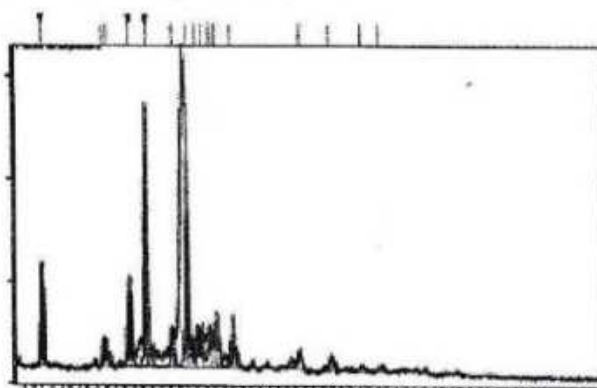


Fig: 3- X Ray diffraction spectra.

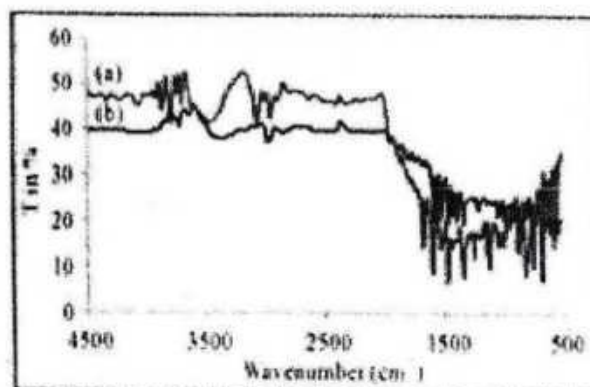


Fig: 4- FTIR Spectra.

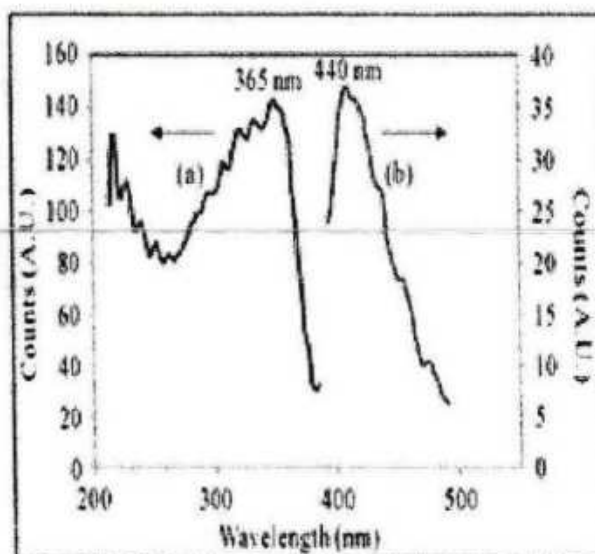


Fig: 5- Emission & Excitation Spectra.

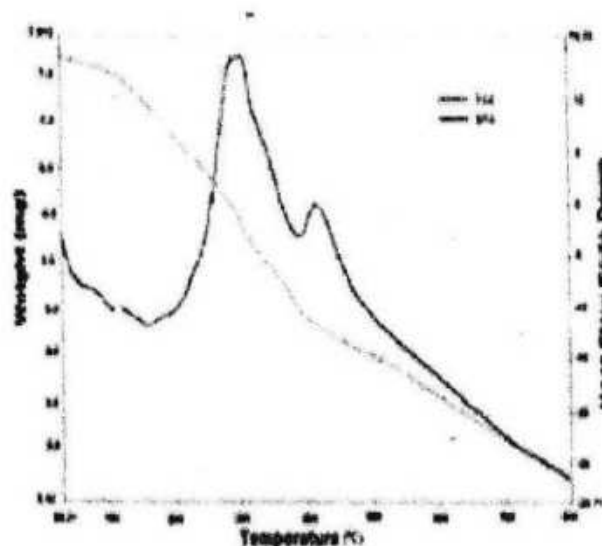


Fig: 6- TGA & SDTA Curve.

RESULT

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Open Access Journals in Library and Information Science : A Study

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Abstract –

the present paper tries throw light online resource in library . due to open acces journals brought revolutionary changes in library services. This paper was study the impact of ICT in library services. The paper explains some gateways of open access journals movement and special reference to DOAJ

Keywords;- ICT, DOAJ, Open access, AGORA,ELSSS, HINARI, LISTA, Open J-GATE

Introduction—

Knowledge is growing today therefore it is the need of time to produce more and more information for creating knowledge society . It is essential that use of information communication Technology in library. Impact Of ICT Library became paperless from traditional.

Computer, Internet and its network make a library services update E-Resource ,databases are the ICT. tools using in library ,But these sources are expensive due to geological constrains , Knowledge cannot reach to user Therefore the questions about accessible resource stand present scenario that is why the open access movement rises up open access resources are available on Internet, world wide level. Any researcher from any corner of the world Can access the information what to be he searching for.Open access venture in the form of Institutional repository , Digital libraries open access archives etc are creeping up in India.

Open access is the product of internet which has captured the global discipline . library and information science is also witnessing a dramatic growth in the open access field. Open access hold promises is remove both price and permission barriers to the scientific communication various characteristic highlighting open access journal in the field of LIS with the special reference DOAJ carried out in the field of library and information science collecting the data.

What is open access?

- Open access literature is online, free of charge to any type of user and free of most copyright as well as licensing restriction,
- It is usable for immediate permanent ,toll free, on line access to new form of distribution online free of charge and free of needless licensing restriction .
- Open access journal can be defines as journals that use a funding model that does not charge readers or their institution for access.
- Open access journal are defined as journal that use a funding model that does not charge a readers.
- A journal will be classed as open access it's all articles are freely accessible.
- Open access journal pay the cost of publishing through one of the basic economic model article processing fee /submission charge authors or authors institution , advertising or cooperate sponsorship subsidies or grant.

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- Open journal publishing is just like any other journal like traditional publishing. It involves peer reviewing of submitted article from authors and publishers. Publish content is freely accessible over internet and the users have right to download, use and further distribute it with proper attribution the business model is however different here .In traditional publishing model it is the end user that pays to access the paper. Open access journal cost money to produce and distribute especially since they are peer reviewed and edited like conventional journal, Various funding strategies are in use like direct author fees. Institutional membership to sponsor all are part of author fees , funding agency payment of author fees grants to open publishers and institutional subsidies.

Open access journal gateway :

- AGORA (Access to global online research in Agriculture)<http://www.aginternetwork.org/en/>: provides a collection of commercially published journal in the field of food, agriculture environmental science and related social sciences
- DOAJ (Directory of open access journals)<http://doaj.org>: gateway that aims to link to all open access scientific journals that use an appropriate quality control system . It is manage by Lund University and supported by the Soros foundation and currently provides access electronic journals in all academic disciplines.
- ELSSS – Electronic Society for Social scientists –<http://www.elsss.org.uk>.
- HINARI (Health internetwork Access to Research Initiative) –<http://www.healthinternetwork.org/scipub.php?>. It also includes Elsevier's librarianship and information science journals.
- LISTA (Library Information science and technology abstracts) – <http://www.libraryresearch.com> published by EBSCO.

Open J-Gate (<http://www.openjgate.com>) completed by informatics . It indexes articles from 3000+ academic research and industry journals .The researcher will study here only the special reference of DOAJ (DIRECTORY OF OPEN ACCESS JOURNALS)

Directory Of Open Access Journals:

Directory of open access journals is a service that provides access to quality controlled open access journals .It covers free ,full text, quality control Scientific and scholarly journals that use an appropriate quality control system. DOAJ Service is not limited to particular language or subject area, It aims to cover area. It aims to coverall subject and language .

Need of study:

Every researcher wants to get instant and ready information for their research purposes Print material cannot fulfil the need of the user due to obstacles of printed information . therefore open Print materials cannot fulfil the need of the user due to obstacles of printed information Therefore open access journals in the field of library and information science available online free of cost no boundaries of geographical restriction . Open access which provides free access to the information content, is widely expanding its domain because of enormous benefit open access journals in LIS.

Objective of the study:

- To make aware librarian , researcher and other types of the users about online , free, and open access journal in LIS.


- To locate library and information science open access journal in DOAJ.
- To develop as an information source to libraries and to promote use of literature.

Conclusion:

1. Open access journals are resourceful for researchers in the field of LIS.
2. Indian publishers are also taking initiatives to make their journal open access.
3. DOAJ plays a major role in providing access to open access journal.

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ROLE OF LIBRARIES IN OUR CHANGING SOCIETY

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Abstract

Library is a learning institution that exists in our society from ancient times. It is a place where interaction between human and information takes place and intends to satisfy the information and social needs. Libraries play a vital role for a nation by preserving its cultural heritage. In the modern age with the abundance of information, libraries assist the society by maintaining and disseminating the relevant information as and when required. The traditional libraries have now transformed into digital libraries. The development of Information and Communication Technology play role as every day library activities of the world. The library changes the role of users of the library and society. The society has followed in many ways and using the libraries. The use of internet has an important role in development of the society. The library professionals are training and various skills are using the recent trend and learned and up to date in the digital environment.

Introduction

Library from time immemorial has been considered as a „social institution“. It has an immense role in the modern society and regarded as the „gateway of knowledge“ for the community. With the generation of new information sources including web-based resources there is a huge change in the role and form of the libraries. Today people in every sphere of the society irrespective of their age, profession, etc. from child to adult, from teacher to politician, businessmen to housewives use the libraries. Everybody use and need the services of a library. In today's age of information both print and non-print materials are kept in a library. Conventional documents like books, journals, newspapers as well as nonconventional documents such as maps, charts, etc. are maintained together in a library.

Library and Society:

Library and society are both interlinked and interdependent. Library exists for the need of the society and library can be referred to as a well acknowledged „social agency“. It plays a vital role in shaping our society. It transmits and disseminates the accumulated knowledge through books and other materials. *Tamralip Mahavidyalaya Research Review A Peer Reviewed National Journal of Interdisciplinary Studies Online* ISSN : 2456-1681 Vol.2:2017 60 In ancient times, libraries acted only as the custodian of books and other written documents. Writings on clay tablets, papyrus, parchment, velum, paper, etc were preserved in the libraries. Libraries existed as accumulation of personal collection of kings, in temples, religious centres. There was limited accessibility to these collections. Only the elite who were involved in acquiring knowledge had access to it.

What is a library?

The word library is derived from the Latin word „libraria“ meaning „a book place“. It originated from the word „liber“ which means „book“. A library can be described as:

- A room where books are kept
- Collection of literary documents or records kept for reference or borrowing
- A depository built to contain book and other material
- A building that houses a collection

Library Definition

The word 'Library' is derived from the Latin word "library" meaning 'a book place'. It originates from the term 'liber' which means 'a book'. According to the Oxford Companion to the English Language – "Library is a collection of books, periodicals and/or other materials, primarily written and printed." Harrod's Librarian's Glossary and Reference Book defines 'Library' as:

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- (1) A collection of books and other literary material kept for reading, study and consultation.
- (2) A place, building, room or rooms set apart for the keeping and use of a collection of books, etc.
- (3) A number of books issued by one publisher under a comprehensive title as the 'Loeb Classical Library' and usually having some general characteristic, such as, subject, binding, or typography.
- (4) A collection of films, photographs and other non-book materials, plastic or metal tapes, disks and programs.

Purpose and Objectives of a library:

The main purpose of a library is to serve the society through the record of human thoughts, ideas and expressions by making them available to all. They vary according to the type of libraries.

1. To provide access to a large collection of different kind of books and other reading materials at one place.
2. To preserve literature for posterity.
3. To provide a place or an environment for study and research.

The roles that libraries of the Society

The roles that libraries play in supporting modern societies can be grouped under five major categories below:

- (i) Higher education
- (ii) User education
- (iii) Recreation
- (iv) Library as a place and
- (v) Societal and cultural.

The societal roles that libraries have come to play include democratization of information and knowledge, linking people to knowledge and information sources, information and awareness services to communities for empowerment. Library as a place has an attraction in itself as library is used to run and organize academic, social and cultural activities. Libraries serve as community centers with creative spaces suitable for a number of activities such as organizing cultural activities to promote social harmony. Libraries collect, preserve and conserve documents relating to socio-cultural aspects of the society for future generations. The following table gives in brief functional roles of the library in the society

These functions of libraries may broadly be categorized into the following areas:

- a) Education: Library supports both formal and informal education and provides facilities for life-long education. It helps in the self-development in various stages of education.
- b) Dissemination of Information: Libraries provide current and accurate information to the intended users according to their subject of interest. They act as an information centers or referral centers for specific source of information like Information regarding employment, social programs, public utility services, etc.
- c) Promotion of Culture: Libraries act as cultural centers and promote participation and appreciation of various arts. It helps to broaden our views and develop creative abilities by reading and thinking. It also help in cultural upliftment by organizing extension services like lectures, seminars, book exhibition.
- d) Recreation: Libraries help in utilizing the leisure time properly by providing books on fiction, magazine, newspapers, etc. Audio-visual materials are also kept in the library for use.
- e) Preservation of Knowledge: Libraries maintains archives of old and rare documents thereby preserving the literary heritage for posterity. It stores the literary works in various formats which helps the researchers to do their work.
- f) Aids to Research Work: Libraries assists research scholars in their work in the following way:
 - Libraries procure research materials such as books, journals, etc. and facilitate easy access and discovery of research materials.
 - Provides physical space to work.
 - Assists in gathering of vital information.
 - Provides information and advice regarding publishing, copyright, open access, citation.
 - Provides access to high quality content vital for research.

Technical supports:

We need to improve the tools for the digitization and indexing of texts, particularly for non-English language and for old materials and fonts. Progress with the technological tools can contribute to reducing costs and to

increasing efficiency of digitization. To do this, we need to combine the specialist knowledge in the Member States with the different stakeholder communities – enterprises, libraries and archives, universities and research organizations. Interdisciplinary cooperation in real centers of competence can help us advance the technologies for digitisation in the world.

What users want from digital libraries are easy-to-find materials that are the most precise and complete answers to their queries, without having to navigate through pages of results or information on screen. This requires much more sophisticated and automatic indexing of the resources that will be in our future the need of Information and Communication Technology tool of digital libraries – audio, visual, Multimedia, Radio Frequency Technology, and Smart Card etc.

Recent Trends:

The recent trends that are observed in the library are:

- i. **Library Professionals to Information Professionals:** The work of the librarians is now not limited to just mere circulation of books but providing the accurate information to the right user. In the age of digitization documents are now available in e-formats and the library automation is must for every library.
- ii. **Traditional Libraries to Digital Libraries:** In the age of information technology, digital documents co-exist with printed books rather than only printed documents that were available in the traditional libraries. Initiatives are taken to develop digital libraries in India. Modern libraries subscribe a number of e-journals and e-books to facilitate the users through internet. Example: N-LIST of INFLIBNET.
- iii. **Library Co-operation to Resource Sharing Networks/Consortium:** No library is self-sufficient enough to accommodate each and every document. Certain issues like space, limited fund, increased price of documents, etc. restricts a library to acquire all the documents. In such case, a consortium or network is developed among libraries to share their resources. Example: INFLIBNET, UGC-INFONET E-Journal Consortium.
- iv. **Collection Development to Content Development:** A proper collection of documents have to be developed to satisfy user needs. Libraries have to assess and recognize the user's need and built up the collection accordingly so that the content satisfies the users.
- v. **Conventional Education to Web-Based Education:** It provides access to resources and there is increasing access to learning resources. It reduces the educational delivery cost and provides a new learning environment.

The Change of Society

The library users are different types of children, Adult, Teenagers, Senior Citizens etc. The use of Internet accesses the online sources of Electronic books, E-journals, E-thesis, E-papers etc. The communication is shared the Electronic mail, Social Networks of Face book, Twitter, Linked In etc. The sharing ideas, downloading and uploading you tube etc. The save the time of the reader in the library and get it the information. The library change of the Society has cultural, Readers Circle, Readers Forum, etc.

Future of Libraries:

As long as books are there, libraries will exist in our society. But some eminent personalities have opined that in the near future libraries may not exist at all. Google and other resources may weaken the relevance of the libraries. According to them, documents will be available in electronic formats only. Others think that libraries will exist but have to face a number of challenges. The job of the librarians is very important. Even a small library must have a librarian whose task is to arrange the documents and make them available for the users. The focus will be on the following areas:

- 1) **Organising the universe of knowledge:** The librarian should explore the knowledge needs of the people. They should capture and manage the new emerging knowledge.
- 2) **Managing online content:** Librarians should learn the skills for using online resources and Use of search engine in selecting the best online content. They should possess basic knowledge of web resources.
- 3) **Understanding the needs of library users:** Librarians help users to satisfy their requirements and in the process may use information technology. They should also encourage the use of reliable information sources.

- 4) Developing Technical skills: Librarian should be technology friendly, support digital database development and take initiative in digital archiving and preservation.
- 5) Evaluating users' need: For this, the librarian should first prepare a complete list of users needs of both present and future and information may be collected through questionnaires, interviews and observations. *The data which is collected should be classified and after analyzing the data, suggestions to be recommended.*

Conclusion:

Education is the backbone for the progress of any society. A library is a service oriented organization created to facilitate access to learning resources, propagation of basic knowledge, preservation and dissemination of information, human culture and civilization. A society cannot flourish without proper education and the primary requirement of the education system is the knowledge available in the books. Libraries acquire books along with other reading materials, organize them, preserve them and disseminate the information to the users. In this way libraries play an important role in development of society.

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NAAC Accreditation and Responsibility of College Libraries

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Abstract:

The national assessment and accreditation council (NAAC) was established by University grants commission in 1994 for evaluating the academic, administrative co-curricular, extra-curricular activities of universities, colleges, and recognised Institutes in India. Since 1994 all the state governments have taken stringent steps to accredit the colleges and Universities in their state. The present paper attempts to be helpful, suggestive guide for the college library and information centre preparing for assessment and accreditation for NAAC.

Introduction :

The national assessment and accreditation council (NAAC) was established as an autonomous institution of the university grant commission under the ministry of education in 1994 with its headquarters in Bengaluru. NAAC was established in response to recommendation of National policy in education 1986. The main objective of the establishment of NAAC is the assurance of quality in the functioning of higher educational institutions in India. Through the combination of self and external quality evaluation promotion and sustenance initiative under NAAC framework promotes extensive use of information, communication and technology which helps in fostering global competencies amongst all the stakeholders of an educational institution.

Eligibility criteria for NAAC

All the higher education institutions with record of minimum of two batches of students graduated or been in existence for six years whichever is earlier are eligible to apply for the process of assessment and accreditation of NAAC.

The assessment process

From the academic year 2020-21 NAAC has revised the annual quality assurance report (AQAR) format which is made closely in line with the self study report which is prepared by the HEI at the time of NAAC assessment. The tools and parameters in the new AQAR format have been designed in such a way that the preparation of the AQAR would facilitate the HEI SSR Preparation for the upcoming cycle of the accreditation. The SSR is divided into 07 criteria which covers all the aspects of HEI. The seven criteria comprise several key indicators which are divided into qualitative and quantitative metrics.

Seven criteria of NAAC

1. Curricular Aspects
2. Teaching learning and evaluation
3. Research innovations and extension
4. Information and learning resources
5. Student support and progression
6. Governance and leadership
7. Institutional values and best practices

From the above criteria no. 4 is clear that key indicator 4.2 library as a learning resource carries weightage of 20 in institutions. It is very important for the library and information science professionals to understand this while preparing for NAAC they need to consider these 20 points as equivalent to 1000.

Library is considered the strongest support system for any educational institution. The four questions of 4.2 key indicator covers all the aspects of a library and information centre, library collections, Library budget, audit reports, e-resource and database access Library automation using integrated Library Management system (ILMS) Library digitization facility available, uses of library resources and library footfalls depending on the type of institution.

4.2.1- Library is automated using integrated Library management system (ILMS)

An integrated Library Management System is a computer base system used to manage internal and external including tangible assets. Financial resources, materials and human resources it performs library automation and collection development task broken down into different modules that are focus on simplifying tasks such as acquisition cataloguing and circulation commonly done any Library

Most of the integrated library system separate software functions into discrete programs called modules which are integrated with a unified interface .examples of modules

- Acquisition (ordering, receiving, and invoicing materials)
- Cataloguing (classifying and indexing)
- Circulation (lending materials to patrons and receiving them back)
- Serials (tracking magazine, journals and newspaper holdings)
- Online public access catalogue or OPAC

Each patron and item has a unique ID in the database that allows the ILS to track its activity depending on the status of the automation the institute needs to mention partial and fully automated only having computerised database of books and not using other modules of ILMS Should never be considered a fully automated library. Proper software selection is essential which will be helpful in generating several reports required for NAAC as well as it should be user friendly nature.

4.2.2 –Institution has access to the following=1. E-journals. 2. E-shodhsindhu 3 shodhganga membership 4 e-books 5 databases 6 . remote access to e- resources

This is a quantitative metric where in the respondent need to provide the subscription /membership details of database details about how the library is providing remote access

To e-resources, whether the library has purchase e-journals or e-books packages shodhganga being open access electronic theses and dissertations database does not require any individual membership subscription. Universities sign a memorandum of understanding MOU with INFLIBNET for submission of the electronic version of theses and dissertation in shodhganga and approved synopses, Minor or major projects etc in Shodgangotri. Colleges that are covered under 12(B) and 2(f) of the university grant commission are eligible to subscribe to N-LIST.

4.2.3 Average annual expenditure for the purchase of books / e-books and subscription to journals / journals during the last five years (INR in Lakhs)

This is quantitative metrics wherein the respondent needs to provide the annual expenditure done by the library in the last five years for purchasing books and journals. as additional document, audited statement of library expenditure clearly highlighting the budget heads duly attested by the chartered accountant and head of the institution need to be uploaded.

4.2.4 Percentage per day usage of the library by teachers and students (foot falls and login data for online access)

This is also a quantitative metric wherein the respondent needs to provide the data related to the latest completed academic year, the number of users accessing the library physically as well as through e-access needs to be calculated. if the library maintain the register for library users then they need to scan and upload the last page of the register which will show the no. of teachers and students visiting the library in an academic year. the statistics of using databases like N-LIST, DELNET ETC, Tools like Google analytics can be used to need to measure the library website visit for e-resource access.

Role of librarian beyond key indicator-4.2

Librarians play a very important role in the institution. beyond the key indicator 4.2 librarian can prove to be helpful in all the criteria due to the variety of professional skills, abilities, and the variety of services offered by the library in the following

1. Plan NAAC related meeting and awareness programs
2. If any librarian becomes part of the self study report (SSR) preparation then very alertly use the ICT skills in file conversions, uploading of documents, providing hyperlinks of college website, updating college website.

3. Librarians can help with documentation
4. Show ICT skills in preparing AQAR, SSR Power point presentation, NAAC related documents updates
5. Provide e- resources to teachers for effective teaching
6. E-content creation LMS co-ordinator
7. Guidance of competitive examination
8. Library may support green initiative on the campus by replacing tubes /bulbs with LED bulbs by supporting promoting paperless office work
9. Conduct activities for the promotion of universal values and ethics
10. Librarians may supports students in field projects and internship
11. Librarians can also participate in the feedback process
12. Librarians can assist in syllabus development be a part of teaching in a academic programmes related to rese methodology
13. Create awareness about reference management tools etc.
14. Providing updated information about academics, administrative development, research etc.

Conclusion

NAAC visit is mandatory for all colleges and universities in order to evaluate the services provided them and for increasing quality of education Library and information centre is consider as one of the m important support services where usually the peer team more time compared to other academic and administrat units proper preparation and mock visit will be fruitful for a successful portrayal of the library with the help administrative abilities and updated professional skills.

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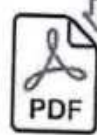
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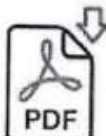

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Global Emerging Trends in Transformation of English Language Teaching

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Abstract

This paper is an attempt to study the scope of emerging computer added ELT trends in the present and probable post covid-19 scenario. The rise and evolution of English as a global language has shifted the paradigms of the scope of transformation of the methods by which English is taught in the present technology driven global world. The growth of information communication technology (ICT) in the early 21st century witnessed an overwhelming response with the incorporation of ICT in English language teaching methodology. The initial approach towards computer added English language teaching has diversified with real practice-based experiences. Introduction of technology in language learning has enhanced the need of revisiting the core objective of ELT and desired program outcome. The Covid-19 pandemic has increased educational implication of technology added teaching-learning of English language. During the covid-19 pandemic the concept of classroom has undergone dramatic shift from the teacher oriented physically interactive to the learner centric online mode of teaching-learning. The recent global trends predict the significance, effectiveness of technological developments in E-learning. CALL has become inevitable and with increased virtual interactions the role of instructors has undergone tremendous transformation.

Introduction

The rise and evolution of English as a global language has shifted the paradigms of the scope of transformation of the methods by which English is taught in the present technology driven global world. With the increasing number of users, English has acquired the status of an international language of not only education but of commerce and every human existence. The seed of growth of this lingua franca was certainly sowed by the colonialism and grew with the assertive post-colonial approaches. However, as a result of the forces associated with 20th century globalization, English materialized as a powerful global language. (Rose 2019) The role of English in education is changing from a language of study to language of instruction which is a trend that is likely to continue for the foreseeable future. (Rose 2019) Computers started making a mark in the education sector in early nineties and in recent times its influence has multiplied with the fast evolution of technology and introduction of numerous didactic tools and web-based applications. The world is formulating the fourth industrial revolution called 'Industry 4.0.' The human involvement is getting minimize and 'Internet of the Things' and 'Data Analysis' and "artificial intelligence" seems to be the future of human reality. "Digital tools are essential in the recognised field of computer assisted language learning (CALL), but also has become a core part of English language teaching (ELT) in general." (Motteram 2013) The initial approach towards computer added English language teaching has diversified with real practice-based experiences. This paper is an attempt to study the scope of emerging computer added ELT trends in the present and probable post covid-19 scenario.

Methodology

This study is based on Primary and Secondary sources. Published research papers in various journals, articles of newspapers, books and real-life observations from the academics are used as secondary sources. A comprehensive analysis of the available literature was undertaken by using both printed and internet sources.

Literature Review

Heath Rose (2019) Due to this changing role of English, the 21st century has already witnessed a huge shift in the way that English is used in education—a trend that is likely to continue for the foreseeable future.

Crystal (2003) English has acquired the status of the working language for international diplomacy and international organizations.

S. Ammanni and U. Aparanjani (2016) English and ICT have become essential tools for a number of non-datum and emotions of everyday life. English language has become a global language because of its numerous functions and preferences over several other languages over the globe. English has become the window to the world

Prija Nair (2019) According to academic research, linguists have demonstrated that there is not one single best method for everyone in all contexts, and that no one teaching method is inherently superior to the others.

Garry Motteram (2013) In this early part of the 21st century the range of technologies available for use in language learning and teaching has become very diverse and the ways that they are being used in classrooms all over the world.

Garry Motteram (2013) These digital tools are, of course, central in what I would argue is the established and recognised field of computer assisted language learning (CALL), but are also increasingly a core part of English language teaching (ELT) in general.

Chris Pima (2013) A 'one size fits all' approach to using technology is neither desirable nor practical. Each situation demands a specific approach to English language learning and these circumstances dictate not only when technologies are introduced to young learners, but how they are implemented.

N. Shalini Jayanthi and R. Vijay Kumar (2016) The use of ICTs in language teaching has countless benefits. The development in the use of ICT, like language lab, videos, satellite broadcast, video-conferencing and web seminars have supported the richness and quality of education both on and off campus. It harnessed several views of scholars which established the fact that ICTs are indispensable tools that facilitate the teaching and learning of English Language.

M.R. Raval (2014) the role and use of technology as a tool for teaching of English language is increasing as educators have understood its ability to create both independent and collaborative learning environment in which students can learn English with much ease.

Jody Gilbert (2013) key characteristics of ESP/EAP are as follows: design which is intended to meet specific learner needs; teaching content (themes/topics) related to specific disciplines; a focus on discipline-specific language use; teaching English with a specific purpose, in contrast with 'general English.'

Akpabio, Effiong and Ogiriki, Ivy Bubaraye (2017) ICTs play vital roles in facilitating teaching and learning as it has made teaching and learning of English language interactive and collaborative instead of the traditional teaching and learning process where the teacher is the only embodiment of knowledge

Technology added English Language Teaching

The growth of information communication technology (ICT) in the early 21st century witnessed an overwhelming response with the incorporation of ICT in English language teaching methodology. Investment in ICT based teaching -learning tools initiated the invention and creation of digital learning content. However, computer added language learning remained a marginal interest in the language teaching community and there was insignificant indication of incorporation into traditional thinking, teaching, and practice. (Motteram 2013) Technology plays an important role in ELT because of its utility in providing the resources for teaching and learning process and can transform the formats of learning tools and, programs. The relevance of CALL has been recognised worldwide as it is being adopted in the mainstream and positively have significant impact (Motteram 2013) in enhancing the program outcome. Introduction of

technology in language learning has enhanced the need of revisiting the core objective of ELT and desired program outcome. Innovative concepts like 'flipped classroom' and 'blended learning' initiated and produced desired outcome with increase in learning time and effectively interactive language learning that develop better understanding and acquisition of basic skills i.e., LSRW (Listening, Speaking, Reading and Writing) of English language (Akhtar 2016). In the past, CALL was imbued with language laboratories and language software set up in educational institutions but with the growing number of devices and accessibility to web, CALL has become more feasibly with a number of software and language learning applications in the hands of the learners. CALL provides a number of hypermedia documents, various tools and programs that can support language instructor to combine a variety of web-based resources in a language classroom.

Impact of Covid-19 Pandemic

The Covid-19 pandemic has increased educational implication of technology added teaching learning of not only English language but of complete education system. The technology's role in language learning has undergone tremendous change in the recent covid-19 pandemic. The view of learning has drastically changed and revolutionised due to lockdown of educational institutions. Suddenly technology became omnipresent and indispensable to the education system. This change came abruptly but perhaps made this world more technology driven. E-learning and related online-teaching methods has presently substituted the conventional classroom teaching and is the "new normal". Web-based virtual classroom unexpectedly became essential and opened incredible potentials of new technologically embedded English language teaching-learning. Until the arrival of covid-19, the impact of technological innovation on mainstream higher education was limited and depended on the choice of instructor. E-learning encompasses use of technology and include all forms of CALL in the measures of massive open online courses (MOOCs) to virtual learning environment (VLE) and learning management system (LMS). (Zhu Mushtaq Hussain, Wenhao, Wu Zhang, and Syed Muhammad Raza Abedi 21)

The modes of e-learning adopted during the covid-19 pandemic demonstrated that technology embedded ELT provides continuous guidance and knowledge accomplishment competently. Due to online-teaching, course assignments can be programmed and planned around individual and specialized requirements. Instructor has the liberty to design E-content to accommodate the needs of different learner groups and offers learning material based on the level of knowledge of learners, especially the learners of English as a second language. It has become conducive to adopt various language teaching methods by using technology embedded web-based applications. When technology is incorporated in English teaching learning, it effectively awakens students' interest and enthusiasm because they are digital natives. (Cakrawati, 2017) Internet facility has opened numerous opportunities of language learning with an easy access to teaching/study material.

New Approaches in ELT

English language is adaptive and has a capacity to grow, change and adopt influences of circumstances. The latest being the inevitable technological advances enforced due to covid-19 pandemic. Technology embedded teaching -learning or online mode has created new approaches to ELT to conduct learning activities and induces higher thinking capabilities, promotes communication skill, in-depth knowledge of grammar technicalities with a touch of market oriented professional English skills to achieve desired program outcome.

CALL, e-learning or online learning; the terms may vary, these technological platforms provide an excellent opportunity because learners of English today have become more innovative with diverse learning strategies, opportunities, resources, and objectives (Cook, 2003).

Online learning is a form of distance learning, assisted by electronic devices, for instance tablets, smartphones, laptops, and computers which require internet connection (Gonzalez & Louis, 2018) It is the

use of electronic content that include text, picture representation, graphics, animatronics, audio and video with the use of computer, mobile phones and internet. Compared to conventional classroom CALL is learner centric and enables transfer of knowledge and skills to a large number of learners. Online exchange of knowledge and information through network or web-based applications is more effective than the traditional methods of ELT because audio-visual presentation of grammar rules with lively examples makes learning easy and effective. PowerPoint presentations in an online class involves extra attention of the learners. Online mode of ELT give access to didactic study materials in the form of ppt's, recorded presentations, YouTube videos and theoretical study content. ELT through E-modes open increased opportunities of interaction with the instructors. Web-based online meeting platforms like zoom, google meet and social media are conducive to a friendly exchange of ideas. Language learning requirements differ according to specialised needs of an individual learner which can aptly be fulfilled through the use of various web-based language learning applications. Program oriented group assignments can be prepared and planned around individual and specialized requirements. A well-designed E-content can cater to the needs of different learner groups and offer learning material based on level of previous knowledge. ELT through online mode is an alternative to physical presence as it provides a comfortable learning alternative (White 2008). It can instruct a slow and a shy learner to master the basic skills of language in the comfort of home and goes beyond mere instructing and improves the performance of the learners. A few vocabulary-based applications and portals are result oriented. Similarly proper pronunciations can also be taught through the use of speaking software. Learning proper communicative English with the help of a software enhances the self-confidence of the learner. Online ELT provide a number of teaching as well as learning styles by the means of language learning activities of quiz, questionnaires, puzzles, presentations of not only grammar but picturisation of literary topics at the same time impart training and knowledge. During the covid-19 pandemic the concept of classroom has undergone dramatic shift from the teacher oriented physically interactive to the learner centric online mode of teaching-learning. Interest and participation of the learner is the key to the success of E-learning as ... learning needs to be more personalized than standardized (Gutierrez 2013). The conventional tools of ELT like lecture method and blackboard or even the limited utilization of multimedia-based activities is being replaced with the latest language learning applications and software in a virtual form. Covid-19 has forced the classroom in a virtual form. The traditional English language learner is facing tremendous revolution with the increasing dimensions of the variety and specialised language learning requirements. In the era of globalisation English is taught as a medium of instruction, as a language of commerce, business communication, of technology and science. Social media has created a new genre of learners and also adult learners and professionals. All these learning requirements can be fruitfully complemented through the web-based E-teaching and learning of English.

Integration of online educational tools makes language learning appealing and dynamic. ELT tools develop the ability to learn and understand a topic thoroughly and enhance the aptitude to promptly relate the comprehension in practice in real life situations. While having access to study material of English in visual form, learners can interact with the content, teachers and peer members enhancing collaborative learning (Ally 2008). This method certainly is more useful for English second language learners. Technology provides interest in ELT and it becomes more effective and livelier. Online ELT encourages self-learning of the study material which in consequence develops the ability to study and comprehend a topic methodically and augment the ability to instantly relate the knowledge in practice in real life situations. Self-motivation in using technology is vital for the successful implementation of ELT. Gamification is one more advance ELT method. It involves well-designed digital game-based learning to inspire language abilities. Through the elements of game, it creates learning environment to boost participation. Now the question arises as to how and to what extent the instructors are prepared to fully adopt the virtual teaching and learning mode in the form of online classrooms. Internet and technical devices have become inevitable. Are these instructors fully ready to cope with the present situation? The real challenge lies in making the virtual classroom the new normal and a reality.

Challenges

Innovative ELT Applications

Internet is flooded with a number of ELT tools however; didactic technology needs to grow and device software and tools with embedded artificial intelligence to monitor the language learning process on group as well as individual level. Educationists and computer engineers need to work together to invent and device new language learning applications and tools that can provide quality language learning irrespective of place and time constraints.

Video viewing skills

The present scenario of covid-19 has compellingly created the necessity to teach the video viewing skill along with the basic three skills of RWL. The real challenge lies in creating technical awareness among the learners. Comprehending visual media has become indispensable to knowledge acquisition. Language learning apart from word pronunciation and written skill needs to train learners in absorbing visual images of language. Analysing and decrypting the text presented through images is crucial for the present and future of language learning.

Digital Literacy

The rapid evolution of technology and science has opened implausible potentials of innovative and scientifically ingrained academic scenario. The traditional classroom is almost substituted by e-learning and associated teaching approaches. ELT has acquired the electronic means of online computer-based software's, mobile phones and language learning applications to communicate, develop and demonstrate the learning material and information. Digital literacy is the prime requirement for the successful implementation of ELT through online mode. Knowledge of computer should be a part of syllabus at all levels of education; from primary to the higher education. Digital literacy impacts the attitude of the pupils and create positive motivation by the use of computer-based teaching and deliver prospects to exercise the language without fear.

Train the Trainers

The current scientific educational revolution has a positive effect on the teaching and learning of English language due to user-friendliness of the study material through various online ICT tools however, a major question arises as to what extent the instructors are trained and conversant with the technology embedded teaching of English language? Teachers of ELT should be competent enough to manage and utilise the latest ELT tools effectively. Creation of E-study material requires to operate the applications that require an instructor to be conversant with computer added teaching tools. It is the need of the hour that the trainers should be trained to incorporate technology in ELT.

Conclusion

Today the world is facing an unprecedented calamity in the form of covid19 pandemic; altering the ideologies on which rested the foundation of world education system. The traditional methods of ELT are almost side-lined and the online mode of teaching learning has opened new avenues of inventions in language learning. The recent global trends predict the significance, effectiveness of technological developments in E-learning. CALL has become inevitable and with increased virtual interactions the role of an instructor has undergone tremendous transformation. The ELT instructors need to upgrade themselves technologically to cater to the growing demand of present and future pedagogical scenario. The computer embedded ELT provide an exceptional opening to both teachers and learners to define, create and utilise the learning resources. Artificial intelligence will perhaps shape the methods and modes of ELT with smart interactive approaches of language learning in near future.

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INDIANNESS: A SOCIO-CULTURAL CONFLICT IN 2 STATES: THE STORY OF MY MARRIAGE

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Abstract

The present study investigates the essence of Indianness through the socio-cultural conflict in Chetan Bhagat's 2 states: *The Story of My Marriage*. Indianness can be defined as the summation of the social and cultural life of India and is marked by an inherent socio-cultural conflict, which instigates creativity. Bhagat constructs realistic characters based in the heart of modern India and presents the true spirit of Indianness with all the intricacies of social and cultural facets. The theme and characters set in India create and represents a cultural identity along with the irrationalities, predispositions, and notions of multicultural India. He promotes liberal outlook, modernism and fundamental transformation in the cultural perception of common Indians. *2 States: The story of My Marriage*, manifest Indianness through the clash of socio-cultural differences in Indian society.

Keywords: Indo-Anglian literature, Indianness, Socio-cultural, conflict.

Introduction

Indo-Anglian literature has immensely contributed to the world literature in English. Often denoted as Indo-Anglian literature, it encompasses the writings by the members of the Indian Diaspora. Indian literature is a creation of multilingual, multi-ethnic and socio-cultural blend and is a part of colonial as well as postcolonial literature. One of the most ancient and unique cultures in the world; India has her own socio-cultural identity and legacy which is replicated in the literature of the land. Indian literature is discernible by an exceptional sense of Indianness. Indianness can be defined as the summation of the social and cultural life of India. It is defined through the writer's awareness towards the tradition, ideologies, myths, and value system of India and the sense of being an Indian. Chetan Bhagat is a writer of modern, ambitious young Indian generation; the tech generation. The huge fan-following Bhagat entails, put an unprecedented stamp on his popularity. Majority of his novels has been adopted into films

and work around the theme of romance and realistic fiction. Simple language inevitably strikes the chord with the masses. He has painted realistic characters based in the heart of modern India and presents the true spirit of Indianness with all the intricacies of social and cultural aspects. The present study investigates the essence of Indianness through the socio-cultural conflict in Chetan Bhagat's 2 states: *The Story of My Marriage*.

Methodology

This study is based on Primary and Secondary sources. Published research papers in various journals, articles and books are used as secondary sources. A comprehensive analysis of the available literature was undertaken by using both printed and internet sources.

Literature Review

Every individual is defined by the environment, socio-cultural and traditional parameters of his time and place. Indian English literature nurtures directly out of Indian life; and it is a reflection of Indianness and Indian sensibility. (Sawant 154) Indian authors have imagined and recreated in their works cultural identity and Indianness as well as vision of the narrative of the nation. (Dimitrova 5) Indian writers are always conscious about their Indian identity. (Rajbanshi & Patra 28) Gokak defines Indianness as a "composite awareness in the matter of race, milieu, language and religion." At times this identity with the Indian culture and a desire to be universal leads to a crisis as Vaghela and Mehta elaborates, "In Indian English writing, the problem of identity is linked with 'Indianness'. Especially the modern Indian English writers are predicament in the presentation of cultural identity, they are always in conflicting position to 'locate' themselves." (21) Gokak writes, "An Indian, then, is a person who owns up the entire Indian heritage and not merely a portion of it. This cultural awareness is an indispensable feature of Indianness." (24) According to Meenakshi Mukharjee, this tendency is nothing but an "anxiety of Indianness". According to Diana Dimitrova Indianness is not a, "... scientific or existing, real category. It is rather a perceived,

fluid and ideologically coloured discourse that constantly changes over time and is being conditioned by the ideological orientations and positions of the specific period discussed." (1) Sahane & Shivramkrishna states that the Indianness is an awareness of the definite characteristics of societies and cultural patterns in India. "Indianness as a concept encompasses "... the specific cultural, historical, religious and socio-economic context." (Dimitrova 2) According to KRS Iyengar, "Indianness reflects in the choice of thought and play of subject, in the texture of thought and play of sentiments." (5-6) Vaghela and Mehta categorically points out that "In Indian English writing, the problem of identity is linked with 'Indianness' (21)

Socio-Cultural Conflict

The term culture is multidimensional and comprises history of human race, literature, sociology, political studies and is social in nature. Culture evolves and grows along with the history of humanity, hence is frequently used as a substitute for the social life, values, beliefs and behaviour specific to a particular civilization. The social science defines culture as amalgamation of all human traits and social structures and encompasses all forms of art, language and literature. Culture forms our social identity, creates perception, instigate social action and add meaning to human existence. However, culture is ever evolving and adds new magnitude with respect to social, commercial and dogmatic changes. Indian culture is indigenous with a variety of internal sects and differences of language, rituals, sensitivity and even every individual demonstrates a diverse characteristic and essence. As Dimitrova says modern societies are cultural hybrid, as they contain members belonging to different ethnic, religious and racial groups. (5) There is an intricate connection between numerous social, philological, ethnic and religious sub-cultures in Indian society. The variety of regional culture creates incompatible activities, rituals, intents and ideas between two people or regions. Indian culture is indigenous due to its multiculturalism. The characters in the novel 2 States: The Story of My Marriage produces conflict on individual as well as social level. This conflict creates instability but is an essential part of relationship. The cultural traits of regional culture of North and South India are also institutionalised through the characters of the parents of the protagonist. They represent respective regions through beliefs, values, practices and social stratification and power structures prevalent in modern Indian society.

Racial and religious ideologies create Socio-cultural difference, which is an essence of Indianness. While presenting the story Bhagat comments on human relations and values of a society. In the novel the socio-cultural conflict works on individual, family and on regional level. The characters on individual level stand for difference of opinion and at the same time projects regional differences of respective culture: the south verses the North.

Bhagat is a writer of contemporary India and makes a commentary on inter-state and inter-regional marriages. The story revolves around the protagonist Krish Malhotra, a Punjabi guy and Ananya, a Tamil Brahmin girl. The contradiction in their languages, traditional rituals, food, and dressing is prominently commented upon by Bhagat, bringing out the cultural diversity that exists within India. Both Krish and Ananya are highly educated from the top B-schools, but adheres to their respective culture and points out the socio-cultural conflicts prevalent in modern India. Both are "...inevitably bicultural and lives within a bilingual or a multilingual cultural idiom". (Beulah 27) Krish and Ananya, in various circumstances try to modify their cultural inheritance as per the obligation of their social situation and lives in a multicultural framework. Both face difficulty in adjusting with the traditional and conservative beliefs of each other:

I didn't say I am practicing Tam Brahmin. But you should know that I am born into the purest of pure upper caste communities ever created. What about you commoner? To this Krish replies about Punjabi cuisine I am Punjabi I grew up in Delhi and I have no idea of my caste but we do eat chicken. And I can digest bad sambar better than Tamil Brahmins. (Bhagat 7)

Marriage in India is a family issue, has numerous dimensions and is defined by culture. Numerous families face the same dilemma of the protagonist. Differences between Panjabi marriage rituals and Tamil marriage are beautifully described which amounts to socio-cultural conflict. Bhagat's description of Ananya's father is ironic:

I looked carefully. A middle aged man with neatly combed hair rationed his gin. He wore a half sleeve shirt with a dhoti in most of the pictures. He looked like the neighbour who stops you from playing loud music. No, nothing cute about him. I scanned the remaining pictures taken on festivals, weddings and birthdays. (Bhagat 13)

The dress etiquette of the North Indian Punjabi is described by the protagonist through the character of his mother and a comparison with the mother of

his girlfriend Ananya. He also describes the appearance of his roommate from the south, "I nodded and reached my apartment. Ramanujan (his roommate) saw me place? What's that, he wore a Lungi and nothing on the top apart from a white thread on his shoulder? (Bhagat 100) The racial remarks by Krish's mother strikingly brings out the socio-cultural differences, "These South Indians don't know how to control their daughters. From Hema Malini to Sridevi, all of them trying to catch Punjabi men." (Bhagat 48) There are many cultural differences between the South and North India. Tamilians are more disciplined and appreciate wisdom, whereas North Indians, especially Punjabis are fun-loving people. Krish face a number of difficulties when he joins City Bank in Chennai. The food and socio-cultural environment is strikingly different from the North Indian states:

The Tamil font resembles those optical illusion puzzles that give you a headache if you stare at them long enough. Tamil women, all of them, wear flowers in their hair. Tamil men don't believe in pants and wear lungis even in shopping districts. The city is filled with film posters. The heroes' pictures make you feel even your uncle can be movie stars. The heroes are fat, balding, have thick moustaches and the heroine next to them is a ravishing beauty. Maybe my mother has a point in saying that Tamil women have a thing for North Indian men". (Bhagat 77-78)

He takes efforts to reconcile with Ananya's family but ultimately fail to get result. The cultural differences between two states seem hard to merge. It's not only about a girl and a boy but families, regional, cultural and social differences are involved. Bhagat through speech and action of the characters highlights the socio-cultural difference between the two different states of India.

Indianness is not only about the cultural heritage, but also the conflicts of identity inherent in this multicultural and rapidly evolving society. Indianness is "characterised by "difference"; they are cut through by different social divisions and antagonism which produce a variety of different subject positions—identities for individual." (Dimitrova 4) *2 States: The Story of My Marriage* presents Indian consciousness when there is reconciliation at the end and conflict between various multicultural heads for reunion as Bhagat remarks, "We kissed as Tamils and Punjabi's danced around us... only for the sake of uniting the nation... (Bhagat 267) Ananya's father sums up the theme, "...Yes, the Tamilian in me is a little

disappointed. But the Indian in me quite happy and more than anything, the human being in me is happy. After all we've decided to use this opportunity to create more loved ones for ourselves. [Bhagat 266]

Conclusion:

Bhagat depicts Indianness through the intricate, profound socio-cultural problems of multiethnic India. He portrays and creates a cultural identity along with the irrationalities, predispositions, and notions of multicultural India through the theme and characters set in India. The conception of Indianness is marked by an inherent conflict of culture, which instigates the creativity and produce literature. Indian writing owes to the socio-cultural tradition and change from traditional to modernity. Chetan Bhagat through his work comments on regional, class and religious differences prevalent in modern India. He attempts to combine the cultural heritage of India with the contemporary realism of the modern society. His characters live in modern technology-oriented biosphere hence portray new experience and sensibility. Through his personal experiences, Bhagat delineates the predominant approaches, attitudes and socio-cultural problems of the contemporary Indian society. He promotes liberal outlook, modernism and fundamental transformation in the cultural perception of common Indians. *2 States: The story of My Marriage*, manifest Indianness through the clash of socio-cultural differences in Indian society.

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Role of Indian English Literature in Nation Building in Pre-Independent Era: With Special Reference to Raja Rammohun Roy, Rabindranath Tagore and Sir Aurobindo

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ABSTRACT

This paper is an attempt to study the role of Indian English Literature in nation building during pre-independent era with special reference to Raja Rammohun Roy, Rabindranath Tagore and Sir Aurobindo. Literature portrays human life in all perspectives and mirrors the life of people and nation in a particular era or time period. Dedicated literary artist stands as a motivation amid obscurity of human endeavour. Pre-independent literary writers through their work directly or indirectly engaged with socio-political realities, consciousness and the much-required fervor of patriotism while awakening the masses about the ongoing freedom struggle and its political, social and personal implications. The early Indian writers writing in English, through their work created impact on various aspects of emerging India. Raja Rammohun Roy was a pioneer reformist Indian writer. Rabindranath Tagore through his conception of nationalism envisages more social concerns which in turn attributed in the act of nation building. Sir Aurobindo also contributed in Indian culture, socio-political development of the country and spirituality. He raises politics to the level of spirituality-to transmute the principles of democracy and national independence.

I. INTRODUCTION

Literature portrays human life in all perspectives and reflects the human life, society and of a nation in a particular era or time period. History is incorporated in literature; hence literature serves as a tool of political ideologisation and nation building. Indian freedom struggle forced the nation in a historical revolution, involving men and women from all strata of society; the intellectual, the poor and the rich. Literature of the era also contributed towards creating the much-required fervor of patriotism while awakening the masses about the ongoing freedom

struggle and its political, social and personal implications. As Anaso considers literature as an effective weapon of instigating a political struggle for freedom, literature is also a competent medium for enhancing social order and nation building. Dedicated literary artist stands as a motivation amid obscurity of human endeavour. Pre-independent literary writers through their work directly or indirectly engaged with socio-political realities and consciousness. National events occupy a prominent place in literary work of the current period. It is difficult to separate fictional from current socio-

political events. Sometimes the individual and nation-state destiny is tangled.

II. RESEARCH QUESTION

This paper is an attempt to study the role of Indian English Literature in nation building during pre-independent era with special reference to Raja Rammohun Roy, Rabindranath Tagore and Sir Aurobindo.

III. METHODOLOGY

This study is based on Primary and Secondary sources available on and related to pre-independent Indian writers who contributed in regional and English language. Three prominent writers of pre-independent India: Raja Rammohun Roy, Rabindranath Tagore and Sir Aurobindo are taken into consideration while studying their contribution in nation building. These writers were studied on the parameters of the social, political and national reforms. An analysis of the literary along with social contribution of these writers was undertaken to draw the conclusion. Research papers in various journals, articles of newspapers, books and real-life observations from the academics are used as secondary sources. A comprehensive analysis of the available literature was undertaken by using both printed and internet sources.

IV. OBSERVATIONS

Nation-building is a process which leads to the development of countries in which people feel an adequate cohesion of interests, goals and agendas. (Alesina and Reich 3) The early Indian writers, through their work created impact on various aspects of emerging India. India's extensive input to world literature is chiefly due to the copious literary works produced by Indian writers in English. Their work

anticipated and reflected on a variety of issues like "... nationalism, freedom struggle, social realism, individual consciousness and the like." (An Introduction to Indian Writing in English) Their contribution towards freedom struggle is obvious, but apart from that the literature of this era initiated social reforms by the delineation of social issues like race and caste concerned with the life status of the downtrodden of Indian society. "The intelligentsias in India before Liberation focused on the, "national awakening and the society in a realistic manner." (Meti 2)

V. RAJA RAMMOHUN ROY

Raja Rammohun Roy (1772-1830) pioneered in creating social awareness and religious reforms through his epoch-making work *A Defence of Hindu Theism*. Indian society in pre-independent period was captivated by the religious formalities and individual existence was undermined before the ritualistic existence. Raja Rammohun Roy initiated cultural reforms, preached for a scientific approach and logically denied the necessity of rituals, ceremonies or sacrifices for the sake of worshipping the God: "Man may acquire the true knowledge of God, even without observing the rules and rites prescribed by the Veda for each class: as it is found in the Veda that many persons who neglected the performance of the rites and ceremonies, owing to their perpetual attention to the adoration of the Supreme Being, acquired the true knowledge respecting the Supreme Spirit." (Roy)

He believed that religious transformations would lead to social and political reforms. He volunteered for the equality and freedom of women and worked for the abolishment of sati pratha (burning of widows). *Tuhfat-ul-Muwahhiddin*, his first published work exposed unreasonable spiritual principles and immoral practices embedded in the Hindu religion. His contribution towards building a modern India is

visible through his reformist movements in social, economic, religious, and political activities through the establishment of societies like Brahmo Samaj; which was Rammohun Roy's legacy to the Indian Renaissance. He strove not only for religious reform but also for social and political upliftment. (Muthu 15). His literary works spanning from religious to social like: *History of Indian Philosophy* (1829), *The Universal Religion* (1829), and *A Conference between the Advocate for, and an Opponent of Practice of Burning Widows Alive* (Bengali and English) (1818) attribute him the status of a pioneer reformist Indian writer.

VI. RABINDRANATH TAGORE

Rabindranath Tagore (1861-1941), the most famous of Indian writers, belong to an age in which India evolved as a modern nation. Political movement induced the fervour of nationalism and initiated numerous social and political reforms. Tagore's personality and writing is an epitome and amalgamation of a multicultural approach. Though he preferred humanism to nationalism, his conception of nationalism envisages more social concerns which in turn attributed in the act of nation-building, as he remarks in *Nationalism*, "Our real problem in India is not political. It is social." (Tagore 97) According to Tagore, the true spirit of nationalism lies in its broad humanistic concern rather than inhibited political approach. Dasgupta claims that "Rabindranath was not a social reformer in the true sense of the term. But his deep urge for reforming society had been explicit in the pages of '*Sambua*', *Raja Praja*, *Path o Patheya*. His social thoughts had often been overlapped by political ideas." (9) His concerns and efforts were towards a "... harmonious society which would give shape to a progressive civilization" (Dasgupta 10) Tagore through his work ignited the nation and fervour of nationalism which was conducive to the ongoing freedom struggle. He criticises the West for

the exploitation of India, "I speak bitterly of Western civilisation when I am conscious that it is betraying its trust and thwarting its own purpose." (Tagore 110) The nation as a concept is an organised power wherein, he visualises every individual to be strong and efficient. "His deep and subtle literary portrayal of the 19th-century colonial world is one of the great achievements of world literature, portraying the psychological harm done by colonialism and the suffering, ingenuity, and courage behind counter-hegemonic acts of resistance." (Degiulio S.) His work poignantly drives attention towards various social issues like, "... dysfunctional education, economic oppression, ideological blindness secretarian violence..." (Degiulio S.) His educational reforms are pivotal in enhancing the delightful side of education amidst the natural environment and presented a new model of global education, especially in the field of arts. Tagore's contribution to nation-building chiefly rests on his study of modern civilisation and lifetime struggle to create a social fabric that will be favourable to living in peaceful unity. "Tagore's political ideals originates from an "idealist theory" of the nation and a liberal view of "social cooperation owing obedience not to any specific organ of coercion but to the moral instincts of man." (Dasgupta 51) Nationalism is another relevant contribution by Tagore in the context of the present theme. His concern is more social and he wished to unite the contending fraction in a composite whole through humanitarian principles and education, "... my countrymen will truly gain their India by fighting against the education which teaches them that a country is greater than the ideals of humanity." (Tagore 106)

He envisages a great India and predicts a bright side, "She has tried to make an adjustment of races, to acknowledge the real differences between them where these exist, and yet seek for some basis of unity. This basis has come through our saints, like Nanak, Kabir, Chaitanya, and others, preaching one God to

all races of India." (Tagore 99) His characters are presented with a profuse humanism and poignant urge for women liberation too: Charulata in *Nastanir* (1915) Ashalata and Binodini in *Chokher Bali* (1902) Kumudini in *Yog a Yog* and Suchitra in *Gora* (1909) depict new dimensions of the issues related to women.

VII. SIR AUROBINDO

The freedom struggle was a historic and extensive movement that exercised an incredible impression on the mindset of the masses and created national awareness amongst the literary writers. The writers proliferated their opinion, which eventually assisted to inspire and lead the multitudes of Indian population. Thus, the initial fascination with religious principles was substituted by a focus on socio-political problems. Sir Aurobindo (1872-1950) a poet-philosopher, freedom fighter was one of the leaders of the Nationalist movement. The first leader to openly put forward, the idea of complete independence for India in his newspaper *Bande Mataram* was Sir Aurobindo. Though he is known for the epic poetry *Savitri*, he has also contributed to Indian culture, the socio-political development of the country, and spirituality. Vedas and Upanishads had a great influence on Sir Aurobindo. His nationalist contribution was preceded by his spiritual initiatives in Pondicherry. His journal *Anaya* focussed on the divine calling of humanity, an alliance of the human race, the spirit, and the implication of Indian civilisation and culture. He had foreseen a vision of Independent and spiritually conscious India. He got involved in the freedom struggle and established resistance groups in Bengal and inspired many political thinkers including Rabindranath Tagore. His early works on *Jhashir Rani* and *Bharati* (1877) are charged with patriotic fervour. These works instilled a reforming zeal among the common Indians about nationality. He started two journals *Karmayogin* in

English and *Dharma* in Bengali. Sir Aurobindo's literary contribution rests on: *The Upanishads*, *The Synthesis of Yoga*, *Essays on The Gita*, *The Secret of The Veda*, *Hymns to the Mystic Fire*, *The Human Cycle*, *The Ideal of Human Unity* and *The Future Poetry*, *The Renaissance in India*, *War and Self-determination*, *The Life Divine*. Sir Aurobindo's philosophy of nation-state politics has spiritual dimensions. Though a part of the turbulent world of politics, but "... his call to his countrymen was not narrowly nationalistic, but he was concerned to raise politics to the plane of spirituality-to transform the ideals of democracy and national independence into realities" (Muthu 10) Aurobindo's contribution in nation-building can be envisioned from his pivotal efforts in, "Transforming 'renaissance' into a political-cultural tool, while adopting 'essentializing' assumptions about India and Indian identity as his dominant approach." (Schildgen 133-134) Sir Aurobindo's discourse becomes, "... a political and nationalist statement for India's renewal" (Schildgen 133-134) and the masses realised and awakened as a Nation. Aurobindo compares Indian renaissance with Celtic uproar in Ireland, "There is a closer resemblance to the recent 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..." (Renaissance in India 2-3).

In the latter phase, the contribution of literature towards nation building commenced with the oral presentations in English through public speeches by the great Indian leaders like Tilak, Gokhale, and Ranade. V.S. Srinivasan Shastri and Sarojini Naidu by their speeches and written work contributed in creating awareness about the national cause. The twin masters of India's freedom struggle, after whom the literary era is named as Gandhian Era; Mahatma Gandhi and Jawaharlal Nehru through their exceptional oral and written work lead the torch of

building a great national movement. The literary merits of Nehru's writing are exceptional.

VIII. CONCLUSION

These gems in the galaxy of Indian English literature, through their work present the interface between literature and national life. Fiction or non-fiction, they express national sensibilities and are deeply concerned with the destiny of the motherland. Being idealistic they visualise an ideal nation based on the foundation of ancient Indian culture and aimed at modern notions of equality and social harmony. The ideals of democracy, social equality with modern humanitarian approaches prove their contribution in creating future of independent India. The base of their philosophy of nationalism was Indian religions and scriptures like Upanishads, but through their writings, they visualise a modern India with social equality and emerge as the representatives of the national scene.

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Life and the World Around: Theme of Subjugation of the Downtrodden and Approaches in Indian culture as Revealed in My India

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Abstract

This paper is a descriptive work and is an attempt to study Jim Corbett's approach, as an Indo-Anglian writer, towards the theme of caste related subjugation in the colonial era. Jim Corbett is one of the few Anglo-Indian writers, who through his non-fictional narrative reveals minute observation of the customs, traditions and rituals of Indian culture. Short stories based on real-life characters offer, as one of the major themes, a glimpse of the suffering and subjugation and taboo associated with the life of the untouchables. He understands the role of caste system in India and is aware of its relevance in shaping the destiny of a person. Corbett's concern is not only class and caste conscious, but also socially relevant and the delineation of the anguish of the underprivileged is poignant and significant.

He is sensitive towards their struggle and gives the message of equality and humanity. He is a moralist, who preaches the lesson of humanity.

Keywords: Imperialism, Indian culture, Downtrodden, Subjugation

Introduction

An introduction to the literature of British India entails some understanding of the themes of the genre. A number of fictional and non-fictional books are written about India, and a majority presents the social and political Indian themes through the interaction between the British community and the Indians. The British administrative class of highest intellectual order wrote a number of biographies and memoirs. Some of the earliest Indian novels published in England go back as far as the 1780s...and 1888 saw the publication of Rudyard Kipling's *Plain Tales from the Hills*. (Buda) However, the political upheaval and post-colonial outrage at the 'imperialist' writing forced many Anglo-Indian writers in literary oblivion. The literary virtues of *A Passage to India* are remarkable but, it stands convicted for its imprecise depictions of both communities. Indian identity is defined by the colonials on the parameters of caste, language and culture, hence the colonial literature is also about "assertion of human rights, self-pride, revolt against social injustice, chronicles of personal and collective suffering, and hopes and aspirations for a new society devoid of discrimination." (Oza 2) The present paper aims to study Jim Corbett's approach as an Anglo-Indian writer towards the theme of caste related subjugation in Indian culture during the colonial era as depicted through the various stories in *My India*.

Methodology

This study is based on Primary and Secondary sources. Published research papers in various journals, articles of newspapers, magazines and books are used as secondary sources. A comprehensive analysis of the available literature was undertaken by using both printed and internet sources.

Jim Corbett's India: A Colonial Perspective

Jim Corbett himself is the center of his stories, hence they reveal the person he was, thought process and partly the history of his time. He lived in India, except for the last eight years of his life. An eventful life exposed him to various issues in the contemporary India and Indians: a *jungle* childhood, *shikar* experiences, work-life with the railways, sojourn in armed forces, the man-eater expeditions and the most important his conservationist efforts. However, the issues of contemporary political turmoil and colonial rule hardly appear in his work. A direct commentary on the ongoing freedom struggle is conspicuously evaded. In *My India*, he makes it quite clear that his work does not discuss the current political scene, "If you are looking for a history of India, or for an account of the rise and fall of the British raj, or for the reasons for the cleaving of the subcontinent into two mutually antagonistic parts.... you will not find it in these pages.... (Corbett, Dedication). During colonial era, some domiciled British officers lived in remote villages of India, ruled their respective regions, oblivious about the ongoing political turmoil. Corbett was one of the brood of officers, who

had accepted the land they ruled, as their home. Their loyalties were divided between the native, whom they loved and lived with, and the Union Jack; whom they represented. The conflict of loyalty is apparent, when he sympathises with the poor Indians and also felt honoured to answer the call of the Queen. Corbett admits that an impartial perspective of the political scenario was not possible, as he was a part of events, and intimately associated with the actors. On the contrary, the intimacy and association with the poor hardworking Indians has a sense of pride, who imparted their fullest loyalty to the *white sahibs*. His writing pleads to take a renewed look at India and her people: "In my India, the India I know, there are four hundred million people, ninety percent of whom are simple, honest, brave, loyal, hard-working souls.... among whom I have lived and whom I love, that I shall Endeavour to tell." (Corbett, Dedication). The success of imperial rule is attributed to the loyal, simple, hardworking poor Indians, "... the Indians whose loyalty and devotion alone made it possible for a handful of men to administer, for close on two hundred years, a vast subcontinent with its teeming millions" (Corbett 154).

Maddison claims that "As far as the mass of the population was concerned, colonial rule brought few significant changes. The British educational efforts were limited. There were no major changes in village society, in the caste system, the position of untouchables, the joint family system, or in production techniques in agriculture" (2). British impact on mass economy and social development was limited, however a few domiciled British took efforts to study the social structure of Indian society and Jim Corbett is one of the few Anglo-Indian writers, who through his non-fictional narrative reveals minute observation of the customs, traditions and rituals of Indian culture like: the various threads of inner social structure, the caste hierarchy, life of the downtrodden, the status and life of women, the poverty of villagers and accords a cultural and social identity to the natives and strives to work for the betterment of the downtrodden.

Theme of Subjugation of the Downtrodden and Approaches

A Dalit in Indian caste system is an anthropologically nurtured practice "Dalit hood is a kind of life condition that characterise the exploitation, suppression and marginalization of Dalit people by the social, economic, cultural and political domination of the upper castes' Brahmanical ideology." (Oza 3) Dalit politics of identity is a product of colonial modernity.... The Dalit movement characterises "... the entire history of the Dalits as a tale of humiliation and violence, both physical and mental" (Satyanarayana, 10). Untouchability is not a singular experience. They have been exposed to exclusion of varying degrees and rejection of identity. (Agrawal 166) Corbett understands the role of caste system in India and is aware of its relevance in shaping the destiny of a person. Caste in India is decided by birth, ancestry and is unalterable. The ruling power automatically passes on to the higher caste people and the lower-class suffer under the burden of poverty. Untouchability was conspicuously more widespread in pre-independent era. The theme of subjugation of the downtrodden in the real-life based stories depict the social evils in the prevalent Indian society as, "The four hundred million people of India are divided horizontally by race, tribe and caste into a far greater diversity than exists in Europe, and they are cleft vertically by

religious differences fully as deep as those which sunder any one nation from another" (Corbett, 5).

My India, a collection of short stories based on real-life characters and offer a glimpse of the suffering and subjugation and taboo associated with the life of the untouchables. The narratives "Buddhu", "Chamari", "Life at Mokameh Ghat", and "The Law of the Jungle" deliberates the life status of the marginalised poor Indians and Corbett's efforts to help them, either by offering a job or financial assistance. He appointed a number of men and women of the suppressed class at his workforce. The characters Buddhu and Chamari are the representatives of the Dalit of Indian society, who had suffered a great deal under the burden of caste system. In the story "Buddhu", the suffering and hardship of the life of an untouchable are expressed as, "Budhu was a man of the depressed class, and during all the years I knew him I never saw him smile: his life had been too hard and the iron had entered deep into his very soul" (Corbett 155). Buddhu worked in his agony for months together, without a complaint. There were many workers like Buddhu, who worked in tremendous physical hardship and pain to earn their livelihood. Corbett's concern is not only class and caste conscious, but also socially relevant. Millions of non-existent bonded labours in the prevalent India find a voice and identity through the character of Buddhu. Illiteracy and poverty forced people in the trap of bonded labour. Corbett's efforts to release Buddhu from the controls of the greedy *bania*, by bearing the expenses to pay off the debt, highlights his sensitivity towards this social evil and empathy for the underprivileged class.

The story "Chamari" preach the canon of equality and humanity. Corbett appointed Chamarias the headman of one of his work gang at Mokameh Ghat, where he worked as a Railway Transship Manager. Corbett recognises the ability of Chamarias he writes, "A humble man, who one short hour earlier had labored under all the disqualifications of his lowly birth walked out of my office with a book tucked under him arm, a pencil behind his ear and, for the first time in his life, his head in the air" (Corbett 169). The caste hierarchy always pushed the downtrodden into the poverty and monetary exploitation which forced them to live a hard life as expressed with the examples of Kunthi and Harkwar in the story; "The Law of The Jungle":

For her bundle of grass weighing anything up to eighty pounds and which necessitated a walk from ten to fourteen miles up and down steep hills, Kunthi and Harkwar received four *annas*, one *anna* of which was taken by the man who held the government contract for the sale of grass in the bazaar. (Corbett 73). These downtrodden people never grumble about the hardship of their life and accept all difficulties of life with courage and patience. The following lines effectively describe the hardship of a poor man's life, "A shovel in the hands of a novice, working for his bread and the bread of his children, is a cruel tool." (Corbett 155-156). The delineation of the anguish of the underprivileged is poignant and sensitively describe their hardship and struggle. Colonial approach distinctly rejects individuality of the native, but Corbett identifies and appreciates the bravery and courage of individuals in the story "The Brothers". He admires the bravery and courage of Haria and Narwa, the untouchable basket makers. He considers Narwa's rescue by Haria, as the greatest

act of bravery and wished to honour them, but red-tape proved too much for him. He regrets that this extraordinary act of bravery went unrecognised

The rules and regulations for these underprivileged were decided by the upper cast and were binding on them. They were not allowed to enter a temple and it was considered a crime for a high caste person to touch them. He brings out the misfortunes of the life of an untouchable, "And here at Kaladhungi, every time they passed the temple that their low caste did not permit them to enter, they had never failed to raise their hands clasped in supplication" (Corbett 79). His criticism of the untouchability stands far above the cynical attitude of an imperialist, who considered the natives a little better than savages. Through the story "Chamari" he gives the message of equality. It teaches the principle that spirituality and humanity is not decided by birth or caste, but by work and faith. Caste cannot be a qualification. Chamari belonged to the depressed class of society, but became a heathen according to Christian belief and commanded a great respect from all sections of society for his humanity and helping nature. Having experienced poverty and hunger, Chamari made it mandatory to feed the hungry and help the needy. Corbett describes the humanity of Chamari in his portrayal of the low caste man. At the death of Chamari, a priest from the Vishnu temple of Kashi arrived and paid his obeisance on behalf of the head priest of Kashi. An untouchable, the lowest in the Indian caste hierarchy, he broke all the barriers of caste and creed by serving humanity.

Corbett's social concern encompasses all marginalised sections of Indian society including the children and women. He criticises the custom of child marriage as described in "The Law of the Jungles". His exposure to the social fabric of Indian culture shaped his perception and he considers the social rituals as the prime cause of monetary exploitation of the downtrodden. His association with the downtrodden section of Indian society gave an opportunity to observe their life minutely: daily routine, the problems and difficulties of life and poverty. He considers poverty as one of the main reasons for crimes in the society. There are some tribal in India who were classified criminals. Sultana belonged to one such tribe. Corbett commiserates with these tribes because he considers poverty and population as the main reasons for crime. In the story "Sultana: India's Robin Hood", he deliberates in detail the background of crime and criminals. He remarks, "In a country as vast as India... with its teeming population chronically on the verge of starvation, it is easy to understand the temptations to embark on a life of crime..." (Corbett 94). The story of sultana revolves around the life of a criminal, who eluded the government agencies for many years. The image of sultana that emerges from the story is not all wicked, but of a man, who was considerate and always helped the poor. Corbett did not favour the government policy of branding a whole tribe as criminals. He laments, ".... the wrongs of classing a tribe as 'criminal' and confining it within the four walls of the Najibabad Fort..." (Corbett 102) and his sympathies are undoubtedly with Sultana. He expresses a deep faith in the goodness of the common Indians. In *Man Eating Leopard of Rudraprayag*, he places the responsibility of building a great nation on the shoulders of the poor Indians, no matter what their caste or creed. Corbett's vision was profound and humane in essence. He predicted a promising future for

the newly born country, India. He had foreseen a communal harmony among the various castes and religions and believes in the basic goodness of human nature. The poor common people of India have no enmity against each other:

When I hear of the labour unrest, strikes, and communal disorders that are rife today, I am thankful that my men and I served India at a time when the interest of one was the interest of all, and when Hindu, Mohammedan, Depressed class, and Christian could live, work and play together in perfect harmony. As could be done today if agitators were eliminated, for the poor of India have no enmity against each other. (Corbett 192).

While working at Mokameh Ghat for Indian Railways, Corbett united hundreds of workmen, cutting across the manacles of caste, creed and religion. He carried out his plans, maintaining the sanctity of every section of society. He believed in equal opportunity. All his life, he strived hard for the betterment of the suppressed section of Indian society, but he never denounced the caste hierarchy and shows an equal amount of respect for the high class as well. He never questioned the authority and looked for a middle path, where all sections of society could walk together and progress keeping intact their respective identities. He went out of his way to help the depressed caste men, but at the same time he showed an equal amount of respect for the upper class. Kenneth Anderson, a writer of the jungle adventures, slightly differs from Corbett, when it comes to the Indian caste system. Corbett accepts it as a source of variety and works silently for the betterment of underprivileged, but Anderson looks at it as a curse of Indian society and criticises high caste people for exploiting and torturing the low caste. He appreciated the efforts undertaken by the government of Independent India to eradicate the evil of caste system.

Conclusion

Corbett is profoundly acquainted with the intricacies of castes in India and the issues involved in them. The theme of subjugation of the downtrodden is conspicuously deliberated in real-life character based short stories. The description of the hardship and suppression of the life of the underprivileged is considerate and replicates writer's efforts to help them. The concern for the social equality and betterment of the subjugated is moralist in nature and preach the lessons of humanity. Corbett seems to be influenced by the Christian theology of sharing, helping the needy, love, and kindness for the poor and suffering. However, these representatives of underprivileged caste communities do not voice their identities, rights and expectations.

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KILLERS TO SAVIOURS: A COMPARATIVE STUDY OF JIM CORBETT, KENNETH ANDERSON, AND KAILASH SANKHALA**DR. ARCHANA KIRAN DESHMUKH,**

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ABSTRACT

This research paper is an attempt to analyse the journey of three prominent Indian real-life wildlife adventure writers: Jim Corbett, Kenneth Anderson, and Kailash Sankhala, from being a regular hunter; in the common sense of the term, to the saviours of wildlife; especially the Indian tiger, on the parameters of ecocritical perspective. Eco-criticism studies the association of human and non-human or natural environment and preaches a reflective approach towards ecological science from the point of view of environmental ethics. In this hour of political strategies and identities, where does wild-life stand without any leadership to represent their viewpoint? Indian literature has a distinct tradition of wildlife stories and prose writing which deliver an explicit conservationist message to a large audience. Jim Corbett, Kenneth Anderson, and Kailash Sankhala's perception encompass the smallest to the biggest details of nature and wildlife. Each writer reacts differently to nature as per his environmental, locational, ethical, and individual living status. The initial writing phase manifests prominence of the aesthetic and adventurous aspects, but in the later period, more emphasis is on sustainable conservation and development. The journey begins as a hunter and ends with a deep-seated approach towards not only protecting nature but also the wildlife that is vital to our environment. They celebrate nature, the life force, and the wilderness as manifested in the theme, diction, and imagery with a conservationist message.

Keywords: Ecocriticism, Conservation, Hunting Stories, Wildlife Heritage**Introduction**

Conservation is an act of protecting our natural heritage. Natural heritage encompasses maintaining ecological balance, wherein the organisms have their unique position in the food chain. In the cosmic nature of the environmental crisis, more emphasis is on maintaining a balance between technological advances of humanity and preserving nature. The non-human living beings seem to be side-lined and do not play any role in the so-called progressive measures of this modern individualistic society. In this hour of political strategies

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and identities, where does wild-life stand without any leadership to represent their viewpoint? Wildlife in all its variety is unique and indispensable to our ecosystem. We as human beings are just a part of the larger-than-life scheme of nature wherein all living organisms stand at par with each other having equally valuable and an essential role to play. Malamud pleads with the human world to develop a, "... deeper sense of their integrity, their wisdom, and importance on their terms- not as judged by the criteria of human utility or aesthetics." (60) towards the animal world. In the Indian context, the 'Tiger story' is a remarkable chapter in the history of wildlife. Due to human intrusion and uncontrolled destruction of our natural heritage, tigers were almost on the verge of extinction. Colonialism brought in its domain uncontrolled poaching and great devastation of Indian flora and fauna, especially the big cat. Environment conservation and sustainable development became required, inducing comprehensive efforts in all sectors. Literature can play a very vital role in promoting the cause of the environment by inculcating, "... a biocentrism as opposed to anthropocentrism." (Malamud 60) Academicians realised that literature, "... should promote the ethos of conserving rather than exploiting our habitat and all its constituent elements." (Malamud 60) Since ancient ages nature has had representation in literary work in various shades. The British romantics took interest in nature as a subject on an aesthetic and philosophical level. The landscape changed with the advent of industrialisation in the Victorian era. The expansion of colonies opened new avenues of exploration. Explorers began to write about new places, their natural setting, and majestic flora and fauna. Among these, some are mere chroniclers of the things they encountered, but a few have written with a poetic spirit and present an in-depth insight into the essence of the environment.

Research Question

This research paper is an interdisciplinary study to analyse the journey of three prominent Indian real-life wildlife adventure writers: Jim Corbett, Kenneth Anderson, and Kailash Sankhala, from being a regular hunter; in the common sense of the term, to the saviours of wildlife, especially the Indian tiger; from an ecocritical perspective.

Methodology

This is an interdisciplinary study based on Primary and Secondary sources available on the concept of eco-criticism and environment-conscious literature and the notion of nature conservation. Three prominent writers: Jim Corbett, Kenneth Anderson, and Kailash Sankhala are taken into consideration while studying their journey from being a regular hunter to a conservationist. Their contribution as an individual is taken into consideration while analysing their efforts in creating environment-conscious literature. These writers were studied on the parameters of the thematic, ethical and environmental parameters to draw the conclusion. Research papers in various journals, articles of newspapers, books, and real-life observations from academics are used as secondary sources. A comprehensive analysis of the available literature was undertaken by using both printed and internet sources.

Ecocriticism

Ecocriticism, as stated by Cheryll Glotfelty is the study of the relationship between literature and the physical environment. Fundamentally, eco-criticism studies the association of human and non-human or natural environment and preaches a reflective approach towards ecological science from the point of view of environmental ethics. "Ecocriticism is an

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umbrella term for a range of critical approaches that explore the representation in literature, of the relationship between the human and the nonhuman, largely from the perspective of anxieties around humanity's destructive impact on the environment." (Bashirzadeh, et al.1624) Human interaction with nature is at the core of the philosophy of eco-conscious literary study. Noushad PM attempts a more comprehensive approach while defining the sole objective of the term ecocriticism, "Ecocriticism is the study of literature and environment from an interdisciplinary point of view where all sciences come together to analyse the environment and arrive at possible solutions for the correction of the contemporary environmental situation." (67) By the 1990s, apart from social and linguistics, nature became the third dimension to literature. Along with fictional and non-fictional representations of nature, eco-criticism drew the attention for re-evaluation of literary work.

Indian literature has a distinct tradition of wildlife stories and prose writing which deliver an explicit conservationist message to a large audience. Though marked as 'popular literature, it denotes an engulfing narrative with arresting diction and imagery. There is no dearth of zealous wildlife protectors in the current world scenario, but very few have the literary flair and an eccentric ability to convey the quality in wild and the imperatives of keeping it alive. The wonderful literary connection between wildlife and enthralling storytelling established in India by the work of these nature writers: Jim Corbett, Kenneth Anderson, and Kailash Sankhala is a curious and quite exceptionally remarkable corner of the Indian tradition of English prose writing.

Jim Corbett

Jim Corbett (1875-1955) is among India's best-known Indo-Anglian authors of hunting literature. The dramatic encounters between the shikari colonel and his elusive dangerous adversaries are like a jungle version of Sherlock Holmes, which continues to enthrall a new generation of readers. As Karanth writes: "Jim Corbett's writing ignited the spark of natural history in several generations of Indians." (xiv) *The Man-eaters of Kumaon* (1944) is the most famous book by Corbett. He was a sport hunter long before he took to the pursuit of man-eating tigers and leopards. The pride of a sportsman is often evident in his anecdotes and it would be erroneous to suppose, as many people do, that he only shot man-eaters. *The Man-Eaters of Kumaon* have a fine narrative of "Bachelor of Powalgarh"; one of the largest tigers of the province. He admits to a sense of joy, having bagged such a fine specimen, who was never a man-eater. This incident reveals the fact that "The environmental loss in order to accomplish the hunting cum sporting activities was being ignored." (Rani & Kumar 211) However, his sense of pleasure is intermingled with remorse. Corbett's sporting ethics does not measure up to modern notions of total preservation. Born in Nainital to domiciled English parents of Irish origin, he was brought up in those days when deer and peacocks were killed for meat, and leopards were shot for their skin. As a child, he started hunting the jungle fowl, deer and then graduated to leopards and tigers. The center stage in all the stories is the Kumaon of the Garhwal region. Most of his books are a collection of fascinating stories of man-eating tigers, except *Man-eating Leopard of Rudraprayag*, which is a full-length story of one hunt. All the hunting stories reconstruct and elaborate the uncanny narrative of the chase. The awesome moments in a Corbett narrative are: chasing a man-eater on foot, spending the night on a machan, stalking a dangerous elusive killer in a thick cover. The celebration of victory over the Carnivora, so essential to the genre of shikar literature, is evident in all his works. However, the killing of a man-eater is always accompanied by a disavowal of any

effort to wipe out the tiger as a species. He hunted several man-eaters and attained the status of the saviour of the local villagers: "Jim Corbett, whose lack of official standing in the Kumaon region never stood in the way of his being turned practically into a local deity of the region." (Mukherjee 7) In the author's note of *The Man-eaters of Kumaon*, a proper justification is given, "A man-eating tiger is a tiger that has been compelled, through the stress of circumstances, to adopt a diet alien to it. The stress of circumstances is in nine out of ten, wounds, and in the tenth case old age." (Corbett 5) These circumstances are either man-made, resulting from a carelessly fired shot, or due to injuries caused by porcupine quills. Humans are not the natural prey of tigers. The history of colonialism indicates many British officers, who indulged in reckless hunting. Very few sportsmen became a naturalist but most of the naturalists, at one stage of life were sportsmen, who spent a considerable amount of time in the field observing wildlife. The realisation of the worth of environment conservation dawned on Corbett and he realised the futility of uninhibited hunting.

By 1928, Corbett's desire for sport hunting had dwindled considerably. The wanton killing which was going around the region sickened him and opened his eyes to what ordinary dissolute hunting and shooting meant. *Jungle Lore* (1953) is the book that comes close to an autobiography. Here, we come to know that Corbett's game ethics were different. No game was killed unless it was justified and served a purpose. He had a boundless sense of respect for all the species and especially for the big cat:

There is one point on which I am convinced that all sportsmen- no matter what their viewpoint has been.... will agree with me that a tiger is a large-hearted gentleman with boundless courage, and when he is exterminated.... Unless public opinion rallies to his support- India will be poorer having lost the finest of her fauna." (Corbett 11)

During the last twenty years he spent in India, he fought for the cause of wildlife and protected the flora and fauna of the Kumaon region from an increasing number of poachers. Corbett's soul and the fundamentals of his environmental consciousness are revealed in *Jungle Lore*. This book simply deals with the close relationship between Corbett and the natural world. It is more about the sensibility, compassion, and essence of nature. With *Jungle Lore*, Corbett claims recognition by presenting the miracles of nature to a dissolute human world. The message is emotional and relevant. It pleads the human society to stop the disaster and destruction of nature and entreats to re-assert and re-affirm their contacts with the natural world. "Unlike his contemporaries, Corbett's minute details of the Indian jungles, animals and rural folk make it distinct from others..." (Rani & Kumar 207)

Kenneth Anderson

Kenneth Anderson (1910-1974) emerged from south India as a nominee in the league of wildlife prose writing. However, he gets trivial appreciation due to comparison with Corbett and his powerful narrative style. Anderson deserves attention because he has his unique style, and the ecology and wildlife in the south is very different from Corbett's region of North India. Anderson began as a writer with: *Nine man-eaters and One Rogue* (1954) *Man-eaters and Jungle Killers* (1957) *The Black Panther of Sivanipalli* (1959) and *Jungles Long Ago* (1976). "The jungles and its creatures were his lifelong obsession; Anderson wrote books about his exploits which revealed his concern for the environment." (Mondal 26) His writing style is descriptive as evident in the following lines:

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A few of the very young members nuzzle up against Their mothers, slyly dipping their tiny heads under Udders hanging temptingly close, to sneak a drink of Milk. The mothers, in turn, stop their feeding now and Again to lick their little offspring affectionately, but never for a moment do they halt their close scrutiny of the surrounding jungle for a possible foe." (Anderson, 15)

The hunting ethics are profoundly emblazoned in his worldview, but he has prejudices common to elite hunters of his days. His delight in one animals' antics is matched by deep bias against certain other species. The terrain-sized wild dog; a pack hunter is the subject of his rage. He is happy to collect a bounty paid by the government for hunting the merciless hunter and impeachable killer. Crocodiles are another species out of favour with Anderson, who describes their killing with rather a morbid delight. Anderson differs from Corbett on the account of hunting ethics. Corbett's work shows a very humanitarian and sympathetic approach towards the fauna as well as the flora of his region. He was the one, who zealously guarded the animals of the Kumaon region almost in a paternalistic attitude. Anderson too shows an awareness of the plight of panthers and tigers and displays a keen sense of the complexity of the situation, though he, "... stressed that he never killed for pleasure, but only in cases of necessity (*Jungles Long Ago*). However, in a story he wrote on the man-eater of Jowlagiri, he describes the tiger as the very personification of evil: as possessing a "devilish head" and an "evil, striped body." (Sinha 17) His opinions strictly reflect those of his time. Shockingly he considers a few species as useless on the count of them being branded cruel, merciless, or that were seen as plain ugly. His books often rejoice in their abolition. He lived in a period when the struggle was more severe than in Corbett's days. After independence, hunting guidelines were relaxed. With the growing population, harvest protection became essential and the gun permit was easily allowed. More animals were hunted and poaching in Indian forests went on un-controlled. India continued to allow tiger hunting for another twenty-five years. There are occasions when Anderson seems vague. Unlike Corbett, the jungles Anderson trapezes through are not an untouched virgin wilderness, but the habitat of a busy human society. There are people chopping wood, grazing cattle, setting traps for birds, gathering flowers and herbs. He celebrates human development, but at the same time, laments its impact on the environment. He gets deeply perturbed by city-based hunters who traverse the forest in jeeps, shooting everything on four feet. Anderson's journey starts from his hunting grounds with *Man-eaters and Jungle Killers* and ends with *Jungles Long Ago* into a sanctuary, indicating the changing times from his first book to the last.

Kailash Sankhala

Kailash Sankhala (1925-94) is another writer in this tradition of wildlife prose and storytelling, who was very much a preservationist, but unlike Corbett and Anderson, he was a forest administrator and the architect of one of the largest wildlife preservation programs, 'Project Tiger'. The theme of conservation runs like a thread through his books. "Kailash Sankhala's sensibility was uncommon and unmatched. A single-minded approach and dogged faith were inherent in his psyche. He pursued nature in totality and would hate any incursion while was in the forest..." (Harshvardhan) As a young forest cadet in the 1950s, he was required to hunt a tiger, "Finally, at Sariska, he admitted having shot a tiger." (Harshvardhan) This event is described in his autobiography, *Tiger! The story of the Indian Tiger* (1978) in a very touching tone that enquires the futility of hunting one of the greatest species of Indian forests. This book is not only a tale of a man but of an animal, which

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symbolised the spirit of Indian jungles. In the sixties, India witnessed a transformation in its attitude towards wildlife. What Corbett recommended as a remedy; conservation of wildlife, became a necessity. Even the conception of man-eater came under attack. K. Sankhal doubted the credentials of Corbett and blamed him for overstating the dangerous image of the tiger and circuitously legitimising hunting.

As a student of tiger life and ecology, Sankhala's work includes *Wild Beauty* (1973), *The Tiger land* (1974). In these books, the natural world appears less a terrain and more a heritage to be cherished. In Sankhala's work, the image of the tiger gets converted from a probable killer into a symbol of life as it positions at the peak of the food chain. Reverting the tramp of agriculture into the forest, the central areas of the reserve forest become an auspicious emblem of nature. The cycle of regeneration, of life and death, continues incessantly. The notion of wildlife conservation expands beyond the destiny of the tiger. The work of these nature writers is a record of magnificent wildlife heritage.

Conclusion

Literature can play an important role in promoting the cause of environmental conservation and sustainable development. What matters is the individual response of these writers towards nature. Perception can be an assortment of the viewpoint of the writer and his or her social and cultural identity. A native's perception of the surrounding environment will be different from an outsider's outlook. Corbett, Anderson, and Sankhala perception encompasses the smallest to the biggest details of nature and wildlife. Each writer reacts differently to nature as per his environmental, locational, ethical, and individual living status. The initial writing phase manifests prominence of the aesthetic and adventurous aspects, but in the later period, more emphasis is on sustainable conservation and development. The journey begins as a hunter and ends with a deep-seated approach towards not only protecting nature but also the wildlife that is vital to our environment. They celebrate nature, the life force, and the wilderness as manifested in the theme, diction, and imagery with a conservationist message.

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Jim Corbett: A Perspective in Light of Colonial Discourse

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Abstract

This paper is an attempt to study Jim Corbett's literary work in the light of colonial discourse. The colonial discourse creates an incorrect and dishonest doctrine and in turn damage historical, social, cultural and economic representation of the colonies. However, dissimilar to the colonial literature, Jim Corbett's writing is devoid of indifference for the Indian culture. The attraction for the magnificent and exciting India is not undermined by a sense of racial supremacy. The delineation of Hindu culture is reverent and designates a profound understanding of the life philosophy of the colonized.

Key words: colonial, discourse, post-colonialism, domiciled, cultural identity

A society represents some philosophies, principles and imageries, which shape beliefs and values of human life. This indiscernible power constantly governs our life, society and mind. Colonial discourse exemplifies through unusual dogmatic images which are created by the ideas of authority and command over the native. The colonial discourse creates an incorrect and dishonest doctrine and in turn damage historical, social, cultural and economic representation of the colonies. The unique Indian culture and social pattern attracted and engaged the colonisers, but a prejudicial perception did not give them a reasonable understanding of the Indian philosophy and culture. Prominent colonial writers, Rudyard Kipling and E.M. Forster, through their art, slightly alter the tainted image of the colonial writers, but projects dichotomy. Rudyard Kipling was attached to the alien and complex Indian culture, but at the same time he supported the cause of empire. As Maria Couto has remarked: "Art creates an enthralling adventure story with loveable and credible Indian characters while endorsing imperial

rule Kipling's sense of being at home in India merges with his imperial rule" (81). By the time E.M. Forster emerged on the scene, the colonial deportment had softened a little. E.M. Forster's was an intermediate period, from colonial to post-colonial. Indian freedom struggle became more aggressive and writers like E.M. Forster sensed the futility of Empire and tried to create a passage to post-colonial era. Jim Corbett's work can be regarded as a non-fictional account of his personal adventures. A versatile person, his exposure to various issues and people during his life-time, enlightened his perception and imagination. His work exhibits his eventful life and presents the varied subject matter in real life situation. This paper is an attempt to study Jim Corbett's writing in the light of colonial discourse.

Regarding the methodology, this study is based on Primary and Secondary sources. Published research papers in various journals, articles of newspapers, magazines and books are used as secondary sources. A comprehensive analysis of the

available literature was undertaken by using both printed and internet sources.

Colonial literature signifies an ignorance about pre-colonial past with perceived assumptions about the cultural heritage of the colonies and misrepresentation of the native culture. Representation is very significant in literature as it influences interpretation. The "hegemonic colonial influence" (Trivedi 131) had a stronghold over the presentation of native socio-cultural life hence it tends to be biased and influenced by pre-conceived notions. One prominent aspect of colonial literature is the dividing line between the rulers and the subalterns, the east and the west, that results in discrimination, disparity and estrangement. Hogan points out that "...the dichotomization of east and west as in part a response by increased Anglo-Indians to changing circumstances, a response designed to affirm their superiority and thereby bolster their superior social, political and economic position." (5) The culture, history and language of the rulers is presumed as elite than the natives, and is marked by a sense of superiority and induces a sense of inferiority among the colonised. Colonial western ideology has constantly defined "... the East as absolutely other", (Hogan 5) which is demeaning and negation of individual, cultural and social ideology. On the other hand, a search of self-identity leads the colonised natives to adopt the language and culture of the colonisers. In a way, the life and identity of the colonised is controlled by the colonisers. An inclusive comprehension of colonial literature became viable by considering the postcolonial approaches. Postcolonialism concentrates on the literature produced by the colonised, which takes colony and their society as the subject matter with themes like: relocation, slavery, oppression, confrontation, depiction, and difference of racism, caste and gender. The term postcolonialism gained momentum with Edward Said and Gayatri Chakravarty Spivak's theory of orientalism and Subaltern, and initiated an enhanced literary outlook towards the colonial literature. Edward Said's 'Orientalism' (1978) presented the colonial writers and the fragments of the hollow empire in a new perspective. In *Orientalism* Said claims that the representation of

colonisers and the colonised is a kind of dual process which create unequal relationship between "occident" and "orient." East or Other is portrayed as savage, randy, superstitious and bizarre.

The British empire spread in India and "consolidated their colonial power", but "their regard for oriental texts seemed correspondingly to decline; their enhanced power over India neither facilitated nor seemed to depend on any enhanced knowledge of the country." (Trivedi 123) The colonial writing is marked by an unusual sense of appreciation and indifference for the Indian culture. The colonials were attracted by the magnificent and exciting Indian culture, but in their writing the ecstatic experience of discovering a new and interesting culture is undermined by a sense of racial dominance. They mocked and disposed of the native culture as absurd and backward. The coloniser's sense of racial supremacy-imposed inferiority amongst natives. Colonial writing is deficient in empathy for the multicultural sensibility of Indian culture and in a way "sustained their colonial presence in India through.... structural, and cultural violence". (Rahman, Ali, Kahan 3) The reflection of the "legacy of British colonial policy of forced assimilation, division, and subjugation by imposing the dominant language, religion, and culture against ethnic and religious minorities", (Rahman, Ali, Kahan 20) finds an expression in colonial literature of the era.

In the tradition of Indo-Anglian authors, Jim Corbett emerges as the most famous writer after Rudyard Kipling and E. M. Forster. Jim Corbett's encounters with the man-eaters are like a jungle version of detective fiction, which convey an explicit message of nature conservation to the world. His imagination and perception were shaped by his growing in India as he grew amidst Indian environment, culture, traditions and the natives of India, especially the people of Garhwal region, who exercised a profound influence on him. A sensitive person to the happenings around him, he has transformed personal experiences into stories.

Colonial discourse presents the relationship between the coloniser and the colonised to be of

conflict. The coloniser repressed the native with a sense of ethnic and cultural superiority. The protagonist of the stories by Jim Corbett obviously resembles to a typical colonial character, who lives in a distant land of wild animals and jungle and become the Robinson Crusoe; the savior of the local villagers by hunting the man-eaters. An adventurous man, who becomes the master of the local people; however, his writing has an unconventional colonial tone. The adventures of hunting are conspicuously marked by details of India, her culture, society and people, which add new literary dimensions. Representation of vibrant colors of India; the spirituality of Hinduism, social anthropology, the country life and the most important thing that was very close to his heart: the people of India, is devoid of a feeling of strangeness, which is a prominent feature of colonial writing. Corbett's stay in India was longer than Forster and Kipling, which left a lasting impression on him. Born and brought up in India, he lived nearly for seventy years in the land he considered as his home. He makes it categorically clear that though the poor people of India are denounced by the world, they are very close to his heart. He considers them as the true sons of the soil and writes in the following lines:

In my India, the India I know, there are four hundred million people, ninety percent of whom are simple, honest, brave, loyal hardworking souls whose daily prayer to God and whatever government is in power is to give them security of life and of property to enable them to enjoy the fruits of their labour. It is of these people, who are admittedly poor and who are often described as India's starving millions among whom I have lived and whom I love that I endeavor to tell in the pages of these books (Corbett, *The Second Jim Corbett Omnibus* 10).

Description of political events of the era or the Indian freedom struggle are conspicuously absent in these stories. Rather the protagonist, who is Corbett himself, observes the common Indians, their thoughts, psyche, desires and their perception of life. He strives to present the soul of the common people. One of the most noticeable aspects of his writing is the attraction and understanding of the

colonized. His sympathies are always with the poor hardworking people of India. Jim Corbett's presentation of Indian characters is in the framework of humanity. His attitude towards poverty in India is neither skeptical nor he mocks at it, on the contrary it is marked by a sense of responsibility towards India and her people. There are several instances in *My India*: he lends money to Lalajee to start his business, unties Buddhu from the shackles of village bania and pay compensation for the killed cattle to save the tigers. Two major aspects of Jim Corbett's Indian impression are: the vibrant and vivacious Indian village culture and the poor loyal people. He had tremendous faith in poor Indians, whom he trusted more than anybody else.

Traditions and customs create cultural identity of a society. The colonizers rejected cultural identity of the native civilization. The colonial description of Indian culture has a strong tone of unfamiliarity and strangeness, yet it is an important part of colonial obsession. The unique culture and social pattern attracted and engaged Kipling, but a binary attitude did not give him a reasonable insight in the Indian culture. The later generation of colonial writers like Forster is characterized by a strong sense of uncertainty, doubting the possibility of the empire. Corbett presents a different sensibility towards Indian culture. Born and brought up in India, among the local Hindus, Jim Corbett assimilated an in-depth knowledge of Hinduism and its spirituality. He transcends the image of a colonizer, who gets lost in the colourful ritualistic perspective of native culture. He goes to the core, the spirituality and philosophy of Hindu religion as he describes the philosophy of pilgrimage and suffering in Hindu religion:

Times there will be a many, when, gasping for breath, you toil up the face of steep mountain on feet torn and bleeding when you will question whether the prospective reward you seek is worth the present price you pay in suffering; but being a good Hindu, you will toil on, comforting yourself with the thought that merit is not gained without suffering, and the greater the suffering in this world, the greater the reward in the next. (Corbett, *The Jim Corbett Omnibus* 431-32)

The eminence that differentiates Jim Corbett from other colonial writers is the cultural individuality he gives to the colonised. The colonial attitude to run down the Indian culture and traditions is absent in his writing, rather he presents Indian culture with the conviction of a native. The observations of the great epics of *Mahabharata*, *Skanda-Purana* are not deliberate brooding of a colonial attraction towards the spiritual Indian culture. He writes about Description of the Nanda-Kot and Pancha-chuli as the five cooking places used by the Pandavas while on their way to Kailash in Tibet has reference to *Mahabharata*; the great Indian epic. His understanding of Hindu mythology is apparent in the portrayal of the Naini lake as he writes, "Hindu legend, however, give the credit of the lake to three sages, Atri, Pulastya and Pulaha.... dug a hole at the foot of the hill and siphoned water into it from Mansorowara, the sacred lake in Tibet. (Corbett, *The Second Jim Corbett Omnibus* 7). Jim Corbett exhibits his vast knowledge of India in various shades with a sense of familiarity, love and respect. He exclusively comments on the Indian society and the different fractions of class and castes. Untouchability was a curse of Indian society and Jim Corbett could rightly be called the *messiah* of the underprivileged. He considers the farmers, workers and the poor people as the 'real Indians', who represents the rich Indian culture. During his assignment with the railways at Mokameh Ghat and his wandering after the man-eaters, he observed the life situation of the depressed class people and tried his best to help them. A social reformer, he reveals the life and miseries of an untouchable through the stories "Buddhu" and "Chamari". He exhibits in-depth knowledge of various aspects of life in Indian society. Jim Corbett does not comment on the political scenario of the current era. He is silent about the Indian freedom movement and its repercussion on the masses. He marks a point in the Introduction to *My India* that his books are not a record of political India, but deals exclusively with the poor people who forms the real soul of India, with whom he lived and loved.

The term 'Whites' in British colonies had varied connotations. A different scale of class consciousness prevailed among the so-called whites,

with hierarchy depending on the financial and professional status:

... specifically, the British Raj was both a race - and a class-conscious institution and that the continued hegemony of the white elite classes in colonial India was dependent on the suppression of those white people who were lower on the social scale as much as it was dependent on the persistent subjugation of the Indian population. (Hubel 96)

There were the Britishers who worked at the highest position of civil services, and had retained their contact with the native land by regular visits. The colonials, who were born and lived in India were labeled as the 'Domiciled whites' or the 'poor whites' who were prohibited from entering in the class-one civil services. "Current historiography acknowledges the existence of Domiciled Europeans in colonial India, often referring to them as "poor whites" (McMenamin 2) This class called county bottled or the domiciled Britishers were at the lowest end of political power and had a close proximity with the colonized. Jim Corbett belonged to this lower stratum of class-conscious British society in India. Domiciled whites made India their permanent place of residence, as contradictory to the majority of civil servants, entrepreneurs and army officers for whom the nation signified only a transitory destination. As Mizutani concludes, this was not simply a 'politics of racial proximity' but a serious contestation of British imperial privileges built on race and class and enforced through the "ideology of 'domicile'" (Bonea 218). Domiciled Europeans were 'poor whites' who held inferior jobs on the railways and in commercial firms like Jim Corbett, who worked as a transshipment manager in Railways and were not received in the social circle of the elites. He lived among the Indians and years of exposure to local ways of living, culture and society gave him a comprehensive understanding of India, especially the Kumauni region. The man-eater expeditions allow him a detailed observation of the rural life and culture. A humanist by nature, he strived hard to help the colonised and was much pleased to receive the admiration and love of the local villagers.

To conclude, Jim Corbett does not emerge as a conventional colonial writer. He admires everything about India: her culture, customs, people, the forest and wild life too. Most of the colonial discourse was an outcome of a short-termed experience of the Indian impression. However, he was born and brought-up in India and spent seventy years of his life with the common Indians. He belongs to and exhibits respect for India; a rich culture that retained some of its ancient glory. He absorbed the essence of this nation with sensitivity and depth of understanding. Dissimilar to the colonial literature; Jim Corbett's writing is devoid of the indifference for the Indian culture. The attraction for the magnificent and exciting India is not undermined by a sense of racial supremacy. The delineation of Hindu culture is reverent and designates a profound understanding of the life philosophy of the colonised.

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INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

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Cigarette Smoking Prevalence among Men's Of Nagpur, Maharashtra

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Abstract

The smoking prevalence has been increased in developing countries in last few decades. Nearly 80% more than 1 billion smokers worldwide live in low- and middle-income countries, where the burden of tobacco-related illness and death. This paper explores actual prevalence of cigarette smoking amongst men of Nagpur, Maharashtra. It is population based cross-sectional survey carried out in the people ages 15-65 years by using structured questionnaire. In total, 423 individuals have been selected for this study however, actual participants in were 398. The ethnic breakdown of respondents is demonstrates that maximum (98%) of respondents were Hindu. Study participants reported numerous different types of occupations. The data estimated that the true prevalence of smoking among men aged 15yrs and older in Nagpur city is 13.8%. The major risk smoking was reported in the age group 20-24 years and lower rate of prevalence occur above 30 years of age.

Key Words: Tobacco, Nagpur, Cigarette, Smoking

Introduction

Based on size and shape of leaves and flowers, tobacco differentiated into more than 60 species which used in variety of forms [1]. It is the second cause of death globally (after hypertension) and is currently responsible for killing one in 10 adults worldwide [2]. Tobacco use kills more than five million people every year – more than HIV/AIDS, tuberculosis and malaria combined. Tragically, the epidemic is shifting towards the developing world, where 80% of tobacco-related deaths will occur within a few decades. The shift is caused by global tobacco industry marketing strategy that targets young people and adults in developing countries [3]. About 50% of all smokers will be killed by use of tobacco [4]. Tobacco smoking is causing over 3 million deaths every year worldwide, and if current smoking trends continue the annual mortality will exceed 10 million in 2030 [5]. About 13.3% of total deaths were expected in the year 2020 due to tobacco use in India [6].

Studies in developed countries show that cigarette smoking has dramatically decreased in recent years [7]. Nevertheless, it is alarmingly increasing in low income countries [8-11]. Nearly 80% of more than 1 billion smokers worldwide live in low- and middle-income countries, where the burden of tobacco-related illness and death is significant [3]. Cigarette smoking is an established risk factor for cancer and cardiovascular disease, and is the leading cause of avoidable disease in most industrialized countries. [12]. Tobacco use, is described as a 'gate way' to psychoactive substance and other illicit drug use among teenagers [13].

Adolescence, from childhood to adulthood, is a complex maturing period involving natural and physical development and social interactions that may have short- and long term consequences [14]. Exposure to smoking

(friends, parents, teachers), availability of tobacco, low economic status, poor academic performance, low self-esteem, lack of perceived risk of use, and lack of skills to resist influences to tobacco use are factors that are associated with cigarette smoking among the youth [15-17]. Additionally, getting involved in physical fights, alcohol use, marijuana use and having sexual intercourse are also associated with cigarette smoking [10].

Method

The study design is a population based cross sectional. The target population of the study was men aged 15 years and older, who live in Nagpur city. Data collection was carried out using a pre-coded structured questionnaire in local language. The questionnaire was field tested and necessary alteration and modifications were made before the survey was conducted. The questionnaire included Socio-demographic questions, questions on family & friend smoking history, questions on respondents smoking history & practices. The survey teams were ensuring that all eligible individuals must voluntarily agree to participate in the interview and informed consent of interviewees was taken. The questionnaires were filled in a way that the privacy of respondent was seriously considered. Collected data was entered into a database created using SPSS Inc 22 statistical software. Data were screened and inspected for missing data and potential errors.

Result

In total, 423 individuals have been selected for this study however, actual men participated in were 398. The mean age of respondents was 31.3 years (mode 18 years), with minimum and maximum reported ages of 15 and 65 years, respectively. The age distribution of survey participants is shown in Table 1.

Total number of married participants were 62% (n=247), 38% (n=151) were single. The ethnic breakdown of respondents is demonstrates that maximum (98%) of the respondents were Hindu. Study participants reported numerous different types of occupations, it was tried to put them under specific categories. 91% of respondents (n=362) were able to read and write, while 9% (n=36) could not read or write. The educational breakdown of respondents is shown in Table- 2.

Major risk of smoking was reported in the age group 20-24 years (17.6%) followed by 30-34 age group people. Lower rate of prevalence occur above 30 years of age, however it is reported that the people above 60 years of age were found to be more addicted to smoking (25%). The lowest rate was observed in the people belonging to age group 35-39 years.

Table 1: Participants with their age groups and smoking frequency

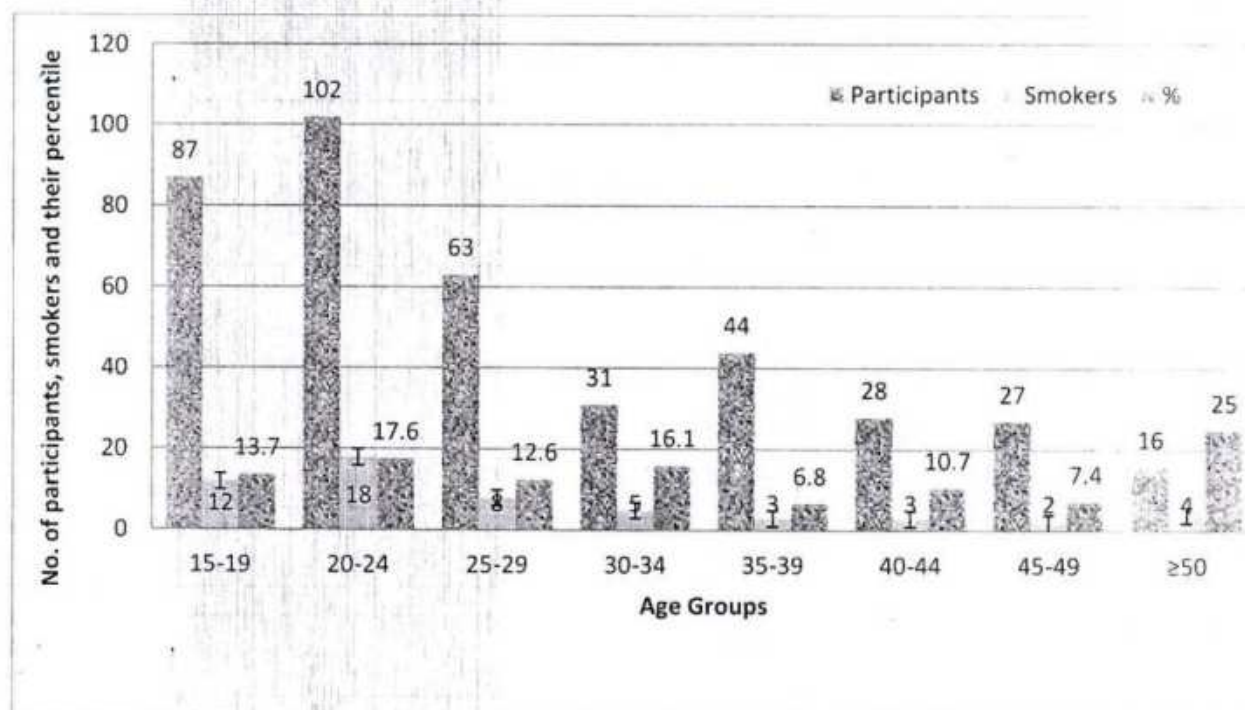
Age category	Participants	%	Smokers	% with respect to their age group	% among total participants
15-19	87	21.8	12	13.7	3
20-24	102	25.6	18	17.6	4.5
25-29	63	15.8	8	12.6	2
30-34	31	7.7	5	16.1	1.2
35-39	44	11	3	6.8	0.7
40-44	28	7	3	10.7	0.7
45-49	27	6.7	2	7.4	0.5
50+	16	4	4	25	1
Total	398*	100	55	100	13.8

*Participants responded the questions)

Table 2: Respondents by Level of Education

Educational status	Number	%
Primary (grades 1-5)	27	6.7
Secondary (grades 6-8)	86	21.6
High school (grades 9-12)	201	50.5
University	68	17
Other	29	7.2
Total	398	100

Chart-1: Graphical representation of smokers



Our data estimate that the true prevalence of smoking among men aged 15yrs and older in Nagpur city is 13.8%. The study findings show that 78.5% of respondents received information regarding adverse effects of smoking but most of them didn't know about the what type of consequence of smoking occurs. 87.3% of all of the participants and 67.4% of smokers were anticipating some type of health problems as a result of smoking but only 42.6% of previously smokers quitted smoking due to health problems.

Discussion

The study was conducted to estimate the prevalence of cigarette smoking in Nagpur city among men aged 15yrs and older. The prevalence of smoking among them was estimated to be 13.8%. Meanwhile this study shows that the initiation of smoking among smokers began in very early age, where 15% of smokers started to smoke before age of 15yrs, while 57% of smokers started to smoke between 16-20yrs of their age.

The prevalence of cigarette among men aged 15 and older in Pakistan is 36% while the prevalence of smoking among men aged 15yrs and older in Islamic Republic of Iran is documented 25.5% [18] which is much higher than smoking prevalence in Nagpur city. While the prevalence of smoking among in some major Asian countries was reported to be: 43.8%. The prevalence of cigarette among men aged 15 and older in Pakistan is 36% while the prevalence of smoking among men aged 15yrs and older in Islamic Republic of Iran is documented 25.5% [18] which is much higher than smoking prevalence in Nagpur city. While the prevalence of smoking among in some major Asian countries was reported to be: 43.8% in Turkey, 52.9% in China, and 28.7% in India.

in Bangladesh [18]. However, in India previous studies reported a frequency 10.3% [19-21], and this frequency is more or less similar to present study.

The relationship between parents smoking habits and children smoking habits is documented in other countries as well. A study conducted in Malaysia found that children whose fathers are smokers are almost twice at higher risk of smoking compared to those whose fathers are not smokers [22]; this study also shows that within families, sibling's smoking habits are also significantly associated with children smoking habit.

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Smoking Habit among College Students

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Abstract: Smoking is one of the leading causes of preventable diseases and deaths in the world. In India due to smoking and use of smokeless tobacco one million deaths occurs every year. Therefore this cross sectional study was conducted in Nagpur region to find out the rate of prevalence of cigarette smoking in college students. A total of 600 students have been selected for this study from four education faculties and from each faculty 150 students have selected. However response rate of participants was 93%. Data collection was carried out using a pre-coded structured questionnaire. The questionnaire included Socio-demographic questions, questions on family & friend smoking history, questions on respondents smoking history & practices. In this investigation average prevalence estimated was 16.6%, however engineering students were found to be dominant smokers with 22.9% prevalence rate and arts faculty students were found to have lowest prevalence rate (11.5%). With respect to financial status, majority of students were represents to lower income group (76.1%).

Keywords: Smoking, College, Nagpur

1. Introduction

In the 1990s, approximately, a billion people smoked daily in the world, of which about 47% were adult men and about 12% adult women [1]. It was projected that mortality and morbidity from tobacco use will increase by almost threefold worldwide in 20 to 25 years [2]. The number of deaths attributable to smoking-related causes has increased to approximately half a million every year in the United States (US) alone [3, 4]; in India due to smoking and use of smokeless tobacco one million deaths occurs every year. About 13.3% of total deaths were expected in the year 2020 due to tobacco use in India [5]. Smoking is associated with millions of deaths every year around the world [6]. Adults with psychiatric disorders report higher rates of current and lifetime smoking [7, 8] higher rates of nicotine dependence [8], and lower rates of smoking cessation [8, 9], relative to those without psychiatric disorders.

Tragically, the epidemic is shifting towards the developing world, where 80% of tobacco-related deaths will occur within a few decades. The shift is caused by a global tobacco industry marketing strategy that targets young people and adults in developing countries [10]. Studies in developed countries show that cigarette smoking has dramatically decreased in recent years [11]. However, it is alarmingly increasing in low income countries [12, 13, 14]. Nearly 80% of more than 1 billion smokers worldwide live in low-and middle-income countries, where the burden of tobacco-related illness and death is significant.

Among tobacco products humans consume the most is cigarette [15]. Studies report that smoking and alcohol drinking is common among young people [16, 17]. The period when young people try smoking and when they are most biased towards tobacco addiction is adolescence [17]. Exposure to smokers (friends, parents, teachers), availability of tobacco, low economic status, poor academic performance, low self-esteem, lack of perceived risk of use, and lack of skills to resist influences to tobacco use are factors that are associated with cigarette smoking among the youth [18, 19, 20].

2. Method

This was a college-based cross-sectional study conducted in Nagpur city of Maharashtra state, India. Exclusively male students aged above 18 years and in the regular program of education were included in the study. Four colleges with different educational faculties were selected randomly. These colleges were containing more than four thousand students, out of them 600 were selected for this study. Forty two students were unable to give consent to participate in the study therefore final data was obtained from 558 students. Official permissions were also granted from the participating institutions.

Data collection was carried out using a pre-coded structured questionnaire in local language along with English language. The questionnaire was field tested and necessary alteration and modifications were made before the survey was conducted. The questionnaire included Socio-demographic questions, questions on family & friend smoking history, questions on respondents smoking history & practices. The survey teams were ensuring that all eligible individuals must voluntary agree to participate in the interview and informed consent of interviewees was taken. The questionnaires were filled in a way that the privacy of respondent was seriously considered. Collected data was entered into a database created using SPSS Inc 22 statistical software. Data were screened and inspected for missing data and potential errors.

3. Result

A total of 600 students have been selected for this study from four education faculties. From each faculty 150 students have selected, however, response rate of participants was 93%. Most of the students (88.8%) were belonging to age group 18+ and remaining students were on the boundary of. With reference to financial status, data clearly revealed that, majority of students belonging to lower income group (76.1%) of which 136 (52%) of them having monthly income less than Rs.6000 (Table-1).

Table 1: General data of the study participants containing sex, age group and their income

Age group	Weekly family income (Rs.)
18 years	62 (11.1%)
18 years	49 (88.8%)
≤10000	425 (76.1%)
>10000	133 (23.8%)

Table-2 focused on smokers among college student from different education faculty. Highest number of students participated in this study were from engineering (n=148) followed by science students (n=144). Lowest number of participants (n=127) was observed from commerce faculty with moderate frequency of smoking (16.5%). In this research work average prevalence estimated was 16.6%, however engineering students were found be dominant smokers with 22.9% prevalence rate and arts faculty students were found to be lowest prevalence rate (11.5%).

Table 2: Faculty wise smoking frequency

Faculty	Participants	Smokers	%
Basic Science	144	22	15.2
Engineering	148	34	22.9
Arts	139	16	11.5
Commerce	127	21	16.5
Total	558	93	16.6

4. Discussion

The onset of cigarette smoking in young students was associated with the curiosity, influence of friends and the fact that they understood consumption as normal, found it "legal" as found in studies in Ghana [21]. Participants in this study believed that smoking has contributed to a mature appearance, which also motivates them to use. Furthermore, this study had observed significant relationship between parents and children smoking habits. A study conducted in Malaysia found that children whose fathers are smokers are almost twice at higher risk of smoking compared to those whose fathers are not smokers; this study also shows that within families, sibling's smoking habits are also significantly associated with children smoking habit. [22]. According to smoking behavior surveys in Thailand, about 30% of current smokers started their smoking when they were studying at university [23, 24].

Unfortunately there is no previous data available to carry out a comparison within students of these educational faculties. However, previous study from the same area has shown 13.8% prevalence in mens above 15+ age group [25]. However the data available about general smoking revealed that, a trend analysis of tobacco use in India, using nationally representative surveys documented an increase in the prevalence of any smokeless tobacco use from 15% in 1987 to 23.4% in 2005 while slight decline in any smoked tobacco from 19.8% to 18.3% in the same period [26]. Recent data in India shows that from Global Adult Tobacco Survey (2009-2010) to Global Adult Tobacco Survey (2016-2017), there have been a 4.5% decline, in prevalence of smokeless tobacco use from 25.9% to 21.4% and a 3.3% decline in smoking, from 14.0% to 10.7% [27].

The data available in other countries related smoking habits in males, it has been observed that, the prevalence rate is similar to this research work in republic of Iran and

Bangladesh [28] but higher than previous Indian studies [25]. Nevertheless some counties had shown quite high and alarming frequency of smoking such as 36% in Pakistan [28] that is close to that of Kabul city. While the prevalence of smoking among men aged 15yrs and older was reported to be: 43.8% in Turkey and 52.9% in China.

The Indian Government has undertaken various initiatives and legislation to control tobacco. The Cigarettes and Other Tobacco Products (Prohibition of Advertisement and Regulation of Trade and Commerce, Production, Supply and Distribution) Act (COTPA) came into force in 2003 [29], making it the principal comprehensive law governing tobacco control in India. Some of the rules promulgated under this law were prohibition of direct and indirect advertisements of tobacco products, sale of tobacco to minors, smoking in public places, and within a radius of 100 yards of educational institutions [30]. It also included mandatory display of pictorial warning on tobacco product packages, testing of tar and nicotine content of all tobacco products. In spite of that all efforts taken by government, cigarette smoking increasing day by day especially among college students in India as an addiction.

5. Conclusion

India faces a high burden of cigarette smoking especially among youth and which is continuously increasing irrespective of the legal rules imposed by government and regular propaganda by print and other media.

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GITHA HARIHARAN'S *IN TIMES OF SIEGE*: HISTORY, POLITICS AND CENSORSHIP

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Abstract:

Githa Hariharan's In Times of Siege deals with history and campus politics, and how it affects the academic activities and careers of the students. The paper is an attempt to show how academic writing is under censorship in contemporary India. At the same time, Hariharan shows how fundamentalists for their interests destroy academic freedom. She provides the twelfth-century social reformer Basava as a major plot for the novel. There is a debate on secularism, fundamentalism, and political issues on the university campus. In India, it is essential to create a democratic space for everyone free which is from casteism, regionalism, and religion.

Keywords: *Siege, guardianship, fundamentalism, nationalism, carnage, intolerance, academic*

Introduction:

In Times of Siege, the fourth novel of Githa Hariharan revolves around history. Hariharan has a personal background and experience in writing this novel. Githa Hariharan and her husband Mohan Rao filed a petition against the Hindu Minority and Guardianship Act 1956 when the Reserve Bank refused to give saving bonds for her minor son. She believed the law is discriminatory against women who said that the father is always the child's natural guardian unless he is dead or insane. Githa Hariharan could not accept the law. She found the whole idea unreasonable that women cannot be the natural guardian of their children when nature had secured maternity. She thought that it is an illustration of how some Indian laws are anti-women. Finally, in 1999 she won and made the Indian Supreme Court reinterpret the Hindu Minority and Guardianship Act. Now legally, the mother can also play the role of the natural guardian of her minor child. Conversing with Suhasini Haidar in Delhi, Githa Hariharan described her win as a half achievement in her fight for her rights. She believes "The law... is as amoeba riddled with parasites" (<https://m.rediff.com/news/1999/mar/13gita.htm>).

Many laws are outdated and need to amend. The incident prepares the way to set the scene for Hariharan to write this novel.

Hariharan, through her novel *In Times of Siege* (2002) has depicted India jammed with the idea of extremists, malice, and distrust. The word 'siege' in the title of the novel is used metaphorically by the novelist. It denotes the whole world at war and the incidents of conflict and disturbance in modern India. The episode of the 9/11 terrorist attack, demolition of Babri Masjid, Gujarat carnage, the exodus of Kashmiri Hindus, all represents religious intolerance and communal unrest in India. The novel acts as a mouthpiece to this distrustful life in India. Githa Hariharan in one of her articles "New Voices: New Challenges", describes:

The writer has to articulate not only the bewilderment and pain of those who live through times of siege; she has to also look at the personal costs, the little fears, and confusions, all the petty but real background against which an ordinary person is forced into becoming some sort of "hero" simply by standing up and saying, "I'm against the Emergency" or "The Babri Masjid is part of every Indian's heritage" or "what happened in Gujarat should never happen again (2004: 11)

In India, there is a lack of academic freedom to write historical and mythological chronicles. They are subjected to trial and censored by religious, political and social organizations. Books on History, mythology, art and culture often give rise to controversies. In this regard, Suketu Mehta's in his article named "India's Speech Impediments" states the disturbing uncertainties, "Writers and artists of all kinds are being harassed, sued and arrested for what they say or write or create. The government either stands by or does nothing to protect freedom of speech, or it actively abets its suppression." India is struggling with what Salman Rushdie rightly calls a "cultural emergency."

Outline of the Novel:

Githa Hariharan covers two months' time in the life of Shiv Murthy, a middle-aged History

professor at Kasturba Gandhi Central University, New Delhi. He is in charge of the BA History correspondence programme. As it is a distant learning university, he has to coordinate different courses and prepare the study material for the history course. Shiv's life rotates around the university. He has to attend academic meetings, prepare lesson modules, and conduct research work related to history.

Shiv Murthy's wife Rekha flies to Seattle with her daughter Tara who got a computer job in the USA. When Shiv lives all by himself in his home, he receives a phone call from the Hostel of Kamala Nehru University that his ward Meena got her leg fractured. Meena is the daughter of his childhood friend Sumati. Shiv brings Meena to his house as he is her local guardian. She is an independent girl and requests Shiv not to inform her parents about her injury. She does not even hesitate to live with an unknown man, in the absence of his wife. Shiv makes all arrangements for Meena's stay in his house and helps her in everyday activities.

Meanwhile, Shiv Murthy is involved in a controversy over his lesson on Basava, the 12th-century poet and social reformer. He receives a phone call from a reporter inquiring about the controversial History module. The reporter accuses Shiv of being on leave because of the protest against the lesson. The Itihas Suraksha Manch blames Shiv for distorting history and demand an apology from him. Dr Sharma, his associate informs that the head of the department and the dean are receiving abusive letters about the lesson on Basava.

Meena supports and guides Shiv that he should not succumb to the pressure of the fundamentalists. Shiv follows Meena's suggestion and refuses to apologize and withdraw his lesson. He comes up with an action plan against them after a discussion with Meena's friends and his colleague's. Shiv also acquires emotional backing from his freedom fighter father's teachings. Later, Shiv's lesson is sent to a Review Committee and the fundamentalist awaits his resignation. At this juncture, Meena extends full support to Shiv and makes all arrangements for a Press conference, arranges a TV show, plan for public meeting and rally, prepares a leaflet attacking RSS with the help of her friends. Shiv's father's philosophy becomes a walking stick for him during times of siege. Meena and Shiv go to the doctor to remove the cast and she finally leaves for the hostel. She manages to ignite enthusiasm in this fifty-two years cautious professor Murthy. In addition to this, Basava's ideals, his father's ghost helps him

arise as a hero out of a common man. Gittha Hariharan portrays how even the voice of a simple, silent, thoughtful academician rises in times of siege.

History in *Times of Siege*:

More than inspiration Hariharan felt an urge to write in *Times of Siege*. In the novel, she discusses the rising episodes of Hindu fundamentalism. The idea that we are living in a period that allowed very little room for debate and dissection motivated her to write the novel. In the interview with Tejero Hariharan expresses "I feel proprietorial about it, and if I can see there is something wrong with it, I am going to shout as loud as I can. Whatever is right in the immediate world around me, I am going to defend as passionately and as clearly as I can" (Tejero, 2004). Her purpose is to give an idea about links among all fundamentalisms. As the novel is set in India, she takes Hindu Fundamentalism because it is through this prism, she views the world. She emphasizes that fundamentalism affects commerce, cultural life and intellectual life and also reduces the collective world view.

According to Arpita Sardar "History should be unbiased in its study as far as religious and cultural compulsions are concerned; it should be guided by a free-thinking. What is disappointing is that severe obstacles are always set in the path of free-thinking by very many forces and elements like religious fundamentalism and cultural nationalism." (Sardar, 2021) Hariharan asserts that the humble voices express their anger like during the emergency of Babri Masjid and the carnage in Gujarat. Bringing the novel closer to reality, Hariharan refers to events like recalling the Panicker Sarkar's volume on the Freedom Struggle and the Sangh Parivar's campaigns against Deepa Mehta's aborted film 'water' and M. F. Hussain's painting on Goddess Saraswati in the novel.

When Hariharan wanted to show that a history professor gets into trouble for a lesson he wrote years back, immediately her choice was Basava, a 12th-century saint-poet. Shiv is inspired and influenced by two persons in his life first his dead father and second Basava. Shiv's module on Basava "hurts the sentiments of a Hindu watchdog group" (ITS, 53). The Itihas Suraksha Mancha accuses Shiv of distorting history. The fundamentalists blame Shiv for damaging Hinduism and depicting Basava as a common man. Besides, Shiv is also accused of overstating caste inequality prevalent in ancient India and presenting the Brahmins and the priests negatively. Shiv does not get any support from the department,

rather he gets a call from the Head of the Department, who repeated the charge:

It seems implied that Basavana city, Kalyana, was not the model Hindu Kingdom. It seems you have exaggerated the problem of caste and written in a very biased way about the Brahmins and temple priests. And also, you have not made it clear enough that Basavana was much more than an ordinary human being. Some people consider him divine; you know. (ITS, 53-54)

Past incidences show that historical and mythological writings have to face controversy. There was a protest against Salman Rushdie's book *The Satanic Verses*. He was accused of blasphemy and Iran issued a fatwa to kill him. Taslima Nasreen has completed more than twenty-five years in exile for writing on the oppression of women and criticism of religion. M. F. Hussain was targeted by Hindu groups and had to live a life of a refugee till the end of his life. Academic writing also has to bear controversy. Shiv Murthy lesson on Basava is attacked for not glorifying Hinduism and its ancient cultural practices. History plays a significant role in the novel.

Politics and censorship in *In Times of Siege*:

According to Sashi Bhushan "In India, scholars' Freedom to Write and Express on ambiguous aspects of Indian history and legends has been controlled by the Section of IPC 295 which in actuality is the result of the colonial hangover. It criminalizes the insulting, and outraging of the religious sentiments of any community/class with hateful actions, speeches and writings." (Bhushan, 2017) A well-known book, written by Wendy Doniger *The Hindus: An Alternative History* (2010) is attacked and faced charges under section 295A. Hariharan, in her novel *In Times of Siege*, reviews historical events through the political and cultural point of view. Shiv Murthy wrote a lesson on Basava for the correspondence course of his university which is attacked by Itihas Suraksha Manch. He has to deal with political pressure from his department and the religious groups.

The department demands an apology from him to stop the growing controversy. But Shiv denies apologizing. The Head of the Department has also prepared a list of objectionable sentences illustrating the severe side of political correctness. Even the Itihas Suraksha Manch puts three demands before Shiv. First, they want an apology for hurting the sentiments of Hindus, second withdrawal of the lesson and third to rewrite the lesson and submit it to the Manch. Shiv believes one should write a true History. According to

Monika Gupta, "Shiv is not violent in his approach. Shiv like Gandhiji is all for ahimsa and he has tried to protest against the unfair allegations of the protestors in a peaceful manner" (Gupta, 102). The lesson is sent to the review committee. Here Meena and her friends extend support to Shiv and arrange a press conference. This event influences the students of the university and they are forced to involve in campus politics. And consequently, the ongoing politics in the education institute destroys the revered academic field.

Conclusion:

Deepak Kumar Singh asserts that "The novel addresses the topical problem of our time, the politics of caste-division and intolerance and aggressiveness of fundamentalist Hindu organization" (Kumar Singh, 107). Khushwant Singh comments on the novel, "Hariharan writes with anguish, pain and anger about what is happening to our country. I put *In Times of Siege* on top of my list of books that must be read."

Githa Hariharan's *In Times of Siege* criticizes the enduring practice of discrimination based on caste, class, religion, and region. The fundamentalists are politically driven and they do not even spare the valued educational institutes. When we look at the history and present-day India, it can be noticed that nothing has changed. Racism, casteism, and regionalism are still predominant today. Intolerance is growing in India. Writers and activists like Githa Hariharan support the freedom of speech and expression. Through the protagonist, she has depicted a simple, silent and middle-class voice that will be raised in times of siege. There is indeed a need to quarantine the education system from the pressures of race, religion and class.

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Cultural Identity and Identity Crisis in the Selected Novels of Githa Hariharan

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Abstract

Githa Hariharan is a successful feminist writer. Her first novel *The Thousand Faces of Night* (1992) won the prestigious Commonwealth Writers' Prize for the best first novel in 1993. Her novels portray the struggle of female characters for their identities which are challenged by caste, religion, violence and nationality. The present paper is an attempt to examine and review the way Hariharan's women characters encounter the orthodox roles and identity forced on them by the male-dominated social order as they try to rebuild a modern self-identity for them. For this purpose, her novels *The Thousand Faces of Night*, *The Ghost of Vasu Master* and *Fugitive Histories* are thoroughly studied in this paper.

Keywords: Culture, Identity, Anthropology, Patriarchy, Inequality, Sociolinguistic, Natality

There are many definitions of the term culture. Some explanations are sociological, psychological, philosophical, and some others are political and historical. Culture as a concept is not so easy to define. Brown states "culture is a way of life. It is the context within which we exist, think, feel and relate to others. It is the glue that binds a group of people together" (As cited in Ennaji, Moha, 20). Modern anthropologists are concerned with the relationship between language and culture. People of different languages would have different world views and cultures. According to Hudson for cultural anthropologists, "culture is something that everybody has" (Hudson, 1980: 73). W. H. Oswalt in his book *Life Cycles and Lifeways: An Introduction to Cultural Anthropology* writes:

In anthropology a culture is the learned and shared behaviour patterns characteristics of a group of people. Your culture is learned from relatives and other members of your community as well as from various material forms such as books and television programs. You are not born with culture but with the ability to acquire it by such means as observation, imitation, and trial and error. (Oswalt, 1986: 25)

Culture can also be observed as a vital part of one's knowledge of the world. Thus, culture may be defined as a multifaceted whole. The major components of culture include language, norms, traditions, customs, the system of beliefs, values, artefacts, knowledge and other habits developed by people.

Concept of Identity

The question of women's identity is one of the debated issues in the present-day women's writing in India. Women's identity is controlled and governed by many actions and beliefs of different ideologies. They make use of woman's life and body. The religion and society try to forge a fixed identity for woman. According to Cambridge Advanced Learner's Dictionary (Third Edition) the word 'identity' describes "who a person is, or the qualities of a person or group which make them different from others". In accordance with this definition identity states who the person is and what are the qualities, abilities and talents of that individual irrespective of gender. But this is not the case with women. She is identified by others rather than she is given opportunity to identify herself.

Identity has been a continuous problem for sociolinguistic theory. Though, the term has changed from identity as a problem to the kind of problem that identity is considered. As Saadawi states: "Identity is a discourse, and it is essential to know who is using it, who decides, who labels me, what all this interest in "cultural identity" means, where does it lead [...] I have tried to tell you about my identity [...] But we are so engrossed in defining our identities when they are changing all the time" (1997: 118-126).

Heinz Lichtenstein declares identity is a human need. According to him, "loss of identity is a specifically human danger, and maintenance of identity a specifically human necessity" (78). Woodward has added to the idea of identity that "identities in the contemporary world derive from a multiplicity of sources— from nationality, ethnicity, social class, community, gender [...It] gives us a location in the world and presents the link between

us and the society in which we live [...] Often [it] is most clearly defined by differences, i.e., by what it is not" (Woodward, 1997:1-2).

This diversity of identities includes that people have several social and cultural identities, which they in certain respect combine together. There are some joint identities which are often easily combined for e.g., Anglo- Indian, Franco-German, Afro-American, etc. Hall points out this kind of combined identities, are "Far from being grounded in a mere 'recovery' of the past [...] identities are the different ways we are positioned by and position ourselves within the narratives of the past" (Hall, 1990: 223).

According to Fishman identity is "the dynamic relationship between the ancestral heritage, with all its components (oral tradition, literature, beliefs, etc.), and the language(s) which give birth to a specific cultural identity." Fishman has freshly added the remark that "cultural identity cuts across many fields, extending to all the ramifications [...] for the social, psychological, economic, political, and cultural interactions within and between groups of human beings" (Fishman, 1999:3).

American-German psychologist, Erik Erikson, described identity as a "mutual relation in that it connotes both a persistent sameness within oneself (selfsameness) and a persistent sharing of some kind of essential character with others". (Erikson, 1959:109) He has explained the theory of psychosocial development of an individual by illustrating eight stages from infancy to adulthood in his 'Identity and the Life Cycle'. He is also well-known for creating the term 'identity crises.'

The Thousand Faces of Night

The novel depicts many female characters, both mythical and real. It is a narrative of varied desires and frustrations, wishes and suffering and a quest for identity. Hariharan has used myth and religion to convey the inherent ethos and culture of Indian life. The ethics and custom of the Hindu culture play a great role in this novel. It is a story of three female characters Devi, Sita and Mayamma, and their quest for self-identity. Their hope is very high from the married life but they get the unanticipated distress and disappointment.

In an essay by Nobel Laureate Amartya Sen 'Many Faces of Gender Inequality, he describes, "problems of discrimination against women in the development process, on survivorship differentials between men and women under conditions of social discrimination against women, and on women's agency in the process of social development" (Sen, 2001). In the essay, Sen gives seven types of inequality: Mortality inequality, Natality inequality, Basic facility inequality, Special opportunity inequality, Professional inequality, Ownership inequality and lastly Household inequality. The difficulties and challenges of women are similar everywhere regardless of their religion, caste and class. Economically, women is not be equal to men, socially also they are deprived of power and culturally they are not given similar treatment. In the patriarchal society, discrimination between men and women is evident in many different forms. Women are not equal to men economically. Culturally also she is not given similar treatment and equal rights as her male counterpart enjoy. Socially also she is deprived of power and decision making within the family.

Characters in Githa Hariharan's *The Thousand Faces of Night* undergo identity crisis in their married life even after following the norms of the society. "It is a *Mahabharat* of feminism in which women fight their wars and become victims to their own ambitions, humanity, arrogance and submission" (Khan, 1995: 135). The three important characters Devi, Sita and Mayamma live in a Hindu cultural society.

In Indian cultural context daughters are traditionally brought up to believe that their parent's home is a temporary place of residence and that the husband's house in due course becomes their home. When a daughter is married, she is treated as an honoured visitor by the parents. But a married daughter when leaves her husband's home forever and returns back to her parent's house it becomes a matter of shame to the family's reputation and a source of despair for them. In *The Thousand Faces of Night* "it is the stifling presence of the mother as a social figure in a patriarchal set up that makes the protagonist question herself" (Ravi, 1999:80). Devi does not succeed to define her identity within the framework of male orientated social structures as a wife in an arrange marriage, or even as a rebellious lover. She elopes with her lover Gopal from the house of her husband and in the end returns to her mother, leaving her lover also. Devi realizes that Dan, Mahesh and Gopal want her to merge herself in their identities. The cultural society in which Devi is brought up wants her to be a good woman to fuse herself with the identity of the man in her life. When Devi realises that men rule the world, in a patriarchal society like India and females are raised in the world with different expectations, she promptly comes out of it, to find her own identity.

Devi finally returns to her mother, "to stay and fight and to make sense of it all," (TFN, 139) and to start from the very beginning. It is in the relationship with her mother that Devi hopes to find an identity for herself. Pradeep Trikha asserts that "in fact her homecoming is her final withdrawal from the male world to stay with her mother, Sita" (Trikha, 1995:172).

Sita, the mother of Devi had to leave her passion for a musical career just to become an ideal daughter-in-law. She is a symbol of sacrifice, a silent sufferer and mute acceptance of the realities of life. She is scolded by her father-in-law for playing the veena and not performing household chores assigned to her. He said, "Put that veena away. Are you a wife, a daughter-in-law?" (P. 30). In the spell of anger, she pulled out the strings of the veena. She responded to her father-in-law as, "Yes. I am a wife. A daughter-in-law" (TFN, 30). Damodar Rao is of the opinion that "in the extended Hindu family, a bride's position is primarily that of a daughter-in-law and not that of a wife. The in-laws and other family members view the newly-arrived bride with suspicion even as she grapples with the new situation and tries hard to come to terms with herself in the changing environment (Rao, 1995:161). Indian women have no individuality and identity of their own. They lack creative space and search for their identity. The Indian woman depends upon her husband, father-in-law and mother-in-law for her survival. Githa Hariharan through the portrayal of Sita's character adds a new aspect to the psychological complexity of Indian women. In a male-dominated society, a woman is

supposed to be an ideal wife, a mother and an excellent homemaker and multifarious roles to play in the family.

Mayamma is a victim of society. She is not educated and is the greatest victim in the novel. She stands for the class of women who agree to everything that happens to them. Such women never complain because of the belief infused in them that the success of life for a woman depends on her ability to tolerate and go on. Mayamma lived all her life trying to satisfy others. The novelist points out the fact that the woman has been taught down the ages to bear without raising any protest to the various atrocities inflicted on her. She has been silenced for ages. Mayamma is ill-treated by her husband first and then by her spoilt son. She accepts her fate and bears the brunt of cruelty in the patriarchal social setup. She is assaulted, when she gets married at the age of twelve to a useless gambler and tortured by her mother-in-law when she is not able to bear a child. There are many statements in the novel that shows the ruthless treatment given to Mayamma by her mother-in-law. "No, No, Maya, no rice for you today. It's Friday. No rice today, no vegetables tomorrow, no tamarind the day after. Stop thinking of food, daughter-in-law, think of your womb. Think of your empty, rotting womb and pray" (TFN, 114). Mayamma is an example of the humiliation and cruelty imposed upon women by their own gender.

The Ghosts of Vasu Master

In the novel *The Ghost of Vasu Master*, Lakshmi Vasu Master's mother and Mangala his wife represents the stereotype of traditional Indian women. Both Lakshmi and Mangala are usually committed to household duties. Vasu Master and Mangala lived together for fifteen years but still, he remembers her as a shadowy figure. Mangala gave Vasu Master two sons, Vishnu and Venu, still, he considers her "as a cloudy memory than as a person" (GVM, 41). For Vasu, Master Mangala remains obscure like his forgotten mother. He recalls her personality "Pale and insubstantial; a figure perennially on the retreat. I always saw her in my mind against a vast seashore in the background, the monotonous slosh and thud of waves against rock and sand drowning out all possibility of words" (GVM, 41). Even in the dreams, Vasu master witness Mangala "dressed in silence" and offering him just a "partial view" (GVM, 42). He has no memories of her laughter. Her character always has "the aura of silence (and mystery) that hung about her" (GVM, 42). There is nothing enjoyable and exciting, in her life after marriage. Her life is full of routine activities of mother and wife. She cannot share her desires with Vasu Master, because there is a sense of reverence. "In the Indian tradition the relationship between wife and husband is not like friends but they maintain as God and worshiper" (Patil, 2011:2)

Lakshmi, Vasu Master's mother is the "sixth daughter of female-weary loins" (GVM, 32). She did not have a name at least a year because the parents had no money to spend on the naming ceremony of one more daughter. They believed that people would laugh at them for their failure to produce a boy year after year. The old sweeper woman who cleaned their backyard and collected the cow-dung tried to comfort her sullen and silent mistress saying that "life would have been easier with a little extra bit of flesh, just a few inches but never

mind, she can still be the Lakshmi of her husband's house" (GVM, 31). Barooach mentions that gender bias is deeply rooted in the culture of India. She says, "Sons are considered ritually and economically desirable, essentially not only to light the funeral pyres of their parents in order to release their souls from the bondage of their bodies but also to ensure the continuation of lineage and family name. They are also expected to become the economic support of, parents in their old age (Barooach, 1999: 24).

According to Jayaprakash A. Shinde, "Githa Hariharan suggests that man always struggle to make woman part of himself, the extension of will. The knowledge that she is 'other than himself' is torture to him" (Shinde, 1999:124). Mangala's character throws light on the personality of the Vasu master as well as on the dominant patriarchal system in India, where women's desires, skills and potential are suppressed and subjugated. Mangala's character represents the socially marginalized woman status in India. The female characters from the novel help us to recognise the confined spaces of Indian women in the socio-cultural hierarchy. They like to live under the male dominance order.

Fugitive Histories

Githa Hariharan's novel *Fugitive Histories* portrays the life of three women living in three different cities. Mala, Sara and Yasmin undergo cultural identity and identity crises in times of violence and religious hatred. The novel is set in the background of post-Godhra riots between Hindu and Muslims in Gujarat in 2002.

Malathi, Mala for short is a south Indian Brahmin. When the novel opens, she is a widow and wants to identify what she is without Asad. She is left alone with the sketches of her husband in Delhi. Even in her childhood, she felt lonely and alienated. She could neither climb the trees like boys nor ride the bicycle because she was a girl. Mala's childhood desire was to be a fearless and joyous child. "What she wanted was to find a place to be in or a thing to do that would set her free from her family, her home and school in the city, her annual summer home in the village" (FH, 14). The novelist through Mala's childhood depicts how a woman's desires are suppressed from her childhood itself. A boy and a girl child are treated differently in a patriarchal society.

Mala cannot live in the prison-house of her grandfather. "I want to be someone else," (FH, 17) says Mala. The tension and hatred further rise when Mala wants to marry Asad, a Muslim. Her parents become hysterical and object to their marriage because he is a Muslim. Her father becomes very furious, "How can you want to marry him...Think of the difference between us and them" (FH, 69). They lament it saying "You're killing us! You'll marry this man, this foreigner, and you'll be lost to us, you'll kill us!" (FH, 69). Mala confidently and strongly marry Asad defying the marriage norms of culture and build a life with him. Mala shapes her identity as a secular woman and builds her career as a librarian.

When mala gives birth to a baby boy many difficulties are involved in naming him. Asad's mother suggests that the boy should be called Ahmed and Mala's mother decides to name him Rama or Krishna and even preferred Ramakrishna "a double dose to help compensate for his half-and-half parentage" (FH, 31). But Mala and Asad have decided they

would call him Samar. Mala then become busy in growing up the child and her suspicion that “she was a half, not a whole, got blunted” (FH, 32).

Sara Zaidi is the daughter of Mala and Asad, half-Hindu and half-Muslim in *Fugitive Histories*. She is a social worker and an aspiring documentary filmmaker working with an NGO in Bombay. She is brought up in a family that believes in secular ideas. A secular inheritance and a mixed parentage make her misfit live in modern India. As an adult both Sara and Samar have to face the dilemma of who they are and whom they will choose to be in future. Sara is facing an identity crisis and wants to know what it means to be a half-Hindu and half-Muslim. “I have Muslim relatives and Hindu relatives. I’m neither”. (FH, 167) Many times she is confused and tries to free herself from these notions. “Sometimes I think I’m Indian” (FH, 167). Sara tries to attach her identity to nationality to get rid of her dilemma. Later her search finds peace and comfort with the self when she says “But most of the time I’m just Sara”. (FH, 167) Anuradha Goyal says that “Though the author has expressed it in the narrow canvas of Hindu Muslim dilemma coming from a mixed parentage, this a dilemma that all the growing up people face who have multiple identities, most commonly faced by children of immigrant”. But Sara, unlike her brother Samar, looks deeper into India’s religious divide and finally tells her mother, “I’m beginning to realize how lucky I am. How glad I am that I’m a hybrid” (FH, 184).

Conclusion

Githa Hariharan, In *Thousand Faces of Night* as Srilata Ravi points out, has attempted to “project a new sense of woman’s identity that transforms her status from the victimized to the empowered by reconceptualising the mother-daughter relationship” (Ravi, 1997:76). Mahesh and Gopal did not succeed in their relationship with Devi because they failed to identify and connect with her soul. Devi in the end rejects mythical stories narrated by her grandmother and role models. She creates a different purpose in her life and finds solace in her relationship with her mother. In *The Ghost of Vasu Master*, both Lakshmi and Mangala live in their permanent abode, (husbands house) and submit to the will of their husband. Female characters in *Fugitive Histories* give the readers a glimpse of different generations and their struggles in society. Githa Hariharan’s novels are dedicated to feminist and social issues. India is a male-dominated society and the woman’s individual self has very little acknowledgement. Githa Hariharan creates a thought-provoking female protagonist who suffers in the institution of marriage. They face different obstacles, difficulties and sufferings while they journey towards self-identity.

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**Abstract:**

In Times of Siege (2003) is the fourth novel of Githa Hariharan. In this controversial novel, Githa Hariharan raises her voice against the rising fundamentalism and religious intolerance. The novel deals with the attack on academic freedom and the significance of history and its honest understanding in contemporary India. The novel covers the span from 31st August to 15th October 2000. Deepak Kumar Singh asserts that "The novel addresses the topical problem of our time, the politics of caste-division and intolerance and aggressiveness of fundamentalist Hindu organization" (Kumar Singh, 107). Khushwant Singh comments on the novel, "Hariharan writes with anguish, pain and anger about what is happening to our country. I put In Times of Siege on top of my list of books that must be read." This paper attempts to study religious intolerance and liberal dissent in Githa Hariharan's In Times of Siege.

Keywords: Fundamentalism, intolerance, prejudice, anticipate, secularists, distort, historical.

Introduction:

Liberalism denotes an attitude which means open-minded, neutral, favourable to democratic reform and individual liberty. While, fundamentalism means the belief in old traditional norms of religion or the beliefs that are written in a holy book. Jeffrey K. Hadden and Anson Shupe argue that fundamentalism is an attempt to draw upon a religious tradition to cope with and reshape an already changing world. Some changes like globalization, are so worldwide that a reactive movement like fundamentalism can be established anywhere, and at any time in the world. "The range of religious responses to globalization explains fundamentalism's global presence." (lib.Virginia.edu/nrms/fund.html) It is a worldwide phenomenon.

Githa Hariharan's intention in In Times of Siege is to show the links among all fundamentalisms. There are pieces of evidence of these elements in India and other parts of the world. And these events have exerted an impact on her. The Babri Masjid and the tomb of Wali Dakhani, the 17th Century Sufi among the pioneers of modern Urdu poetry, were historical and cultural landmarks. The demolition of Babri Masjid on Dec 6, 1992, the Gujarat killings in 2002 are historical and cultural landmarks become "disputed structures"? (P.170) in people's minds.

In this novel, Githa Hariharan talks about fundamentalism in an open university in New Delhi. The word fundamentalism for her is "not just limited to pseudo-religion or ethnic identity. It is also linked with nuclear power, unilateral decision making, and a global situation where there is only one power". She believes that fundamentalism affects commerce, cultural life, and intellectual life and narrows the collective worldview. Her novel In Times of Siege is set in India and she talks on Hindu fundamentalism in particular. "It is set in a world I live in. The campus aca-demic life, the intrigues of communalists and fundamentalism which is also a part of my life, well beyond any campus", says Hariharan in the interview with Navarro-Tejaro, Antonio.

Discussion:

In Times of Siege, the narrative covers two months (31 Aug-10 Oct 2000) in the life of Shiv Murthy, a fifty-two-year-old professor of history at Kasturba Gandhi Open University (KGU). Shiv



Murthy works in an open university and does not have direct access to students, "he coordinates resources for his educational clients." (P.4) He is assigned to prepare the study modules for his B.A. students and writes a lesson on 12th-century reformer-poet Basava.

Shiv Murthy is the local custodian of Meena, a student of the other Delhi University. She is the offspring of his friend Sumati. Shiv has come to the girls' hostel of Kamala Nehru University to take Meena, who gets her leg broken while getting off a bus. Her leg is in a cast. As she cannot manage it, she calls Shiv for help. He brings her to his residence as he thinks it is his responsibility to take care of her. Meena is a scholar of Sociology. She is writing a thesis on women affected by the anti-Sikh riots after Indira Gandhi's assassination in 1984.

Shiv has a small family consisting of his wife Rekha and daughter Tara. Tara got a well-paid computer job in the USA, Rekha accompanies her. So, Shiv is left alone to take care of Meena. In the absence of his wife, Shiv takes every care to provide her with every comfort. Shiv also instructs his maidservant Kamala to look after carefully. Meena is outspoken and requests Shiv that "her parents should not be told about the broken leg. Or about his playing guardian for the first time. Or about their being alone together". (P.31) She also suggests Shiv take a long leave from the university to reduce her boredom and loneliness. The next day Shiv goes to university to apply for leave and brings few materials home, as he requires to prepare a lesson on Vijaya Nagar Empire.

Shiv takes care of Meena, brings crunches, a tube-like plastic bag to cover the cast when bathing and chocolate chip ice cream for her. In a week, "there is a minor conspiracy of silence they have become a partner in" (P.31). They play a game of cards, chess, drink and watch television together. Shiv shares the memory of his father, who was a freedom fighter and once disappeared from the railway station and never returned. The job of entertaining Meena is his. He tells her stories, amusing anecdotes, and jokes. Not only this, when Kamala falls sick, he prepares breakfast and lunch for Meena. Meena's eyes sparkle after hearing a joke "Shiv is getting addicted to this sparkle," (P.47). He begins to help Meena and is near his twenty-four-year-old ward. He has a passionate feeling towards the girl. "Meena fish-eyed. Fish-eyed, dark-browed, tangle-haired. Wide-hipped, generous-lipped. The list he can chant seems endless" (P13). And says, "Why has he never seen this Meena before?" (P. 13)

Shiv's study table is covered with Meena's things; book, magazines, newspaper, clothes, a hairbrush and an alarm clock. She gives a political look to his room. She hangs a poster with a quote from anti-Nazi 'Niemoller':

In Germany, they first came for the communists, and I did not speak up because I was not a communist. Then they came for the Jews, and I did not speak up because I was not a Jew. Then they came for the trade Unionists, and I did not speak up because I was not a trade unionist. Then they came for the homosexuals, and I did not speak up because I was not a homosexual. Then they came for the Catholics, and I did not speak up because I was Protestant. Then they came for me...but by that time there was no one left to speak up. (P.27)

The title of the poster is "Speak Up! Before it's Too Late" (P. 27). It talks about the need of taking a stand against injustice. Githa Hariharan in an interview with Luan Gaines says, "Meena is a representative of a particular kind of young person - not the yuppie sort, but the kind passionately engaged in the world she lives in - and wanting to change all the inequalities it breeds, tolerates and promotes."

Here, Githa Hariharan Shifts gear, she drops the tale of temptation and "begins a predictable tale of liberal versus fundamentalists or fundooos. One day while watching a film on television with Meena, Shiv receives a call from a reporter. He enquires about the controversial History module on Basava which Shiv prepared for B.A.I. The reporter wants to meet Shiv for an interview and accuses



him of being on leave anticipating a protest against the lesson. Shiv cuts the phone without answering as he is confused and upset. He is unaware of the protest that has begun against his lesson. He is distressed with the comment on his leave as he is at home to look after Meena. But his concern towards her is considered to be his cowardice.

Next, Shiv receives a call from Dr Sharma, his associate. He informs him that the lesson on Basava's movement for social reform has got leaked to the press and it has hurt the sentiments of the group called Itihas Suraksha Manch. He further added that the head of the department and the dean are receiving several abusive letters about the lesson on Basava. Dr Sharma further remarks about this to Shiv:

It seems that you have implied that Basava's city, Kalyana was, not a model Hindu kingdom. It seems you have not exaggerated the problem of caste and written in a very biased way about the Brahmins and temple priests. And also, you have not made it clear enough that Basava was much more than ordinary human being. There are people who consider him divine.... There is a rumour that you have gone on leave because the lesson has got you into trouble.... Well, Shiv, we will have to act swiftly to stop this growing into a controversy. A full apology or retraction from you will be the best we can decide what to call it so that it is not embarrassing for the department for you of course. And we may have to send instructions to our entire study centre to discontinue use of the booklet that contains this module. Maybe we will have to decide to reprint with out the lesson. (53-54)

Shiv Murthy understands the severity of the situation. He tells Meena that he has written a course module on social reform movements in medieval India, in which there is a lesson on Basava, The treasurer of the city, Kalyana. Basava believed that all people are equally important and should have the same rights and opportunities in life. Thousands of people "took part in Basava's egalitarian dream" (P.61) and threatened the order of the day, undermining the caste system. The Itihas Suraksha Manch attacks Shiv's lesson. This form of History is not appreciated by certain Hindu "fundos" (fundamentalists). "The lesson has hurt the sentiments of a Hindu watchdog group" (P.53). The Munch accuses Shiv of "distorting history and historical figures" (P.53). Itihas Suraksha Manch claims that they would not allow history to be polluted like this. "Fifty years after independence, we cannot have Indian historians brainwashed by foreign theories and methods depriving us of our pride in Hindu temples and priests. (P. 76).

Shiv realizes that the concepts he has inherited about nation, history, and loyalists change the future. Githa Hariharan evokes the unpleasant realities in this novel. Likewise, Githa Hariharan's feminist ideas are also indirectly mirrored in this novel. Krishnan Das and Deep Chand Patra have observed that: "Female voices who have wielded the writer's pen to present forth literature which not only highlights women's plight in society, but has also enriched the field with brilliant narratives, styles, techniques and themes, enchanting generations of readers, and immortalizing their agenda in penning their works". (Das K, 278)

Meena advises Shiv Murthy that he should not surrender to the tension given by the fundamentalists. He should plan out an action to struggle against them. She calls her friends for help. The most important among them is Amar, the activist and a member of many organizations. It is Meena who arranges the meetings and actions from home itself.

Shiv's Lectures, Hariharan informs us are secularists interpretation and the authorities calls for a full apology from him to arrest this protest from growing into a controversy. But Shiv refuses to apologize. He explains to a group outside the University, who are not historians. The Head has prepared a list of phrases and sentences that were objectionable:



"One: Backward-looking. Two: Contradictory accounts of Basava's life, conflicting narratives. Three: Birth legends fabricated. Four: Called a bigoted revolutionary by templepriests. Also called a Dangerous man, a threat to structure, stability and religion. Five: The comfort of faith was not enough for Basava. Six: There were rumours that Basava used money from the royal treasury to look after his followers. Seven: The lines of social division in the great city of Kalyana were sharply drawn. Caste was a dominating factor. Eight: There was tension between Brahmanical religious orthodoxy and the popular religious reformers and saint-poet. Nine: Basava met and could have been influenced the 'mad men from Persia', the dancing, drinking Sufis. Ten: Bijala, the king of Kalyana, was pressured by realize leaders to commit atrocities on low-caste devotees. Basava told the king a series of tales in which devotees especially untouchable devotees were shown to be superior to realized" (p.68).

This list shows the severe side of political correctness. The Manch has three demands; they call for an apology, a revised lesson and a more balanced syllabus. The Itihas Manch could not believe that caste and inequality were dominant in the Kalyana kingdom and Basava stood against the evil practices of the period. They also refused to accept the fact that Basava went into exile after the riot in the city. These facts have reduced Basava to mortal from the godly qualities. It annoyed the Itihas Munch. They called Shiv Murthy a traitor, who misrepresents the history to benefit some conspiracy. So, they demand "If you want to rewrite Indian history with our Hindu saints as cowards and failures in exile, why not go to Pakistan and do it? They will welcome you and give you all attention and praise you are desperate for (P. 77-78). Githa Hariharan in an interview with Luan Gaines points out "fundamentalist whether Hindu, Muslim or Christian are not exactly well known for their knowledge of History, which is why they have to resort to censorship, force and violence as their contributions to the debate."

The phone calls regarding the extremist's attack on shiv, and his television interview aggravates the action. The protesters stormed into the History department. They break the table, chairs and bookshelves. The books are torn and his nameplate is fallen on the floor. Meena and her friends plan to fight back. They manage to bring supporters for Shiv and arrange a rally and public meetings. In the meeting during the speech of Guru Khote, a voice rings from the crowd, "PseudosecularistHaiHai!" (P.145). The crowd pushes and interferes to stop him. To control the mob the police, use the lathi-charge and tear gas shells. The rally ends up in chaos and the vice-chancellor orders to remove the lesson from the module and sent it to the review committee. Shiv Murty is of the view that one should write a true History and should not change it. As rightly pointed by Monika Gupta "Shiv is not violent in his approach. Shiv like Gandhiji is all for ahimsa and he has tried to protest against the unfair allegations of the protestors in a peaceful manner' (Gupta, 102).

In the interview with Luan Gaines, Githa Hariharan asserts that "The siege is not just external- the mob or the fundamentalist or the terrorist but within." Professor Shiv is sieged externally and internally. Shiv forces himself to finish writing the new lesson on the medieval Vijayanagar Empire, but he could not concentrate. He feels, as if "many strangers, many hostile eyes-looking over his shoulder" (P.156). He can hear the watchdogs' interviews" (P. 156). That Shiv has "distorted historical fact", and "tainted the glory of the model Hindu Kingdom of Vijayanagar" (P. 157). He remembers Basava's words for courage and the loving ghost of his father says to him, "if you want to get hold of something and learn all about it, know it, it doesn't matter whether that something is in the past or the present. All that matters is that you are free-thinking. That you have moral courage" (P. 40).

**Conclusion**

We are living in times of siege. "Our spaces as citizens; as writers, as teachers, as students as rational people are shrinking all the time." (<https://www.curledup.com/githaint.htm>) Professor Shiv began as a liberal whose ideas are tested in times of siege because he is living in a society dominated by fundamentalists. Society should be democratic, not the slave of orthodox, unhealthy and ill practices. There should be a change in the religious norms set for self-benefit. Every person has freedom of expression in a democratic country.

Githa Hariharan upholds liberalism over fundamentalism. Shiv and Meena are reformers; both are academicians who try to correct the evils dwelling in traditional thinking and practices. Time has changed. And these elements reside in one form or other in the human heart, an evil that needs to be rooted out consciously by the citizens of the globe to create peace, equality and harmony. The novel is par excellent attempt in this regard. And the message it spreads is moral and splendid.

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Use of Technology and Digital Platform in English Language Teaching

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ABSTRACT

Information and communication technology (ICT) has changed the world dramatically. The combined effect of globalization and new technologies have tremendous economic and social impacts. It has also created new opportunities and new challenges in the education sector. The use of technology in the education field is related to the use of information and communication technology. The teacher has a big role to make successful use of technology in teaching at the school and university levels. The teachers should have some skills and a positive attitude towards the use of technology and digital platforms used for teaching and learning. This paper focuses on the applicability of technology and digital platform in the English language teaching and learning process. Technology and digital platforms help to create a very favourable and effective environment to learn the English language. Furthermore, the use of e-learning tools in classroom teaching is very useful as it motivates the students and increases interest in the learning process.

Keywords: Globalization, bilingual, blended learning, digital platform, Information and Communication Technology (ICT)

I. INTRODUCTION

The methods of English language teaching have extremely changed over the years. When the English language became a compulsory subject, the aim of the teacher of English was to teach English to the students from an exam point of view, so that they pass the exam. Their objective then was not to teach English as a skill subject. The teachers adapted the translation method and used the native language to teach English. There are other teaching methods like the bilingual method, direct method, audio-lingual method etc. but the most popular method is the translation method though it does not develop the

spoken English ability of the students. The English language teachers are still searching for the most effective way of teaching. With the rise of e-learning tools, the English language teaching methods which were popular in the past are now replaced by innovative modern technology.

In this age of technology, the teachers have to equip themselves to meet the demands and expectations of the learners. With the growth and development of ICT, the teachers have to integrate e-learning tools into teaching and learning. Today due to globalization, there is a need for students who have proficiency in the English language. So, it is the responsibility of the teachers to use blended learning,

a combination of traditional classroom teaching with online teaching components. E-Learning tools and digital platforms have made changes in the English language teaching and learning process.

II. NEED AND SIGNIFICANCE OF THE STUDY

English language teaching and learning process is a problem in many educational institutes in both urban and rural parts of India as students show poor standard of English. As technology has entered in all the fields and even in education sector, most of the educational institutions are adopting modern technology into their curriculum. Modern technology and digital platforms have improved and increased learning outcomes as compared to traditional classroom teaching. The old teaching methods restrict students to outdated teaching and learning aids like chalk, duster and blackboard. In the traditional method students depend upon the lecture method, sounds and images. As this is a teacher-centric process, student is only the receiver. It lacks interaction and discussion with the instructor. Modern technological teaching and learning process is more inspiring and motivating than the traditional method.

The present study is an attempt to remove the drawbacks and challenges of the traditional classroom teaching by integrating modern e learning technological tools into English language teaching and learning. It will also assess the problems and difficulties faced by English teacher adopting technology and digital platforms. The study also examines the impact of new innovative technology in English language teaching. The research proves that the integration of modern technology has enhanced learners' proficiency of reading, writing, and English-speaking skills.

III. RESEARCH METHODOLOGY

Educational institutions across India are passing through a transformation period due to the outbreak of the COVID 19 pandemic. To meet the growing social and commercial needs of all stakeholder's, many free E-learning platforms are established by the government of India to support and achieve the demand for technology-based, futuristic and carrier-oriented education. The government policies and initiatives considered the enrolment of the students for the courses in higher education and the establishment of new institutions. It lacked efforts to bring technology, innovative pedagogy to bring qualitative reforms in the institutions.

The research paper is based on secondary data. The approach adopted in this paper is a balance of qualitative and quantitative methods. The analysis emphasises the assessment of ICT strategies and theories based on the literature of earlier research work. Due to the problems in obtaining information from the primary sources, the present paper is based on secondary data resources. Mainly, the data is collected from government sources, books, journals, articles, research papers, etc. A literature survey is conducted to analyse the research work of renowned researchers and thinkers. After critical study and appropriate analysis, the conclusion has been scientifically arranged to explain the use of technology and digital platforms in English language learning.

IV. RESEARCH QUESTIONS

The overall and extensive study of the above topic and the effort to find a rational explanation for these challenges depends on the following questions:

- 1) Are there a suitable number of qualified and trained teaching staff to use e-learning tools for teaching the English language?

- 2) How efficiently and successfully do English language learners respond to digital platform and interact with the modern technological tools?
- 3) Are all the modern technological tools available to support successful English language teaching?
- 4) Is modern technology in teaching English language beneficial or not?
- 5) What are the probable outcomes to be achieved through the use of digital platforms and technological tools in English language teaching?

V. OBSERVATION

Bordbar, F. (2010) in his article 'English teachers' attitudes toward computer-assisted language learning' have examined teachers' attitudes towards computers and modern technology for teaching language. He observed that almost all the teachers have a positive attitude towards the use of computers and technology. Shyamlee & Phil's (2012) study of multimedia technology in language teaching found that language teachers should use technology to motivate and develop students' interest in education. The study further explores that the use of technology promotes students' communication skills.

Shyamlee analysed that use of technology improves teaching effect and interaction between the student and the teacher (Shyamlee & Phil, 2012, p. 151-153). Wang (2012) in his article 'The exploration of the advantages and disadvantages of network English teaching' have stated three advantages for network English teaching. First, according to Wang network English teaching creates a good English communicative environment for the learners. Secondly, it improves the effectiveness of class teaching. Third, it improves the teaching mode. Wang has also pointed out the disadvantages of network English teaching. Some teachers have a negative approach towards this mode of teaching. Some students find it difficult to adapt to this mode. Students coming from low-income groups find it hard

to access this online mode of teaching. Perego and Boyle (2012) conducted a study on the use of technology in enhancing students reading and writing skills. The results of this study show that with the assistance of technology tools the student can learn fast, more effectively. The finding of the study also indicates that the technology tools are user-friendly, and it enhances the reading and writing skills of the students. Keengwe and Georguna (2013) argued that a combination of technology into education meets the need of the young generation presently attending universities. They further said that technology should not drive instruction, but should rather be integrated into the course as technology is not a replacement for good instruction.

VI. USE OF E-LEARNING TOOLS IN TEACHING ENGLISH

There are several e-learning tools that can be used for teaching the English language. The use of the internet, YouTube, Skype, Twitter, smart-boards, mobile phones, podcasting, blogs are very popular for teaching English nowadays. Internet is a great source of information. It provides study material and many online programmes and courses. Teachers can use the internet to create course content, send assignments through e-mail. During the COVID-19, pandemic schools and colleges conducted online exams. Arifah (2014) believes that the use of the internet increases learners' motivation. The use of multimedia in teaching supports the students to understand the subject with interest and grow their knowledge. The students can learn with self-pace with the use of technology in the process of learning through using computers and the internet. Apart from this, when learners learn with technology, it develops their thinking skills. So, we can conclude that the right blend of multimedia and teaching methodology is essential to draw a student's interest. Teachers can record their video lectures and upload them on

YouTube. YouTube's videos can improve various aspects of English like vocabulary, pronunciation, accent etc. It also develops English language skills such as listening, speaking, reading and writing. Social networking applications for instance Skype and twitter help to improve students English to a great degree. Teachers and students get the opportunity to collaborate with each other through Skype and Twitter. The traditional blackboard is replaced with an interactive whiteboard. The teacher can add video and audio clips to the presentation. Smartboard has made the teaching process student-centric and classroom teaching interactive. Mobile phones, podcasting and blog have also become increasingly popular for sharing information and encouraging discussion. Swati Desai (2010) claims that the role of ICT is very essential to change teacher-centric learning to skill-based learning. She further added that role of ICT in education is recurrent and inevitable.

VII. USE OF DIGITAL PLATFORMS IN TEACHING ENGLISH

The digital platform is a computer application that enables the education, development and distribution of courses through the internet. It has developed as one of the best mediums to support the students. The government of India has provided the following e-learning platforms where students can learn the English language: Swayam, NPTEL, Curriculum classes, Diksha, E-skill India, National Digital Library of India, E-Pathshala, E-PG Pathshala, Sakshat, E-Kalpa etc. As the government of India, there are many digital platforms created by other countries.

Learning management systems (LMS) are platforms for teachers to manage and create online courses. There are many learning management systems to aid teachers and students to create a space in which they can connect, ask questions, discuss, host classes on the cloud and create different types of assessments. The

best learning management systems are Canvas, Google Classroom, Edmodo, Moodle, Schoology etc.

Open Educational Resources (OER) are of great help to English teachers and students. OER provides online courses, study material, open access books, videos, multimedia and access to a large repository.

Digital game-based learning involves the use of computers and the internet. There are some user-friendly and fun online game-based platforms for teaching the English language. The English teachers can incorporate the right tools and techniques to make the classes enjoyable for students. These online digital platforms can help students to master their language skills. When we discuss innovations in English language teaching, digital platforms such as Kahoot! Lyrics training, Quizlet, Storybird and GoNoodle come to our minds.

VIII. CONCLUSION

English has become a universal language, and its worth in the world has increased due to globalization. If the traditional method of teaching language is continued to use then the objectives and goals of learning the English language may not be attained in the global present-day situation. In the earlier days, no creative activity was given to the students to develop their language skills. Teachers can now use technology to enhance, reading, writing, speaking, listening and communication skill of students. Today in the 21st century with the advancement of digital technology new trends in teaching the English language have developed. These e-learning tools and digital platforms have a great impact on English language teaching.

To sum up, this article tries to show how e-learning tools (modern technology), digital platforms and emerging trends can be used to teach the English language. Teachers can make effective use of various digital e-learning tools to focus on the English language teaching and learning process. The present

study will help to increase the approach of teachers and students towards the use of modern technology and digital platforms in teaching and learning of English language.

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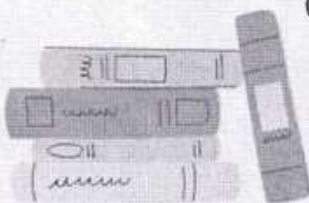


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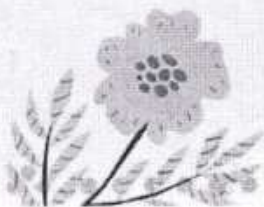
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**FEMALE ANXIETY AND TRAUMA IN GITHA HARIHARAN'S
FUGITIVE HISTORIES****DR. LEENA V. PHATE**

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ABSTRACT

The research paper begins by introducing literary trauma theory and debate about religious identity and female anxiety. The paper addresses these debates by turning to Githa Hariharan's Fugitive Histories (2009). The novel takes up the setting of the Gujarat riots of 2002, the plight of the Muslim people and the effects of the riots on them. The novel demonstrates the anxiety and psychological trauma of several Muslim people. Githa Hariharan also talks about feminism and social justice. She reveals how the women have to suffer the consequences of the riots as they are sexually brutalized by rioting masses. The novel depicts the effects of religious identities through the major female characters, Sara and Yasmin. People proudly live with their religious identities. But during the riots, these religious identities bring destruction and suffering. Githa Hariharan criticizes the environment, politics and society that we are living in. She portrays the trauma in the life of female Muslims. The traumatized females are the centre of Githa Hariharan's novel Fugitive Histories.

Keywords: Trauma, Fugitive, Carnage, Religious Identity, Feminism, Psychological

Introduction:

Githa Hariharan is a novelist, short story writer and editor. One of the new writers making an effort to create a place for her internationally is Githa Hariharan. Hariharan's *The Thousand Faces of Night* (1992) won the significant Commonwealth Writers' Prize for the best first novel in 1993. Githa Hariharan is a successful feminist writer. Her work grows out of her feminism and other social and political convictions. She is obsessed with the problems of women in particular. She is a freelancer and is engaged with different activist movements.

Githa Hariharan along with her husband Mohan Rao filed a petition against the Hindu Minority and Guardianship Act 1956 when the Reserve Bank refused to give saving bonds for her minor son. She believed the law is discriminatory against women that said that the father is always the natural guardian of a child unless he is dead or insane. In 1999 she won and made the Indian Supreme Court reinterpret the Hindu Minority and Guardianship Act. Now lawfully the mother can also play the role of the natural guardian of her minor child.

Sidiqii and Latane (2015) in the book *Feminist Perspective in Githa Hariharan's Novels* draws a parallel between Githa Hariharan's *Fugitive Histories* and Shiv K. Kumar's *A*

River with Three Banks and *The Crescent above The Coconut Tree*. While Githa Hariharan's novel is about the Gujarat riots in 2002, Shiv K. Kumar's is around the partition of India in 1947. Shiv Kumar's novel goes back fifty years to 1947 and depicts the trauma of partition. Githa Hariharan goes seven years back to Gujarat riots 2002. Sidiqii and Latane state that "Fugitive Histories deals with religious identities and questions whether one can be religious. The author portrayed some memorable characters like Asad, an artist who dies heartbroken as he watches his fellow citizens kill one another in the name of religion" As quoted by Sidiqii and Latane, "Githa Hariharan says what happened in Gujarat is important for us because it draws parallels with the historical reality of partition and its repercussion" (97). The novelist tries to highlight several problems that aroused after the Godhra riots in Gujarat.

Trauma Theory:

"Trauma or traumatize means a traumatic event which involves a single event or experience; it involves the feelings and emotions" (Heidarizadeh, 789). Trauma theories arose in the twentieth century. Twentieth-century can be termed as an age of trauma as this century has experienced wars, conflicts, social violence, revolution, confusion, competitiveness. People faced many traumas and traumatic experiences in this century. Literature is considered a reflection of life. So, all these traumatic experiences of the twentieth century are reflected in the work of art of that century. The catastrophes of the twentieth century have made the development of trauma theory.

The term trauma theory first appeared in Cathy Caruth's work *Unclaimed Experiences: Trauma Narrative and History*. Stepanian (2019) writes that "Early trauma theory posits an event-based theory of trauma, in which trauma stems from the traumatic 'event [that] is not assimilated or experienced fully at the time, but only belatedly, in its repeated possession of the one who experiences it' (Caruth 4) (As quoted by Sevana Stepanian)". Cathy Caruth claims that trauma arises from the experience of an event that comes back to haunt the victim. Hence, Caruth's theories are grounded on punctual trauma. She argues that trauma rise from a singular event.

The definition of trauma by Cathy Caruth is challenged by theorists like Laura Brown and Maria Root. Laura Brown and Maria Root have developed the concept of "insidious trauma" (Brown 107). "Insidious trauma refers to the daily incidents of marginalization, objectification, dehumanization, intimidation, et cetera that are experienced by members of groups targeted by racism, heterosexism, ageism, ableism, sexism, and other forms of oppression, and groups impacted by poverty" (<https://vawnet.org/sc/definitions>). Maria Root has coined the term insidious trauma and explained the concept as follows: "Traumatogenic effects of oppression that are not necessarily overtly violent or threatening to bodily well-being at the given moment but that do violence to the soul and spirit. " (<https://vawnet.org/sc/definitions>)

Trauma experiences always affect our minds. So, we can say that this theory has some psychological connections too. This theory stems from the essay by Freud 'Beyond the Pleasure Principle' (1920) and the book *Moses and Monotheism* (1939). "Moreover, psychoanalysis trauma engages serious long-term negative consequences. Essentially, past

trauma and traumatic memories affect the mind of the characters. confusion and insecurity cause trauma; typical causes of psychoanalysis trauma are sexual abuse, employment discrimination, police brutality, bullying, domestic violence, and particularly childhood experiences" (Heidarizadeh, 789). The trauma theory emerged in the 20th century but we can find these themes in all ages. People face different traumatic situations so we can apply this theory to the literature of all ages.

Famous American critic and 21st-century writer Shoshana Felman called the 21st century a century of Traumas. She wrote a text on testimony and trauma. Especially, her subject was about the holocaust and collective traumas. Trauma theory mainly investigates how traumatic experience appears in the work of art. And also, how traumatic experiences of authors reflects in their work. These are two important themes that traumatic theories investigate in the work of art. And so, trauma theories can be applied to all works of art. Trauma theory gained significant attention with the publication of two important works. first Cathy Caruth's *Unclaimed Experiences: Trauma Narrative and History* and Kali Tal *Worlds of Hurt Reading the Literature of Trauma*. The other important works are Judith Herman's *Trauma and Recovery* and Dominic La Capra's *Representing the Holocaust: History Theory and Trauma*

Storyline of the Novel:

Fugitive Histories contains three sections titled Missing Persons, Crossing Borders and Funeral Rites. The story of the novel moves around three cities- Delhi, Mumbai and Ahmedabad and three major characters Mala, Sara and Yasmin. When the novel opens, Mala a South Indian Brahmin is shown as a widow. Mala wants to identify what she is without Asad. Asad is a Muslim artist, who believes in the idea of secularism. Together they have a son and a daughter named Samar and Sara respectively. In the second part of the novel, "Crossing Border" the scene shifts from Mumbai to Ahmedabad. It reveals the female anxiety and trauma caused due to the riots. Here Hariharan demonstrates the painful experiences of Muslim women. In the third part "Funeral rites" Sara return home with the traumatic stories of the women she heard.

Fugitive Histories: Female Anxiety and Trauma

There are many novels and stories which focus on woman and their innermost self. Feminist criticism emphasises how women are marginalized in the society. Society does not think about female anxieties and trauma. Female identity is Githa Hariharan's main theme. Hariharan understands that women are oppressed and subjugated in India. She is an activist and advocates women rights in India. Githa Hariharan's female characters rebel against the patriarchal society and try to attain self-fulfilment.

Githa Hariharan's *Fugitive Histories* exhibits female anxiety and trauma. Sara, the protagonist, daughter of Mala and Asad, is half-Muslim and half-Hindu. She visits Ahmedabad along with Nina to meet the dislocated Muslims in their new colony. During the first day of the visit to the riot-hit area, Sara has mixed feelings. "They call this a border, Nina tells Sara as they cross a highway, reach an area that is a bizarre mix of bungalows,



short and tall buildings, many hovels, too many hovels; and some call this area 'mini-Pakistan' (FH, 110). Sara meets Yasmin and the other victims of the riots.

Githa Hariharan has depicted Yasmin as a courageous girl who wants to pursue a college education in spite of her brother Akbar being lost during the riots. They have to shift to the new religious border a safe house in a Muslim neighbourhood in the city as their house and father's big shop is burnt down. "They were so tired they wanted to sleep and never get up, but sleep refused to come anywhere near them" (FH, 138). The unrest caused due to riots has changed Yasmin's life completely. The mental trauma keeps her wide awake the entire night. "Every night Yasmin waits for sleep to find her. She lies as still as possible, eyes shut tight. It should be easy then, the easiest thing in the world for sleep to come to her, settle on her like a warm old blanket. But, like Yasmin, sleep too is afraid of the dark" (FH, 115).

Yasmin's life is burdened with many pressures. She tries hard to help her family, does domestic work and helps her mother and is the only hope of her parents. The family does have any evidence of Akbar's survival, so they add him to the list of people who are declared dead. Yasmin also has the pressure to pass the examinations. She wants to go to college and get a job at any cost to support the family. She promises her parents that she will take care of her safety. As the school is located in the Hindu area, many Muslim families like Sultana's mother don't send their daughters to school. Yasmin is resolute to get an education and every day crosses the border of religion overcoming all the fears.

She has to do it all alone somehow. Then everyone who tells Ammi and Abba she shouldn't go to school will never be able to open their mouths again. They'll know they're wrong, they won't say it's not safe for girls anything can happen. They won't say it's no use, it's better she goes to sewing class like Sultana, it's better she does some work right now. It's better she helps you. (FH, 116)

Sara understands the difficulties faced by Yasmin and all Muslims women who are affected by the riots. The hatred and rage of Hindus towards Muslims are voiced by Githa Hariharan: "Muslims Quit India-or we will fuck your mothers." (FH, 138) or "Muslims in India have two places: Pakistan and Kabristan." (FH, 192). Sara interviews Muslim women and realizes the trauma and anxiety caused by the riots. She understands that the carnage has had a tremendous impact on the minds of the sufferers of the riots which is impossible to cure. However, Sara still tries to talk to the victims to reduce their anxiety and tension.

Sara's eyes are intent on Nasreen. Looking at her, listening to what she's saying. Sara can almost see a pair of invisible arms pulling Nasreen into a pit. And suddenly, even as Sara imagines this pit, they are past all preludes. All of them, not just Nasreen, are being pulled into the pit or pushed into it. Now they are in the deep smoky pit of the story. It's not a pit with imaginary terrorists or imaginary Pakistan. There is nothing invisible or imaginary in this pit. It's a pit in which everyone is running, the pit is only a pit, there's nowhere to run. It's a pit where long hard things fall on soft flesh, long sharp things pierce soft flesh. It's a pit that calls fire to it like a magnet. It's a pit that blazes so bright, so hot; you may

think the hungry orange fire will never be done with filling up its stomach. (FH, 157).

Githa Hariharan exposes the contempt and humiliation the Muslim woman receive at the police station. The reader's heart is filled with disgust to see the kind of treatment a woman gets at the police station. A woman is looked at as an entity of sexual pleasure. Yasmin tells Sara about her parent's visit to the police station. "The first policeman leans back in his chair and stares at Ammi as if she is naked. As if she is not wearing a Sari, a burqa thrown over it so only her face and feet are visible" (FH, 134) The second policeman is also ill-treated them and asks Ammi name of her son. Ammi has to tell her son's name ten times. This scene shows that the government was in an extremely close relationship with the police during the Godhra massacre in 2002. Policeman ridicules them:

'The names become ugly taunts in the policeman's mouth'.... and when Ammi says, 'He's in college, second year BSc'..... then, there is a terrible smile on his face. 'College? Why didn't you say earlier?'..... 'he growls with satisfactions. Too many of you in college it seems,'..... and adds sarcastically: 'Has he eloped with a Hindu girl? Or left home to join the terrorists?'.....When Ammi adds: 'He's just a boy's....'Just a student. He does not know anything about politics' 'The policeman look at each other and burst into laughter.' With mock respect the second policeman says, 'Begum', 'this is probably what Osama Bin Laden's mother says of him'. (FH, 134).

The above scene shows the anxiety and psychological trauma of Yasmin and her parents. Through the character of Yasmin, the novelist depicts the problems of several Muslim individuals who were required to leave their homes. To leave one's native place is very traumatic. The Muslims have become hostages in their own cities. It is loudly announced by the speakers, "Go to Pakistan! Go back to Pakistan! (FH, 157). The anxiety, pain, and depth of suffering are reflected in the facial expression of Yasmin. Her psychological conditions have made Yasmin a quiet and reserved girl. Instead of enjoying the pleasures of life, she is tries hard to sustain the multiple pressures on her mind.

Githa Hariharan's *Fugitive Histories* is a demonstration of feminism and social justice. In this novel, women have to suffer the consequences of the riots as they are sexually brutalized by rioting masses. Hariharan also shows the effects of religious identities through the characters of Sara and Yasmin. People proudly live with their religious identities. But during the riots, these religious identities bring destruction and suffering. All the Muslims suffer and find it tough to live. They also lose their mental balance because of the trauma and aftermath of the riots. Zahida-Khala is one such victim who has lost all the family members in the carnage. She has lost her mental balance and behaves strangely. "She wouldn't know how to kill an ant, but every time she sees someone on TV who looks Muslim and who looks like he's angry or fighting, she gets up and kisses the screen" (FH, 158).

During the riots Yasmin is also wounded and molested. The horrifying memories of the riots burden her: "Yasmin thigh throbs; it's only a scar, there is blood running under the skin, there's no piece of wood jamming up its flow... It opens up an old wound, it makes it



throb so you think it's a fresh one, you have been wounded all over again" (FH, 161). Shagufta Parween points out that the patients of post-traumatic stress disorder (PTSD) "are often caught between two contradictory symptoms that aggravate their predicament. On the one hand, they suffer from insomnia. Yasmin waits for —sleep to find her (114). On the other, they are somnophobic. She dreads sleep, for she has nightmares of the man who is there to rape her" (Parween, 216).

Sara and Nina learn from the Muslim ladies that they don't send their children to school because of the partiality and inequality meted out to the Muslim students. A woman named Reshma realises the importance of school and speaks "the children could engage in studies away from religious dogmatism, conflict, intolerance, —they could've built another school instead of a big mosque" (FH, 156). The stories narrated by the Muslim ladies bring tears in the eyes of Sara. The cassettes they brought to record the saga of the survivors of riots are full. All the women assembled in the room have become recording machine.

They narrate their accounts one by one, — We heard the crowd was gathering in our area...they had swords, pipes, hockey sticks, soda lemon bottles, saffron flags ...petrol bombs and gas cylinders...shouting —Kill them, cut them, burn them alive...our men were killed...mothers and sisters raped. The bodies piled up...they had trishuls with them. They wore saffron cloth around their heads. There's no mystery about who they were. (FH, 159).

Githa Hariharan's "Fugitive Histories unravels the struggle of women for their identities which are contested by religion, caste, nationality and violence" (Patil, 257).

Conclusion:

Githa Hariharan makes a painful realization that once religious identity becomes the cause of violence during the communal unrest, the relations between both the groups is permanently scarred. All the people are not violent and there are some good-hearted people also who have saved the lives of people. But the most important point is that trauma destroys faith and trust among communities.

Trauma and female anxiety is revealed by the protagonist Yasmin, and the women who are gathered to sew skirts. These Muslim women are depressed, afraid of darkness and constantly live in a state of fear. Loss of family members, physical displacement, missing relatives, material loss, and sexual abuse caused due to the communal riot is the reason of trauma and female anxiety. The pogrom survivors and rape victims have lost cheerfulness and self-confidence in life. It is hard for the rape victims to overcome its effect. Rape victims are humiliated and tortured by society and therefore they are scared of life. For a woman, her honour is most precious and rape destroys everything. Long term post-trauma stress disorder results in psychological problems like a nervous breakdown, depression, sleepless nights, loss of coherence etc. Githa Hariharan portrays the traumatic effects of fundamentalism. By giving insights into the inner life and dilemma of the victims, Githa Hariharan reveals the impact of religious prejudice on them. Eventually, the aim is to condemn religious intolerance and bring social reform.



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Nationalism and Identity Crisis: Psychological and Physical Displacement due to Godhra Communal Riots in *Fugitive Histories*

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ABSTRACT

Githa Hariharan's *Fugitive Histories* is set in the background of the 2002 Gujarat riots. The novel is a powerful take of psychological trauma and physical displacement of people caused due to the communal riots on the lives of the people. The narrative is mainly the depiction of Muslim women who are the victim of religious conflicts. They face the dilemma of identity and try to find a place and voice in their own country. The novel offers extensive reports, interviews, and accounts of eyewitnesses.

Key words: fugitive, secularism, victim, psychological, displacement

Fugitive Histories comprises of three sections Missing Persons, Crossing Borders and Funeral Rites. The novelist tries to present several problems that aroused after the Godhra riots. The story moves around three cities- Delhi, Mumbai and Ahmedabad. Mala, Sara and Yasmin are the three major characters in the novel. They are trying to free themselves from the pain and hatred of the past. The novel is the journey of Mala, Sara and Yasmin who search for their identity. It also gives personal observation of Githa Hariharan's visit to Ahmedabad after the Gujarat riots of 2002.

According to Wikipedia "Nationalism is an idea and movement that holds that the nation should be congruent with the state. As a movement, nationalism tends to promote the interests of a particular nation (as in a group of people), especially with the aim of gaining and maintaining the nation's sovereignty (self-governance) over its homeland." Nationalism is an ideology developed in the mind and heart of the

people that a nation is an essential unit for social life. Indian nationalism developed as a movement to strengthen the struggle against colonialism and achieve freedom from British rule to attain the status of an independent nation. Indian nationalism is an example of territorial nationalism. It includes all the people of India irrespective of their diverse languages, linguistic, race, ethnic, culture and religious backgrounds. So, a Muslim is as much an Indian as is Hindu. Indian nationality has a strong influence on the politics of India. Though India has declared itself as a secular nation it has witnessed many grave incidences of communal disharmony before and after the partition of India.

According to P. D. Nimsarkar, Githa Hariharan in *Fugitive Histories*, "has shown great courage and commitment in selecting such issues which narrate about the religious practices and communal confrontation between majority and minority communities leading to constitutional

crisis to state-nation relationship and national integration." (Nimsarkar, 72)

Sara, the daughter of Azad and Mala, is another major character in the novel. She is a self-reliant woman who works in an NGO named Sangam in Delhi. The NGO visits troubled and unhappy places to help them. She shares PG room with Nina and together they make a documentary film on the current problems of India. Sara is in a live-in-relationship with Rajat Shaw. He is half-Christian and half-Hindu. Sara's father is Muslim and her mother is Hindu. She faces an identity crisis. Her identities are always questioned by caste, creed, religion and nationality.

Leaving her job, Sara accepts the offer of Nina to write a script for a documentary film. She goes to Ahmedabad to witness the difficulties and problems of Muslims so that she can write a script for the documentary on the victims of Gujarat riots. Sara is traumatized by memories of childhood when one of her friends is killed only because her name revealed that she is a Muslim. When she visits Ahmedabad, she feels the pain and realizes how people suffer for being Hindus and Muslims. She wants to search what it indicates to be half-Hindu and half-Muslim. She realizes that in India a name can change the fate of a person. She also remembers her father's words that there is nothing in the name. Sara meets displaced Muslim people in their relocated camps to make sure that her father's dream is alive and a person can live to be a human. She interviews many women's and tries to reduce their mental stress and anxiety.

There is a mix feeling in Sara, when she visits the displaced Muslim people in their camp. *She doubts whether India is a safe place for Muslims to live.* During their first visit to the riot hit area, Nina tells Sara that "They call this a border, as they cross a highway, reach an area that is a bizarre mix of bungalows, short and tall buildings, many hovels, too many hovels; and some call this area 'mini-Pakistan'" (FH, 110). Sara courageously talks to Yasmin and her mother and also meet other Muslim families. She understands the agony, pain and trauma these people are going through. Sara realizes the difficulty and discomfort of living a

normal life in such grave circumstances. The riots have made an irreversible harm on psyche of the victims. She talks with many ladies and tries to release their apprehension and trauma. Listening to the miseries of the victims, Sara imagines:

Sara's eyes are intent on Nasreen. Looking at her, listening to what she's saying. Sara can almost see a pair of invisible arms pulling Nasreen into a pit. And suddenly, even as Sara imagines this pit, they are past all preludes. All of them, not just Nasreen, are being pulled into the pit or pushed into it. Now they are in the deep smoky pit of the story. It's not a pit with imaginary terrorists or imaginary Pakistan. There is nothing invisible or imaginary in this pit. It's a pit in which everyone is running, the pit is only a pit, there's nowhere to run. It's a pit where long hard things falls on soft flesh, long sharp things pierce soft flesh. It's a pit that calls fire to it like a magnet. It's a pit that blazes so bright, so hot; you may think the hungry orange fire will never be done with filling up its stomach. (FH 157)

After meeting Yasmin and many Muslim families, Sara enters the stage of identity achievement by accepting the role of a woman. Now, she is not embarrassed by her identity and confidently says she has both Hindu and Muslim relatives. Sara was close to her father's ideals of secularism and stood firmly without any certain religion or caste. Sara has many identities to select from. Like her brother she wants to become peaceful with one identity. But at the end, she is settled with her hybrid identity. Sara proudly says, "Yes I am beginning to realize how lucky, I am. How glad I am that I'm a hybrid", (FH, 184). Anuradha Goyal says "Though the author has expressed it in the narrow canvas of Hindu Muslim dilemma coming from mixed parentage. But this is a dilemma that all the growing up people face, who have multiple identities, most commonly faced by children of immigrants."

Yasmin a teenager of seventeen years, is a displaced victim of the Gujarat riots. In the beginning, Yasmin appears to be a typical shy girl. But her heart and mind are full of grief, and sorrow. There is fear of the past, the agony of missing

brother and uncertainties of the future. "She silently mouths her daily prayers. Allah, your grace can do anything. You know better than anyone that anything can happen...But Allah the Merciful must have decided that He is tired of solving only big problems" (FH 118). Yasmin does not believe that she will ever attain prosperity in life. She has lost hope that her brother will come back. But in her daily prayers, she requests God for miracles to happen for the sake of her parents' happiness.

Yasmin's aim is to go to college for higher education and support her family financially. She desires to live in her own house. She is in the quest for identity and wishes to be what she was before the riots. The repercussions of the riots, their psychological and physical displacement have changed Yasmin's life. She is sleep deprived which may further increase the risk of physical and mental health problems. "Every night Yasmin waits for sleep to find her. She lies as still as possible, eyes shut tight. It should be easy then, the easiest thing in the world for sleep to come to her, settle on her like a warm old blanket. But, like Yasmin, sleep too is afraid of the dark" (FH 115).

Yasmin makes effort to overcome several burdens of life. She does everything by herself. She assists her mother and does household work. She also has the pressure of clearing the board exam and going to college for further study. Similarly, she has the burden of the promise she has made to Ammi and Abba to protect herself. Many Muslim parents do not send their children to school as it is situated in the Hindu locality. However, Yasmin is self-motivated to go to school for a better tomorrow. She overcomes her fear and attends the school located in the Hindu area.

The psychological suffering and agony Yasmin is undergoing are reflected in her conversation with Sara. It has made her quiet and secluded. She talks about her past, old home, her missing brother and happy family instances of life. After the riots, she feels stranded. Her family suffers the consequences of being Muslim. "They had to quit their neighbourhood, their India. They found a safe house in a Muslim neighbourhood but in return the safe house made them give up their

home, their old life. It made them give up on Akbar" (FH 138).

Githa Hariharan, through the portrayal of Yasmin, presents the dilemma of several displaced Muslims who were forced to leave their native place. They are living like convicts in their own country. The fundamentalists loudly announced on the loudspeakers "Go to Pakistan! Go back to Pakistan! (FH 157). "They are Pakistanis, terrorists" (FH 157). This shows that the hatred towards the Muslims is deeply rooted in the Hindu consciousness. In India, one cannot live without religious identities. And these religious identities during riots result in destruction and discrimination. It has been pointed out "that even after the riots are over, a woman's life and safety cannot be taken for granted. It is as though Yasmin's already fragile and makeshift existence was under constant threat of being destroyed." (Sundaram 133) Manimozhi and Umamaheswari have rightly said that:

Githa Hariharan's greatest credit, is that she looks unflinchingly into the ugliness of sectarian destructiveness and strife with an almost photographically realistic lens, but always remains within earshot of her protagonists' small, personal voices; Yasmin's traumas are observed rather than directly experienced, as she is one of the survivors, and though there are harrowing scenes in the book, Githa Hariharan scrupulously avoids both polemic and voyeurism (Manimozhi and Umamaheswari 272)

Mala is a Hindu Brahmin woman, who wants to marry Azad, an artist. There is tension and feeling hatred in the novel when Mala tells her parents about her desire to marry Azad as he is a Muslim. They become hysterical and furious, "How can you want to marry him...Think of the difference between us and them" (FH, 69). Her parents even utter the ultimate words "You are killing us! You'll marry this man, this foreigner, and you'll be lost to us, you'll kill us!" (FH 69). A Muslim is considered an outsider by many religious groups and people. They have to prove their loyalty, love and affection towards their own country. Mala breaks the social norms to marry Azad. They live a successful life in spite of all the difficulties and challenges. Mala

shields herself from the hold of religious identity and manages to shape her identity as a secular woman. She learns to live life after the death of her husband. She builds her profession as a librarian.

Samar is the son of Mala and Azad and the *elder brother of Sara. Many difficulties arise during his naming ceremony.* Both his grandmothers came up with different names. Azad's mother wants the child to be named Ahmed and Mala's mother suggests Rama or Krishna. She also recommends the name Ramakrishna "a double dose to help compensate for his half-and-half parentage" (FH 31). But Mala and Azad wish to grow their son as a simple human and decide to call him Samar. Samar is different from Sara; he keeps a beard and has an inclination towards Islamic fundamentalism. He, unlike his sister and parents, embraces religious identity. He does not believe in his father's idea of secularism and wants to have a religious identity. He understands that the social order does not approve of half-Hindu, half-Muslim identity. So, after the death of Asad, he decides to settle in Dubai, leaving his own country behind. Initially, he faces an identity crisis but then chooses to be a Muslim and attains his identity.

In the novel, Asad is devastated after the riots. "The trauma alters him – the lively person gets transformed into an irritable and angry man and a stranger to his family. His agony finds expression in his frenzied paintings – all evocative of the religious butchery" (Parween, 214). The killing of innocent people has traumatized him. He becomes disillusioned, the artist in him is dead and consequently, his sketchbook remains blank. Asad is neither a victim of riots nor he has witnessed it. There is a physical distance between the victims and Asad but he still identifies with them. Azad's ideology of secularism is shattered after the Gujarat riots. He suffers from acute depression and dies.

In the rehabilitation camp the survivors of the carnage give group interview for Sara's film. "In the middle of them all is a small recording machine with a blinking red light, quietly swallowing every sound heard in the room. The machine doesn't know what to do with the silent tears though" (FH 152). It is here that Githa Hariharan delicately

brings up the horrid, unpleasant, disgusting explicit memories of the communal violence that resulted in death and destruction. The horrors have also wounded their bodies and soul. The people have lost their strength to fight back the powers of negativism. It is here that Sara is afraid to do research for the movie.

Cut and burnt, cut and burnt. It's a shorthand chant, a chant that echoes in Sara's ears because it's trapped there. But as often as she hears it, Sara knows the chant is leaving something out. There is an empty space before and after, between the cutting and the burning. Maybe no one wants to fill up that awful space. Maybe that minute of space is too long, longer than any other minute, because that's when a living person felt the breaking blow. Or the piercing stab. Or the burning lick of a tongue of fire (FH 163).

During the interaction with the Muslim ladies Sara learns that their children no longer go school. A woman named Zainab talks about the partiality and inequality done with the Muslim children in school. "My son left the school...we wanted him to study in the English medium school so he could be an engineer...but the principal was doing partition works. He'd ask Nasir in front of everybody else, —Aren't you from Pakistan? ...He kept calling my Nasir a terrorist till the child couldn't bear it anymore." (FH 156) Another woman Reshma emphasizes the necessity of a school for their children. The children could "engage in studies away from religious dogmatism, conflict, intolerance, —they could've built another school instead of a big mosque." (FH 156).

Sara and Nina are full of tears when they listen to the experiences of the Muslim ladies. The cassette players they brought to record the saga of the survivors are not sufficient enough. Everyone gathered in the room have become recording machines.

They narrate their accounts one by one, — We heard the crowd was gathering in our area...they had swords, pipes, hockey sticks, soda lemon bottles, saffron flags ...petrol bombs and gas cylinders...shouting —Kill them, cut them, burn them alive...our men were killed...mothers and

sisters raped. The bodies piled up...they had trishuls with them. They wore saffron cloth around their heads. There's no mystery about who they were. (FH 159).

Yasmin also talks about the nightmare that she sees every night. She reveals with tears in her eyes how one middle aged man tried to molest her. She is saved from being molested by her mother. "Ammi covers Yasmin's body with hers and begs. Ammi's begging words make a breathless mess of prayer." (FH 144). But still the man attacks Yasmin with a sharp weapon on her thigh.

According to Veerendra Patil "The novel *Fugitive Histories* unravels the struggle of women for their identities which are contested by religion, caste, nationality and violence." (Patil 257) The novel is a documentary on the victims of riots. It is a mouthpiece of atrocities in the name of religion. Not only the women characters but also the male have to struggle hard to overcome psychological problems. The characters suffer from post-traumatic stress disorder. They re-live the traumatic event through nightmares and flashbacks. The unwanted memories make them very upset, sometimes their heart palpitates or they become breathless when they are reminded of the riots. The physical displacement, uncertainties, self-doubt and fear bring negative thoughts and feeling to their mind. This in turn gives rise to mental health problems such as sleepless nights, depression and anxiety. The Muslim families after the riots have to live in the rehabilitation camps. They are displaced in their own country due to biased religious opinions. The characters in the novel strive hard to achieve their identity. The communal disharmony and anti-religious activities subsequently result in the physical and psychological suffering of the people.

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