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Special Issue on

MODERN RESEARCH IN HUMANITIES, ARTS AND SCIENCE

Editors-in-chief

Dr. MANIMANGAI MANI | Dr. VEERAMOHAN VEERAPUTHRAN
Dr. J. JOHN SEKAR | Dr. S. BALAKRISHNAN



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The **BODHI International Journal of Research in Humanities, Arts and Science** (E-ISSN: 2456-5571) is online, peer reviewed, Refereed and Quarterly Journal, which is powered & published by **Center for Resource, Research and Publication Services, (CRRPS)** India. It is committed to bring together academicians, research scholars and students from all over the world who work professionally to upgrade status of academic career and society by their ideas and aims to promote interdisciplinary studies in the fields of humanities, arts and science.

The journal welcomes publications of quality papers on research in humanities, arts, science. agriculture, anthropology, education, geography, advertising, botany, business studies, chemistry, commerce, computer science, communication studies, criminology, cross cultural studies, demography, development studies, geography, library science, methodology, management studies, earth sciences, economics, bioscience, entrepreneurship, fisheries, history, information science & technology, law, life sciences, logistics and performing arts (music, theatre & dance), religious studies, visual arts, women studies, physics, fine art, microbiology, physical education, public administration, philosophy, political sciences, psychology, population studies, social science, sociology, social welfare, linguistics, literature and so on.

Research should be at the core and must be instrumental in generating a major interface with the academic world. It must provide a new theoretical frame work that enable reassessment and refinement of current practices and thinking. This may result in a fundamental discovery and an extension of the knowledge acquired. Research is meant to establish or confirm facts, reaffirm the results of previous works, solve new or existing problems, support theorems; or develop new theorems. It empowers the faculty and students for an in-depth approach in research. It has the potential to enhance the consultancy capabilities of the researcher. In short, conceptually and thematically an active attempt to provide these types of common platforms on educational reformations through research has become the main objective of this Journal.

Dr. S. Balakrishnan

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Associate Professor Dr. HAZLINA ABDUL HALIM

FOREWORD

I wish to extend my warm welcome to all speakers, presenters and participants to the 4th. Bodhi International Conference on Humanities, Arts and Science, which was first held in 2018 and has grown to become the exchange ground for theoretical conceptions, research insights and practical experiences in various disciplines. For those participants visiting Malaysia for the first time, I wish you *Selamat Datang* to our beautiful country, and hope you enjoy your stay. This year, we are thankful to be able to overcome COVID-19 that has disrupted almost every aspects of our lives. We are grateful that we are able to conduct the conference once again, face to face. Thus, it is hoped that this conference will serve as an excellent international platform for networking and exchanging new ideas, as well as to disseminate the latest research results and findings.

I thank all contributors for their time and support in making this conference a success and I sincerely hope that this joint collaboration will spark new ideas for the betterment of mankind and knowledge.

"With Knowledge We Serve"

Thank you

Associate Professor Dr. HAZLINA ABDUL HALIM

Dean

Faculty of Modern Languages and Communication

Universiti Putra Malaysia

Malaysia



**UNIVERSITI PUTRA
MALAYSIA**

43400 UPM Serdang,
Selangor DarulEhsan
Malaysia



Associate Professor Dr. ARBAAYAH ALI TERMIZI

FOREWORD

It is indeed with great honour, I welcome all delegates to the 4th Bodhi International Conference on Humanities, Arts and Science (BICOHAS - 2025). I am pleased to acknowledge that this collaboration which was initiated in 2018 between the Department of English, Faculty of Modern Languages and Communication, Universiti Putra Malaysia with Bodhi International Journal of Research in Humanities, Arts and Science, India has never ceased in action despite the 2-year lockdown due to COVID-19 pandemic. It is my sincere hope that the conference would continue to be the sustainable platform for new and existing researchers, scholars, practitioners, and graduate students to network and exchange ideas in the field of humanities, arts, and science.

With this opportunity, I would like to extend my appreciation to the organising committee of Bodhi, International Journal of Research in Humanities, Arts and Science India and Department of English, Faculty of Modern Languages and Communication, Universiti Putra Malaysia in making this event a great success. May all well that ends well and happy conferencing.

“With Knowledge We Serve”

Thank You

Associate Professor Dr. ARBAAYAH ALI TERMIZI

Head

Department of English

Faculty of Modern Languages and Communication

Universiti Putra Malaysia, Malaysia



UNIVERSITI PUTRA MALAYSIA

43400 UPM Serdang,
Selangor DarulEhsan
Malaysia



Dr. MANIMANGAI MANI

MESSAGE FROM CHAIRPERSON

It is great honour to welcome all of you to our 4th Bodhi International Conference on Humanities, Arts and Science (BICOHAS-2025). This conference is jointly organised by the Department of English (UPM), Bodhi International Journal of Research in Humanities, Arts and Science, India and Co-organised Institutions from India. I would like to extend my heartfelt gratitude to Dr. S. Balakrishnan for his long-standing support and for his efforts in collaborating with our university. His vision and dedication have made it possible for scholars from India to attend this conference in Malaysia, providing a unique opportunity for interdisciplinary exchange and collaboration. It is my sincere hope that this assembly of scholars and researchers will act as a platform to share ideas and start some networking among scholars in India and Malaysia. I believe only through research and practice that we would be able to contribute to the nation and the world at large with the advances and innovations in the field of humanities, arts and science. This conference will also act as a steppingstone for new researchers and post graduate students to attend and present papers in other international conferences.

Finally, this conference would not have been a success without the support of UPM's Vice Chancellor, the Dean of Faculty of Modern Languages and Communication, Head of Department of English Language and all the committee members of BICOHAS-25 from India and Malaysia for their tireless efforts in organizing this conference.

"With Knowledge We Serve"

Thank you

Dr. MANIMANGAI MANI

Senior Lecture

Department of English

Faculty of Modern Languages and Communication

Universiti Putra Malaysia, Malaysia



ಕರ್ನಾಟಕ ರಾಜ್ಯ ಅಕ್ಕಮಹಾದೇವಿ ಮಹಿಳಾ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ, ವಿಜಯಪುರ
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CHAIRMAN'S MESSAGE

Greetings!

It gives me a great joy to know that Universiti Putra Malaysia (UPM), Malaysia and Bodhi International Journal Jointly organising the 4th International Conference (BICOHAS-25) at Universiti Putra Malaysia (UPM), Malaysia during 26, 27, 28 February and 1, 2 March 2025.

The research is the space where one can both explore and innovate as well as channelizing the spirit of exploring, probing and analyzing. In this competitive realm, the focus of a researcher should not narrow down to one particular discipline, there are numerous ways of combining the research of one field to that of another and that should be of paramount importance when attempting a research area. Here is an effort to combine research worldwide.

I strongly believe this conference is a step towards bringing in more interrogative spirit and creating a new epistemology with this pedagogical practice. The motive of this conference is also one such effort to create a holistic relationship between various fields of knowledge pertaining to Science, Arts and Humanities. This amalgamation will produce a beautiful platform to explore newer forums in present and future.

I congratulate the conference team and look forward to fruitful collaborations and outcomes.

With Regards

Prof. P. KANNAN

Senior Professor & Chairman

Department of PG Studies & Research in English

Karnataka State Akkamahadevi Women's University, Karnataka



NAGALAND UNIVERSITY

(A Central University established by the act of Parliament, 35/1989)

Department of English

Kohima Campus, Meriema, Kohima-797004

HEAD'S MESSAGE

Dear Professors and Research Scholars,

On behalf of the Department of English, Nagaland University, we extend our sincere gratitude to you for your invaluable collaboration with us for the upcoming 4th BODHI International Multidisciplinary Conference, scheduled to take place from February 26 to March 2, 2025, at Universiti Putra Malaysia (UPM), Malaysia. This conference, focusing on *Modern Research in Humanities, Arts, and Sciences*, promises to be an exciting opportunity for sharing knowledge and fostering academic dialogue across various disciplines. Your initiation and support play a crucial role in enhancing the success of this conference, and we are confident that it will be a platform for enriching discussions and future collaborations.

We are eager to continue fostering our partnership with you for future conferences, research collaborations, and publications. We truly appreciate your commitment and look forward to many more fruitful collaborations in the years to come.

Warm regards,

Prof. NIGAMANANDA DAS

Head, Department of English

Nagaland University

Kohima, Nagaland



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Date

Dear Esteemed Members of the Academic Community,

It is with immense pleasure and a profound sense of pride that I present the proceedings of the 4th BODHI International Multidisciplinary Conference on "Modern Research in Humanities, Arts, and Sciences". We are honored to co-host this outstanding event at Universiti Putra Malaysia (UPM), Malaysia, alongside our esteemed partners.

Since 2018, Vivekananda College has nurtured a fruitful collaboration with the BODHI International Journal of Research in Humanities, Arts, and Science, beginning on an academic journey that has significantly enriched our community's intellectual landscape. This year marks our second collaboration with UPM, through BODHI, further solidifying our commitment to fostering global connections and promoting scholarly excellence.

The theme of this year's conference invites participants to dive into the depths of modern research, encouraging a vibrant exchange of ideas and innovative research methodologies across diverse disciplines. The papers included in these proceedings exemplify the rigorous academic standards and creative exploration that characterize our joint efforts.

I extend my deepest gratitude to Dr. S. Balakrishnan, Director of the BODHI Journal, Dr. K. Kaviarasu, Assistant Professor of English at Vivekananda College, and the BICOHAS team, whose uncompromising dedication and vision have been significant in making this collaboration a resounding success.

To all participants and contributors, your involvement enriches our conference and strengthens the academic bonds across continents. I trust that the proceedings will serve not only as a testament to the innovative works presented but also as a beacon of inspiration for future research endeavors.

Thank you for your engagement and contribution to research in humanities, arts, and sciences. I wish you all a stimulating conference filled with insightful discussions and meaningful connections.

Sincerely,

T.S. Jayanthi



PRINCIPAL'S MESSAGE

Greetings!

It is with great delight that I extend my appreciation to all esteemed academicians, research scholars, and students participating in this International Academic Conference. This conference serves as a vibrant forum for intellectual exchange, fostering interdisciplinary, multidisciplinary, and transdisciplinary discussions that align with the visionary goals of the National Education Policy (NEP) 2020.

As we navigate the evolving landscape of education and research, this conference provides an opportunity to engage with innovative ideas, cutting-edge research, and meaningful collaborations. By bringing together erudite leaders from various domains, we aim to inspire critical inquiry and contribute to the advancement of knowledge that has a lasting impact on academia and society.

My appreciation extends to ' Bodhi International Journal ' Publisher Dr.S. Balakrishnan for his strenuous efforts in organising this Conference connecting institutions, academicians, and scholars by providing a platform to present their research, engage in discussions, and forge new academic partnerships. May this conference be a catalyst for new perspectives and transformative learning experiences.

Best wishes for a successful and enriching conference. God Bless all.

Rev Sr. Dr. MARY FABIOLA

Principal

Nirmala College For Women

Coimbatore, TamilNadu, India



THE GANDHIGRAM RURAL INSTITUTE (DEEMED TO BE UNIVERSITY)

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DEAN'S MESSAGE

Dear Members of Academic Community
Greetings

It is my great pleasure to welcome you to the 4th Bodhi International Conference on Humanities, Arts and Science on behalf of Gandhigram Rural Institute (Deemed to be University) Gandhigram, Dindigul, Tamil Nadu. The Motive of this Conference is to enhance and upgrade research development taken by Conference team ensures excellent opportunities for sharing and gaining knowledge and brings out the recent trends, innovative methodologies and developments in the field of humanities, arts and sciences. This international conference not only promotes research culture but initiates organizations to upgrade scope of professional network and collaborative activities. The process involved in the selection of quality papers for publication is highly appreciated and gratitude to all the authors and presenters of this conference.

The efforts taken by the organizing team deserves great endorsement.

Dr. S. BALASUNDARI

Dean & Professor School of English and Foreign Languages
Gandhigram Rural Institute (Deemed to be University)
Gandhigram, Dindigul, Tamil Nadu



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PRINCIPAL'S MESSAGE

Good morning esteemed guests, distinguished speakers, award recipients, faculty members, and dear students.

It is my immense pleasure to welcome you all to the International Conference on Modern Research in Humanities, Arts, and Sciences, held in conjunction with the prestigious Bodhi International Awards conference. This platform aims to foster innovation, interdisciplinary dialogue, and excellence in academic research.

This conference focused on contemporary literary theories, digital humanities, and cultural studies, with significant emphasis on postcolonial literature, gender studies and Presentations included explorations of visual arts, performing arts, and the integration of technology in artistic expression. Researchers presented groundbreaking studies in environmental science, data science, and innovations in medical research.

The Bodhi International Awards celebrated excellence in academia by honoring distinguished scholars and researchers for their outstanding contributions. The award categories included Best Researcher Award, Best Academician Award, and Best Resource Person Awards and other category awards. Congratulations to all the awardees for their remarkable achievements and inspiring contributions.

This conference has not only provided a platform for sharing knowledge but also paved the way for future collaborations and research endeavors. I extend my heartfelt gratitude to all participants, the organizing committee, and Bodhi International for making this event a grand success.

Thank you all, and I wish you continued success in your academic and research pursuits.

Rev. Sr. Dr. MARY PRAMILA SANTHI

Principal

St. Antony's College of Arts and Sciences for Women
Dindigul, Tami Nadu, India

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Dr. S. BALAKRISHNAN

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CONFERENCE CONVENER'S MESSAGE

I am delighted to extend a warm welcome to the participants of BICOHAS-25.

This conference, after scholarly discussions and deliberations, have been planned and organized as a value-added conference, adding value to the existing realms of knowledge. I firmly believe that this conference would bring in a sea change in the gamut of research and academics as we return to India from Malaysia, discussing and debating on emerging domains of interdisciplinary and multidisciplinary research. At this juncture, we as Indians, would experience an emotional bonding united as Indians, in a foreign land, Malaysia, despite the divergence of language and culture of our land. I could ascertain that this bond that emerges within us would be natural and could not be created artificially. We will definitely experience that, and it will be a great feeling. Not everyone will be afforded this prospect. We are fortunate to have this opportunity. I believe that we are intended to own this experience.

Respected professors, researchers, scholars and friends, the experience which we are going to get through BICOHAS-23 is going to be memorable lifelong. During these 5 days we are not only going to familiarize the culture and heritage of our fellow participants but also the language, culture and the people of Malaysia. This travel experience, as writers and research erssay, is going to unveil the new realms in our mind and remain within us as a precious eternal memory. Having this in mind this conference is planned not only as an academic enterprise but also as a cultural endeavor.


The efforts and pains taken by the organizers and advisors in planning and organizing this conference would leave a remarkable imprint in your academic as well as personal memoir.

I thank the Chief Patrons, Patrons, Convenors, Academic Convenors, Organising Secretaries and Coordinators from the joint-organizing institution, University Putra Malaysia (UPM), Malaysia and the co-organising institutions from India. A special word of thanks to the Chairperson Dr. Manimangai Mani for her ardent support in making all the arrangements in Malaysia along with the Vice-Chairperson, and the UPM Organising team. I feel proud and happy to be part of this organizing team leading you all towards this fruitful academic venture.

Thank you.

With warm regards,

Yours truly,


(S.BALAKRISHNAN)



From the Desk of the Editors...

It is with great enthusiasm that we present this special issue, featuring selected papers from the International Multidisciplinary Conference on Modern Research in Humanities, Arts and Sciences, jointly collaborated & organized by Universiti Putra Malaysia and BODHI International Journal on February 27–28, 2025, in Kuala Lumpur. It was co-organised by Nagaland University, Karnataka State Akkamahadevi Women University, Vivekanand College, Nirmala College for Women, St. Antony's College of Arts and Sciences for Women, and The Gandhigram Rural Institute. This conference brought together scholars, researchers, and practitioners from diverse fields, fostering a rich intellectual exchange that underscores the growing significance of multidisciplinary research in addressing contemporary challenges.

In an era where complex global issues demand collaborative approaches, multidisciplinary conferences such as this serve as crucial platforms for knowledge integration, bridging gaps between disciplines, and fostering innovative solutions. The manuscripts included in this volume reflect the dynamic interplay of ideas from fields as varied as literature, linguistics, social sciences, digital humanities, management studies, higher education, environmental studies, and emerging technologies. By publishing these contributions, we ensure that the rigorous discussions and pathbreaking insights shared during the conference reach a wider academic and research community, inspiring further enquiry and cross-disciplinary collaboration.

A thriving research ecosystem is essential for academic institutions to foster innovation, encourage critical thinking, and drive societal progress. Encouraging faculty members, early-career researchers, and postgraduate students to engage in scholarly publication strengthens the foundation of knowledge in their respective disciplines. Conferences like this provide *a unique opportunity for scholars to present their findings, receive constructive feedback, and refine their research for wider dissemination*. Such engagements not only enhance individual academic growth but also contribute to the larger research community by building networks, promoting interdisciplinary learning, and shaping future directions of inquiry.

Further, academic publishing plays a pivotal role in knowledge dissemination, and ensures that research findings reach relevant stakeholders, including policymakers, industry leaders, and educators. The publication of conference proceedings and edited volumes provides a credible platform for researchers to showcase their work to a global audience. As academic discourse increasingly transcends borders, it becomes imperative for institutions and journals to support and facilitate the publication of high-quality, peer-reviewed research that advances scholarly debates and contributes to the development of knowledge economies.

We extend our sincere gratitude to all contributors, peer reviewers, and organizing committee members who made this conference and its subsequent publication possible. We hope this collection not only documents the intellectual vibrancy of the event but also serves as a valuable resource for scholars and researchers seeking interdisciplinary perspectives in their respective fields.

Editors

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Aim & Objectives

Academic Excellence in research is sustained by promoting research support for young Scholars. Our Journal on Humanities, Arts and Science of research is motivating all aspects of encounters across disciplines and research fields in a multidisciplinary view, by assembling research groups and consequently projects, supporting publications with this inclination and organizing programmes. Internationalization of research work is the unit seeks to develop its scholarly profile in research through quality of publications. And visibility of research is creating sustainable platforms for research and publication, such as series of books; motivating dissemination of research results for people and society.

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PSYCHOLOGICAL PERSPECTIVE IN “A WRINKLE IN TIME” BY MADELEINE L'ENGLE’S

Dr. B. VISHNUPRIYA

Assistant Professor, Department of English
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Abstract

A Wrinkle in Time is the story of Meg Murry, youthful young girl, who is transported on an enterprise through time and space with her more youthful brother Charles Wallace and her companion Calvin O'Keefe to protect her father, a talented researcher, from the fiendish strengths that hold him detainee on another planet. At the starting of the book, Meg is a unattractive, cumbersome, but cherishing young girl, vexed by individual frailties and her concern for her father, who has been lost for over a year. The plot starts with the entry of Mrs. Whatsit at the Murry house on a dim and stormy evening. In spite of the fact that she looks like an offbeat tramp, she is really a firmament animal with the capacity to studied Meg's considerations. She startles Meg's mother by consoling her of the presence of a tesseract--a sort of "wrinkle" in space and time. It is through this wrinkle that Meg and her companions will travel through the fifth measurement in look of Mr. Murry.

Psychology

The history of psychology is rich and multifaceted, with various foundational moments shaping the field into what it is today. One of the key milestones in psychology's development occurred in the mid-1800s, with the work of Wilhelm Wundt, a German physiologist. Wundt is often considered the father of modern psychology because he introduced experimental methods to the study of the mind. His groundbreaking work in 1873, *Principles of Physiological Psychology*, emphasized the connection between physiological processes and mental functions. He went on to establish the first psychology laboratory at the University of Leipzig in 1879, an event that is commonly regarded as the formal birth of psychology as an independent scientific discipline.

Psychology, as defined by the Oxford English Dictionary, is the scientific study of the mind and behavior, focusing on how mental processes influence actions within particular contexts. Early psychological studies were often less structured than modern experimental research, with thinkers like philosophers exploring human cognition and consciousness. Over time, however, psychology began to adopt more empirical and scientific

approaches, merging with experimental techniques drawn from the fields of physiology and medicine.

Science fiction holds a special place in literature, known for blending imagination with speculative concepts of science and technology. Sci-Fi encompasses a broad spectrum of ideas, from futuristic technologies to extraterrestrial life, and it has evolved with the changing views of science and society.

Madeleine L'Engle was brought into the world in New York City in November 29, 1918. She was the lone offspring of imaginative guardians who took care of her creative mind and supported her inventiveness. She had numerous chances to encounter human expression and her folks frequently engaged performers, specialists and journalists in the nights. This environment affixed her inventiveness and creative mind and she thought of her most memorable story at five years old. Madeleine L'Engle composed more than sixty books, remembering *A Wrinkle for Time*, the main in Time Quintet series and victor of the exceptionally renowned Newbery Medal in (1963). She got the American Library Association's Margaret A. Edwards Award in the year in 1998. She kicked the bucket in September 6, 2007 in Litchfield, Connecticut, United states.

A Wrinkle in Time

A Wrinkle in time is a novel composed by Madeleine L'Engle joins the components of science and dream. In this intelligent the three youths Meg Murry, Charles Wallace and Calvin O'Keefe go for wander through reality to defend Meg's father. The novel portrays the endeavors of Meg Murry, Calvin O'Keefe and Charles Wallace and their handle through space with the help of three women Mrs. Whatsit, Mrs. Who, Mrs. Which.

Meg Affected Psychologically

The beginning of the story, Meg doesn't utilize her honest to goodness powers and potential, and she needs to vanquish a troublesome road earlier to figuring out how to make it happen. Relentlessly, all through the story, Meg figures out how to be free and esteem each final bit of her mystery powers. From the starting, that's what she trusts accepting she discover her father, each one of her concerns will be settled.

Meg, along with her companions, goes through a long and troublesome road to her father, she needs to alter something. She should to get it done herself. In this manner, Meg's self-assurance rises, and with the help of Mrs. Whatsit, Mrs. Who, Mrs. Which. Like diverse characters, she figures out how to see the esteem in herself and to see the things that at first show up to be her most prominent issues as her most grounded weapons.

Meg's voice came out shaking over tears and she raised her head, and evening shine sparkled on her tear-stained confront; without the glasses her eyes were startlingly exquisite. She had misplaced the security of calvin's hand. Charles was no put, either to spare or to go to. She was removed from everybody else in an area of nothingness. There is no light, sound, and slant. It's influenced Meg mentally.

She endeavored to move in her free for all; however nothing remained to be moved. Essentially as light and sound had vanished, she was gone, as well. She minds her heart beating rapidly interior the walled in area of her ribs. The shuddering in her arms

and legs created encourage, and out of no place she felt advancement. Meg's troublesome day at school is an affirmation of the large number of fears she had communicated the earlier night, to begin with whereas whipping around in bed and a while later whereas protesting to her mother in the kitchen. She is dispatched off the preeminent office since she has no capacity to bear the reiteration her teacher demands of her. Here Meg is mentally affected.

Meg dissatisfaction and she learns in school to L'Engle's possess disappointment with the impediment of particular Christian lessons.

L'Engle comprehends her books as a component of a steady travel to track down a critical devout logic from among bushes of void rule and harsh convention, Meg requests endeavoring to track down significance and reason in an inauspicious and clearly pointless scholastic activity. Meg ought to find that the truth is not dependably as it shows up, an outline that concerns her father's vanishing, her sibling's momentous endowments, and her claim self-origination. It is Meg's particular test to figure out how to see things all the more clearly, as they truly are, underneath their habitually deceiving surfaces.

She attempted to move in her frenzy, yet nothing remained to be moved. Similarly as light and sound had disappeared, she was gone, as well. She minds her heart pulsing quickly inside the enclosure of her ribs. The shivering in her arms and legs developed further, and out of nowhere she felt development. Meg's troublesome day at school is an acknowledgment of the multitude of fears she had communicated the prior night, first while thrashing around in bed and afterward while grumbling to her mom in the kitchen. She is shipped off the foremost office since she has no capacity to bear the repetition her educator requests of her. Here Meg is psychologically affected.

Meg disappointment and she learns in school to L'Engle's own dissatisfaction with the limitation of specific Christian teachings. Similarly, as L'Engle comprehend her books as a component of a consistent journey to track down a significant

religious philosophy from among bushes of void principle and oppressive doctrine, Meg demands attempting to track down importance and reason in a dreary and apparently futile academic activity.

Meg should discover that the truth isn't dependably as it appears, an illustration that concerns her father's vanishing, her sibling's remarkable gifts, and her own self-origination. The supported towards the finish of the part when Mrs. Which chooses to stay imperceptible, yet her presence is regardless sure. It is Meg's specific test to figure out how to see things all the more obviously, as they really are, underneath their frequently misleading surfaces.

Accordingly, it is huge that so many of the significant characters in the original wear eyeglasses: Meg guides out her father toward Calvin as the man in the photograph with the glasses, Calvin lets Meg know that she has perfect eyes behind her glasses, and Mrs. Who's thick scenes are the initial segment of her to appear in the twilight. whenever Meg is going to land on Camazotz with Calvin and her sibling, Mrs. Who's keep sake to Meg will be a couple of glasses. The author examines through the novel, how Meg is affected psychologically.

Meg abruptly feels herself destroyed from Charles and Calvin and push into quiet haziness. She attempts to shout out to them yet finds she doesn't actually have a body, significantly less a voice. Out of nowhere, she feels her heart thumping once more and sees Charles and Calvin shine once again into material presence. Meg started to cry. Through her tears she could see Charles Wallace remaining there, tiny, really white. Calvin put his arms around her, yet she shivered and split away, crying fiercely. Then, at that point, the incredible wings of Mrs Whatsit collapsed round her and she felt solace and strength pouring through her. Mrs Whatsit was not talking resoundingly, but through the wings Meg grasped words.

Meg watched out of the segment, and there was Charles Wallace in the cell, an outsider demean or contorting his face. She turned around to her father. There was no additional opportunity for hello, for delight, for clarifications. Her father's hand were

moving gropingly over her face, and a she felt the bit of serious areas of strength for him, fingers, she understood with a flooding of awfulness that she could see him, that she could see Charles Wallace in the cell and Calvin in the passage, however her father couldn't see them, couldn't see her. She saw him in alarm; however his eyes were the very consistent blue that she recalled. She moved her hand tersely across his line of vision, however he didn't squint.

Meg could feel a rhythmical beating. It was a beating about her, however in her also, like the musicality of her heart and lungs was as of now not her own yet was being worked by some external power. Meg wheezed, attempting to inhale at her own typical rate, yet the inflexible beat inside and without proceeded. Here Meg is psychologically affected.

Calvin's own home life is in disorder, and when he meets the Murrays he feels like he has at last found where he should be. Subsequently, the affection divided among families' not just gives Meg and Charles Wallace the strength they need, yet it gives Calvin the inspiration that he really wants too. The Murry family is, subsequently, displayed to have entered a sacrosanct bond unique in relation to that of heartfelt or charitable love.

Conclusion

Fortitude turns out to be one more later in the novel as Meg pursues a choice to tesser back to Camazotz to save Charles Wallace. This mental fortitude, in any case, isn't the sort of shameless, unafraid boldness that is regularly a piece of legend missions. All things considered, L'Engle sets that Meg's kind of boldness is the mental fortitude of the frail and the silly. She makes an unequivocal reference to the New Testament which this undertaking confines from investigating, and these regions could be examined and research could be conveyed. That reference to the New Testament is simply utilized as a leaping off highlight investigates bigger, more widespread subjects.

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THE ROLE OF COMMUNICATION IN BUILDING INTERPERSONAL RELATIONSHIPS: AN APPRAISAL

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Abstract

Communication acts as a cornerstone of complete interpersonal skill and professional performances. In the modern world communication is not only a mere tool of necessity for an individual and an organizational performances. It transfers the clear exchange of thoughts, ideas that exposing a wide range of skills including listening to others thoughts and ideas, expressions, gestures and brings the ability to adapt to a diverse platform. This paper focuses on the impact of effective communication that transcends an individual's interpersonal skill. This paper insisting on the impact of effective communication which helps in exploring key elements, and practices that contributes successful sharing of communication between an individual or a group by analyzing the factors including active listening, non verbal communication

Keywords: communication, active listening, professional growth, interpersonal skill, professionalism

The enhanced communication helps to uplift an individual's interpersonal skills which deals with open and honest communication which foster as a chance and sense of honest and trust among the employees. When an individual in his professional life feels unheard they may result in discouragement rather a clear communication and open reviews of trust among the employees. When an individual is being heard and his thoughts were being valued it reflects in their job satisfaction and foster their motivation by increasing their professional skills. The clear communication among people may minimize misunderstanding misjudgments and it will reduce the mistakes and make the work flow stream as healthy. When an employee made to understand their roles and responsibilities their job satisfaction may bring and results in professional growth with the help of the clear communication among the employees.

An effective and a strong communication skill is an ongoing process which requires continuous learning and doing by making mistakes and learning from the mistakes. Some Strategies for improving communications skills were noted following as paying attention to your speaker, as listening plays as

a primary skill in improving effective communication by listening or by paying attention to the speaker one can understand what the speaker is trying to say and can clarifying questions and by providing feedbacks will fosters collaboration and improve the teamwork among the employees. It enables an individual to share his or her ideas will provide a clear and constructive feedbacks and foster motivation to work together to achieve common goals. An open and honest communication with clear exchange of thoughts and ideas ensures and results that all related information is being considered before any decisions are made as it allows for different perspectives to provide constructive feedback enables to work together and motivated with the feeling of being heard and valued.

The impact of effective communication will result in increased customer satisfaction which builds strong relationship among the employees and the customers and it ensures customers satisfaction, fostering loyalty between the employee and the customer. In today's modern and Technical age communication has involved and grown beyond traditional face to face interaction as it embrace with new technology and platform is being channelized in

different platforms such as instant message, video calling, conferencing through online, social media platform sharing, instant messages etc., have become an essential tool for improving your communication skill. The Rise of the technology has necessity development and the importance of communication skill where people got so many opportunities to improve and learn communication from basic to hardships with increasingly diverse technology. It is important to develop inter cultural communication skills to build a bridge between people to fill the cultural gaps and ensure that effective communication background. The clear and concise expression of thoughts and ideas by using simple and direct language to convey your message and thoughts effectively will make the communication a better. One during a communication should be aware of your body language as non verbal communication also plays a vital role in improving once ability to communicate with the other. The tone of your voice and the facial expressions plays an important role in communication; always seek feedback from others which acts as a stepping stone in improving one's communication style. Undertaking training programs, workshops and seminars to improve and enhance you communication skills will result in better learning through a continuous learning communication acts as a fundamental aspect for human to interact with one another.

The ability to share ones ideas and thoughts effectively and interrupt their thoughts accurately is crucial in different contacts including family dynamics, education platform, professional and other field. In an interconnected world, effective communication is more vital than the other as it encompasses wide range of ability that enable an individual to convey and receive information effectively. An effective communication skill include empathy and emotional intelligence which ensures and individual to connect with other in a deep a level with good understanding. To communicate effectively means not only putting your thoughts in order and presenting them in an accessible way, but also

expressing them in a way that would capture the attention of the receiver (Beattie and Ellis, 2014).

Effective communication is an important tool of a healthy relationship where an individual can express their thoughts ideas and feelings or more likely to share strong connection with others many research has shown and prove that when a relationship as a good communication or more satisfied with one another and exhibit a lower chance of conflict and misunderstanding. Even in the professional places and effective and strong communication skill can contribute to a career growth. Employees who can able to convey their thoughts clearly and can collaborate with their poor colleagues and provide constructive feedbacks or rough and noted by the leaders with in their organization which results in the employees career advancement. Study of Barrette (2020) not at 70% of employers or valued under having clear communication skill over technical skills.

Effective Communications skill as an important tool for an individuals organization advancement. And effective communication reduces miss judgement miss understanding an exhibit lower level of conflicts and promotes a positive among the employees. A survey by the project management institute PMI 2013 found that less communication was sighted as a vital factor in many project failures. An organization with the employees who have u clear communication skills with dynamic and success with clear customer relation and greater overall success. In spite of its importance effective communication is often noted by various a barriers these barriers and obstacles may result in chances of bringing lowest emission among an individual. Physical barriers which include noise Technology cal barriers fears in ability to communicate with one another may result in miscommunication.

Different forms in a language and Jharkhand's may result in confusion. In multi cultural world different interpretation of words and phrases a result in miss communication. Cultural differences may affect the styles and norms of the communication. Understanding the cultural contact is important for

effective communication particularly in diverse work platforms. The communication requires to pay attention to the whole process, when you are a speaker in a communication be aware of your audience and know their understanding ability whether they were able to follow your thoughts and ideas. Be conscious on your own attitudes, knowledge and potential of understanding. Be aware of your own body language when delivering your message, considering your attitude and your ability to share your thoughts. Differences in language, race and style may results as a challenge in improving communication. Overcoming the hardship results in bring better communication.

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IN SEARCH OF SELF: THE JOURNEY OF DISCOVERY IN SHASHI DESHPANDE'S *ROOTS AND SHADOWS*

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Abstract

This paper examines the protagonist Indu's conflict between tradition and modernity. In her life journey, she experiences psychological and emotional growth, as well as memory and self-reflection on gender and identity. It investigates how these external factors influence her perception of herself and the decisions she takes. The character's psychological and emotional challenges underscore her search for self-actualization, personal fulfillment, and a sense of belonging in a world that frequently silences women's voices and wishes. Indu's journey of self-discovery involves confronting her past and redefining her future, influenced by both tradition and modernity.

Keywords: self- discovery, tradition, modernity, self-expression, individuality

Conflict between Tradition and Modernity

The novel depicts the anguish and conflict of modern educated Indian women caught between patriarchy and tradition on the one hand and self-expression, individuality, and liberty for women on the other. It explores women's inner journeys and attempts to answer some universal questions.

The novel *Roots and Shadows* portrays three female characters: Indu, Mini, and Akka. Indian culture is made by male dominated culture. Males controlled women through the marriage. Indu, the protagonist, is caught up in a conflict between her family and the professional roles, between individual aspirations and social demands.

Indu felt that Mini was a small girl and the bridegroom was not a perfect match for Mini as he was an old man and she did not have the moral courage to refuse him. The society, tradition and family rituals restricted and banned women's freedom.

Through the character of Indu Shashi Deshpande presents the traditional thinking of an Indian woman that she can attain completeness only through her husband. As a woman, Indu is hardly left with any choice, her life is so acutely circumscribed that she cannot make quick decisions and hence fails to arrive at concrete determinations. She feels that marriage

has taught her "The gift of silence". In silence Indu pines for love. Marriage is a fate traditionally sanctioned to woman by society. Indu is discontented with this pre-ordained role of woman. She has so many choices but for a married woman like her, she is left with a few or practically no choice saves what her husband wills and desires. She cannot unburden herself. Her feminine instinct is curbed and suppressed. Despite all this she refuses to admit failure and drags on with her marital life, which encloses and imprisons her true self. Her alienation is depicted through these lines.

I had pulled in my boundaries and found myself the poorer for it. Alienation, I know now, is not the answer. On the contrary, too much of it and we can die of a terrible loneliness of the spirit. I am alone'.... they seem to me to be the most poignant words in any language (RAS 2011: P20-21).

Gender and Identity

The majority of characters in the novel have restricted notions of cultural identity. Shashi Deshpande's has examined a variety of common domestic crisis which triggers off the several peace and stability. *Roots and Shadows* explores the inner self of Indu, who symbolizes the New women' who are educated and who live a close association with

society brushing aside all narrow social conventions. Through the character of Indu, Deshpande is portraying the inner struggle of an artist to express herself, to discover her real self through her inner and instinctive potentiality i.e. creative writing.

In this novel a strong sense of the ambivalence that Indu feels towards both her family and the house which has sheltered her. This notion explains to several other main issues confronting her. Where does her home lie? When she was young, she left the house full of resentment and rebellion, determined to prove for her and the family that this was not her home. It is a rejection of the family in the most emphatic terms possible. This particular phase of her life gives her enough experience to know the world which exists outside the four walls. However, in the course of introspection and self-analysis she comes to realize that there is indeed a comfort in living as part of the family, whatever its level or quality, and that the house she ran away from is still the one she thinks of everyday for the first few moments.

Indu's struggles with her roles as a daughter, wife, and mother offer insights into the limitations imposed by patriarchal society.

Psychological and Emotional Growth

The novel begins with the marriage of Mini. She was a small girl and was decorated like a doll. She was prepared for her marriage physically, but not mentally. Indian parents pushed their girl children into marriage at an early age owing to societal pressure. She silently accepted marriage for the sake of her parents. Men gave more importance to dowry and not to a woman's heart and soul.

Indu, feels that in her Indian society their no choice for women. For Indu, it is difficult to move towards emotional growth, peace and fulfillment; she must necessarily seek within and without herself not only to look for answers but also as a first step to identify the source of her disappointment and mental turmoil. Women's role is not confined to the centripetal needs of the family in which she lives but also to its centrifugal needs. It is here that a woman has to be more than her domestic role as a submissive housewife.

Indu expected more love and affection from Jayant as she lost her mother during her childhood. She also realizes that her efforts at making a family, a home consisting of just Jayant and herself, are not really succeeding. Her endeavor to draw a magic circle around the two of them is meaningless because she can neither keep the cordial relationship. She loves Jayant and to her this love means surrendering herself body and soul to him. However, she feels that Jayant is not committed to this relationship to the same degree as she is, and, understandably enough, she finds Jayant's indifference the main source of her anxiety and distress.

She finds that unless she tries to confirm that image of herself which Jayant subconsciously expects her to research, she ends up causing discomfort and alienating him. Despite her mother's love Indu feels alienated and frustrated. Her lack of love is illustrated through these lines.

How else could he have parted leaving me a fifteen-day-old motherless baby, with the family he hated and despised? He had not even come to see me until I was more than a year old. But that perhaps, was because I was a girl. If I had been as on... [RAS 2011: P148].

Symbolism of "Roots" and "Shadows"

Women's experience is primarily defined through interpersonal, usually domestic and familial relationships serving the needs of others. Her identity exists largely on being for others. Indu ultimately realizes that she has been chasing shadows, leaving her roots far behind in the family and in Jayant. Naren with whom she develops an adulterous relationship is a mere shadow to her.

She had forgotten the roots feeding on only dreams and shadows. She has failed in love. She has escaped from familial responsibilities of the home, chasing after one ironic and uncry stalling shadows. She realizes that marriage has stunted and hampered her individuality because she saw it as a 'trap' not a 'bond' and the home where the family feels comfort, she saw it as a 'cage.' Now she realizes that all those were mere allusion not reality and all struggle of her life was an act of futility.

The title itself suggests a deeper exploration of the past (roots) and the obscured or hidden parts of the self (shadows). The novel to represent the protagonist's complex relationship with her heritage, memories, and the unconscious aspects of her psyche.

Role of Memory and Self -Reflection

Indu returns to her ancestral home after ten years and she recollects her childhood activities. The novel begins with the marriage of Mini. Indu, the journalist, is torn between self-expression and social stigma. The status of Indian women is stated through these lines.

"Droves of women worked continuously in the kitchen" (RAS 2011: P14) this line showed women's work in the Kitchen. Cooking, washing, cleaning, serving food for family members. The word "Kitchen" refers to women's world. The burning of firewood refers to the inner burning of a woman's shattered dreams and aspirations.

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IDENTITY CRISIS AND NATURE OF HUMAN RELATIONSHIP IN MANJU KAPUR'S HOME

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Abstract

Manju Kapur is a feminist writer who portrays the position of women in a male dominated society and deals with the struggles of women. The life and the struggle of a woman under the oppressive mechanism of a closed society can be seen clearly in Manju Kapur's writings. Her novels focuses on the themes such as Existentialism, Immigration, Identity crisis and Family issues. Her Novel, "Home" is the story of a young educated woman Nisha who fights to create her own identity. A Home is a place where a woman can get emotional and financial security. The protagonist of the novel, Nisha was sexually molested by her cousin. Justice was denied to her. Through her character Nisha, She beautifully portrayed the sufferings of a woman in a patriarchal society and in home.

Keywords: human relationship, identity crisis, patriarchy, family issue and education

Introduction

Manju Kapur is one of the most prominent writers among the other contemporary Indian English writer. The purpose of this paper is to study about a new woman, "Nisha" who lives in a society and family which remains under patriarchal pressure. The Novel *Home*, very accurately captures the very spirit of upper middle class family in Delhi. It also exposes the hypocrisy and confusion of "family values" in modern urban India.

The Story of Three Generations

"Home" is the story of three generations of Banwari Lal family in Karol Bagh. When their traditional saree selling business met failure, the family adapted the fashion jeans and stitched salwar kameez, but the sons (Yashpal and Pyare Lal), are not allowed to work in other concern, they are supposed to work in their own poor shop to improve it. The family believed that women are committed only to take care of the family. Yashpal, the elder son, falls in love with a girl (Sona) of ordinary family and Pyare Lal married a rich man's daughter. The novel revolves around the story of Nisha, the younger daughter of Yashpal and Sona.

Human Values and Family Relationship

Yashpal, the eldest son of the family wants the family should live with peace and harmony. He realises that his future lies in running his family business successfully. So, he devotes himself entirely to his family and business. His younger brother Pyare Lal marries Sushila, a wealthy woman. Sunitha, the daughter of Banwari Lal is getting married to a man who is unfit for married life. The pain and tortures that she undergone in the family is unbearable. She burns herself and dies. Her ten-year old son Vicky is left under the care of Sona without any option. Sona accepted it without delivering a word. This scene clearly portrays the role of a voiceless woman in India. Banwari Lal, the head of the family believed the traditional values till the end of his life. The total family believed the slogan, "United we stand, divided we fall". Sushila is treated well in the family because of her wealthiness and the dowry she brought when she entered the home. The family will sacrifice themselves to maintain its honour, respect and unity. On the contrary, Vicky, the son of Rupa is the only black sheep of the family. He sexually molests Nisha many times without her will and threatened her not to reveal it to anyone in the family.

The three female characters Sona, Sunitha and Nisha are the victims of the novel due to their family's traditional values and customs.

Struggle for Identity

The novel discusses the life and experiences of Nisha, the only granddaughter of Banwari Lal family. In her early childhood, she was sexually molested by her own cousin, Vicky. Shushila gives birth to another son Vijay. Her elder son Ajay is elder to Nisha. These boys along with Nisha, the only girl of the Banwari Lal family, are the representation of third generation. Nisha is a Mangalik. So, she should wait for a Mangalik boy. She doesn't want to be an idle figure expecting someone to marry her. She decides to continue her education. Nisha's education begins properly at her aunt Rupa's house. Her uncle Premnath supports her in her education. Suresh, a boy from a marginalised community, falls in love with her during her BA final. He really loves her. The family rejects him, even though he is ready to accept her. They console her by saying, Suresh is black when compare with Vicky. Her aunt and uncle try to talk on the issue of Vicky with Nisha's father. But no one in the family is ready to accept the bitter facts about Vicky. They consider Vicky as their own child. Nisha's marriage is also delayed due to her Mangalik horoscope.

Nisha who is under the patriarchal pressure of her family, decides to start a boutique. Her aunty Rupa was an inspiration to her. At first, the idea is rejected by her mother Sona. She teaches her daughter that she has to learn cooking to run her future family and not business. Her father advised her to go the nearby Primary school. Here, Nisha's future, passion and identity is decided by her father and mother and not by her. She gets the initial amount from her father and starts the shop. She wants to label herself as a successful entrepreneur. She starts," Nisha's creations" her own boutique.

Soon her boutique gets good name and fame. She plans to extend her shop and arranges her mother as an alternative to take care of the shop during her absence. Nisha creates her an identity and now she is a successful business woman.

Nisha's marriage is fixed with Arwind. Nisha, who tries to break up the typical socio- cultural norms of the Indian society again faced the same patriarchal pressure in her mother-in – law's home. Her husband never listens to her aims and passions in her life. Her mother – in -law doesn't support her in business.

During her pregnancy the boutique is taken over by her sister – in-law Pooja. Her hard work for self-fulfilment and all her efforts become effortless. She is alienated, disintegrated and discriminated in her own family. She herself builds an image as a successful designer but is enslaved within her family responsibilities. Her emancipation for her individuality and identity becomes useless. At the end of the novel, she delivers twins.

Conclusion

The novel discussed the emergence of women in the midst of repressive patriarchal structure of Indian Society. Through the character Nisha, Kapur explored the physical, mental and emotional unrest of an Indian woman. Nisha tried to take decisions against her family to prove herself but at last she surrendered to the wish of her parents. It is proved that a woman in a stereo typed society shrank her wings to the archetypes of traditional society.

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EXPLORE THE QUEST FOR GENUINE EXISTENCE IN ANITA DESAI'S NOVEL THE ZIGZAG WAY

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Abstract

This paper seeks to explore the philosophy of existentialism within the novel The Zigzag Way, authored by prominent Indian novelist Anita Desai. Amidst the myriad tensions woven into the enigmatic hues and the tumultuous history of both the past and present, Desai successfully identifies a distinct existential thread of genuine existence in this work. History subtly infiltrates the narrative, intertwining with various social and cultural consciousnesses. Her captivating new novel demonstrates her exceptional capacity to perceive a wholly different world that is entirely non-Indian, save for the shared name of the indigenous tribe: Indians. Desai has illustrated her ability to navigate an entirely foreign landscape with the same skill and grace she exhibits when engaging with Indian settings, characters, and themes.

Introduction

In *The Zigzag Way* (2005), the author presents a detailed portrayal of twentieth-century Mexico through the eyes of a young American man named Eric. He visits Mexico for the first time as a tourist while his wife is engaged in a study mission. With rich empathy and intricate details, Desai brings to life Eric's grandparents and their community. Initially overwhelmed by the sensory experiences, he gradually becomes enchanted by the unfamiliarity, vibrant colors, and the enigmatic essence of an ancient civilization. His journey leads him to an old mining town, where he embarks on a quest to uncover his family's history, reflecting on the lives of Cornish miners who labored there a century ago without respite.

The narrative delves into the history of Mexico's silver mines, which once employed numerous Cornish miners, now reduced to ghost towns. Central to the story is the formidable figure of 'Dona Vera,' the widow of a mining baron, who shares a complex and colorful European past. During the Day of the Dead celebrations, when locals honor and remember their deceased, the intertwining paths of their lives converge, creating a poignant moment that bridges the past and present. *The Zigzag Way* is a novel of enchanting beauty, infused with both vibrant and unsettling elements. Rich in historical context,

compassion, and a sense of wonder, Desai's profound and moving work captivates the reader. It evokes a distant time and place, skillfully intertwining the threads of history and contemporary life that shape individual identities. The narrative seeks to uncover overlooked or marginalized aspects of society and culture, echoing Milan Kundera's insight that "History does not invent; it discovers."

New circumstances often illuminate the essence of humanity, revealing long-standing traits and potentialities (Kundera 115). In Desai's novel, *The Zigzag Way*, the narrative unfolds across Mexico and Cornwall, where the author unveils a significant chapter in Mexican history. The protagonist, Eric, is a recent graduate and budding historian, grappling with uncertainty about his future. Lacking a definitive path, he accompanies his partner, Em, to the Yucatan for her scientific endeavors, only to find himself isolated in an unfamiliar environment. Consequently, he embarks on a personal journey to trace his family's lineage to a ghost town in Mexico, where Cornish miners labored under dire conditions a century prior. Desai empathetically portrays the hardships faced by Eric's grandparents and their community. Captivated by the sight of Popocatepetl from the airplane, Eric becomes enchanted by the vibrant culture of Mexico. While Em engages in her work, he takes the opportunity to explore Mexico

City, eventually stumbling upon a lecture concerning the Huichol Indians. Unfortunately, the speaker, an elderly woman adorned in an elaborate costume, primarily communicates in Spanish, yet Eric begins to discern familiar words. He later recounts this experience to Em, likening it to falling into a rabbit hole—an overwhelming cascade of unfamiliar terms and names, until he suddenly realizes that many resonate with him (31). He soon discovers that Dona Vera has shifted from her intended topic to discuss the detrimental impact of mining on indigenous lands. The names she mentions evoke memories from his childhood visit to Cornwall, where his grandfather Davey recounted his experiences in the Mexican mines. As Em departs for the Yucatan to investigate malaria, Eric ventures into the Sierra Madre, seeking traces of his own heritage. However, the narrative extends beyond Eric's perspective.

Desai possesses an extraordinary ability for succinct storytelling, and the second section delves into the life of Dona Vera, a lecturer who escaped Germany during World War II by marrying into a Mexican mining family. She subsequently transformed herself into an authority on the Huichol Indians. The beautifully crafted third section focuses on Eric's grandmother, Betty, who journeyed from Cornwall to Mexico in 1910 to wed Davey. Filled with passion and inquisitiveness, Betty establishes her home in a small mining community where Davey and fellow Cornish miners toil, only to discover that her existence is severely restricted. She is prohibited from leaving the house on Sundays due to the rampant drunkenness in the area. Davey disapproves of her visits to the local market, even when accompanied by their maid, Lupe. When she purchases inexpensive earthenware from a local potter, both Davey and Lupe express their disapproval. It is noteworthy that both Vera and Davey arrive in Mexico out of necessity, in contrast to Eric, who is merely a leisurely visitor. The intricate issues of forced migration and the exploitation of workers, both migrant and local, are certainly integral to Desai's broader narrative, yet there exists a deeper, more profound theme. The

novel commences with Eric's arrival at an inn situated near the mining town where his grandparents resided. As he waits in the dimly lit hall, he gazes upward to behold "a skull adorned with green sequins for eyes and a crown of gilt marigolds. Above this, on the wall, all skeletons danced and cavorted, rustling in the draught from the door, for they were cut out of paper." Throughout these pages, both the characters and the reader are confronted with images of death and the enigmatic, persistent, and elusive relationship between the living and the deceased.

An unexpected meeting in a bookstore in Mexico City prompts Eric to reflect on his past at the outset of this novel by Anita Desai. He is suddenly transported back to a childhood memory involving a visit to his grandparents, where he recalls a toy train filled with small gold nuggets. His recollections are sparse, featuring an elderly man smoking a pipe and a list of names—Valenciana, Los Lorenzos, Sierra Madre Oriental—that evoke a tingling sensation throughout his body. This moment of "re-cognition" compels him to embark on a journey into the Sierra Madre Oriental Mountains, located northeast of Mexico City. His grandmother, a miner's wife who emigrated from Cornwall in search of fortune, tragically passed away during childbirth in those very mountains.

The novel's concluding section depicts Eric participating in the La Noche de los Muertos celebration at his grandmother's gravesite. However, the title of the novel, along with Eric's youthful disposition, hints at a deeper theme. When Em declines his request to accompany her to the Yucatan, Eric reflects, "How foolish to think he could join the company of the sure and the certain, those who knew what to do with themselves from morning to night every day of the year and everywhere." For Eric, the pressing concerns revolve around life and its complexities rather than death. Later, at Dona Vera's hacienda, he reads about the Indian porters in the mines who ascended in a zigzag pattern, recognizing parallels to his own privileged journey. In contrast to the Cornish workers, the native Huichol Indians

endure the harshness imposed by the mine owners. When Eric seeks to learn more about their lives, he incites the anger of Dona Vera, a self-proclaimed protector known as the queen of the Sierra, who is described as “seated by an empty fireplace in a wing chair, with her pugs.” Dona Vera, the widow of a mining magnate, has devoted her wealth to the preservation of Huichol culture, yet her imposing demeanor conceals a questionable history.

The intricate paths of these characters intersect on the Day of the Dead, uniting the past and present in a moment of profound revelation. Eric discovers from an innkeeper that individuals gather during the Dia de los Muertos festival to honor their deceased relatives. He embarks on a journey to the mining region, unaware of his grandmother's grave. However, driven by a deep passion, he experiences a mystical encounter with her spirit. Anita Desai is renowned for preserving an air of mystery, and in a departure from the common belief in the all-knowing nature of souls, this grandmother's spirit confuses him for Paul, his father. The authenticity of this apparition is reinforced by the author in the following manner: A young woman descended the path with such grace and swiftness that it seemed she was oblivious to the stones beneath her feet, which posed no obstacles. She was accompanied by a fragrance as refreshing as the gentle breeze, distinct from the heavy scents of copal, tallow candles, and funeral flowers; instead, it was a lighter, more natural aroma of herbs such as lavender, rosemary, and thyme—mountain herbs that appeared unlikely to thrive in the harsh, rocky terrain, yet their essence was undeniably present. Eric stood by the low wall encircling the cemetery when he noticed a figure approaching. She raised her hand, clutching a small bouquet of grey leaves and delicate flowers, and to his astonishment, she waved at him. He found himself perplexed, unable to comprehend why she acknowledged him, who she was, or her purpose for being there. However, his thoughts were silenced,

overwhelmed by the gesture of her hand and the fragrant aroma of the flowers.

In a subsequent encounter, Eric engaged in an extensive conversation with the apparition of his grandmother, covering various topics such as cactus plants, the Indian pilgrims visiting the site, and the origins of Eric's grandfather's family. Ultimately, the ethereal nature of the ghost became apparent when she gestured for Eric to follow her. However, he was unable to pass through the wall as she did, losing her trail in the early light of dawn. Despite this, he managed to honor his ancestors and uncover a crucial aspect of his identity. A critic has noted that “Their conception of their authentic life is not conditioned by any social ideology, creed or religion. The calling comes from within. The obstacles en route their quest is a plenty and the end result is failure by worldly standards. But they have taken their own decisions and would not blame others. There is no whining and whimpering on their part. They are heroes and heroines of modern day epics called life” (Batra 52).

Conclusion

In summary, *The Zigzag Way* is a notably subdued novel, where the elements of history and landscape take precedence over character development. It is evident that Desai's characters largely strive for various objectives, including physical safety, personal solitude, and the passionate pursuit of their aspirations.

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HOW SOCIAL MEDIA PLATFORMS ARE USED TO TEACH ENGLISH LANGUAGE?

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Abstract

Trends in English Language Teaching can be discerned at two distinct levels. Firstly, there is the level of research conducted within the field, and secondly, the practices that are adopted and implemented in educational settings. Over the past few years, there has been a notable transition from one pedagogical approach to another, influenced by evolving paradigms. Furthermore, the integration of Information and Communication Technology (ICT) tools has facilitated a significant movement towards innovative teaching methodologies. The availability of diverse resources has also empowered educators and researchers to explore various experimental approaches. This paper aims to delineate the current trends in English Language Teaching, providing guidance for new researchers in selecting their paths forward.

Introduction

The field of language education has experienced a transition towards prioritizing communication as a fundamental component. This indicates that the emphasis in language acquisition and instruction has increasingly revolved around the notion of effective communication. Within the broader educational landscape, and particularly in the realm of English Language Teaching, various trends have emerged, including Content and Language Integrated Learning (CLIL), Blended Learning, E-Learning, Task-based and Situated Language Learning and Teaching, Flipped Classroom methodologies, and Edutainment, all facilitated by the Internet and other technological advancements.

The evolution of English Language Teaching

The evolution of English Language Teaching (ELT) methodologies has encompassed a variety of approaches, including the Direct Method, Grammar-Translation, Audio-Lingual Method, Structural Approach, Total Physical Response (TPR), Communicative Language Teaching (CLT), the Silent Way, Community Language Learning, Immersion, Task-Based Language Teaching (TBLT), the Natural Approach, and the Lexical Approach. The incorporation of Information and Communication Technology (ICT) has significantly enhanced the

effectiveness of English language instruction. Initially, websites served as valuable resources, but the emergence of mobile applications has become increasingly influential in the field of ELT. In response to the integration of ICT, several methodologies, particularly TBLT, have been adapted to ensure that the incorporation of technology into English language teaching is both seamless and productive.

Online Learning

Online learning facilitates access to English language education and study resources, eliminating geographical barriers for learners. It also offers educators various options to support their students, enhancing lesson planning and execution, as well as providing supplementary homework assignments. A significant benefit of online learning in the context of English language instruction is the extensive array of interactive resources and multimedia tools available. These include video lessons, interactive quizzes, language exchange platforms, and more, many of which can be accessed at no cost. As the trend of online learning continues to shape language education, educators are actively seeking innovative and engaging methods to leverage this technology, aiming to create effective lessons tailored to their students' needs.

Social Media Platform for Teaching English

1. **FluentU** transforms authentic videos-such as music videos, movie trailers, news segments, and motivational speeches-into customized language learning experiences. This platform adopts a natural methodology that gradually immerses users in the English language and its cultural nuances. Learners acquire English as it is utilized in everyday situations, benefiting from a diverse array of captivating content, including popular talk shows, nature documentaries, and humorous advertisements. The platform facilitates easy access to English videos, featuring interactive captions that enhance the learning experience.

2. By following appropriate accounts on **Instagram**, English learners can leverage the platform as a dynamic and effective resource for enhancing their language skills. In 2023, we anticipate the introduction of new features, updates, and a steady increase in daily content, providing educators with opportunities to integrate these advancements into their teaching practices. By tracking essential hashtags such as #learnenglish, concise and adaptable lessons from the evolving realm of digital education can be incorporated into a modern, technology-oriented curriculum. Furthermore, students can gain valuable daily exposure to the language, transforming what might otherwise be aimless scrolling into a purposeful learning endeavor.

3. The trend of **self-directed learning** is poised to gain prominence as we shift towards a more

autonomous and interest-driven educational approach. It is essential to encourage learners to pursue specific areas of interest, thereby fostering engagement and enjoyment both in the classroom and at home. For older learners, the focus of DIY learning may increasingly emphasize the development of job-related or skill-oriented competencies.

Conclusion

The field of education is witnessing a significant transformation across all domains, with English Language Teaching (ELT) playing a crucial role in facilitating communication within various disciplines. As times and technologies evolve, educators have successfully adapted to these new challenges. It is essential for educators to maintain a proactive stance towards future developments and to engage with emerging trends as they arise.

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EXPLORING THE IMPACT OF DIGITAL PEDAGOGY IN ENHANCING EDUCATIONAL PROGRAMMES

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Abstract

Digital humanism has emerged as a dynamic and inter -sectors, which is trying to change the manner of researching, teaching and engaging in humanities using the ability of digital technologies. This article provides an overview of the current state of digital humanity, which illustrates its main opportunities, challenges and future directions. Digital Humanities have the power to revolutionize the traditional humanitarian fields such as literature, history and philosophy. Digital tools and methods facilitate the new format analysis, cooperation and spread, helping researchers to ask new questions, explore new resources and achieve new audiences. However, digital humanities present significant challenges, including the demand for new skills and infrastructure, the risks of digital obsolete and unequal access and the possibilities of participation. This article examines the current landscape of digital humanitarian research, highlighting the key functions such as digital versions, digital teaching and digital cultural heritage. It also examines the theoretical and mechanism of digital humanities, which include challenges Digitalization, Role of Instructions and Data Analysis, and the protocols of digital scholarship.

Keywords: digital pedagogy, digital cultural heritage, humanities research, digital tools

The advent of Artificial Intelligence (AI) has transformed various sectors, including education. AI's integration in educational institutions has revolutionized the learning experience, teaching methods, and administrative tasks. While AI offers numerous benefits in education, it also presents several challenges. This essay delves into the advantages and disadvantages of AI in education, highlighting the need for a balanced approach.

On the one hand, AI provides personalized learning experiences tailored to individual students' needs, abilities, and learning styles. Adaptive learning systems adjust the difficulty level of course materials, offer real-time feedback, and recommend customized learning paths. This approach enables students to learn at their own pace, filling knowledge gaps and reinforcing concepts they have mastered. Additionally, AI-powered intelligent tutoring systems provide one-on-one support, simulating human-like conversations and offering real-time feedback.

AI also automates grading tasks, freeing instructors from tedious work and allowing them to focus on critical aspects of teaching. Furthermore, AI

enhances accessibility in education, providing support to students with disabilities and helping them access course materials and participate fully in learning activities. However, the integration of AI in education also raises concerns. Job displacement is a significant worry, as AI may replace certain tasks, such as grading and data analysis. Moreover, AI systems can perpetuate existing biases and inequities in education, particularly if they are trained on biased data sets. This can result in unfair treatment of certain student groups, exacerbating existing achievement gaps. The over-reliance on AI in education can also lead to a diminished emphasis on critical thinking and problem-solving skills. Students may become too dependent on AI-powered tools, rather than developing their own analytical abilities. Furthermore, the use of AI in education raises significant data privacy concerns, as AI systems often require vast amounts of student data, which can be vulnerable to cyber-attacks and unauthorized use.

Finally, the integration of AI in education can lead to a lack of human touch and emotional intelligence. While AI can provide personalized

learning experiences, it lacks the emotional intelligence and empathy that teachers provide. The absence of human interaction can lead to feelings of isolation, disconnection, and decreased motivation among students. In conclusion, the integration of AI in education offers numerous benefits, including personalized learning, intelligent tutoring systems, and automated grading. However, it also presents significant challenges, such as job displacement, bias and inequity, over-reliance on technology, data privacy concerns, and the lack of human touch. To maximize the benefits of AI in education, it is essential to address these challenges and ensure that AI is used in a way that complements human teaching, rather than replacing it.

Artificial Intelligence's Effect on Students' Educational reativity: Students' learning and interactions with educational resources have changed as a result of the introduction of artificial intelligence (AI) into the classroom. AI may improve student learning outcomes, but there is growing fear that it can also inhibit students' ability to think creatively. This essay examines how AI affects students' ability to think creatively in the classroom while drawing attention to the possible dangers and repercussions of relying too much on AI-powered teaching resources.

One of the main worries is that by giving pupils predetermined answers and solutions, AI-powered teaching tools may restrict students' ability to think creatively. For example, pupils no longer need to exercise critical thinking or come up with their own problem-solving techniques because AI-powered math software can provide them detailed answers to challenging arithmetic problems. Similarly, students' ability to develop their writing abilities and creative expression may be hampered by AI-powered writing tools that provide them pre-written essays and paragraphs.

Furthermore, pupils may become less creative and curious if they rely too much on AI-powered teaching resources. Students may not feel the need to go deeper into subjects when given predetermined answers and solutions, which might stifle their curiosity and inventiveness. For instance, students no

longer need to plan and carry out their own experiments thanks to AI-powered science software that may offer them pre-programmed simulations and experiments. This may cause scientific research to lack originality and inventiveness.

Additionally, AI-powered teaching resources have the potential to reinforce a conformist and standardised culture, which would hinder students' ability to think creatively. AI-powered standardised testing technologies, for example, can give pupils multiple-choice questions and answers, removing the requirement for them to exercise critical thinking and form their own conclusions. Because pupils are urged to adhere to same standards and expectations, this may result in a lack of diversity and originality in their thinking. A lack of human interaction and feedback, which is crucial for the growth of students' creative thinking, might also result from the integration of AI in the classroom. Students may not receive the same degree of feedback and direction from AI-powered educational tools as they would from human teachers. Since students might not have the chance to share and discuss their ideas with others, this can result in a lack of originality and innovation.

Lastly, students may become less accountable and responsible if they rely too much on AI-powered learning resources. Students may not experience a sense of ownership and responsibility for their learning when they are given predetermined answers and solutions. Because they might not be inspired to take chances and try new things, kids may lack creativity and innovation as a result. In conclusion, there is rising concern that artificial intelligence (AI) may inhibit students' creative thinking even while technology has the potential to improve student learning results. Students who rely too much on AI-powered learning resources may become less innovative, creative, and curious. Finding a balance between the usage of AI-powered teaching aids and encouraging pupils to think creatively is crucial for educators. Teachers can contribute to the development of an innovative and creative

educational culture by giving students the chance to explore, research, and create.

It's a myth that Artificial Intelligence (AI) can take the role of human teachers. Even while artificial intelligence has advanced significantly in mimicking human intelligence, it still lacks the emotional intelligence, empathy, and inventiveness of human teachers. AI programs are designed to give uniform responses to predetermined queries, but they are unable to comprehend the complexity of each learner's unique needs or the subtleties of human emotions.

On the other hand, human teachers bring a special set of abilities and traits to the classroom. They are able to relate to pupils, recognise their unique learning preferences, and modify their teaching strategies accordingly. In order to establish rapport and trust with pupils, human educators must be able to recognise and react to nonverbal clues like body language and facial emotions. Additionally, human educators can offer mentoring, direction, and emotional support—all of which are critical for students' social and emotional growth. Human educators are also imaginative and inventive. And they are able to think creatively to develop lesson plans that are both interesting and successful. They are able to modify and enhance their teaching strategies in reaction to unforeseen circumstances or enquiries from pupils.

AI systems, on the other hand, are constrained by their data and programming and are unable to think creatively or adapt to novel circumstances. The capacity of human instructors to offer contextualised and nuanced feedback is another important benefit. While AI systems can only offer feedback based on preset criteria, human instructors

are able to provide input that considers each student's unique learning style, strengths, and shortcomings. Additionally, human educators are able to offer feedback that emphasises social and emotional growth in addition to intellectual achievement.

Furthermore, the development of a feeling of community and belonging in the classroom is greatly aided by human educators. They can establish a welcoming and inclusive classroom atmosphere that inspires students to take chances, pose enquiries, and grow from their errors. Discussions and arguments that promote empathy, creativity, and critical thinking can also be facilitated by human instructors. In summary, artificial intelligence (AI) can enhance education, but it cannot take the position of human teachers. High-quality education requires a special set of abilities and traits that human instructors possess. They are able to sympathise with students, adjust to their unique learning requirements, offer insightful criticism, and promote a feeling of belonging. As a result, rather than taking the place of AI, human educators will continue to play a significant part in education and should be viewed as a tool to help and improve their job.

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CATASTROPHE AND SURVIVAL OF THE SELF IN JAISHREE MISRA'S *AFTERWARDS*

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Abstract

Catastrophe refers to the final event or resolution in a tragedy, where everything reaches a disastrous or tragic conclusion. This is often the point at which the protagonist faces their downfall and sufferings. It is the moment where the novel, usually driven by the protagonist's flaws or fate, reaches its most devastating outcome of surviving after catastrophe. Here Jaishree Misra is one of the famous women writers of Indian Writing in English. To her credit, she has written nine novels. Ancient Promises (2000), Accident like Love and Marriage (2001), Afterwards (2004), Rani (2007), Secrets and Lies (2009), Secrets and Sins (2010), A Scandalous Secrets (2011), A Love Story for My Sister (2015), A House for Mr. Mishra (2017). As a feminist writer, she has depicted her protagonists as strong women who are the survivals of the fittest despite the odds of the course of their lives. In her novel Afterwards Maya, the protagonist, is described as the psyche of a modern educated woman who realizes her suppression. Maya is Misra's woman who continuously fights for her own freedom and achieves it finally. Even though she is judged as, after all, a woman who is bound by certain regulations framed by the society, she elevates her identity as an individual to what she wants to become. Maya is very prudent and strong in her decisions in the second part of the novel, and thus she proves she is full of hope and determination. Engels writes thus: The woman was degraded and reduced to servitude: she becomes the slave of his lust and a mere instrument for the production of children. (30)

Keywords: *psyche, suppression, hope, determination, survive*

Jaishree Misra's concentration as the postcolonial feminist writer is to feed her women protagonists with maximal self to survive in the patriarchal design. Especially in her *Afterwards*, she depicts the protagonist Maya to be a resilient and hopeful person, having the tenacity to deal with her problems in her life. Maya has multiple reasons to be celebrated as a successful woman, and she can have followers to a great extent.

Maya has maximal self and a great paramount to tackle her struggles that might make her stagnant. But she is not a stereotyped woman, and her supremacy is exposed when she realizes that she is not born to be suppressed but to be celebrated as a free woman who leads her own life. Maya has a

resilient quality that makes her feel happy and successful after her sufferings and sorrows and the different harmful paths she had to walk through.

Maya's attitude changes when she realizes her awkward situations, which give her only a heavy heart and tears. When her husband, who promises her to give a peaceful and wonderful life, fails, that becomes a heavy blow on her. Furthermore, he proves that he is a man of suspicion that increases Maya's grief as she is a mother to a child. So, she loses her faith in basic trust and hope in marriage as a wonderful system in the society.

Marriage as an institution has certain systematic structures or rules to follow; the most important and valid thing is 'trust'. So, trust is common that fixes

the peace of mind of the couple. The ignored wife, or the wife who is put to the test of her chastity, brings disharmony to the wife. Maya has to undergo such a situation, and her maximal level of self-hood and self-prestige got injured. She endures all her troubles and shortcomings, but at one point she has to fight against the patriarchal attitude of her life partner. Misra focuses Maya's problem as a problem of the individual woman in the patriarchal society, so that she enables her to be active and sharpens the sense of selfhood and other privileges as a woman, a mother, and a wife. Maya's realization about her dependent life on her husband changes her view of life. She wishes to have a new life where she should not be suppressed and suspected. The awareness of freedom and independent life with some sort of valuable promises and its kinds that Maya's deliberation of life. "And she says.... what they want to see is that I live in a nice house, have a nice car, and have a husband who gives me everything. They don't want to see the other side of that" (A 55).

When Maya understands that she is caught in the hands of a man who never bothers with her inner feelings and does not respect that at least she is the mother of his child. Maya complains about Govind, "Because he has the sort of business that takes him away on so many tours, he is suspicious of all the things I might get up to in his absence" (A 56). He craves only money and spends almost all his time after business. It is not accepted if a man goes on his business, without caring for his wife and children; how the woman in his life reacts is a big question. The reactions varied, and so Maya reacts accordingly that she accepts Rahul Tiwari as her life. Maya gets a chance to meet Rahul, who is a lover of music. Rahul respects her and turns his ears to her issues. Maya is never weak in mind and thought; that is proved when she decides to elope with Rahul.

She believes that the longings of her inner self and her passion for a happy and peaceful life will be attained. "Here, Rahul, in this stupid heart of mine, I don't know how to explain it, but it hurts really badly" (53). When Govind comes to know about Maya's friendship with Rahul, he beats her so

brutally that she comes running to Rahul for rescue. She explains: "...he hit me...pulled my hair...shouting things... Anjali was screaming.". She further adds, "He said he would ... destroy my face ... that that was what was causing all the problems...." (64). Due to the regular violence on her, she not only died once but she died every day. This brutal nature of Govind compelled Maya to leave him behind and run away from this miserable life. With the help of Rahul, she decides to escape from her husband. She accepts the plan of moving to London with Rahul and settling down there with her daughter. She took the strongest decision to change her life.

Simone de Beauvoir remarks that marriage subjugates and leads women to "aimless days, indefinitely repeated, life that slips away gently toward death without questioning its purpose (500). She insists that a woman is to pay for her happiness at the cost of her; such a sacrifice on the part of a woman is very high because the kind of self-satisfaction, peacefulness, and security that marriage offers her drains her soul of her potentialities to a great extent.

As a mother, Maya looks out for her daughter's future. She gets the appreciation and love of Rahul Tiwari for her daughter through his well-behaved character. Obviously, she accepts Rahul's love when he is ready to take care of her baby, Anjali. Maya does not expect anything but care and understanding throughout life. Maya makes a strong decision to run away with Rahul to London along with her child. Maya gives importance not only to her life but also to the future of the child. Rahul's attitude toward a woman like Maya is to be encouraged, as he is totally a different man with a non-patriarchal quality, such as respecting a woman who is badly subjugated and underestimated for no reason but that she is a woman, as the French feminist critic Simon de Beauvoir points out in her *The Second Sex*: "One is not born but rather becomes a woman" (267).

Misra positively depicts Rahul Tiwari as a gentleman who renders his helping hand to Maya and helps her to balance her catastrophically endurance. Rahul and Maya are a good example of a good man-

woman relationship that will bring genuine understanding, love, and care in the society. Maya never withdraws or gives up her hope on life that she wants to live with her child. She is a determined woman with a great mindset to lead a perfect life in this world. Her consciousness about her painful life with Govind makes her choose a bright life for her and her child in London with Rahul. When a woman realizes that she is caught without any valid reason, but as a woman, she should make up her mind to react against subjugation and attain success by crossing the boundaries to create a new independent life.

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RESEARCH ON ANALYSIS OF THE FARMERS PERCEPTION ON HYBRID SEEDS IN AGRICULTURE

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Abstract

During the last three decades, the development and implementation of modern agricultural technology in India have been shaped and molded by modernistic approaches. Agricultural researchers, planners, implementers, and extension agents have developed and transmitted agricultural information on the assumption that farmers indigenous knowledge systems, strategies, and capacities are limited and unsuitable for a fast-changing, market-oriented economy. Farmers are usually perceived as uneducated, conservative, superstitious, and illogical people who need instruction in effective farm management for increased agricultural production. Extension agents adopt the role of expert advisers, and breeders develop and release hybrid seed varieties without considering the farmer's seed selection practices or other local knowledge of production systems. Dependency theories have been propounded to explain the reasons for this arrogant superimposition of the international community and, by implication, their agents on peripheral peoples. What modernists fail to realize is that no society wholly denies its cultural values or environmental orientation to fully embrace the values, norms, technological innovations, and social institutions of another culture. This fact was aptly summarized by Apter (1965, p. 8), who noted that "cultures never give way completely to the new, no matter how ruthless the impact of innovation.

Keywords: farmers, crop, production, marketing, finance

Introduction

Many traditional societies draw insights from the knowledge, cultural values, practices, and perceptions learned and passed on through the generations (Thrupp 1989). They selectively adopt innovations, according to their needs, while adapting or rejecting those that do not fit into their cultural orientation (Rogers 1983; Thrupp 1989). Indeed, contemporary anthropological studies argue that the farmer's so-called conservative or backward practices are often rational responses to local conditions and are logical adaptations to perceived risks, based on practical experience.

Today agriculture faces serious global challenges, particularly in developing countries, on account of climate change and global warming and high food grain prices. In order to effectively face these challenges, the seed sector has an important role, as seed is critical to improving agricultural productivity. It is estimated that the direct contribution of quality seed alone to the total

production is about 15-20%, depending upon the crop, and it can be further raised up to 45% with efficient management of other inputs, said Mr. Sharad Pawar, Union Minister of Agriculture & Consumer Affairs, Food & Public Distribution, speaking on the occasion of the inauguration of the Asian Seed Congress.

Statement of the Problem

With over 400 million acres under cultivation and over 60% of our population dependent on agriculture, the well-being of our people and economy depends to a great extent on the performance of the agriculture sector. Both the Crop Protection (CP) industry and the seeds industry play a crucial role in the agriculture sector. The CP industry helps in protecting crops from damage by weeds, pests, insects, and fungus both pre- and post-harvest. The seeds industry provides high-quality varietal and hybrid seeds for farmers, which help them to improve yields of their crops.

Problem Identification

- The problem has been identified as the awareness level of hybrid seed usage being low among the rural agricultural farmers.
- There are various limiting factors that limit the usage of the seeds by the farmers.
- In the present study, the problems were identified through field study.

Objectives and Scope of the Project

- To analyze the awareness level of hybrid seeds in agriculture
- To analyze the limiting factors that limit the usage of hybrid seeds
- Usage & availability of hybrid seeds would be developed in untapped areas.

Research Methodology

The present study has been designed as conclusive research. The sample size is 100 because of time constraints. The convenience sampling method was selected as the sampling technique. The primary data would be collected by field research in a specified area. Explained the steps and justifications utilized for gathering and analyzing data, enabling readers to evaluate the validity and dependability of the study. While qualitative approaches rely on surveys and polls to find patterns and trends, quantitative approaches use quantifiable data. Methods are the particular procedures and strategies used to gather and examine data, whereas methodology describes the general strategy, goal, and justification of a study.

Theoretical Perspective

Historical analyses show that paths of technological development in agriculture are not uniquely determined. Usually, there is a set of technological possibilities, and the trajectory of technological change can either emphasize labor-saving technologies broadly associated with mechanization or stress land-saving technologies broadly associated with biological innovations. In their work, Hayami and Ruttan (1985) ascribe to resource endowments the role of being the principal determinant of the particular pattern of technological change. In

particular, in labor - abundant and land-scarce countries such as ours, biological innovations occupy the central place in technology development. As a result, agricultural growth in India and similarly endowed countries stems primarily from rising productivity of land.

The generation and diffusion of new yield-improving technologies is therefore critical in sustaining agricultural growth. As varietal development is embedded in seeds, they are the principal vehicles for delivering new technologies to producers. Indeed, new seeds were the basis for the so-called green revolution of the 1960s and 1970s. Although the green revolution technologies are criticized for their environmental impacts, it is hard to think of any other policy, institutional reform, or technology that has had a comparable impact on rural wages and poverty in India. Yet the seed industry has been a neglected subject of research, especially in relation to the wealth of information on technology adoption and its impacts on farmers. In the past decade or so, a small literature has grown around the subject of the seed industry and its related issues.

The goal of this paper is to broadly summarize the state of knowledge and to point to some of the analytical issues that deserve research.

Structure of Seed Industry

The most important characteristic, if it can be called that, of the seed industry is its heterogeneity in many dimensions. The product segments correspond to all the major field crops and vegetables. With respect to product type, a major distinction is between hybrids and open - pollinated varieties. Seeds of varieties can be reproduced for many generations with little deterioration in quality. As a result, beyond the initial purchase, farmers can multiply their own seed. This is not a viable strategy with hybrids because they suffer noticeable declines in yields in subsequent generations. As a result, hybrid seeds tend to be repeatedly purchased. The major cereals of rice and wheat are principally open-pollinated varieties. Hybrids dominate in coarse cereals consisting of sorghum, pearl millet, and maize. Hybrids are also important in cotton and oilseeds.

In terms of organization, the seed industry consists of a large public sector and a growing private sector. The public sector consists of the National Seed Corporation, the State Farm Corporation of India, and 13 State Seed Corporations. These corporations multiply and market varieties bred by the public sector institutions, i.e., the research institutes financed by the Indian Council for Agricultural Research (ICAR) and the State Agricultural Universities.

There are no firm estimates of the number of private seed firms. Estimates vary from 200 to 500. Private seed firms are heterogeneous with respect to size, research capacity, and product segments. Plant breeding research is found in the larger firms. Unlike the public sector, where research is separate from seed production and marketing, these functions are integrated in the private firms. The other striking difference is in product types. The private sector focuses largely on hybrid seed. It is therefore unimportant in the product segments of wheat and rice except as a seller of public varieties and hybrids. On the other hand, the private sector is a major player in the hybrid seed markets of vegetables, sorghum, oilseeds (e.g., sunflower), maize, cotton, and pearl millet. In terms of ownership, private firms are closely held and not listed on the stock exchanges, although some of the large firms have sold equity to foreign seed companies. Foreign firms maintain a presence through equity stakes in Indian firms, technical alliances, or wholly owned subsidiaries.

Seed firms, whether in the private or public sector, outsource the production of seeds to contract growers. These growers are supplied with the foundation seed that is used to produce commercial seed. The seed industry is one of the earliest examples of contract farming in India. For the cereal crops of rice and wheat, the principal source of seeds is not the seed industry, whether private or public, but the farmers themselves. Seed saved from the preceding crop supplies nearly 90% of requirements in these crops. In some cases, a large farmer or groups of farmers specialize in growing

seeds and supply them to neighboring areas. In the case of sorghum, maize, and sunflower, the proportions of seed supplied by the commercial seed industry range between 25% and 43% (see the estimates of Chopra and Thimmaiah quoted in Shiva and Crompton, 1998).

The value of the seed market is estimated to be close to \$1 billion (www.worldseed2003.com/invitation.htm). The seed industry was probably half this size in the early part of the 1990s (Shiva and Crompton, 1998). It has therefore grown rapidly in the last decade. Estimates of the share of the private sector range from 60% to 70% (Shiva and Crompton, 1998). Because the private sector sells high-value hybrids, their share in value is greater than their share in volumes.

Seed Policies and Regulation

The government regulates the seed industry and the seed trade in various respects. The Seed Act of 1966, the Seeds Control Order of 1983, and the Seeds Policy of 1988 are the major components of policy specific to the industry. The seed industry has also been subject to policies relating to industrial licensing and direct foreign investment that are applicable to all industries. There have been two recent developments. In September 2001, the Plant Variety Protection and Farmers Rights Act came into being. In June 2002, the government announced a new seeds policy that significantly alters the framework of regulation. The Seed Act of 1966 and the Seeds Control Order of 1983 provide statutory backing to the system of variety release, seed certification, and testing.

Major changes in this system of regulation are proposed in the National Seeds Policy of 2002. Variety registration (i.e., notification) will now be mandatory for all varieties, new and extant. The evaluation will be done over three seasons of field trials. However, certification will continue to be voluntary. The emphasis on registration in the new seeds policy ties in with the demands of the Plant Variety Protection and Farmers Rights Act passed in 2001. This Act provides for plant breeders' rights, which requires extant and new plant varieties to be

registered on the basis of characteristics relating to novelty, distinctiveness, uniformity, and stability.

Context for Research

In the past, the public sector was the principal vehicle for the development and diffusion of new seeds. Indeed, the seed industry in India had its beginnings in the early 1960s with the establishment of the public sector National Seeds Corporation. The NSC provided foundation seed, training, and technical assistance to state governments and private companies. This was followed in 1969 by the Terai Seed Development Corporation, which became the model for state seed corporations established in the 1970s and 1980s. The primary purpose of these and related public sector organizations was to produce, certify, and distribute high-quality seeds that were the product of public research. But they also stimulated private sector activity in direct and indirect ways. As the import of commercial seeds was prohibited and since foreign direct investment was not permitted, the private sector actively depended on homegrown firms. Consequently, it grew in incremental steps, focusing first on vegetables and later moving on to sorghum and pearl millet.

The growing importance of the private seed industry has prompted new policy concerns. Broadly speaking, there are three interrelated issues. First is the issue of efficiency. Since the entry of private players is possibly only because of greater appropriability (of the gains from higher productivity), does the exercise of resulting monopoly power reduce social gains and, in particular, the benefits to farmers and consumers? The earlier literature that estimated the gains to agricultural research typically assumed competitive markets and therefore does not address the new situation.

This question is important because some of the regulatory reform, like the New Seed Policy of 1988, was explicitly motivated by the objective of facilitating rapid technology transfer from the private sector (and in particular, the multinational seed firms) to farmers. The Seed Policy of 2002 is even more direct in its goal of fostering the growth of a private seed industry. The last decade has seen the

entry of major international seed firms into the Indian market. However, it has also been accompanied by consolidation of the industry through mergers and acquisitions. The entry of large firms, backed presumably by formidable marketing and technological prowess, has also raised fears about the viability of smaller seed firms.

Second is the issue of equity. Would the products of private technology suppliers be so high-priced that small farmers would not be able to afford them? Note that such issues are not exclusive to private research; they were debated vigorously in the context of the Green Revolution technologies as well, although the concerns there were not with the price of seed but with the cost of complementary inputs.

Third, do these developments call for a redefinition of the priorities of the public sector, whether in terms of research, seed production, certification, or environmental regulation? On the one hand, there is now considerable expertise outside the public sector that is capable of applied plant breeding, seed production, seed certification, and testing. On the other hand, the public sector constitutes a countervailing power in the marketplace. Furthermore, it is still the major supplier of seeds of open-pollinated varieties.

Monopoly Power and Benefits from Research

Intellectual property rights provide an incentive for private investments in research. However, private suppliers of technology would appropriate some of the returns from research (away from producers and consumers). Further, the overall social gains might also be lower than in the case of public research if the award of property rights leads the market structure to be noncompetitive.

Appropriating the Gains from Research

In India, private technology suppliers have had a form of intellectual property rights protection in the form of hybrids. How has this helped private firms to appropriate the gains from improved seed? Evidence from the United States suggests that for crops grown with hybrid seed like sorghum and maize, seed companies capture between 35% and 48% of the

gains (Fuglie et al., 1996). For India, Pray et al. (1991) calculated that seed companies captured 18.5% of the yield increases of hybrid sorghum and 6% of the gains from pearl millet hybrids. These estimates were based on yield data from 1986 and 1987. Studies that can update these numbers to more recent experience would be valuable, although the way private investment favors hybrids suggests that this route continues to facilitate appropriation by seed suppliers. This fact is also relevant for stimulating private investments in plant breeding. In India, private R&D expenditures by seed companies as a proportion of their sales are estimated to have risen from 3.6% to 6.9% between 1987 and 1996 (Pray, Ramaswami, and Kelley, 2001). About half of the increase in the R&D ratio was due to the development of hybrids of rice and rapeseed that became commercially viable during this period.

What is Marketing?

The most important objective in any business is to identify and satisfy customers.

As a result, marketing is central to any business firm, and any business executive must understand its role in his or her organization. Marketing can be defined as all activities directed to identifying and satisfying customer needs and wants.

Identifying Customer Needs

Marketing strategies must be based on known customer needs. Marketing means working with markets to bring about exchanges for the purpose of satisfying human needs and wants.

Exchange processes involve work. Sellers must search for buyers. Identify their needs, design good products, promote them, store and deliver these products, and set prices for them. Activities such as product development, research, communication, distribution, pricing, and service are core marketing activities. The selling concept and marketing concept, though related, are different. The former is an inside-out perspective, whereas the latter is an outside perspective.

Once the customer needs are identified, marketers must respond by

- 1) Developing products to meet these needs,
- 2) Positioning products to target segments and
- 3) Developing an effective marketing mix.

1) Developing New Products and Offering Existing Ones

Marketers do not rely only on new products to satisfy customer needs. They must constantly manage existing products to ensure they continue to meet needs.

2) Developing the Marketing Mix

Companies must develop a mix of marketing strategies to influence customers to buy their products and services. These strategies have four components frequently referred to as the four P's of marketing: The product components ensure that product characteristics provide benefits to the customers; the promotional component communicates the product's ability to satisfy the customer through advertising, personal selling, and sales promotions; the place component distributes the product to the right place at the right time to meet customer needs; and the price component ensures the product is priced at a level that reflects consumer value. This combination of strategies is known as the marketing mix for a product. Together, they work in a single, integrated plan determined by the product's positioning.

Marketing

In economics, it is defined as that part of the process of production and exchange that is concerned with the flow of goods and services from producer to consumer. In a modern capitalist economy, where nearly all production is intended for a market, such activities are just as important as the manufacture of the goods. It is estimated in the United States that approximately 50% of the retail price paid for a commodity is made up of the cost of marketing.

Evolution Of Modern Marketing

In a subsistence-level economy there is little need for exchange of goods because the division of labor is at a rudimentary level: most people produce the same or similar goods. Interregional exchange between disparate geographic areas depends on adequate

means of transportation. Thus, before the development of caravan travel and navigation, the exchange of the products of one region for those of another was limited. The village market or fair, the itinerant merchant or peddler, and the shop where customers could have such goods as shoes and furniture made to order were features of marketing in rural Europe. The general store superseded the public market in England and was the American country town.

Modern Marketing

At all points of the modern marketing system, people have formed associations and eliminated various middlemen in order to achieve more efficient marketing. Manufacturers often maintain their own wholesale departments and deal directly with retailers. Independent stores may operate their own wholesale agencies to supply them with goods.

Methods of merchandising have also been changed to attract customers. The one-price system, probably introduced (1841) by A. T. Stewart in New York, saves sales clerks from haggling and promotes faith in the integrity of the merchant. Advertising has created an international market for many items, especially trademarked and labeled goods. In 1999 more than \$308 billion was spent on advertising in the United States alone. The number of customers, especially for durable goods, has been greatly increased by the practice of extending credit, particularly in the form of installment buying and selling.

Introduction to Marketing

Meaning and Definition

The term marketing has been defined by different authorities in different ways; furthermore, the meaning of the term marketing has changed considerably over the years, so the meaning of marketing can be studied under two heads; they are

- 1) Traditional concept
- 2) Modern marketing concept

Traditional Marketing Concept

According to old or traditional marketing concepts, the term "marketing" includes not only the process of distribution but also the process before distribution.

Modern Marketing Concept

After 1950 the concept of marketing has undergone a great change. Today marketing is not considered as a mere physical process or set of activities connected with the exchange of goods. It is considered the philosophy of business. MORTIN ZOBEL has described marketing management as follows:

"Marketing management is the use of interdisciplinary sciences in the coordinated effort of planning, organizing, and controlling activities that direct the flow of goods and services from producers to customers.

Consumer Behavior

Consumer behavior is the major concept in marketing. Consumer behavior is the study of how individuals make decisions to spend their available resources-time, money, and effort-on consumption-related items. It includes the study of

- what they buy
- when they buy
- where they buy
- how often they buy
- how often they use

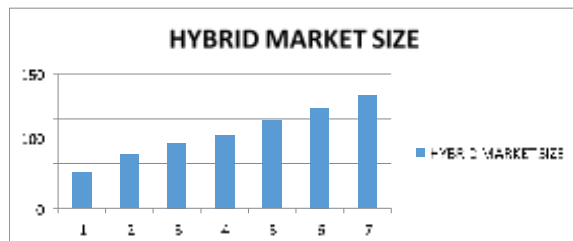
What is Market Potential?

The principles of determining market share and market potential are the same for all geographic areas. First determine a customer profile (who) and the geographic size of the market (how many). This is the general market potential. Knowing the number and strength of your competitors (and then estimating the share of business you will take from them) will give you the market potential specific to your enterprise.

Analysis and Interpretation

Table 1 Analyze the awareness level of hybrid seeds in agriculture

S.No	Year	Hybrid Market Size
1	2018	40
2	2020	60
3	2022	73
4	2024	82
5	2026	98
6	2028	112
7	2030	126



From the above Table Hybrid Seed Level Increase in Agriculture

Table 2 Limiting Factors that Limit the Usage of Hybrid Seeds

Sl.No	Crop	Limiting Factors
1	Paddy	Low Cross-Pollination Rates
2	Vegetable	Low Seed Germination
3	Maize	High Seed Cost
4	Pulses	Environmental Stress
5	Paddy & Others	Biotic Stresses

The Above table sample factors are included.

Table 3 Usage & Availability of Hybrid Seeds would be Developed in Untapped Areas

Sl.No	Region	Hybrid Seeds	Availability Status
1	India	11-19% of maize area	Limited domestic production
2	Nepal	11% of rice cultivation area	Emerging market
3	Africa	Low adoption rates	Developing infrastructure
4	North America	Highest adoption rates	Mature market
5	Asia Pacific	Emerging market	Expanding

The above table mentioned the usage & availability of hybrid seeds

Finding

The major finding of the study is that farmers largely persist in using traditional seed varieties because agricultural scientists and extension agents hardly consult with them before developing hybrid seeds. The farmers are also not adequately involved in hybrid seed selection, production, multiplication, and distribution, and this results in low adoption rates. Other findings are

- Not having a good opinion about the hybrid seeds.
- The majority of the farmers are not using hybrid seeds.
- Having suspicions about hybrid seeds in terms of quality and resistance power.
- Fungal is the major problem.
- Poor yield and fewer market prices are other problems faced by the farmers.
- Society is not encouraging the use of hybrid seeds.

Suggestions

A major suggestion of the study is that hybrid seed varieties are less popular than rational varieties because farmers have inadequate contact with the extension agents and especially with the research station scientists, who should have asked the farmers about their preferences and needs before developing hybrid varieties. Indeed, agricultural modernists prioritize scientific knowledge at the expense of the farmers' local knowledge and use a top-down approach to transmitting it. It is suggested that for effective multiplication and distribution of seeds, local farmers be mobilized in both formal and informal groups, that plots be obtained through negotiations and consultations with the local people, the NGOs working in the area, and government representatives, and that enough improved seed be planted and distributed among members of the group for planting on their farms and the rest sold to other farmers at affordable prices.

Conclusion

Like many countries, India has invested considerable resources in public sector agricultural research. Within this framework, the focus has been on generating, testing, and diffusing relevant technologies. The public sector-driven picture of agricultural research has, however, been changing. Because of new technologies and stronger intellectual property rights, innovators can now appropriate a significant enough share of the gains from research. This has transformed the seed industry as the private sector has grown to be a sizable presence in many crops. As the payoff to research and higher agricultural productivity is high in poor countries, the investment of private capital in

agricultural research contributes to economic development.

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காட்டுக்குறும்பர்களின் பண்பாட்டு வாழ்க்கை முறை

முனைவர் செ. லதா ஈஸ்வரி

உதவிப் பேராசிரியர், தமிழ்த்துறை

புனித அந்தோணியார் பெண்கள் கலை மற்றும் அறிவியல் கல்லூரி, திண்டுக்கல்

அறிமுகம்

காட்டுக்குறும்ப இனத்தைச் சார்ந்தவர்கள் கறுத்த மேனியும் குட்டையான உருவத்தையும் கொண்டவர்களாக காணப்படுகின்றனர். இவர்கள் நாகரிகமற்ற அழுக்கான தோற்றம் உள்ளவர்களாக கம்பியைப் போன்ற சுருளான கேசத்தைக் கொண்டு ஆண்களை வேறுபடுத்திக் கண்டு கொள்ளலாம். நோயுற்றவர்களைப் போன்ற பார்வை, பாணை போன்ற வயிறு, எச்சில் வடியும் தடித்த உதடுகள். இவையே இவர்களின் உடலமைப்பு [பிரிக்ஸ் 1984], [ரேஸ்டன் 1908] இவர்களின் கூற்றுப்படி காட்டுக்குறும்பர்களின் உயரம் 157.5 செ.மீ சராசரி நாசியின் குறியீட்டு அளவு (88.8 செ.மீ) உடலமைப்பில் சிறிய வித்தியாசம் தவிர இவ்வினத்தின் ஆண்கள், பெண்கள் இருபாலரும் ஒரே மாதிரியான உருவ அமைப்பைக் கொண்டவர்களாக உள்ளனர். இரு பாலரின் உடல் எடையும் ஒரே அளவாக இருக்கும்.

காட்டுக்குறும்பர்களின் உருவ அமைப்பு

காட்டுக்குறும்ப இனத்தைச் சார்ந்தவர்கள் கறுத்த மேனியும் குட்டையான உருவத்தையும் கொண்டவர்களாக காணப்படுகின்றனர். இவர்கள் நாகரிகமற்ற அழுக்கான தோற்றம் உள்ளவர்களாக கம்பியைப் போன்ற சுருளான கேசத்தைக் கொண்டு ஆண்களை வேறுபடுத்திக் கண்டு கொள்ளலாம். நோயுற்றவர்களைப் போன்ற பார்வை, பாணை போன்ற வயிறு, எச்சில் வடியும் தடித்த உதடுகள். இவையே இவர்களின் உடலமைப்பு [பிரிக்ஸ் 1984], [ரேஸ்டன் 1908] இவர்களின் கூற்றுப்படி காட்டுக்குறும்பர்களின் உயரம் 157.5 செ.மீ சராசரி நாசியின் குறியீட்டு அளவு (88.8 செ.மீ) உடலமைப்பில் சிறிய வித்தியாசம் தவிர இவ்வினத்தின் ஆண்கள், பெண்கள் இருபாலரும் ஒரே மாதிரியான உருவ அமைப்பைக் கொண்டவர்களாக உள்ளனர். இரு பாலரின் உடல் எடையும் ஒரே அளவாக இருக்கும்.

குடி அமைப்பு

இவர்களது குடிலானது சதுரவடிவில் நீளமாக அமைக்கப்பட்டிருக்கும். குடிலின் மேற்பகுதி புல், இலை, மூங்கில் போன்றவைகளால் வேயப் பட்டிருக்கும். தற்போது குடிலின் மேற்பகுதி ஓடு மற்றும் சிமெண்ட் அட்டைகளால் அமைக்கப் பட்டுள்ளது. இவர்களின் குடிலானது பெரும்பாலும் அடர்ந்த மரங்களைக் கொண்ட மலையின் மேற்புறங்களில் காணப்படுகின்றன. தற்போது தமிழக அரசால் இவர்களது குடிசைகளுக்கு சூரியஒளி மின்சாரம் தரப்படுகிறது.

தொழில்

காட்டுக்குறும்பர்களின் முக்கியத் தொழில்கள் பின்வருமாறு

- கூடை முடைதல்
- மண்பாண்டங்கள் செய்தல்
- ஆடு, மாடு மேய்த்தல்
- வேட்டையாடுதல்
- தேனெடுத்தல்

ராகிகாடு

காப்பிகாடு

குறுமிளகுகாடு

போன்ற இடங்களில் கூலித் தொழிலாளியாக பணியாற்றுவதல்

காட்டுக்குறும்பர்கள் நெசவாளிகளாக மற்றும் வியாபாரிகளாகக் கருதப்படுகின்றனர். அவர்கள் தானியங்களை முட்டை வடிவமுள்ள பெரிய கூடைகளில் சேமித்து வைக்கின்றனர். சுரைக்காய் ஓட்டினை குடுவைகளாகப் பயன்படுத்துகின்றனர். காடுகளில் காணப்படும் உற்பத்திப் பொருட்களான தேன், பிசின் மரத்தில் விளையும் மருத்துவ குணமுள்ள கொட்டைகளை திரட்டுவதில் கைதேர்ந்தவர்களாக உள்ளனர். வேட்டையாடுவதில் அசாதாரண திறமை சாலிகளாக விளங்கும் இவர்கள் வேட்டையாடிய மாமிசத்தினையும் குறுகிய கால இடைவெளிக்குள் தீர்த்துவிடுவார்கள். நிலத்தில் காணப்படும் "காசு" என்னும் வேரை உணவாகப் பயன்படுத்துகின்றனர். இந்த வேருக்கு காட்டுக்கிழங்கு என்னும் பிரபலமான பெயர் உண்டு. இவர்கள் யானை, கடமான், புள்ளிமான்,

அணில், காட்டுப்பூனை, எலிகள், பாம்புகள் போன்ற மிருகங்களை வேட்டையாடுவார். இவர்களின் கூற்றுப்படி தேன், விநியோகிப்பதும் குறிஞ்சி என்னும் மலர் பூக்கும் காலங்களுடன் நெருங்கிய தொடர்புள்ளதாகக் காணப்படுகிறது.

தேன் சேகரிக்கக் கூடிய நிலையில் உள்ள ஒரு தேன் கூட்டை அவர்கள் கண்டால் சில தடிகளைக் கொண்டு அத்தேன் கூட்டின் அருகே ஒரு குறிப்பிட்ட அடையாளத்தை ஏற்படுத்துவார்கள். இது ஏனைய மலைவாழ் பழங்குடிகள் அக்கூட்டிலிருந்து தேன் சேகரிப்பதை தடுக்கிறது. காட்டுக் குறும்பர்களின் பில்லி, சூணிய வித்தைகளால் சாகடிக்கப்படுவோம் என்ற அச்சத்தால் எந்த மலைவாழ் பழங்குடி மக்களும் காட்டுக்குறும்பர்களால் அடையாளமிடப்பட்ட தேன் கூட்டை நெருங்குவதற்கு துணிய மாட்டார்கள். ஏனைய பழங்குடிகளைப் போன்று குறும்பர்கள் அம்பு எய்வதில் வல்லவர்களாவர்.

கால்வழிகள்

காட்டுக்குறும்பர்கள் இனத்தில் சாதி அமைப்பு இல்லை அதற்கு மாறாக பைகாஸ் என்று கூறப்படும் பிரிவுகள் உள்ளன அவையாவன:

- கல்கின்மகி
- ஜிர்கால்மகி
- எல்மச்சரமகி
- த்யோவோல்மகி

வழிபாட்டுமுறை

குறும்பர்கள் வட்டவடிவமுள்ள கரடுமுரடான ஒரு கல்லை "ஹரியதேவா" என்ற பெயரிட்டு வழிபடுவார்கள். அவர்கள் அதை குகையிலோ அல்லது குறும்பர் கோவிலென்று அழைக்கப்படும் வட்டவடிவமுள்ள கற்களை அடுக்கிய இடத்தில் வைப்பார்கள். தீபக்கத்தில் அமர்ந்து சாமி ஆடுவார்கள். வயல்களில் தானியங்களை விதைக்கும் காலங்களில் ஹரியதேவா கோயிலுக்கு பொங்கலிட்டு பூசை செய்வார்கள். ஆடுகளை பலியிட்டு ஒரு பகுதியை பூசார்க்கு கொடுப்பார்கள். குறும்பர்கள் "சூரிய பெட்டராயர்" என்ற தெய்வத்தையும் வழிபடுவார்.

காட்டுக்குறும்பர்கள் வழிபடும் தெய்வங்கள் பின்வருமாறு:

ஆண் தெய்வங்கள்

அஜ்ஜன் - [சிவன்]

மாதப்பன் - (திருமால்)

பூம்தேவன்

மண்டுக்கயிண்டு ஓடன்

பெண் தெய்வங்கள்

அஜ்ஜி - [மாரியம்மா]

பெக்பூர் அம்மன்

அஜ்ஜேத்தி

அஜ்பைத்தி

அஜ்கின்மேரி

அஜ்பூமாக்கள்

அஜ்மேதி

அஜ் கொலாக்கன்

கலதா

காடபில்லா

அயிறுபில்லி

வழிபடும் பாறைகள்

மண்கால் பாறை

கோக்கால் மலை

குல்லன் பாறை

சாம்பாறை

காட்டுக்குறும்பர்கள் கொண்டாடும் விழாக்கள்

நெற்கதிர் அறுவடை திருவிழா - அக்டோபர் (நெம்பலாக் கோட்டை)

ஓணம்

சிவராத்திரி

ஏப்ரல் 14 சித்திரை திருவிழா

(கோக்கால் மலை -காமராஜ் நகர்)

காட்டுக்குறும்பர்கள் சிறந்த மந்திரவாதிகள் என்றும் பில்லி சூணிய வித்தைகளில் ஈடுபடுபவர்கள் என்றும் நீலகிரிப்பகுதியில் வாழும் எல்லாப் பழங்குடியினரும் உறுதியாக நம்புகின்றனர். ஒவ்வொரு படகர் கிராமத்திலும் அல்லது பல கிராமங்களை உள்ளடக்கிய ஊர்களிலும் அவர்களுக்குச் சொந்தமான குறும்பர் குடியிருப்புகள் உள்ளன. படகர்கள் தங்களது அறுவடை காலங்களின் போது பல சடங்குகளை குறும்பர்களைச் கொண்டு செய்வார்கள். கால்நடை நோய்வாய்ப்பட்டால், பயிர் விளைச்சல் சரியாக இல்லாத காலங்களில் ஏனைய மலைவாழ் மக்கள் குறும்பர்களிடம் ஆலோசனை நடத்தி சாபங்களை

அகற்றுமாறு வேண்டிக்கொள்வர். குறும்பர்கள் மற்ற பழங்குடி மக்களின் திருமணம் மற்றும் பிறநற் காரியங்கள். மரணச்சடங்குகளின் போது இசைக் கலைஞர்களாக அமர்த்தப்படுவார்கள்.

காட்டுக்குறும்பர்கள் விழாக்கள் சம்பந்தப்பட்ட இரண்டு பொருட்களை தோடர்களுக்கு வழங்குவார்கள். முதலாவது "தாத்ரி" எனப்படும் நீண்ட கம்பம். இதை மரணச் சடங்குகளின் போது நடனமாடும் வேளையில் பயன்படுத்தி பின்னர் இதை எரித்து விடுவர். இரண்டாவது எருமையை கொல்வதற்கு பயன்படும் மரணத்தடியை வழங்குவர். படகர் இனத்தினரது சாவுச்சடங்கின் போது பயன்படும் யானைக்கம்பம் என்ற ஒன்றை அவர்களுக்கு குறும்பர்களே வழங்குவர்.

திருமணம்

காட்டுக் குறும்பர்கள் தங்களுடைய இனத்திற்குள்ளேயே திருமணம் செய்துகொள்வர். வரதட்சணை என்பது கிடையாது. வெள்ளித்தாலி, கருப்பு மணியை அணிந்து திருமணம் செய்வர். திருமணம் ஊர்த்தலைவர் முன்னிலையில் மக்கள் கூட அவர்களது கோயிலில் வைத்து நடத்தப்பெறும். காட்டுக்குறும்பர்கள் இனத்தில் விவாகரத்து கோரும் உரிமை ஆண்களுக்கு மட்டுமே உரியது.

பூப்பெய்தல்

பூப்பெய்திய பெண்ணை 16 நாட்கள் வீட்டிற்கு வெளியே ஒரு தனி குடிசையில் வைத்திருப்பர். அக்காலத்தில் அப்பெண்ணுக்கு முட்டை, பனவெல்லம், தேங்காய், நல்லெண்ணெய் போன்றவைகளை உணவாக அளிப்பர். 16ம் நாள் முடிந்த பின் ஊரார் முன்னிலையில் அப்பெண்ணுக்கு விழா நடத்தி தன்னுடைய வீட்டிற்குள் சேர்த்துக்கொள்வர்.

குழந்தை பிரசவம்

கர்ப்பமான பெண்ணை கர்ப்பகாலத்தில் தனி அறையில் வைத்து பிரசவம் பார்ப்பார்கள். அக்காலத்தில் அப்பெண்ணுக்கு சீரகம், குறுமிளகு, பூண்டு கலந்த உணவினை அளிப்பர். 9 அல்லது 12 நாள் முடிந்த பின் தீட்டுக்கழித்து அப்பெண்ணை வீட்டினுள் சேர்த்துக் கொள்வர்.

காதுகுத்து விழா

காதுகுத்தப்படும் குழந்தையின் தாய்மாமன் 3 நாட்கள் விரதம் இருக்க வேண்டும். காதுகுத்தும் நாளன்று அவில், பழம், தேங்காய் கலந்த உணவினை அனைவருக்கும் வழங்க வேண்டும். வெள்ளிமுள்ளால் காது குத்துவர். காட்டுக் குறும்பர்கள் தங்களுடைய குழந்தைகளுக்கு பின்வருமாறு பெயரிடுவர்.

ஆண் குழந்தை

மாதன்
மாறன்
பொம்மன்
சோமன்
கேத்தன்
மாதப்பன்
பெண் குழந்தை
படிச்சி
கேத்தி
பொம்மாக்கன்
பைத்தி
மேதி
மெராச்சி
கின்மேரி
பைத்தக்காள்
மெராக்கன்

இறப்புச் சடங்கு

காட்டுக்குறும்பர்களின் மரணச் சடங்குகள் படகர்களின் சடங்குகளுடன் வெகுவாக ஒத்துக் காணப்படுகிறது. எல்லா உறவினர்களையும் அழைத்து மரணமடையும் தருவாயிலுள்ள நபரிடம் சிறுதுண்டு நாணயத்தை அளிப்பார்கள். மரணம் சம்பவித்தால் ஒரு சிறிய தேர் போன்ற ஒன்றை செய்து அதனடியில் பிணத்தை கிடத்துவார்கள். பின்னர் பிணத்தைச் சுற்றி நடனமாடிய பிறகு பிணத்தை தேருடன் சிதையில் வைத்து எரித்து விடுவார்கள். இறந்தவரது உடலை எரித்துவிட்டு எரிந்த இடத்தில் ஒரு எலும்பையும், சிறிய வட்டவடிவ கல்லையும் வைப்பார்கள். இது "சாவுமன்னர்" என்றழைக்கப்படும்.

ஏழாம் நாள் இறந்தவரது உறவினர்கள் காட்டுக்குச் செல்வார்கள். குடும்பத்தின் மூத்தவர் புல் ஒன்றை புடுங்கி நிலத்தில் துளையிட்டு புல்லை அதில் நடுவர். பின்னர் அவர் ஒரு புதிய மூங்கில் குடத்தை எடுத்து அதில் நீரை நிரப்பி சில துளிகள்

விளக்கெண்ணெய் விடுவார். நீரின் மேல் விளக்கெண்ணெய் படைபிரிந்து தனித்தனியாக காணப்பட்டால் துர்ச்சுணம் என்று கருதப்படும். 9ம் நாள் கருமாந்திரம் நடைபெறும். இறந்தவரது ஆத்மா சாந்தியடைய இவர்கள் அவர்களை புதைத்த, எரித்த இடத்தில் வெற்றிலை, பாக்கு, புகையிலை போன்றவைகளை வீசுவர்.

முடிவுரை

காட்டுகுறும்பர்கள் தமிழகம், கேரளம், கர்நாடகம் ஆகிய மாநிலங்களில் பரவி வாழ்ந்து வருகின்றனர். இவர்கள் வாழ்மிடம், செய்யும் தொழில் ஆகியவற்றை வைத்து பலவகைகளாக பிரிக்கப் பட்டுள்ளனர். உடற்கூறுகள், ஆடை, அணிகலன்கள், ஆகியவற்றின் மூலம் இவர்களுக்கான பெயர்களும் ஓரளவு துணைபுரியும். உதாரணமாக மேரி, கீர்த்தி, மாதப்பன், மாதி, போன்ற பெயர்களாகும். இப்பெயர்கள் அனைத்தும் இவர்கள் வணங்கும் தெய்வத்தின் பெயர்களாகும். இவர்கள் பரிமாற்றாத்தின் மூலம் உணவுப் பொருட்களாகப் பகிர்ந்து கொள்கின்றனர்.

பழங்குடிச் சமூகங்களில் ஆண்கள் சேகரிக்கும் வேட்டைப்பொருட்கள் சில நாட்களுக்கு மட்டும் ஆதாரமாகவும், பெண்கள் சேகரிக்கும் பொருட்கள் பல நாட்களுக்கு மட்டும் ஆதாரமாகவும் உள்ளதை இவர்கள் உணவு ஈட்டல் முறையால் காண முடிகின்றது. இவர்கள் ஆண், பெண் பால் பாகுபாடின்றி வேலைகளையும், வேட்டையாடப் படும் உணவுகளையும் பகிர்ந்து கொள்கின்றனர். விளை நிலங்களுக்குக் காடுகள் அழிக்கப் படுவதாலும் பல்வேறு வனப்பாதுகாப்புச் சட்டங்களினாலும் காடுகளிலிருந்து அன்னியப் படுத்தப்பட்டதால் வேட்டையாடுவது குறைந்து வருகின்றது. இதனால் விவசாய கூலித் தொழிலாளர்களாகப் பரிணமித்துள்ளனர். காட்டு குறும்பர்கள் பெரும்பாலும் காபி. தேயிலைத் தோட்டங்களில் கூலித் தொழிலாளியாக பணிபுரிகின்றனர். ஆண்கள் தேனெடுத்தல், பாடவள்ளிக்கிழங்கு அகழ்தல் போன்ற வேலைகளில் ஈடுபடுகின்றனர்.

காட்டுகுறும்பர்கள் தங்களது உணவுக்காக காடுகளில் கிடைக்கும் உணவுகளான கிழங்கு, காய், கனி, விதை, தழை, புல் போன்றவற்றையும், வேட்டையாடிய இறைச்சிகளையும், மீன்களையும்

உணவாக உண்கின்றனர். இக்காலங்களில் உணவுக்காக அரிசி, கேழ்வரகு, ராகி உணவுகளையும் ஆட்டிறைச்சி, கோழி போன்றவற்றை உண்கின்றனர். வேட்டையாடும் உரிமையுள்ளவர்கள் மட்டுமே வேட்டையாடுகின்றனர். அவர்களும் தாங்கள் வேட்டையாடிய முயல், உடும்பு, காட்டுபூனை, புனுகுப்பூனை, முள்ளம்பன்றி. நெலங்குப்பன்றி போன்றவற்றை உணவு தானியங்களுக்கோ, பணத்திற்கோ விற்கின்றனர். இவர்களது இனத்தில் பிரசவம் பெரும்பாலும் வீட்டிலேயே நடைபெறும். காட்டுகுறும்பர் குழந்தையை எந்தத் தெய்வத்திற்குப் பெயர் பட்டம் கொடுத்தார்களோ, அந்தத் தெய்வத்தின் பெயரையே முதல் பெயராக வைத்து அக்குழந்தையை அழைப்பர். இதன் பின்னரே வேறு பெயர்களை வைத்து அழைக்கின்றனர். இவர்களில் பெரும்பாலானோரின் பெயர்கள் - தெய்வத்தின் பெயராகவே உள்ளது காட்டுகுறும்பர்கள் பூப்புச்சடங்கை நடத்துவதன் மூலம் சமூக, உடலியல் நிலை மாற்றத்துடன் பெண் திருமணத்திற்குத் தயாராகி விட்டாள் என்ற செய்தியைப் பிறருக்கு உணர்த்துகின்றனர்.

இவர்களின் திருமணச்சடங்கு சம்பிரதாயமின்றி எளிமையான முறையில் ஊர் நடுவிலிருக்கும் கோவிலில் வைத்து நடைபெறுகின்றது. கணவன் இறந்த பின் மறுமணம் செய்து கொள்ளலாம். கணவன் மனைவி கருத்து வேறு பட்டால் பிரிந்து தமக்குப் பிடித்தவரைத் திருமணம் செய்து கொள்ளலாம் என்ற பாலின சமத்துவமும், சுதந்திரமும் இருக்கின்றது. தமிழ்ச்சமூகத்தில் இறந்தவர்களுக்கு பச்சைச்சடங்கு, உலர்ந்த சடங்கு என்ற இருவகைச் சடங்குகளை நடத்துவது போல், காட்டு குறும்பர்களும் இச்சடங்குகளை நடத்துகின்றனர்.

தமிழ்ச்சமூகத்தில் தனிமரபுடன் பல தெய்வ கணங்கள் இருப்பது போல் பழங்குடிச் சமூகமான காட்டுகுறும்பர் சமூகத்திலும் தனிமரபுகுரிய பல தெய்வ கணங்கள் உள்ளன. இவர்களின் தெய்வ கணத்தை முன்னோர் தெய்வம், இணைதெய்வம், பெயர்ப் பட்டம், கொடுத்ததெய்வம், மாலையிட்ட தெய்வம், காவல் தெய்வம். என பல வகைகளாக பிரிக்கின்றனர். இயற்கையொடு இணைந்து வாழ்கின்ற இவர்கள் வான், பூமி, நெருப்பு, காற்று

ஆகிய ஐம்பூதங்களையும் கன்னிகளாக வழிபடுகின்றனர். இவர்கள் ஆண்டு தோறும் தங்கள் தெய்வத்திற்கு விழா நடத்தி சிறப்பு செய்கின்றனர். காடுகளை விட்டு இவர்கள் எந்த இடத்திற்கும் இடம் பெயர்வதில்லை.

காட்டுகுறும்பர்களில் சிலர் உயர்கல்வி பயிலுகின்றனர். இவர்களுக்கென அடிப்படை வசதிகள் எவையும் அரசால் செய்துத் தரப்படவில்லை. பள்ளிகூடங்கள் தங்களது குடியிருப்புகளுக்கு அருகில் இல்லாத காரணத்தால் இவர்கள் கல்வி பயில வெகுதூரம் செல்ல வேண்டியுள்ளது.

துணைநூற்பட்டியல்

செ.அன்னகாமு 1961 மேல்மலை மக்கள் சர்வோதயா பிரசுராலயம், தஞ்சாவூர்.

சீனிவாசன் 1962 நமது பழங்குடிகள் 2ஆம் பதிப்பு தமிழ்ப் புத்தகாலயம், சென்னை.

சி.ஜே.ஜெயதேவ் 1962 பழங்காலப் பண்பாடும் பழங்குடிகள் பண்பாடும் அரசு அச்சகம் சென்னை.

அ.மு.பரமசிவானந்தம் 1967 மலைவாழ் மக்கள் மாண்பு தமிழ்க்கலைப் பதிப்பகம் சென்னை.

உலகத் தமிழர்களின் இலக்கியம் அறிவியல் சிந்தனை

முனைவர் வெ. ராமத்திலகம்

உதவிப் பேராசிரியர்

புனித அந்தோணியார் பெண்கள் மலை மற்றும் அறிவியல் கல்லூரி, திண்டுக்கல்

அறிமுகம்

உலகத்தில் உள்ள தமிழர்கள் தம் அறிவியல் சிந்தனையை சிலர் மேலோட்டமாகவும் சிலர் ஆமாகவும் பதிவு செய்துள்ளனர். அறிவியல் நுட்பத்தோடு பார்த்தால் சில நுட்பமான செய்திகள் இன்றைய அறிவியல் சிந்தனையோடு ஒத்துள்ளன. இலக்கியத்தில் காணப்படும் தமிழர்களின் அறிவியல் சிந்தனைகளை உலகத் தமிழர்களின் சிந்தனைகளை இக்கட்டுரையில் ஆராய்வோம்.

உலகத் தமிழர்களின் இலக்கிய அறிவியல் சிந்தனை

உலகத்தில் உள்ள தமிழர்கள் தம் அறிவியல் சிந்தனையை சிலர் மேலோட்டமாகவும் சிலர் ஆமாகவும் பதிவு செய்துள்ளனர். அறிவியல் நுட்பத்தோடு பார்த்தால் சில நுட்பமான செய்திகள் இன்றைய அறிவியல் சிந்தனையோடு ஒத்துள்ளன. இலக்கியத்தில் காணப்படும் தமிழர்களின் அறிவியல் சிந்தனைகளை உலகத் தமிழர்களின் சிந்தனைகளை இக்கட்டுரையில் ஆராய்வோம்.

வானவியல்

வானவியலில் செய்திகள் இலக்கியங்களில் வெளிப்படுத்தி நிற்கிறது. சூரியனையும் அதனைச் சுற்றியுள்ள கோள்களையும் தற்கால அறிவியல் அறிஞர்கள் சூரியவட்டம் அதனைச் சுற்றியுள்ள பாதை எனவும் மொழிகின்றன.

“நெஞ்சாயிற்றுச் செலவும்

இஞ்சாயிற்றுப் பரிப்பும்

பரிப்புச்சூழ்ந்த மண்டியமும்” (புறம்-117)

என அன்றே புறநானூற்றில் கூறியுள்ளார் என்பது வியக்கத் தக்க செய்தியாகும். தமிழ் இலக்கியத்தில் பயணத்தை விரைவாக்கிய விமானம் பற்றிய சிந்தனைகளையும் காணமுடிகின்றது. விமானத்தை ஒட்ட ஒட்டுநர் இருந்தாலும் கூட புறநானூறு ஒட்டுநர் இல்லாத வானவூதியைப் பற்றிய செய்தியினைத் தருகின்றது. தற்கால ஆளில்லா விமானம் குறித்த செய்திகளுடன் ஒத்தநிலையில் உள்ளது.

“வலவன் ஏவா வானவூதி

ஏய்துப என்பதஞ் செய்வினை முடித்தெனக்

(புறம்-312)

சீவகசிந்தாமனியும் சிலப்பதிகாரமும் பண்டையத் தமிழகத்தில் வானவூதி இருந்ததை உறுதிப்படுத்துகின்றன.

கண்தானம்

இன்றைய சமுதாயத்தில் முதன்மையான தானமாக கருதப்படுவது கண்தானம் இதனை கண்ணப்ப நாயனார் புராணத்தில் காணமுடிகிறது இன்றைக்கு ஒரு லட்சம் பேருக்குமேல் கண் இல்லாமல் தவித்து வருகின்றனர். இதனை சரி செய்ய பல்வேறு அமைப்புகள் செயல்பட்டு வருகின்றது. அவர்களால் சரிவரபூர்த்தி செய்யமுடியவில்லை இந்த சூழ்நிலையில் 2ம் நூற்றாண்டுக்குப் பின் கண்ணப்ப நாயனார் ஒரு அற்புதமான காரியத்தை செய்தது வியப்புக்குரியதாகிறது.

இறைவன் சிவபெருமானுக்கு கண்ணில் இரத்தம் பெருக்கெடுத்து ஓடுகிறது. அதனை நிறுத்துவதற்காக கண்ணப்ப நாயனார் செய்வதரியாது தவித்தார் ஊனுக்கு உன்’ என்பது நினைவிற்கு வரவே தம் கண்ணை எடுத்து பொருத்தினார். என்பது வரலாற்றுச் செய்தியாகும். உறுப்பை மண்ணில் புதைப்பதற்குப் பதில் மனிதரில் புதைங்கள் என்ற அரசின் வாக்குக்கு இணங்க கண்ணப்ப நாயனார் புராணத்தில்

“மதர்தெழு முள்ளத்தோடு மகிழ்ந்து முன்னிருந்து தங்கள்

முதற்கரம் மருந்து வாங்கி முதல்வர் தம் கண்ணில்லப்பா (கண்ணப்ப நாயன்மார்புராணம்)

என்ற பாடல் வரிகள் மூலம் அறியலாம். 2000ம் ஆண்டிற்குப் பிறகு கொண்டு வந்த ஐந்தாண்டு திட்டம் ஊறுப்பு மாற்றும் அறுவைச் சிகிச்சை இந்திய பிரதமர் அவர்களால் கொண்டு வந்தது. அன்று கண்ணப்ப நாயனாரார் புராணத்தில் கொண்டு வரப்பட்டது. இன்று நடைமுறை படுத்தப்படுகிறது.

நீர் நிலைசார்ந்த உண்மைகள்

எத்தனை நீர் நிலைகள் இருந்தாலும் அவற்றில் மழை நீர் மற்றும் மிகச் சிறந்ததாக் கருதப்படுகிறது. எனவே தான் “மாமழை போற்றும் மாமழை போற்றும்” என்றும்

“விசம்பின் துளிவிழின் அல்லால் மாற்றாங்கே

பசும்புல் தலைக்காண்பு அரிது.”

என்று வலியுறுத்தப்படுகிறது. இவ்வாறு சிறப்பிக்கப்படும் மழை பெய்யாமல் போனாலும் பஞ்சம் ஏற்படுகிறது. இதை மழைதான் மாற்றுகிறது இதனை அக்பர் தேவாரத்தில் “பன்னெடுங்காலமாக மழைதாக்க மறுக்கினும் பஞ்சமுண்டு” என்ற வரிகள் குறிப்பிட்டுள்ளது. வறட்சி, வற்கடம், வற்காலம் சொற்கள் இலக்கியத்தில் காணப்படுகிறது. கடல் நீர் உவர்ப்பு மற்றும் ஊற்று நீரின் குடிநீரின் தன்மைகளை

கடல் பெரிது மண்ணீரும் ஆகாது

அதனருகே சிற்றூரல்

உண்ணீரும் ஆகிவிடும்

என்று கூறி சங்க இலக்கிய பாடல்களும் அறிவுறுத்துகிறது. “தொட்டனைத்தூறும் மணற்கேணி” என்று குறளும் ஊற்றுநீர் பற்றி குறிப்பிடுகின்றது.

மழைநீர் தாம் கடந்து செல்லும் பாதையில் தாதுப் பொருள்களை உட்பையும் பெருக்கிறது. தாமதேங்கும் இடத்தின் தன்மையைப் பெருகிறது. இதுவே “செம்புலப் பெயல் நீர் போல்”(குறுந்தொகை) என்ற வரிகள் புலனாகிறது. இறையனார் ஜவகை நிலங்களைப் பற்றி குறிப்பிட்டுள்ளார். அது மற்றும்மிற்றி புயலின் கொள்கையின் படி அமெரிக்கா, ஆப்பிரிக்கா, மடகாஸ்கர், இந்தியா, இலங்கை, அஸ்திரேலியா கார்பானிபெரஸ் காலத்தில் இணைந்திருந்ததாகக் கூறப்படுகிறது. பின்னர் இயோசின் காலகட்டத்தில் நகரத்தொடங்கி தற்பொழுது இந்த நிலை பெருகிறது.என்று கா.அப்பாத்துறை பின்னர் கவியரசு கண்ணதாசன் அவர்களும் கடல் கொண்ட தென்னாடு என்ற நூலை எழுதியுள்ளனர். பூம்புகார் கடல்கோளால் 21 கி.மீ தூரம் அழிந்துவிட்டது. தமிழ் இலக்கியம் நூல்களின் வழிகாட்டல் மூலம் கடல்சார்தொல்லியல் முறைப்படி ஆய்வுகள் மேற்கொள்ளப்பட்டது. இமையமலைச் சாரல் பகுதியிலும் மலைப்பகுதியில் தொல்லுயல்சார் பகுதி மலைவாழ் தாவரங்கள் விலங்குகள் எச்சங்களும் படிமங்களும் கிடைத்துள்ளன. தமிழர் இலக்கியம் தான் தொல்லியல் ஆய்விற்கு பெரிதும் உதவுகின்றன. ஏன்பதை அதன் மூலம் அறிய முடிகிறது.

உலகத் தோற்றக்கொள்கை

இவ்வுலகமானது ஜம்புதங்களான நிலம், நீர், காற்று, தீ, ஆகாயம் கலந்த மாயமாகும். உலகத் தோற்றம் குறித்து தொல்காப்பியர் குறிப்பிடுகிறார். இதனை,

“நிலம் தீ நீர்வளி விசம்போல டைந்துங்

கலந்த மயக்கம் உலகம் ஆதலின்

இருதிணை ஜம்பால் இயனெறி வழாமைத்

திரிவில் சொல்லோடு தழா அல்வேண்டும்”

(தொல்-பொருள் நூ 635)

வழக்கப்பட்டுள்ளது. அதேபோல் பரிபாடலின் இரண்டாவது பாடலும் உலகில் தோற்றத்தை விளக்குகிறது. மேலும் ஓர் அழிவுக்குப்பின் சககாலம் ஒன்றுமே இருக்காது. முதலில் வெற்றிடம் தோன்றும் ஓர் ஊழிகாலத்திற்குப் பிறகு காற்று தோன்றும். அடுத்த ஊழிக்காலத்தில் பின் காற்றிலிருந்து தீத் தோற்றும். நான்காது ஊழிக்காலத்தில் தீயிலிருந்து மழையும் நீர் தோன்றும். ஐந்தாவது ஊழிக்காலத்தில் வெள்ள நீரில் இருந்து கல் தோன்றும். அடுத்து உயிர்கள் தோன்றும் என்று நம் முன்னோர்கள் உலகத்தோற்றக் கொள்கை ஐந்த பூதங்களின் கலவையால் ஆக்கப் பெற்றது. என்பது புலனாகிறது.

நிலப்பாகுபாடு

நம்முன்னோர் நிலத்தை நான்கு வகையாகப் பிரித்து ஒவ்வொரு வகை நிலத்தையும் நன்கு ஆராய்ந்தனர் தொல்காப்பியர் கண்ட நில வகை நிலத்தையும் நன்கு ஆராய்ந்தனர்.கண்டம் நில வகைகள்,

“மாயோன் மேய காடுறை உலகமும்

சேயோன் மேய மைவரை உலகமும்

வேந்தன் மேய தீம்புனல் உலகமும்

வருணன் மேய பெருமணல் உலகமும்

முல்லை, குறிஞ்சி, மருதம் நெய்தல் எனச்

சொல்லிய முறையான் சொல்லவும்படுமே”

(தொல்-அக-5)

இவ்வகையான நிலங்கள் ஒவ்வொன்றின் குணங்கள், அங்கு வாழும் மக்கள், அவர்கள் தொழில் இவை போன்ற பல செய்திகளைத் தொல்காப்பியம் தருகிறது.

“நடுவுநிலைத் திணையே நண்பகல் வேனிலோடு

முடிவுலை மருங்கின் முன்னிய நெறித்தே”

(தொல்-அக-11)

இதில் நடுவுநிலைத்திணை என்பது பாலை நிலம் என்ற ஒரு வகை நிலத்தைப் பற்றி அறிந்து அதன்பின் வந்த நூல்கள் அந்த நிலத்தின் விவரங்களையும் விவரிக்கின்றன. தற்கால அறிவியல் வல்லுநர்கள் நிலத்தை பற்றி தொல்காப்பியர் காலத்தில் கூறக்கட்டுள்ளது.

மழைநீர் ஆவியாகி மேலெழுந்து மழை பொழுகிறது. என்ற அறிவியலை இலக்கியம் குறிப்பிடுகிறது. கரிய மேகம் கடல்நீரை முகந்து கொண்டு மேலெழுந்து. மழை பெய்கிறது இதனை,

“நனந்தலை உலகம் வளை நேமியொடு

நீர்செல நிமிர்ந்த மால் போல” (முல்லைபாட்டு)

நப்பூதனார் அவர்கள் மழை தோன்றுவதற்கான அறிவியல் காரணத்தைக் குறிப்பிட்டுள்ளார். நீரின் முக்கியத்துவத்தை நன்குணர்ந்தனர் நம் முன்னோர் அறிந்துள்ளனர்.

உணவு உண்பது பற்றிய அறிவியல்

ஆசாரக்கோவையானது மனிதர்கள் தங்களது வாழ்வில் கடைப்பிடிக்க வேண்டிய ஒழுக்கங்களைப் பற்றி கூறுவதால் பெருமயவில் உடல் நலம் பற்றிய மருத்துவ அறிவியல் செய்திகளை கொண்டுள்ளது எனலாம். இதனை,

“உண்ணுங்கால் நோக்கும் திசைகிழக்கு
கண்ணமர்ந்து
தூங்கான் துளங்காமை நன்கு இரீஇ யாண்டும்
பிறிதியாது நோக்கான் உரையான்
தொழுதுகொண்டு

உண்க உகா அமை நன்கு” (ஆசாரக்கோவை)
என்ற வரிகள் உணவு உண்ணும் போது உணவையும் கவனத்தையும் சிதர விடக்கூடாது. அதனால் எணர்ச்சி (Enarchy) வேஸ்டாகும். என்ற உண்மையை இலக்கியத்தில் விட்டுள்ளார்கள்.

தாவரங்களின் அறிவியல்

தொல்காப்பியர் முதல்முதலில் தாவரங்களில் அறிவியல் பாகுபாட்டை வெளிப்படுத்தி உள்ளார். முதல் இலக்கம் இலக்கிய நூலாகும் ஓர் உயிலிருந்து ஆறு அறிவு வரை வகைப்படுத்தி மேலும் விஞ்ஞானிகளின் விசும்பில் நிரல் படுத்தியுள்ளார்.

“ஒன்றறிவதுவே உற்றறிவதுவே
இரண்டறிவதுவே அதனோடு நாவே
முன்றறிவது அவற்றொடுமுக்கே
நான்கறிவது இவற்றொடுகண்ணே
ஐந்தறிவதுவே அவற்றொடுசெவியே
ஆறறிவது அவற்றொடு மனனே
நேரிதின் உணர்ந்தோர் நெரிப்படுத்தினரே”

(பொருள்)

இந்திய தாவர விஞ்ஞானி இந்தியா தாவரவியல் மேதை ஜே.சி. போஸ் அவர்கள் தாவரங்களுக்கு உயிர் உணர்ச்சி உள்ளதை நிரூபிக்க இப்பாடல் வழி நிறுபித்து பாராட்டையும் பெற்றுள்ளார். இதற்கு ஆய்விற்கு தொல்காப்பியர் சூத்திரம்தான் அடிப்படையாக இமைந்தது எனலாம் இன்னும் தாவரங்கள் பற்றி உலகுக்கு தந்த சி.ஆர். டார்வின் ஆய்விற்கு முன்னோடியாக அமைத்தவர் தொல்காப்பியரே ஆவர் இந்த உலகமே ஜம்பூதங்களின் சேர்கையால் ஆனது என்ற அறிவியல்

உண்மையை எட்டுத்தொகை நூலில் புறநானூற்றில் குறியுள்ளார்.

“நிலம்,நீர்,தீ,வளி,விம்போடு ஐந்தும்
கலந்த மயக்கம் உலகம் ஆதலின்...”

(தொல்-பொரு.மரப்பியல்)

“மண்மிணிந்த நிரத்திலும்,

நிலம்ஏந்திய விசும்பும்....

தீமுரணிய நீரும்.... (புறம்-2)

இவற்றில் அறிவியல் பேசப்படுவதை காணலாம்.

மனிதனின் பிறப்பு அறிவு

மனிதனின் பிறப்பு அறிவைப் பற்றி திருமூலர் திருமந்திரத்தில் குறிப்பிட்டுள்ளார்.

“மாதா உதிரம் மலமிகில் மந்தனதாம்

மாதா உதிரம் சலமிகில் மூங்கையாம்

மாதா உதிரம் இரண்டொக்கில் கண்ணில்லை

மாதா உதிரம் வைத்த குழவிக்கே (திருமந்திரம்)

திருமந்திரத்தில் மாதாவின் உதிரத்தில் மலம் மிகுந்தால் பிறக்கும் குழந்தை மந்தப்புத்தி உடையதாகப் பிறக்கும். நீர் மிகுந்தால் பிறக்கும் குழந்தை ஊமையாகவும். நீரும் மலமும் இரண்டும் மிகுந்தால் பிறக்கும் குழந்தை குருடாகப்பிறக்கும். என்பதை இப்பாடல் வலியுறுத்துவது மட்டுமின்றி மருத்துவருக்கு ஆலோசனை கூறுகிறது. இந்த அறிவியல் உண்மையை அறிந்த நம் முன்னோர்கள் “வாய்யைக்கட்டி வகுத்தைக் கட்டி பிள்ளையை வளர்க்கணும்” என்ற பழமொழியும் குறியுள்ளார்கள். அறிவியல் என்றும் இலக்கியத்தில் சாகாது.

நிறைவாய்

எத்தனை அறிவியல் மாற்றங்கள் வந்தலும் அவைகள் தமிழ் இலக்கணம் இலக்கியம் சித்தர் இலக்கியத்தின் அடிப்படையாக வைத்து தோன்றுகின்றன. ஏன்பதே உண்மை.

துணைநூற்பட்டியல்

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EXPOSITION OF DEVASTATION AND DESOLATION DURING INDIA PARTITION IN ANITA RAU BADAMI'S CAN YOU HEAR THE NIGHT BIRD CALL?

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Abstract

Can You Hear the Night Bird Call? By Anita Rau Badami serves as literary proof of the destruction inflicted on single people and societies during India's 1947 partition and its outcome. This masterwork gives out as a canvas on which Badami overlays realistic descriptions of characters fighting with the distressing outcomes of preceding events. Over an examination of core statements from the content, the research composition intends to resolve the layers of destruction and depression that spread through the description, discarding bright on the intense sentimental and intellectual spots abandoned by group attack and bureaucratic disturbances. The particular fundamental themes of *Can You Hear the Night Bird Call?* is sorrowfulness applied on singles and groups through the division in India. The story symbolizes how Badami's novel clearly demonstrates the intellectual wound suffered by singles and groups through the partition.

Keywords: india partition, desolation, devastation, historical events, trauma

This article highlights how the writer has played a role in highlighting the transformation in the olden times of women's experiences during the separation. The present study highlights how the narrated stories of the women characters who faced the migrations and the brutality, a woman writer contains the possibility to divulge the complexities of dispossession which is both psychological and matter. The distress, anguish and hurt, ambivalence have been identified and made visible in the paper.

Can you hear the Night Bird Call?

Can you hear the Night Bird call? is the fiction of three women: Nimmo, Bibiji's cousin, who was left deserted by the destruction of India following the partition and currently re-establishing her days in Delhi; Sharanjeet Kaur, also known as Bibiji in Vancouver; and Leela Bhat, Bibiji's fellow citizen from Bangalore. The lives of all three are once again devastated when conflicts from what went before and at hand resurface and wreak havoc. The night bird is a bird whose songs are reflection to be an indication of dreadful fortune.

The most colourful and stunning of the three,

Sharanjeet Kaur, is raised in Pinjaur, a little West Punjabi village, without her father and in poverty. Her father "infects" her with visions of Canada, a golden promised land where magic occurs when the unfortunate become affluent, not just with money but with wider acquaintance, before vanishing when she was just six years old. He carries on his father's ambitions of that faraway country, and in order to realize his own Canadian aspirations, he steals his sister Kunwar's fiancé's heart and travels to Vancouver with him. The pair is thriving in Vancouver, administrating Delhi Junction Cafe, which is becoming the centre of a vivacious "desi" community. Indians and Pakistanis gather around the same tables and discuss their lives and, most importantly, their "homes" in their homeland. The couple, Sharanjeet, now spoke about Bibiji and her husband, affectionately called Pa-ji, becoming pillars of the Sikh commune and many Indian immigrants who later came to Canada. Bibiji is often obsessed by the injustice she did to her sister Kunwar by stealing her fortune. She feels that her inability to bear a child is perhaps the sentenced she received for

this sin. He is later obsessed by the vanishing of his sister during the Partition.

Following her relocation to Vancouver, Bibiji befriends her new neighbour, the fair-eyed Leela, whose parents are Indian and German. Leela was raised in Bangalore. He struggles with the "one and a half" stigma that he will never overcome. Likewise, it turns out to be Bibiji, Nimmo's aunt (the daughter of his late sister Kunwari). The lives of three ladies come together at this point. Bibiji and Nimmo initially communicate via letters, and Bibiji then takes a plane to Delhi to meet him. Afterwards, he adopts Nimmo's older kid and brings him to Canada on the promise of providing him with a lifestyle and education that the couple could not afford. He even provides the family with the financial support they need to pay off their debts. The story begins with the partition of India and follows the episodes and events of that country's shifting political landscape, including the two wars with Pakistan, the division of Bangladesh, the struggle for Kashmir, the death of Nehru, and Indira Gandhi's ascent to power. Indira Gandhi was the nation's first female prime minister and was known for her policies towards the Sikh community. She also demanded Khalistan and the government's attack on the Golden Temple under the pretext of "Operation Blue Star," which culminated in the killing of Prime Minister Indira Gandhi due to Sikh fury.

The attack on Pa-ji and the altered atmosphere of the Delhi Junction cafe are two examples of how these events in India occasionally have a significant influence on the lives and behavior of Indians and Pakistanis residing in Canada. As the war across the world went on and casualties mounted on both sides, conversation between the two factions in The Delhi Junction ceased altogether..." (p.no.68)

In this sense, it can be argued that 1947 alone was not a year of partition. This was actually just the beginning of partition in India. All incidents and incidents of communal hatred, violence and terrorism that India has seen since 1947 are from the partition of India. Thus, Partition cannot be considered an event of 1947, but one that cast its dark shadow on

the future as well. The novel reaches its devastating climax when foreign political disturbances and conflicts erupt, destroying the lives of these three women. The army is deployed to the Golden Temple, the holiest of Sikh shrines, by Indira Gandhi, prime minister. The resulting destruction leads to the assassination of Indira Gandhi by two of her Sikh bodyguards, which in turn triggers retaliatory killings of innocent Sikhs. Less than a year later, Air India Flight 182, enroute from Canada to India, exploded off the coast of Ireland, killing all 329 people on board. Two Canadian Sikhs accused of disruption. The surprising conclusion of a 20-year-old case - the two Canadians were not guilty in the first place. More than two decades later, the Justice Commission's Nanavati Report found that only one police officer... convicted in the 1984 anti-Sikh riots in which more than 3,000 Sikhs were killed in Delhi alone. Interestingly, 14 police officers could not have been prosecuted because "files were not found". Besides that, in the cases against the two policemen "no charge sheet was filed" due to lack of evidence. Five others were "acquitted" against one "no evidence" was reported" ---*The Tribune* (India), August9, 2005

The increase in brutality in India resonates with the Indo-Canadian community, pushing all three of the other flexible heroes to disastrous outcomes: Nimmo's wife, child, and daughter are all butchered in the savagery, turning her into a living corpse; and Leela Bhatt was among the passengers on the tragic Air-India Flight 182, believing that she would be visiting her home country for the first time in eighteen years since her arrival in Canada. This is a tale where women are frequently at the forefront of the struggles, turning suffering and agony into power. Women in Badami's experience never discuss nearly returning home [domestic]. They are concerned with providing for their family's needs, making sure their kids are safe, and putting their lives back together. The novel's three heroines are inspired by a compilation of testimonies from survivors disseminated by the People's Union for Democratic Rights in 1984 regarding the aftermath of the Delhi riots.

These events are encountered via the lives, reflections, and insights of these characters that bear the scars of demolition. Generally speaking, what exactly qualifies as a novel about the victimization of women? The inherent influence of political and social viciousness is brought to light in the novel with a speed and control that broadcast and historical records are unable to match. The novel, which chronicles the turbulent period leading up to the passing of the late Prime Minister Indira Gandhi, is considered the most compelling evidence and response to the argument that, whatever the reason, women are consistently on the receiving end of viciousness.

Since each of these people experienced the endurance in their own unique ways, it is possible to evaluate the hurt and the trial of victimization in their cases independently. They physically give in to the violence or, after losing loved ones, they suffer emotional casualties. Too often, Kanwar observes in her letters the state of politics in India as well as the anxiety and terror of the approaching package. By July 1947, the letters had suddenly stopped, and Bibiji was being devoured by Kanwar's silence. She listened restlessly to the BBC News on the radio, hearing of the daily beatings, assaults, and killings that were occurring between Muslims and Hindus and Sikhs. In the months that followed, Vancouver continually received additional accounts of violence in Punjab and Bengal.

Entire towns had been destroyed by fire, women had been killed by their beloved men in order to maintain their dignity, trains carrying corpses passed across the newly established border, and ten million people had lost their homes, families, communities, and memories. However, from this chaos of information and rumors, not a word about Kanwar or her family emerged. Despite her difficulties, she was unable to locate her sister until 1948. She promised herself that one day she would find her sister and transport her family to Vancouver for safety.

Bibi-ji's life is a never-ending cycle driven by her adopted child's early years and the constantly shifting political landscape in India. The Indian

community in Vancouver does not remain detached from Indian legislative issues or aloof from the events in any way, despite their contempt for living far away. They continue to be as involved and cherished as their Indian counterparts.

Bibi-ji and Pa-ji made the uneventful trip to the Golden Temple in Amritsar in 1984. At that time, "the government is out to urge Sant Bhindranwale, who is holed up within the shrine complex with his followers." Pa-ji had heard about the deeply preservationist politician Bhindranwale, whose powerful criticism of the Indian government was earning him a growing following among the Sikhs. He had listened the stories that it was Indira Gandhi who had advanced Bhindranwale for political reasons and presently he had fallen into disgrace with her. But he might not really believe that a town minister, in any case charismatic, seem have the control to form this kind of violence. Deplorably he too did not realize and accept that this viciousness will devour him as well, since Pa-ji gets to be a lethal casualty to the terminating of the police and the armed force within the premises of the "Harminder Sahib".

The Delhi Junction was closed uncertainly. She was incapable to utilize the room she had shared with Pa-ji. When she looked within the reflection presently, she found that she had developed ancient. All these along time she had seen herself through her husband's eyes-a beautiful woman who never matured. But he was not here to see at her, and she disintegrated, an ancient lady alone.

She listened other gossipy tidbits, wispy and dubious, that something was around to happen to retaliate for the intrusion of the Golden Temple and the murdering of Sikhs in Delhi - "she felt as on the off chance that the world that she had known for so long, the steady, secure world, had been blown separated, taking off as it were smoky puffs." Kanwar, Bibiji's

"sturdy, adoring, misplaced sister" (p.7) was the coordinate casualty of the Parcel viciousness. She was as "unassuming as her surroundings". (p.3) and "who never did anything to mix her mother's anger"

(p.8). She quietly acknowledges her destiny by wedding a humble rancher within the near-by town and holding no resentment at all on her sister. She moved to her husband's town and had three children. Whereas Sharan moved to Canada, Kanwar remained behind in arrive that would before long be part into two nations.

Usually what she talks approximately the approaching segment, in her letters to Sharanjeet: "ever since it was reported that there will be a division there has been unrest everywhere. Punjab will be broken into two pieces.... I don't know which piece we'll end up in...." (p.44). Once more she composes later," final week there was a huge battle between the Mussalmans and the Sikhs within the north- west. Across us arrive hearts are filling with outrage and hate I too am getting to be suspicious of every Mussulman within the town. Presently I take note there are more of them than of us Sikhs. In case there's a battle we are going be outnumbered.... I have a terrible feeling around this Parcel commerce. I am afraid." (p.50)

As Kanwar succumbs to the escalating brutality, all of her concerns and emotions about the scene become real. As her daughter Nimmo, who was very little at the time and witnessed the whole horror of her mother's demise, said, this is often how Kanwar is victimized. She will always be plagued by these terrible memories: "the morning had floated by in hush, when Nimmo reviewed it there was a commotion at the distant conclusion of the mud lane her mother came surging interior the house and bolted the entryway. She picked up Nimmo and brought down her tenderly into the expansive wooden bharoli of grain within the dull corner of the house. Nimmo listened clench hands beating on their door the sound of strides entering the house and resolute male voices. Her mother's voice developed higher and angrier. It altered and became arguing, and after that suddenly she uttered a single shout, which turned into a sound just like the one a stray pooch had articulated when they found it biting the dust within the ravine behind their house. At that point it ceased, that shuddering creature whisper

when her mother in the long run opened the top and lifted her out of the container, Nimmo barely recognized the messy, dying woman who sobbed with a soundless, juddering agony still within the dim her mother pushed her into an inward room, drew the entryway shut..." never to rise (p.154-56). "Time misplaced its shape and meaning as she sat covered up within the grain. She sucked on her fingers, expended by an awful thirst she hunched there until painful cramps surpassed her legs...she attempted chewing a number of grains, but they tasted like chalk and made her indeed more parched. To her disgrace she felt her bladder open and the warm fluid spread around her bottom... what was her mother doing on the other side? Nimmo had pondered starting to panic" (P.156-156).

After being shielded within the kafeela, Nimmo was welcomed by the Sikh couple. When she was married to Satpal, she was eighteen. After giving birth to her three children, Nimmo settled into a routine life. But even now, as an adult with a family of her own, the chalky taste of anxiety that had stuck in her throat ever since her mother had shoved her into the wheat canister persisted. Nimmo, Bibiji's niece and the daughter of her sister Kanwar, can be viewed as a psychic victim of the 1982 riots from the start, having been abandoned as a toddler and then grown up. She was left behind in the brutality of 1947 and has always been plagued by the terrible memories of her mother being beaten and then killing herself. Her terror was a large, noiseless creature that frequently woke her up from disturbed rest, sweating and shaking. In certain cases, she would hear the sound of running water in the middle of the night, reminding her of her mother's angry washing. Her nose would also fill with the aroma of the pale violet soap. She became wary of everyone, including her neighbors. How could she explain what it was like to have your life taken from you, to wake up one day and find that you have no family or home in the area where your ancestors had labored for a hundred years?

And as much as she attempted, Nimmo may not free herself of the memory of a match of feet

dangling over a dusty floor, their clean pink soles noticing carefully of lavender soap.” (p.158-59). Unexpectedly, during the 1984 riots, the past reappears when she tries to save her daughter's life by hiding her in the same way that her mother had hidden her. However, she is unable to do so. Surprisingly, Nimmo and Bibiji had always been staunch supporters of Indira Gandhi and had always shielded her whenever Satpal expressed dissatisfaction with her political actions and ideas. In 1971, Bangladesh declared its independence and millions of displaced persons from East Pakistan crossed into India after she won a resounding majority of the general elections. An all-out war broke out between East and West Pakistan as a result of the savage wills that had been simmering there “Why is she jabbing her long nose into other's peoples' affairs?” (p.238-39). “She is doing the correct thing, our Indira-ji,” said Nimmo staunchly “I am starting to think simply do not like her since she may be a woman! I like Indira ji, she is shrewd and she gives lady strength. In the event that we have a girl, I need her to develop up into an Indira Gandhi.” “War must be great for your Madam Gandhi's image,” he said. The country was engaged in combat. People looked fearfully at what might be their third neighborly battle in the twenty-four years since Segment. However, Nimmo loved Indira Gandhi for her stubborn nature and the strength she bestowed upon women. Over the nation that in the event that she might endure so seem they. Satpal says around Indira Gandhi, “people are getting there...she takes absent our stream water and gives it to Rajasthan, she cuts up Punjab and makes a Harayana for the Hindus, and presently she is arranging to grant them Chandigarh as well. That city has a place to Punjab. To begin with it was Segment and half us arrive disappeared.... how much more are we gathered to give absent? Without Punjab this nation would be starving, and see how we are treated---like step-children! Is it fair?” (p.220). this was a nation of abundances, and “Nimmo was decided not to be a casualty ever again.” (p.225)

However, the Sikhs' unhappiness and sorrow were spreading like wildfire, engulfing this minority group from Vancouver to India. “The Sikhs have been betrayed... to begin with by the British who stole Punjab.... then by the Congress Brahmins, who gave the Musclemans their Pakistan and Hindus their India but left the Sikhs to pass on like flies in between; at that point by Nehru, with the rose in his coat, and his tricky words, who tore our hearts in half by making our Punjab a bi-lingual state. And presently we have been cheated once more by that Brahman's girl who takes the wheat that we grow....think what we Sikhs have got in return for all this.....are we progressing to let the Brahman's girl drain us to death?.....what we Sikhs must do is press for separation....we request that the government of India return our Punjab to us, entire and undivided.....we request Khalistan, a arrive for the Sikhs, the immaculate and the brave....a nation of our own in return of all that has been taken from us within the past hundred years...”(p.252-53). Thus, the government's and the Congress party's methods incite animosity among Sikhs. To the dismay of the Sikh community in particular, the following was included when the crisis was declared in 1975: “It's since of the emergency.... we have been denied of all our rights, we are able be tossed in imprison and kept there until the end of time if it satisfies Madam Gandhi.... Thousands in imprison! For considering, for opposing this idea with what Madam has done to this country....” (p.268-69). Nimmo shuddered. It troubled her to accept that this Crisis was being forced upon her without good reason by the lady she so greatly valued and for whom she had cast ballots in two elections. She reasoned that the country must be in danger. Nimmo thought of how easily dread had crept into their small peaceful world. How delicate is her safety?” (p.275) “Was the circumstance of the Sikhs in India so omitted? Seem however another division of the nation recuperates the wounds that had been caused by the primary one?” (p.292) The killing and military attack on “The Golden Temple,” a hallowed location for Sikhs, intensifies their hatred of the government and

culminates in the most spectacular event of the decade: Indira Gandhi's murder at the hands of her Sikh bodyguards. The retaliation was carried out. This in turn set off the most brutal Sikh massacre spree in history. Nimmo lay awake all night, waiting for the viciousness to emerge from the haze. She could sense it out there, lurking. She made plans for herself to protect her girl. The memories of the grain bharoli from long ago returned with a vengeance. She fastened into the steel cabinet with her girl. "It was the final secure put within the world that canister of grain...stays there my daughter... or they will get you." (p.361). A tower of smoke emerged, as she saw. Fear gripping her, she fled back inside and discovered the man had set the entire room on fire. The steel pantry stood in the center of the fire, and the room was filled with the strong smell of lamp fuel. Nimmo heard her own yelling. She ran back and forth, screaming all the while, but the fire wouldn't go out. Realizing that the men had taken the keys, she hurriedly searched for them. Her kid was screaming from inside the almirah as the fire spread throughout it. Everything turned smoke-black and blood-red as the flares burst.

In addition, her child Pappu, who had left for the business earlier that day, was viciously burned alive, and Satpal, who was not in Delhi at the time, suffered the same fate. He wished he had the time to phone Nimmo once more. He thought of her as he had final seen her, standing within the daylight; inclining against the entryway of their home.... he stooped whereas one of the men poured lamp fuel over his head, the harsh scent making him mixed up and nauseous. One man dropped a car tire over his head and stuck it about his shoulders, immobilizing his arms. Another lit a coordinate to his gushing hair, damp with lamp fuel. The blazes into his scalp, crawled like a ghastly waterway down his confront, licked at his eyebrows, his eyelashes. The warm burned his eyes and his final thought was that he seems not indeed sob. He seems not indeed weep." (p.371)

Nimmo is changed into a living cadaver, falling into the profound chasm of foolishness. She is

NirmaljeetKaur- "A woman damaged in places too private to see." (p.399). Hence the novel has a bloody finishing.

Conclusion

The novel's most noteworthy perspective is its portrayal of strong, astute women trying to make meaningful lives despite societal and political upheavals. Anything that is typically mostly absent and omitted from the novels written by males who write segment fiction. This novel, which centers on a woman's contact with the plot, may represent a substantial advancement in the kind of segment fiction that fills this void. The novel focuses not just on the violence against women in times of division but also on its aftermath, including the violence that began with the partition and continued until Indira Gandhi's death. The 1984 massacre of Sikhs in the streets of Delhi and other Northern Indian cities and towns felt like a script repeated itself. The tale highlights that women bear the brunt of society's hardships, no matter how unstable or fragile things become. It illustrates how women are easy prey for all kinds of mistreatment, humiliation, adversity, and separation because they are so defenseless. The fragment books describe the extraordinary nature of human love in the wake of the horrors of the Holocaust, the never-ending tragedies and unknown suffering that robbed people of their happiness and replaced it with notes of terrible suffering. Writers in this genre present their characters as liberal, intelligent, and compassionate messengers of human love, acting as a beacon of hope for the impoverished and displaced with broken hearts and broken awareness. The human note is not the end, but rather the beginning of an end and the process will continue as long as there are human beings on this planet.

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PARENTAL DILEMMA AND EMOTIONAL CONFLICT: WHEN LOVE CLASHES WITH TRADITION IN *IMAYAM'S PETHAVAN*

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Abstract

An exploration of Imayam's novella Pethavan: The Begetter the themes in parental dilemma and the emotional conflict and turmoil. Pethavan: The Begetter presents a gripping narrative of a father caught between his unconditional love for his daughter and his rigid to caste traditions. Pethavan: The Begetter also portrays a psychological struggle of the father stuck between the caste restrictions and love towards his daughter. The protagonist's turmoil highlights the oppressive nature of the caste system, the burden of family honor, and the patriarchal control over women's autonomy. His internal mind serves as a microcosm of larger societal issues, parents are conditioned to prioritize social reputation over emotional bonds. The daughter's choice to wed outside from her caste is an example of societal change and rejection of custom. Casteism does not oppress individuals but also restricts emotional bonds within families. The father's inability to support his daughter is not due to a lack of love but due to the overwhelming burden of caste expectations. Pethavan critiques the dehumanizing effects of caste-based restrictions on family relationships and the influence on reevaluate traditional belief to compassion, acceptance and emotional freedom within families.

Keywords: parental dilemma, emotional conflict, caste system, patriarchy, social norms, honor, family bonds

Introduction

V. Annamalai with his pen name Imayam, a school teacher and tamil writer who published various novels, short stories and won several awards including Sahitya Akademi Award in 2022. *Koveru kazhudaigal* translated as *Beasts of Burden* are among of his works that have established him as a prominent dalit writer. This novella set in the rural village in Tamil Nadu, is about the father Pazhani as pethavan. He has been stressed to kill his own daughter Bhakkiyam, she loves Periyasamy the dalit police officer. She tries to hide her feelings but as their relationship continues townfolks tries to kill her and they damaged Periyasamy's parents and his properties. The couple tries to escape from the village but foiled by the villages and they cut the hair of Bhakkiyam. Father Pazhani is assigned the task of killing his own daughter. He agrees to the act to

ensure that his daughter does not suffer such extreme terror. That same evening, Periyasamy elopes with Bhakkiyam. Imayam in his unique manner, narrates the wrathful and suspenseful episode when Pazhani, Bhakkiyam's father deeply troubled by the upper caste men and women who ridiculed to perform the most basic of obligation, to eliminate his daughter. Examining the father's love overshadowed by societal expectations and the rigid traditions of caste and patriarchy

You should pour pesticide down her throat and lock her in the room. However much she screams or shouts, don't open the door and don't give her a mouthful of water. In a very short while the story will be over' said the young women who held baby on her hip.(2)

The father in *Pethavan* embodies the paradox of parenthood. He deeply cares for his daughter but is

unable to accept her decision to marry outside their caste. His reaction is not just personal but shaped by the fear of social stigma, honor and tradition. In Tamil society, especially in rural settings family honor is often tied with caste purity, making inter-caste marriages a subject of shame and conflict.

What kind of father are you? Because people like you are born into our caste, no one respects us anymore. Tomorrow your daughter's corpse should burn in the cremation ground. Otherwise your corpse will. Remember this, does your daughter think the men of this village are all women.(8)

His parental insights urge him to protect and care for his daughter. The society has a social condition makes him view her as a betrayer of tradition. This creates a moral and emotional conflict should he embrace his daughter or uphold social norms. Throughout the novel, the father oscillates between anger, grief and helplessness. His love for his daughter does not disappear, but his caste-based pride prevents him from accepting her choice. The duality of love and resentment, where a parent's affection is overshadowed by ego and social expectations. "Pazhani brought a dhoti and gave it to Bhakkiyam. Wrap this around yourself. Your sari should not be seen. If someone asks who is there? Don't even open your mouth".(44)

The novel raises the question whether the power of parental love is enough to override deeply rooted casteist and patriarchal ideology. Psychological burden of honor in which father's identity is so inextricably entwined with caste that his daughter's happiness became secondary, though the father outwardly rejects his daughter's marriage, his inner conflict manifests latent guilt and suppressed emotions. His anger is a cover for that at a subliminal level, he realizes he cannot overcome his own social conditioning. He is torn between what he feels as a father and what he believes as a caste-abiding man

Pethavan came out from panchayat he realises about the cases happen in Nallur and paloor, girls were raped brutally and killed by their own

community. He wants her daughter to be alive because she was very loveable and born by prayers after twenty years. He thinks of the society when they don't have babies for twenty years they abused Samiyammal and Pazhani. Society will shower its pervert towards the women whether she is good or bad. They encourage to kill her, that sheds light on the excruciating pain parents go through as a result of their inner conflicts regarding their culture and the instinct to love and protect their children. The novel, however, does point out the cruelty of structures that manage to militarize compassion for children by parents and adults as a whole so that sufferings can be achieved instead of aid. Even Pazhani tries killing himself this was a serious discussion in caste panchayat and persuaded him to kill his daughter.

Knowing that Pazhani had tried to take his own life, the villagers decided to hold both a village panchayat meeting and caste-panchayat meeting that same evening. In the panchayat, Pazhani said, 'she is no longer my daughter. Kill her'.... Why is she still alive? How many lives does she want to sacrifice? Does she know what's happening in the town? Pazhani asked Selvarani before he bought some rat poison and handed it to her (20, 21).

Pethavan Pazhani was very much lost and torn because of the love he had for his daughter and the caste traditions that existed, he chose to not listen to the society because it was clear they did not offer solutions but rather spoke for the sake of speaking, this resulted in Pazhani to choose the love for his daughter. It was this same caste which victimized Pazhani and Sammiyamal for being childless for twenty years. And at last he comprehends the value of life in regard to education of his daughter. This is in fact more than his ego of his caste, but society and their dirty words that he could not stand, and so he ends his life. This reveals his genuine affection for his daughter. Even when he sends his daughter away with the one she loves, he gave her jewels and money to take. He also verifies this with Periyasamy

over the phone and then waits until the light of the bike has completely faded away.

Bhakkiyam pressed her face to his chest, and like a little child, embraced him tightly and wailed. "There is no need to cry. Get on the bike". Pazhani stood still watching the bike for as long as the light from it was visible. In the morning those who went to the fields came running back and said, 'Vandikkaran house Pazhani has consumed polidoil and lying dead in the fields (52)

The story of *Pethavan* (2015) is quite moving as it shows the never ending depths of parental love. It depicts how parents go through struggles,

determinations. And offer supports for their children, oftentimes selflessly. *Pethavan: The Begetter* (2015) powerfully puts forward the idea that real love from a parent towards a child is boundless, crossing the barriers of social attitudes, personal strife, and even child's appreciation. Lastly, the story serves as an important reminder that a parent has the greatest impact in the lives of the children, and most fortunate to have them.

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வள்ளுவர் கூறும் மன்னர் சார்ந்த சிந்தனைகள்

முனைவர் மு. பாண்டிமீனா

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அறிமுகம்

திருவள்ளுவர் தனி மனிதன், சமூகம், நாடாளுமன்றம் தலைமை எனச் சமூகத்தின் ஒவ்வொரு உறுப்பினரும் பெறத்தக்க நல்லொழுக்கங்களை அறமாக எடுத்து உரைத்துள்ளார். அவர் வகுத்துரைக்கும் அறங்கள் உலகப் பொதுநோக்கில் மனித சமூகம் மேம்பாடு பெறுவதற்கு ஏற்ற வகையில் அமைந்தவை ஆகும். தனி மனிதன் நல் அறங்களைக் கடைப்பிடித்து ஒன்றிணைந்து நல்ல சமுதாயத்தை அமைப்பதன் வழி, நல்ல அரசினை உருவாக்க முடியும் என்ற கருத்தினையும் அவர் அறமாக வகுத்துரைத்துள்ளார். திருவள்ளுவர் வாழ்ந்த காலத்தில் மன்னர் ஆட்சி நடைபெற்றது. அதனால் அவர் அக்கால அரசுகள் பின்பற்றி நடக்க வேண்டிய செயல்பாடுகளைத் தனது சிந்தனைகளாக வகுத்துரைத்துள்ளார். எனினும் அவை இக்கால நாடாளுமன்ற மக்களாட்சியினருக்கும் பொருந்த அமைந்துள்ளதால் அவர் வகுத்துரைத்த சிந்தனைகள் இன்றைக்கும் தேவைப்படுகின்றன. திருவள்ளுவர் சிறப்பான நல்லாட்சி அமைத்தல் பற்றியும் அவற்றை பின்பற்றி நடக்க வேண்டிய அறங்கள் பற்றியும் அரசியல், அமைச்சியல், அங்கவியல், கூழியல், படையியல், குடியியல் ஆகிய இயல்களில் மிக விளக்கமாக எடுத்துரைத்துள்ளார். எனவே வள்ளுவர் குறிப்பிடும் மன்னர் சார்ந்த சிந்தனைகள் குறித்து இக்கட்டுரையில் ஆராயப்படுகின்றது.

அரசு

சமூகத்தில் குடும்பம், சாதி, சமயம் போன்றதே அரசு என்னும் அமைப்பு ஆகும். சமூகம் என்பதனுள் அடங்கியதே அரசு. ஆனால் அரசுகள் சமூகம் அடங்காது என்பார் தி.மு.ருகரத்தினம். சமூகம் மக்கள் தோன்றிய நான்முதலே உருவான ஓர் அமைப்பாகும். ஆனால் அரசு என்பது பின்னர் தோன்றியதாகும். அரசுச் சட்டம் இயற்றி அதனை நடைமுறைப்படுத்தும் ஓர் அமைப்பு. ஆனால் சமூகம் எண்ணற்ற நோக்கங்களைக் கொண்டு அவற்றை பல்வேறு அமைப்புகள் வாயிலாக நிறைவேற்றும் ஒரு கூட்டமைப்பு ஆகும். என்பது சமுதாயத்தில் மக்கள் அடிப்படைத் தேவைகளை நிறைவேற்றுவதற்காக ஏற்படுத்தப்பட்ட ஓர் அமைப்பாகும். மக்கள் அமைதியுடனும் அச்சமின்றியும் வாழ வேண்டி, சட்டத் திட்டங்களை உருவாக்கிப் பாதுகாக்க வேண்டியது அதன் பொறுப்பாகும். ஆட்சிமுறை அறங்களைப் பொறுப்புடன் மேற்கொண்டு நீதி வழுவாமல் முறை செய்தல் அரசின் முதற்கடையாகும். அரசியலமைப்பு என்பது அரசாங்கத்தை நிறுவி அதை கட்டுப்படுத்தும் சட்டத் திட்டங்களின் தொகுப்பாக அமைந்திருக்கின்றது. எவ்வாறு மனித உடல் நலமாக இயங்குவதற்கு அதன் உறுப்புகள் முக்கியமோ அதே போல் அரசும் வளமாக இயங்குவதற்கு அதன் உறுப்புகளும் அவற்றின் அலுவல்களும் ஒழுங்காக அமைதல் வேண்டும். இந்த

ஒழுங்கை வகுக்கும் அமைப்பே அரசியலமைப்பு என்று கூறுவார் வள்ளுவன்.

அரசு ஆளுமை பண்புகள்

ஆளும் அரசுப் பெற்றிருக்க வேண்டிய அறங்களைப் பொருட்பாலில் விரிவாகப் பேசுகிறார் திருவள்ளுவர். பொதுவாகக் கூடிவாழ்தல், குடிமையைக் காத்தல், வாணிகத்தை வளர்த்துப் பொருளாதார உயர்வுப் பெறுதல், நல்லாக அமைத்தல், நாட்டைக் காத்தல் முதலானவை சமுதாயப் பொது அறங்களாகக் கருதப்படுகின்றன. திருக்குறள் நல்லதோர் சமுதாயம் அமைவதற்கும் சமுதாயத்தின் சிறந்த தலைமை அமைவதற்கும் உரிய கருத்தியல்களை அறமாக வகுத்துரைக்கின்றது. இதில் மன்னருக்கு எனக் குறிப்பிட்டுச் சொல்லும் இடங்களும் உள்ளன. பொதுவாக ஆட்சி செய்வார் நிர்வாகி எனப்படும் ஆள்வினைஞர்கட்கும் பொருந்துமாறு பொதுப்படக் கூறும் இடங்களும் உள்ளன.

அரசியலில் வரும் கல்வி, கல்லாமை, கேள்வி, அறிவுடைமை, ஊக்கமுடைமை, மடியின்மை, ஆள்வினையுடைமை போல்வன மன்னருக்கு மட்டுமின்றி அனைவருக்கும் பொருந்துவனவே. இவை அனைத்து மக்களுக்கும் பொதுவானவை எனினும் சிறப்பாக மன்னருக்குத் தேவையாதல் கருதியே அரசியல் அறநெறிகளை வகுத்துரைத்தார் திருவள்ளுவர். மன்னரும் சமூகத்தில் ஓர் அங்கம்

என்பதால் அவற்றைப் பொது நிலையிலேயே வைத்துப் பேசுகின்றார்.

அரசியலமைப்பு

அரசியல் அமைப்பானது பல்வேறு அங்கங்களைக் கொண்டு இயங்குகின்றது. அரசாங்கம் அல்லது அரசியலமைப்பு என்பது அரசின் ஓர் அங்கம் என்று விளக்குவர். அரசாங்கம் என்பது அரசின் ஒரு சுருவி. அஃது இன்றி அரசு உயிர் வாழ இயலாது. அதன் வாயிலாக அரசின் வகுப்பாற்றல் வெளிப்பட்டுச் செயல்படுகின்றது. அரசாங்கம் இறைமை அதிகாரங்களைச் செலுத்தும் உரிமை பெற்றுள்ள ஒரு நிறுவனம். பொதுவாகப் பேச்சு வழக்கில் நாம் ஒரு நாட்டின் அமைச்சரவையை அந்நாட்டு அரசாங்கம் என்று அழைக்கின்றோம். அரசாங்கம் என்பது அதன் விரிந்த பொருளில் பார்க்கும்போது அமைச்சர் குழுவைவிட பெரியது. அதன்படி நாட்டின் உள்ளும் புறமும் அமைதியையும் பாதுகாப்பையும் நிலை நாட்டுவது அரசாங்கத்தின் கடமையாகும்.

ஆகவே அதற்கு முதலில் படைத்துறை ஆற்றல் தேவை, இரண்டாவது சட்ட ஆக்க அதிகாரம் அல்லது சட்டங்களை இயற்றும் ஆற்றல் வேண்டும். மூன்றாவது அரசினைக் காத்து அரசின் சார்பாகத் தாம் இயற்றும் சட்டங்களை நிறைவேற்றுவதற்குத் தேவையான பொருளைப் பொதுமக்களிடமிருந்து பெறக்கூடிய ஆற்றல் வேண்டும். சுருங்கக் கூறினால் அரசாங்கத்தின் மூன்று துறைகள் என நாம் சொல்லும் சட்டம் இயற்றும் அதிகாரம். நிர்வாகத்துறை அதிகாரம், நீதித்துறை அதிகாரம் ஆகிய இம்மூன்றும் அரசாங்கத்திடம் இருக்க வேண்டும் எனலாம். இத்தகைய அரசாங்கம் இல்லையெனில் அரசு நிலைபெற இயலாது என்று கூறுவார் வள்ளுவன்.

இம்மூன்று கூற்றுகளுக்கும் உரிய அறம் திருக்குறளில் காணப்பெறுகின்றது.

அரச நிர்வாகம்

அரச நிர்வாகம் என்பது ஒரு தலைமையின் கீழ்த்தங்கிய நிர்வாகமாக விளங்கினாலும் அரசின் செயல்பாடுகளையும் சட்டத் திட்டங்களையும் செயல்படுத்துவதற்குப் பல்வேறு அமைப்புகளும் குழுக்களும் இன்றியமையாத கூறுகளாக அமைந்துள்ளன. இதனைச் செயல்படுத்துவதற்குத் தலைமைப் பண்புகள் நிறைந்த ஒரு தலைமை தேவைப்பட்டது. அத்தகுத் தலைமைப் பண்புகள் நிறைந்த தனிமனித அமைப்பே மன்னர் என்பதாகும்.

தலைமை என்பது செல்வாக்கு மற்றும் மக்கள் குழு பற்றிய ஒரு செயல்முறை தான் தலைவரின்

கருத்துகள், கொள்கைகள். நடத்தை முறை, ஆளுமைப் பண்புகள், நடை, உடை, பாவனை, பேச்சு, தோற்றம் அனைத்தும் மக்களிடம் குறிப்பிடத்தக்க செல்வாக்குச் செலுத்தி, அவரின்பால் விருப்பத்தை ஏற்படுத்தி விசுவாசத்தை உறுதிப்படுத்துகின்றது என்று தலைமைப் பண்புகள் குறித்து கூறுவார் இராசமாணிக்கனார் இத்தகுத் தலைமைப் பண்புகள் நிறைந்த தலைவர்களே பெருஞ்சிறப்புப் பெற்றவர்களாக விளங்க முடியும்.

மன்னன் என்பவன் ஒரு நாட்டை ஆளும் மன்னன் குறித்தும் அவனது அரசு அமைய வேண்டிய முறைகள் குறித்தும்,

இயற்றலும் ஈட்டலும் காத்தலும் காத்த

வகுத்தலும் வல்ல தரசு. (திருக்குறள்: 385)

என்னும் குறள்வழிப் புலப்படுத்துகின்றார் திருவள்ளுவர். இயற்றல், ஈட்டல், காத்தல், காத்த வகுத்தல் ஆகிய நான்கு இயல்புகளும் மன்னனுக்கு இன்றியமையாத பண்புகளாகக் கொள்ளத்தக்கன. மன்னருக்கு இயற்றத் தெரிய வேண்டும். இயற்றியவற்றை ஈட்ட தெரிய வேண்டும். ஈட்டியவற்றைக் காக்கத் தெரிய வேண்டும். அப்படி காத்தவற்றை முறையாக வகுத்தளிக்க தெரிய வேண்டும். அதற்கேற்ற அறிவும் திறமும் மன்னனுக்கு வேண்டும். அந்த அறிவும் திறமும் இல்லையானால் மன்னன் அலுவலர்களாலும் மக்களாலும் மதிக்கப்பட மாட்டான் என்பது இக்குறளின் வழி உணர்த்தப்படுகின்றது.

தூங்காமை கல்வி துணிவுடைமை இம்மூன்றும்

நீங்கா நிலனான் பவர்க்கு. (திருக்குறள்: 383)

என்னும் குறள் நிலைத்த அரசு பெற விரும்புவோருக்கு வேண்டும் பண்புகளாக அமைந்துள்ளன. தூங்காமையாவது நிலத்தினையாளும் காரியங்களில் விரைவுடைமை என்கிறார் பரிமேலழகர். காலம் தாழ்த்தாத வினை என்கிறார் மு.வரதராசனார். இஃது எடுத்த காரியங்களில் சோம்பல் இல்லாத, விரைந்து செய்யும் பண்பினைக் குறிப்பதாகும். இரவு பகல் பாராது எந்நேரமும் மன்னர்களுக்குத் தோன்றும் சிக்கல்களும் அணுகும் ஆபத்துகளும் பல பலவாகும். அவற்றை அவ்வப்போது தீர்க்காதுத் தள்ளி வைத்தால் அவை மலைபோல் குவியும், தீமையையும் கொண்டு வரும். ஆதலின் தூங்காமை என்பது மன்னர்களுக்கு வேண்டிய பண்புகளில் ஒன்றாகும்.

அஞ்சாமை ஈகை அறிவுக்கம் இந்நான்கும்

எஞ்சாமை வேந்தர்க் கியல்பு. (திருக்குறள்: 382)

மன்னருக்கு வேண்டப்படும் மேம்பாட்டு பண்புகளாகத் திருவள்ளுவர் கூறுவன இவையாகும். அஞ்சாமையாவது திண்மை என்பார் பரிமேலழகர். அதனைத் தறுகண்மை என்கிறார் காளிங்கர். திடபுத்தி என்கிறார் பரிதியார். இவ்வஞ்சாமையாவது மன்னனது போர் வினைக்கு இன்றியமையாத பண்பாக அமைகின்றது. ஈகை, அறிவு, வாக்கம் என்னும் மற்ற மூன்று பண்புகளும் மன்னனுடைய எளைய பணிகளுக்கு வேண்டியதாகும். மன்னன் போர்க்களத்துக்கு நேரே சென்று தானும் படைக்களம் ஏந்திப் போரிட்டுத் தலைமைத் தாங்குகின்றான். பண்டைய மன்னர்கள் ஆட்சித் தலைவராக மட்டும் நிற்காது, அமர்க்களத்தில் போரிடும் தலைவராகவும் விளங்கினர் என்று அறியலாம். எப்போதும் முறையானதையே செய்து மக்களைக் காப்பாற்றுகின்ற மன்னவன், அந்த மக்களுக்குக் கடவுள் என்று சிறப்பு நிலையாய் உயர்த்தி வைக்கப்படுவான். முறையானவற்றைச் செய்து மக்களைப் பாதுகாக்கும் தொழிலையும் ஒரு மன்னன் செய்யும் போது, அவன் மனிதனாகவே தோன்றினாலும் மக்களுக்குக் கடவுள் என்று மற்றவரிடத்திலிருந்து பிரித்து, வேறு உயர்ந்த நிலையில் வைத்துப் போற்றப்படுகிறான் என்பதனை, முறைசெய்து காப்பாற்றும் மன்னவன் மக்கட்கு இறையென்று வைக்கப் படும். (திருக்குறள்: 388) என்னும் குறன் வழித் தெளிவுறுத்துகின்றார் வள்ளுவர்.

மன்னருக்கு உரிய பொருள்கள்

இறைமாட்சி என்னும் அதிகாரத்தில் ஒரு மன்னன் பெறத்தக்க கூறுகளைத் திருவள்ளுவர் பகுத்துரைக்கின்றார்.

படைகுடி கூழ்அமைச்சு நட்பரண் ஆறும்

உடையான் அரசருள் ஏறு. (திருக்குறள்: 381)

இக்குறட்பா மன்னனது இலக்கண முறையாக அமைந்துள்ளது. மன்னன் என்பவன் படை, குடி, கூழ், அமைச்சு, நட்பு, அரண் என்னும் கூறுகளைப் பெற்றிருக்க வேண்டும். அவ்வாறானவனே மன்னனாக மதித்தொழுகப்படுவான் என்பது திருவள்ளுவரின் கருத்தாகும்.

திருக்குறளில் அரசு

அரசு என்பதிலிருந்து வேறுபட்டதே ஆட்சி என்பதாகும். அரசுப் பெற்ற உருவமே ஆட்சி எனலாம். அரசுத் தன் நோக்கங்களை ஆட்சியின் வாயிலாகவே உருவம் தந்து நிறைவேற்றுகின்றது. அரசே தன்னிடம் இயற்கையாக அமைந்த அதிகாரத்தை ஆட்சி எனப்படும் ஆளுங்கணத்துக்குத் தந்து செயல்படுகிறது.

அரசின் கீழ் நாட்டு மக்கள் அனைவரும் குடிகொண்டுள்ளனர். ஆளும் ஆட்சியில் ஆளுங்கணம் எனப்படும் ஒரு சிலரே பங்கு கொள்வர். ஆளுங்கணமாவது வரலாம், போகலாம், மாறலாம். ஆனால் அரசு என்பது என்றும் நிலையானது, மாறாது. கருங்கச் சொன்னால் அரசின் கையால் போன்று இருந்து பணிபுரிவதே ஆட்சி. அரசராகவும் அமைச்சர்களாகவும் பல்வேறு துறைத் தலைவர்களாகவும் விளங்கி அவ்வாட்சிப் பணிபுரிகிறது என்பார் தி.முருகரத்தினம்.

கொடையளி செங்கோல் குடியோம்பல் நான்கும்

உடையானாம் வேந்தர்க் கொளி (திருக்குறள்: 390)

என்னும் குறளால் நாடாடும் தலைவன் நாட்டை ஆளுங்கால் கொடை கொடுத்தலும். அளி செய்தலும், செங்கோல் செலுத்துதலும், குடிகளைப் பேணுதலும் ஆகிய நான்கு அறங்களையும் இடைவிடாது செய்தல் வேண்டும் என்கிறார் திருவள்ளுவர். மேலும் வேந்தர்கள் இனத்திற்கே ஒளிதரும் விளக்கைப் போன்று விளங்க வேண்டும் என்று அறிவுறுத்துகின்றார்.

நேர்ச் சிந்தனை வளர்த்தல்

ஆளுமைத் திறனின் முக்கியச் செயல்பாடுகளுக்குக் காரணமாக அமைவது நேர்ச் சிந்தனை ஆகும். திருவள்ளுவர் திருக்குறளில் மனிதன் பின்பற்றத்தக்க நெறிகளை நேர்ச்சிந்தனைப் போக்கிலேயே தெளிவுபடுத்துவது இங்கு எண்ணத்தக்கதாகும். அன்பு, அறிவு, ஊக்கம், ஒழுக்கம் போன்ற பண்புகள் ஒரு மனிதனின் நேர்ச் சிந்தனைகளை வளர்த்தெடுப்பதற்குத் துணைபுரியும். நேர்ச் சிந்தனையாளனே வாழ்வில் எல்லா வெற்றிகளையும் பெறத்தக்கவன் ஆகின்றான். இதனால் ஆளுமைத் திறனின் வளர்ச்சிப் போக்கிற்கு நேர்ச் சிந்தனையே முதல்படி என்பதை அறியலாம்.

மானமுடையவனாய் விளங்குதல்

மயிர்தீப்பின் வாழாக் கவரிமா அன்னார்

உயிர்தீப்பர் மானம் வரின். (திருக்குறள்: 969)

என்பது வள்ளுவர் வாக்கு. மானமும் அறிவும் மனிதருக்கு அழகாகும். மான உணர்வினால் மட்டுமே மனிதன் ஊக்கமும் எழுச்சியும் பெறுகிறான். இதனையே,

செருவகத்து இறைவன் வீழ்ந்தெனச் சினைஇ

ஒருவன் மண்டிய நல்லிசை நிலை

(தொ. பொ. பு. நூ.67.)

என்று குறிப்பிடுகிறார் தொல்காப்பியர். போரில் தலைமையேற்று, இப்பொழுது உயிர் விட்டு நல்ல புகழைப் பெறுவது என்பது மானமுடைமையின் பொருட்டு எழுந்ததாகும். இதனைத் தன்னுறு தொழில் என்பார் தொல்காப்பியர்.

தெரிந்து செயலாற்றுவதல்

வினையின் இயல்பினையும் அதனால் வரும் நன்மை தீமைகளையும் வினையைச் செய்யும் முறைமையினையும் தெரிந்து அந்த வினையைச் செய்யும் வகைமையினைத் தெரிந்து செயல் வகை என்கிறார் திருவள்ளுவர்.

தெரிந்த இனத்தொடு தேர்ந்தெண்ணிச் செய்வார்க்கு
அரும்பொருள் யாதொன்றும் இல்

(திருக்குறள்: 462)

என்னும் குறள், ஒரு காரியத்தைத் தொடங்குங்கால் அதை முன்பே நன்கு தெரிந்தவராய் அதற்குத் துணையாகத் தக்கவர் என்று, தான் சேர்த்துக் கொண்ட குழுவுடன், செய்யப் போகும் வினையை நன்கு ஆராய்ந்து எண்ணிச் செயலாற்ற வல்லவருக்கு எய்தற்கு அரிய பொருள் எதுவும் இவ்வுலகில் இல்லை என்று அறிவுறுத்துகின்றது. ஆகவே ஒருவர் செய்யத்தக்கன எவை செய்யத்தகாதென எவை என்பதில் தெளிவு உடையவளாக இருக்க வேண்டும். செய்யத்தக்கனவற்றைச் செய்ய வேண்டும், செய்யத்தகாதனவற்றைத் தவிர்க்க வேண்டும். இந்தத் தெளிவு இல்லாமல் ஒருவன் செய்யத்தக்கன அல்லாத காரியங்களைச் செய்து கொண்டிருந்தாலும் அவனுக்குக் கேடு ஏற்பட்டுவிடும் என்பதனை இக்குறள் வழி வெளிப்படுத்துகின்றார். தனிமனிதச் செயலாண்மையில் ஒரு செயலைப் பற்றி முதலில் எண்ணுதல் வேண்டும். எண்ணியதைத் திண்ணமாய் முடிக்கும் திறமை வேண்டும். எண்ணும்போதே திறமாக எண்ண வேண்டும். எண்ணிய பின்னர் வருந்துவது இழுக்கில் முடியும். பகையரசர் மீது படையெடுக்க என்னும் மன்னன் அவ்வாறு படையெடுப்பதால் ஏற்படக்கூடிய விளைவுகள் அனைத்தையும் ஒன்று விடாமல் நன்கு சிந்தித்துப் பார்த்து அதன் பின்னரே போருக்குச் செல்ல வேண்டும். அங்ஙனம் தீர ஆராயாது புறப்படுதல் பகைவர்களை எச்சரிக்கை செய்து அவர்கள் தங்களை மென்மேலும் வலிமைப்படுத்திக் கொள்ள வழி தந்துவிடும். இதனை,

வகையறச் சூழா தெழுதல் பகைவரைப்

பாத்திப் படுப்பதோ ராறு. (திருக்குறள்: 465)

என்னும் குறள் எந்த காரியத்தை எப்படிச் செய்ய வேண்டும் என்பதிலும், யாரிடத்தில் எப்படி ஒழுக வேண்டும் என்பதிலும் தெளிவான கருத்தோடு ஒருவன் ஒரு முயற்சியை மேற்கொள்ளும் போது அதில் அவன் வெற்றி பெறுவான். அப்படிப்பட்ட தெளிவு இல்லாமல் ஒருவன் உழைக்கின்ற உழைப்பு முயலுகின்ற முயற்சி, பலர் அவனுக்குப் பாதுகாப்பாக இருந்தாலும் அவனுக்கு வெற்றி அளிக்காமல் தோல்வியை உண்டாக்கி விடும். அத்தகைய முயற்சியும் உழைப்பும் குறைபாடு உடையதாக ஆகிவிடும். அந்த முயற்சியில் ஓட்டை ஏற்பட்டுவிடும் என்பதனை எடுத்துரைக்கின்றது.

எள்ளாத எண்ணிச் செயல்வேண்டும் தம்மோடு

கொள்ளாத கொள்ளாது உலகு. (திருக்குறள்: 470)

என்னும் குறள், உலக இயல்புக்குப் பொருந்திய முறையில் நம்முடைய வினைகள் அமைய வேண்டும். உலகம் ஒருவனிடம் எதிர்பார்ப்பது அவன் தகுதிக்கும் அவனுடைய நிலைப்பாட்டிற்கும் ஏற்றபடி அவன் வினையாற்ற வேண்டும் என்பது. ஆகவே உலக இயல்புக்குப் பொருந்தாத வினைகளை உலகு ஏற்றுக் கொள்ளாது. ஆகவே உலகம் பழிக்கத்தக்க செயல்களை நாம் செய்யக்கூடாது. நமக்குப் பொருந்தாதவற்றை உலக மக்கள் ஏற்றுக்கொள்வதில்லை. ஆகவே உலகம் பலிக்காத வகையில் நாம் ஆராய்ந்து செயல்பட வேண்டும். எவ்வளவு திறமையாக ஒருவன் எண்ணிச் செயல்பட்டாலும் உலக இயல்பு அறிந்து, நான் வாழும் சமுதாயத்தின் போக்குறிந்து அதற்கேற்றவாறு ஒருவன் செயல்பட வேண்டும் என்பதே இந்த குறளில் உணர்த்தப்படும் கருத்து ஆகும்.

வலியறிந்து செயல்படல்

நாடாளும் மன்னன் போர்ச் செய்ய கருதினாலும் தொழில் தொடங்க எண்ணினாலும் தன்வலிமை, மாற்றான் வலிமை, நன்னிடம் உள்ள பொருள் வலிமை அறிந்தே செயலாற்றுவதல் வேண்டும். அப்போதுதான் அவனுக்கு வெற்றிக் கிட்டும். வலி அறிதல் என்னும் அதிகாரம் அரசுக்குச் சொல்லப்பட்ட கருத்தாக இருந்தாலும், தனிமனித வாழ்விலும் வலி அறிதல் இன்றியமையாத கூறாக விளங்குகின்றது. போர்ச் செய்ய கருதிய மன்னன் தன் வினைவலிமையையும் அதனைச் செய்து முடிக்க வேண்டும் என்ற தனது வலிமையையும், தன்னை எதிர்த்து நிற்கும் பகைவனது வலிமையையும், இருவருக்கும் துணையானவர் வலிமையையும் சீர்தூக்கிப் பார்த்துத் தன் வலிமை கூடுதலாக

இருக்குமாயின் அவ்வினையைச் செய்யத் துணிய வேண்டும் என்பதை,

வினைவலியும் தன்வலியும் மாற்றான் வலியும்

துணைவலியும் தூக்கிச் செயல். (திருக்குறள்: 471)

என்னும் குறள்வழி அறமாக எடுத்துரைக்கின்றார். வண்டியில் ஏற்றப்படுவது மிக மெல்லியதாகிய மயிற்பீலியே ஆனாலும் கூட, அளவறிந்து அந்த மயிற்பீலியை வண்டியில் ஏற்ற வேண்டும். அப்படி இல்லாமல் அளவுக்கு மிகுதியாக அந்த மயிற்பீலியை வண்டியில் ஏற்றினால் அந்த வண்டி, சுமை தாங்காமல் அச்ச இற்று போகும். ஆகவே பார்ப்பதற்கு மிக எளிய வினைப் போல தோன்றினாலும் அந்த வினையின் முழு வலிமையையும் உணர்ந்து கொண்டு வினைமேற் செல்லும் பொழுதுதான் வினையைச் சரியாக நிறைவேற்ற முடியும். அப்படியில்லாமல் மேம்போக்காக மதிப்பிட்டுக் கொண்டு வினைமேற் சென்றால் அந்த வினை நிறைவுபெறாது. பகைவர்கள் எளியர் போல தோன்றினாலும் எண்ணிக்கையில் குறைவாகத் தோன்றினாலும் அவர்கள் ஒன்று சேரும்போது அவர்களுடைய வலிமை எத்தகையது என்பதை ஒருவன் அளந்து அறிந்து கொள்ளவில்லையானால் அவன் பகைவர்களை வெற்றிக் கொள்ள முடியாது என்ற அறத்தினை,

பீலிபெய் சாகாடும் அச்சிறும் அப்பண்டஞ்

சால மிகுத்துப் பெயின். (திருக்குறள்: 475)

என்னும் குறள்வழித் தெளிவுபடுத்துகின்றார். ஒரு மரத்தினது உச்சிக்கு ஏறியவர் அது தாங்கும் அளவறிந்து நில்லாது அதன் சிறிய பலமற்ற உச்சிக் கொம்பிற்கு மேன்மேலும் ஏறிச் சென்றால், அது முறிந்து விட உயிருக்கு இறுதியாய் விடும். இதனை,

நுனிக்கொம்பு ஏறினார் அஃதிற்ற தூக்கின்

உயிர்க்கிறுதி ஆகி விடும். (திருக்குறள்: 476)

என்னும் குறள் மூலம் புலப்படுத்துகின்றார். வெறும் ஊக்கம் மட்டும் ஒருவனை உயர்த்தி விடாது. ஊக்கத்துக்கு மேலே தெளிவான அறிவும் வேண்டும். அஃது இல்லை என்றால் ஒருவனை இடர்பாட்டில் கொண்டு போய் நிறுத்தி விடும் என்ற அறக்கருத்து இக்குறளில் நுட்பமாக உணர்த்தப்படுகின்றது. ஒருவன் வருமானத்துக்கு உரிய வழிகளை, தான் விரும்பியவாரெல்லாம் விரிவுபடுத்த இயலாது. ஆனால் செலவுக்கு உரிய வழிகளை, தான் விரும்பியவாறு சுருக்க முடியும். ஆகவே செலவுக்கு உரிய வழிகளை ஒருவன் விரிவு செய்யாத பொழுது அவனுக்குரிய வருமானத்தின் வழி மிகச் சிறியதாக இருப்பினும் அதனால் கேடு இல்லை என்பதை,

ஆகாறு அளவிட்டி தாயினுங் கேடில்லை

போகாறு அகலாக் கடை. (திருக்குறள்: 478)

என்னும் குறள்வழித் தெளிவுபடுத்துகின்றார்.

காலமறிந்து செயலாற்றுதல்

எவ்வளவு வலிமை, ஆற்றல், வசதி படைத்தவர் ஆயினும் காலம் அறிந்து செயல்பட்டால் மட்டுமே அவர்களால் வெற்றி பெற முடியும். இது போர்த் தொழிலுக்கு மட்டுமின்றிப் பொதுவாகவும் கருதப்பட வேண்டிய ஒன்றாகும். ஆடிப்பட்டம் தேடி விதை. காற்றுள்ள போதே தூற்றிக்கொள் என்ற பழமொழிகளும் இதனைப் புலப்படுத்துவதனைக் காணலாம். தன்னைவிட வலிமை உள்ளதாகிய கோட்டானைப் பகற்போதில் காக்கைக்கூட வென்று விடும். அதுபோல தமது பகையை வெல்ல விரும்பும் வேந்தர் காலம் பார்த்துப் போரிடுதல் இன்றியமையாததாகும் என்பதனை,

பகல்வெல்லும் கூகையைக் காக்கை

இகல்வெல்லும்

வேந்தர்க்கு வேண்டும் பொழுது

(திருக்குறள்: 481)

என்னும் குறள்வழித் தெளிவுபடுத்துகின்றார். ஒரு செயலைச் செய்வதற்குரிய காலத்தை ஆராய்ந்து அறிந்து அதனைத் தகுந்த இடத்தோடும் பொருந்த செய்ய வல்லவனாயின் அவன் உலகம் முழுவதையும் தானே ஆளக் கருதினாலும் அஃது அவனுக்குக் கை கூடிவிடும் என்பதனை,

ஞாலம் கருதினுங் கைகூடுங் காலம்

கருதி இடத்தாற் செயின். (திருக்குறள்: 484)

என்னும் குறள் மூலம் தெளிவுபடுத்துகின்றார்.

இடனறிந்து செயலாற்றுதல்

வலிமையும் காலமும் அறிந்து செயலாற்றுதல் போலவே ஒருவன் வெற்றியடைவதற்குத் தகுந்த இடமும் அறிந்து செயலாற்ற வேண்டும். இங்கு இடம் என்பது தக்க சூழ்நிலை அறிந்து செயலாற்றுதல் என்ற பொருளையும் தரவல்லது. ஆழமான நீர் நிலையில் இருக்கும் முதலை அந்நீருனுள் புகும் பிற உயிர்களை எல்லாம் வெல்லும், அந்நீரில் இருந்து அது நீங்கி தரைக்கு வந்தால், பிற உயிர்கள் யாவும் அதனை வெல்லும். அதுபோல தமக்குப் பொருந்திய இடமாயின் பகைவரை எளிதில் வெல்லலாம். பொருந்தாத இடத்துக்குச் சென்றால் பகைவரால் எளிதில் வெல்லப்படுவார் என்பதனை,

நெடும்புனலுள் வெல்லும் முதலை அடும்புனலின்

நீங்கின் அதனைப் பிற. (திருக்குறள்: 495)

என்னும் குறள்வழி அறிவுறுத்துகின்றார். ஆதலால் எச்செயலையும் வலிமை. காலம், இடம் அறிந்து செய்திடுதல் வேண்டும் என்பது அறிவுறுத்தப் பட்டுள்ளது.

தெரிந்து தெளிதல்

தனக்குக் கீழே பணி செய்யக்கூடிய அமைச்சர், தூதுவர், ஒற்றர் முதலானோரை அவர்தம் பண்பு, அறிவு, திறமை முதலானவற்றால் அறிந்து ஆராய்ந்து அவர்பால் நம்பிக்கை வைத்துப் பணியில் அமர்த்துதல் தெரிந்து தெளிதல் ஆகும். அவர்களது பணியின் நன்மை தீமைகளைத் தொடர்ந்து ஆராய்ந்து அவர்களை அவரவர் திறமை தகுதியறிந்து வேலை வாங்குதலும் இதன்பாற்பட்டதாகும். இது மன்னருக்குப் பொருந்தும் எனினும் அலுவலக வாழ்க்கைக்கும் பொருந்துவதாய் அமைந்துள்ளமை கருதத்தக்கது. தனக்குத் துணையாகப் பணிக்கு ஒருவனைத் தேர்வு செய்யும் பொழுது அவனுடைய அற உணர்வு, பொருள் உணர்வு, இன்ப உணர்வு, உயிரச்ச உணர்வு ஆகிய நான்கின் அடிப்படையில் அவனைத் தேர்ந்தெடுக்க வேண்டும். சரியான அறவுணர்வு இல்லாதவன் ஒருவனுடைய வினைகளுக்குப் பயன்படமாட்டான். சரியான பொருள் உணர்வு இல்லாதவனும் அரிய வினைகளை நிறைவேற்றுவதற்குப் பயன்படமாட்டான். புதியனவற்றை அறிந்து கொள்ளுதலாலும் புதிய வினைகளைச் செய்து முடிப்பதாலும் இன்புற்று மகிழத் தெரியாதவன் அரிய வினைகளைச் செய்ய பயன்படமாட்டான். உயிர்களுக்கு வரும் கேடுகள் பற்றி அஞ்சாதவன் உயர்ந்த வினைகளுக்குப் பயன்பட மாட்டான். ஆகவே ஒருவனைத் தேர்ந்தெடுக்கும் பொழுது அவனுடைய அறவுணர்வு, பொருள் உணர்வு, இன்ப உணர்வு, உயிரச்ச உணர்வு ஆகிய இந்த நான்கின் அடிப்படையில் தேர்ந்தெடுக்க வேண்டும் என்பதனை,

அறம்பொருள் இன்பம் உயிரச்சம் நான்கின்

திறந்தெரிந்து தேறப் படும். (திருக்குறள்: 501)

என்னும் குறள்வழி அறிவுறுத்துகின்றார்.

தேவையற்ற முறையில் உயிர்களுக்குக் கேடு செய்ய ஒருவன் அஞ்ச வேண்டும். அத்தகைய அச்சம் இல்லாதவன் மாற்றங்களை விளைவிக்க உதவும் மாட்டான். அறம், பொருள், இன்பம் ஆகிய இவையெல்லாம் உயிர்களின் ஆக்கம் கருதி உயிர்களின் நலன் கருதியே வேண்டும், பொருள் உணர்வு வேண்டும், இன்ப உணர்வு வேண்டும்,

உயிரச்ச உணர்வு வேண்டும் என்பது குறளால் உணர்த்தப்பட்டது.

அரியகற்று ஆசற்றார் கண்ணும் தெரியுங்கால்

இன்மை அரிதே வெளிறு. (திருக்குறள்: 503)

என்னும் குறள் நாம் நன்கு ஆராய்ந்து பார்ப்போமானால் சிறந்தவற்றைக் கற்றுக் குற்றத்திலிருந்து நீங்கிய பெரியோர்களிடத்திலும் கூட அறியாமையால் விளையும் குறைபாடுகள் இல்லாமல் இருப்பது மிக மிக அரிதாகும். அறியாமை எல்லோரிடத்திலும் உண்டு. அறியாமையின் அளவிலேயே வேறுபாடுகள் இருக்கும். அறியாமையால் குற்றங்கள் வருவது என்பது தவிர்க்க இயலாதது. தெரியாமல் செய்த தவறுகளை மன்னித்து மறப்பது பெரியோர் குணம், மிகவும் படித்து அறிவு பெற்றவரிடத்தில் கூட அறியாமையால் விளையும் குறைகள் சில இருக்கக்கூடும். ஆகவே நூற்றுக்கு நூறு அறிவு பெற்றவர்கள், நூற்றுக்கு நூறு குறை இல்லாதவர்கள் என்று தேடிக் கொண்டிருக்க முடியாது. இதையும் மனத்தில் கொண்டுதான் நாம் பணிக்கு உரியவரைத் தேர்ந்தெடுக்க வேண்டும் என்கிற கருத்து உணர்த்தப்படுவதனைக் காணலாம். ஒருவனது நற்குணங்களை முதலில் ஆராய்ந்து பிறகு அவனிடம் காணப்படும் குற்றங்களையும் ஆராய்ந்து இறுதியாக அவ்விருண்டில் எது மிகுதியாக உள்ளதென எண்ணிப் பார்த்து, மிகுதியாய் உள்ளதன் அடிப்படையில் அவனை ஏற்கவோ, தள்ளவோ செய்தல் வேண்டும் என்பதனை.

குணம்நாடிக் குற்றமும் நாடி அவற்றுள்

மிகைநாடி மிக்க கொளல். (திருக்குறள் : 504)

என்னும் குறள் அறிவுறுத்துகின்றது. உயர்ந்த பதவியில் அமர்த்தப்படும் ஒருவர் அப்பதவிக்குத் தகுதியுடையவரா? என்பதை மட்டுமே காணுதல் வேண்டும். பற்றும் பாசமும் கொண்டு பார்த்தல் பணிக்குத் தகாது, அதனால் மற்றவருக்குத் துன்பமே விளையும் என்னும் கருத்தினை,

காதன்மை கந்தா அறிவறியார்த் தேறுதல்

பேதைமை எல்லாந் தரும். (திருக்குறள்: 507)

என்னும் குறள் வெளிப்படுத்துகின்றது. ஆசையின் காரணமாக அறிய வேண்டிய அறிவுகளைப் பெறாத ஒருவனை உயர்ந்த பணிக்கு உரியவனாகத் தேர்ந்தெடுத்தால் அப்படித் தேர்ந்தெடுத்தவனுக்கு அஃது எல்லாவிதமான மடமைகளையும் கொண்டு வந்து சேர்க்கும் என்ற கருத்து குறளால் உணர்த்தப்படுகின்றது.

கடமையை மறவாதிருத்தல்

பொச்சாத்தல் என்பது கடமையை மறத்தலாகும். பொச்சாவாமையானது செல்வம், பதவி முதலியவற்றால் மகிழ்ச்சியில் திளைக்கும் போது கடமையை அலட்சியப்படுத்திக் கொள்கையை மறக்கத் தோன்றும். கொண்ட குறிக்கோளை இடையில் கைவிடக் காரணமான இம்மனச்சோர்வால் அலட்சிய புத்தி நீங்கிய வழியே ஆட்சி சிறக்கும். குடியாட்சியில் வாக்குறுதிகளைத் தந்து மக்களின் வாக்குகளைப் பெற்று ஆட்சிக்கு வருபவர்கள், பிறகுத் தான் தந்த வாக்குறுதிகளை மறந்து விடுவதும் பொச்சாத்தலே யாகும் என்று விளக்கம் தருகின்றார் தமிழண்ணல்.

தலைவர்களுக்கு மகிழ்ச்சியின் காரணமாகச் சோர்வு, மறதி இவை தலை காட்டுமானால் அப்பொழுதெல்லாம் அவர்கள் சோர்வின் காரணமாகவும் மறதியின் காரணமாகவும் செய்யத்தக்க செயல்களைப் புறக்கணித்து அதனால் அழிந்து போனவர்களை நினைத்துப் பார்க்க வேண்டும். செய்யத்தக்க செயல்களில் இருந்து தவறிப் போனால் எவ்வளவு உயர்ந்த மனிதனும் கீழே விழுந்து அழிந்து போவான் என்பதனை,

இகழ்ச்சியின் கெட்டாரை உள்ளாக தாந்தம்

மகிழ்ச்சியின் மைந்துறும் போழ்து.

(திருக்குறள்: 539)

என்னும் குறள் நெளிவுறுத்துகின்றது. மனிதனை வாழ வைப்பதும் உயர்த்துவதும் அவனுடைய வினைகளே. அவன் செயற்பாட்டில் இருந்து தவறினால், அவனை அவனுடைய வினைகளே வீழ்த்தி விடும். அப்படித் தன்னுடைய கடமையிலிருந்தும் வினைகளிலிருந்தும் ஒருவனைத் தவற வைப்பது சோர்வினால் வருகின்ற பொச்சாப்பு. அத்தகைய பொச்சாப்புக்கு இடம் தராமல் மன்னன் எப்பொழுதும் செயல்படுபவனாக அமைய வேண்டும் என்பது இக்குறள் மூலம் உணர்த்தப்படுகின்றது

செங்கோன்மை செலுத்துதல்

சமுதாயத்தில் நல்லாட்சி நிலவ செங்கோன்மை காரணமாக அமைகின்றது. இத்தகு நல்லாட்சியினைப் பற்றிப் பேசும் அதிகாரம் செங்கோன்மை ஆகும். செங்கோன்மையாவது எக்காரணம் கொண்டும் ஆட்சிக்குரிய நெறியில் இருந்து வளைந்து விடாமல் ஆட்சி செலுத்துகின்ற தன்மை ஆகும். அதாவது குற்றம் கண்ட இடத்தில் ஆராய்ந்து தனக்கு வேண்டியவர் எனத் தயவுக் காட்டாது தன் ஆட்சி அதிகாரத்தைச் செலுத்திக் குற்றம் செய்தவர் யாராய் இருந்தாலும் குற்றத்திற்கு ஏற்ற தண்டனையை நீதி

நூல் வல்லாருடன் ஆலோசித்து அதன்படி செய்தல் வேண்டும். அதுவே ஆட்சியும் முறையும் ஆகும் என்பதனை

ஓர்ந்துகண் ணோடாது இறைபுரிந்து யார்மாட்டும்

தேர்ந்துசெய் வஃதே முறை. (திருக்குறள்: 541)

என்னும் குறள் வழி அறிவுறுத்துகின்றார்.

கண்ணோட்டம் செலுத்துதல்

கண்ணோட்டமாவது முன்பு தன்னோடு பழகிய ஒருவர் பின்பொருகால் நன்பால் வந்து தனக்கு விருப்பமில்லாதவற்றைப் பேசும்பொழுதும் தனக்கு விருப்பமில்லாத வகையில் நடக்கும் பொழுதும் அவரோடும் முரண்பட முடியாமல் நிற்கும் நிலை ஆகும். முன்பு பழகிய பழக்கத்தோடு அவர் மீது தனிப்பார்வைச் செல்லும் இடத்து, அவரை மறுக்க முடியாத ஒரு நிலைமை ஏற்படும். ஆதலால் இந்த இயல்புக்குக் கண்ணோட்டம் என்ற பெயரினைத் தந்துள்ளார் திருவள்ளுவர். கண்ணோட்டம் என்னும் சிறப்புடைய பேரழகு இருக்கின்ற காரணத்தால் தான் இவ்வுலகம் இயங்கி வருகின்றது. ஏதாவது ஒரு காரணத்தால் எந்த மனிதனிடமும் தவறு நேர்ந்து விடுவது. மிக இயல்பாக நிகழக் கூடியது. அப்படிப்பட்ட தவறுகள் எல்லாவற்றையும் நாம் தொடர்ந்து தண்டிக்கத் தொடங்கி விட்டால் இந்த உலகில் தண்டனைக்குத் தப்புவராக யாரும் இருக்க மாட்டார்கள். எனவே கண்ணோட்டம் காரணமாகத் தான் உலகில் எல்லோரும் அழிக்கப்படாமல் இருக்கிறார்கள். எல்லா உயிர்களும் இயங்குவதற்கும் எல்லா மனிதர்களும் இயங்குவதற்கும் இந்த உலகம் நிலைபெற்று வாழ்வதற்கும் கண்ணோட்டம் என்ற இந்த அழகிய இயல்பு ஒரு தலைமையான காரணமாக அமைந்திருக்கின்றது. இதனை,

கண்ணோட்டம் என்னும் கழிபெருங் காரிகை

உண்மையான் உண்டில் வுலகு. (திருக்குறள்: 571)

என்னும் குறள்வழி அறிவுறுத்துகின்றார்.

சான்றெண் விளக்கம்

முருகரத்தினம்.தி, “குறள் கூறும் இறைமாட்சி”.

“பரிமேலழகர் உரை”, திருக்குறள்.

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இளம்பூரணர் (உ.ஆ.), “தொல்காப்பியம், பொருளதிகாரம்”. புறத்திணையியல், நூ. 67.

பாலகப்பிரமணி.கு.வெ. “சங்க இலக்கியத்தில் புறப்பொருள்”.

EXPLORING ATHEISM, EXISTENTIALISM AND NIHILISM IN ALBERT CAMUS'S *THE STRANGER*

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Abstract

This paper aims to explore the concepts of Atheism, Existentialism and Nihilism through Albert Camus's novel The Stranger. The protagonist of this novel, Meursault, rejects the idea of God as an atheist, acknowledges life is absurd as an existentialist, and considers life to have no meaning as nihilist. This paper examines how Camus developed these philosophical concepts through the protagonist Meursault in the novel The Stranger, and also highlights how the protagonist struggles to find freedom in the meaningless life.

Keywords: atheism, existentialism, nihilism, absurd, freedom

Introduction

It is uncommon for an individual to embody the traits of an atheist, nihilist, and existentialist simultaneously. However, Albert Camus in his novel *The Stranger* has incorporated all the three philosophical concepts of Atheism, Nihilism and Existentialism through its protagonist, Meursault. The novel explores Meursault's rejection of God, disbelief in life's meaning and his view that life is meaningless. He confronts life as absurd and has a detachment from religious beliefs. This paper will examine how Camus develops these philosophical concepts through the character of Meursault and analyze how these traits help him navigate a meaningless world.

Materials and Method

The primary material for this study is Albert Camus's novel *The Stranger*. This mainly focuses on the protagonist, Meursault's character who has the connection to philosophical concepts like Atheism, Nihilism and Existentialism, as well as Camus's broader philosophical view on Absurdism.

The methodology of this paper involves close reading to analyse these philosophical concepts through the lens of the protagonist, Meursault. These themes can be witnessed when Meursault has the detachment of emotions during the death of his mother, disbelief in the concept called God during

his imprisonment and execution. The analysis will be informed by secondary philosophical sources that discuss atheism, existentialism and nihilism by the philosophers in these areas.

Findings and Results

Through the detailed analysis of the text, it is clear that the Meursault character embodies the key ideas of Atheism, Existentialism and Nihilism:

Atheism and Rejection of God

But, apparently, he had more to say on the subject of God. I

went close up to him. and made a last attempt to explain that

I'd very little time left, and wasn't going to waste it on God. (74)

Meursault's disbelief in God is one of the significant characteristics that has shown in the novel. This can be identified from the very beginning of the novel where he shows indifference to religious customs, lack of grief during the death of his mother. He rejects the idea of religious conventions that is performed during the funeral for the dead to attain the eternal peace. This shows his rejection of metaphysical beliefs that seeks to impose meaning on existence.

Meursault's rejects the idea of God and considers praying is meaningless during his

execution. He believes that life is absurd and cannot be salvaged by religion. As an atheist, he does not have to have the fear to lure concept called God and lives freely without the burden of trying to please the idea of God which makes him indifferent to traditional morality and societal expectations.

Existentialism and the Absurd

Have you no hope at all? And do you really live with the thought that

when you die, you die, and nothing remains?"

"Yes," I said. (73)

Meursault's life embodies existentialism in its purest form. This philosophical concept center's around that human beings can create the own meaning to their life in this meaningless world. Meursault considers life as absurd and he just exists. He lives without questioning the structure of his life. This is best illustrated by his reaction to his mother's death where he has a detachment from emotional grief and traditional beliefs.

His recognition of the absurdity and his acceptance of death as an unavoidable circumstance shows his existentialistic nature. This existential freedom leads him to act as he desires rather than on societal norms.

Nihilism and Meaninglessness

Thus, I always began by assuming the worst; my appeal was dismissed. That meant, of course, I was to die. Sooner than others, obviously. "But," I reminded myself, "it's common knowledge that life isn't worth living, anyhow." (70)

Nihilism is a philosophical concept that says life has no meaning. Meursault is an nihilist that can be seen through his behaviour throughout this novel. This concept is expressed through his dispassionate response to this mother's death, indifferent attitude towards his romantic relationship and his causal approach to the crime that he has committed. He always feels life isn't worth living as it has no meaning. His trail also highlights the nihilistic view where he is judged more for his emotional

detachment than for the murder that he has committed. His detachment from these societal norms allows him to act without the burden of anxiety and regret.

Interpretation and Discussion

The philosophical themes shown by Camus reflects his ow idea of absurdism through the protagonist, Meursault. Meursault is an absurd hero who lives according to his wishes without seeking a false believes that society has imposed. His reaction towards his mother's death and his execution shows the acceptance of fate and demonstrates the existential freedom that comes from the recognition of life as absurd. His ultimate freedom lies in the rejection of metaphysical concepts. His view on life gives him freedom from societal norms, traditional beliefs, fear of God, death and moral responsibilities.

The tension between the individual freedom and societal norms is clearly visible throughout the novel. However, Meursault's lives freely without going behind the societal beliefs and moral values.

Conclusion

In conclusion, Albert Camus's *The Stranger* explores the philosophies of atheism, existentialism, and nihilism through the character of Meursault. His rejection of religion, his embrace of freedom in the face of life's absurdity, and his nihilistic outlook on existence challenge traditional values and offer a critique of the search for meaning in a meaningless world. This eventually proves that life has no meaning but rather the meanings are imposed by the human beings. It is shown that a man can be free when he accepts his fate and disbelieves the societal norms.

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EXPLORING ENVIRONMENTAL JUSTICE THROUGH SELECT DALIT WRITINGS

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Abstract

The study falls under the broad ambit of Environmental Humanities focusing on the marginalized sector, specifically Dalit community. The study analyses the Environmental justice done through the Dalit writings. Nature is impartial but human mindset is not so. The discrimination faced by Dalit community still prevails. The effects of oppression is not just superficial, they are denied of proper sanitation and access to clean resources. Lack of hygiene is an unsolvable issue till date, it directly affects their health. The problems faced by Dalits are not only prevalent in villages but there are many problems faced by them in well-developed cities too. In city lifestyle, they are forced to live either in anonymity or in urban slums. They are denied of their basic rights based on caste hierarchy. This study tries to throw light upon the environmental injustice being done to them through literature, references from movies supported with real life incidents.

Keywords: environmental justice, dalit community, marginalized sector, caste

Introduction

Environmental justice is social movement which aims to bring equity among people in using natural resources and facing climate change. This idea is usually used in a global picture whereas this study attempts to use the same concept in a smaller frame focussing on the Dalit community in India. Dalit is an umbrella term given to the people oppressed in the name of their caste. They are believed to be people of lower caste as they often indulge in works like leather tanning, sewage cleaning etc. Dalits have faced generational oppression denying them equality, rights to education and many other basic rights. This paper attempts to throw light upon environmental injustice done to Dalits in terms of access to natural resources and exposure to hazardous conditions. This study is done by analysing various writings and movies which have stated the plight of injustice done. The study also takes the support of certain real-life incidents which proves that the discrimination against Dalits has just modified its form but not completely eradicated.

Caste based Discrimination

In ancient India, it is believed that, People were divided into various castes based on the work that

they do. The section of people who did the work of cleaning and other essential works for functioning of society were considered “untouchable”. This discrimination prevailed throughout history making this sector of population oppressed and under privileged. Certain communities were not just considered untouchable but also unseeable. They were not allowed to come out during daylight so that the upper caste people do not get to see them. This social evil has its shadows cast on society even today. People who are believed to be lower caste by birth face many problems in education, marriage and even living. They face problems not only in rural places but they face a lot of struggles even today in well-developed cities too. Dalits are often forced to get into the job that their previous generation was indulged in, they are forced to live in anonymity as revealing their caste would force them to live in certain areas, usually slums. These areas are highly underdeveloped, they lack proper sanitation and are congested. They are exposed to high levels of pollution, their access to natural resources are limited. They are often found in outskirts. Literature has been stating their struggles from the beginning. This study takes certain writings and films belonging

to various time period to understand that the struggle for life of the Dalit community is still prevailing.

Materials and Methods

The works taken for study are *Untouchable* by Mulkraj Anand, “Thakur ka Kuan” by Om Prakash Valmiki, *Witness* a 2022 Tamil film Directed by Deepak starring Shraddha Srinath and Rohini. The film was released in Sony Liv an OTT platform. The study is done through close reading of the text, analysis of content of the texts and the film is done to understand the significance.

The Plight of Dalits Represented in the Works

Untouchable written by Mulkraj Anand is an account of inhuman treatment of the marginalized community. The story revolves around Bakha, who cleans latrines. The novel is the story of a day in the life of untouchables. The novel portrays the denied access to use natural resources as they are considered impure. They have to wait in a long queue to get water from the pond with the help of upper caste people. The novel shows how the manual scavengers were forced to work without proper hygiene.

The second work taken for study is a poem by Om Prakash Valmiki titled “Thakur ka Kuan”. This poem depicts the exploitation of labour and denial of access to natural resources by the privileged sector of the society. In the poem Om Prakash Valmiki discusses how every work on the field is done by him yet his harvest and even his share of water belongs to his landlord.

The well belongs to the landlord

The water belongs to the landlord

The fields and the harvest belong to the landlord

The streets and neighbourhoods belong to the landlord (Edwards)

The poem also portrays the accumulation of wealth in the hands of upper caste leaving the poet question on what actually belongs to the so-called lower caste people.

The third work taken for study is a Tamil movie named *Witness*. This film was released in the year 2022 on the OTT platform named Sony LIV. The story revolves around a boy named Parthiban who

belongs to a lower caste. The boy was forced to do manual cleaning of sewage of an apartment which led to his death. The story focuses on how the whole society and system turns a blind eye towards the death treating it as a mere misfortune. The story unfolds as the Parthiban's widow mother Rohini fights for justice with the help of the protagonist Parvathy, a woman who lives in the same apartment in which Parthiban died. The story has an open ending raising several questions on social justice

The Point of Intersection

All the three works intersect at a point, reflecting Dalits struggle for life. Mulkraj Anand is one the earliest writers in English whereas witness is a contemporary Indian movie. May it be Bakha or Parthiban, irrespective of the place and generation, the struggle for life has been the same throughout history.

Real Life Incidents

A nine-year old Dalit boy was assaulted and killed by the teacher of his school in Jalore district of Rajasthan. This incident took place in August 2022. He was beaten up for drinking water from an earthen pot which was specifically kept for the use of upper caste teachers. (“Dalit boy dies”)

On 11 August 2024, a 25 year old man named Gopinath who was working as a manual scavenger in Avadi, Chennai, died due to inhaling of the poisonous gases. (“Manual Scavenger in Chennai”)

Findings

Through the study it was evident that Caste based discrimination also has a severe effect on the livelihood of Dalits. They are forced to do hazardous labour with high exposure to toxic environments which in turn causes serious illness and sometimes death. The believed to be people of lower caste are generally denied of their essential needs and right to health and hygiene. Writers of various ages have addressed these injustices through their works. By analysing the works of different ages, it can be concluded that the inhuman and unjust treatment of

Dalits have just transformed their shape and not removed from the society.

Interpretation and Discussion

In a world where technological advancements are futuristic, it is a shame to still employ humans for sewage cleaning. The biggest issue in caste-based discrimination and violence is the mindset of people. Accumulation of wealth and corruption of the system are two undeniable forces which contribute to the continuation of such social evils.

Conclusion

The limitations of the study are that it focuses only on the textual analysis and injustice done to Dalits in terms of Environment. Further research can be made by analysing various other issues faced by them. This study emphasizes the need for Environmental justice for Dalit community.

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BRAWLING, SERVITUDE AND STRUGGLES FACED BY FEMALE CHARACTERS IN TONI MORISSON'S *A MERCY*

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Abstract

Toni Morrison's A Mercy delves into brawling and servitude in the 17th century America, capturing the difficulties faced by women. The novel reveals the social constructs of race and class that govern society and the extreme injustices men subjected women to within a colonial and patriarchal framework. This also challenges the notions of freedom, slavery and depicts the never ending battle women have to go through within a repressive society to gain some control over their lives. Using poetic diction, more powerful metaphors and fragments of various social issues. Not only does servitude include African enslavement, but also indentured servitude, gender oppression and economic dependence.

Keywords: *servitude, struggles, injustices, oppression*

Introduction

A Mercy (2008) was set in the 17th Century America, *A Mercy* chronicles the struggles of a set of women grappling with race, class, and gender. Morrison depicts fighting, servitude and societal conflict through the lens of Florens, Lina, Sorrow and Rebekka, who all try to navigate their way through a world dominated by men and racial divisions.

Florens mother decides to abandon Florens by selling her to Jacob Vaark where she becomes shape-shifted into a destruction from since she later encounters the Blacksmith which makes things worse because she is in love with him. At first, he doesn't want her to love him, but during the peak of emotions, she becomes vindictive by breaking off Malik's arm which earns her different attack rejection. This brawling is more infused with the essence of internalism and self conflict and even her last fight with Blacksmith which is a fight on several parts of Kastani's body including the mouth, eyes and the throat.

Lina, a native American servant is never able to meet the Vaark family face to face without posing a threat toward her real nature. She confidently assumes the duty of a harsh mother when she tries protecting Florens. Sorrow, the title of an isolated individual who has paired to a zone of suspicion only to be relieved after fulfilling the function of being

pregnant and working in the final commanded post within the kingdom of rest and adored by renaming to complete.

Rebekka, who initially showed herself to be warmhearted, soon after initial appearance exposition runs into roadblocks of death and disease becomes a cooled-blooded beast and transforms into beating up all of her servants which consumed her niceness and reverse is also the case. Rebekka's transformation is one for the worse and shows very well in snowdrops why some women need to become quite hard-hearted in order to cope.

The Willard and Scully who are white servants working on Vaark's farm stand a possibility of being free. They are contractually bound and hold dreams of becoming free in the future which is considered to be a indentured Servitude. Deep with Florens and Sorrow, there are two enslaved souls who have no freedom to govern their own lives is considered to be an eternal servitude.

Florens mother is a slave from a plantation who is willing to sacrifice her daughter to save her from sexual abuse but Florens misunderstood this as her mom doesn't show any care towards her and wanted to sell her somewhere. Florens remains in Vaark's possession, who does not exercise cruel domination, but she is handled as an object rather than a human. Sorrow, a shipwrecked female who is squandered

until she becomes a mother and claims responsibility of her identity.

Women as the weakest, All women who are depicted in these works are completely dependent on men to stay alive and live well. Rebekka is dependent upon Jacob Vaark, just as Florens is dependent upon Blacksmith and her mother is dependent upon her enslaver. Through these works Morrison attempts to describe the pitiful and brutal reality of slavery, particularly for black women who according to Morrison were most vulnerable. The sacrifice endured by the mother of Florens gives an extreme examples of powerless options that black women undergone and overcame. Black women were kept illiterate and uneducated to keep them from acquiring power. Florens experiences racial discrimination when she is accused of being a witch, indicating how dark- skinned women were the easy

targets of suspicion and fear. Morrison finally reveals the unavoidable convergence of race, gender and servitude, proving the great struggles these women had to face. Toni Morrison's *AMercy* offers a powerful but poetic depiction of women's oppression and resilience in early America. Through violences, servitude and battles within society, Morrison brings attention to how particularly black women faced double oppression both as slave women and women.

Inspite of their pain, the women characters show great strength. Florens, Lina, Sorrow and Rebekka's struggle against a world that wants to suppress them, demonstrating that even in the most situations, women manage to survive, resist and create their own identities.

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SOCIETAL CONFORMITY: A STUDY OF IDENTITY FORMATION AND INTERNALISATION IN JOHN BOYNE'S *THE BOY AT THE TOP OF THE MOUNTAIN*

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Abstract

*Our world is still plagued by issues like discrimination, racism, sexism, marginalization. Irrespective of awareness created against these, through lessons learnt from the horrors of wars and genocides. Why do they still prevail? An individual begins life within the societal space they occupy. This is where they accumulate their initial ideals, beliefs and behaviour. It is in this social space where these negative ideals survive and get deposited within individuals. When the individual moves from one social space to the next the constructs they incorporate change causing their acquisition to further transform. Their personality, moral compass, behavioural dynamics, are subjected to conscious and unconscious change. The society injects and individuals infect. This paper presents an analysis of the different environments the protagonist of John Boyne's *The Boy at the Top of the Mountain* is exposed to. The influence of these societal spaces upon his person, his idea of truth and morality is studied. And how his acquired negative ideals disintegrate when the social space is subjected to change.*

Keywords: socialization, discrimination, identity formation, personality, societal conformity, holocaust

Introduction

John Boyne is an Irish novelist who was born on April 30 1971 in Dublin Ireland. He began his writing career with a short story that was nominated for the Hennessy Literary Award. He has written a total of sixteen novels for adults and six for young readers. He has also written two novellas and a collection of short stories. He received his Bachelor's degree in English Literature from Trinity College in Dublin. He was awarded the prestigious Curtis Brown prize for being recognized as the best literary creative mind among all the students during his Master's program in the University of East Anglia. One of his most recognized novels was *The Boy in the Striped Pyjamas* (2006) which was adapted into a movie by Miramax.

This paper presents an analysis of his novel *The Boy at the Top of the Mountain* (2012) with reference to the different societal environments and their

effects on the central character. The novel is set during the World War II. The protagonist was a young boy named Pierrot who loses his mother and father. The kind Mme Bronstein who was the mother of his Jewish friend Anshel took him in for a few months. But he is forced to move to an orphanage run by the Durand sisters where he meets friends and bullies. Eventually his aunt finds him and brings him to live with her at the Berghof. A mansion at the top of the mountain where Hitler resided. The kind Pierrot transforms into a cruel, violent Pieter. His lost identity is restored only when he goes back home to Paris.

Socialization: An Identity Marker

Socialization is the process by which an individual becomes apart of his society. "It is a normative concept that distinguishes between normal and non-normal ways of being in the social world"

(Morawski). Firstly, the individual is introduced to the standards, rules and norms, that exist within the society. Then comes the extended exposure to these generalities, which is followed by understanding of these ideals and then finally comes the acceptance of these morals into the self. The individual's acceptance of the societal structures is directly proportional to the individual's acceptance into the said society. Certain societies and its members impose instead of allowing the individual space to voluntarily incorporate its ideals.

The protagonist moves across a series of different social spaces throughout the novel. Within each space he is introduced to new social structures, rules and norms which he voluntarily imbibes or he is forced to accept. These societal structures, rules and normalcies infect his already existent identity and refashions his personality. A few of these societal norms appear quite sensible and acceptable to the seven year old. But many others were downright ambiguous, confusing and questionable to him.

Pierrot was first placed within a social space that consisted of him, his mother Émilie and his father Wilhelm Fischer. There was also his best friend, a Jewish boy named Anshel. This social space was safe, comforting, fun and satisfactory to the young boy. But it is within this space, where he is first exposed to racism. Pierrot could speak both French and German owing to each of his parents' ancestry. But one day, in a party when he sang in both the languages it "made dinner guests uncomfortable....his performance had caused a mild disagreement with some neighbors" (Boyne 6). The boy didn't understand why everyone felt uncomfortable when he spoke German. And why his father didn't approve of Jews.

The young protagonist recognized that his society believed in strong differences between the French, the German and the Jews. But he hadn't understood the background intricacies well and therefore, hadn't internalized the qualities into his system yet. To Pierrot his mother was French, his father was German and his best friend was a Jew. So they were all the same. He loved them all equally.

The next social space exposes Pierrot to the brutality of social generalities. The ideas he could afford to ignore before were being presented to him compellingly. After the death of his father and mother, he had to stay at his Jewish best friend Anshel's house. One day, during the Sabbath, Anshel and his mother left to go to the temple, Pierrot wanted to join them but he was not allowed to do so. He overhears Mme Bronstein refer to him as a Gentile, even after looking up the meaning in the dictionary, he couldn't understand why he was being called so. The difference between him, a German and his Jewish best friend was effectively injected onto him when Mme Bronstein revealed that she is sending him off to an orphanage. His last words to her reveal how their societal difference which he had refused to acknowledge before had finally found entry into his person "It's because I'm not a Jew, isn't it? said Pierrot, looking directly at her. 'You don't like Gentiles and you don't want one to live with you.'" (Boyne 24). At this point the notion of differences, hierarchies subverted love, care and concern in his psyche.

Pierrot moves to his new social space at the Durand sisters' orphanage. Here he is presented with a challenge in the form of a bully named Hugo. He initially, abhorred racial bullying because he had witnessed how it hurt his Jewish friend Anshel. Irrespective of these reservations he embraced the detrimental societal difference to fight against his bully. Hugo is called "filthy Jew" (Boyne 38). This is the first instance where Pierrot voluntarily uses his society's vile agendas because he has a motivating cause to protect himself. As Kozlova suggests "the motivational aspect of one's personality is central to the process of adapting to social and cultural environments, encompassing motivational direction, self-perception, and the quest for self-fulfillment" (7).

The most significant social space Pierrot shifted to is the Berghof. This space transforms Pierrot as a person. It is here where his initial identity, persona and epitomes are completely replaced by the society and its elements. At the Berghof his aunt forces him to abandon his French clothes, French ancestry, his

friend from France and his French name. Blankenship proposes that “some individuals with marginalized identities also act politically in ways that uphold the status quo and do not seek to rectify injustices against their social identity group” (32). Beatrice doesn’t rectify but adheres to Berghof’s rules to protect Pierrot.

Pierrot who becomes Pieter is subjected to further brainwashing and corruption at the hands of Hitler. Pieter readily internalized the egocentric Nazi ideals because he replaced the position of his flawed father who began the ruin of his family with the ever so powerful and confident Herr Hitler who seemed to be perfect. “Failure to resolve the traumatic tensions and impasses of childhood psychosexual development results in emotional and psychological consequences throughout adulthood.” (Little). At this point in the story, Pieter’s fight was long gone, he felt at home within the vileness of the Nazi society. This instance symbolizes his complete acceptance of the ideals of this society.

Pieter’s identity transforms completely. He believed in egocentric ideals and exalted authority and power above everything else. He prided in his Hitlerjugend uniform and considered the maids, servants and all female beneath him. The intensity of Pieter’s alteration is depicted when he leads his own aunt to die for his supposed duty to Hitler. His idea of morality, humanity and truth was distorted beyond repair. The self serving prejudiced assimilation that happens in this social space affected many others. The worst case of his disintegrated persona is seen when he guiltlessly assaults the girl he liked.

At sixteen Pieter’s confident solidarity in his acquired ideals breaks as Hitler loses the war. The more he witnessed his well-established society crumble under their leader, his eyes begin to open. He is filled with regret. He is ashamed of his choices and decisions. But he is unable to leave the Berghof. Everyone leaves the mansion except him. He is yet again forcefully removed from the mansion which symbolized the Nazi societal structure by enemy soldiers who capture him and imprison him. This

removal becomes a pathway for his redemption, because Pierrot goes back to Anshel, who without any judgement agrees to tell Pierrot’s story to the world.

Conclusion

Pierrot is placed within many societal structures, which introduced him to many ethical stigmas. He imbibed only the good in the beginning but later social spaces began to forcefully inject their aspects into his psyche causing his individual truth to be lost. He replaces his sense of morality and humanity, and adheres to a political propaganda he does not understand. His identity undergoes complete transformation. After Hitler’s downfall the legitimacy of the values, norms and identity established by the Nazi social order was destroyed within Pierrot. But it continued to exist within him like a parasite. This societal space remained in him in the form of guilt, shame, regret, loss, and loneliness. His arrest at the Berghof ironically proved to be the mercy offered to his corrupted soul by the author. This removal, effectively plucked him away from the societal space which was imprisoning him. He finds his way back to his first ever societal space where he felt safe and people around him were safe too. His identity and personality is finally restored. At the cost of his reputation, he endeavors to create awareness against the horrors that exist within the society. And how negative stigma creep in slowly, unconsciously, unbeknownst to the individual. This critical analysis suggests that change in the societal structure can inhibit desirable and undesirable change in an individual. This change can be procured even when the individual’s identity is completely destroyed. Society is an entity that holds the power to revive lost identities. As Blankenship suggests “stigma flows in a circular pattern from society to the individual and back” (xvii). Negative ideals are hidden within the societal structures, but it is the positive ideals that find true home within its boundaries. Therefore, society is the variable that decides the outcome of an individual.

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NATHAN: A COMPLEX PORTRAIT OF DISABILITY IN SALLY GREEN'S *HALF BAD* TRILOGY

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Abstract

Disability literature is a powerful genre that sheds light on the experiences of individuals with disabilities, their struggles, triumphs, and the unique perspectives they bring to the world. Sally Green's Half Bad trilogy is a remarkable work that delves into the themes of identity, discrimination, and marginalization, with a particular focus on the protagonist, Nathan. The series is set in a world where witches exist, and the protagonist, Nathan, is seen as different because he is a Half Code-part White witch and part Black witch. While Nathan's character may not fit the conventional human-world definition of disability, within the context of the witch world depicted in the novel, he is indeed perceived as a person with disability. The discrimination and persecution he faces are akin to the discrimination faced by individuals who are marginalized due to their disability. As such, his character serves as a metaphorical representation of individuals with disabilities. The paper delves into the multifaceted character of Nathan, using his experiences as a lens to understand the theme of disability in literature.

Keywords: disability, otherness, discrimination, identity, empowerment

Disability literature is a genre of literature that focuses on the experiences, perspectives, and narratives of individuals with disabilities. It encompasses a wide range of literary works, including novels, memoirs, essays, poetry, and more. Disability literature seeks to shed light on the unique challenges, triumphs, and complexities of living with a disability, while also exploring broader themes related to identity, society, and inclusion. The history of disability literature is a captivating narrative of evolving societal perceptions, cultural shifts, and the rise of voices often marginalized in literature. From the ancient text, *The Iliad* and *The Odyssey* by Homer to the contemporary work of Mark Haddon's *The Curious Incident of the Dog in the Night-Time*, disability literature mirrors evolving understanding of disability and their voices.

In the past, 'disability' held negative associations, sometimes linked to past life punishments or parental wrongdoing. However, today, there is a changing perspective that addresses

the hardships faced by individuals with disabilities. Despite this, there is still a common misconception that people with disabilities might not perform as well as those considered 'normal'. In *Disability Theory*, it is stated as, "Disability defines the invisible center around which our contradictory ideology about human ability revolves." (Siebers 8-9). While the primary focus of the *Half Bad* trilogy is on the struggles within the magical world, it does explore themes of identity, oppression, and prejudice, which can be seen as allegorical to real-world experiences of individuals with disabilities. The paper delves into Nathan's journey of overcoming his disability as a witch and the psychological trauma associated with it, ultimately emerging as a triumphant figure.

Sally Green's *Half Bad* trilogy is a compelling young adult fantasy series that introduces readers to the protagonist, Nathan Bryn, a Half Code witch struggling to find his place in a world divided by magical lineage. While on the surface, the series

delves into the supernatural, beneath this veneer lays a profound exploration of disability literature, embodied through Nathan's character. The world in which Nathan resides is segregated between White witches, who are considered good and Black witches, who are seen as evil. As a Half Code witch, Nathan's existence straddles this divide, much like individuals whose disabilities do not fit neatly into conventional societal categories. Nathan's 'otherness' is established as a core metaphor for disability, similar to the experiences of people who encounter barriers due to their atypical abilities. So, while not strictly classified as disability literature, the *Half Bad* trilogy can be examined for the themes of otherness and discrimination, which can resonate with the broader themes of disability literature and provide insights into the experiences of individuals who feel like outsiders or are treated as such.

Nathan's journey is riddled with questions of identity and self-acceptance. The trilogy's narrative is constructed around his search for a sense of self, mirroring the struggles of individuals with disabilities to carve their own identities in a world often defined by stereotypes. Much like those with disabilities, Nathan grapples with the pressure to conform, to his inner turmoil reflecting the societal expectations placed upon disabled individuals. Nathan's characterization in Sally Green's *Half Bad* trilogy intricately weaves the central theme of disability within a narrative fraught with alienation, discrimination, and internal conflict due to his hybrid identity.

The plot commences with Nathan, a Half Code witch, enduring a life of confinement and estrangement imposed by the Council and guarded by a White witch, Celia. His dual heritage - born from a White witch mother, Cora Bryn, and an infamous Black witch father, Marcus Edge - renders him an outcast, despised by both factions due to their longstanding mutual animosity. The oppression Nathan faces from birth is exemplified through verbal abuse by his sister, Jessica, who relentlessly reminds him of his hybridity, reinforcing his alienation and emotional isolation.

At school, Nathan encounters exclusion and isolation from his peers, barring the exception of his relationship with Annalise O'Brien. However, this relationship only leads to further oppression and physical brutality when her brothers scar his back with the letters "BW" (*Half Bad* 99) on his back, denoting his mixed heritage and solidifying his marginalization. Another character who faced similar situation at school due to his disability is August Pullman, 'Auggie', in R.J. Palacio's novel *Wonder*. Auggie's experiences at school serve as a microcosm of the wider societal attitudes toward disability. His entry into a mainstream school presents a challenging terrain of bullying, stares, and isolation. Auggie's struggles and triumphs reflect the experiences of many individuals with disabilities who navigate a world often unaccommodating to their differences.

The narrative of emotional hurdles in disability literature is underscored by poignant instances of societal marking and psychological torment, reminiscent of notable literary works such as Charles Dickens' *David Copperfield* and Nathaniel Hawthorne's *The Scarlet Letter: A Romance*. These literary parallels illuminate the profound impact of labeling and public stigmatization on individuals facing adversity. In the case of Nathan, being tattooed with "B 0.5" (*Half Bad* 221) by the Council, branding him as a Half Code and implying his identity as Half Black, draws a stark comparison to the societal markers found in Dickens' and Hawthorne's works. David Copperfield endures a degrading punishment orchestrated by his stepfather, Murdstone, who cruelly affixes a placard on David's back, declaring, "TAKE CARE OF HIM. HE BITES" (Dickens 81). Similarly, in *The Scarlet Letter*, Hester Prynne is condemned for adultery and is forced to bear a scarlet letter 'A' as a symbol of her transgression: "This rag of scarlet cloth ... on careful examination, assumed the shape of a letter. It was the capital letter A" (Hawthorne 35). These marks serve as public condemnation, inflicting deep psychological wounds without overt physical violence, yet causing irreversible emotional damage.

The act of labeling Nathan as B 0.5, BW, and Half Code parallels these literary examples, inflicting trauma that transcends physical pain. The Council's actions not only harm Nathan physically but deeply affect him psychologically, leading him to cope with profound questions about his identity. The branding becomes a potent tool of psychological persecution, causing Nathan to internalize the notion of being an abject outsider, leading to identity crisis. In essence, these literary examples underscore the immense power of societal labeling and its capacity to cause profound emotional anguish and self-doubt. They depict the lasting scars left by such acts, shaping the psyche and self-perception of individuals facing discrimination and stigmatization due to their disabilities or perceived differences.

The relentless oppression and societal rejection cause Nathan to internalize self-hatred and a desire to conform to societal norms. His yearning to become a complete White witch during the Giving ceremony, an event marking a witch's transition and acquisition of powers at age seventeen, is thwarted as he is captured by the Council, depriving him of his fundamental right to self-discovery and acceptance. After escaping the council's grasp, Nathan embarks on a quest to locate Mercury, a fellow Black witch whose aid he believes is crucial for conducting his Giving Ceremony. Accompanying him is Gabriel, another Black witch seeking Mercury's assistance to regain his lost Gift. However, their pursuit is abruptly interrupted by an encounter with the Hunters, an elite group dedicated to hunting and eliminating Black witches. In a frantic attempt to reach Mercury, Nathan finds himself alone, racing desperately towards their rendezvous on his birthday.

Unexpectedly, Marcus, Nathan's father, comes to the rescue and performs the Giving ceremony and abruptly disappearing from the scene. In the second book, *Half Wild*, upon regaining consciousness following a sudden blackout, Nathan discovers his transformation as a true Black witch. His newfound Gift is the ability to transform into an animal, same as his father's. Nathan acknowledges it as, "I have the same Gift as my father" (*Half Wild* 15). Upon

discovering his Gift, Nathan grapples with an intense aversion towards it, feeling powerless in controlling his animalistic tendencies that unleash a violent streak during his uncontrolled transformations. The inability to rein in his animal side results in a series of uncontrollable and violent outbursts, causing a spree of destruction whenever transforms. As Nathan was expecting to become a White witch as his mother, his transformation as a Black witch made him despise his identity even more. Feelings of self-loathing present a significant emotional barrier for individuals with disabilities, stemming from their sense of inferiority when compared to those deemed 'normal'.

One of the most striking aspects of Nathan's character is his relentless pursuit of agency and empowerment. His desire to break free from oppressive circumstances and carve his own destiny can be seen as a narrative parallel to the empowerment often sought by individuals with disabilities. After Nathan's transformation into a true witch, the Council persistently pursues him, intending to exploit his abilities as bait to eliminate his father, Marcus. In response to the Council's pursuit, Nathan seeks refuge and camaraderie within the Alliance of Free Witches, a coalition advocating for the liberation of all witches from oppressive rule, irrespective of their lineage. This alliance becomes a symbol of unity amidst the discrimination and oppression faced by individuals with disabilities within a hierarchical and prejudiced society.

As events unfold, Nathan and Marcus eventually reunite, sharing their respective trials and tribulations, fostering a deep bond between father and son. Marcus abandoned Nathan due to his belief in a prophecy foretelling Nathan's role in his father's demise. This estrangement mirrors a common emotional trauma often experienced by individuals with disabilities - rejection and abandonment due to perceived limitations. Despite their reconciliation, their time together is short-lived as war erupts between the Alliance and the Hunters, fracturing their relationship once more. In the throes of battle, Marcus meets his tragic end at the hands of Annalise.

In a haunting plea, Marcus implores Nathan to fulfill the prophecy by consuming his heart, an act that promises to bestow Nathan with Marcus' formidable powers. This heart-wrenching moment encapsulates the sacrifices and burdens individuals with disabilities endure due to the expectations and destiny imposed upon them. As the second book, *Half Wild*, concludes, Marcus emerges as the most powerful witch, driven by a consuming desire for vengeance, resonating with the complexities of the disability experience, where the quest for power and retribution intertwines with the struggle for acceptance and understanding.

In the Third book *Half Lost*, Nathan tunes in with his animal side and kills Soul and Wallend, influential figures within the Council responsible for perpetuating oppression against those like him. Amidst the conflict, Nathan tragically loses Gabriel, a significant companion and ally. However, in a profound moment of transformation, Nathan transforms into a tree form, symbolically intertwining with the earth's essence, thereby forging a spiritual connection with Gabriel. The trilogy portrays Nathan's growth from a powerless, marginalized figure into a formidable force, echoing the journey of empowerment often undertaken by people with disabilities who challenge societal limitations.

Nathan's journey is marked by profound trauma stemming from his hybrid identity, akin to the struggles faced by individuals within disability literature. However, in a pivotal revelation, Nathan achieves a significant breakthrough by embracing and acknowledging his identity as a hybrid being. Through introspection and personal growth, Nathan

articulates his progress by declaring himself as "Wounded, not lost" (*Half Lost* 334), signifying a pivotal step towards inward healing.

Ultimately, Nathan's character arc culminates in a powerful moment of self-acceptance. By embracing his hybrid nature, he confronts societal biases and prejudices against his 'otherness.' This acceptance serves as a testament to the resilience and triumph over adversity, echoing the broader themes of acceptance, self-discovery, and empowerment found within disability literature. Underneath Nathan's tough exterior lie emotional vulnerability and a desire for connection and belonging. His emotional journey, filled with pain, loss, and moments of tenderness, adds depth to his character, allowing readers to empathize with his struggles and inner turmoil. As the trilogy progresses, Nathan undergoes significant growth and maturation. He evolves from a vulnerable, misunderstood teenager into a more self-aware and determined individual who gradually embraces his own identity and takes charge of his destiny.

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NORMALISING THE ABILITIES OF DISABLED: A CRITICAL STUDY IN KEVIN MISSAL'S *THE KALKI TRILOGY*

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Abstract

*The relationship between Literature and society is symbiotic in nature. While Literature is generally perceived as a reflection of life, it also holds the power to influence readers' perception and approach towards life's intricacies. In essence, Literature plays a vital role in the existence and evolution of society, prompting contemporary Literature to adopt a more inclusive and revolutionary approach. To meet the intellectual needs of modern readers Literature has departed from traditional literary practices that exclusively centered on the privileged groups. Instead, it has begun to incorporate the experiences of individuals whose lives have been historically marginalised. Furthermore, critical theories and approaches are also emerging to evaluate the inclusiveness of Literature. One such approach is Disability Studies which seeks to analyse and critique the unrealistic stereotypes about differently abled people in Literature and to ensure authentic and positive representation of their life. This paper focuses on the modern mythological fiction, *The Kalki Trilogy* by Kevin Missal, with a specific examination of the portrayal of a disabled character, Manasa, analysed through the theoretical framework of Disability Studies.*

Keywords: disability, characterisation, positive, stereotypes, inclusiveness

The relationship between Literature and society is symbiotic in nature. While Literature is generally perceived as a reflection of life, it also holds the power to influence readers' perceptions and approaches towards life's intricacies. In essence, Literature plays a vital role in the existence and evolution of society. Moreover, modern readers are more interpretative and critical towards the text's meaning than ever before. Hence, it is inevitable for contemporary Literature to adopt a more inclusive and revolutionary approach in order to cater to the intellectual need of the readers. Focusing on the aspect of inclusivity, contemporary Literature has begun to encompass the lifestyle of people who have been historically downplayed or unrealistically portrayed. Along with that, critical theories and approaches are also emerging to evaluate the inclusiveness of Literature. One such approach is

Disability Studies, which seeks to analyse and critique the unrealistic stereotypes about differently abled people in Literature and to ensure authentic representation of their lifestyle. In essence, Disability Studies delves into significant questions such as, "how were disabled characters portrayed, what did they say, do, or become? What was reality-based, and what was simple plot-driven necessity?" ("Disability Theory") This paper focuses on the modern mythological fiction, *The Kalki Trilogy* by Kevin Missal, with a specific examination of the portrayal of a disabled character, Manasa, analysed through the theoretical framework of Disability Studies.

It can be generally observed in the classical Mythologies across various cultures that many characters with disabilities are often portrayed as either crafty or weak. To illustrate this idea in the two great epics of India, examples include Shakuni and

Dhritrashtra from *The Mahabharatha* and Manthara from *The Ramayana*. The lame character Shakuni is portrayed as a villain whose scheming leads to the Great War, similarly in *The Ramayana*, Manthara, the hunchback woman vengefully conspires the idea of Rama's exile to the forest. Dhritrashtra is portrayed as a weak person who is denied his right to the throne because of his visual impairment. Similarly in Greek Mythology, the characters Tiresias and Larunda are punished with disability for supporting noble causes. In these narratives, disabled characters are consistently treated as 'others' by the nondisabled people expressing fixed emotions such as pity, resentment, or indignity. And this conventional portrayal stands in opposition to the aspirations of disabled people who yearn for more realistic and affirmative depictions of their lives in Literature.

Moreover in earlier days, disabled characters were seldom featured in literary works unless it is a dire need for the development of the plot. In most cases, when such characters did appear, they were often assigned negative roles. The approach of Disabled Studies challenges this stereotypical pattern, asking why impaired characters cannot be depicted with joy, love, vibrancy, strength and such positive affirmations. This critical interrogation has led to contemporary authors to navigate towards more realistic and affirmative portrayal of individuals with disability. In the article entitled "Disability Studies: A Path Breaking Approach in Literature", Geethu Vijayan sheds light on the historical evolution of the portrayal of disability in Literature,

'Man is unique, though he is impaired'. The uniqueness had been challenged in ancient time and considered disabled as sinners and cursed people. During middle-ages the uniqueness of disabled persons has been challenged and used them for entertainment purposes. Later they have been considered as wild and brutal and also gave much importance to the caretakers rather than disabled. Modern age especially later half of twentieth century the disabled got good

position in literature due to the impact of civil rights movement and the writings of literary personalities. (15)

One such modern mythological writer exemplifying this revolutionary shift is Kevin Missal. -His thoughtful characterisation of Manasa in his *The Kalki Trilogy* signifies a noteworthy and positive development in the representation of disability in Literature.

The Kalki Trilogy is a fictional series which was written in three parts -*Dharmayoddha Kalki: Avatar of Vishnu* (2018), *Satyayoddha Kalki: Eye of Brahma* (2018) and *Mahayoddha Kalki: Sword of Shiva* (2019) - portrays the journey of the protagonist, Kalki who endeavours to become the tenth Avatar of Lord Vishnu. Though the plot and the characters draw inspiration from the classical Indian mythology, the author has utilised his creative license to fictionalise them in order to cater the taste of the modern readers. Apart from the hero Kalki, another phenomenal character named Manasa plays a significant role in the plot. Manasa is a differently abled person with a limp hand from her birth. Missal has meticulously developed this character in a way that her disability does not evoke the conventional emotions like pity, hatred or aversion. Instead she embodies beauty, strength and determination, making people to either adore or fear her. Evidently Missal aims to shatter the stereotypical ways of portraying the disabled characters. He emphasises that development in the process of writing a book, character development holds the paramount significance, stating, "it's not about how epic the book is, but how epic the characters in the story should be." (*Dharmayoddha* np.)

In spite of being physically disabled with a limp hand, throughout the narration, Manasa is always portrayed as an able royal woman who is well known for her physical strength. In many circumstances, when her enemies plot to kill her, she easefully manages to defend herself and makes sure to wipe them off from the world. This contrast serves a crucial purpose of subverting the stigmatised portrayal of disabled people who are always

showcased as vulnerable and physically weak. Moreover, Manasa is also specialised in warfare skills, “she had the keenest knowledge of spies and how one could survive the longest on battlefields.” (*Dharmayoddha* 154)

Missal also breaks the stereotypical way of describing the physical appearance of disabled characters. While traditional literary representation often focuses on their physical limitations, the author portrays Manasa as woman not characterised by her disability but her beauty, courage and confidence. To exemplify it, the way she carried herself is described as “...she was more authoritative than just a usual commander. She had an air about her, with her chin up, her angular nose and eyebrows lifted up...” (*Dharmayoddha* 272) The specific mention of her “chin up,” “angular nose,” and “eyebrows lifted up” adds layers to her character, portraying her as someone who is self-assured and unapologetically herself.

In conventional character depiction, the disabled personalities are often shown as dependent or in need of protection. Such portrayals can perpetuate stereotypes and limit the representation of disabled individuals in diverse roles. However, Missal has portrayed Manasa as a person who gives protection to others. Her protective role is emphasised through her relationship with her brother, Lord Vasuki. She becomes his intellectual and moral anchor after the death of their father, guiding him through both personal and political challenges. Beyond her role as a caring sister, Manasa is also portrayed as an eminent political strategist. Moreover, she extends a bond of sisterhood to other women in distress and empowers them. To exemplify it, when Durukti hesitates to stand against her brother, Kali, who unjustly tries to kill a noble person, Manasa encourages her to express herself bravely, stating, “Don’t let fear trammel your words, darling. Say what you feel...” (*Dharmayoddha* 381) Hence being a woman of straight words and brave actions, Manasa strives to be a guardian for other women in distress.

It is often represented in traditional literature that disabled people are prone to the feelings of jealousy. This stereotype leaves an unrealistic impression that they harbor resentment towards the so called normal individuals with able-body. On contrary, many real life individuals with disability feel content with whatever they are capable of and embrace their unique abilities. Counting their skills as a blessing, they challenge themselves to achieve greater heights in life. This perspective is perfectly exemplified through the characterisation of Manasa who remains undeterred by her disability and fights her adversaries on the battlefield. Eventually she announces herself as the queen of Naagpuri and restores peace with her hostiles, declaring, “I plan to restore peace to our empire.” (*Satyayoddha* 424)

In the process of depicting the character with positivity, the author does not fail to address the common struggles encountered by the people with disability. For instance, after the death of Lord Vasuki, Manasa’s rightful position in the civil court of Naagpuri is unjustly denied to her. Her voice goes unheard and she faces discrimination from the council members. In spite of various obstacles, Manasa does not lose her spirit and she brings things under control. As described in *Satyayoddha Kalki: Eye of Brahma*, “...she had been defeated, wrecked, almost killed, and declared dead. She had lost her lover. She had lost her brother. No more. No more it shall be.” (423)

Similarly, without any over glorification, Missal has crafted the character in a way that possesses the common human flaws such as anger, vengeance and yearnings. When her beloved brother, Lord Vasuki is killed by his betrayers, Manasa’s life turns upside down and she determines to seek gruesome revenge. She bravely gives a direct warning to whomever she doubts to be the back stabber, stating, “If I find out, by any chance, that you had any involvement in Vasuki’s death, I will skin and peel you alive...” (*Dharmayoddha* 353) Ultimately she exacts vengeance on every person involved in the murder of her brother and his family.

Thus Missal's profound characterisation of Manasa in *The Kalki Trilogy* shatters the conventional stereotypes associated with disability in Literature. Contradicting the portrayal of disabled characters in traditional Literature, Manasa emerges not as a personality defined by her physical limitations but as a beacon of strength, determination and unwavering resolve. By positioning her as a powerful royal woman, a formidable warrior, a protective sister and a voice for justice, the narrative highlights the multifaceted capabilities and potential of individuals with disabilities. Hence, through the lens of Manasa's journey, readers are prompted to introspect and challenge their preconceived notions, fostering a more inclusive and enlightened

understanding of disability in Literature and society at large.

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THE TRANSFORMATION DYNAMICS IN N.K. JEMISIN'S "THE BROKEN EARTH TRILOGY"

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Abstract

This article is on N. K. Jemisin's Hugo Award Winning Trilogy The Broken Earth: The Fifth Season (2015) The Obelisk Gate (2016) and The Stone Sky (2017). The paper highlights the aspect of friendship in the uncertain catalytic world, exploring its transformational power and role in literature. It delves into how friendships offer comfort, aid, and strength to people amid disaster, and shed light on how these friendships influence characters' lives and personal development. Based on an examination of The Broken Earth trilogy, this article examines the dynamics, intricacies, and long-term nature of friendships Essun established under trying conditions, providing insights into the possibility of human connection to overcome and flourish in a troubled world.

Keywords: friendship, chaotic, changes, transcend, community.

Introduction

N.K. Jemisin evocatively quotes the ageless wisdom of S.T. Coleridge in his poem *Youth and Age* mentions that 'Friendship is a sheltering tree.'(line 19) wherein the people in the novel show friendship as an innate necessity to escape their tough circumstances. Apart from them, they opt to remain together in a world at risk of being destroyed and environmental turmoil. This article discusses how vital is friendship and collective living for harmony in life.

The Broken Earth Trilogy is shrouded in a world that is constantly plagued by cyclical calamity events referred to as "Seasons," with seismic convulsions and environmental disasters constantly threatening the very existence of humanity. *The Fifth Season* (2015), *The Obelisk Gate* (2016), and *The Stone Sky* (2017) trilogy explore the connection of the complicated network of lives of its characters as they strive for personal trauma, which engages in a dedicated search for interpersonal relations. Friendship, a dominant theme in the trilogy, takes a monumental role by providing consolation,

strengthening support, and enabling strength during relentless challenges. It consoles one on days of struggle which also resonates as a supportive stand to rise.

Essun, the protagonist, creates very deep and close relationships with a wide range of characters whom she meets on her journey. In the novel, *The Fifth Season* (2015), Alabaster, her mentor, and a fellow orogene have the special power of both creating and manipulating geological powers. Their relationship quickly turns from a simple teacher-student into an unconquerable friendship and provides wise confidence to Essun. Their bond passes through a deep transformation, revolting against the conventional teacher-student model, to reach a bond that is unshakable based on mutual understanding and common experiences. Essun develops to pretend friendships with other people upon meeting them during her long and difficult travel. Characters like Tonkee in the book *The Obelisk Gate* (2016) and Hoa in the book *The Stone Sky* (2017), become her valued friends and sources of undying assistance. These friendships transcend

societal norms and surpass the boundaries imposed by their innate disparities, permitting them to surmount societal expectations and nurture one another's emotional well-being in a world where their extraordinary abilities often ostracize them.

After the massive destruction of the world due to unmanageable inventions of technologies the land is reduced into one single continent called Stillness, where orogens are both dreaded and subjected to stringent control. These harmonious collectives, referred to as "comms," serve as sanctuaries where orogens and their allies can converge, fostering unity and extending unequivocal support to one another. The way of trust and shared experiences cultivate a profound sense of belonging and friendship. It will be inseparable for the overall welfare and balance of the characters.

In the first novel *The Fifth Season* (2015) Essun is the protagonist of all the trilogy. She is called in different names in different aspects of her life. Damaya was taken to Fulcrum, an orogene training facility, as a youngster after her parents discovered she was an orogene with unique control over seismic activities and named her Syenite. After leaving that place, she named herself Essun. Syenite as a part of her training forms a deep bond with Alabaster. Syenite states that: "She's met so many six- and seven-ringers in their sixth and seventh decades that she'd expected a ten-ringer to be ancient. And calmer, dignified, more self-possessed" (FS 67-68). From this it is clear that Alabaster is the old orogene, who is the most powerful orogene who lives in the Continent was allowed to pair with Syenite. Their relationship evolves from a teacher-student dynamic to a profound friendship built on mutual understanding and shared experiences. Alabaster, initially Essun's mentor, understands the challenges and oppression they face as orogenes in a society that fears and controls their abilities. This shared understanding forms the foundation of their friendship, fostering a deep sense of empathy and compassion for one another. They were compelled to be into a relationship for bred resentment, later this forced connection turned out to be a deep friendship.

As Alabaster states "I know the pain you carry within you, Essun. The loneliness, the fear, the sense of being an outcast. I have felt those same emotions. You are not alone." (FS 280) Alabaster acknowledges the emotional turmoil Essun experiences as a result of her unique abilities. He validates her emotions by sharing his similar struggles, reassuring her that she is not alone in her journey. As the story progresses, Essun and Alabaster's friendship becomes a catalyst for their personal growth and development.

In Hindu mythology, Lord Krishna and Sudama a normal human being were best companions. Sudama is a great devotee and best friend of Lord Krishna who once came to visit the nobleman with a pack of poha and was hesitant about whether he could recognize him. When Lord Krishna saw him in the palace, he hugged his childhood friend wholeheartedly and receives his friend's offer without pride. Likewise, Alabaster who serves as a mentor, guided Essun in mastering her orogenic powers without any ego. Alabaster recognizes Essun's immense potential and treats her as an equal, challenging her to surpass her limitations and embrace her strength. She didn't question things before Alabaster instead she dutifully followed his leads and excelled at it. Their friendship becomes a source of mutual inspiration, pushing each other to embrace their identities.

Throughout their lives, Essun and Alabaster face numerous crises and cataclysmic events when they are traveling to Allia to clear the harbor. Syenite states, "Alabaster doing the impossible" (FS 169). In the hotel, Alabaster tried to sense the disturbance in the coral reef which unfortunately made him unconscious because of trying something beyond the normal orogene power. Immediately Syenite enters into his thoughts and tries to save him. He thanked Syenite by saying: "Saved my life. Thanks" (FS 169). This shows their friendship serves as a vital source of support and solace. They find comfort and understanding in each other's presence, providing emotional strength when everything around them seems to crumble. Alabaster becomes Essun's confidant, someone she can trust completely,

allowing her to share her fears, doubts, and vulnerabilities. As the trilogy unfolds, Essun and Alabaster's friendship transcends its initial boundaries. Here Syenite and Alabaster fall for the same person, and she courageously asks Alabaster:

Syen takes a deep breath. "Want me to go get him?" And just to be clear, she adds, "For you?"

Alabaster is silent for a long moment. She can feel him staring at her, and there's a kind of emotional pressure in the room that she can't quite Interpret....Then he nods, rubs a hand over his hair, and lowers his head. "Thank you." The words are almost cold, but she knows that tone. (FS 355)

This shows that she understands Alabaster and as a friend more than a student wants to help him to get into his relationship. Essun's determination to learn from him and resilience inspire Alabaster to change his ideas that everyone is not selfish and make peace with his choices. Their friendship evolves beyond the confines of their shared abilities, revealing a deep emotional bond that defies societal expectations.

Friendship should be dynamic and can evolve. Damaya in her childhood meets Binof in the Fulcrum while she was sneaking to find information about the obelisk. During the search Binof said; "I told you; I'm not going to get you into trouble. I'll go, now, and find that room, and all I ask is that you don't tell anyone yet. But you wanted to know why I'm here. That's why I'm here. That room is what I'm looking for." (FS 307). Binof adjures her that she has to keep this as a secret finding. Though the place is confidential Damaya took Binof without second thoughts and took her to the center of the Fulcrum. In J.K. Rowling's *Harry Potter Series (1997 - 2007)* characters Harry Potter and Hermione Granger shares the same kind of friendship from the beginning of their meetings. Like Damaya, Hermione in many tangled situations helped Harry by keeping her life at stake. There we could see the unexpected friendship between both. In both cases, all characters rely on each other during their challenging times.

Their connection deepens, offering a glimmer of hope and resilience in the future part of the trilogy when Binof changes her identity as Tonkee and becomes a Geomest and tracked Essun for support and research about obelisks. Though Tonkee challenges the societal norms and prejudices that seek to divide orogenes, she claims that "I've given my life to that secret. It matters. And it should matter to you, too, because you're one of the only people in all the Stillness who can make it matter." (FS 391) Despite the fear and discrimination they face, their connection transcends the limitations imposed upon them, offering a glimpse of a world where understanding and acceptance can prevail over fear and hatred.

In the novel *The Obelisk Gate (2016)*, Essun and Tonkee explore a new place called Castrima. In that place, Tonkee tried to control the access. Unfortunately, she wasn't able to control the black hole that is present in that place. When she tried to learn about the black hole and its connection to the earth, she was almost drawn into the hole. Instantly, Essun tried saving Tonkee. Essun states that: "You're thinking of Tonkee as you do this. Wanting to save her life" (OG 230) Essun saves her life with the help of her orogene abilities. This shows that both shares empathy. These shared experiences they were gaining through their goal attainments lays the foundation for their friendship, which empathize with each other's struggles and the weight of their abilities.

The authenticity of one side of a friendship is questionable. In the gospel, Saint John said that: "I do not call you servants any longer, because servants do not know what his master is doing. Instead, I call you friends, because I told you everything I have heard from my Father." (*TEV Bible*, John. 25.15) here Jesus gives full disclosure to his friends, telling them that true friendship always involves in sharing information. Correspondingly, Hoa, a stone-eater, shares the same kind of friendship with Essun in the entire trilogy. He became a friend and confidant to Essun. Stone eaters possessed the remarkable ability

of both orogeny and magic. This helps them to manipulate the earth's structure.

Hoa a million years old stone eater, shapeshifts himself like a young boy in the novel *The Fifth Season* (2015) and travels with her at the beginning of her journey. Like Prophets, Hoa can predict the future. When Syenite was assigned to clear the coral reef of Allia with Alabaster, she states: "Something small. A person. There's someone in the thing, stuck like a bug in amber, limbs splayed and still, hair frozen spray" (FS 230) That small bug like stone eater was Hoa who moved from Yumenes to Allia which is a thousand miles in between, to save her from the destruction that was about to happen in Allia.

Essun and Hoa's friendship was a much-needed companionship in the broken world. At the end of the novel *The Stone Sky* (2017), They metamorphose into unwavering supports, providing mutual solace and fortitude amidst the unpredictable world and despondency enveloping their existence. Essun didn't understand his quality consequently insulting Hoa for not following her as he seems mysterious, but as a kid, he understands her situation and gives her endless moral support. Essun expresses her grief by: "YOU LAUGH- once, and it's rusty. Been a while. "I think," Hoa replies politely, "that if you love someone, you don't get to choose how they love you back." (SS 285) Essun and Hoa's friendship is fuelled by a shared purpose and a desire for change. He encourages her that they need a new world that ought to be full of love and care regardless of what they are. Their relationship becomes a change accelerator, and they are inspired to battle the injustices that they see and strive for a future where everyone can find acceptance and imagine a better tomorrow. Hoa as a kid was mature enough to stay with her completely as a moral support. While adults have more life experiences and knowledge, there are valuable lessons to be learned from the younger generations. Hoa proves that roles can be reversed however, children can also be able to play the role of responsible friends.

Friendship in a broken community is not easy to find. It takes more trust and risk to become a loyal friend in an unfaithful world. In life, each one would encounter both good friends and friends who betray you at times, but it's the responsibility of each friend to comfort each other and be trustworthy in times of need. Thus, Essun and her friends in *The Fifth Season* (2015), *The Obelisk Gate* (2016), and *The Stone Sky* (2017) emphasize the value of human connection, empathy, and understanding, even when faced with daunting challenges. Through these interconnections, Essun and her co-protagonists find reservoirs of resilience, strength, and a shared sense of purpose, and show how friendship can bring comfort, strength, and a sense of belonging, even in a world of chaos.

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THE ROLE OF WOMEN IN POLITICAL POWER PLAY: NANDHINI'S MACHIAVELLIAN INFLUENCE IN KALKI'S *PONNIYIN SELVAN*

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Abstract

Nandhini is portrayed in Kalki Krishnamurthy's Ponniyin Selvan as a classic Machiavellian woman who uses cunning, deceit, and political maneuvering to gain power. Although 'virtù' is associated with masculinity and 'fortuna' with femininity in Machiavelli's beliefs in The Prince and Discourses on Livy, Nandhini deliberately manipulates fate to her benefit, subverting this connection. This study challenges gendered presumptions about political agency by arguing that Nandhini exemplifies Machiavellian ideals of power and survival. Her persona is comparable to both literary predecessors like Lady Macbeth and historical personalities like Lucrezia Borgia and Catherine de Medici. Nandhini demonstrates that Machiavellianism is not necessarily masculine by using deceit rather than force to gain political power, in contrast to typical male rulers. This research emphasizes the position of women in literary and historical power structures by examining Nandhini's political scheming. Nandhini ultimately symbolizes a new system in which power is used in a way that transcends gendered constraints and is defined by intelligence, cunning, and flexibility.

Keywords: machiavellian women, manipulation, gender and power, machiavelli, strategy

In the historical novel *Ponniyin Selvan* by Kalki Krishnamurthy, political intrigue, power battles, and shifting allegiances within the Chozha dynasty are masterfully woven. At the heart of this expansive and ever-changing political landscape is Nandhini, a figure who personifies the ideas of the Machiavellian woman: shrewd, crafty, and brutal in her quest for dominance. In addition to changing the plot of the novel, her actions also speak to larger literary themes of gender and political agency. She navigates a strict patriarchal environment through lying, manipulation, and calculated partnerships, showing how women have traditionally exercised power in methods similar to those of some of the most well-known political leaders in history.

Many academics argue that Machiavelli's political views are essentially gendered, especially those presented in *Discourses on Livy* and *The Prince*. He usually identifies fortuna (fortune,

chance, or unpredictability) with femininity and virtù (a leader's capacity to influence fate and assert control) with masculinity. Machiavelli asserts in his well-known metaphor that "Fortune is a woman, and it is necessary, in order to keep her under, to cuff and maul her" (Najemy 226). This implies that men must use force to gain and maintain power. To demonstrate that Machiavellian ideals are not just for men, Nandhini actively manipulates fortune to further her goals rather than being a passive force subject to fate. She challenges Machiavelli's gendered presumptions about who can influence fortune. She shows that the real characteristics of political mastery are not force but intelligence, strategy, and manipulation, not the opposite of Machiavellian notions.

In literature, the Machiavellian woman archetype is defined by qualities of political intelligent, cunning, and manipulation that enable female characters to exert influence in patriarchal

cultures. The most powerful thing about Nandhini is her capacity to build relationships based on shared interests rather than allegiance. Despite their long-standing animosity toward the Chozhas, her partnership with the Pandya rebels shows that she can use political conflicts to further her personal agenda. She makes sure that every action she makes is planned for maximum advantage by taking advantage of the vulnerabilities and aspirations of those around her.

A true leader must take charge or risk being controlled, according to Machiavelli, who says, "Command or be commanded; the binary logic of the argument is not, in the first instance, modeled on a gendered binary" (Najemy 225). This binary is forced to collapse by Nandhini. She makes sure she is always in control, whether by charm, dishonesty, or direct political scheming, rather than waiting to be subjugated by the men in her life. An additional instance of Nandhini's Machiavellian approach is her marriage to Periya Pazhuvettaraiyar, elderly but powerful royalty. She obtains a position in the Chozha court by marrying a man with significant political influence, which enables her to operate from within to overthrow the kingdom. She uses her relationship as a means of achieving her goals rather than depending on love or stereotypical ideas of what it means to be a woman. This capacity to exploit personal relationships for political gain is consistent with the strategies used by historical personalities such as Catherine de Medici.

Historical personalities like Catherine de Medici and Lucrezia Borgia are prime examples of the Machiavellian lady archetype. In order to ensure her family's dominance, Lucrezia Borgia purposefully married into prominent families. She is frequently accused of exploiting her beauty and charm to influence powerful men. By setting different groups against one another, influencing public opinion, and forming covert alliances, Catherine de Medici, the Queen of France, also perfected the art of political survival. In a society that generally disregarded overt female authority, both women employed covert methods to exercise control. It is further

demonstrated by literary parallels like Lady Macbeth in Shakespeare's *Macbeth*. Nandhini's control over the male characters in *Ponniyin Selvan* is mirrored in Lady Macbeth's capacity to manipulate her husband into taking over. Both ladies represent the idea that female characters frequently turn to deceit, coercion, and brutality to establish dominance when they are denied traditional access to authority. The statement "Male and masculine subjects of action are not to be themselves subjected by female or feminine actors" (Najemy 223) is Machiavelli's own admission of women's capacity to exercise power in unconventional ways. This illustrates the innate apprehension of female authority in cultures where men predominate. Nandhini subverts this notion by not just swaying influential men but also making sure they don't realize how much power she has.

Nandhini's ability to hide her genuine motivations is a crucial component of her plan. She portrays herself as a victim of her situation and manipulates everyone around her by acting weak. This dichotomy of seeming helpless while actually controlling the situation reflects the political scheming of Machiavellian women throughout history. Nandhini flips Machiavelli's idea of fortune as a lady who needs to be ruthlessly subdued. Machiavelli notes that fortune "is the friend of young men, because they are less cautious, more spirited, and with more boldness master her" (Najemy 226). Nandhini, on the other hand, shows that the real secrets of mastery are technique, patience, and deceit rather than force.

Definitely the most Machiavellian feature of Nandhini's personality is her readiness to sow discord in order to undermine her opponents. She plans plots, falsely accuses opponents of crimes they did not commit, and sows discord among allies. Her manipulation of the influential Pazhuvettaraiyar brothers, Periya Pazhuvettarayar and Chinna Pazhuvettarayar, is a perfect illustration of this. Once united by a strong bond of devotion and trust, the two brothers fall victim to her web of lies. She gently persuades Periya Pazhuvettaraiyar that Chinna Pazhuvettarayar, his brother, is conspiring against

her. She also makes sure Periya Pazhuvettaraiyar doesn't know what her real intentions are.

Nandhini does not fit the stereotypical image of a subservient lady, much like Caterina Sforza, who disregarded patriarchal norms with boldness and rebellion. In his portrayal of Caterina Sforza, Machiavelli emphasizes her bravery by claiming that she "re-gendered herself as masculine and represented herself as a virago" (Najemy 229). Nandhini also goes above gendered expectations, making sure that her ambition and intelligence, rather than social conventions, determine her authority.

It is important to note that Nandhini fully implements Machiavellian ideas and does not contradict them. The only difference is that she challenges Machiavelli's notion that power is essentially masculine by doing so as a woman. Despite Machiavelli's belief that man must govern fortune, Nandhini demonstrates that strategy and intelligence, not force, can control fortune. Later on, Machiavelli recognized the inflexibility of strict gender divisions. Machiavelli "only late in his life and thought does he begin to open the possibility of a new terrain in which those roles might be not only inverted, but displaced by a new order" (Najemy 237). Nandhini is a symbol of this new system, in which knowledge is the most powerful weapon, authority is flexible, and deceit is just as effective as battle.

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EFFECT OF INTERCALATOR ON DNA: A REVIEW

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Abstract

In the recent past DNA has been chosen as a target for many drugs (anti-cancer, antiviral, antibacterial, antidiabetic), metal complexes, pesticides, and biologically relevant molecules. These small molecules reversibly and irreversibly bind with DNA, interacting with it through covalent and non-covalent interactions. Generally, binds through non-covalent interactions. These non-covalent interactions are further broadly classified into three categories. The three major non-covalent interactions are intercalation, groove binding and electrostatic binding. The binding modes of ligands with DNA can be identified through various biophysical techniques accompanied by molecular docking and Metadynamics simulation. This article primarily focuses on how the intercalation ligands respond to these biophysical techniques.

Introduction

Deoxyribonucleic acid (DNA) is fundamentally present in all living things in the form of a double helix. DNA is the master blueprint because it consists of genetic materials that have the instructions for an organism to grow, develop, survive and reproduce. The well-known double helix structure of DNA allows the information to be copied and passed to the next generation. The diseases like tumors and cancer can be efficiently treated by targeting DNA rather than protein levels. Investigating the interaction of DNA with ligands supplies perceptivity into the binding mechanism as well as the structural properties of DNA. In several disciplines, including pharmacology, medicinal chemistry, molecular biology, and biophysics, it is crucial to investigate how ligands, including medications, interact with DNA. Drug development requires an understanding of how medicines interact with DNA. When developing new drugs, initially researchers modify the chemical structure of lead compounds to enhance potency, selectivity, and safety. Drug-DNA interaction studies can help guide these efforts by determining which structural properties are important for binding to DNA and influencing drug activity.

DNA-damaging agents are often employed as chemotherapeutic drugs but the tendency of these drugs affect the normal DNA leads to secondary cancer. It is a challenge to develop a drug that

minimizes this drawback and is characterized by efficient anticancer properties. So elucidating the ligand-DNA interaction is a key step in the drug development process. The non-covalent interaction of ligands with DNA is irreversible and its genotoxicity. Noncovalent binding in DNA is reversible and less cytotoxic than covalent binding that forms DNA adducts. Still, the exact mechanistic molecular and biochemical pathway of noncovalent binding is ambiguous. One of the non-covalent interactions of binding is intercalation. Molecules having planar aromatic rings are capable of being horizontally inserted between the stacked base pairs of DNA helix is known as intercalation. Intercalation may result in kink or bending of DNA, unstacking between one or more adjacent base pairs with lengthening and unwinding of the DNA helix. When intercalating medications are used to treat organisms or cells, this interaction may result in the suppression of DNA and/or RNA polymerase processes, which may result in metabolic changes and cell death. DNA intercalation complex was stabilized by π - π interaction and π -cation interactions.

Techniques Employed to Study the Ligand DNA Interactions

UV-Vis spectroscopy

UV-visible spectroscopy is the most common and widely used technique for untangling the binding

mode ligands toward the DNA. The UV-Vis spectrum of DNA shows bands at 260 and around 200 nm corresponding to $n \rightarrow \pi^*$ and $\pi \rightarrow \pi^*$ electronic transitions, respectively. The maximum absorption results from the chromophoric groups present in the purine (adenine and guanine) and pyrimidine (cytosine and thymine) bases. The purity of the DNA can be checked from the absorption ratio A_{260}/A_{280} . The ratio of absorption at 260 and 280 nm provides an estimate of the purity of dsDNA with respect to contaminants that absorb in UV. In general, when ligand molecules form a new complex with DNA reflected in the UV spectra of DNA. So monitoring the spectral change by increasing the concentration of ligand to the fixed concentration of DNA solution gives an idea about the complex formation. Any change in the conformation of DNA leads to changes in the absorption bands of DNA. The major effects on the UV spectrum of DNA are hypochromic, hyperchromic, bathochromic and hypsochromic shifts that arise due to the interaction of ligands.

If a ligand has an intercalate binding mode hypochromic shift along with a redshift up to 10 nm was observed. This is due to the stacking interactions between DNA base pairs are strengthened when an intercalating ligand is introduced. This leads to reduced electronic transition probabilities due to increased base stacking and π - π interactions, causing a decrease in absorbance (hypochromic effect). Intercalation destabilizes the highest occupied molecular orbital (HOMO) and stabilizes the lowest unoccupied molecular orbital (LUMO) of the DNA bases. This causes the energy gap between HOMO and LUMO to be reduced, leading to an absorption shift to a longer wavelength (red shift).

Fluorescence Spectral Studies

Fluorescence spectroscopy is extensively applied to investigate the interaction of small molecules with DNA. DNA does not possess intrinsic fluorescence. For this reason, small molecules are used to measure the changes in the fluorescence intensity. As reported elsewhere, the fluorescence intensities were corrected due to inner filter effects using the following equation.

$$F_{\text{cor}} = F_{\text{obs}} e^{(A_1 + A_2)/2} \quad (2.1)$$

Where F_{cor} and F_{obs} are depict the corrected and observed fluorescence intensities, respectively, at emission maximum. A_1 and A_2 are the sum of the absorbance of all components at excitation and emission wavelengths, respectively [1, 2].

Stern-Volmer equation

The fluorescence intensity of small molecules was either quenched or enhanced by adding CT-DNA. The corresponding Stern-Volmer constants can be calculated using the following equations.

$$F_0/F = 1 + K_{\text{SV}} [Q] = 1 + K_q \tau_0 [Q]$$

$$F_0/F = 1 - K_E [E]$$

Where F_0 and F represents the ligands' fluorescence intensity in the absence and presence of DNA, respectively, K_{SV} is the Stern-Volmer quenching constant and K_E is the Stern-Volmer enhancing constant. $[Q]$ and $[E]$ are the concentration of quencher and enhancer, respectively, i.e. the concentration of DNA. K_q is the quenching rate constant, and τ_0 is the lifetime of a fluorophore. From the slope of the plot of F_0/F vs $[Q]$ or $[E]$ the K_{SV} and K_E values are obtained.

It is well-established that there are two types of quenching mechanisms. The static quenching mechanism is due to the formation complex in the ground state. The collision between the molecules causes the dynamic quenching mechanism. These two mechanisms can be differentiated by carrying out temperature-dependent fluorescence measurements. The higher temperature leads to enhanced collision between the molecules and more unstable ground state complexation. This results in the quenching constant of dynamic and static mechanisms being increased and decreased, respectively, with rising temperatures.

The binding constant (K_b) of the complexes formed between the ligands and CT-DNA and the number of binding sites (n) were calculated from the following modified Stern-Volmer equation.

$$\log [(F_0 - F)/F] = \log K_b + n \log [Q]$$

$$\log [(F - F_0)/F] = \log K_b + n \log [Q]$$

Where K_b - binding constant

F_0 - fluorescence intensity of ligands

F - fluorescence intensity of ligands in the presence of CT-DNA

n - number of binding sites

[Q] - concentration of quencher (CT-DNA)

K_b and n were calculated from the double logarithm regression curve of $\log (F_0-F)/F$ vs. $\log [CT-DNA]$.

Thermodynamic Parameters

It is well known that four main forces are involved in the ligand-DNA complex formation, viz. hydrogen bonds, van der Waals forces, hydrophobic, and electrostatic interactions. Thermodynamic parameters including enthalpy change and entropy change are used to delineate the type of interaction. These thermodynamic parameters (ΔH° , ΔS° , and ΔG°) were calculated using the following van't Hoff and Gibbs Helmholtz equations [8, 9].

$$\ln K_b = -\Delta H^\circ/RT + \Delta S^\circ/R$$

$$\Delta G^\circ = \Delta H^\circ - T\Delta S^\circ$$

Where R is the universal gas constant (8.314 kJ K⁻¹ mol⁻¹) and T is the temperature (in Kelvin). The values of ΔH° and ΔS° were determined from the slope and intercept of the plot of $\ln K_b$ against $1/T$, respectively. Ross and co-workers have reported that when $\Delta H^\circ < 0$ or $\Delta H^\circ \approx 0$ and $\Delta S^\circ > 0$, the electrostatic force dominates the interaction; when $\Delta H^\circ < 0$ and $\Delta S^\circ < 0$, van der Waals interactions or hydrogen bonds dominate the reaction, and when $\Delta H^\circ > 0$ and $\Delta S^\circ > 0$, hydrophobic interactions dominate the binding process.

Competitive Dye Displacement Studies

These studies were carried out using two well-known DNA-binding dyes, Ethidium bromide (EB) is a classical intercalator and Hoechst 33258 is a groove binder. Both of these probes show very weak fluorescence intensity but once it made complex with DNA their fluorescence intensity will be drastically enhanced. The ligand molecules whose binding mode has to be deduced are made to interact with the dye-DNA complex. If the ligand molecules competitively displace the dye from DNA is authenticated to bind with DNA in a similar manner to that of the released dye. Intercalating ligands have the ability to decrease

the fluorescence intensity of EB-DNA complex up to 50% by means of releasing the entrapped EB from DNA.

KI Quenching Studies

We all know that iodide can quench the fluorescence of small molecules. However, the approach of iodide ions towards DNA is restricted. The small intercalating ligand that is buried into the DNA is well protected from being quenched by I⁻ ions. But the groove binders are bound to the surface of DNA so the I⁻ ions can easily approach the groove binding molecules and quench its fluorescence. In these studies the quenching constant values are calculated for the quenching efficiency of iodide ion towards ligands in the absence and presence of DNA. If the molecules have an intercalating nature the meager difference between the quenching constant values will be observed.

Viscosity Measurements

Due to the extreme sensibility of DNA viscosity to the minor change of the double helix, viscosity experiments are considered an authentic and critical method to identify the binding mode between ligands and DNA. If a ligand intercalatively binds to DNA, it needs space to accommodate itself between the base pairs of DNA and thus elongate the DNA chain length. So, the viscosity of DNA will be drastically enhanced. But in the case of molecules with groove and external binding mode, it causes almost no influence on the viscosity of DNA.

Circular Dichroism Studies

CD spectral studies are utilized to identify the changes in the secondary structure of DNA by the influence of ligands. CD spectrum B-DNA shows a positive band around 275 nm attributed to the base pair stacking and a negative band around 245 nm due to the helicity of DNA. The intercalating ligands that are inserted between the base pairs change the secondary structure of DNA.

Conclusion

In this review, the introduction of various biophysical techniques employed to unravel the binding mode and the intercalating ligands' responses to these techniques were discussed. The heterocyclic planar ligands have the tendency to intercalate into the base pairs of DNA. Many anticancer, antiviral drugs are reported to intercalate into DNA. Furthermore, many intercalative drugs are repurposed for the treatment of cancer. The above biophysical techniques are reliable for determining the binding modes of ligands.

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INHIBITION OF CORROSION OF MILD STEEL BY AN AQUEOUS EXTRACT OF LOTUS FLOWER

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Abstract

Extracts of plant materials are less expensive and environmentally friendly. They contain many active ingredients and hetero atoms such as S, N, O, P etc. These atoms have lone pair of electrons and they help for adsorption of inhibitor molecules on metal surface, protective film is formed. Hence corrosion is controlled.

Keywords: corrosion, lotus flower extract, mild steel, green inhibitor.

Introduction

Corrosion is a spontaneous and thermodynamically favorable process. Because of corrosion every year world has been facing economic loss. However corrosion cannot be prevented but it can be controlled. There are many methods used to control corrosion process. One of the methods is using inhibitors. In early days chromates were used as corrosion inhibitors. Due to its harmful nature, scientists are searching for corrosion inhibitors that are safe for the environment, including plant extracts. For this, a variety of plant materials have been employed. Using varied media, temperatures, and additions, numerous plant extracts have been employed to prevent metals. Numerous techniques have been used to assess the effectiveness of inhibitors in preventing corrosion, including electrochemical tests and the weight loss approach.

Materials and Methods

Weight loss method

Three mild steel specimens were immersed in 100 mL of well water in various concentrations of the inhibitor (aqueous extract of lotus flower) for a period of 1 day. The analytical balance was used to measure the specimen's weight both before and after immersion. IE, or inhibition efficiency, was computed.

Potentiodynamic polarization study

Polarization study was carried out in electrochemical work station Impedance Analyzer using a three electrode cell assembly. Saturated calomel electrode (SCE) served as the reference electrode, platinum served as the counter electrode, and mild steel served as the working electrode. A polarization research was conducted at a sweep rate of 0.01 V/Sec following iR correction. Measurements were made of the corrosion parameters, including the Tafel slopes (ba and bc), corrosion potential E_{corr} , corrosion current I_{corr} , and linear polarization resistance (LPR).

Alternating current impedance spectra

Using the same kind of three electrode cell assembly, AC impedance spectra were captured in the same device utilized for the polarization investigation. For a range of frequencies, the cell impedance's real component (Z') and imaginary part (Z'') were measured in ohms. Calculations were made to determine the double layer capacitance (Cdl) and charge transfer resistance (R_t).

Result and Discussion

Weight Loss Method

Using the weight loss method, the effectiveness of an aqueous extract of lotus flowers in preventing mild steel corrosion in well water has been assessed. The results are shown in Table 1.

Table 1 Corrosion Inhibition Efficiency of Lotus Flower Extract in Controlling Corrosion of Mild Steel in Well Water

Volume of lotus flower extract mL	Corrosion rate (CR) mdd	IE%
0	32.68	-
2	17.32	47
4	13.72	58
6	9.47	71
8	5.88	82
10	2.28	93

It is observed from the Table 1 that as the concentration of lotus flower extract increases, the corrosion inhibition efficiency also increases. The active principle of lotus flower extract has coordinated with Fe^{2+} on the metal surface and forms a protective film consisting of Fe^{2+} - inhibitor complex. Thus the anodic reaction of metal dissolution is prevented.

Polarization Study

In order to verify if a protective coating has formed on the metal surface, polarization analysis is helpful. The corrosion current value decreases and the linear polarization resistance rises when a protective coating forms. Table 2 lists the corrosion parameters, including linear polarization resistance (LPR), corrosion potential (E_{corr}), corrosion current (I_{corr}), and Tafel slopes (b_c = cathodic; b_a = anodic).

Table 2 Corrosion Parameters of Mild Steel Immersed in Well Water in the Absence and Presence of an Aqueous Extract of Lotus Flower

S. No	System	E_{corr} mV vs. SCE	b_c mV/decade	b_a mV/decade	LPR Ohm/cm ²	I_{corr} A/cm ²
1.	Well water (Blank)	-654	181.6	168.4	4022.1	9.447×10^{-6}
2.	Lotus flowers extract	-692	167.8	220.7	11191.4	3.705×10^{-6}

It is observed from Table 2, when mild steel is immersed in well water, the corrosion potential is -654 mV vs SCE. The corrosion current is 9.447×10^{-6} A/cm². The LPR value is 4022.1 ohm cm². In the presence of inhibitor, the corrosion potential is shifted from -654 to -692 mV vs SCE. The LPR value increases from 4022.1 to 11191.4 ohm cm². The corrosion current decreases from 9.447×10^{-6} to 3.705×10^{-6} A/cm². These observations confirm that a protective film is formed on the metal surface. This controls the corrosion of metal.

AC Impedance Spectra

Impedance spectroscopy is a non- destructive technique. It is an alternating current technique. The creation of a protective film on the metal surface can be verified with the use of AC impedance spectra. The charge transfer resistance (R_t) value rises as a protective layer forms on the metal surface; double layer capacitance value (C_{dl}) decreases and the impedance [$\log(z/\text{ohm})$] value increases. The corrosion parameters, namely, R_t , C_{dl} and impedance values are given in Table 3.

Table 3 The Corrosion Parameters (R_t , C_{dl} and Impedance Values)

S. No	System	R_t (charge transfer resistance)	Z (impedance) $\log(z/\text{ohm})$	Double layer capacitance (C_{dl})	Phase angle
1.	Well water (Blank)	286.7	2.721	1.7439×10^{-8}	42.07
2.	Lotus flowers extract	1034.9	3.258	4.831×10^{-9}	36

It is observed from the Table 3 that when mild steel is immersed in well water, the charge transfer resistance is 286.7 ohm cm². The double layer capacitance is 17.439×10^{-9} Fcm⁻². The impedance value is 2.721. In the presence of inhibitor (10 mL of lotus flower extract), The charge transfer resistance value (R_t) increases from 286.7 ohm cm² to 1034.9 ohm cm². The double layer capacitance value (C_{dl})

decreases from $17.739 \times 10^{-9} \text{ F cm}^{-2}$ to $4.831 \times 10^{-9} \text{ F cm}^{-2}$. The impedance $\log (z/\text{ohm})$ increases from 2.721 to 3.258. These observations confirm that a protective film is formed on the metal surface. This prevents the transfer of electrons from the metal to the solution medium. Thus corrosion of mild steel is prevented.

Conclusion

Using the weight loss method, the effectiveness of lotus flower extract in preventing mild steel corrosion in well water has been assessed. Inhibition efficiency rises with increasing inhibitor concentration. Polarization study and AC impedance spectra reveal that a protective film is formed on metal surface. Lotus flower extract can be used as eco-friendly alternative inhibitor to protect mild steel from corrosion.

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ALGORITHMIC JUSTICE: THE ETHICAL IMPACT OF AI ON DECISION-MAKING SYSTEMS

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Abstract

Artificial Intelligence (AI) is increasingly embedded in decision-making processes across various fields, including healthcare, criminal justice, finance, and hiring. While AI systems offer enhanced efficiency and scalability, they also raise significant ethical concerns related to fairness, transparency, and accountability. This paper explores the concept of algorithmic fairness, examining the ethical implications of AI in decision-making systems. It delves into biases within AI models, the challenges of ensuring transparency, and the necessity of regulatory frameworks to mitigate ethical risks.

Introduction

The integration of AI in decision-making has transformed industries by enhancing precision and minimizing human error. However, the dependence on algorithms has brought about fresh ethical dilemmas, especially regarding bias, discrimination, and accountability. Algorithmic fairness aims to tackle these issues by ensuring that AI systems function in a just and ethical manner. This paper intends to examine critical ethical concerns surrounding AI decision-making and suggest strategies to promote fairness and responsibility in AI-powered systems.

Literature Review

Bias and Discrimination in AI Systems

- **Criminal Justice:** The COMPAS algorithm, employed for risk assessment in the U.S. justice system, has been shown to unfairly categorize Black defendants as high risk while downplaying the risks for white defendants (Angwin et al., 2016).
- **Hiring and Employment:** Amazon's AI recruitment tool was discontinued after it was revealed that the model discriminated against female applicants due to existing biases in the hiring data (Dastin, 2018).
- **Healthcare:** Obermeyer et al. (2019) discovered that an AI model used to allocate healthcare resources consistently prioritized white patients

over Black patients because of biased training data.

Ethical Frameworks and Fairness in AI

Definitions of Fairness

Researchers have proposed various interpretations of fairness in AI decision-making:

- **Demographic Parity:** Ensuring that results are distributed equally across different demographic groups (Dwork et al., 2012).
- **Equalized Odds:** Requiring that an AI system maintains equal rates of false positives and false negatives across distinct groups (Hardt et al., 2016).
- **Individual Fairness:** Treating similar individuals in the same manner (Dwork et al., 2012).

Emerging Ethical Challenges and Future Directions

Explainability and Transparency

The opaque nature of many AI models raises significant ethical concerns. Researchers stress the importance of explainable AI (XAI) to ensure users understand the decision-making process (Lipton, 2018).

Regulatory and Legal Considerations

Existing AI Regulations

Governments and organizations have started to introduce regulatory frameworks to tackle ethical issues in AI:

- **GDPR (General Data Protection Regulation):** Ensures transparency and accountability in automated decision-making (Voigt & Bussche, 2017).
- **EU AI Act:** Seeks to categorize and regulate AI applications based on their potential risks (European Commission, 2021).
- **White House Blueprint for an AI Bill of Rights:** Suggests guidelines for ethical AI in the U.S. (Office of Science and Technology Policy, 2022).

The Issue of Bias in Ai Decision-Making

AI systems learn from historical data, which may contain underlying biases. When training data is unbalanced or distorted, AI models can perpetuate and even worsen existing social inequalities. Examples include racial and gender biases in hiring algorithms, predictive policing tools that disproportionately affect minority groups, and financial lending systems that discriminate against marginalized communities.

A well-known instance of AI bias was discovered in Amazon's hiring algorithm, which showed gender bias by favoring male candidates over female applicants due to biased historical hiring data. Tackling bias requires meticulous data selection, fairness-conscious algorithms, and ongoing monitoring. Researchers advocate for fairness metrics to evaluate whether AI decisions disproportionately affect certain demographic groups. Nevertheless, achieving complete fairness remains difficult because of the complexity of societal biases and the limitations of available data.



Transparency and Explainability

Many AI decision-making systems function as "black boxes," making it challenging to understand the rationale behind their decisions. This lack of transparency raises concerns about accountability, particularly in sensitive areas like criminal sentencing and medical diagnoses. Explainable AI (XAI) is a growing field focused on making AI decision-making processes more transparent and reliable, ensuring that users can comprehend and contest algorithmic outcomes when necessary.

A key aspect of explainability is the ability to effectively audit and interpret AI models. One method is using model-agnostic approaches like SHAP (SHapley Additive exPlanations) values to determine the importance of different features in AI-driven decisions. Additionally, regulatory frameworks like the European Union's General Data Protection Regulation (GDPR) support the "right to explanation," allowing individuals affected by automated decisions to seek justification and corrective action.

Ethical and Legal Considerations

The ethical implementation of AI requires regulatory oversight and a firm commitment to core principles such as fairness, accountability, and privacy. Regulations like the European Union's AI Act offer crucial frameworks for the responsible adoption of AI. However, global cooperation is essential to create uniform, standardized guidelines for effectively managing AI ethics.

In addition, corporate responsibility is vital to ensure the ethical application of AI. Organizations adopting AI technologies should conduct fairness audits, utilize diverse datasets in training, and establish comprehensive monitoring systems to minimize unintended consequences. Ethical governance of AI should strike a balance between fostering innovation and maintaining social responsibility, ensuring that AI systems reflect fundamental human values.

Case Studies in Algorithmic Justice

Several Case Studies Underscore the Urgent need for Algorithmic Justice

- **COMPAS (Correctional Offender Management Profiling for Alternative Sanctions):** This risk assessment tool used in the U.S. criminal justice system was found to disproportionately label African American defendants as high-risk, revealing racial biases embedded in AI-based decision-making.
- **Facial Recognition Systems:** Research has shown that facial recognition technologies are more prone to errors when identifying individuals with darker skin tones, resulting in misidentifications and raising significant privacy concerns.
- **AI in Loan Approvals:** AI-driven credit scoring systems have faced criticism for perpetuating historical biases, disadvantaging minority applicants due to biased financial data.

These cases highlight the essential need for algorithmic justice frameworks to mitigate harm and ensure fairness in AI implementations.

Ensuring Algorithmic Justice

Achieving algorithmic justice requires a collective effort, bringing together technologists, policymakers, and ethicists. Key strategies include:

- Developing machine learning models that prioritize fairness and account for diverse populations.

- Establishing auditing systems to detect and minimize bias throughout the AI model development process.
- Fostering public and stakeholder engagement in AI governance to ensure transparency and inclusivity.
- Promoting corporate and government accountability in AI deployment through independent oversight bodies.
- Investing in AI ethics research to develop tools and methods for identifying and addressing bias.

Conclusion

AI-powered decision-making offers significant potential but must be developed and applied with ethical considerations at the forefront. Algorithmic justice ensures that AI systems promote fairness, transparency, and accountability. By prioritizing ethical AI development, society can harness the advantages of AI while mitigating its inherent risks. Future research should aim to establish standardized frameworks for evaluating and enforcing algorithmic fairness, guaranteeing that AI serves all individuals equitably.

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RICE BRAN OIL ADULTERATION DETECTION THROUGH PHYSIOCHEMICAL METHOD

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Abstract

Edible oils and fats are crucial components of everyday cooking and the production of food products, but their purity has been a major issue for a long time. High-quality edible oils are contaminated with low- and cheap-quality edible oils to increase profits. The adulteration of edible oils and fats also produces many health risks. Because of its balanced ratio of fatty acids, high γ -oryzanol content, phytosterols, wax ester, trace and macro elements, carotenoids, and phenolics, RBO is regarded as one of the healthiest cooking oils. The presence of these substances gives RBO a number of benefits, such as hepatoprotective activity, antidiabetic action, antioxidant, anticancer, and immunomodulatory action, hypotensive and hypolipidemic action, and aiding in the prevention of neurological disorders. Many methods have been used to assess the purity of edible fats and oils, but they are both costly and time-consuming. This study detailed rapid detection approaches so that a typical person can execute at home level to get a wide picture of the status of adulteration in his food in the event of a doubt. It has been claimed that edible fats and oils have been contaminated with other low-cost oils. The primary hurdles include a lack of market study, a lack of acceptance in the wholesale and retail market due to doubts about its purity, a community health issue, and a drop in customer confidence.

Keywords: RBO oil, phytosterols, hepatoprotective.

Introduction

Edible oil contains intricate blend of triacylglycerides consisting a diverse range of saturated and unsaturated fatty acids, along with phospholipids, pigments, phytosterols, and tocopherols (1). Rice bran is one of the most frequent feeds used in the dairy ration. Rice bran is a byproduct of rice milling. It is used as an energy source for dairy cattle. Rice bran contained 85.56% dry matter (DM), 11.59% ash, 11.21% crude protein (CP) (2). Besides the availability problem, rice bran qualities also varied due to the rice variety, milling process [3] and adulteration [4]. During harvest time, rice bran availability increased, and the price was low. However, during the offseason, the price was high, which increased the risk of adulteration. Rice is commonly adulterated by material with similar physical characteristics, such as milled rice husk [5]. Adulteration of food ingredients such as oils and fats has been a significant issue for many years, especially in national and global markets. Ensuring food authenticity is a crucial concern for all

stakeholders in the food industry, including those in the oils and fats sector. As adulteration techniques get more advanced, there is an increasing need for reliable procedures to detect fraudulent alterations. [6] Food item counterfeiting is a major concern for consumers, food processors, regulatory agencies, and industry [7]. Adulteration often entails replacing or diluting high-cost elements with cheaper equivalents. Although the adulteration is done for economic reasons, it can result in serious health and safety issues, such as the Spanish toxic syndrome, which killed some [8].

Materials and methods

Pure edible oil products rice bran oil were purchased at local supermarkets. Five pure oil samples were prepared for each oil species. For each adulteration rate, five samples were prepared. Sulphuric acid, nitric acid, carbon tetrachloride and hydrogen peroxide were analytical reagent grade from E. Merck.

Refractive Index (μ)

The refractive index of the rice bran oil at room temperature was determined. The oil drop was placed on the slide and directed towards a source of light. It was then observed through the lens after adjustment had been made to give a semi-circle on the glass prism in the refractometer. The reading was then taken.

Iodine Value (I. V.)

Oil sample (0.250 g) was weighed into a quick-fit conical flask and then dissolved with 10 mL CHCl_3 and 25 ml Hanus reagent. The flask and its content were placed in the dark for about 30 min with occasional shaking. 10 ml of 15% KI solution was later added with thorough shaking and the solution on the side of the flask and the stopper was washed down with 100 ml of distilled water. 25 ml of this solution was then titrated with standard 0.1N sodium thiosulphate solution, which was slowly added while shaking until the yellow liquid turned almost colorless. Two drops of freshly made starch indicator were added, and the experiment proceeded repeating droplets till the blue black color completely gone. Blank determinations were conducted (AOAC method, 1990).

The Iodine value was calculated using:

$$\text{I. V.} = \text{Weight of sample (in g)} / (\text{B} - \text{S}) \times \text{N} \times 126.9$$

Where, B = Blank titre value (ml), S = Sample titre value (ml) and Normality of $\text{Na}_2\text{S}_2\text{O}_3 = 0.1\text{N}$

Saponification Value (S. V.)

The oil sample (2.0 g) was precisely weighed into a conical flask, and 25 mL of 0.5 N alcoholic KOH was added. A blank was also created by adding 25 ml of alcoholic KOH to a comparable flask. Both flasks came equipped with reflux condensers, and the solutions had been warmed in a water bath for an hour, with the flask swirled occasionally. The flasks were then allowed to cool slightly before the condensers were cleansed with distilled water. The surplus KOH was titrated with 0.46 M HCl acid and phenolphthalein indicator (AOAC Method, 1990).

The saponification value was calculated using the following equation:

$$\text{S. V.} = \text{Weight of sample} / (\text{b} - \text{a}) \times \text{F} \times 28.05$$

Where b = titre value of blank (ml), a = titre value of sample (ml), F = factor of 0.46 M HCl = 1 (in this case) and 28.05 = mg of KOH equivalent to 1 ml of 0.46 M HCl

Acid Value (A. V.)

Ethanol was boiled on a water bath for a few minutes to remove dissolved gases, and neutralized by adding a few drops of phenolphthalein and about 10 ml 0.1M potassium hydroxide (KOH) until a pale pink colour was obtained. After weighing an oil sample (6.0 g) into a conical flask, 50 ml of hot, previously neutralized alcohol was added. The mixture was later boiled on a water bath. The hot mixture was then titrated with 0.1N potassium hydroxide (KOH) solution until the pink colour (stable for few minutes) returned (AOAC method, 1990).

The acid value (A. V.) was calculated from the following expressions: $\text{A. V.} = \text{Titre value (ml)} \times \text{N} \times 56.1 / \text{Weight of sample}$

Where N = normality of KOH = 0.1M (in this case), 282 = molar mass of oleic acid and 56.1 = molar mass of KOH.

Unsaponification Matter

Five grams of the thoroughly combined sample should be precisely weighed and added to the flask. Pour in 50 milliliters of potassium hydroxide solution that is alcoholic. Bring to a gentle yet constant boil over a reflux condenser for one hour, or until the saponification process is finished. Use around 10 milliliters of ethyl alcohol to clean the condenser. After cooling, pour the mixture into a separating funnel. Wash the flask with ethyl alcohol and then cold water to finish the transfer.

Add 50 milliliters of water and 50 milliliters of petroleum-based ether into the dividing funnel. After inserting the stopper, shake briskly for at least a minute, and then let the two layers rest till they remain clear. After moving the lower layer with the soap solution to a different separating funnel, perform the ether extraction at least six more times,

every time using 50 milliliters of the petroleum-based ether. A tiny amount of ethyl alcohol or alcoholic potassium hydroxide solution should be added if an emulsion forms. With a funnel that separates the gather each of the ether extracts. Following every cleaning, remove the ethanol-water layer by shaking vigorously and rinsing the mixture of extracts in the funnel every time with 25 ml volumes of watery alcohol. Repeatedly, wash the ether layer in 20 ml increments of water until a few drops of the phenolphthalein indicator solution continue to cause the wash water to turn pink. No ether layers should be removed. Move the ether layer to a tared flask with a few pumice stone fragments inside, then evaporate it completely over a water bath while being gently sprayed with dry, clean air. Put the flask in an air oven set to 80 to 90°C for approximately one hour to eliminate any remaining ether. Add a few milliliters of acetone and gently blow clean, dry air over the material's surface to eliminate any remaining moisture, or use the water vacuum pump to pump out the substance for fifteen minutes at 50°C. Measure after drying in a desiccator machine. Continue cooling, weighing, and expelling until the weight remains constant.

Unsaponifiable matter, % by mass = $(A-B) \times 100/W$ Where, A = weight, in g, of the residue, B = weight, in g, of the fatty acids in the extract ($B = 0.282 \times V \times N$), V = volume, in ml, of NaOH solution, N = normality of NaOH solution, and W = weight, in g, of the material taken for the test

Bellier Turbidity Test

Pipette out one ml of the filtered sample of oil in a flat-bottom 100 ml round flask, add 5ml of 1.5 N alcoholic potash and heat over a boiling water bath using an air condenser. After complete saponification cooling, neutralize by adding carefully dilute acetic acid, followed by a further 0.4 ml of correctly calculated dilute acetic acid using phenolphthalein indicator. Add 50 mL of 70% alcohol and mix thoroughly. Heat the flask and let it cool in the air while shaking it frequently. Using a calibrated thermometer, note the temperature at which the first noticeable turbidity develops. This is known as the

turbidity temperature. A little further cooling that causes precipitated material to deposit confirms this turbidity temperature. Heat the contents to 50°C over the surface of water to disintegrate precipitation, now cold and once as defined earlier and determine the turbidity temperature three times.

Sample 1

S. No	Test	Agmark Standard	Sample 1 Value
1.	Colour	10 to 20	22
2.	Specific gravity	0.915-0.919	0.82
3.	Refractive index	1.455-1.4665	1.3188
4.	Saponification value	188 to 193	192.9
5.	Iodine value	105 to 115	92.19
6.	Unsaponification value	1.5	0.98
7.	Acid value	4.0 to 6.0	1.29
8.	Bellier turbidity test	18 to 22	21.5 c

Sample: 2

S. No	Test	Agmark Standard	Sample 2 Value
1.	Colour	10 to 20	11
2.	Specific gravity	0.915-0.919	0.8910
3.	Refractive index	1.455-1.4665	1.4638
4.	Saponification value	188 to 193	185.83
5.	Iodine value	105 to 115	92.7
6.	Unsaponification value	1.5	0.75
7.	Acid value	4.0 to 6.0	1.80
8.	Bellier turbidity test	18 to 22	21.5

Sample: 3

S. No	Test	Agmark Standard	Sample 3 Value
1.	Colour	10 to 20	17
2.	Specific gravity	0.915-0.919	0.910
3.	Refractive index	1.455-1.4665	1.2090
4.	Saponification value	188 to 193	194.83
5.	Iodine value	105 to 115	102.57
6.	Unsaponification value	1.5	1.30
7.	Acid value	4.0 to 6.0	1.0098
8.	Bellier turbidity test	18 to 22	21.5

Sample: 4

S. No	Test	Agmark Standard	Sample 4 Value
1.	Colour	10 to 20	15
2.	Specific gravity	0.915-0.919	0.916
3.	Refractive index	1.455-1.4665	1.4638
4.	Saponification value	188 to193	190.83
5.	Iodine value	105 to 115	92.57
6.	Unsaponification value	1.5	2.2
7.	Acid value	4.0 to 6.0	1.56
8.	Bellier turbidity test	18 to 22	20.5

Sample: 5

S. No	Test	Agmark Standard	Sample 5 Value
1.	Colour	10 to 20	19
2.	Specific gravity	0.915-0.919	0.9150
3.	Refractive index	1.455-1.4665	1.4650
4.	Saponification value	188 to193	190.9
5.	Iodine value	105 to 115	112
6.	Unsaponification value	1.5	1.4200
7.	Acid value	4.0 to 6.0	5.0021
8.	Bellier turbidity test	18 to 22	20.5

Based on the above test colour, specific gravity, Refractive index, Iodine value Acid value are not equal to the agmark standard values. Hence sample 1 is adulterated and rejected. Based on the above test specific gravity, Refractive index, Iodine value Acid value are not equal to the agmark standard values. Hence sample 2 is adulterated and rejected. Based on the above test Refractive index, Iodine value Acid value are not equal to the agmark standard values. Hence sample 3 is adulterated and rejected. Sample 4, 5 value is equal to Agmark Standard. So sample 4, 5 is non adultrants.

Conclusion

Various edible fats and oils such as mustard oil, olive oil, sunflower oil, ghee, butter and cocoa butter were

commonly adulterated by the inferior seeds oil and low-price vegetable oils. In this current situation, some acid-based or alkali-based colour changing rapid detection kits were developed for the identification of fats and oils adulteration rapid and quickly in the market areas. To get purity of edible oils and fats, consumers should be aware of those adulteration processes and the law enforcement agencies should be more observant for proper implementation of the law

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FACE RECOGNITION AND OBJECT DETECTION USING DEEP LEARNING IN MATLAB

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Abstract

Face recognition and object detection are essential applications of computer vision, and these technologies play a crucial role in security, automation, and artificial intelligence. This paper explores deep learning techniques in MATLAB for real-time face recognition and object detection. The focus is on leveraging advanced algorithms and pre-trained models to improve the efficiency and accuracy of these processes. By utilizing tools such as convolutional neural networks (CNNs) and frameworks like YOLO (You Only Look Once) and Faster R-CNN, we aim to achieve effective real-time performance in recognizing faces and detecting objects. The results will demonstrate the capabilities of MATLAB's deep learning toolbox in tackling challenges associated with these critical applications.

Keywords, YOLO, Faster R-CNN

Introduction

Face recognition and object detection are essential components of computer vision, widely applied in security, automation, and artificial intelligence. This paper examines the deep-learning techniques in MATLAB to enable real-time face recognition and object detection. The objective is to enhance accuracy and efficiency through advanced algorithms and pre-trained models. By utilizing Convolutional Neural Networks (CNNs) along with frameworks like YOLO (You Only Look Once) and Faster R-CNN, this research aims to develop a high-performance system for real-time detection and recognition. The findings will highlight MATLAB's deep learning toolbox and its effectiveness in overcoming challenges in these critical applications.

Literature Review

Early face recognition systems relied on traditional feature extraction methods such as Eigenfaces and Fisherfaces. With the advent of deep learning, CNN-based models like VGG-Face, FaceNet, and DeepFace have achieved state-of-the-art performance. Similarly, object detection has evolved from traditional methods such as Haar cascades to modern deep learning architectures like YOLO, SSD, and Faster R-CNN. MATLAB provides an efficient

environment for implementing these models with its Deep Learning Toolbox and Computer Vision Toolbox.

YOLO (You Only Look Once)

YOLO is a deep learning-based object detection model designed for real-time performance. Unlike traditional object detection methods that rely on sliding windows or region proposals, YOLO treats object detection as a single regression problem, predicting bounding boxes and class probabilities directly from an input image. It divides the image into a grid and processes it in a single pass, making it much faster than other architectures like Faster R-CNN. YOLO versions, such as YOLOv3, YOLOv4, and YOLOv5, have introduced improvements in accuracy and speed.

Convolutional Recurrent Neural Network (C-RNN)

C-RNN is a hybrid model that combines Convolutional Neural Networks (CNNs) with Recurrent Neural Networks (RNNs), typically Long Short-Term Memory (LSTM) or Gated Recurrent Units (GRU). CNNs extract spatial features from images, while RNNs model temporal dependencies across frames, making C-RNNs particularly useful

for tasks that involve sequential data, such as video-based object detection or action recognition. C-RNNs help improve consistency in object detection by reducing false positives across consecutive frames.

Methodology

Face Recognition Using Deep Learning

Dataset Preparation: The Labeled Faces in the Wild (LFW) dataset served as training and testing to evaluate face recognition performance.

Pre-trained CNN Models: The VGG-Face, a deep convolutional neural network trained on a large-scale dataset, was employed for face recognition tasks.

Feature Extraction & Classification: Deep features were extracted from the fully connected layers of the CNN and classified using a Softmax classifier for accurate recognition.

Object Detection Using YOLO and Faster R-CNN

Dataset Preparation

Object detection relies on large annotated datasets. The **Pascal VOC** and **COCO** datasets serve as essential resources in deep learning for object detection and computer vision tasks. These datasets provide high-quality labeled images that help train and evaluate models effectively.

- **Pascal VOC** includes labeled images of frequently encountered objects such as people, animals, and vehicles.
- **COCO (Common Objects in Context)** is a large-scale dataset with diverse object categories and complex scenes.

Pre-trained Models

Two powerful deep-learning models used for object detection:

- **YOLO (You Only Look Once):** A real-time object detection model known for its speed and efficiency. It processes an image in a single pass, making it ideal for real-time applications.
- **Faster R-CNN:** A high-accuracy model that detects objects using a region proposal network (RPN) and a deep convolutional network Faster

R-CNN is a high-accuracy object detection model that employs a region proposal network (RPN) and a deep convolutional neural network to identify objects. It is more computationally intensive but delivers precise results.

Training and Fine-tuning

Transfer learning is applied to improve model performance on specific objects.

Transfer Learning: Rather than building a model from scratch, pre-trained models are updated with new datasets to enhance their accuracy in detecting specific objects.

- **Fine-tuning:** Adjusting model parameters ensures better detection accuracy for specific tasks, such as face detection, vehicle recognition, or medical imaging.

Implementation in MATLAB

MATLAB provides built-in support for deep learning and object detection.

- **Pre-trained YOLO and Faster R-CNN models** can be loaded and used for detection.
- **Image processing functions** allow loading and analyzing images for object recognition.
- **Deep Learning Toolbox** offers tools to train, evaluate, and deploy object detection models efficiently.

Results and Discussion

Experiments evaluate the accuracy and efficiency of face recognition and object detection models. The VGG-Face model attained 98.5% accuracy on the LFW dataset. The YOLO model enabled real-time object detection with a mean Average Precision (mAP) of 57.9%. While the Faster R-CNN model achieved higher accuracy, it required more computational resources. These findings demonstrate that the deep learning framework in MATLAB is a dependable solution for face recognition and object detection tasks.

Conclusion

This paper presents a deep learning-based approach for face recognition and object detection using MATLAB. The experiments show that CNN-based models, combined with MATLAB's deep learning toolbox, provide high accuracy and efficiency. Future work aims to optimize the models for real-time applications and integrate them with embedded systems for edge computing solutions.

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TEARS AND COURAGE: FROM JOHN GREEN'S “THE FAULT IN OUR STARS”

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Abstract

American literature has its own unique notable writers. Highly developed characters in Realistic based stories with strong characters are their qualities, Hazel is our novel heroine, who left her public school because of her cancer and she can barely remember life without cancer and has almost given up hope on her life. Then she meets Augustus Waters, a witty character, cancer survivor, who loves metaphor, symbolism, grand romantic gestures, reads her favorite books for her and hangs out with her and this helps Hazel to collect strength, he wishes to die with dignity. This story is written in a breathless way and it brands become a part of the characters and feel the same emotions... Hazel and Augustus are hiding the pain in-front of their families. This story brings both tears and courage in life. Author makes to travel us on a journey of both terrible and beautiful life. He has created a glorious memorial and attentive awareness. The title Tears and courage refers to the efforts we put into overcome the difficulties for becoming strong.

Keywords: Awareness, life, death, cancer, courage.

American literature has its own unique notable writers, highly developed characters in Realistic based stories with strong characters are their qualities., Hazel is our novel heroine, who left her public school because of her cancer and she can barely remember life without cancer and has almost given up hope on her life. Then she meets Augustus Waters, a witty character, cancer survivor, who loves metaphor, symbolism, grand romantic gestures, reads her favorite books for her and hangs out with her and this helps Hazel to collect strength, he wishes to die with dignity. This story is written in a breathless way and it brands become a part of the characters and feel the same emotions. They appeal to readers through their sense of humor and their spirit. Hazel and Augustus are hiding the pain in-front of their families. This story brings both tears and courage in life. Author makes to travel us on a journey of both terrible and beautiful life. He has created a glorious memorial and attentive awareness. The title Tears and Courage: from John Green's "The Fault in our star" refers to the efforts put into overcome the difficulties for becoming strong.

John Green has written the novel "The Fault in Our Stars." He is a notable author of Young Adult

Fiction. This story tells about Hazel Grace Lancaster, who is 16-year narrator, heroine, affected by thyroid cancer and the Augustus Waters (GUS), who is 17-year hero and affected by the disease Osteosarcoma, amputee. And some more characters of this novel such as: Frannie Lancaster, who is the mother of Hazel ; Michael Lancaster, who is the father of Hazel ; Common friend of Augustus and Hazel is Isaac, who is affected by eye cancer; Isaac's Girl friend Monica; Peter Van Houten is an author of "An Imperial Affliction" and he has a daughter, who died of leukemia disease; Van Houten's Assistant me is Lodewijk; Patrick is the Leader of the Cancer's Support group .The concept of the novel "The Fault in Our Stars" deals with the problems and difficulties faced by cancer patients for resurfacing the reality in their day today life. In this Novel the winter season the protagonist Hazel Lancaster Grace is a sixteen years teenage girl who is affected by Thyroid cancer and there are some qualities of Hazel portrayed by the author of this novel such as melancholiac personality, loves to be solitary, lack of confidence. But she is an independent and straightforward girl.

Later she gets affected in her lungs. She has lost her school life. She gets bored of doing the same

things again and again such as reading the same book, lying in bed for a long time and always thinking about death, a prayer service is organized by Patrick in the basement of the church and 'literally at the center of Jesus Christ.' The support group meeting is held in the church. The shape of the cross represents religion. "Literally at the center of Jesus Christ" indicates the cancer people and making them in their life. In every prayer, some of the people from that group, they will introduce their-self.

Courage of Hazel's life will be starting after meeting her life changing character Augustus, seventeen years old Teen age boy who is the hero of this novel and having the Osteosarcoma, which is one kind of cancer and losses his leg. Osteosarcoma is a cancerous in bone. Osteosarcoma is a malignant tumor of bone in which there is a proliferation of osteoblasts. It is most prevalent in teenagers and young adults. So, he is also part of this group. Because of Isaac's request, Augustus joins into this group. Everyday Augustus will be starring on Hazel. He is charming, cute and speaking in a low voice. Augustus is having the fear of oblivion (a state in which he does not realize what is happening around you, usually because he is unconscious or asleep). So, Hazel provides an inspirational word and making him to stare on her for get-ridding of the fear. Through, he becomes friend to Hazel. Augustus lies also going to be change, thereafter. These characters are having the same illness and the very illness brought them together as a group. Instead of thinking about death and going under depression follow our group mantra.

After prayer, one day Hazel goes with Augustus in his car. On the way to Augustus house, he rides terribly because of his amputee in leg. Even though he is having the problem in his leg, 'He is going to live his best life today with his beloved friend.' Augustus is having many attractive characteristics and his driving is like as speed as an evil spirit. Hazel is frightened of his driving. Augustus has failed the driving test three times. And at the fourth test, he gets license as "Cancer perks" which those people with cancer are treated specially than their healthy

peers. Both of them share their past days which is common for both the people is pulled out from schools because of their cancer. "Tears and Courage", deliberately expresses in this place through their inner feelings to drive out from their school life. Augustus assurances about his future points that he is not straightaway obsessed about death and showing the way that life and death are inevitable.

'While sharing their sufferings of life,' People can see the good friends. Hazel starts to talk about the details of her own cancer at the age of thirteen, she is diagnosed with the terminal stage four thyroid cancer and chemotherapy to remove her lung tumors. At their age of 14, she gets affected by pneumonia and she takes the medicine 'Phalanx for.' It is a drug and the remedy of cancer that slows the growth of the cancer. Both of them share their own hardships of the past. Kaitlyn is the paradigm of a "normal teenager." She contrasts Hazel because she goes to high school and spends her time for thinking about naughty things done in school instead of thinking about death. Rather than friendship with Kaitlyn, Hazel is showing the interest to read the book of Augustus. Hazel behaving like normal people while interacting with others and not having any fear of the cancer illness. Her way of forgetting her illness by diverting her mind in another way exhibits her resilience life.

This shows the theme of pain and courage. Through that Hazel is inexperienced with many adult issues such love and life, she is very familiar with pain. She is courageous with the pains she experiences, so death will be an easier option to her. Suddenly, Hazel shouts because of lungs pain (lung is filled with fluid tumor) and she is admitted to the hospital ICU immediately. There Hazel sees a polite nurse Alison, who has taken care of her well in the hospital and she has been admitted six days. She doesn't meet her beloved Gus other than her parents. Hazel's hair looks like a bird's nest. But one good thing has happened within these six days struggles, she met one polite person as a nurse for taking care of her health. Hazel tells to doctor as 'I am a cancer

fighting machine.' When she is saying this sentence, her strong mind can be assured. Augustus comes to see hazel in home and he says "I missed you." Hazel thinks that this world must be wish-granting factory. Augustus tells Hazel that you can't always get what you want. Gus believes the afterlife which is the life beyond death. Gus asks Hazel that 'Do you believe in afterlife.' Hazel answers immediately, 'Uncertainty is the incorrect concept'. While saying this sentence, Hazel proves that living the life in beloved person's heart even after death.

Hazel gets rid of the analysis of 'thinking about death' and 'fear. He is referring them as 'MY BEAUTIFUL FAMILY.' Hazel and Augustus discuss about his belief concerning afterlife. She understands that he is having belief in the life after. The family of Hazel and Augustus sit together for dinner and speaking about funny moments. Suddenly, Gus's health becomes worst and he is admitted into the hospital. Cancer consequences make him weak apparently. His pain is not only for him, but also his beloved family members. Hazel wakes up in the morning and goes to see Gus at noon. They play a video game before her small sleep and she returns to her home in the evening. This cycle of action routines for several days for their good friendship. This paragraph focuses on Hazel cares to her beloved Gus. His family and centers on friendship help him to overcome the reality of his disease and anxiety.

'Caring like friendship.' Augustus is not being able to prevent his death, but he wants his death to benefit someone. He is not trying to be arrogant; he just desperately wants to fulfill what he thought he was going to be in Life. Gus's health condition seems to be so bad. Even though, he wants to create his achievements before passing away from this world. So, Hazel keeps on showing her unconditional care to him, through that he can feel as a great succeder in his life. Gus is in his last shred of dignity. His sisters with their family also come to hospital for supporting him. Hazel is cracking jokes with Gus and making him happy and she behaves like 'he is healthy.' Gus's father feels proud while

seeing Hazel's behavior to Gus and her importance in Augustus Life. Behavior exhibits, 'Hazel shows the correct way of how people must behave in these kinds of situations. This is helping the individuals to achieve a natural and positive death.' Augustus calls Hazel on his last good day and asks her that she may prepare a 'eulogy' for him and comes to the literal heart of Jesus Christ in that night. She drives over to the church for approaching the literal heart of Jesus and Gus is in a Wheel chair. Gus wants to arrange a pre-funeral for himself. Isaac and Hazel provide their eulogy to Gus. And Isaac and Hazel cries too. Gus wholeheartedly accepts his death.

'Respect the individuals while they are alive in the world, instead of crying for their death.' Gus dies. After that Gus's mother calls and informs Hazel that, "He died." Later Hazel sinks into pain and anger. She decides to listen to the various messages left from Gus to the people who never managed to spend time with him. Human life is un-certain able. So, People have to live their life with love and care for those who around them and who make their life reasonable and satisfiable. Later Hazel goes to watch TV with full of crying and her parents consoles her. Five days later, they go to Gus's funeral. Hazel sees Van Houten there. Gus's parents see Hazel and his mother hug her and tells that Gus really loved her so much.

As a result of the same pain, both the sides get affected. Cancer plays a very crucial role in their life. Young cancer patients though they are not the heroes, they are combating the disease with strong and only just controllable emotion. John green who never extols them as heroes but considers them greater than the normal people. Anna's character is similar to this novel heroine Hazel. An Imperial Affliction novel author's daughter dies by cancer and it impacted his life also. becomes a turning point in her. This study mainly focuses on cancer patients' real life's struggles and how to overcome their sufferings which have been expressed through the title Tears and Courage.

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“प्रेमाश्रम” उपन्यास में नारी पात्र

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भूमिका :

भारत की मूल संस्कृति ग्रामीण है। कृषि सभ्यता का जितना विकास भारत ने किया है, उतना किसी देश ने नहीं। ग्रामीण जीवन में मानवी जन-जीवन की संवेदनाओं और मूल्यों को प्रतिष्ठित किया जाता है। ग्रामीण जीवन में विविध पर्वों-उत्सवों, परंपराओं, अंधविश्वासों, व्यथा के अवसरों, गीतों, पुराने और नये मूल्यों आदि की प्रतिष्ठा पायी जाती है। भारतीय समाज खास करके उत्तरी भारत के ग्रामीण समाजों नारियों को किस रूप में देखा सजाता है, उसका जीवंत चित्रण, प्रेमचन्द ने अपने उपन्यासों में किया है। यह भारतीय साहित्य में पहला उपन्यास है, जो ग्राम्य-जीवन और उसकी आधारभूत समस्याओं का वर्णन करता है।

लेखसार :

प्रेमाश्रम 1922 एक कृषि-सम्बन्धी महाकाव्य है, जिसमें औद्योगिक सभ्यता से पहले के गाँव की सामाजिक और आर्थिक दशा का पूर्ण चित्र मिलता है। प्रेमचन्द का युग नारी आन्दोलन का युग भी था। प्रेमचन्द अपने रचनात्मक साहित्य में भी स्त्री की दीन-हीन दशा के कारणों का विवेचन करते दिखाई देते हैं। आज बीसवीं सदी के भारतीय समाज में धीरे-धीरे, एक परिवर्तन हो रहा है। साम्राज्यवादी सामंती जुए के नीचे जनता कसमकसाने लगी है। समाज का सबसे दलित अंग नारी-राष्ट्रीय पराधीनता और घरेलू दासता, दोनों से पिसती हुई नारी-स्वाधीनता के लिए हाथ फैला रही है। प्रेमचन्द इस परिवर्तन को भी देख रहे थे। आज के समय में, समाज के मन में, एक नई स्फूर्ति एक नया विश्वास जगता है।

प्रस्तावना :

असल में यहाँ मुख्य समस्या भारतीय नारी की पराधीनता है। उस तरह पुरानी संस्कृति को तोड़-मरोड़ कर नारी की पराधीनता को चित्रित किया है। इस पर विश्वास तो नहीं होता। वरन उसकी निस्सहायता, पराधीनता उसके साथ पशुओं और दासों जैसी व्यवहार पर नजर अवश्य डाली है। प्रेमाश्रम बरास्ते में उन्हीं अत्याचारी जमींदारों। इसमें राष्ट्रीय समस्याओं जैसे -किसानों की गरीबी एवं असहाय दशा, जमींदारों तथा उनके कारिंदों द्वारा किसानों का शोषण, हिन्दू-मुस्लिम एकता, वर्तमान शिक्षा-प्रणाली की एकांगिकता आदि प्रश्नों को प्रधानता दी है।

मुख्य शब्दावली : निस्सहायता, पराधीनता, कुकृतियों, कुवासनाओं, शोषक, शोषित, कुलकलंकिनी, आत्मगलानि।

विषय प्रवेश :

“प्रेमाश्रम” उपन्यास में जमींदार वर्ग से संबंध रखती है। इसमें विद्या, गायत्री और श्रद्धा तीनों पात्रों जमींदार वर्ग से जुड़ा है। विद्या दुष्ट जमींदार ज्ञानशंकर की पत्नी है। श्रद्धा उदार हृदय प्रेमशंकर की पत्नी है और गायत्री विद्या की बड़ी विधवा बहन है।

“विद्या” लखनऊ के राय कमलानन्द के छोटी पुत्री और ज्ञानशंकर की पत्नी है और अतयंत सीधे स्वभाव की पतिव्रता नारी है। उसे अपनी पति पर इतने भक्ति

है, कि वे उसके दुर्गुणों को देखना नहीं चाहती, और सदैव उसके सदगुणों को तलाशने का प्रयत्न करती है। जब उसके पिता राय कमलानन्द ज्ञानशंकर के कुकृतियों के विषय में उसे बताना चाहते हैं। तब विद्या अपने पिता से कहती हैं-
1 “मुझे उनकी सेवा में सत्रह वर्ष बीत गये, पर मैंने उन्हें कभी कुवासनाओं की ओर झकते नहीं देखा। उसके प्रति ऐसे अनुचित सन्देह करके आप उसके साथ नहीं, गायत्री बहिन के साथ भी घोर अत्याचार कर रहे हैं।” (प्रेमचन्द - प्रेमाश्रम, पृ. सं 311) में जिस पुरुष की स्त्री हूँ, उसपर सदेह करके अपना परलोग नहीं बिगाड़ सकती। हालांकि इन विचारों से पति सहमत नहीं है, पर हर मोड़ पर पति की गलत बातों का विरोध करने के लिए तत्पर है। लेकिन सरल हृदय विद्या दुष्ट पति की कुटिलाताओं को समझ नहीं पाती। जब उसे पति की सहि वस्तु स्थिति का ज्ञान होता है। जब उसे गायत्री को पति ज्ञानशंकर के वासनायुक्त प्रेम का पता लग जाता है, तब इतनी आहत होती है, और अंतःप्राणोत्सव कर देती है। अंत में अपने एक मात्र प्राण बेटा मायाशंकर को भी गायत्री के हाथ सौंपने का उत्सव के समय अपनी प्राण छोड़ने से पछाड़ा खाती है। तब गायत्री और पति ज्ञानशंकर के सामने विद्या अपने अंतिम सांस लेकर इस तरह बोली-
2 “कि माया को तुम्हारी गोद में देने का इसे इतना दुःख होगा। मैंने इसे आज तक न समझा। यह पवित्र आत्मा थी, देवी थी, मेरे जैसे लोभी, स्वार्थी मनुष्य के योग्य न थी।” (प्रेमचन्द प्रेमाश्रम, पृ. सं 344)

“गायत्री” राय कमलानन्द की बड़ी पुत्री है। जो पति की मृत्यु के पश्चात् गोरखपुर की जमींदारी संभालती है। और जमींदार के उस वर्ग का समर्थन करती है। जो वह दूसरों पर अत्याचार कर अपनी आंकाक्षाओं की पूर्ति से पीछे नहीं हटते। उसके इस चरित्र का उद्घाटन निम्नलिखित पंक्तियों द्वारा होता है —
3 “आसामियों में यह घुन न जाने कैसे समा गयी, कि जहाँ देखी वहीं उपद्रव करने पर तत्पर दिखाई देते हैं। सरकार को इन पर कड़ा हाथ रखना चाहिए। जरा भी शह मिली और यह काबू से बाहर हुए। अगर इस इलाके में आसामियों की छूट हो गयी तो मेरा 20-25 हजार का नुकसान हो जायगा। इसी तरह और इलाकों में भी उपद्रव के डर से छूट हो जाय तो मैं तो कहीं की न रहूँ। कुछ वसूल न होगा तो मेरा खर्च कैसे चलेगा? माना कि मुझे उस इलाके की मालगुजारी न देनी पड़ेगी, पर और भी तो कितने ही रुपये पृथक्-पृथक् नामों से देने पड़ते हैं, वह तो देने ही पड़ेंगे। वह

किस के घर से आवेंगे? छूट भी हो जाय, मगर लूंगी असामियों से ही।”³ (प्रेमचन्द प्रेमाश्रम, पृ.सं78)

सानों द्वारा धन वसूल की संदर्भ में अपनी बहन विद्या से कहती है। तुम्हारी जीजा कैसे सज्जन थे, दार पर से किसी भिक्षक को निराश न लौटने देते। सत्कारों में हजारों रुपये खर्च कर डालते हैं। लेकिन उन्हें भी आसामियों पर लख्ती करनी पड़ती थी। मैंने स्वयं उन्हें भी आसामियों की उसके कष्ट पर भी शक्ति करनी पड़ती है। जो अव्य उपाय न सोचता तो उनके घर में आग लगता देते हैं। और मुझे भी वही करना पड़ता है। लेकिन यही गायत्री आगे चलकर हृदय कुछ नरम कर लेती है। वे गाँव में बाढ़ आ जाने पर कानुनों के द्वारा गलत रिपोर्ट तैयार किए जाने पर उसे कहती हैं कि अगर अपनी तरफ से पूजा की कुछ भलाई न कर सके। तो कम-से-कम अपनी हाथों से उनका अहित दोड़ना करना चाहिए। मेरा मन तो अब भी स्वीकार नहीं करता कि विवाह केवल एक शारीरिक सम्बन्ध और सामाजिक व्यवस्था है।

“गायत्री” की ईश्वर के प्रति आस्था, पूजा-पाठ, दान आदि को महत्व देती है। उसके चरित्र का अन्य पक्ष उसके जयशंकर के साथ संबंधों से होता है। ज्ञानशंकर के साथ उसका रिश्ता, हँसी-मजा का था। इस नाते से वे ज्ञानशंकर से हँसी-मजा करती है। उसका यह सहज स्वभाव उसे प्रेम का आमंत्रित प्रति होता था। गायत्री और ज्ञानशंकर की प्रेमलीलाओं से किसानों का निकट का सम्बन्ध है। जब गायत्री का कृष्ण-प्रेम उमड़ता है। गायत्री ज्ञानशंकर की इन भावनाओं को समझकर स्वयं ज्ञानशंकर के मोह पास से पचाये रखने का प्रयत्न करती है। लेकिन अंतःउसके जाल में फँस जाती है। गायत्री अपने इस प्रेम को राधा और कृष्ण के प्रेम के समान समझती है। जिसमें वासना के लिए लेश मात्र विस्तार नहीं था। लेकिन ज्ञानशंकर उसपर कम उसकी संपत्ति पर अधिक आसक्त था। जब गायत्री को यह ज्ञात होता है, कि ज्ञानशंकर का प्रेम केवल वासना है, तब वह बहुत आहत होती है, अपने इसी तृप्ति एक पर चलकर वे अपनी छोटी बहन विद्या को भी खो बैठती है। उसका हृदय विद्या की मृत्यु से ग्लानियुक्त हो जाता है।

प्रेमचन्द ने इस संदर्भ में ही लिखा भी है-कि गायत्री की कथा प्रेम से शुरू होकर आत्मग्लानि पर समाप्त होती है। उसका इस घटना से हृदय परिवर्तन हो जाता है। वे अपने पुत्र मायाशंकर क्यों कि वास्तव में ज्ञानशंकर का पुत्र है। प्रेमशंकर के संरक्ष में छोड़ती है। अपने खूब कृतियों के पछताप हेतु वे तीर्थ यात्रा को निकल जाती है। चित्रकुट में गायत्री अपने पिता राय कमलानन्द को चोंककर देखा और आँखें नीचे झुकी गयीं तब उनके मन में ऐसा पीड़ा लगा है, उसे प्रेमचन्द ने कहा-
4“मैं इस विशाल आत्मा की पुत्री ! ग्लानि ने कहा, हाँ पतिता ! लज्जा ने कहा, हा कुलकलंकिनी ! निराशा बोली, हा अभागिनी ! शोक न् कहा, तुझ पर धिक्कार ! तू इस योग्य नहीं कि संसार को अपना मुँह दिखाये”।⁴(प्रेमचन्द प्रेमाश्रम, पृ.सं85) लेकिन उसे अपने कर्मों का इतना पछताप होता है। वे वह शिखर से कूदकर आत्महत्या कर लेती है।

“क्षद्धा” प्रेमशंकर की पत्नी है, वे प्रेमचन्द द्वारा नारी संबंधी आदर्श पर पूर्ण:खड़ी उतरती है। प्रेमचन्द की नारी संबंधी अन्यता है कि मेरी नारी का आदर्श एक स्थान पर त्याग सेवा और पवित्रता का केन्द्र होना है। त्याग बिना फल की आशा हो, सेवा सदैव के बिना असन्तोष प्रकट हुए हो, और पवित्रता सीजर की पत्नी की भांती ऐसी हो। जिसके लिए पछतानी की अवसकता न पड़े। श्रद्धा ऐसे ही

आदर्शों से युक्त नारी है। धर्मों और समाज के प्रति उसकी पूरी आस्था है। जब पति प्रेमशंकर विदेश से लौटकर प्रायचित करने से इनकार कर देता है। वे एक साधारण हिन्दू अबला थी। वे अपने प्राणों से अपने प्राण प्रिय स्वामी से हाथ धो सकती थी। किन्तु अपने धर्म की अवैय्या करना, अथवा लोग निंदा को सहन करना, उसके लिए असंभव था। जो श्रद्धा की धार्मिक दृष्टि से आवश्यक है, तब वह पति के संबंध रखने में भी पीछे हटती है, क्योंकि श्रद्धा के इस मंतव्य के संदर्भ में लिखते हैं- 5“कि क्षद्धा को सामाजिक अवस्था और समयोजित अवसकता का ज्ञान था। परम्परागत बंधनों को तोड़ने के लिए विचार और दिव्य ज्ञान की जरूरत है।”⁵ (प्रेमचन्द प्रेमाश्रम, पृ.सं29)

इनसे समाज में अपनी मान-मर्यादा को कितना खयाल था। जैसे समाज में अपनी अपने पति की प्रतिष्ठा में किसी प्रकार का भी धब्बा नहीं देखना चाहती थी। अपने धर्म के प्रति भी पूर्ण आस्था रखना चाहती थी। लेकिन इसका अर्थ यह कदापि नहीं क्योंकि अपने पति प्रेमशंकर पर विश्वास था। वे अपने पति पर पूर्ण आस्था रखती थी। जब ज्ञानशंकर उसे उसके पति के विरोध पटकारता हैं, और कहता है कि लखनपूर का आधा गाँव अपने नाम लिखवाले, तब यह कह सकती है कि वे मेरे स्वामी है जो कुछ करेंगे, उसीमें मेरे भलाई है। अंत में वे अपने पति के मानवता के मार्ग को भी समझ लेते हैं। और मानती हैं कि परोपकार में ही सच्चा प्रायचित है।

“श्रद्धा” गायत्री को इस तरह ज्ञानोपदेश देती है-6“अब तो तुम्हारे लोक और परलोक की भलाई इसी में है कि शेष जीवन भगवत भजन में काटो, तीर्थयात्रा करो, साधु-सन्तों की सेवा करो। सम्भव है कि कोई ऐसे महात्मा मिल जायें, जिनके उपदेश से तुम्हारे चित्त को शान्ति हो। भगवान ने तुम्हें धन दिया है। उससे अच्छे काम करो। अनार्थों और विधवाओं को पालो, धर्मशालाओं बनवाओ, तालाब और कुएँ खुदवाओ, भक्ति को छोड़ कर ज्ञान पर चलो। भक्ति का मार्ग सीधा है, लेकिन काँटों से भरा हुआ है। ज्ञान का मार्ग टेढ़ा है, लेकिन साफ़ है। इन बातों से हमें पता चलता है, कि श्रद्धा का पवित्र गुण और परोपकार एवं भक्ति विश्वास, दूसरों पर उनकी दया आदि।

“गायत्री” जहाँ अपनी बहन की मृत्यु से सन्मार्ग की ओर उमुक्त होती है। वही श्रद्धा के समझने पर भी अच्छे मार्ग को अपनाने के लिए अग्रसर होती है। श्रद्धा उसे समझाते हुए कहती है -6“कि भगवान ने तुम्हें धन दिया है, उससे अच्छे काम करो, और तो विद्वानों को पालो, धर्मशालाएँ बनाओ, तालाब और कुएँ खोदना। भक्ति को छोड़कर ज्ञान के मार्ग पर चलो।”⁶(प्रेमचन्द प्रेमाश्रम, पृ.सं 376)

इस प्रकार श्रद्धा के चरित्र में नारी के आदर्श रूप के सभी गुण मौजूद है। उसमें पति भक्ति है, अच्छे बुरे की सूझ-बूझ है। वही उसमें परोपकार एवं सेवा की भाव भी है। विज्ञान द्वारा अपने व्यक्तित्व को शुद्धरीन आदान प्राधान करती है। यह तो विद्या, गायत्री, श्रद्धा और विलासी के जीवन में एक विपरीत स्थितियाँ आती है। विद्या और गायत्री जीवन में विपरीत परिस्थितियों में डूटकर बिगड़ जाती है। जब कि श्रद्धा में साहस में आत्म विश्वास है। इसके कारण वे अपने जीवन को सवार पाने में सफल होती हैं।

“विलासी” प्रमाश्रम उपन्यास में क्रोधी तथा आत्म-सम्मानी मनोहर की पत्नी है। उसके झगड़े भी विलासी को निपटाने पड़ते हैं। गौसखाँ शोषक वर्ग का कारिन्दा और मनोहर शोषित वर्ग का प्रतिनिधि। हमेशा से होती आयी बात को उसने शाश्वत सत्य समझ लिया। ‘भगवान की यही इच्छा है’। मनोहर ने जब घी देने से इनकार करवदिया तो उसने कहा — 7“तुम्हारी कैसी आदत है कि जब देखो एक न एक बखेड़ा मचाये ही रहते हो। जब सारा गाँव घी दे रहा है तब हम क्या गाँव से बाहर हैं ? जैसे बन पड़ेगा देंगे। इसमें कोई अपनी हेटी थोड़े ही हुई जाती हैं ? हेठा तो नारायण ने ही कर दिया है। तो क्या अकड़ने से ऊँचे हो जाएँगे? यह है विलासी का मानसिक धरातल।”7(प्रेमचन्द प्रमाश्रम, पृ.सं17)

उसको भी बेगार-जुल्म से क्रोध आता है। गाँव के किसान यह सारा कार्य बेगार में करते हैं। ज़मींदार के कारिन्दे गौसखाँ द्वारा मनोहर की पत्नी विलासी कलंकित और अपमानित होने पर सारे किसान भड़क उठते हैं।

“विलासी” अपने गाय-भैंसे की चरावर के लिए गौसखाँ से कुछ बात बढ़ते ही क्रोध में काली नागिन की तरह उसको दाढ़ीजार कहा। लेकिन गौसखाँ को यह बात से बड़ी आक्रोश से विलासी का गर्दन पकड़कर जोर से धकेला देने से विलासी दो-कदम जाकर गिरी और मूर्छा हो गयी। नारी अपने अंतर शक्ति को काबू में रखे सब काम करते हैं। एक सीमित पार करके उसे कोई अन्य आदमी नजर लगाना और हाथ लगाने से उन्हें रूप बदल जाता है। प्रेमाश्रम में विलासी के हालत भी यही है, पहले पति के लिए ज़मींदार के पैर पड़ती है, गलामी के लिए भी सहमत होती हैं।

निष्कर्ष :

प्रेमचन्द प्रेमाश्रम उपन्यास ने बरास्ते समाज के ये तथाकथित शिक्षित लोग जिनके लिए मनुष्यता कुछ नहीं थी, धन सब कुछ था। कितने कायर व झूठे थे। प्रेमचन्द कलात्मक ढंग से दिखाया है, यही नहीं पतिव्रता और सतीत्व के हामी सज्जन लड़के- लड़की में जो चीज़ सबसे पहले देखते थे। वह उनकी राशि और वर्ण था, जितना भी ज्यादा पढ़ हों, यानी ऊँची डिग्रियाँ पास हो, उतना ही ज्यादा रकम माँगें। प्रेमचन्द ने शिक्षितों की पोल खोल दी है। विवाह और सतीत्व के नाम पर लेन देन करते थे। असल में यहाँ मुख्य समस्या भारतीय नारी की पराधीनता है। उस तरह पुरानी संस्कृति को तोड़-मरोड़ कर नारी की पराधीनता को चित्रित किया है।

उपन्यास में एक विधवा के साथ उसके प्रेम — सम्बन्ध का विस्तार से जो वर्णन किया गया है। उससे भी यह पता चलता है कि वह प्रेम की अपेक्षा उसकी जायदाद पर ही अधिक दृष्टि रखता था। इस में सबसे अधिक भयानक पात्र गायत्री है। वह अपनी वासना -तृप्ति में ही सफल है और न उसका उन्नयन ही कर पाती है। वह अपराध और प्रायचित की भावना से पीड़ित है। वह उदार और धार्मिक होने की चेष्टा करती है प्रेमशंकर की पत्नी श्रद्धा पुरानेविचारों की रूढ़िवादी स्त्री है, जो अपना उदार-हृदय पति के साथ ठीक से निर्वाह नहीं कर सकती। वरन नारी

निस्सहायता, पराधीनता उसके साथ पशुओं और दासों जैसी व्यवहार पर नजर अवश्य डाली है। प्रेमाश्रम बरास्ते में उन्हीं अत्याचारी ज़मींदारों। ज्ञानशंकर की पत्नी विद्या जीवन के नये दृष्टिकोण से प्रभावित है। जीवन के प्रति उसका दृष्टिकोण विशाल, उल्लासमय और बुद्धिवादी है। वह मध्य वर्ग के उपयोगितावाद और बुद्धिवाद से युक्त विद्रोही दृष्टिकोण का प्रतिनिधित्व करती है।

विद्या अपने पिता के मुँह से उनकी निन्दा का एक शब्द भी वह अपने कानों से सुनना न चाहती और उनकी बुराई नहीं सुनना। प्रेमचन्द के अस संदर्भ में ही लिखा भी है-कि गायत्री वह सनातन धर्म की सभाएँ करती हैं, धर्मशालाएँ बनवाती हैं, तो इसका बोझ किसानों के कन्धों पर ही पड़ता है। श्रद्धा कितना त्याग, विनय, दया और सतीत्व है।

विज्ञान द्वारा अपने व्यक्तित्व को शुद्धरीन आदान प्राधान करती है। यह तो विद्या, गायत्री, श्रद्धा और विलासी के जीवन में एक विपरित स्थितियों आती है। विद्या और गायत्री जीवन में विपरित परिस्थितियों में दूटकर बिगड़ जाती है। जब कि श्रद्धा में साहस में आत्म विश्वास है। इसके कारण वे अपने जीवन को सवार पाने में सफल होती हैं।

आज बीसवी सदी के भारतीय समाज में धीरे-धीरे, एक परिवर्तन हो रहा है। साम्राज्यवादी सामंती जुए के नीचे जनता कसमकसाने लगी है। समाज का सबसे दलित अंग नारी-राष्ट्रीय पराधीनता और घरेलू दासता, दोनों से पिसती हुई नारी-स्वाधीनता के लिए हाथ फैला रही है। प्रेमचन्द इस परिवर्तन को भी देख रहे थे। आज के समय में, समाज के मन में, एक नई स्फूर्ति एक नया विश्वास जगता है।

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RHIZOMATIC LEARNING

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Abstract

The word Rhizome is associated with postmodern theorists The Rhizome is used by Giles Deleuze and Felix Guattari to characterize a process of growth and existence that does not originate from a single focal point. Deleuze and Guattari argue that postmodern culture is more like this rhizome than the tree. This principle Rhizome-Rhizomatic Learning is the new lens of learning. Rhizomatic Learning (RL) is learning practice that broken from traditional, standardized and institutional system. RL is discovered a space that opens a new path for the young learners.

Keywords: Postmodernism, Lifelong learning, Rhizome, New way of learning.

The term 'rhizome' was first used by the French writing/ thinking team of Gilles Deleuze (1925-95) and Felix Guttari (1930-92) in 1976, Although the preface to A Thousand Plateau : Capitalism and Schizophrenia (1980) is where its theoretical relevance originates, and its subsequent 'application' throughout the text Botanists use the term to differentiate between the diffused underground growth system of certain kinds of plant (such as couch-grass) and those with a dominant and radical root system (such as carrot).

In the adaptation of Deleuze and Guttari, rhizome refers to a non-hierarchical network in which established practices of logic, causation, filiations etc

The rhizome is one of the most audacious rhetorical figures developed by Deleuze and Guattari. In the introductory essay to A Thousand Plateaus they describe it with reference to a number of characteristics 'Principles', including connection, heterogeneity, multiplicity and rupture. Deleuze and Guattari begin A Thousand Plateaus by outlining 'the book' as an example of the Rhizome, the application of their anti-disciplinary thought to the discipline of literature would be difficult to assess, yet their focus on the Rhizomatic nature of desire has proved

influential in some literary analyses. Our educational and Professional lives used to be unduly coded. Measurements, evaluations, and an established level of comfort with fixed realities. Our expectations about how we should learn and acquire new skills have become so strategically ingrained that we are unwittingly drawn to a coded method of doing and learning.since it has historically been organised in hierarchical, teacher- driven setting, traditional or legacy learning has been used in both commercial and educational settings. Instead of promoting investigation and potential discovery, motivated by their own interests and curiosity, it has been based on long-held attitudes and practices that see students as nothing more than containers of knowledge (Dewey 1938/1977)

The teacher as arbiter and student as passive receiver behaviours that permeate our organizational structures are a remnant of our learning systems. It is necessary to cultivate and support open, networked and connected learning systems. It is necessary to cultivate and support open, networked and connected learning and adaptation strategies. In order for our work to be more creative both inside and outside of our intricate organisations. To traverse the diversity of learning in a postmodern environment, use

rhizoactivity, also known as rhizomatic learning. When rhizomatic learning (RL) is applied in an open setting where students can collaborate to create knowledge as their surroundings change, it broadens the scope of traditional learning. RL is a method of learning that deviates from the conventional, institutionalized learning methods that most people have encountered and that have shaped our beliefs about the best times and ways for learning to take place.

The legacy of our learning systems has driven teacher –as –arbiter and student as-passive-receiver that carry into our organizational systems. Open, connected and networked ways of learning and adapting require developing and nurturing. So, that our work accomplished more creativity within and across can our complex organizations. Rhizoactivity (Rhizomatic learning) to navigate multiplicity of learning in a postmodern world. Rhizomatic (RL) is practiced in some traditional learning is expanded when it is practiced in an open environment where learners can co-construct knowledge as circumstances around them evolve.

RL is a learning practice that broken from traditional, Standardized institutional learning system that most is have experienced and that have grounded us in our thinking about how and when learning should occurs. When rhizomatic teaching and learning are implemented, they place both the teacher and students in an environment of curiosity and discovery. This creates an environment that allows for fresh perspectives beyond what is frequently possible with a standard rubric-driven approach. RL users able to comprehend and accept the idea that learning is a collaborative, creative and co –constructed endeavour. Every student should be given the change to contribute to their education by sharing their unique experiences and viewpoints,

which will help them, understand what they are studying.

When rhizomatic concepts are applied in learning setting, they give agents a way to learn from and with one another through discussion and sharing of personal experiences, all within the time and location that works best for them. Applying rhizomatic concepts to organizational learning and adaptation opens up new ways of thinking about students, fostering, relationships, making decisions, and innovating. Reilly referred to this “a sea of ‘Middle’” that is constantly being formed and reformed by alliances based on needs, interest, whim, playfulness, directions, questions, redirections, assessment, errors, and commitment. The RL conceptualization helps to think of agents who work and learn together by expanding the idea of RL through providing a window into the endeavour of group, unplanned learning.

According to Kang (2007), “Rhizoactivity can emerge at any stage of life to connect with whatever is accessible”. It’s not a straight line. It gives itself up to any possibility. Neither a beginning nor an end exists (Kang 2007, p.21). This kind of learning is similar to the idea of rhizome growth proposed by Deleuze and Felix Guattari (2002) in that it always STAYS IN THE CENTRE and seeks for the collective wisdom. Rhizoactivity functions as a window to the job of collaborative, unstriated learning by posing questions about how learning activities impact one’s life and setting.

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ANALYZING THE VARIOUS DEPARTMENTS STRUCTURE IN TEXTILE INDUSTRY

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Abstract

The timeline of progress in the global textile sector began in Britain, where innovations in spinning and weaving machinery took place. The textile sector is longstanding. Agriculture remains the sole industry that has created significant job opportunities for both skilled and unskilled labour within textiles. Presently, the textile industry ranks as the second-largest source of employment generation in India. While India stands as the second-highest producer overall, it is expected to take the lead in all aspects according to the Ministry of Textiles. This sector accounts for roughly 14% of industrial production, contributes 4% to the nation's gross domestic product (GDP), and 17% to export revenues. During the period from April to July 2010, textiles made up 11.04% of total exports, and according to the Minister of Textiles, India is projected to raise its textile and apparel share in international trade from the present 4.5% to 8%, aiming for a valuation of US\$ 80 billion by the year 2020. From 2009 to 2010, the valuation of the Indian textile market was estimated at US\$ 55 billion, with 64% catering to domestic needs. India holds a crucial role in the global textile market as the second-largest producer of raw cotton, the second-largest manufacturer of cotton yarn, the second-largest producer of cellulosic fibers/yarn. The current state of the textile industry reveals that developing nations with capabilities in both textiles and clothing may thrive under the quantitative restrictions of the multi-fibre arrangement (MFA), which concluded on January 1, 2005, as stipulated in the WTO agreement on textiles.

Keywords: textiles, production, machines, fibers

Introduction

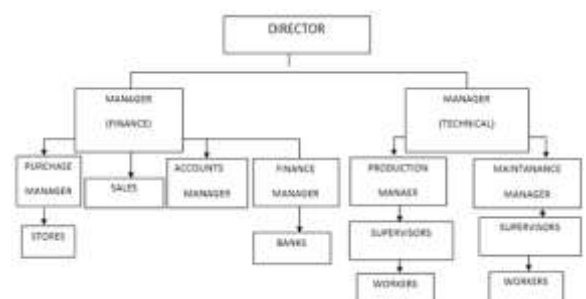
The textile sector holds a distinct status in our nation, fulfilling one of the fundamental requirements of society and playing a pivotal role in fostering ongoing development to enhance living standards. This industry stands out as a self-sufficient entity, encompassing everything from the sourcing of raw materials to the distribution of final products, with significant value added at every step of the production chain. It makes a noteworthy contribution to the national economy and boasts considerable potential for job creation across various areas, including agriculture, industry, decentralized sectors, and both rural and urban. Key markets for Indian textiles include the United States, United Arab Emirates, the United Kingdom, Germany, France, Italy, Russia, Canada, Bangladesh, and Japan. The primary aim of the Textile Policy 2000 is to ensure that quality cloth is available at affordable prices to a large segment of the population. It also seeks to enhance sustainable job opportunities and drive

economic growth, while fostering competitiveness to capture a greater share of the global market.

Objectives of the Study

- To gain insight into fundamental principles of Financial Management, Human Resource Management, and Product Management.
- To examine the organizational structure and production methods of the company

Organization Study



Purchase Department

One individual oversees the spinning section, while another manages both reeling and winding. This facility operates through a constant manufacturing process and layout. A workforce of 115 is engaged in the production activities. They produce various counts such as 40's, 20's, 30's, and others. PURCHASE PROCEDURE the raw materials, specifically cotton, are acquired based on their length, quality, and count. There are two categories of purchasing: Sample acquisition immediate purchase LEDGER MAINTENANCE OF THE PURCHASE DEPARTMENT Cotton order record or purchase order record. Bale arrival log Final register or payment log.

Costing Methods

Costing methods describe the various techniques and procedures utilized to determine costs.

Job Costing

In job order costing, the cost unit is identified as a specific job or work order for which costs are individually gathered and calculated.

Process Costing

This method is applicable in industries engaged in mass production of standard products through on-going manufacturing processes. Costs are compiled for each specific process or department. An example of this is the use of process costing in spinning mills.

Working Capital Concept: Gross Working Capital Commonly referred to as working capital, this term encompasses the company's investment in current assets; thus, the total current assets are classified as

- Gross working capital
- Net Working Capital

This term signifies the difference between current assets and current liabilities. It is considered positive when current assets exceed current liabilities.

Working Capital Types

Permanent Working Capital: The necessity for working capital is on-going due to the continuous nature of the operating cycle.

Temporary Working Capital

Temporary working capital refers to the additional working capital required to accommodate fluctuating production and sales demands.

Importance of Working Capital

The significance of working capital is paramount. It arises from the delay between manufacturing and receiving cash from sales. Therefore, having working capital or investing in current assets is essential for operations. Gross Operating Cycle The Gross Operating Cycle represents the total duration from the transformation of raw materials into finished products, from finished goods to sales, and finally from sales to cash.

$$GOC = RMCP + WIPCP + FCP + DCP$$

Net Operating Cycle When a period is given to debtors for payment, creditors also allow us a certain timeframe for settling our debts. This arrangement decreases our working capital needs and impacts the operating cycle's duration. The net operating cycle is defined as the gap between the gross operating cycle and the payment period granted by creditors.

Marketing Division

The mill's marketing division is organized efficiently, and management offers essential support for its growth. Sales Products

- (1) Yarn COMBED OR CARDED YARN, including both single and double strands, is produced at the mills. The yarns offered are categorized as combed or carded, single or double.
- (2) Fabrics Our mills generate grey fabric primarily for export while also producing various types mainly for the local market. The clothing is crafted based on consumer demands.

Types of Fabric Mull

A delicate cotton textile that is bleached and finished to be soft, suitable for dresses. Poplin A lightweight, cross-ribbed textile with a plain weaves Canvas. A tightly woven single or double-end cloth with a weight of no less than 10 oz. /square meter, made with single strands where the warp is the dominant component.

DRILL Cotton yarns mainly create fabrics with a warp face and also incorporate linen to some extent, woven in 3.4 and 5-thread twills as well as 5-thread Saturn. The twill lines run counter to the yarn's warp direction, allowing for the steep yarn to stand out relative to the weave.

CANDIES Production varies based on demand for the item. In Kerala, there is significant demand for polyester-blended fabric during the women's festival season. Pure cotton fabrics are manufactured for export.

LABELING Products are labelled with the production month, batch length, trade name, and sort number under the brand label.

PRICING this involves determining product prices, which is a crucial aspect of marketing. Pricing at our mills is managed by the general marketing manager of NTC in Bangalore, the accounts manager, the mill's sales manager, along with other staff members. Marketing Channels these consist of interconnected organizations that are part of making a good or service accessible for use or consumption, also known as trade channels or distribution channels. Market Logistics this encompasses the planning, implementation, and management of the physical flow of materials and products from their origins to points of use, aiming to satisfy customer needs profitably. Key components of logistics distribution include transportation, warehousing, order processing, and others. Policy Guidelines Policy guidelines pertain to regulations that assist the company in maintaining smooth operations. These include agreements with agents, pricing protocols, export regulations, and more.

Human Resources Department

Human resources departments generally comprise professionals possessing a diverse set of knowledge, skills, and abilities, who are anticipated to carry out their responsibilities in a way that aids in achieving the organization's objectives. Responsibilities of Our Human Resources Manager Legislation and legal rulings have significantly shaped HR policies and approaches. Policy creation and development. The HR manager typically puts forward and crafts new

policies or amendments to address on-going issues or avert potential ones. Guidance. The HR manager usually provides support and counsel to line managers. The human resources team is expected to have thorough knowledge of HR policies, labour agreements, historical practices, as well as the interests and well-being of both the organization and its employees in order to create effective solutions to challenges. Support. The HR manager often participates in tasks such as recruitment, selection, assessment, planning training initiatives, and addressing employee feedback and grievances. Oversight. The HR manager routinely reviews the operations of line departments and other support departments to ensure adherence to established HR policies, procedures, and practices.

<ul style="list-style-type: none"> • HR Planning • Job Requirements • Recruitment • Selection 	<ul style="list-style-type: none"> • Affirmative Action • Training • Career Development • Performance Appraisal 	<ul style="list-style-type: none"> • Compensation • Benefits • Safety and Health • Labour Relations
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Selection Process

Workers and employees were chosen through interviews. For labour positions, only fundamental educational qualifications are required. When selecting labourers, prior experience is not heavily weighted. Training Following the labourers' selection, they undergo three months of training. There are no rigorous evaluations during the training phase.

Need for Training

- To enhance productivity
- To boost quality

Objectives of training

- Management obsolescence
- Technological obsolescence

Stages of the training program

- Determining training requirements
- Evaluation of training

Objectives Advantages of training

- Fostering innovation and applying it in management
 - Enhancing the quality of products and services
- Promotions and transfers Promotions and transfers are awarded to individuals based on their performance and adherence to discipline. Labourers may also be transferred within various areas of the production department.

It is received upon retirement or death after five years of uninterrupted service. The amount is calculated at 15 days of salary for each year of service completed. Sales Invoicing Department Payroll Information pertaining to human resource management is kept here. The relationship between employer and employee is sustained in this department. Records of employee attendance, earnings, demand lists for dearness allowance, house rent allowance, employee state insurance details, provident fund, gratuity, and other insurance payments are documented and preserved. It provides clear information about employees to management as required. The IT department plays a vital role in textile mills, ensuring precise and organized record-keeping while saving time and labour.

Statistical Quality Control Department

This department is crucial for quality management. It is the primary department within the organization, as the quality of raw materials is assessed prior to purchase. If the sample cotton meets the required standards, the purchasing manager will proceed with the order in agreement with the managing director. Cotton Colours Cotton exhibits shades such as cream, light cream, and pure white. The colours of the cotton help in determining the product's quality. Mixing Items with Cotton - Let bits - Seed coats - Foreign materials - Send these are analysed using waste classifiers to eliminate all mixed elements, categorized into three types. Long staple - Medium count Extra-long staple - Final count Short staple - Coarser count To assess the length quality of the cotton, the high-precision tool "AFIS," which stands for Advanced Fibre Information System, is utilized to

evaluate the fiber's quality. The fiber delegation strength should range between 6 and 7. The ratio for unit formation is calculated as follows: short fiber length is 50% compared to long fiber length at 25%. Ideally, for a 100 kg cotton yield, the carded count should be at 87%, and the combed count at 73%. When the count reaches 840 yards, it equals one pound. One carded count should result in 1.09 yards per meter. Short fibers are not discarded; instead, they are processed directly and utilized as low-count cotton, while short fibers in combed count are rejected.

Types of Count Combed high twist - 55's Combed warp - 64's Combed warp - 54's Combed warp - 60's Carded warp - 44's Carded hosiery - 40's Ledger Maintenance Average cotton maintenance involves mixing details including blow room waste at 2.5% to 3.5%, carding waste at 4.5% to 6%, with percentage identification for comber waste, along with drawing frame ledger at U%, simplex U%, and the count and speed ledger regarding spinning binding packing details.

The Implications Understanding internal strengths and weaknesses in relation to external opportunities and threats can provide deeper insights into the business's status and prospects. How can strengths be utilized to leverage upcoming opportunities and mitigate potential threats? What strategies can be enacted to reduce or eradicate weaknesses? The true significance of the SWOT analysis lies in integrating this information to evaluate the most advantageous opportunities alongside the most pressing challenges.

Suggestions

Implementing an innovation machine in the weaving process is essential for enhancing quality. When necessary, ensure that suitable accommodation is available for all staff to promote convenience while working. Introduce transportation services for all employees to ensure adherence to schedules and maintain consistent intervals. Offer increased compensation to experienced employees to enhance their job satisfaction.

Conclusion

In this report, I have made a sincere effort to gain a comprehensive understanding of the industry through the industrial training program. I have realized that the effective operation of an organization largely hinges on the interaction between employers and employees. The overall efficiency is influenced by a professional approach in the workplace, which hinges on the coordinated functioning of various departments that regularly share industrial knowledge, foster collaboration, and promote positive relationships between staff and management. My hands-on training proved to be extremely valuable.

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