PERCEPTION

International Multidisciplinary Refereed Journal

(Peer-reviewed)

Imagination is the highest form of research.

Albert Einstein

Chief Editor

Dr. Keyur K. Parekh

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Volume – VIII Issue – I
January - 2024

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In Collaboration with

Smt. S. C. P. F. Commerce College
(Conducted by Vadodara Jilla Kelavni Mandal, Dabhoi.)
At. & Po. Ta. Dabhoi – 391110,
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ISSN: 2395 - 0129

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EDITORIAL NOTE

We are now publishing the first issue of the eighth year and we are extremely glad to publish the January, 2024 issue of an International Multidisciplinary Refereed Journal named **PERCEPTION** under the banner of **KESHAV PUBLICATION** for providing a platform for research scholars to present their excellent research articles and shed light on the unexplored avenues of knowledge. It is an opportunity for young scholars provided by us by bringing out our Quarterly Journal as an extraordinary guide to research scholars of different branches of knowledge.

The most amazing thing for us is the wide range of subject matter for our journal by genuine scholars from the academic fraternity across the world. It will prove to be an extraordinary opportunity for elite and knowledge-seeking readers. It will be a great exhibition of the level of competence the research scholars possess. Our endeavor will provide the scholars with the variegated stuff. This issue offers research articles in different contemporary fields of knowledge and disciplines such as English Language and Literature, Law, Science, Gujarati Literature, Nursing, Education, etc. It is our humble attempt to bring forth diverse areas and disciplines under one umbrella. We hope, our sincere efforts will certainly achieve the desired results. We feel proud and honored to welcome all the erudite scholars who have encouraged, advised, and helped us in paving the path by enriching and embellishing such an academic enterprise. We are determined to pursue this pleasant endeavor by putting our heart and soul into it and ensuring that the journal will celebrate a sustained and resourceful life for a longer period of time. Hope that our knowledge-seeking and sharing fraternity will enhance, illuminate, and encourage us with their everlasting support.

We are very hopeful that this issue will accomplish the changing needs and expectations of the diverse classes and components across the globe.

Editors

PERCEPTION

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Bhil Community: A Cultural Perspective

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Abstract:

This study explores the many facets of the Bhil people in Gujarat, India, providing a critical examination of their social dynamics, cultural practices, and customs. The study aims to investigate the historical foundations of the Bhil community, the importance of oral traditions, and the effects of socioeconomic shifts on their cultural fabric. The Bhil community's language, folklore, creative expressions, religious rituals, and complex web of social systems that define their identity are all explored in depth in this study article. This study attempts to give a nuanced perspective of the Bhil people through a cultural lens, honoring their vivid traditions while recognizing the difficulties they confront in the current socioeconomic situation. The impact of globalization and modernization on Bhil cultural practices, the dynamics of social identity within the community, and the function of oral tradition in conserving and disseminating cultural knowledge are some of the major subjects that are the focus of the critical analysis. The research advances our knowledge of the cultural legacy of the Bhil community and the adaptable tactics they use to survive in a society that is changing quickly. This research is an important resource for academics, decision-makers, and community members who are interested in protecting and advancing the distinctive cultural identity of the Bhil tribe in Gujarat. It offers a critical analysis of the cultural dynamics of the Bhil community. The report supports a nuanced strategy for development projects that recognises and honours the Bhil community's unique cultural heritage.

Despite India's diverse ethnic composition, tribal people make up a sizable fraction of the population and are an integral part of Indian civilization. They are part of a community that is socially and culturally different from their neighbours, with unique languages, customs, and lifestyles. The tribes pass down their incredibly rich oral tradition orally from one generation to the next. Folklore is a reflection of tribal culture, which promotes intertribal unity and continuity. It depicts the former way of life of the tribal people and is greatly influenced by their history and culture, even though it might not be totally accurate.

Tribal societies' oral tradition literature is an essential part of their cultural and historical heritage. Oral tradition is the transfer of cultural information, stories, myths, and history through spoken words, songs, chants, and performances, as opposed to written literature, which is based on written materials. Oral literature is the transmission and communication of information orally. Examples include woodworking, carpentry, shouts, steps and cries, as well as knowledge and expertise in building houses, terrace fields, bridges, caring for the sick and nursing illnesses. Therefore, anything that comprises traditional literature, art, knowledge, and practice that is passed down orally and via everyday conduct is considered folklore. Every community and group has a common tradition and culture, and the community's folklore is what sets it apart from other groups and individuals and is essential to its identity.

Oral myths and stories that describe the world's creation, the ancestry of their people, and important historical occurrences are frequently passed down by tribes. These stories frequently impart cultural values and moral teachings. Epic tales from many tribal societies glorify valiant actions, exciting journeys, and the exploits of legendary people. These epics are frequently presented during important events or festivities. Poetry and music are commonly used by tribal societies to celebrate occasions, convey historical events, and communicate feelings. These poetic genres may employ symbols and metaphors together with unique rhythmic patterns. Certain songs and chants are frequently performed in conjunction with rituals, ceremonies, and festivals. These tunes, which have been passed down through the years, support the tribe's cultural identity.

Oral storytelling is how tribes pass down their history and customs. The tribe's ties to the land, cultural customs, and historical

events are all vitally transmitted through the elders and storytellers. Oral traditions contain a lot of stories that are intended to teach cultural values and moral precepts. Tribes use storytelling to reaffirm the moral values that govern their society. Tribal oral traditions are fundamentally shaped by the performing arts, which include traditional dance and theatre. These artistic mediums are frequently used to tell stories, commemorate occasions, or establish spiritual connections. Dramatic performances that represent the tribe's cosmology, spirituality, and cultural customs are a part of several ceremonies and rites. Oral traditions are dynamic and flexible enough to change as the community's needs do. Because of its flexibility, the culture is able to endure in the face of outside pressures. The tribe's identity, collective wisdom, and knowledge are preserved and passed on to future generations through oral tradition, which acts as a living archive of cultural memory. The preservation of oral traditions may face obstacles from elements including modernization, globalisation, and the loss of native tongues. Documentation and resuscitation of these customs are major initiatives in many native communities. Tribal societies use oral tradition literature as a dynamic and complex means of expressing their culture. It helps to preserve history, establish values, and create a sense

of communal identity. Several tribes have their own unique oral tradition literature, and Gujarat, a state in western India, is home to them all. The cultural history and storytelling customs of these tribal societies are frequently extensive and varied. In Gujarat, however, distinct tribes may have different specifics. One of the biggest tribal populations in India, the Bhil community is renowned for both its historical significance and rich cultural legacy. The Bhil community is mostly found in the western and central regions of India, which include the states of Gujarat, Rajasthan, Madhya Pradesh, Maharashtra, and Chhattisgarh. There are also Bhil communities in some areas of Andhra Pradesh and Karnataka. One of Gujarat's biggest tribal groups, the Bhil tribe, has a vast collection of myths and stories. These stories usually centre on the creation of the world, spirits, and gods. Bhil communities perform songs and chants as part of their varied celebrations and rituals.

The tribe's cultural identity and spiritual values are vitally preserved via these oral traditions. It's significant to highlight the variety of oral tradition literature found in Gujarati tribal groups, each with its own distinct storytelling customs, languages, and cultural quirks. To guarantee the continuation and appreciation of these rich oral traditions by future generations,

scholars and community people are working hard to record and preserve them. Bhil are referred to as the Rajasthani bowmen, Mewar tribes, or archers. The Bhil tribe is split into two groups: the Eastern Rajput Bhil, who live in eastern Tripura, and the Central or Pure Bhil, who live in the mountain areas of Madhya Pradesh, Maharashtra, Gujarat, and Rajasthan. These tribes are referenced in epics such as the Ramayana and the Mahabharata. The Mahabharata and the Ramayana are two Indian stories that mention the gallantry of the Bhil. Although the Bhil's past is uncertain, some academics believe they lived in India prior to the Dravidians' arrival. They are also thought to be among the earliest populations on the subcontinent.

With roots deeply rooted in the indigenous civilizations of central and western India, the Bhil community has a centuries-long history. The Bhils have always been connected to agricultural and forest-dwelling lifestyles, depending on their in-depth understanding of regional ecosystems for survival. The Bhils have a history of overcoming numerous historical obstacles to preserve their unique cultural identity and to fend off outside invasions. Across Gujarat, Madhya Pradesh, Rajasthan, and Maharashtra, the Bhil tribe is one of the biggest tribal populations in India. They

have a rich oral culture that includes storytelling, music, and ceremonies. Myths and legends featuring gods, ghosts, and otherworldly entities are common in Bhil oral tradition. The genesis of the Bhil people, natural occurrences, and the creation of the planet are all explained in these tales. Numerous myths impart moral lessons and ethical precepts that offer direction on how to live a good life and preserve harmony within the community. Songs and chants are used by the Bhil tribe in a variety of religious rites and celebrations. Expressing spirituality, asking for blessings, and making a connection with the divine all depend on these performances. Dance styles are frequently performed during festivals and events to the accompaniment of music and rhythmic chants. These dances honour cultural identity and frequently include tales from the tribe's mythology.

Bhil folktales usually have animal characters, each of them signifying a certain quality or moral principle. In addition to being amusing, these stories transmit cultural wisdom. Stories from folklore often tell of heroes going on heroic journeys, conquering obstacles, and displaying courage. These tales uphold and inspire the virtues of bravery and resiliency. The Bhil tribe has a long history of oral poetry, with narrative poems frequently

narrating historical occurrences, ancestor tales, or significant cultural moments. There may be a specific rhythm and meter to certain poetic genres. Poetry is a tool for expressing a variety of feelings, from happiness and celebration to introspection and grief. Narratives describing the tribe's historical experiences—including migrations, contacts with neighboring people, and environmental adaptations—are part of the Bhil oral tradition. Historical accounts could emphasise the actions of leaders and cultural heroes who were important figures in the tribe's past.

According to Indian mythology, Bhil women gave Lord Rama ber, or jujube, fruits when he was in the Dhandaka jungles looking for Sita. These Indian tribes were thought to be warriors engaged in combat with the Mughals, Marathas, and British during the country's autonomous history. Folklore, myths, and stories abound in the Bhil culture and are an essential part of their rich cultural legacy. These stories are passed down orally from generation to generation and serve a variety of functions, including moral instruction, world genesis explanations, and cultural identity preservation for the Bhil people. Creation tales that describe the beginnings of the world, the Bhil people, and the elements are part of Bhil mythology. These stories frequently feature gods or otherworldly

entities who are in charge of creating the universe and laying the groundwork for Bhil society. A wide range of gods and otherworldly entities make up the Bhil Pantheon. Every deity is connected to particular facets of the natural world, fertility, and customs. The functions these deities play in the Bhil community are highlighted in stories about them. Bhil folklore is rich in heroic tales and epic narratives. These tales honour the exploits of fabled heroes and heroines who go on incredible adventures, overcome difficulties, and improve the lives of others. Bhil myths and tales may contain supernatural beings, spirits, or devils, among other mythological creatures. These entities are frequently connected to particular rituals or beliefs and have distinct roles in the cultural narrative.

The Bhil community and numerous other Indian tribal communities place great cultural value on the vivid and elaborate paintings known as pithoras. Bhil art is defined by simplicity and boldness. The artists use simple lines and shapes to convey complex narratives, making the paintings approachable yet profoundly meaningful. Bhil paintings are characterised by a vibrant and bold use of colours. The artists frequently utilise a rich palette of natural hues, creating visually striking compositions that capture the

essence of their surroundings. These paintings represent a variety of themes, including as mythology, rituals, and everyday life, and serve as distinctive cultural expressions. Pithora paintings are full of symbolism and represent the Bhil community's cultural and spiritual values. Every component in the picture has a symbolic meaning, frequently connected to natural elements, rites, or deities. Within the Bhil community, rituals and ceremonies are tightly linked to pithora paintings. They are frequently made for important occasions like marriages, harvest celebrations, and other rituals. The paintings are essential for calling out protection and blessings. Pithora paintings frequently use visual narratives to narrate legendary stories. The visual representation of scenes from creation myths, epic tales, and legendary adventures can give the Bhil community's oral traditions and folklore a tangible form.

Modernization has had a varied impact on Bhil tribes, as it has on many other indigenous and tribal groups, changing numerous areas of their socioeconomic, cultural, and environmental realities. It's crucial to note that the impact is not the same in all Bhil villages, and there are differences based on things including location, accessibility, and local policies. Traditional livelihood patterns have changed as a result of modernization. The adoption of cash economies and market-oriented agriculture has changed the economic dynamics of Bhil communities, affecting their traditional subsistence traditions. Education opportunities have increased as a result of modernization, but obstacles such as limited access, a lack of quality infrastructure, and cultural mismatches between formal education systems and traditional lives remain. Cultural tourism may benefit from Bhil cultural heritage promotion and preservation. The genuineness and distinctiveness of Bhil customs entice tourists and enthusiasts, generating revenue for the local community. Thus, the Bhil community may continue to have ownership of their story while also making a positive impact on sustainable development.

It is crucial to preserve and value the Bhil community's cultural legacy for several reasons. Beyond the confines of the community, the Bhil community's distinct cultural identity, as shown in its art, language, customs, and way of life, has inherent worth. Recognising the diversity within Bhil communities and the necessity for development policies that are participative and culturally sensitive calls for a nuanced approach to understanding the effects of modernization on these

people. Sustainable development should tackle the problems brought about by industrialization while respecting the rights, goals, and traditional knowledge of Bhil communities. In conclusion, honouring and protecting the Bhil community's cultural legacy is an acknowledgment of the intrinsic worth and contributions that many cultures make to the larger human experience, in addition to being a kind of cultural conservation. It fosters inclusivity, deepens our awareness of the world, and guarantees that every community's distinctive manifestations will be honoured and valued for many decades to come.

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Glimpses of Paradox in *Kalki Trilogy*: A Critical Response

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Abstract:

Kevin Missal's *Kalki Trilogy* is an engrossing blend of modern fantasy literature with Indian mythology, drawing readers into a realm where cosmic forces, old prophecies, and the conflict between good and evil collide. To comprehend the relevance of the trilogy—which consists of *Dharmayoddha Kalki: Avatar of Vishnu*, *Satyayoddha Kalki: Eye of Brahma*, and *Mahayoddha Kalki: Sword of Shiva*—in the context of contemporary mythological storytelling, this research study examines its thematic and narrative components. Analysing the modern retelling of the narrative of Kalki, Lord Vishnu's promised avatar, by Kevin Missal. examining the way that cutting-edge narrative strategies and contemporary fantasy cliches are combined with traditional Indian mythological components. Examining how character decisions and story development are impacted by the recurring themes of dharma (duty/righteousness) and fate. assessing how these themes fit within the larger philosophical and cultural framework of Indian mythology. This scholarly essay aims to provide an in-depth examination of the distinctive contributions made by the *Kalki Trilogy* to the genre of mythological fantasy literature, as well as the wider cultural ramifications that follow.

Keywords:

Mythology	Fantasy	Tradition	Culture	Indian literature
Legends	Beliefs	Hinduism	Religion	Spirituality

Indian mythology is a collection of stories, beliefs, and legends that have been passed down through the ages and are engrained in Indian society. Indian mythology is vast and

diverse, with distinct mythical traditions found in every part of the country. The most significant mythological texts in India include *The Vedas*, *The Ramayana*, *The Mahabharata*, *The Puranas*, and *The Upanishads*. Tales about gods and goddesses, kings, villains, heroes, and many other characters can be found in these volumes. Since Hinduism is the most common religion in the nation, Hindu deities like Brahma, Vishnu, Shiva, Durga, Kali, and others are featured in a large number of myths and stories from ancient India. The mythology also includes figures from other religions, such as Buddhism, Jainism, and Sikhism. Indian mythology is an important part of Indian culture and comprises many stories that offer moral and philosophical lessons. Many of these stories have been adapted into plays, films, and TV shows, and they continue to inspire and entertain people everywhere.

Mythology is the collection of old stories, myths, and beliefs that are typically rooted in a certain society or religion. These stories, which usually include supernatural or celestial creatures, can be used to explain the nature of human existence or the beginnings of the planet. Mythology can serve a multitude of purposes, including religious, cultural, and educational ones. It can also illuminate the norms, values, and customs of a community. These stories can

have a big impact on a community's history and identity since they are often passed down through written or oral traditions over the ages.

"Modern Indian mythology" describes the creation of new myths and stories that serve as symbols for contemporary Indian society and culture. While traditional Indian mythology may have an effect, these myths usually incorporate new characters, themes, and locations to suit the time period. Amish Tripathi's *Shiva Trilogy* is one example of modern Indian mythology. It recounts the story of Shiva, the Hindu god, who battles evil forces as a mortal hero. Two further instances of modern Indian mythology are the *Asura* series by Anand Neelakantan, which depicts the story of the demon king Ravana from *The Ramayana*, and the *Arjun* series by Anuja Chandramouli, which retells the story of *The Mahabharata* from the perspective of the warrior prince Arjun. In essence, contemporary Indian mythology both reflects the continuous development of Indian culture and civilization and provides a fresh perspective on traditional myths and stories.

Kevin Missal is a well-known Indian novelist who specialises in fantasy and mythology. One of his best-known works is the *Kalki Trilogy*, which is centred on the mythical Hindu character Kalki. *The*

Narasimha Trilogy, *Sindbad*, and numerous other works are among his other creations. His writings are well known for their gripping stories and believable characters, and they usually address themes of religion, mythology, and spirituality.

Dharmayoddha Kalki: Avatar of Vishnu, *Satyayoddha Kalki: Eye of Brahma*, and *Mahayoddha Kalki: Sword of Shiva* are the titles of a trilogy composed by Kevin Missal. The mythological fiction Kalki series sets the story of Lord Vishnu's tenth avatar in the present era. The first book, *Dharmayoddha Kalki: Avatar of Vishnu*, introduces the protagonist, Kalki, who is born in a little Shambala town. He is unaware of his role as Lord Vishnu's avatar, but as he becomes older, he starts to comprehend his identity and his mission to protect the world from evil. In the second book, *Satyayoddha Kalki: Eye of Brahma*, Kalki starts his battle with the fearsome demon Kali. He receives the Eye of Brahma, a powerful weapon that helps him fight evil. The book also explores Kalki's problems and his relationships with his family and friends. *Mahayoddha Kalki: Sword of Shiva*, the third and final volume, features Kalki's decisive battle with Kali. He is aided in his fight to stop the end of the world by the Sword of Shiva, another powerful weapon. The mythology of Kalki and his significance to Hindu mythology

are also explored in further detail in the book.

Kevin Missal is the author of the novel *Dharmayoddha Kalki: Avatar of Vishnu*. This legendary fiction is based on the life of Kalki, the tenth and final avatar of the Hindu god Lord Vishnu. The narrative takes place in a post-apocalyptic world where corrupt totalitarian rulers rule under the wicked Kali Yuga. The only chance for the earth is the arrival of Kalki, who is prophesied to bring about the equilibrium of the universe. The story follows Kalki as he battles evil forces and makes an effort to preserve humanity. Though born human, Kalki possesses supernatural abilities. Many topics are explored in the book, such as fate, love, faith, and good vs evil. This action-packed, fast-reading book has elements of science fiction, fantasy, and mythology. Fans of mythological fiction will find the characters to be well-developed and the plot to be engaging, making it a very engaging read.

The story's prologue opens with Kali, the main antagonist and king of the demons, ruling the planet with an iron grip. Not being able to stop him, the gods resolve to send Kalki to Earth to end his reign. The main story then begins with the birth of Kalki, who is raised by his foster parents, Vishnuyath and Sumati, in the sleepy

village of Shambala. As he becomes older and realises he is intended for more, Kalki trains in combat and martial arts. Meanwhile, Kali keeps up his terror campaign and is committed to stopping Kalki before he can complete his destiny. With the assistance of his friends and allies, Kalki sets out on a mission to take on Kali and his demonic army. Along the way, they encounter many challenges and obstacles, which Kalki must overcome using his abilities and skills. The tale is full of great action, adventure, and suspense as Kalki battles evil forces to restore dharma, or justice, to the world. The notions of love, sacrifice, and faith in one's destiny are also explored in the book. Ultimately, Kalki defeats Kali and restores order to the country. He is praised and hailed as a hero by both the gods and the people. Towards the end of the book is the prophecy that states Kalki will return to save the world.

The compelling tale *Dharmayoddha Kalki*, which combines science fiction, religion, and mythology, effectively conveys the eternal struggle between good and evil as well as the importance of justice, love, and faith. The narrative explores Hindu philosophy and mythology in great detail, highlighting the importance of spirituality and religion in daily life. With Kalki, the protagonist, representing the height of righteousness and Kali, the antagonist, representing the height of wickedness, the tale examines the age-old conflict between good and evil. The protagonists in the novel are faced with personal challenges that force them to make tough choices that need atonement and self-sacrifice. The narrative questions the unequal distribution of wealth and power in society and emphasises the need for justice and equality.

In *Satyayoddha Kalki: Eye of Brahma*, the second volume, Kalki continues to explore his identity as the world's saviour and slayer of evil. As he works to uphold the dharma and provide equilibrium to a world beset by chaos and corruption, he encounters strong obstacles and adversaries. The story revolves around the Eye of Brahma, a potent relic that contains the secret to Kalki's future. Kalki has to navigate a world full of political intrigue, corruption, and otherworldly perils in order to find this mythical object. He meets new pals along the road and comes across betrayal from unanticipated sources. As ancient predictions come to pass, the kingdom of Aryavarta is in disarray, and Kalki's job as the change-harbinger becomes more and more important. The story explores themes of bravery, selflessness, and the never-ending struggle between good and evil by fusing together aspects of fantasy, adventure, and Indian mythology. In addition to facing his own uncertainties and

shortcomings, Kalki has formidable opponents who aim to obstruct his objective. The plot thickens for a pivotal confrontation that will put Kalki's commitment to the test and put the universe itself in jeopardy.

In the third and last volume of the trilogy, *Mahayoddha Kalki: Sword of Shiva,* Kalki engages in his decisive conflict with the evil powers who pose a threat to the entire planet. With the Sword of Shiva at his disposal, he must face his fate and make tough decisions that will impact the universe's outcome. In Mahayoddha Kalki, the globally threatening powers of darkness confront the foretold avatar Kalki in his final tests and encounters. With Kalki's special talents and the Sword of Shiva in hand, the stakes are higher than ever as he must completely accept his celestial destiny and take on deadly opponents. The intricacies of morality and obligation, Kalki's inner conflicts, and the sacrifices necessary in the face of cosmic warfare might all be covered in the book. The story will probably lead up to a titanic conflict in which Kalki will have to make choices that would not only decide Aryavarta's fate but also establish his legacy as Lord Vishnu's avatar. Using stories from Hindu mythology, themes of bravery, atonement, and the cyclical nature of cosmic forces could be investigated. In addition, the story might resolve character arcs, tie up loose ends, and provide a satisfying wrap-up to the trilogy's main plot.

The idea of good vs evil is examined through the discourse and deeds of the characters. Unlike Kali, who symbolises the height of evil, Kalki stands for the highest good. Kalki's allies are portrayed as noble and pure, whereas Kali's supporters are seen to be self-centred and cruel. The suzerainty of the demon king Kali and his army has taken over the entire globe. On the other hand, Lord Vishnu has chosen the main figure Kalki, who represents righteousness and goodness, to bring about balance and vanquish the forces of evil. The liminal zones between good and evil are also examined in this work. Some characters fight between their moral compass and their sense of responsibility. They have to make difficult judgements, and often, their decisions affect the outcome of the story. In the end, the good versus evil subject of *Dharmayoddha Kalki* remains ageless and appealing to readers of all stripes. The novel serves as a reminder that good and evil are constantly at battle, and it is up to each of us to choose our side.

There are other betrayal instances in the trilogy, which add to the complexity of the plot. When Kali, the demon posing as Kalki's friend, betrays him and reveals his

true identity to the Asuras, it is one of the biggest betrayals in the trilogy. This leads to multiple battles between the forces of good and evil, which puts Kalki in serious danger. When Vishnuyath, Kalki's own father, attempts to assassinate him by working with the Asuras, it is another example of betrayal. This adds a tragic element and a more personal touch to the story as Kalki has to come to terms with the notion that his own father is trying to harm him. In the struggle to maintain their power and sway over the universe, the gods occasionally turn on one another. This adds another level of intricacy to the plot and demonstrates the political and social conflicts at play in the society of the Kalki Trilogy. All things considered, the betrayal in the *Kalki Trilogy* emphasises the fundamental concepts of sacrifice, loyalty, and trust while also adding depth and complexity to the narrative.

Indian mythology and contemporary fantasy are deftly combined by Kevin Missal to create a singular story that appeals to readers of both generations. The show examines the prophesy of Lord Vishnu's tenth avatar, Kalki, while adding magical and imaginative components to it. Throughout the trilogy, Kalki, the main character, has substantial character growth. A major motif is his transformation from a seemingly ordinary person to a hero with

divine duties. The internal struggles, uncertainties, and personal development of Kalki add to the story's overall richness. The trilogy questions conventional ideas of good and evil by introducing ethically dubious people and circumstances. This gives the narrative more levels of intricacy and gives the characters greater depth and nuance. The story gains complexity by incorporating grey areas in the motivations and behaviours of the characters.

Epic battles and a cosmic struggle between the forces of good and evil are featured in the series. The Sword of Shiva, ethereal objects, and otherworldly powers enhance the story's vast scope. There is a sense of urgency and suspense created by the detailed descriptions of the action sequences. Throughout the trilogy, the ideas of dharma (duty/righteousness) and fate are prevalent. The characters wrestle with moral conundrums; Kalki, in particular, must deal with the weight of his predestined fate. The investigation of these philosophical ideas gives the narrative a thought-provoking element. Hindu mythology and culture are woven throughout the story by Kevin Missal, adding layers of significance and symbolism. The trilogy presents Indian mythology in a modern storytelling framework, paying attention to its depth. At the end of the series, *Mahayoddha Kalki:*

Sword of Shiva will probably wrap up the main conflict, character arcs, and story points. In line with Hindu cosmology, the result might provide insights into the cyclical nature of existence and time.

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A New Historicist Perspective on Historical Text and Historical Fiction

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Abstract:

Historical text presents facts of past events objectively, ignoring the subjective aspects like social, economic, political and ideological. Historical fiction represents past events in garb of imagination so as to portray it as social reality. This research paper depicts how New Historicism can bridge the above differing representations of history. New Historicism makes parallel reading of historical text and historical fiction, 'a reciprocal concern with the historicity of the texts and the textuality of history.' It presents history not just as a simple chronicling of dates and events 'but of politics, ideology, power, authority and subversion'.

Keywords:

History	Fiction	Non-fiction	Historical fiction	New Historicism
Parallel reading	Historicity of the texts	Textuality of history	Objective	Subjective

Introduction:

As a branch of knowledge, history keeps enticing scholars of different disciplines not only to make it a part of their study but to broaden their perspective of their discipline. Traditionally, Literary Studies considers history as a background study to gain information of author and the conditions of production, distribution and consumption of the literary work. The stability of history restricted its role in background. The advent of New Historicism as a new literary method, with equal importance to fictional and non-fictional works, opened new horizons for

interpreting meaning based on perspectives like culture, power, social, economic, political, etc. The result is expansion of discipline of history and literary studies, based on the notion of unstable text. The paper addresses how history lacks authenticity not only in historical fictions but also in historian's works. New Historicism addresses both types of works so as to bring to light those past events which are neither narrated nor interpreted in an apt manner. The voices of the minorities like female, children, black, Dalit, etc. can be analysed based on the paradigms of the New Historicism.

What is History:

History is the study of the cause, which "describe not simply an event – something that happens – but a change" (Danto 233). History, then, is the chronicling of the journey that "has brought humankind to a particular point, but how and why. … teach or show us most kinds of knowable human past" (Nasson 5). The relationship of human beings and history is explicated by Nicholas Berdyaev in *The Meaning of History*, "Man is in the highest degree an historical being … a divorce between them is impossible" (15). Thus, history, an autonomous discipline of knowledge, is a chronological study of causative and humanistic past events based on facts and

evidences. The main objective of historical study is to seek causes and consequences of past events, represent them in continuity of each other and interpret them. Mark Bloch states the purpose of use of history is that "it aids understanding in order to act reasonably" (22).

The comprehension of the what, why, how and when of history is based on the analysis of the past events. The answers to these questions can be answered by replaying of the event/s or making a time travel to the period of the event/s, which is impossible in most cases. In case of unavailability of first-hand experience of the past events, the best possible source to answer the above questions is the facts and evidences available related to the event/s. E. H. Carr, in his work *What is History* states that "History consists of a corpus of ascertained facts. The facts are available to the historian in documents, inscriptions, and so on, like fish on the fishmonger's slab. The historian collects them, takes them home, and cooks and serves them in whatever style appeals to him" (9).

History and Historian:

The historian does not represent facts per se but narrates, explains and interprets them so as to suit them to the theme under study. Due to heterogeneous nature of the facts, they need selection based on a common

degree of generality and criterion of relevance. Thus, one fact relevant to one historian may not be so for other historians. Collingwood asserts that the task of historian is to "… imaginatively reconstruct or re-enact in his own mind" (22). This reconstruction is based on the facts of the past events, which according to Burston, as explicated in his work *Principles of History Teaching*, are selectively grouped by the historian. He considers man as dependent on his environment, period, personality, circumstances and epoch. This results in a different interpretation of the selected facts of the events under study, as it is not possible to "just simply show how it really was" (Carr 9). This leads to the entry of subjectivity in the chronicling of history, an aspect inherent in history. This leads one to conclude that history is the selection and interpretation of facts of past events, period or person leading to appropriation, omission or distortion of the facts so as to fit the thematic, social, economy and / or political ideology of the historian.

History in Fiction / Historical Fiction:

History can be represented in other genres of writing like fictions, especially the historical fiction. Historical discourse and historical fiction both use historical data as raw material. A majority of schools of criticism look at them as mutually exclusive – historians reflecting the truth while novelists creating a make-believe world. Barbara Tuchman asserts that historians too are not objective while writing history (34). Alike a fiction writer, they too select their materials and place in their opinions. Richard Slotkin, reiterating Tuchman, states that "History-writing requires a fictive or imaginary representation of the past' and, on the other, that 'the writing of historical fiction can be a valuable adjunct to the work of historians in their discipline" (Quoted in White 154). The historian's task is to attempt to narrate true while that of fictional writer is to narrate real as if it is life like. The modern fiction writers tested the area between history and fiction. The historian attempts to interpret these evidences and narrate the past events in an interesting and continuous form. The fiction writers work on the theme of history to create a reality-based portrayal of the past events. The historian is constrained by facts so as to gain authentic version of past events while the novelists enjoy the freedom to invent so as to make past events attractive to the readers.

The early 19th century India was under the European rule who propounded that policy that they were ruling India so as to civilize them. The works of Thomas Babington Macaulay, Charles Trevelyan, Charles

Grant, etc. emphasize this role. But a look at the position of English educated Indians in British Government was merely of a clerk or a copy-writer. They were not assigned positions with high rank and power. *A Passage to India*, published in 1924 and penned by E. M. Forster, narrates the treatment of an Indian Muslim Doctor Aziz by the Britishers on false charges of molestation by Miss Adela Quested. The Bridge Party organized by the Collector of Chandrapore is a sham, far away from any real event. Bankim Chandra Chatterjee, the first Indian writer to write a novel Rajmohan's Wife in English, was assaulted by an English officer Colonel Duffin to interrupt his cricket though Bankim Babu was Deputy Collector in British Government. The British wished to civilize Indians by English education but never gave the respect. This is not a part of any history book but narrated in fictions and experienced by Indian people.

The history in the version of historians and in the version of fiction writers both can be biased in some cases. Such perspective can be countered by reading both the historical books and the fictional books written on a particular period of a particular location. In other words, one needs to read the fictional and the historical version of history to arrive at a holistic perspective. According to Peter Barry, the New Historicism is "a method based on the parallel reading of the literary and non-literary texts, usually of the same historical period" (172). In other words, it assigns equal gravity to both "literary foreground" and "historical background" (Barry 172). Hence, New Historicism is an apt method to arrive at an authentic judgement of the history depicted in literary and non-literary works.

History and New Historicism:

New Historicism evolved in the early 1980s in the works of Stephen Greenblatt. It arose as a reaction against the objectivity of Formalism and New Criticism and to counter the old historicism's tenet of autonomous existence of a text. It attempts to comprehend literary text from historical perspective but not keeping it in the background alike old historicism. It provides equal gravity to both historical and literary texts. Louis Montrose defines this equality of literature and history as "a reciprocal concern with the historicity of the texts and the textuality of history" (20). Michael Warner phrases this tenet of New Historicism as "The text is historical, and history is textual" (5). This asks for a study of history not as a dead set of objective facts but rather a text to be interpreted. On the other hand, the literary text is formed by "its context, and in a constant interaction and interchange with other components inside

the network of institutions, beliefs and cultural power relationships, practices and products that, in their ensemble, constitute what we call history" (Abrams & Harpham 191). The New Historicist critic ought to foreground the workings of power relations from within the text from different periods of the past. This can be carried out in two tasks, as given by Hayden White: textualization of the history and unification of power and culture. It results in presenting history not just as a simple chronicling of dates and events "but of politics, ideology, power, authority and subversion" (Peck & Coyle 184).

The representation of history by any writer, historian or fiction writer, is a product of the time, ideology and society she/he resides. The critics of old Historicism saw this representation as stable and history as the background of the work. They saw reflection of history in the literary canons of the period. For instance, Tillyard saw the Elizabethan culture as stable and homogenous based on the works of writers like William Shakespeare. The New Historicist questioned such representation of past as unreasonable and unstable. They saw it as the way of the ruling class to control those whom they ruled. For instance, Shakespeare's play *The Tempest* is not a picture of a Prospero forgiving his enemies but rather as the prototype of

colonialism and ill-treatment of natives like Caliban at the hands of the white colonizers. In fact, they considered such works as "forms of discourse, artistic or documentary, popular or elitist, interact with and are determined by other discourses and institutional practices in a specific historical moment" (Makaryk 125). Stephen Greenblatt in his essay "Invisible Bullets: Renaissance Authority and Its Subversion", argues that subversion is necessary to make power visible and fearsome. He sees the plays of Shakespeare not only as mere entertainment but critiquing the political and religious ideology of the Renaissance period. William Shakespeare's play *Richard III* is not a depiction of the fate of King Richard but a warning to Queen Elizabeth to declare an heir or the kingdom will face dire consequences.

The old Historicist consider history as having knowledge and the historian depicting it objectively. The New Historicist saw history as a field of discourse or a discursive practice. The knowledge available is not through the portrayal of stability but rather in tensions, contradictions and ruptures as portrayed in the literary and non-literary works. It calls for relativity in the study of history so as to consider the reader and the critic not only as the product of history but historically

situated. The parallel study of history and fictional works is to inculcate routine activities and conditions of the society. The goal is to uncover and analyse them to depict "how all discourses interact with each other and with institutions, people and other elements of culture" (Bressler 187). This destabilized not only the dominant discourse but the mode of interpretation of meaning. Thus, New Historicism enables one to decipher new and multiple interpretations.

Conclusion:

Thus, to conclude, the negotiations of New Historicism with history raises questions against objective representation of history / (his)tory by historian. It establishes a pragmatic mode of interpretation for historical text and historical fictions simultaneously. The text, the author and the critic form an integral part of this historical study with concerns of social, political, economic and cultural aspects.

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Current Trends, Challenges, And Solutions in English Language Teaching in Indian Schools: A Comprehensive Analysis Based on Teacher Perspectives

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Abstract:

Learning and teaching English has always been a challenge in India, for both teachers and students. With the arrival of colonial rule, English, which is widely spoken throughout the world, took over Indian languages. It gradually became part of the curriculum in academic institutes and the elite's language of communication. The purpose of this paper is to focus on some of the key objectives by raising awareness about current trends, issues, and challenges that language teachers and learners face. Several obstacles, including a vast number of learners in the class, a remote background, a lack of ambition and esteem, ignorance, the limited capacity to read and comprehend, an improper and inconvenient curriculum, a lack of support and feedback, and, most importantly, a lack of experienced and certified teachers, render the entire framework for implementing quality knowledge and skill orientation ineffective. The paper highlights various aspects of teaching and learning. The significance of teaching the language in order to meet the ever-increasing demands of career advancement and competition in various competitive exams is emphasized. The primary focus is on how students can apply their learning through effective communication skills. Furthermore, the most common problems in the classroom are discussed, and solutions to such problems are provided.

Keywords:

English	Classroom	Teacher	Language	Adaptability
Language	Challenges	Perspectives	Curriculum	
Teaching				

Practical Skills	Urban-Rural Divide	Communication	Adaptation	Decision making

Introduction:

The historical challenges in English language teaching in India persist despite the language's global prominence. Despite spending a significant portion of their education learning English, many students, especially in government schools, lack proficiency. This paper, informed by insights from educators like Elizabeth E Honest and Chandra Bhushan Gupta, explores the current obstacles faced by language learners and teachers. These challenges include overcrowded classrooms, rural backgrounds, confidence and motivation issues, a lack of reading habits, learner phobia, inappropriate curricula, insufficient feedback, and a shortage of qualified teachers. The paper emphasizes the global status of English while acknowledging the persistent difficulty in teaching spoken English in India. It advocates for addressing these challenges, emphasizing the need to bridge the urban-rural and 'haves'- 'have-nots' divides. The paper sheds light on the evolving role of English from a library language to a vital tool for practical communication, stressing the adaptation required by English language teachers in India to meet contemporary demands.

Literature Review:

Current Trends in English Language Teaching:

To comprehend the current trends in English language teaching in Indian schools, it is essential to turn to the works of renowned theorists. Crystal (2003) has extensively discussed the global status of the English language, emphasizing its pervasive influence and asserting that it has attained 'global language' or 'international language' status. Crystal's insights lay the groundwork for understanding the significance of English language teaching not just in India but on a global scale.

Historical Context and Challenges:

Tracing the historical trajectory of English language teaching in India, scholars like Kachru (1986) have explored the impact of colonialism on language education. Kachru's model of World Englishes sheds light on the diverse linguistic realities within English-speaking communities, guiding the discourse on the challenges posed by linguistic diversity in Indian schools.

Challenges in English Language Teaching:

The challenges faced by English language teachers in Indian schools are multifaceted and deeply rooted in the socio-economic fabric of the country. Canagarajah (2005) contributes significantly to the understanding of language teaching challenges by emphasizing the complexities of teaching English in postcolonial contexts. His work underscores the struggles faced by teachers dealing with issues of identity, power, and language politics in English classrooms.

Gupta's (2018) examination of challenges in language classrooms in India, particularly the overcrowded classrooms and inadequate resources, provides a practical perspective. Gupta's work serves as a bridge between theoretical frameworks and the real-world challenges faced by teachers, forming a crucial link in the literature on English language teaching.

Solutions and Teaching Methodologies:

Addressing these challenges requires innovative teaching methodologies and solutions. The work of Kumaravadivelu (2003) on post method pedagogy provides a theoretical framework for moving beyond fixed teaching methods. His emphasis on teacher autonomy and flexibility aligns with the dynamic needs of English language teaching in India.

Richards and Rodgers (2001) have contributed significantly to the discourse on language teaching methodologies. Their work, particularly the principles of Communicative Language Teaching (CLT), has influenced language education globally. CLT's application and adaptation to the Indian context form an integral part of the discussion on effective teaching strategies.

Teacher Perspectives and Insights:

Understanding the challenges and solutions from the perspectives of English language teachers is paramount. The insights of experienced educators, such as those gathered in the present research, resonate with the works of Freeman (1989). Freeman's research on teacher cognition and decision-making sheds light on the nuanced perspectives of teachers, providing valuable context to the challenges and solutions discussed.

Research Methodology:

Objective:

The primary aim of this research is to investigate the challenges faced by both teachers and students in learning and teaching English in India. The focus is on

raising awareness about current trends, issues, and obstacles encountered in language education.

Approach:

The research approach involves a qualitative analysis, incorporating insights from experienced language teachers, namely Elizabeth E. Honest and Chandra Bhushan Gupta. Their feedback and opinions are crucial in understanding the intricacies of English language teaching.

Data Collection:

The data for this research is obtained through discussions and interviews with the mentioned teachers. Specific questions related to language learning, teaching methodologies, challenges faced, and recommendations are addressed to gather comprehensive insights.

Analysis:

The gathered information is analyzed thematically, focusing on key aspects such as the role of grammar, teaching methods, challenges in language classrooms, and the significance of the mother tongue in language learning.

Integration of Feedback:

Feedback from Elizabeth E. Honest and Chandra Bhushan Gupta plays a vital role in shaping the research findings. Their

experiences contribute to a deeper understanding of the challenges faced in English language education.

Learning a Language:

Each language is structured differently, and the various structures offer users different suggestions for meaning. So, when we learn our first language, our brain / mind 'tunes into' the way that particular language works, and we learn to pay attention to specific cues to meaning that are most helpful. When we encounter a new language, our brain / mind automatically attempts to apply the first language experience by looking for familiar cues. Pointing this out, Elizabeth E. Honest states that *"Learners face the problems like reading, writing & in pronouncing new words while learning a new language" (ANNEXURE; QUESTION NO. 07).* Learning a foreign language entail developing new understandings about the specific cues to meaning provided by the new language, which differ from those provided by our native tongue. The ability to transfer knowledge, skills, and strategies across languages is heavily reliant on how the two written languages function.

Teaching of Language in Indian Schools:

(i)   Standard   of   English   Language Textbooks:

English text-books must be of high quality. Elizabeth E. Honest says *"I think the textbook lessons are prepared to develop skills, values & knowledge of language & to communicate, too. But there should be more audio-visual materials for better communication in real situations (ANNEXURE; QUESTION NO. 02)".* Audio-visual aids are used far less frequently in our schools. Due to a lack of funds, expensive aids cannot be purchased, but whatever inexpensive aids are available, such as pictures, charts, models, and flannel-boards, are not used by teachers. Only during the training period, there is some enthusiasm among pupil-teachers in this regard. They avoid using audio-visual aids as soon as they become teachers. English is best taught using audio-visual aids, which are underutilized in our schools.

(ii)   Condition   of   Language LearningClassrooms in Indian Schools:

The teacher is unable to address individual problems due to overcrowding in the classroom. Students frequently feel inconvenient and their attention is diverted from learning and thus some students develop a slow pace of learning things. Chandra Bhushan Gupta says that *"There should be provision for the Pace of learning a language because all have different abilities of Learning. Sometimes slow learners get the concept more clearly than fast learners, when given some more attention to them. This can be only possible when there is less number of students in class (ANNEXURE; QUESTION NO.01)."* When dealing with a large class, language teachers face numerous challenges. The normal class size is forty to fifty students, but in some cases, especially in English medium schools, the class size is sixty to eighty students. It is difficult to give individual students the attention they require.

(iii) The Role of One's Mother Tongue:

The proper and judicious use of one's mother tongue is extremely beneficial when teaching a foreign language. Chandra Bhushan Gupta suggests that *'If a child will learn with mother tongue the child would learn faster and the concept would be clear.' (ANNEXURE; QUESTION NO. 09).* The English language, which is assumed to be a foreign language, is taught in an artificial environment, with the mother tongue having a greater influence than the other language. They are taught other subjects in their native language, and English is only spoken to them in English class. The use of L1 in the classroom fosters a sense of security and a relaxing atmosphere conducive to learning.

On the other hand, it is argued that if a learner hangs on to the apron strings of L1, he or she will never acquire the ability to think in English. As an ESL teacher, it is critical to encourage students to use L2 as much as possible, but using mother tongue sparingly is not harmful. According to Elizabeth E. Honest, *"Mother tongue plays very important role in teaching& learning process. From childhood the learner thinks inmother tongue & expresses in mother tongue so it shouldn't be avoided, it's very important."* Moreover, if a student does not understand something in English, he or she requests clarification in L1, i.e. his or her mother tongue. As a result, the English teacher is compelled to employ a bilingual approach.

(iv) Role of Grammar in Learning and Teaching a Language:

Despite the fact that students are studying English, they are unable to produce a single sentence in English that is free of grammatical errors. Elizabeth E. Honest points out that *"The role of grammar is an important task of learning & teaching. In teaching it's very much important for the teacher to have command over grammar and in the learning, too."* (ANNEXURE; QUESTION NO. 3). However, he/she should not be disparaged in front of the entire class for making grammatical errors

because he/she has at least tried to learn the rules of grammar. Certain learning errors are not unusual; rather, they are an unavoidable and essential part of the learning process. Never disparage a child for being slow to learn grammatical rules; instead, focus on improving the students' communicative competence.

Method of Teaching a Language:

The history of language teaching reveals an enthralling array of methods and techniques. Various methods may be appropriate for various contents. We are doomed to fail if we begin looking for the perfect method or the ideal single solution to language learning problems. When deciding which method to use and when, teachers must use their judgment. As a result, a teacher should take an eclectic and pragmatic approach, because no single approach is appropriate in all situations. When a teacher becomes a slave to a method, the entire teaching process deviates into chaos. A good teacher should keep all methods in his or her arsenal and use any method appropriate to the learner's level, needs, and classroom situation. Any method, when used wisely, can be advantageous to students. Knowing the most recent methods of language teaching is similar to taking out a loan from a bank without knowing how, when, and where to invest the loan for maximum benefit. It is

more beneficial for the teacher to consider multiple approaches rather than a single method.

It is possible to be flexible and adaptable in the English classroom if the teacher communicates to the class from the start what his or her expectations are for class work, class discipline, and homework, as well as clearly states all goals and objectives. Elizabeth E. Honest suggests that *"Learning through activities, activity of describing the things, making pen friends between different countries or states & writing them letters should be implemented in Indian schools."(ANNEXURE; QUESTION NO. 08).* There won't be much difficulty if we respect our students and plan our curriculum to meet the needs of the class. Most teachers do not strictly adhere to a single teaching method or strategy, but rather combine elements of several strategies to create effective classroom interaction. Every method must be tailored to the local situation and teaching context. There is no such thing as a foolproof method. It is up to the teacher's sound practical common sense to determine which method is most effective in what circumstances and for what purpose.

Problems while Teaching a Language:

(i) Students are lacking concentration, or are unenthusiastic:

The key to success in the classroom is to ensure that no one feels bored or excluded. It is the teacher's responsibility to make language study as enjoyable as possible. Chandra Bhushan Gupta sir that "A child is unwilling to engage in learning things that are completely new to him and unrelated to his life or surroundings. Teachers should try to relate the topic to their daily tasks and experiences, so that it becomes purposeful and meaningful, and they will enjoy it, for example, while giving an oral or written composition, never give them topics like 'Penguin' or 'Leopards' that they have never seen. Instead, give them topics like festival Holi, Your best Friend, and so on. And once they gain interest and able to relate the things, they will involuntarily be able to express his/her ideas and thoughts more fluently" (ANNEXURE; QUESTION NO. 05).

(ii) Students Hesitate to participate or interact in class:

We must encourage individual participation while focusing on more shared learning experiences. Teaching English as a second language necessitates patience and careful planning. Pointing this out, Elizabeth E. Honest suggests that *"Teachers must keep an eye on the class and look for students who aren't participating otherwise learners*

will be lack good communication skills in spite of learning the language. Teachers should also give much importance to the basic & initial- primary education and should put stress on proper reading & writing skills." (ANNEXURE; QUESTION NO. 10).

Recommendations and Conclusion:

In language classes, essential skills act as a source of relief and inspiration, equipping students to face and succeed in the challenges of the real world. With the aid of emerging technology, the learning and teaching experiences have become enjoyable. Language classes should be collaborative, with students and teachers assuming various roles. The teacher-learner relationship is central to growth and progress. It's unnecessary to introduce new concepts daily; instead, concepts can be creatively reinforced through engaging activities like games and music. The teacher's energy and enthusiasm are vital, as methods and materials alone cannot compensate for personal qualities. Children possess a remarkable ability to learn languages, which tends to diminish as they grow older. The prevailing culture of expensive English institutes may result from a focus on rule-learning rather than practical application. Reforms in language

teaching, emphasizing practical everyday English and diverse teaching strategies, are now essential at different educational levels.

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Annexure:

Detail of Teachers:

Name of the Teacher	Elizabeth E Honest	Chandra Bhushan Gupta
Designation	Assistance Teacher	TGT
Name of School	University Experimental School, Vadodara	Delhi Public School, Harni, Vadodara
Subject they Teach	English	Hindi
E-mail Address	elizabethemmanuele@gmail.com	cbgupta852@gmail.com

This paper is based on following questions and answer discussion with Elizabeth E Honest Madam and Chandra Bhushan Gupta Sir:

1. Do you think there should be any provision for the learner's pace of learning a language? Either slow or quick learners? If Yes, Why, If No, Why?

2. How far do you think the textbook lessons prepare learners to tackle communication in real situation?

3. What is the role of grammar in learning and teaching a language?

4. Why do you think writing section should be included in language learning and teaching?

5. Do you have any teaching technique through which we could allow a learner to express his/her ideas and thoughts more fluently?

6. Why it is required to have a language class in school?

7. What problems do learners face while learning a new language?

8. Do you have any method of teaching a language which you think should be implemented in Indian schools?

9. Do you think use of mother tongue should be avoided while learning a new language? According to you, what is the role of mother tongue?

10. Despite teaching language from very initial years, we find that most learners lack good communication skills. Why? Please give your opinion which could solve this problem.

A Comprehensive Study on the Emergence and Development of Gujarati Novels

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Abstract:

This research paper explores the origins and development of the Gujarati novel, tracing its journey from its beginnings to its contemporary forms. The study examines historical contexts, cultural influences, and literary movements that have shaped Gujarati prose fiction. By analyzing important works, influential authors, and socio-political landscapes, the research aims to map the trajectory of the Gujarati novel, emphasizing its thematic changes, narrative styles, and contributions to the broader literary landscape. The analysis also considers the interaction between tradition and modernity, demonstrating how the novel form has adapted, diversified, and reflected the diverse cultural environment of Gujarat. Through a thorough investigation, the paper provides insights into the unique characteristics of Gujarati novels, highlighting their significant impact on literature and society, and shedding light on the complex pathways that have influenced this dynamic literary tradition.

Keywords:

Gujarati Novel	Literature	Emergence	Development	Prose Fiction
Tales	Language	History	Culture	Tradition

A Brief History of Gujarati Language:

The history of the Gujarati language can be categorized into three distinct periods: Old Gujarati (from its origins to the 15th century), Medieval Gujarati (from the 15th to the 19th century), and Modern Gujarati (from the 19th century onwards). The roots

of Gujarati literature can be traced back to the Medieval Gujarati period, during which significant texts such as Jinapadmasri's *Sirithlibadda*, and *Vasantavilasa* were composed. In the 12th century, Acharya Hem Chandra Suri authored the renowned Gujarati grammar work *Siddha Hem Shabdanushasan* , while Narsinh Mehta laid the foundation for contemporary Gujarati literature, particularly in the realm of poetry. The medieval era in the history of the Gujarati language and literature was marked by significant changes, as the rule of the Mohamedans gradually extended to various regions, including Somnath, Cambay, Anhilwad Patan, Junagadh, and Idar. The city of Ahmedabad, established in 1412, emerged as a center for diverse social, economic, cultural, and literary activities during and after the Indian Renaissance of the 19th century.

Beginnings of Gujarati Prose:

The commencement of Gujarati prose writing can be traced back to the 14th century with the appearance of Tarunaprabha's *Balavabodha* (1355). This was followed by Manikyasundara's *Prithvichandra Charitra* (1422), which is considered by scholars as the inception and hallmark of Gujarati prose due to its resemblance to Banabhatta's *Kadambari*. Narsinh Mehta introduced and popularized

various poetry forms such as Prabhatiya, Dhol, Kafi, and Chabkha, which predate the development of prose and contribute to the diverse verse forms that emerged during the medieval period of Gujarati literature. It is noteworthy that, similar to other Indian regional languages, the Bhakti movement in Gujarati literature encompassed two aspects known as Saguna and Nirguna, where the adoration of God was expressed both in physical form and without it. Notable proponents of this tradition included Narsinh Mehta, Meera, and Dayaram.

Bhalan (1434–1514 AD) made a significant contribution to Gujarati literature through his commendable translation of Bana Bhatt's *Kadambari* and the introduction of the akhyana-style. Additionally, poets from the Swaminarayan sect, such as Sahjanand Swami, Brahmanand Swami, Premanand Swami, and Nishkulanand Swami, contributed to the development of Gujarati poetry by composing poems on morality, devotion, and seclusion. The Parsis also played a substantial role in the growth of Gujarati literature. During the medieval period of Gujarati literature, which spans from 1450 to 1850, both prose and verse were written. The narrative style of a novel distinguishes it from other literary genres and is believed to have been adapted from dramatic and epic forms. The early periods

of Gujarati literary and linguistic development witnessed the emergence of verse, as is commonly observed in the evolution of literatures worldwide, where verse typically precedes prose. This may be attributed to the association of verse with emotions and prose with intellect. Early attempts at Gujarati prose writing can be traced back to the 14th century, as noted by Dhirubhai Thaker in his work *Arvachin Gujarati Sahityani Vikasrekha*. He observed that the majority of medieval literature was in verse. With the exception of books like *Prithvichandra Charitra*, prose was only used in businessmen's ledgers, casual conversations, and critiques, analyses, and commentary on sacred texts. They were not accorded literary distinction or honour. During this era, the majority of literary works focused on moral and religious themes, with an emphasis on the importance of devotion, knowledge, and tranquility of the soul. These religious themes were expressed in both prose, such as akhyan and varta, and verse, with Premanand and Shamal being credited for popularizing these new genres. However, verse was the predominant form of expression in their writings. Historians have also attributed the social climate in Gujarat at the time as a contributing factor, with the Muslim reign causing disruption and instability, compounded by underlying issues of classism, caste bias, and gender inequality. As a result, it is evident that medieval prose differed significantly from the literary works of the latter half of the nineteenth century, with poems narrating the tales of characters such as Vilas Vai, Tarang Lola, Sinhasan Batrisi, and Nand Batrisi.

Narmad and Dalpatram are considered pioneers of Gujarati prose. Narmad is recognized as the first essayist in Gujarati, heavily influenced by Macaulay, Addison, Steele, and Bacon. His autobiography *My Life* was published in 1866. Dalpatram, known as the founder of modern Gujarati literature, made significant contributions to the growth of Gujarati prose through his essays in *Buddhiprakash.* Both Narmad and Dalpatram are foundational figures in contemporary Gujarati literature. Dalpatram's work *Venacharitra* showcases his mastery of humor and wit, and he excelled in both poetry and prose, producing plays, essays, and other compositions. Alexander Kinlock Forbes, a British administrator, played a key role in the modern study of Gujarat and its language, amassing a substantial collection of manuscripts. The Forbes Gujarati Sabha, based in Mumbai, is dedicated to preserving and promoting Gujarati literature, language, and history. Narmad also wrote the first Gujarati lexicon, *Narmakosh,* which covers world history and

poetry. He explored themes of freedom, nationalism, nature, and romance, departing from medieval literature, and experimented with various poetic forms while skillfully translating English verses into Gujarati.

Gujarati literary criticism was initiated by Navalram Pandya. Other significant works from this period in Gujarati literature include Bholanath Sarabhai's *Ishvara Prarthanamala* (1872), Navalram Pandya's *Bhatt nu Bhopalu* (1867) and *Veermati* (1869), and Nandshankar Mehta's *Karan Ghelo* (1866), which was the first original novel in Gujarati literature. Ranchhodlal Udayaram Dave (1837–1923) is recognized as a pioneer in Gujarati language playwriting with his play *Lalita Dukh Darsak*. Dalpatram, Narmad, and Navalram were also significant playwrights. Behramji Malabari, a prominent Parsi author, was among the first to publish original works in standard Gujarati. Additionally, Parsi authors wrote numerous works in both standard Gujarati and Parsi Gujarati, as well as translated literary works from English and French. Their contributions were instrumental in establishing Gujarati literature. Other notable works of Gujarati poetry include *Ishvara Prarthanamala* (1872) by Bholanath Sarabhai, *Smarana Samhita, Kusumamala, Hridayavina, Nupura*

Jhankara, and *Buddha Charita* by Narsimharao Divatia. *Devayani, Atijnana, Vasanta Vijaya,* and *Chakravaka Mithuna* by Manishankar Ratanji Bhatt. Another significant poet of this era in Gujarati literature was Nanalal, who excelled in his apadya gadya or rhyming prose. Nanalal is also known for his epic *Kuruksetra*, numerous dramas like *Idukumara, Jayajyanta, Viosva Gita, Sanghamitra,* and *Jagat Prerana,* as well as two poetic collections called *Vasantotsava* (1898) and *Chitradarsana* (1921). Umashankar Joshi, Sundarram, Sundarji Betail, Rajendra Shah, Niranjan Bhagat, Benibhai Purohit, and Balmukund Dave are some other important contemporary Gujarati poets.

The Emergence of the Novel in Gujarati Literature:

In the mid-19th century, the influence of Western literature had a significant impact on Indian language literature. The novel, like the short story, was introduced from Western literature. The novel's origins in India can be traced back to 1862 when Sorbasha Munsaf published a Gujarati translation of the French story *India Cottage* and *A Cottage in the Middle of Hindustan*. This led to translations from languages such as English, Persian, Bengali, Marathi, Hindi, and Telugu, which in turn inspired original novel writing.

Authors such as Mahipatram Neelkanth, Anantaprasad Vaishnav, Hargovandas Kantawala, Keshavalal Parikh, and Icharam Suryaram Desai consciously and unconsciously contributed to the development of the novel form, with a focus on storytelling and social reform. While the novel did establish itself during this period, a definitive pattern was not fully established.

The first novel in Gujarati literature is *Karanghelo* written by Nandshankar Mehta in 1866. This novel reflects the reformation era and depicts the author's beliefs and events in Surat during that time. Another significant novel of this period is *Sasu Vahuni Ladai* by Mahipatram Neelkanth, which presents a realistic portrayal of socio-familial issues. Other authors also contributed to novel writing during this era, with works such as Ranakdevi *by* Anant Prasad Vaishnav, *Andheri Nagarino Gandharvasena* by Hargovinddas Kantawala, and *Hind and Britannia* by Icharam Suryaram being the first political novels. Additionally, novels like *Ratnalakshmi* and *Kulin and Mudra* by Jahangir Talyar Khan, *Tipu Sultan* by Ardeshar Kunwarji, *Rudi and Buddhini Katha* by Keshavlal Parikh, and *Gulabsingh* adapted by Manilal were published during this time. The novel writing tradition began in 1866, with a

focus on social and historical themes. In 1887, Govardhanram Tripathi introduced the first part of *Saraswatichandra*, a novel that is considered a significant work not only in Gujarati literature but also in Indian literature. This novel portrays the transitional period of the late 19th century and addresses the clash between traditional Indian culture and Western influences. Therefore, novel writing in Gujarati literature began in the 19th century due to various factors.

Development of Gujarati Novels:

"Many people of this province are very fond of reading stories written in Gujarati poetry. But so far such stories written in prose are very few in Gujarati language and those that exist are not popular among people. To fill this gap and to prepare books in Gujarati like English stories and stories, the former Education Inspector of this province, Meherban Russel Saheb expressed his desire before me and he told me to prepare such a story." (Tuljashankar). These are the words of the Sri Nandashankar Tuljashankar, the creator of the first Gujarati novel *Karanghelo.* Despite the influence of Walter Scott in the creation of *Karanghelo* novel, it can be said that it is the first original creation of Gujarat.

The British introduction of university education in India led to the development of an intellectual class. Additionally, wire-post, railways and printing houses were established for administrative convenience. The Parsis were responsible for setting up the first printing press, publishing the first newspaper, and creating the first dictionary, making significant contributions to the emergence of mass media. These advancements in media also brought about a transformation in Gujarati literature, giving it a new form, color, and mood.

Magazines emerged with the introduction of printing facilities, and at the same time, novels, particularly fiction, also began to gain popularity. The novel genre started to gain traction, featuring stories that were reminiscent of a style that was around 150 years older than the English novels of that era. The portrayal of historical and social settings lacked depth and often lacked seriousness. Many reformist ideas were embedded within these works. Notable character works include Mahipatram Rupram Nilkanth's *Vanraj Chavdo* and *Sadhara Jesang*. Sri Hargovindadas Kantawala's *Gandharvasena of Andheri Nagari* is considered an outstanding story and satire, offering a satirical take on the prevailing situation in the kingdom at that time.

The beginning of the novel in Gujarat was initially weak but showed promise. Umashankar Joshi discussed the state of affairs during that time in relation to *Saraswatichandra*. New universities in India, which were praised by Western scholars as a valuable human legacy, also became hubs for the dissemination and expansion of ancient Indian knowledge. As a result, graduates from these universities were well-equipped, having absorbed the liberalism and humanism of 19th- century Europe while also maintaining a deep reverence for the significant Indian Abhipsa, the Age of Self-Life. The impact of Western influence led to the emergence of literary works by these university graduates and other modern educators of the late 19th century.

Govardhanram was a literate individual who incorporated positive elements from both Western and Indian cultures into his work while rejecting the negative aspects. His creative awareness and well-being are evident in his work. Raghuveer Chowdhury suggests that while political ideas may seem outdated today, they are not confined by tradition when viewed as a whole. He was able to depict the marriage of Saraswati Chandra and Kumud, introducing a new trend in the portrayal of safflower and kamala. The concept of Kalyangram is particularly remarkable for that time period.

Professor Vishnuprasad has noted that Govardhanram's exceptional skill as an artist lies in the portrayal of life's flow and depth in Saraswati Chandra, a level of intensity rarely found in novels worldwide. As previously mentioned, Gujarati novel was significantly lagging behind English literature by about 150 years. *Saraswatichandra* made a significant effort to bridge this gap, but there was a noticeable lack of other great creative works during that time. Consequently, the foundation laid by Govardhanram seemed to be deteriorating. During the period of 1860-1917, Bhogindra Rao's novels were being published in quick succession, including *Moothala* (1907) and *Ushakant* (1908). Ramanbhai Nilkanth's renowned work *Bhadrambhadra* left a lasting impression, and Ramanbhai also demonstrated skill in creating caricatures and mocking ancient traditions.

Gandhiji's arrival in 1915 AD is seen as the beginning of a new era in Gujarati. Although Gandhiji was not heavily involved in literature, the impact of his arrival is evident in the literary and artistic expressions that emerged. The emergence of new meanings and ideas in Gujarati literature, as well as the ease with which the work of Gandhiji and his followers was facilitated, can be attributed to the reformist consciousness that arose during the Pandit era and the dialogue about East and West culture. Without this societal transformation, Gandhiji's influence during that time would not have been as significant.

Gadyaswami Shri K. M. Munshi (1887-1971) emerged as a prominent figure in literature with works like *Verni Vasulat* (1913) and *Kona Vanke?* (1915) initially focusing on historical and legendary themes, Munshi's writings drew inspiration from Adi Sahitya and Vedanta. His novels, including *Patan ni Prabhuta* (1916), *Prithivivallabh* (1920), *Rajadhiraj* (1922), and *Swapnadrishta* (1924), captivated the Gujarati audience and brought him unprecedented popularity. Munshi's portrayal of India's past, covering the Vedic and post-Veda periods as well as the Solanki era, instilled a sense of pride in the people of Gujarat. Additionally, his theatrical works such as *Parashuram* (1946) and *Lomaharshini* (1945) further solidified his influence. Another contemporary, Shri Narayan Vasanji Thakkur, also contributed significantly to the literary scene with annual entertainment stories that encompassed history, sermons, mystery, Hindu psyche, and narratives.

Another contemporary writer alongside Munshi was Sri R. V. Desai (1892-1954), who was known as the 'Yugamurti

storyteller' at the time. He was once a popular novelist, although his works are not as influential today. His preferred techniques included improvisation, enigmatic characters, and intricate plots. Desai's writings depicted Gandhian ideals such as the eradication of untouchability, non-violence, and rural life. His short novels, including *Divyachakshu* (1932), *Gramalakshmi* (1933-37) Part-1-4, *Jayant* (1925), *Shirish, Kokila* (1927), *Purnima* (1932), and *Snehyagya (*1931), are noteworthy in Gujarati literature, mostly revolving around love stories of young individuals who were influenced by Gandhian philosophy.

Following R. V. Desai, Jhaverchand Meghani also gained a large readership. Additionally, he and Gunavantaraya Acharya (1900-1967) were esteemed writers in the fourth decade. Gunavantaraya's *Sagarkatha* introduced Gujarati readers to a new subject, exploring the history of Saurashtra's coastline. He surpassed previous narrators in terms of the number of works, although he was knowledgeable in language but lacked the art of composition. Meghani laid the groundwork for regional novels through *Sorath Taran Vehta Pani*, which vividly portrayed the region and reflected its characteristics. This work also revealed the emerging political consciousness in

Saurashtra. *Tulsi Kyaro* is a social novel that reflects Meghani's concern for maintaining social stability and his understanding of the family dynamics within Hindu society.

Among these, one must take note of the remarkable novels of Dhoomketu, which are considered the pinnacle of narrative art. The historical novels *Prithvish* (1923), *Rajamugut* (1924), *Rudrasharan* (1937) and others such as *Chauladevi* (1940), *Rajasanyasi* (1942), *Karnavati* (1943), *Vachinidevi* (1945) by Munshi share similar elements. While Dhoomketu attempts to do so, Munshi does not compromise on historical accuracy and maintains a restrained language and communication style. As a result, Comet creates an atmosphere that Munshi seems to build upon, setting a standard in the genre.

Meghani played a significant role in popularizing the use of the Talpadi language in folk tales, novels, and literature, for which subsequent novelists are indebted to him. Writers such as Shri Pannalal Patel, Ishwar Petlikar, Manubhai Pancholi, Chunilal Madia, Mohanlal Mehta 'Sopan', Pitambar Patel, Pushkar Chanderwakar, Chandravadan Shukla, Yashodhar Mehta, Jayabhikkhu, Mohanlal, Chunilal Dhami, Devshankar Mehta, Sarang Barot, Vitthal Pandya, Rasik Mehta,

and Adi have garnered a wide readership. Some of these authors have produced significant novels, particularly after 1940, focusing on social, national, and religious topics.

Pannalal Patel's success in the Janpadi novel trail, initiated by Meghani, is notable. His early works prominently feature the vernacular, depicting the natural power of emotion. Pannalal's portrayal of the strength of unabashed object-oriented drawing in the pure village life stories *Valamana* (1940) and *Malela Jeev* (1941) from the corner of North Gujarat is noteworthy. His works not only focus on language and place but also on the emotional world and problems of grassroots village life. *'Manvi ni Bhavai'* and the portrayal of the Chappaniya drought in Gujarat have contributed to Pannalal's status as one of the foremost writers in the country.

Ishwar Petlikar and Chunilal Madia have also contributed to this trend. Madia's *Pavakwala* (1954) and *Vyajno Varas* (1946) depict the language, values, atmosphere, tradition, and society of Sorathi. Jayanti Dalal portrays Bhavna Adarsh and Swarajyaprem in *Dhimu and Vibha* (1943). Petlikar's works range from depicting the life of peasants in the Kheda district to the problems of urban life,

continuing to portray Gujarati society as it is. Madia's *Vyajno Varas* has been described as a novel without a hero by Umashankar Joshi. The influence of Meghani on Madiya is evident from a language perspective. Madiya's works often explore subjects like religion, society, and city life.

Manubhai Pancholi breaks away from the traditional style of writing, earning respect alongside novelist Govardhanram. In his novel *Deepnirvan* (1944), he aims to vividly portray the cultural setting in a historical context. Similarly, *Zer to Pidha che Jani Jani* shares structural and character similarities with *Saraswatichandra*.

Sarang Barot emerges as a notable figure in the 1950s with *Aganlekh* (1952), where Ramanlal introduces new ideas within the storyline. However, the coordination of the story is limited. Pitambar Patel, on the other hand, excels in creating visual imagery but lacks depth in works like *Dharti Ami* and Mangal *Bhavna*, which raise questions about commitment despite their popular appeal.

Novelists like Shivakumar Joshi, Chandrakant Bakshi, Mohammad Mankad, and Bhagwatikumar Sharma bring a fresh perspective to the literary scene. They

tackle new subjects, issues, and writing styles, aiming to captivate readers with their portrayal of relationships, bold language, and unconventional ideas. Shivakumar Joshi's works such as *Kanchuki Bandh* (1956) and *Anangarag* delve into the personal lives of men and women, often portraying emotionally troubled female characters. Mohammad Mankad and Bhagwatikumar Sharma are open-minded writers who keenly observe society and demonstrate a strong understanding of novel structure and content. They explore contemporary themes of love and sexuality, with Mankad skillfully depicting both urban and rural settings, while Sharma tends to favor ornate writing, sometimes leading to artificiality and imbalance.

Chandrakant Bakshi takes a unique approach in *Padgha Dubi Gaya*, consciously portraying characters that challenge established norms and wander restlessly. Each of his novels is meticulously crafted, addressing various societal changes brought about by industrialization, urban life, religion, transportation, mass media, and existential doubt. His distinct language and unconventional narrative style set him apart as a significant literary figure. Today's novelists seek to capture life experiences without distorting their meaning. Chandrakant Bakshi, in particular, uses a novel approach to depict the multifaceted nature of human life, creating a raw yet compelling narrative.

Suresh Joshi is recognized as a trailblazer in modernizing Gujarati literature, leading to a significant shift in the direction of the literature. His emphasis on new principles in criticism, as well as the declaration of language as an integral part of the work, transformed the landscape of Gujarati literature. His expressive prose and technique-centric approach have become increasingly rare. Additionally, he published preliminary versions of novels like *Chinnapatra* and *Marnottar* to support his established principles.

Raghuveer Chaudhary has made a strong impact in the literary world, producing numerous novels on diverse subjects and themes. Notable works include *Amrita, Uparvas Kathatrayi, lchcharam, and Somatirtha. Amrita* delves into the existential and ideological crisis faced by the Indian intelligentsia, grappling with beliefs in the past and future, memory and love, individual loyalty to the whole, and the acceptance of the present moment. The novel portrays an insistent desire to shape existence, caught in the dilemma of choice.

From the fourth stage, there is an observable increase in consciousness towards composition. Various painting techniques are being explored, and there is an attempt to track changes in themes, structure, characters, and values. The influence of the machine age is becoming more evident. However, when looking at the novel tradition as a whole, a significant deficiency is apparent - the creator lacks sufficient experience. Without experience, there is limited scope for a wide variety. As a result, a range of situations with subtle differences are mapped, such as the town, the village, love and its triangles, and various techniques. It has been observed that when an author introduces something new, many cheap imitations are published. The diversity seen in European or American literature has not yet been seen in such a large amount in Gujarati literature. Despite the vast sea coast, only two novelists, Sukani and Gunavantaraya Acharya, have depicted the sea. It is felt that the region extending from Kutch to Dang has yet to be fully explored. There is a complete lack of juvenile stories, and many fields like fantasy, science fiction, fairy tales, and adventure stories seem to be yet to be effectively explored.

In recent times, there has been a positive development in Gujarati literature with the emergence of a genuine regional element in novels and short stories. This is exemplified by writers such as Ujamshi Parmar, Kirit Rhatt, and Kanji Patel. These new writers are now turning their attention to village life, using contemporary forms and techniques to depict the changing patterns of rural life in Gujarat, although they are sometimes criticized for being difficult to understand.

Kundanika has a delicate writing style that often leans towards the ornate. She effectively portrays women's inner thoughts and feelings, while also criticizing male dominance in family and society. Her writing has consistently addressed injustices and exploitation of women and her novel *Saat Paglan Akashma* is a completely feminist work that has been translated into Hindi and English. Additionally, sisters Varsha Adalja and Ila Arab Mehta have both written fiction that is distinct from each other. Varsha's novels such as *Pachhan Faratan* (1979), *Khari Padelo Tahuko* (1988), and *Retpankhi* (1985) primarily focus on middle-class life, with a strong emphasis on contemporary women. While she is not a feminist writer, she skillfully portrays women's situations in an artistically developed manner with a well-developed idiom.

There is currently a growing trend towards popular narratives, with a significant amount of novel writing taking place. Many novelists' works are published every year, and critics struggle to keep up with the high production rate. This may be due to the high demand from newspapers, magazines, films, and serials. However, the question remains as to how much of this output can be considered substantial. The names of active writers are listed, and it is noted that no specific posture has been established regarding their direction or form. There is currently a gap in the horizons of Dalit consciousness, women's consciousness, and the consciousness of the disabled. It is anticipated that something new will emerge in the future.

In addition, there is a parallel current that disregards or pays little attention to these developments. It does not allow for significant experimentation and is unconcerned with history, research, or classical ties. Its sole purpose is to satisfy the reader's appetite and provide mental relaxation. The authors currently active in this genre are listed, and it is noted that they are widely read today.

Vitthal Pandya and Priyankant Parikh are highlighted as writers who combine the features of society and mystery stories. Vitthal Pandya has written fifty novels, and Priyakant Parikh has written more than fifty. They entertain urban society in a way that does not disrupt the routine, and their works feature unique character names and descriptions of different places.

Reasons for the Rise of the Gujarati Novel:

The introduction of the novel form to the Indian subcontinent is credited to the British. It was brought over from England and various factors such as the development of English prose in journalism, the English educational system and institutions, Christian missionaries, and the invention of the printing press contributed to the growth of the novel form in India. The establishment of the Bombay Education Association in 1820 and Macaulay's historical "Minute" of 1835 significantly impacted the Indian educational system, enabling locals to learn foreign languages and literature and translate it into their native languages once colleges were established in major cities in 1857. The latter part of the 19th century marked the Indian Renaissance, during which art and literature influenced people's perspectives on life. In Gujarat, numerous organizations and societies were established to address social, political, and cultural issues, and printing presses, newspapers, journals, magazines, and libraries were developed to

cater to the growing interest in learning. This transformation had a widespread impact on all aspects of Indian society and changed people's outlook on life.

1. Print Culture and Publishing: The development of printing press technology allowed for the widespread production and distribution of literature, making Gujarati novels more accessible to a larger audience and increasing their popularity.

2. Social Reform Movements: During the 19th and early 20th centuries, social reform movements in Gujarat provided novelists with a platform to address social issues such as caste discrimination, women's rights, and education, using novels as a means of advocating for change.

3. Literary Renaissance: Influenced by the Bengal Renaissance and European Enlightenment ideas, a literary renaissance in Gujarat encouraged the development of literature, including the novel, as writers aimed to establish a distinct Gujarati literary identity.

4. Cultural Identity and Expression: The Gujarati novel served as a medium for preserving regional identity and cultural expression, with authors emphasizing the richness of Gujarati culture, folklore, and traditions in their works.

5. Literary Experimentation: Novelists in Gujarat experimented with various narrative styles, themes, and storytelling techniques, leading to a more dynamic and diverse form of the novel that captivated readers with its innovative storytelling.

6. Educational Reforms and Readership: Increasing literacy rates and educational reforms contributed to a growing audience for literary works, driving the demand for novels and fostering a literary culture.

7. Continued Relevance and Adaptation: Gujarati novelists have continued to adapt their narratives to contemporary themes and issues, ensuring the ongoing relevance and appeal of the novel form to successive generations.

These factors collectively contributed to the rise of the Gujarati novel, shaping its trajectory and establishing it as a significant and influential literary form within the broader landscape of Indian literature.

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Unorthodox Shadowy Women in Shashi Deshpande's Select Novels

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Abstract:

Shashi Deshpande an eminent novelist has emerged as a writer possessing deep insight into the female psyche. Focussing on the marital relation she seeks to expose the tradition by which a woman is trained to play her subservient role in the family. Her novels reveal the man-made patriarchal traditions and uneasiness of the modern Indian woman in being a part of them. Shashi Deshpande uses this point of view of present social reality as it is experienced by women. Her young heroines rebel against the traditional way of life and patriarchal values. Every life, she seems to be telling us, has its own meaning and in the general bleakness. This itself becomes a source of strength. That life is not only a parade of colors and sounding of distant trumpets as the more flamboyant storytellers has told us, but an examination of the way in which people get on with their lives, one step at a time. The present paper projects the fact tale about woman, who speaking for herself or for the whole of womankind is quite different from a man telling a woman's tale. Also it brings out the idea of woman explicating herself and emerging out of the cocoon of self pity to spread her wings of self-confidence.

Keywords:

Indian Culture	Shadowy	Patriarchal	Emancipation	Unorthodox
Tradition	Feminism	Strength	Womankind	Self-confidence

Shashi Deshpande, for long, enjoyed the throne of fame that is usually bestowed only on writers of extensive reach in the land of Bharath. She bridged the post-independent India with the post liberalized nation. Her subtle characterization, suave language and

slim feminism make her the most accepted writers amongst the Indian readers through the echoes of clan and south Indian culture is very much dominant in her works. A careful reader will often find the sway of the plot between extremes of orthodoxy and unorthodoxy, where the characters are bestowed with the traditional and unconforming features. Having the unconformity in mind, the present research ventures to probe the behavioural aspects of certain feminine characters who play the second fiddle in the narrative.

These women are such that their actions are more pronounced than their very presence in the novel. In a way, they are labelled as shadowy due to their vapoury presence in the narration, and their unconforming, untraditional mindset brand them as unorthodox women. But despite their secondariness, their role is significant as they act as windows through which the author brings the outer world into her novel. Apart from the need to impress the expansive mindset of the author, the purpose of the above-mentioned secondary characters is also to bring out the hidden feminist aspects of the author in her works. The sufferings caused by the omnipotent male world are well sensed through these secondary characters. They are mostly menials with a little or no education, and the factor that is very much obvious is their

absolute ignorance of the outer world and the challenges present in it. It is the intent of the research to show the dark side of the Indian society that had always been at the receiving end despite the changes that have been brought about by the variety of legislations. It is with a sincere hope that there will be a rapid transformation in the social sphere, does the research ink move on.

The Disturbed Women in *The Dark Holds no Terrors* focusses on the second rung female characters who jolt the smooth sailing family ship with stormy thoughts and sadistic words. Though the protagonist Saru herself belongs to such category, the behavioural pattern of her mother 'Ai' needs a proper psychic study. It is boldly asserted that there is not one instance in the narration where she is self composed and pleased with herself. Her mood swings, though caused by the premature death of her son. Dhruv has a terrible impact on the mind of her daughter, who in the due course becomes depressed and detached from the flow of life. Saru's dislike for her husband probably stems from this specific reason. Thus the traits of the secondary woman impact the protagonist and darken the very atmosphere of the story. 'Ai' no doubt is an isolated character and her disharmonious relationship with the society ruins her

familial life, specifically her daughter Sarita alias Saru.

The Social Victims deals with the novel *The Binding Vine*, an interesting and exciting work that has more brightness than the other works of the author. Urmila alias Urmi is the protagonist, whose encounter with the secondary women Shakunthala and Kalpana accelerates the progress of the story. The above mentioned secondary women are examples of isolation and victimhood. Their simple, unassuming life get disturbed by a predator, who pounces on the young Kalpana to destroy her virginity and health. The shadowy Kalpana-as she seldom appears in the novel-is a social victim. Her mother pleads to be let alone as anything relating to law would tarnish their images in social sphere and would disable the marriages of the young girls. But eventually, Urmi fights for justice and apprehends the culprit-who is none other than Shakutai's sister's husband. There are a few more secondary characters and the interesting aspect of these secondary women and their contribution to the progress of the narration. Apart for the story, the ignorance of these shadowy women is pronounced vividly and it reflects the real status of the uneducated, unsupported women.

In the novel *Moving On*, Manjari's mother Ai and her sister are under focus. In this novel as Secondary Women meddles with the partiality of her mother towards her sister and thereafter the parent's readiness to write the will in favour of the protagonist's younger sister's daughter is analysed. The secondary women and their dominating presence give an interesting aberration in the thread of Shashi Deshpande's novel. Ironically, the protagonist seems to occupy the secondary place in the narrative sphere.

The Isolated woman focusses on the novel *That Long Silence*. Here the presence of Kusum a mentally retarded secondary woman is presented not only as an isolated character, but a detestable one for the society and the family. The novelist tries to project the social sensitivity towards physical abnormality that is often seen as the 'other' by the so called normal women. Apart from Kusum, there are many other secondary characters like the servant maid Nayana, whose value to the protagonist and to the progress of the novel is immense. In true sense, the secondary women are isolated beings as they do not have any support amongst the relatives and the society. In a way, the author seems to crowd the present novel with more secondary characters than her other works. It appears interesting to see the protagonist reassuring

herself in the presence of these secondary characters.

The Conclusion is more of a summation as it brings out the salient points ferreted out in the novels. Further, the utility of the study to the society is also touched upon and the final enumeration of the research is recorded. Shashi Deshpande exposes the patriarch's patriarchal brakes aimed at conquering women, which means that she has a strong desire to awaken women. She finally hopes to take these women out of the conquered prisons and into the land of freedom which is the ultimate liberation for women. A study of her novels direct the readers mind and thoughts to voice out the issues like the inalienable fight for the liberation of women, their emancipation and the predicament of their living in the unorthodoxy shadowy circumstance pertaining to isolation, alienation and identity crisis. Such liberation is what the novelist wants every woman to be provided with. Thus the study is a holistic one with even push on all the chapters and all the sub topics without any lopsidedness.

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Structural Inequality in *Greatest Gujarati Stories Ever Told*:

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Abstract:

Structural inequality is being observed through ages. The newly educated class formed under the aegis of colonialism turned to many forms of art, but chiefly the story, to articulate ambivalence about gender, modernity, social class, inequalities, etc. This research paper talks about the female struggle against oppression. It highlights living standard of women belong to all class and it also highlights living standard of upper class educated female.

Keywords:

Structural Inequality	Colonialism	Modernity	Social-class	Gender
Feminine	Hardship	Untouchability	Social evolution	Materialism

Introduction:

The researcher has represented all female characters from the anthology *The Greatest Gujarati Stories Ever Told* by Rita Kothari. The thing which is observed in the above stories is that all females belong to both lower as well as the upper caste. The story portrays the hardships of women in their life as socially, economically and even domestically. The feminist movement has mostly highlighted the problems of upper caste but the above stories portray the problems of lower caste and how they independently bring out the solutions to it. The women characters like Jeevi from "Saubhagyavati" and Maajo from "Maajo", have their own financial autonomy. They shrug off domestic violence and decide to live the life of autonomy. This kind of autonomy which Malikaben uses to find out in the story "Saubhagyavati" is not possible for her. She was in the shackles of her

lustful husband. But when she discovers that there is no end to the lustful desires of her husband and old age is not going to give liberation from this kind of relationship, she ends her life at the end just because she didn't have space to escape. The same thing can be explored in the story of "Name: Nayana Rasik Mehta", the protagonist from the upper caste. She took seven odd years to raise voice for her suffering from domestic violence. So, it is observed in women characters of the upper class that they fail to bring autonomy or raise their voice just because they will jeopardize their honourable name or they will lose a comfortable or luxurious life. in the contemporary story of Abhimanyu Acharya "Chunni", Shili enjoys financial autonomy. She doesn't require a moment to discard a relationship on tinder.

The women from urban and rural setting are both marginalized. The urban women have no other source to survive or resources to live without her husband and go to some other place like Jeeviben, Maajo from the above stories. They have the advantage of autonomy; they can earn their livelihood by struggling through their life. So, class is also one kind of mode which can oppress. So, females can be oppressed in two ways: one as being female and another they belong to a particular class. Even if women are seen as double marginalized in rural areas as well as in urban areas, financial autonomy will help them to escape from the suffering they go through as it is seen in characters like Jeeviben and Shili.

Historical Approach:

The History of Gujarati literature can be divided into three broad periods: Early period (c.1450 A.D.), the Middle period (up to 1850 A.D.) and the Modern period (1850 A.D. onwards). It is claimed that the earliest writings in Gujarati were by Jaina authors. The earliest work in Gujarati prose was Taruna Prabhas' *Balavabodha* (1355 A.D.). *Prithvichandra Charita* (1422 A.D.) of Manikya Sundara, which is a religious romance, is the best representation of Old Gujarati prose and is reminiscent of Bana's *Kadambari*. During the 16th century, Gujarati literature was influenced by the Bhakti movement, Narsimha Mehta was the first in progression. His scripts were a deep reflection of Advaitism.

Another poet, Mandana, produced great works like *Ramayana* and *Rukmangada Katha*. In this period, *The Ramayana*, *The Bhagavad Gita*, *The Yoga Vasistha* and *The Panchatantra* were all translated into Gujarati. From the mid-19th century, Gujarati, like other Indian languages, came under strong Western influence. Dalpat Ram (1820-1898) and Narmada Shankar

(1833-1886) are considered as the pioneers of modern Gujarati literature. Dalpatram's *Vena Charitra* depicts his mastery over humour and wit. Narmada Shankar also attempted various varieties of poetry and adapted a few English poems into Gujarati. The modern Gujarati prose was pioneered by Narmada Shankar (*Ragrang)*, Mansukhram Tripathi, Naval Ram, K. M. Munshi and Mahatma Gandhi. Gandhiji's *Daksina Aphrikana Satyagramo Itihasa* and *Atmakatha* are his two outstanding works in Gujarati. K. M. Munshi was one of the most versatile and towering literary figures of Gujarat of the modern times. His voluminous works include dramas, essays, short stories and novels.

Chandraben Shrimali, a Dalit and member of Gujarat legislative assembly, considers untouchability as a small curse on a large decrepit social system and focuses upon discrimination on grounds of gender rather than caste. She belongs to the upper caste among the Dalit and to that extent her problem would be relatively not the same as a woman from lower caste. It is asserted that Dalit literature necessarily contains Dalit locale, dialect, customs and history of injustice.

The squalid, unhappy surroundings of an impoverished house in bad form is a physical background of short stories. This kind of background is much evident in authors like Sundaram, Himanshi Shelat, Mohan Parmar, Chandra Shrimali, Mona Patrawalla, and Panna Trivedi. Chandrakant Topiwala talks about development of modern critical thoughts from Russian formalism to Baktin and also conducts a few close textual analysis of prominent Gujarati prose. Dhirendra Mehta's *Nishat* offers thematic investigations of Gujarati novels from the second half of the 19th century to the first half of 20th century and provides history of social evolution in Gujarat. Gujarati short stories also talk about tribal heroes which is evident in Jayant Khatri's "A Drop of a Blood " and Dhumketu's " Jumo Bhisti". Suresh Joshi is one of the most famous authors of Gujarati literature for his modernist writing. He contributes to impetus writing. He plays with words like love, jealousy, disgust, pity, anxiety, expectation and eagerness. He saw all these words as a form of plant.

This paper focuses on a new archive of Dalit writing in English translation. The "archive" has a forced homogeneity imposed by the term "Dalit", which embraces an urban middle-class Dalit and a member of a scavenger caste; the homogeneity is consolidated by the fact that the translated texts are in an international language. The questions asked concern the

relationship between caste and the English language, two phenomena that represent considerably antithetical signs. Dalit writers accept English as a target language, despite the fact that local realities and registers of caste are difficult to couch in a language that has no memory of caste. The discussion shows how English promises to Dalit writers (as both individuals and representatives of communities) agency, articulation, recognition and justice. The paper draws attention to the multiplicity of contexts that make writing by Dalits part of a literary public sphere in India, and contribute to our thinking about caste issues in the context of human rights.

Intersectional feminism challenges the ideas which only talk about white, upper caste, heterosexual but do not tell explicitly about people who are marginalized. The term 'Intersectional feminism' was first coined by American Professor Kimberle Crenshaw in the year 1989. It studies how discrimination and domination takes place in the social system. The oppression of women can be seen through various patterns arranged in social structure and at various levels. There is an interrelation between caste and gender. Their existence depends on each other. Caste cannot exist without gender and gender cannot exist without caste. There are different poles of oppression like caste, class, race, gender,

ethnicity, and comparison of whose ability is superior in social context. Kimberle Crenshaw also wrote about Intersectional Theory. It informs about the lives of minorities intersecting by social, political, economic power structures. She especially points out black females. It has given major importance in academia. The theory originated from black feminism.

Intersectionality highlights the different invisibilities that exist in feminism, anti-racism, class and politics etc. It forces the reader to see different aspects of power which is not experienced by everyone. This is one way that we can draw our attention to what has been removed from history, what we need to unlearn, what we need to challenge, and who should be given space to share power and have a voice of their own. It also draws the attention to how power is sustained and limited only to particular caste, class, and gender in the society and how oppression works and operates.

Over the course of its existence, feminism has mainly focused on issues experienced by middle class white women. For example, it is largely shared and advertised that women make 78 cents to a dollar of men. But this is the statistics only for white women. As upsetting as it is, women of minority groups make even less. Black women earn 64 cents to a dollar of the white

men. Intersectional and Hispanic women earn only 56 cents. Intersectional feminism takes into account the many different ways all women experience discrimination. "White feminism" is a term that is used to describe the type of feminism that overshadows the struggle women of colour, LGBTQ, and women of other minority groups face. So essentially, it's not true feminism at all.

Female Representation in Urban Framework:

There is a thematic shift in the postmodern era of short fiction. The postmodernist author tries to depict reality at the grass root experience of outer reality. The artificial narrative style was discarded. The polished synthetic language is the bright series of images and symbols. Many Gujarati writings talk of the intricacies of urban Gujarat, of people caught in a whirlwind of personal ambitions, futility of idealism, pressure of materialism and the problems of human relationship.

The story of Varsha Adalja's "Name: Nayana Rasik Mehta" and another story of Abhimanyu Acharya's "Chunni" take place in the arena of the metropolis. But the condition of females is totally different. On one side, Shili is shown as an independent woman. In contrast to her, Nayana is seen as a housewife and refused by a policeman to file her complaint about her husband. Shili doesn't want to be a part of a serious relationship. Shili is not in a household prison and in fact, she just discards and approves relationships on dating apps like tinder.

Another story "Saubhagyavati" by Dwiref is set in an urban setting. The condition of both women, Malikaben and Jeevi, is similar as they both regret having female bodies. It was loath to be touched by their husbands repeatedly. Jeevi found an escape from a non-consensual sexual relationship but Malikaben couldn't and brought an end to her life. So, it is difficult enough for upper class women to find escape from their domestic lifestyle.

The story of Minal Dave "Nightmare" talks of women struggling to reach office after a long curfew. She is a working woman so she has to do her job as well as do household chores. So, in a way her workload is doubled as compared to men. She is under a constant fear of communal riots, if she becomes a scapegoat in it who will take care of her children after her. She needs very little thought for being a threat by her co-passenger Muslim woman. At one point, she says she is secular but due to communal riots segregation emerges. Through the story the author wants to

convey that there is no safety of a woman who wants to work professionally in India.

In the story of "Creamy layer" there is segregation of community within the community. The Vagelas, being a couple from metropolis, print two separate kankotris one for their own caste and another for the rest of the world. They even arranged separate wedding functions for their daughter so as to perform the wedding according to their caste customs. The Vaghela's kept the English language for kankotri they were going to distribute in the metropolis among their colleagues. English is considered a privileged language for the bourgeois class of the metropolis. The village is ancestral land but as they move to metropolis for economic gain this brings a great difference in lifestyle and patterns of thoughts do not match with their caste. Their daughter wants to have a dignified life in the metropolis. On the other hand, the people in villages lack such a lifestyle and are even unaware about it.

Further I discuss K. M. Munshi's epistolary short story titled "A letter". It carries concern about the educated elite and plight of women in the late nineteenth and early twentieth centuries. The subject of a child bride who is made to labor all day in the story of Munshi may seem archaic from our vantage point. So, in "Maajo" written by a contemporary writer who writes at least eighty years after Munshi, we encounter once again the absence of minimum resources. The protagonist is not an upper-class woman as Munshi's bride was presented, therefore her struggles are more severe. Maajo doesn't ask for much as she stands on the railway station platform watching trains go by or sit on a floor in a dark and overcrowded room watching TV. She longs for butter-like softness to her skin, a Shahrukh Khan like glance from a young man and an escape from her reality. The change that has occurred is restricted to certain groups and has not reached Maajo. The search for dignified life and annihilation of desire are across the stories. Maajo have to suffer more as compared to women of the upper class. In the story of Chandra Shrimali, the female protagonist falls down from decrepit stairs and loses her child, the title "The Stairs" itself serves as a metaphor to society.

Representation of Women in the Rural Framework:

It is noticeable in" Maajo" that the men are being unproductive and waste their whole-time playing cards and abusing and beating their own women. Maajo always has a desire to wear pant-shirt-mobile-purse and silk and shimmering Punjabi suits and colorful dupatta. The way girls dress in the

queen train. She has a desire to look like girls from the upper caste. Even if they travel in public transportation they are being exploited and even been accused of prostitution. Maajo was sold by Bhikho to sahib and made her do work of prostitution. After coming to the bungalow, she had to take a bath made out of marbles. The character of Savli, in the story "Doors", doesn't have to go through the work of harlotry but she faces the problem of a system of defecation in an open field. Always remain under fear of being seen by loiterers through the hole of a gunny sack wrapped around bamboo. But her stomach ache forced her to put herself in an open field for defecation. After all, people living in or around the slums had always used open land to relieve themselves. Here further, both the girls, which are presented, are teenagers and are unaware of the reality of the brutality of the world. The knowledge of tiled bathrooms comes from Bollywood movies where the heroines are engulfed with bubbles of soap. The girl child always has to be the helping hand of their mothers and it becomes compulsory for them to earn for their survival.

The Dalitness by birth was a mark of defining Dalit literature and Dalit writing should necessarily contain Dalit locale, dialect, customs and the history of injustice. It would not be exaggeration to say that most Dalit short stories are sites of anger and protest conveyed through a specific locale and language. A central incident of atrocity influenced upon powerless Dalit by the upper class, rural locales of 'vas' (separate quarters for untouchables) and dialects stand as hallmarks of good authentic Dalit short stories in Gujarati language. Oppression to greater or lesser extent and anger or hurt as its response from a psychological background which runs as a feature common to all communities. Most of the stories show injustice and oppression as an inevitable part of untouchable's life. The upper-class people take service of lower-class people and simultaneously humiliate the Dalit after their interest is being served. A pattern of naive faith or oblivion on the part of a Dalit and an inhuman behavior of an upper caste feudal lord reenacted each time with very slight modification.

The story " Black horse " by Mona Patrawalla tells the story of a Parsi who lives in Ahwa-Dang village. He is presented as a symbol of capitalism as he has a hundred bighas land house set amidst bamboo groves, he lives by his own like an owl. Whenever he goes to the market on his irascible horse, he forces the aged Rathiya run along with the horse even in summer. He even makes him carry heavy meat and keeps him thirsty all the way. Rathiya will

collapse at the end because of hunger and thrust. And his life will finally achieve death. Bamansha will make Rathiya's son his own servant and again that cycle of making him do laboring work will repeat. The story also portrays pictures of bonded laborers, where the son is supposed to pay liability for his father's funeral through serving his master. This is how the feudal masters play tricks to pay their loan and lower caste people are trapped under their exploitation. And paying off their loan is never ending. Further, the death of a slave for a master doesn't carry much importance for them. They literally treat them as mere animals. If they are unproductive, they will replace it with another. Bamansha will get a well-built horse like Rathiya's son by paying a few annas for Rathiya's funeral rituals. Bamansha is like his brawny brute horse who ate baby birds in the same way Bamansha also chewed Rathiya's fledgling. Budhiya's slightest error will make him kicked by Bamansha from his brawny horse. Budhiya is having a nightmare that his limbs are being chewed by a horse. On seeing Budhiya, he kicked Budhiya and tore his stomach and thrust inside it. He was aware about his mother's relationship with his master. Though Rukhdee was not his real mother, he considers this reason for his father's death. Budhiya was short tempered and aggressive as compared to his own father.

Sexual exploitation is a recurring theme in the hands of women's writers like Chandra Shrimali and Mona Patrawala. They reinforce double oppression of a Dalit women. My question at this point is why is Dalit shown good and naive, without any mechanism of circumvention and resistance? Oppression in Dalit short stories have achieved unilinear, its psychological and social mapping fixed it. It flows from oppressor to oppressed. It brings up a question: what happens to state and culture and state apparatus that solidifies the nature of oppression? The investigation of questions and problems must take us into a non-literary context. The unhistorical treatment is re-enactment of archetypal struggles between good and evil, central to Hindu mythology and indigenous tradition. The question takes us to the sociology of Dalit literature which according to Manilal Patel (Dalit critic) is a meaningful way of examining literature.

Further in the story Bamansha and his horse were venomous. He wanted to vent his hatred of Bamansha on the horse. He gets completely infuriated by the glimpse of Rukhdee and Bamansha. All his strength got shattered behind the toxicity of his mother and Bamansha. His imagination of their heads into dark horses reveals the dark desires of Bamansha and agitation of his

mind. He would be brutally beaten by Bamansha if his passion is not satisfied with Rukhdee. So, there is exploitation of women and Dalit at the hands of Parsi.

The other story I'll be discussing is "A Drop of Blood" by Jayant Khatri, in which Bechar is shown attracted towards a sixteen-year-old girl while going home from prison. He loses all his senses when he looks at Halima. Although the hunger of sensual passion was satisfied by son of Bechar by raping Halima.

The heterogeneity of caste experiences, negotiations between caste and modernity, and caste as both a pan-Indian and locally experienced phenomenon emerging out of life narratives, would provide the "point of entry that sees Dalit sociology not through the eyes of the academe but in terms of its own emic categories". (Kothari).

Thus, a new archive of dalit writing in English translation forms the basis of this paper. The "archive" has a forced homogeneity imposed by the term "dalit", which embraces an urban middle-class dalit as well as a member of a scavenger caste, who may have to wait a generation more before s/he can become part of the middle class. The homogeneity is also consolidated by the fact that the translated texts are in an international language. I have discussed the politics of representation in an archive of this nature: the preoccupation with the autobiographical; the burden of representation that some members of a Dalit community carry with them, mostly ones who have had the opportunity of self-expression through social mobility, and so on. Questions could also be raised about the following: the transparency of autobiographies; the location of upper-caste mediators and translators who "re-present" such "'authentic" voices; the middle-class readers who would be much more willing to read autobiographies as narratives of suffering than to engage with the polemics of essays and articles; and also the discursive nature of truth, that is constructed as much through life stories as the blurbs of books, publishers' efforts, the marketing economics of English publishing houses, etc.

The subsequent section continues with English as a language of empowerment, and also builds upon its "castelessness" as a marked strength, not an inadequacy. It is based on an interesting case study of a Gujarati Dalit writer, Neerav Patel, who raises some very important questions in this respect. Drawing on his views, by no means representative of all dalits in India, I add specific and regional perspectives on not only English, but the hegemony of standard language over what are perceived as Dalit

dialects. The favorable view in Patel's case stems as much from the empowering nature of English, as the stigmatizing nature of his own Gujarati. If standard Gujarati, Patel argues, is as distant and alien to dalits as English, he would rather embrace English, and use it to replace his "mother tongue", thus making English what he calls his "foster-tongue". By being foreign, English does not normalize and legitimize caste, and by being an ex-colonial language with global reach, it becomes empowering.

The closing section asks what it means to give up or embrace a language, and how the self gets redefined and translated into new meanings by the aforesaid shedding or embracing of a language. I suggest that embracing English involves, and also coincides with, multiple levels of translation as far as Dalits are concerned. The public sphere formed through Dalit articulation has many agents and participants. As a significant development for the archive under discussion, life stories, witness accounts, YouTube videos, and a range of cultural texts of groups subjected to vulnerability and violence, have come to play an important role in the discourses on human rights.

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Urmila's Tenacious and Metaphorical Quest for an Individual Identity in Kavita Kane's *Sita's Sister*

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Abstract:

From the ages, *The Ramayana* and *The Mahabharata* are the two epics which are an indivisible part of Indian values. In all the generations of human history, we have heard the fascinated and intrigued telling and retelling of mythology in every society. *The Ramayana* gives us all the solutions of our life. It is interesting that all the characters of *The Ramayana* have not got the apt attention, though *The Ramayana* is the great epic. According to Devdutt Pattnaik, "Mythology is a subjective truth, every culture imagines life in a certain way." Mythological is one of the parts of literature which consists of the tropes, themes, symbols, folklores and fairy tales. Many Indian authors retell the stories of the epics with different perspectives to create awareness in society about our Indian culture and tradition. Amish Tripathi, Devdutt Pattanaik, Kavita Kane, Chitra Banerjee Devakaruni and Ashwin Sanghai are the novelists who give modern twist to the Indian Mythology. We find the Rama-centric and Sita-centric *Ramayana* but Kane tells the story of *Ramayana* from the Urmila's perspective. Kane presents Urmila as the protagonist of the *Sita's Sister* who is ignored or given less importance in *The Ramayana*. This paper depicts tenacious and metaphorical journey of Urmila from Mithila to Ayodhya. This paper depicts how Urmila came into limelight by Kavita Kane and how she resists the dominating rules of the Indian patriarchal society.

Keywords:

The Ramayana	Mythological Fiction	Indian Culture	Tradition	Revisioning Myth
Metaphorical journey	Women Belligerent	Dharma	Warrior	Patriarchal society

The Ramayana and *The Mahabharata* are the two epics which are an indivisible part of Indian values from the ages. In all the generations of human history, we have heard the fascinated and intrigued telling and retelling of mythology in every society. *The Ramayana* gives us all the solutions of our life. *The Ramayana* is most widely adopted mythological work. There is one shloka about *The Ramayana* available in our culture, which provides us with a brief introduction to *The Ramyana.*

Ado Raam tapovanadigamanam , Hatwamrugakanchanam, Vaidehi haranam, Jatayu maranamsugrivasambhasanam. Vali nigrahanamsamudhrataranam, Lankapuridahanam, Pachyatravan, Kumbhkaranam Haranamett di ramayanam. "Years ago Rama was surfing in the jungle due to kill the golden deer. He chased the deer. At the same time Sita was abducted and Jatayu was killed, Ram met the Sugriva and they had a discourse on how to get Sita back. Then they met the Vali, brother of Sugrive and Ram and his battalion crossed the ocean to reach Lanka. Lanka was fired by Hanuman. After that Kumbhakaran and Ravan was killed by Ram and got back Sita to Ayodhyay this is the Ramayan".

The Ramyana and *The Mahabharata* are the mythological stories. According to Devdutt Pattnaik, "Mythology is a subjective truth; every culture imagines life a certain way." (Pattnaik). Mythology is the true story and most of the people of a culture imagine their lives with that of the mythologies. Mythology transforms the experience to be alive in this world. Josheph Campell says, "Myths and mythology weren't to give meaning of life but to give us an experience of life, an experience of vitality in being alive." (Campbell)

Mythological fiction is one of the parts of literature which consists of the tropes, themes, symbols, folklores and fairy tales. Many Indian authors retell the stories of the epics with different perspectives to create awareness in society about our Indian culture and tradition. Before the invention of printing press, mythological stories passed from one generation to another generation in oral form. Now in era of technology, these stories pass through various mediums like texts, movies, television shows, cartoons, etc. Over generations, the different themes in mythological stories have attracted the readers and authors. Revisioning of mythology is one of the most popular trends in contemporary Indian English writing.The ancient stories are moulded, blended and shaped with the modern twist. There are many Indian authors who give

modern touch to the Indian mythology. They are Amish Tripathi, Devdutt Pattanaik, Kavita Kane, Chitra Banerjee Devakaruni, Ashwin Sanghi, Saiswaroopa Iyer, and Utkarsh Patel. They have become famous for their literary work with mythical stories. *In Context* Dr. Pranyashailee Sawai points out that, "Pure myth can be retold in a language, any style and in any medium without losing its identity….it is his understanding that the representation of the tales is the way in which the writers tell us what they exactly feel about that particular story or the narrative". (Sawai). Thus, we find retelling of old stories without missing the gist of original stories in modern writer's works.

These retellings created a lot of interest in today's Indian readers. According to Priyanka Bharali, "The modern contemporary mythological authors have demythologized the myth in their works by not just eliminating it, but by extricating its true, symbolic meaning. They depict the symbolic representation of the past in their writings". (Bharali). Dr. Hitesh Raviya states in his article that, "The stories are close to us because they are not just a description about God and God men, but through them, an impression about man and his idiocies, his feelings and shortcomings, his family and society, his struggle within the fights with the challenges that life

throws at him. It represents the survival of man in a world that inhibits love and hate, selfishness and gratitude, anger and forgiveness, feelings and emotions, war and peace. The reviving of the stories Favors to see how society evolves and accept development". (Raviya).

We have heard many stories of *The Ramayana* which are Ram-centric and Sita-centric but Kavita Kane is the author who tells us the story of *The Ramayana* from the Urmila's perspective. *Sita's Sister* is the book in which we find one of the most overlooked characters of Urmila in *The Ramayana*. In an interview with Ashish Gupta, Kavita Kane states that, "I am more interested in the complex woman rather than a strong woman. Why she does not insist is the very plot of the story of the book. But the beauty and tragedy of Urmila is in that decision which she makes with such grace and dignified acceptance of reality she could not change." (Gupta). This paper states that how Urmila becomes a metaphorical character and how she strives for her individual identity and how she becomes tenacious.

In *Sita's Sister*, Urmila spruce up in many roles as a sister, as a daughter, as a wife, as a daughter- in- law and so on, regardless of the different roles she sticks out with her strength and ability to manage every

situation skillfully and calmly after the exile of Raam, Sita and Lakshaman. Urmila's tenacious and metaphorical search of her identity from Mithila to Ayodhya was aimed at going out beyond her identity as wife of Lakshaman or sister of Sita.

Urmila is painted by Kaneis complex character. She is mentally strong and modern. Urmila is the only child of Janak and Sunaina. She is learned, knowledge seeker, sensitive and loving. Urmila's quest for knowledge is wonderfully presented. Kane writes, "Marriage did not hold much interest for Urmila but it was a social discipline she would have to conform to. She would rather seek knowledge instead of a suitor." (Kane 09). Raja Janak, who is *Rajrishi*, nurtured four daughters with all the knowledge of Veda, Upanishads, Politics, music, art and literature. Urmila liked to accompany her father in the Vedic discussion with he seers and always wanted to be a part of political discourse as well.

Kane's Urmila is not that Urmila whose sacrifice is mentioned in the Telugu Ballad named *Urmila Devi Nidra* and in Valmiki's version, but Urmila as a scholar and knowledge seeker. At the same point sacrifice of Urmila is not ignored. Urmila does not want to be passive and be a tragic woman. She actively takes all the responsibilities and move forward. "Urmila shut her eyes, seeing her hopeless future

descend into darkness. Her long sleep had begun….." (Kane 225). Urmila sketches her course clearly and direct her life ahead. Throughout her life, Kane's Urmila is alive and must be associated with everything inside and outside of herself.

In an interview with Sruti' Book Blog Kavita Kane pointed out,

"Urmila was to have slept for fourteen years when her husband was away on exile… It was metaphorical…. Instead, I looked her beyond being Sita's Sister or Laxaman's wife or Janak's daughter. A scholar, an artist, and a woman who held the fort at Ayodhya when the three went on their exile." (Sruti Book Blog).

Thus, every decision and action assigned to Urmila are perfectly analyzed hence she does not coast through life at all.

Urmila is presented here as the great warrior and having a masculine quality. As Laxman is the protector of Ram, she is also the protector of Sita. "Urmila had always been the veritable older sister…strong, fiercely protective like a tigress, shielding her from everything" (Kane 24). According to Beena, in her article, Urmila reveals the ruthlessness of a warrior and the quickness of a shrewd decision maker in the way she orders Manthara to be thrown into the darkest, smallest prison cell for fourteen years. She orders Manthara "I don't waste time doing idle talk with subordinates"

(Kane 200). She takes part in the affairs of the state and takes crucial decisions in the absence of Bharat.

Throughout the novel Urmila fights with fear and insecurities within her and around her. When she wanted to marry Laxman, he was not ready to marry her because he believed that if he gets marry, he will lose her. He thought that he will not give time to Urmila and take care of her as wife because he is devoted to Ram and acts as the Sevak of his big brother Ram. Urmila is the real fighter. Even though the outcome may not be what she wants, she interrogates, quibbles, fights and confronts. However, she never seized herself to argue. When Bharat was determined to leave material world and become ascetic, she questions him for her younger sister Mandvi too. She fires and questioned the notion of duty of patriarch and snared, "We have talked about all sorts of dharma of the father and sons, of the king and the princes, of the Brahmins and the Kshatriya, even of the wife for her husband. But is there no dharma of the husband for his wife? No dharma of the son for his mother? Is it always about the father, sons and brother? (Kane 219).

Urmila and Mandvi passed through the same circumstances in the fourteen years of exile. Mandvi was trapped in the situation because she decided to live with sorrow and frustration. However, Urmila becomes positive and defends herself in all situations. Urmila's clear choices made her different than Mandvi. Mandvi wanted to become queen but Bharat decided to abandon all and decided not to become a king. This decision destroyed the dream of Mandvi to be a queen. She was frustrated and caged herself into the island of pain, bitterness and disillusionment. Hence "Urmila's unshakable self-belief had made her bloom and blossom, weathering the worst of times" (Kane 288-289). The circumstances never overpowered Urmila because she is the woman who always tries to face every problem.

The main question is that why did Urmila agreed to be left behind in the palace, waiting for her husband for fourteen painfully long years? Kane answers this question. In Mithila Sunaina, Urmila's mother, taught four daughters about their duties and their responsibilities. "If you can run your home well, you can conquer the world" (Kane 182). At the time of the Dasarath's funeral Sunaina came to meet Urmila and asked her why she didn't stop Laxman? She says, "suffering silently is not strength; it is weakness. Why did you not stand up for your right? (Kane 183) Urmila's reply is the gist of the novel, the answer of all the questions of her life. Urmila states, "As a wife? I did. And I stood by this decision. Straying behind wasn't

giving up my rights, Ma, it was accepting a reality, a responsibility. Sita and I followed the same principle though the outcome and experience are so different – we followed our Dharma" (Kane 184).

Urmila further said that Ram followed his dharma Sita followed her dharma to go to the forest with Ram. And Laxman followed his dharma to serve his big brother as younger brother. She followed her parent's teachings to support their husbands not blindly.

Thus, the paper explores the metaphorical and tenacious journey of Urmila from Mithila to Ayodhya for her identity. The tragic plight of Urmila with tenacious quest becomes the most appropriate example for in the modern society. Even though she is scholar, artist, and knowledge seeker she has to face separation from her husband. In such situation she firmly decided to be with her in – laws to support them in absence of Laxman and also wanted to support her husband to do his Dharma, as this was her Dharma. In this way Urmila becomes the metaphor for the society. Urmila is such a true woman belligerent.

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A Comparative Analysis of Drug De-Addiction Policies in India in Comparison to The USA and UK

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Abstract:

There are different policies by different nations but the two most famous are War on drugs (WOD) and Harm reduction (HR). For the first time, the federal government's "War on Drugs" policy has been implemented by the United States. For the policy aim of making narcotics illegal, authorities are turning to military and police action. So, it seeks to reduce drug manufacturing, smuggling and use by implementing strict laws and regulations. In assessing the likelihood of success of the War on Drugs (WOD), the United States put pressure on the UN to expand the WOD movement internationally. As a consequence, the General Assembly of the United Nations designated the decade 1991-2000 as a decade of drug combat. In 1998, the United Nations General Assembly Special Session (UNGASS) committed itself to a drug-free society by the year 2008, as a result of the movement's culmination. At that time, it became the most prevalent strategy and most countries considered this in their agenda.

Key Words:

Nations	War on Drugs	Comparative Analysis	Manufacturing	Smuggling
Laws	Regulations	Strategy	Movement	Global Problem

Addiction as a Global Problem:

Drug addiction and substance abuse are today the biggest difficulties of life for a person. For more than a century, nations throughout the world have been attempting to find a solution to this issue, but no perfect solution is found yet. These issues have given boost to other threats to mankind and resulted in transmitting illnesses like HIV, Hepatitis, and Syphilis. There were a variety of policy responses to this issue. Even organisations like the United Nation

are also deeply focused upon dealing with this evil. There are different policies by different nations but the two most famous are War on drugs (WOD) and Harm reduction (HR). For the first time, the federal government's "War on Drugs" policy has been implemented by the United States. For the policy aim of making narcotics illegal, authorities are turning to military and police action. So, it seeks to reduce drug manufacturing, smuggling and use by implementing strict laws and regulations. In assessing the likelihood of success of the War on Drugs (WOD), the United States put pressure on the UN to expand the WOD movement internationally. As a consequence, the General Assembly of the United Nations designated the decade 1991-2000 as a decade of drug combat. In 1998, the United Nations General Assembly Special Session (UNGASS) committed itself to a drug-free society by the year 2008, as a result of the movement's culmination. At that time, it became the most prevalent strategy and most countries considered this in their agenda. It was the result of this strategy that many countries drafted stringent NDPS laws. There were even draconian punishments, such as jail and death, suggested for drug use and sales in the nations. Others have opted for harm reduction (HR), a notion that refers to measures aimed at reducing the harmful

impacts of health behaviour without totally or permanently eliminating the problematic activity. Instead of focusing on drug use, Harm Reduction focuses on the negative repercussions. Overdose prevention measures, supervised injection facilities (SIF), and opiate replacement therapy are all part of the HR strategy (OST). The conventional medical model of addiction views drug use as a mistake and, as a consequence, deems it unlawful. (Mehrolhassani). The above discussion highlights the seriousness of the international community towards this issue. The article further provides a detail about drug policies/ strategies from different countries and points out best parts of those policies/ strategies.

The United States of America:

The USA is comparable to the current historic catastrophe in its scope and severity relating to drugs and substance use by its National Drug Control Strategy Devotion to the cause is at an unprecedented level. Focus and resources. The President's office has increased the existing federal grants among the resources in the Fiscal Year (FY) 2019 and dedicated a big portion of the budget to the opioid crisis. After two opioid meetings at the White House, President Trump signed an Executive Order in March 2017 establishing the President's

Commission on Combating Drug Addiction and the Opioid Crisis (known as the Commission). In addition, they launched a major effort to combat opioid abuse and addiction. Reduce Drug Supply and Demand in March 2018. This Strategy is focused on achieving one overarching strategic objective:

Improving our current and future society's health and well-being by substantially lowering the number of Americans who die from drug overdoses, and by putting in place the necessary measures to dominate the drug market in the years to come by preventing drug use, providing treatment programmes that lead to long-term recovery, and aggressively limiting the availability of illegal drugs in America's communities, this will be accomplished. ("National Drug Control Strategy").

This strongly drafted Strategy consists of three interrelated elements which are designed to achieve the US government's goal of building and fostering a stronger, healthier, and safe and drug-free society: prevention, treatment and recovery, and reducing the availability of drugs among Americans. The strategy's foremost criterion of success is saving American lives, and this goal could only be achieved by cooperation and collaboration. The Federal government is required to work with partners at the state, local, and tribal levels; the healthcare sector; industry; foreign partners; and every concerned American citizen to advance the Nation's efforts to promote and maintain healthy lifestyles, and help build and grow safe communities free from the scourge of drug use and addiction. The most important part about this strategy which needs to be highlighted is that it works upon several assumptions to counter the problem more effectively:

That effective education and preventive activities that are well coordinated over time will lower the number of addicts.

That lowering the number of persons who start using illegal drugs may be achieved by improved prescribing procedures for those who are at high risk of addiction and misuse, as well as the expansion of therapeutic options other than prescription medicines.

That a higher proportion of Americans will be able to maintain their sobriety and reduce the illegal drug market as a result of an increase in the availability of treatment options.

In order for public health measures to be successful, illegal drug availability must be decreased

Drug trafficking organisations will react to prolonged pressure by changing their strategies to reduce risk and maximise profit when faced with disruption.

The three fundamental elements that form the heart of this Strategy are:

Prevention,

Treatment and

Recovery

Decreasing supply and increasing demand go hand in hand. Reduce the number of people using illegal drugs through educating and implementing preventative initiatives that are based on scientific facts. Addiction rehabilitation may be achieved by helping folks with drug use disorders get off of the street and back on track via the use of medication-assisted treatment (MAT) and other forms of therapy. Reduce the flow of illegal drugs into our communities by lowering the number of people who use them via education, prevention, and treatment. Also, substantially decrease the amount of these medications that may be obtained in the United States. The journey from first use to chronic usage may be brutally short, especially for strong and highly addictive narcotics like opioids, which are readily available. Our communities' and residents' well-being will be improved as a side consequence of lowering drug availability while also relieving burden on public health services for prevention and treatment. Through prevention and treatment and law enforcement collaboration with foreign partners, the United States can reduce the

illegal drug-using population while also lowering the availability of drugs in the United States. This will lead to a stronger, healthier, and drug-free country.

The President's strategic goal cannot be achieved by listing every action the Federal government and key stakeholders must take. To the contrary, it lays out the President's top drug control priorities and directs the administration in a way that will help prevent Americans, especially the next generation, from falling into a cycle of drug use and addiction, to provide world-class treatment and recovery services for those who suffer from substance use disorders, and to safeguard American citizens from the negative consequences of drug trafficking and use. Federal departments and agencies charged with the task of combating drug abuse will be given the strategic direction they need to create their own drug control plans and strategies, and the money they receive will be allocated in accordance with the administration's priorities in terms of both programming and resource allocation.

United Kingdom:

The main legislations relating use and abuse of drugs in United Kingdom are:

The Misuse of Drugs Act, 1971, and

The Psychoactive Substance Act, 2016.

Despite concentrating majorly on its laws, the U.K. government importantly focuses on collecting latest data in this reference and acting on them by the set of National Actions which they prepare with the help of experts. In the U.K., the big surveys of adolescents' substance use are most commonly drawn from surveys of the National Center for Social Research, the School Health Education Unit Survey from 1987, the European School Survey Project on Alcohol and Other Drugs from 1995, and the World Health Organization's Health Behaviour in School Aged Childs. SDDU and HSBC, for example, are surveys that only take into account the experiences of students in school, and hence do not include those who have dropped out of school. The Crime Survey for England and Wales, the Health Survey for England, the Scottish Schools Adolescent Lifestyle and Substance Use Survey (SALSUS) and the Young People's Behaviour and Attitude Surveys in Northern Ireland are also worthy of attention. (Hogell). The government emphasizes on the research more than existing laws, makes recommendations based on this research, and involves society in implementing those recommendations and draft policies to support this claim.

The legislature at U.K. is of the opinion that apart from laws in force, it is necessary to focus upon a more targeted approach for the class of society most at risk of addiction and misuse of additives. Therefore, they have prepared a set of National Actions to assess the new trends considering that "local areas have some local needs which could be understood only by the local agencies. For this purpose, the government established partnership with them and delegated them the task to identify the group at risk and measures required. These agencies included Police Youth Offending Teams, Sexual Health Services, and Looked after Children Teams and Hospitals". (Hogell)

The above-mentioned set of National Actions was drafted by the government considering the actual needs and area of focus while dealing with young people. It is well established that the needs of children are different from an adult so the treating mechanism should also differ. The very point this action plan describes is that the young addicts are a bit easy to treat if the problem gets discovered on time as these addicts are the beginners and are not completely dependent on that drug or alcohol. While we use curative measures for adults, the young ones need a preventive approach. The strategy at its core refers to 'partnership' as the biggest solution. Partnerships at local, national and international level can help build a strong protective wall for safeguarding our children. It also focuses on "expanding the

two overarching aims of the 2010 strategy: to reduce illicit drug use and increase the rate of individuals recovering from their dependence by going further to measure both the frequency and type of drug used, and using recovery data to segment the treatment population, to better personalize support and recovery ambitions. The strategy also emphasizes on inclusion of Children's Services as it is of opinion that the young people accessing specialist substance misuse services are usually experiencing other problems such as self-harm or other manifestations of poor health, truanting, offending and sexual exploitation which may drive the young person's substance misuse." (Hogell)

The strategy considered multi-agency working as a crucial key and hence decided to involve a range of clinical commissioning groups, local stakeholders, youth offending teams and local safeguarding children boards with the government functionaries. The strategy in its detail, explained the working ideas of these collaborations and functioning of the set of rules in following manner:

"The youth offending teams work with individuals from the Youth Justice System with substance misuse problems and engage them in educational support, particularly those with special educational needs. It is on these teams to ensure that education and health care plans drawn up by local authorities and clinical commissioning groups following assessments are implemented as structured." (Hogell)

Working with Ofsted to ensure those working in services inspected and regulated including the Children's Homes, independent Fostering Agencies and Residential Schools have access to up-to-date resources and take appropriate action to tackle substance misuse in the children.

Public Health England (PHE's) review to be considered a key component to know about substance abuse among youth and instruct local authorities to provide commission effective treatment services to young people.

Colleges, Universities and other educational institutions to be instructed by the government to implement more policies like UK Anti-doping Clean Sport University Accreditation Scheme to provide a positive healthy living and drug free culture for students, staff and the public who utilizes campus facilities. As at present the UK National Healthy Universities Network supports Universities which provide focus on the well-being of youth.

India:

Drug abuse is a serious issue in India, and many government agencies and ministries are working to solve it. It's common practise is to tackle drug abuse by employing a combination of 'supply reduction' and 'demand reduction' strategies, as well as 'harm reduction.' 'Supply-reduction' is the term used to describe the government's efforts to reduce illicit drug availability, which are overseen by various government agencies, including the Department of Revenue, Ministry of Finance, Narcotics Control Bureau, Ministry of Home Affairs, Government of India, and a number of others. Instead, the "demand reduction" industry focuses on diminishing the general public's desire for drugs via education, treatment, and rehabilitation. There is a "Scheme for Prevention of Alcoholism and Substance (Drugs) Abuse" in existence since 1985– 86 at the Ministry of Social Justice and Empowerment (MoSJE), the Indian government's key ministry for demand reduction. ("Central Sector Scheme of Assistance for Prevention of Alcoholism and Substance (Drugs) Abuse and Social Defence Services: Guidelines").

Non-governmental organisations (NGOs) operate "Integrated Rehabilitation Centre for Addicts" to treat and rehabilitate persons with substance use disorders under the MoSJE plan. To reduce drug demand, treatment of SUDs via government health-care institutions is also critical, which is the topic of this article. The National AIDS Control Organization and the Ministry of Health and Family Welfare see 'harm reduction' in India as largely referring to HIV prevention for persons who inject drugs (MoHFW). ("Annual Report").

In India, in response to the country's growing drug issue, the 1980s saw several significant changes. In addition to the MoSJE plan (discussed previously), experts and policymakers agreed that the medical treatment of SUDs should be addressed via the country's health-care systems, including the MoHFW, Government of India. The MoHFW will be in charge of treatment, while the MoSJE will be in charge of prevention and rehabilitation. Subcommittee recommendations led to the "Drug De-addiction Program (DDAP)" being implemented in 1988. The plan called for the construction of 30-bed "de-addiction centres" (DACs) (The word "de-addiction" is still used in official communications of the government health sector; thus, it is used here). Although the writers aren't endorsing that phrase, it should not be interpreted as a support of it. Next, in the early 1990s, a plan to create DACs in medical schools and district hospitals in

several states was implemented in 1992–93. The one-time costs of establishing DACs were carried by the central government, but the continuing costs of administering the DAC services were expected to be met by the state governments in partnership with the federal government. A compromise was reached between the federal and state governments because of the Constitution of India's joint authority on the topic of "health." Because of this, federal funding was restricted to one-time payments for infrastructure, while state governments were expected to cover ongoing costs such as salaries, supplies, and other overhead. This extra yearly aid of up to Rs. 200,000 per centre was provided by the national government for the states in the north-eastern part of India. The MoHFW has constructed 122 DACs as part of the plan, 43 of which are located in the northeastern states. One-time infrastructure assistance and almost 100 percent of recurrent expenditures for personnel and supplies were provided to a few additional DACs besides those in the north-eastern states by the MoHFW. AIIMS, New Delhi; Postgraduate Institute of Medical Education and Research, Chandigarh; National Institute of Mental Health and Neurosciences, Bangalore; Jawaharlal Institute of Postgraduate Medical Education and Research, Puducherry; and Ram Manohar Lohia Hospital, New Delhi

were the five central government institutes that housed these research centres, as well. From this group of institutions was chosen in 2002 to serve as the "National Drug Dependence Treatment Centre" (NDDTC), which was given a broader mission to serve as a national resource centre. Additionally, NDDTC is responsible for providing advice to the DDAP, MoH, and FW, as well as organising other Ministry sponsored events. NDDTC also conducts clinical research and offers academic and training programmes. (Ambekar).

NDDTC, AIIMS has also created a plan named "Strengthening DDAP: Establishment of Drug Treatment Clinics (DTCs)." The Expenditure Finance Committee of the Ministry of Health and Family Welfare adopted the plan for the 12th 5-year plan term (2012-17). DTC should be implemented at government health care institutions (such as medical colleges and civil hospitals/district health centres) using the existing infrastructure, according to this plan. For patients with drug abuse issues, a dedicated treatment centre (DTC) would be part of a larger hospital. Some patients who need hospitalisation would be housed in the DAC ward/psychiatry ward/medicine ward created by the hospital system. On top of outpatient therapy, direct government support for wages and pharmaceutical

procurement is a major change in policy. (routed through NDDTC, AIIMS). A nodal officer from the hospital and three contracted employees (a doctor, nurse, and a counsellor) are responsible for providing services. Psychosocial and pharmaceutical therapies are also part of the therapy plan. Treatment for withdrawal symptoms and long-term pharmacotherapy are both available at no cost via all DTCs (including opioid agonists, opioid antagonists, and anti-craving and deterrent medications for treatment of alcohol use disorder). Referrals to other departments of the hospital and non-profit organisations are made for patients who need further care. A standard way of keeping track of important activities and services is used by DTCs, and these centres are required to submit their findings to regional resource centres that have been created in certain medical schools' departments of psychiatry. The NDDTC and other regional resource centres manage intense capacity development, monitoring, and mentoring of personnel. Government hospitals in Delhi, Haryana, Maharashtra, Manipur, and Punjab & Uttar Pradesh have 14 of these DTCs operational as of December 2016. The plan is already scaling up, and it is anticipated that there will be 25–30 DTCs operating throughout the nation by the end of 2017. As a result of this phase, at least 100 government hospitals around the nation will be able to provide free, outpatient treatment for SUDs.

The first impressions of the programme have been overwhelmingly positive. The British Medical Journal South Asia Award for No communicable Disease Initiative of the Year for 2016 has been given to this project. (Dhawan)

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Values, Culture and the Relevance of Ancient Indian Culture in Present Times

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Abstract:

Values are the foundation of mankind and the determinants of human personality. They are determined by their economic significance, social, moral, political, intellectual, aesthetic, and spiritual significance. Values satisfy the external self, while intellectual, aesthetic, and spiritual values satisfy the spiritual self. Man is not just an animal with appetites and desires; he is a social, rational, and spiritual being. Indian philosophical tradition associates values with mind, spirit, and divine self attributes, leading to self-realization and transcending selfish ends. Virtues and intrinsic values are closely related, as virtuous individuals possess good moral character and duty. Socrates, Plato, and Aristotle emphasized virtue and knowledge, with Aristotle recognizing twelve virtues in Nichomachean Ethics. They believed happiness stems from fulfilling one's functions properly, and goodness is better than greatness. In ancient Indian culture, intrinsic values were emphasized, with ta representing law, unity, and justice. Indian culture also valued charity and compassion, with the Upanishads stating life is worthwhile through charity, gifts, and sacrifice. In Vedic ethics, non-human behaviour is considered non-human, emphasizing broadmindedness, generosity, and humanitarian outlook. This emphasis on togetherness, unity, and universal brotherhood is crucial for modern society, where narrow domestic walls can fragment. The Vedic/upanisadic culture encourages living in peace, happiness, and noble deeds for the wellbeing of society. This paper tends to highlight ancient

Indian culture, revealing its wealth of knowledge and potential to enrich our bodies, minds, hearts, and souls. In an age of materialism and egocentricity, it is crucial to apply the learned lessons of ancient Indian culture and imbibe its intrinsic values. The eternal values enshrined in Indian culture are timeless, while peripheral values need renewed application to preserve human goodness and promote a sound society.

Key Words:

Culture	Ancient India	Vedic ethics	Philosophy	Present Times
Eternal values	Polytheism	Materialism	Tradition	Humanism

There is no denying the fact that every society thrives on values that constitute the basic foundation of mankind and the portent determinants of human personality as well. A person or a thing is valuable by virtue of his/her/its meaning, significance and relevance to the society. Keeping in view its utilitarian implications, values are usually determined in terms of economic significance. Things are called valuable precisely because of their demand, appreciation, utility and appropriation in the society. Notwithstanding their economic implications, values are also associated with social, moral, political, intellectual, aesthetic and spiritual significance. W. H. Urban holds that economic, recreational and bodily values satisfy our external self, whereas intellectual, aesthetic and spiritual/religious values satisfy the cravings of the spiritual self. For, man is not a mere animal with a bundle of appetites and desires; he is also a social animal (Aristotle), a rational being (Plato) and a spiritual being (Plotinus). He has a spiritual self that demands spiritual cravings, and Plato's presentation of the three elements in soul-- reason, heart and appetite - and Aristotle's emphasis on the interworking of the appetitive, spirited and rational elements in soul testifies to the fact that values connected with a human being are associated with these three elements.

In Indian philosophical tradition, there is a reference to two birds one eating the sweet fruit and the other simply looking on *(Mundaka Upanishad*, vi, 10ff). Again, Plato's conception of soul imagined in terms of a chariot with 'reason' as the charioteer, 'heart' and 'appetite' as white and black horse respectively has a striking

parallel in *Kathopanisad* (I.iii 3-4), wherein the five 'senses' are called horses, 'mind' the rein, 'intelligence' the driver and 'soul' the charioteer. The emphasis on mind and spirit in both the philosophical traditions points to the fact that the ultimate goal of man is to realize the self (ayam ātmā Brahmah), and to edify such attributes of the divine self of man as truth, beauty, goodness, peace, wisdom, and bliss (ānanda). W.M. Urban calls these attributes intrinsically valuable insofar as they lead to self-realization. The intrinsic values are as such good because they are not means to any higher end and they transcend the narrow and selfish ends of individuals. Virtues and intrinsic values are close to each other because a virtuous man is duty bound and possesses a good moral character.

Socrates was perhaps the first philosopher in the west to proclaim that 'virtue is knowledge' and that knowledge is virtue, whereas ignorance is vice. His disciple Plato talks about four cardinal virtues (Wisdom, courage, temperance and justice), whereas Aristotle recognizes twelve virtues in Nichomachean Ethics within the broader canvas of intellectual and moral virtues. The Aristotelian viewpoint on virtues was incorporated within the framework of Renaissance humanism and a great poet like Edmund Spencer elaborated Aristotelian virtues like justice temperance, self-control, humility and chastity in his *The Faerie Queene*, and eulogized in this moral allegory the Aristotelian notion that a good man is he who takes / feels pleasure in noble actions.

To Aristotle, a virtuous man is happy and happiness consists in fulfilling the functions of man properly. A society becomes good and valuable when its people become good and goodness is better than greatness. Values come closer to culture an all-embracing term that devours everything from Tajmahal and Santa Sophia to dinner cooking. The purer is the individual, the saner and more peaceful is the society he lives in and obviously more refined becomes its culture. The present paper therefore purports to highlight the intrinsic values as embodied in ancient Indian culture with emphasis on the vedic/upanisadic and epic period with an objective to appropriate their importance/relevance in present times.

The earliest emphasis on intrinsic value is found in *Hymn* to *Varuna* wherein Ṛta is recognized as the dispenser of law, unity, and justice. Ṛta not only epitomizes eternal laws of the universe, but stands for the same principle in human conduct. The massage that mankind receives from him is that order and consistent conduct is the essential feature of good life and that disorder often

represented in the form of falsehood is the greatest evil. In the *Hymn* to *Indra-soma,* the vedic seer invokes the lord to destroy the evil and the wicked elements that harm the simple and the righteous. At the same time, Indian culture, right from its inception, lays prime importance on charity (dāna) and compassion (dayā), and the *Ṛigvedic Hymn to Charity* (N.117) proclaims that a generous and good man. is he who helps the beggar and the poor, and that the wealth of the charitable giver does not melt away. The efficacy of dāna is reiterated in the *Upanishad*s too, and the upanisadic seer declares that life is worthwhile and noble if it is enjoyed through charity, gift and sacrifice (tena tyktena bhunjitha) an idea which was fully fortified in the concept of karuna (compassion) and kindness to all (jive dayā) in Buddhism.

In Vedic ethics, one who does not share his food with others and takes all by himself is held guilty of being non-human. This emphasis on broadmindedness, generosity and humanitarian outlook is a sure indicator for people living in the present-day society fragmented by what Rabindranath Tagore says, 'narrow domestic walls.' (Tagore)*.* The Vedic/upanisadic culture calls upon mankind to develop a sense of togetherness, unity and universal *brotherhood (sahanā bhavatu)* and to realize the reality that the whole cosmos is our family of which all of us are members born to discharge our responsibility under the same sky *(vasudhaiva kutumbakaṁ.)* Let all live in peace and happiness the life free of diseases and let all see noble things. Our life is meant for others and noble deeds for the wellbeing of the society should be our motto *(bahujana hitāya, bahujana sukhāya.)*

The Vedic concept of polytheism and ceremonial worship of gods/goddesses is replaced in the *Upanishad*s by a search for the reality underlying the flux of things. The upanisadic seer therefore tends to distinguish the 'narrow and selfish way' leading to transitory satisfaction from the 'way of wisdom' which leads to eternal life. Ignorance is the cause of bondage. It is knowledge that makes man pure and that liberates him. The Bhagavad gita reads that 'there is nothing purer than knowledge' *(Na hi jṇānena sadṛsam pavitṛam iha vidyate)* and that all actions are finally culminated in knowledge that burns all ignorance / baser desires into ashes *(Jṇanāgni bhasmasyāt kuruterjuna).* The fire of knowledge annihilates all evil passions and dark desires and hence knowledge is power *(Jnanameva Sakti.)* This knowledge can be had through an inner ascent and the *Mundaka Upanishad* (iii. ii. 4) reads that the self can be realized/ attained through distinctive marks of discipline purity of body, mind and soul.

The discourse between Yama and Naciketa in the Katha reveals the fundamental truth about immortality of self, and in an age of gross materialistic gratification of human needs and desires like ours, Naciketas' abdication of worldly pleasures and comforts for the sake of knowledge is relevant indeed! A similar kind of discourse is available in Taittiriya (i) between the teacher and pupils) which is decidedly relevant for the teachers and the taught today. The teacher instructs his pupils to practice virtues and adore the mother, father, teacher and the guest a gods *(Achārya devo bhavah/matri devo bhavah.)* Sri Krsna also recommends three methods for disciples by applying which they can please their teachers to acquire knowledge. The path of spiritual realization being difficult, there is an imperative necessity on the part of the disciple to approach his/her spiritual master with whole-hearted devotion *(bhakti)* and supplication *(pranipata),* humble and repeated inquiry *(pariprasna)* and devoted service *(sevayā)* the method which is still relevant today despite the several facilities supplied to students of our time by science and technology. No doubt, science and technology have made things easier for collection of 'information', but the 'real knowledge' which was delivered by the teacher of ancient India after the arduous

spiritual quest of the disciple is awfully missing today. The ideal relationship between the teacher and the taught as evident from the examples of Bṛhaspati-Chandra-Sani, Sukra-Kaċa, Sandipani-Sri kṛṣṇa, Drona-Ekalavya and Valmiki-Lava-Kusa is now an anathema. The irony is that our education system has become utilitarian and pragmatic without any regard to the development of personality, character and the spiritual/benevolent/human self of the students. Interestingly, in order to encourage the pupil's love and respect for the teacher, the ancient sages enjoined that a student should never speak ill of his teacher and once he does so, he is sent to hell and is robbed of knowledge and intelligence *(Guru nindā narke janti).*

Age regards the teacher, since he is to be worshipped as God, then he should have God like qualities, and apart from continuous sādhanā, he should be generous, affectionate and broadminded enough to receive the students as his own children and this reminds us of Rabindranath who once said that a teacher is a lamp that burns and that must have sufficient oil to burn and enlighten the world. The sacrifice of Sukrācārya for Kaċa, king Vali and for that matter for the whole demon forces is an ideal to be emulated. What is required now is the revival of that pure and spiritual relationship which has been blissfully

ignored by all. And it is the mechanical relationship and wide gap between the teacher and the taught that leads to the formulation of the fragile character and fluid personality of students to a great extent. It is also the need of the hour to introduce lessons of Indian philosophy, ethics, religion, and other value-based topics in school and college levels so us to guide the young pupils right from their foundation stage.

The Ramayana and *The Mahābhārata* are widely acclaimed all over the world as the treasure house of ancient Indian culture. They abound in lessons of morality, politics, religion, philosophy, virtuosity, righteousness of kings *(Rajadharma)* and of subjects *(Prajadharma)*. The West talks about welfare state with enormous provisions for the uplift of the poor and the down-trodden, and politicians and policy makers of our country eye upon the western thoughts by blissfully forgetting our own culture. To begin with, the concept of royal righteousness, one finds both the epics as our veritable guide and *The Mahabharata* has given us long back a stable political concept in form of 'limited monarchy.' Monarchy as such has the danger of being autocratic degenerating into despotism. Parliamentary form of government *(prajātantra)* is found to be infested with corruption, nepotism, exploitation and

discrimination, and therefore the form of limited monarchy as devised by the epic makes a provision for ousting the king if he is found harmful, indifferent and detrimental to the interest of the subject. In this system, both the king and subjects are vested with the responsibility of righteousness *(Rajadharma and Prajādharma)*.

The epic enjoins that the king should discharge his royal righteousness with utmost sincerity and devotion for the sake of the happiness, prosperity and well-being of his subjects. In the Śanti Parva (96.3), it is warned that a king is for the *prajās,* not for self-pleasure *(dharmāya Rajā bhavati, na Kāmaranaya tu).* Just as a pregnant woman takes utmost care of the baby inside her womb, a king should do all that is needful for the protection of his subjects either from external invasion or from internal dissension *(Śānti, 56.44.46).* As in the concept of a welfare state, the epic further prescribes that a king's foremost duty is to make provisions for the poor, helpless, old and distressed. It is further stated that the king should not sit complacently and should keep vigilant eye on the right utilization of royal fund lest some wicked elements should frustrate the execution of its plans and programs. The epic further cautions that the king should close down brothels, wine shops, and

punish the antisocial elements who facilitate the running of flesh trade. In Śānti Parva, Bhisma, deprecates drunkards, land grabbers and kidnappers of others' wives. These are topical issues with which Indian society is plagued today in every nook and corner. This grand old man also cautions the subjects to discharge their rights, duties and responsibilities and should not cause inconvenience for the king and other subjects. Unlike the welfare state in which the donor is forced to donate, the epic culture discourages forcible donation on the ground that charity and donation are spontaneous, spiritual activities. The subject, according to the epic, should live not for themselves but for the society. At the same time, they should not unnecessarily raise revolts against the king *(Śānti Parva, 150.3)*.

The Āgneya Mahapurana (239.1-2) prescribes seven salient features of which the concept of kingdom is constructed. These are king *(swāmi),* ministers *(amātyas),* habitation *(janapada),* fort *(durga),* finance *(kośa),* soldier *(sena),* and subjects *(prajā).* At the same time, the ancient Indian culture emphasizes four methods of royal polity: conciliatory method (sama), gift (dana), punishment (danda) and espionage (bheda). These methods are still relevant to appease the enemies. The method of espionage is

particularly relevant today as the failure of intelligence network leads to huge loss of life and property in our country.

The Ramayana has a lot to tell about Rajadharma. An ideal king should be endowed with gifts of heroism, physical prowess, intellect, love of learning and above all love and affection for the subjects. Dasaratha was so called as he had the strength of challenging ten thousand warriors and his kingdom Ayodhya by the side of river Saraju was always well protected. While discharging his Rajdharama, he appointed able ministers/counselors like Dhristi, Jayanta, Surashtra, Rastravardhana, Dharmapala and Sumantra who used to advise the king in weal and woe. These ministers were not only erudite scholars but also humble, polite, honest, soft-spoken, duty bound and champions of truth, dignity and integrity. Their fidelity was often put to test while collecting taxes for the royal treasury, and they would never hesitate to punish their sons on the ground of injustice, corruption and misappropriation - a lesson which is very much relevant for our times. It was under their active supervision that the system of spying was perfectly pressed in to service. Of all these ministers we have the ideal in Sumantra who had a good name and fame for his expertise in economics *(arthaśāstra).*

In the *Kishkindha Kanda* of the epic, we get a very valuable lesson on Rajadharma in the mouth of the monkey king Bāli who emphasizes that an ideal king should not invite sins by either killing or punishing another king for no fault of his own. The root of all fight between two kings is passion for wealth and for expansion of empire. Bali complains that he should not have been killed unjustly by Rama when he was neither a possessor of boundless wealth nor he was an owner of a vast kingdom but a mere monkey king living on the fruits of Nature. To him a king should not be autocratic and he should abide by the principles of morality *(niti),* humility *(vinaya),* punishment *(danda),* and forgiveness *(anugraha),* and these regal powers should not be wrongly applied at all .[16] Another lesson of Rajadharma which is very relevant today is imparted by Ravana, the king of Lanka who calls upon his ministers to remember that a king should never undermine the martial strength of his enemy *(The Yuddha Kanda, vi. 59.4).*

Valmiki characterizes Rama as an ideal king endowed with six noble qualities- softness of heart, kindness, noble, disposition, subjugation of senses and peace of mind *(The Ramayana, II - 33.12).* He had to abandon his wife just to honour the sentiment of his subjects, and this shows that he was against public discontent and that he converted rajatantra into prajatantra in which people's opinions prevailed. Like Shakespeare's Othello, he did injustice to Sita but we should be satisfied with Vishwamitra's explanation that a king can commit any sine for the benevolence of his subjects *(I. 25.9).* Othello strangulated his wife Desdemona, and Rama banished Sita and put her to test on fire; but behind this outward torture, both the heroes were weeping at heart.

The Bhagavad Gita has a very relevant value-based lesson for the mankind regarding the duality in nature - divinity *(daiva)* and devilishness *(asura).* Whereas the people blessed with divinity imbibe purity, wisdom, forgiveness and freedom from pride and malice, people imbibing demoniac qualities are possessed by arrogance, anger, cruelty and ignorance. The former secures liberation, whereas the latter, full of hypocrisy and delusion become complete materialists for whom the highest aim of life is gratification of desires. These people are deprived of liberation because they do not believe in God. This can he further correlated with the three types of people bound by the three strings of prakrti - pure *(sattva),* passionate *(raja)* and ignorant *(tama).* Peace, knowledge and happiness prevail in the society when people develop purity, innocence, serenity

of mind and spirit of sacrifice under the dictates of sattvaguna, but people under the power of rajaguna become passionate enough to accumulate power, wealth and pleasure, whereas people in the grip of ignorance and delusion develop dullness and do monstrous deeds. The pure people take juicy and sweet fruits and food items that give long life whereas the passionate people take bitter, sour, pungent and hot food that gives birth to disease and pain. People under the dominance of tamoguna prefer stale, filthy, stinky and corrupt food. Corrupt food begets corrupt thoughts just as love begets love and hatred begets hatred. People taking animal food not only commit violence against animal world but also enrage the Nature. The Environmentalists therefore demand: live and let others live. It is now evident that in ancient Indian culture food determined the sanskara and this is all the more relevant today as our body, blood, mind, and soul are all largely influenced by the food we consume. The ancient sage Charaka recommends pure and natural food on the ground that food shapes our mind *(jatha annaṁ tathā manaḥ),* and in the Śānti Parva of *The Mahabharata* (212.11), it is said that just as a house made of clay is well protected by being washed cleaned with clay, likewise body made of elements of nature should be fed with products of Nature.

Last but not least, the 'Gitā' warns that mankind should be careful and cautious of/about the three gateways to hell- lust *(kama),* anger *(krodha)* and greed *(labha).* The highest value-based lesson is delivered by Lord Kṛṣṇa in form of disinterested action with a message that man is born for action. Action is life; inaction is death. Therefore, human beings should act and act in the living present without bothering for the fruits of action and without brooding over the irrevocable past and uncertain future: 'gatāsuna agatāsunca nānu socanti paṇḍitā'.

Thus, the above analysis of the Vedic, Upanisadic and epic tests reveals that ancient Indian culture has left an inexhaustible treasure -house of knowledge which can go long way to enrich our body, mind, heart and soul. In an age of gross materialism and egocentrically motivated way of life/society, where mankind is fraught with frustration, pain, disappointment, helplessness, hunger, poverty, exploitation, discrimination and monstrous exercise of power hegemony and marginalisation of the other, time has come to appropriate the learned lessons of ancient Indian culture and imbibe its intrinsic values. No doubt society has changed yet the eternal values as enshrined in Indian Culture are timeless and the peripheral values (economic, physical, recreational

etc.) need appropriation, renewed and refined application in order to envisage a sound society where human goodness could be preserved and praised in the teeth of dehumanization. It is high time that we follow in letter and spirit the call of the medieval Vaisnava poet Chandidasa that 'man is the supreme truth and that there is nothing beyond mankind'.

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Environment Protection and National Green Tribunal

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Abstract:

This paper examines the meaning and importance of environment in the ancient world. It also examines different legislations in India for environment protection. The world's environmental challenges are getting worse in this age of fast growth. The environment is being destroyed at a rate that is proportionate to the global rate of development. Environmental pollution issues, particularly those pertaining to clean air and water, are widespread in the modern world. The first step towards human growth is maintaining a clean environment. If the subject of what makes up the environment were to arise, it has been linked to a wide range of items rather than just those two. Environmental concerns are defined as those aspects of the environment, including the land, air, water, light, atmosphere, river, mountains, lakes, sea, trees, and other natural components, as well as the animals and birds, forests, ecosystems, and other things that are essential for human survival. India has enacted so many laws for the protection and improvement of the environment since after independence but all seems to be ineffective or looks like a piece of paper. But after National Green Tribunal Act, 2010 there is a new hope built in the country for the protection and improvement of environment in the country.

Key Words:

Environment	National Green Tribunal	Ecosystem	Atmosphere	Urbanization
Preservation	Sustainable development	Industrialization	Civil Procedure	Biodiversity

Introduction:

The word environment means we and our surrounding. If we want to live happy life then our surrounding should be clean. It is our fundamental duty to protect our environment for us and our future generation.

A human's first responsibility is to maintain a clean environment in order to preserve his right to a pure and clean environment; only a peaceful and well-aware person can live a long and healthy life. An individual must concentrate on maintaining their health before tending to their surroundings. Environment protection is important to reduce land, water, and air pollution, to facilitate the preservation of natural resources for next generations, to guarantee the preservation of biodiversity, to implement sustainable development, to restore ecological balance and to shield the environment from the harmful consequences of climate change. For any country one of the essential conditions for the general growth is environmental protection. The goal of environmental protection is to preserve and enhance the state of the environment. It emphasizes the idea that human activity has no effect on any area of nature. India is now a nation with rapid GDP growth. This suggests that the country has a consistent rise in the areas of urbanization, industrialization, and resource usage. The environment is negatively impacted by all of these developments in the form of pollution, water shortages, and temperature rise. As a result, the country adopts sustainable development to save the environment. (Gupta)

Environment Protection in Ancient India:

Environment protection is not a new concept but it was already administered since from the ancient times. The balance of nature is another topic covered in *The Atharvaveda*. Yajnas were very significant in ancient India. It was thought that the many materials employed in these yajnas cleaned the air, water, and earth. *The Rigveda* mentions offering ghee and samidha to the fire for the purpose of purifying the air, water, and plants as well as for the benefit of the general population. It is thought that the actual form of God exists in the flames of Havan. The air pollution is regulated by thousands of factors.

The Yajurveda suggests agnehotra. The slaughter of many animals, including fish, cattle, and birds, was outlawed in Ashoka's fifth inscription. It forbade the burning of woods without a reason or the slaughter of a single animal for sustenance. Fishing and animal slaughter are included on specific days of the month. *The Arthashastra* of Kautilya discusses the king's obligation to create and preserve trees.

A dedicated forest superintendent was in charge of pruning or uprooting fruit-bearing and shade-producing trees and plants. It

declared that the king's responsibility was to set up industries for timber and forest products. The amount and pricing of these forest goods were closely monitored by spies operating under the cover of dealers. In order to safeguard wild creatures, it also allowed for the creation of sanctuaries.

It is possible to argue that the pre-Vedic Indian Valley Civilization, which thrived around 5,000 years ago in northern India, was environmentally sensitive.

The building of homes, streets, wells, and many other structures demonstrates the understanding of cleanliness and hygiene. One of the primary concerns of Vedic civilization was hygiene. (Gupta)

Role of Indian Judiciary in Environment Protection:

In India, the Judiciary has played an important role in environment protection. The Supreme Court of India has delivered number of judgments for the protection of environment. The Supreme Court of India has also played an important role in the matter of environmental protection.

The right to a healthy environment has been included both directly and indirectly in rulings made by the Indian Supreme Court. The Bhopal Case, which pitted environmental quality against the right to life, established the first connection between the two. (Mahawar)

The Indian Supreme Court held in Subhash Kumar v. the State of Bihar that the right to a healthy environment, which includes the right to clean air and water for the full enjoyment of life, is a part of the right to life. This interpretation of Article 21 of the Indian Constitution was made. According to this ruling by the Supreme Court, everyone has the fundamental right to a healthy environment.

In the Oleum Gas Leak case, M.C. Mehta v. Union of India & others, the Supreme Court established the novel notion of "absolute liability" for accidents resulting from the storage or use of hazardous products from their enterprises. The business must guarantee that there has been no damage, regardless of whether carelessness was place.

"Any disruption of the basic environment elements, namely air, water, and soil, which are necessary for existence, would be hazardous to life," the Supreme Court said in M. C. Mehta v. Kamal Nath. Consequently, in addition to damages, a court with jurisdiction under Article 32 may also impose penalties for environmental harm.

In the case of Vellore Citizen Welfare Forum v. Union of India, the Indian Supreme Court held businesses are vital to a nation's growth, but they also need to embrace the principles of sustainable development as a counterbalance, and the "polluter pays" and "precautionary principle" need to be incorporated into the legislation.

The Supreme Court has engaged in judicial activism over environmental problems in the Ratlam Municipality case. The Indian Constitution's Article 21 guarantees the right to life and individual freedom. In accordance with Article 21 of that document, the Supreme Court of India has also defined the "right to a clean environment." 48(a) and 51(a) (g) have been included as components of his civic and state obligations.

Constitutional Provision on Environment Protection:

The Indian Constitution contains specific provisions for environment protection under the chapters of Directive Principles of State Policy and Fundamental Duties. (Indian Bar Association) The 42nd Amendment added Article 48-A to the Directive Principles of State Policy. The State shall endeavor to protect and improve the environment and to safeguard the forests and wildlife of the country- article 49A. "It shall be the duty of every citizen of India to protect and improve the natural environment, including forests, lakes, rivers, and wildlife, and to have compassion for living creatures," reads Article 51-A (g), which addresses the Fundamental Duties of the Citizens. It is thus the responsibility of the State (Article 48-A) and each and every person (Article 51-A (g)) to conserve and enhance the natural environment.

"Parliament has the power to make any law for the whole or any part of the country for the purpose of implementing any treaty, agreement, or convention with any other country," according to Article 253.

International Conferences on Environment Protection:

Environmental law is also well developed in the international arena. Various international conferences have been held in past for the protection of environment. India was also a party in many conventions. Some of the conferences are:

UN Conference on the Human Environment (1972):

Economic and Social Council resolution 1346 (XLV) of 30 July 1968 recommended the General Assembly consider convening a UN conference on problems of the human

environment which was held at Stockholm, 5-16 June 1972. This Conference was convened by General Assembly resolution 2398 (XXIII) of 3 December 1968. This conference led to the establishment of the United Nations Environment Programme (UNEP).

World Commission on Environment and Development (1987):

It was established by General Assembly resolution 38/161 of 19 December 1983. The report was prepared for General Assembly in 1987 based on a four-year study. It is also known as the Brundtland report. In this conference, the theme of sustainable development was developed.

United Nations Conference on Environment and Development (1992):

This conference was held at Rio de Janeiro, 3-14 June 1992 which was Convened by General Assembly resolution 44/228 of 20 December 1988. It was also Known as the Earth Summit and later came to be called the Rio Conference. This conference led to the establishment of the Commission on Sustainable Development. Rio Declaration on Environment and Development, a series of principles defining the rights and responsibilities of States. A report called Agenda 21 was prepared which is a global plan of action to promote sustainable development.

General Assembly Special Session on the Environment (1997):

It is also known as the Earth Summit +5. It was held in New York, 23-27 June 1997. Review of the implementation of Agenda 21.

World Summit on Sustainable Development (2002):

It was convened by General Assembly resolution 55/199 of 20 December 2000. It is also known as Rio +10 which was held in Johannesburg, 26 August - 4 September 2002.

UN Conference on Sustainable Development (2012):

It is also Known as Rio+20 which was held in Rio de Janeiro, 20-22 June 2012.

UN Sustainable Development Summit (2015):

It was convened as a high-level plenary meeting of the General Assembly which was held at New York, 25 - 27 September 2015. Outcome of the summit includes "Transforming our world: the 2030 Agenda for Sustainable Development".

UN Framework Convention on Climate Change: 21st Conference of Parties (COP21) (2015):

It was held at Paris, 30 November - 12 December 2015which is also known as the Paris Climate Change Conference. The Paris Agreement was adopted on 12 December 2015.

National Legislation on Environment Protection:

There are different legislations enacted in India for the protection of environment. They are as follows:

The Water (Prevention and Control of Pollution) Act, 1974:

The object of this legislation is to keep the nation's water wholesomeness preserved and to prevent and regulate water pollution. The primary goal of this act is to forbid the release of contaminants into water bodies and to penalise those who violate the aforementioned acts.

The Air (Prevention and Control of Pollution) Act, 1981:

Object of the act is to prevent the air pollution. The Boards at the State and the Centre were established with the intention of protecting the air. The Air Acts established criteria for the preservation of air quality.

The Environment (Protection) Act, 1986:

This act was designed to safeguard and enhance the environment. The foundation for researching and putting into practice the environment's long-term needs for protection has been created by this legislation.

The Forest (Conservation) Act, 1980:

This act is enacted for the conservation of forest in India

The Wildlife Protection Act, 1972:

This act was enacted for the protection of wild life and different species.

The National Environment Tribunal Act, 1995:

The purpose of the act is to provide for strict liability for damage arising out of accidents caused from the handling of hazardous substances.

The National Environment Appellate Authority Act, 1997:

This act is enacted to hear appeals with respect to restriction of areas in which any industries, operations or processes or class of industries, operations or processes shall not be carried out or shall be carried out subject to certain safeguards under.

There are some other acts enacted for the protection of environment. But most of the act fails in the protection of environment. As it was decided in 1992, United Nation Conference on Environment and

Development which was held at Rio de Janeiro that every state enact national laws for compensation and liability to the victim of environmental damage. For the implementation of this decision in 2010 the Parliament enacted The National Green Tribunal Act, 2010. It was recommended in the law commissions 186th report 2003 for the establishment of environmental court to reduce burden on higher courts.

The National Green Tribunal Act, 2010:

This tribunal was set up to give cases pertaining to environmental conservation and preservation a solid foundation for resolution. The NGT was established by this Act to handle environmental laws. The National Green Tribunal has given various landmark Judgment for the various cases involving substantial question of environment.

Composition of the Tribunal:

The Tribunal has one full time chair person, not less than ten but subject to maximum twenty full time Judicial members and not less than ten but subject to maximum twenty full time Expert members.

Jurisdiction of the Tribunal:

All civil cases pertaining to environmental concerns and matters connected to the application of legislation included in Schedule I of the National Green Tribunal Act may be heard by the National Green Tribunal.

It also specifies a six-month window during which the Tribunal must consider applications for the adjudication of disputes under this clause. Additionally, if the Tribunal determines that there was a valid reason why the applicant was unable to file the application within the allotted time, it may permit the application to be completed within an additional sixty days. (Khandre)

Procedure for Filing an Application or Appeal:

Procedure for filing the application is simple. Aggrieved party can file an appeal to the Tribunal for any decision or order.

No claim then has been accompanied with rupees 1000 fees and application with compensation has one percent fees subject to maximum rupees 1000.

The National Green Tribunal has no powers to hear any matter relating to Wildlife (Protection) Act, 1972, The Indian Forest Act, 1927 and Laws enacted by States relating to Forests, Tree Preservation etc. This is the drawback of the Tribunal.

Relief, Compensation and Restitution:

The Act allows for the restoration of damaged property, the compensation of victims of pollution and other

environmental damage resulting from the enactments listed in Schedule I (including accidents involving hazardous substances), and the restoration of the environment for any area or areas the Tribunal deems appropriate. (Section 15)

The Tribunal may, having regard to the damage to public health, property and environment, divide the compensation or relief payable under separate heads specified in Schedule II so as to provide compensation or relief to the claimants and for restitution of the damaged property or environment, as it may think fit. (Section 15)

The act expressly provides that such application for mentioned categories of relief would be entertained by the Tribunal unless it is made within a period of five years from the date on which the cause for such relief first arose. However, the Tribunal may allow further sixty days for the application to be filed if it is satisfied that the applicant was prevented by sufficient cause from filing such application. (Section 14(3))

Appeals to Supreme Court and Cost:

Anybody who feels wronged by an award, decision, or order of the Tribunal may, within ninety days of the date the award, decision, or order was communicated to them, file an appeal with the Supreme Court on any one or more of the grounds listed in section 100 of the Code of Civil Procedure, 1908: With the understanding that the Supreme Court would consider any appeal filed after the ninety-day period if it determines that the appellant was prohibited from filing the appeal for sufficient cause. (Section 23)

Conclusion:

It has been observed that it is very important to protect and improve our natural environment not for only our healthy life but also for future generation. Nowadays man is polluting the environment for his needs without taking care of present and future generation. To solve the problem of environment, India has enacted different laws but it all seems that the acts are nothing more than a piece of paper. But in 2010 the Parliament has enacted National Green Tribunal to solve environment related cases and reduce burden on higher courts. Although the Tribunal is working properly but there are some lacunas still remains in the act. There should be no interference of High Court in environment related cases and the decision of the Tribunal. While framing the Act, the Parliament must take into consideration the report of 186th law commission of India. If some of the drawbacks are solved then this act can prove to be the best for the

protection and improvement of the environment.

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8. Section 14(3), National Green Tribunal Act, 2010

9. Section 23, National Green Tribunal Act, 2010

Undernutrition and Risk of Infections in Under-Five Children from Low-Income Groups in Udaipur

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Abstract:

India harbours the third largest urban population in the world, after USA and USSR. A great proportion of urbanized population lives in slums. Mumbai for example has 50% of its inhabitants living in the slums. The health problems of the people living in urban slums stem from a double burden. The burden of health problems associated with poverty and environmental pollution. Several inherent factors make the urban slums a fertile ground for malnutrition to crop up. It has been observed that large proportion of the pre-school children in urban slums suffers from long duration malnutrition. Urban migration has failed to provide these children salvation from poverty and under nutrition. In most of the developing countries the majority of population is the rural population, following slum population they do not receive even the most basic health care or any nutritional advice. The under five children of the rural areas and urban slum areas, both are waiting for a bright present, a pleasant future.

Key Words:

Malnutrition	LBW babies	Measles	Morbidity	Pre-school children
PEM	Urban Slums	Inhabitants	Newcomers	Haematological.

Introduction:

India is a land of contrasts. While agricultural, scientific technological and industrial developments have placed India among the top ten industrialised countries in the world, social and distributive justice have largely eluded under-five children of the urban slum community, the people of the slum and rural community. Therefore, the ultimate goal of development-

improvement in the quality of life of under five children in an urban slum community remains a dream.

India harbours the third largest urban population in the world, after USA and USSR. A great proportion of urbanized population lives in slums. Mumbai for example has 50% of its inhabitants living in the slums. The health problems of the people living in urban slums stem from a double burden. The burden of health problems associated with poverty and environmental pollution. Several inherent factors make the urban slums a fertile ground for malnutrition to crop up. It has been observed that large proportion of the pre-school children in urban slums suffer from long duration malnutrition. Urban migration has failed to provide these children salvation from poverty and under nutrition.

In most of the developing countries the majority of population is the rural population, following slum population they do not receive even the most basic health care or any nutritional advice. The under-five children of the rural areas and urban slum areas, both are waiting for a bright present, a pleasant future. The world's developing countries have failed to fulfil even their most fundamental needs, leave aside the joy and fantasies of the childhood.

In view of the prevailing solemn state of the world's developing children, the general assembly of the United Nations had issued the "Declaration of the Rights of the Children", way back in 1959. It affirmed the right of the child to enjoy special protection, to be given opportunities and facilities to enable him to develop in a healthy and normal manner, to enjoy the benefits of social security, including adequate nutrition, housing, recreation and medical services and to be protected against all forms of neglect, cruelty, and exploitation. Twenty years later, the United Nations declared 1979 as the "International Year of the Child". Fourteen years have passed since then, and the state of the child still remains appalling.

Literature Review:

It is seen that high death rates, prevalent malnutrition and frequent illnesses are closely linked to poverty. As the family income per person decreases, the infant mortality shows a sharp rise. It has been estimated that about 40% of the urban population live below absolute poverty line. The impact of poverty starts impacting upon the unlucky 'newcomers' even before they are born, as shown by Harischandra (1971) in which poor class mothers were found to produce twice as many small for dates and half as many babies weighing

over 3 kg, as compared to the better-off, considering that one-third of the infant mortality is caused by prematurity and low birth weight and that LBW babies are more likely to suffer from physical and mental handicap, the situation is alarming. The effects of poverty are also evident in the under-fives. In a survey in Tamil Nadu (1971) on families with yearly income Rs. 2400, it was found that in children between 1 to 5 years, the mean height and weight of boys fell below that of Indian rural standards. Surprisingly, the girls were found more favourably.

Santosh Sangwan (1992) found that nutrition status of an infant had no significant dependence on occupation of parents, education of parents, land holding and family income.

In a study by Kielmann A.A. et. al. (1983) in Narangwal, the prevalence figures indicated that children were ill 11% of the times with respiratory tract infections, 6% of the time with diarrhoea diseases, 6% of the time with eye infections and 4% of the time with fever.

Measles is a significant cause of malnutrition and diarrhoea. In a prospective study by Mathan V. T. et. al. (1984) where in 5775 children in 12 villages of Bangladesh were observed for a year,

measles and diarrhoea were seen to interact synergistically to increase the mortality and irreversible effect of nutritional deprivation. 34% of the diarrhoea deaths were measles associated.

In a study of BCG vaccination in 504 pre-school children, by Bhaskaram, P. et. al. (1992), vaccinated malnourished children showed a significantly greater tendency to localise the tuberculosis lesions while most of the unvaccinated malnourished children suffered from progressive forms.

Pereira (1971) found that the principal causes of morbidity in pre-school children in a rural community near Delhi were respiratory illnesses, diarrhoea diseases, skin, eye and ear infections, stomatitis and undiagnosed fevers. Approximately 2/3 to 3/4 of children suffered from some illness during the age periods from 6 months to 4 years. Half the children in the first 6 months of life had some illnesses. Most vulnerable period was 6 months to 24 months.

Gopalan C. and Vijaya Raghavan K. (1981), in the *Nutrition Atlas of India*, had stated that 48.3% pre-school children suffer from anaemia, with 10.1% having haemoglobin between 8-10 gm%, 1.2% each having haemoglobin between 6-8 gm% and less than 6 gm%. The real cause of the widespread iron deficiency anaemia is probably attributed to two factors:

decreased absorption of iron and increased loss due to intestinal parasites. Hookworm infestation is an important preventable cause of blood loss.

Datta J.K. (1974) in a study of morbidity pattern in relation to parasitic infestations in O.P.D. of a hospital, observed that ascariasis was highest in occurrence, while giardiasis, pinworm and amoebiasis came next in order.

Ganguly (1990) found that the inadequate intake of energy was the factor mainly responsible for both chronic as well as acute form of P.E.M.

Malnutrition can be classified according to its origin as primary or secondary. When primary, it results mainly from inadequate diets, and manifests itself, basically, in children belonging to families of low socioeconomic conditions. An inadequate diet is considered to be one that does not meet the daily needs of vitamins, mineral salts, carbohydrates, lipids and proteins. It is secondary when, even with adequate dietary intake, there is no normal utilization and utilization of nutrients and energy by the organism in the presence of underlying conditions, for example: palatine fistulas, inflammatory bowel diseases, celiac disease and cystic fibrosis, among others. Linear growth is a dynamic and continuous process, which begins at the moment of conception and extends until puberty, resulting in changes in length and weight, subject to the influence of the environment. During fertilization, a genetic load is transmitted that will interact with extrinsic factors (socioeconomic, nutritional, psychosocial conditions), with the phenotype being the result of this interaction. For example, the first trimester of pregnancy it is characterized by intense cellular hyperplasia and is influenced by genetic, maternal and placental components (Sahu et al., 2015).

In early childhood, the genetic component determines a speed of accelerated growth and the body directs a large part of the dietary calories to the growth process. In malnutrition, faced with restrictions in the quality and quantity of ingested food, the body tries to adjust its metabolism to avoid homeostatic imbalance, using adaptive mechanisms. Hormones play an important role in this adaptation, including growth hormone and cortisol. Therefore, the negative impact of malnutrition on growth and child development is greater during the younger the age of the child, especially those in an accelerated growth phase, such as, for example, the first trimester of pregnancy and the first two years of life. In these stages of life, the interaction of genetic factors with environmental factors

is greater and constant, which may have repercussions in order to deviate the child's growth curve below the genetic potential inherited by the parents. However, depending on the period, intensity and duration of exposure, the child can resume its channel of biological growth, especially when it comes to acute processes in younger children. However, when persistent, malnutrition can cause growth and development deviations that are difficult to reverse, since the body in training adapts to that situation of food deprivation with little reserve of substrates and energy, reducing caloric expenditure, aiming to guarantee the maintenance of life. Thus, the earlier the exposure to an environment unfavourable, the sooner this adaptation will take place and, consequently, its effects deleterious. For example, children of chronically malnourished mothers and, therefore, with in relation to height/age, they will have, from conception, an intrauterine environment with little nutritional offer, favouring the restriction of intrauterine growth right in the early pregnancy, progressing to the birth of small-for-gestational-age children or children with low birth weight. These situations indicate that fetal growth has been inhibited, and that the foetus has not reached its genetic potential due to factors of maternal origin (smoking, short stature, mother's age, lack

of prenatal care), placental and fetal origin (Ujunwa and Ezeonu, 2014).

There are studies showing that children born small to gestational age or even low birth weight, have the potential to impaired genetic growth, remaining below the growth curve of those children born with adequate weight for gestational age and above. Several studies have demonstrated the importance of social factors economic factors in determining child health. Among these, family income and maternal schooling have been considered fundamental elements because they are indicators of availability of resources and care in relation to the child's health (Broor et al., 2001).

In addition, another important fact is the quality of food acquired in relation to adequate nutritional values for children in the growth. Social factors (information disseminated by the media, degree of schooling of those responsible for the children, problems in the distribution and local marketing of food), environmental (insufficient supply of products agriculture, food grown by region, climate), cultural and religious may influence the decision to buy food. Among the cultural and religious factors that contribute to the adequacy of food in children are inserted the habits and customs individual and community food, acquired between generations and within a

same generation. Within child care, the importance of the mother's education and the time available to dedicate to raising children is highlighted. The impact of the parents' low level of education on their children's height/age deficits has been recognized by several other authors. The schooling of responsible for the child reflects, in addition to a higher income, the care preventive (for example, food, hygiene, immunizations) and curative (management diseases and early search for care) to child health problems (Kumar et al., 2015).

According to data from a recent study, the mortality rate in children under-five years of age has several causes among the children of women with up to three years of schooling (considered functionally illiterate) was 2.5 times higher than among the children of women with eight years or more of schooling. In a cross-sectional study carried out by Meshram et al. (2012) found that children of illiterate mothers were 17 times more likely to have growth deficits than children of mothers with 11 years of schooling.

Regarding maternal work, its effect on the child's nutritional status may vary from risk to protection according to some researchers. This will depend among other factors on the type of work performed and

the power acquisition, in addition to maternal autonomy to direct the resources obtained from her work. It is also observed that the poorer the population, the less access to health services, either by housing location (distance, lack of health professionals), or the mismanagement of local public resources. This it can be observed on the outskirts of large cities, in rural areas and in urban areas. In addition, in these localities' poverty is more diffuse and homogeneous, the which contributes to the higher prevalence of malnutrition found in these places (Mondal and Paul, 2020).

In several studies, the health conditions that were most frequently related to nutritional deficit in childhood in regions with a high prevalence of poverty were: location and type of housing, greater number of inhabitants per room (crowding), water supply disabled, lack of bathroom, and inadequate disposal of garbage. These variables have the advantage of being more easily observed, reducing biases of information. In this way, they can be used as proxy variables for income or still used to assess health and nutrition conditions. For example, family crowding is strongly associated with greater risk of disease, representing an immediate factor of health conditions (Kumar et al., 2006).

The population served by the prevention centre in Assam is of very scarce and unstable resources, presenting high rates of unemployment and underemployment. The income of each household comes mainly from work in brick kilns (the main economic activity in the area), in orchards or casual jobs. The houses are deficient and extremely precarious, of a single environment of multiple uses. Sanitary facilities are located outside the house in the form of latrines, usually shared by several families. They lack basic services (water, gas, electricity). 100% of the beneficiary families of the CONIN programs do not own the houses they live in (Islam et al., 2013).

The homes present very poor family communication and little support and stimulation; the adult referents are illiterate or have not completed the primary cycle, a situation that worsens in the female population (69%). These characteristics are reflected in the poor assessment of education, which is clearly perceived in the high repetition and dropout rates. Regarding children, we could mention that they generally remain alone throughout the day, lacking the care and affection of an adult. They present delays and inconveniences due to the lack of care and lack of control suffered during the mother's pregnancy, as well as malnutrition and malnutrition during the first years of life (product of low income, poor nutritional habits and prioritizing the needs high schools) (Bhutia, 2014).

The creation of these centres is based on the idea of addressing the social pathology that gives rise to malnutrition, since it is useless to feed a child if he is later reintegrated into the unfavourable environment to which he belongs. In the prevention centres, the family and its environment are promoted as the basis for the correct physical and intellectual development of the child, together with an adequate supply of nutrients, as demonstrated in UNICEF projects where work with the family in their own community reverses malnutrition and prevents malnutrition of siblings born later. At first, diarrheal diseases, dehydration, hydro electrolytic alterations, depressed immunity, infections, weight loss, haematological, cardiorespiratory and renal disorders appear. Height deficit and a decrease in intelligence quotient will appear later. The statistics are based on three indicators: weight for age, which measures global malnutrition; height for age, which reflects chronic malnutrition, since short stature is the product of a prolonged lack of nutrients; and weight for height, which measures acute malnutrition (Murarkar et al., 2020).

Depending on the intensity of malnutrition, different degrees are admitted. McLaren established the following grades: I (mild), II (moderate) and III (serious), according to the percentage of weight loss referred to height and age. In mild cases, weight loss is estimated between 85-90% of the ideal, in moderate between 75-85% and in severe when the weight is less than 75% of the ideal for height and age. The ravages caused by malnutrition suffered in childhood are the most lamented by society, since at this stage the greatest impact is suffered by the child's brain, in which irreversible metabolic and structural alterations would occur. Malnutrition in the first years of life can affect the growth of the individual. Although it is possible to later achieve an improvement in the adequacy of height, through a good diet, since the child continues to grow until the age of these individuals never reach a normal height (Chawla et al., 2021).

Stoch and Smythe were the first to formulate the hypothesis that malnutrition during the first two years of life could inhibit brain growth and this would produce a permanent reduction in its size and low intellectual development 10-12 ; The first two years of life not only correspond to the period of maximum brain growth, but at the end of the first year of life, 70% of the weight of the adult brain is reached, also constituting almost the total growth period of this organ. The severely malnourished child presents a smaller diameter of the skull, but it has also been possible to verify that not only brain growth stops, but that there is also brain atrophy, forming a space that is occupied by cerebrospinal fluid, as a consequence of which transillumination is intense. This evidences brain atrophy in malnourished patients (Acharya et al., 2015).

Social deprivation affects the brain development of the child, reflecting in a decrease in intellectual capacity that will negatively affect the learning process. Poverty is almost always accompanied by psycho-affective deprivation. The family is usually distorted, not fulfilling the normal parental roles. During this time of great learning, in which the child begins to explore the world that surrounds him, he finds himself with a familiar environment that does not stimulate his imagination or exacerbate his curiosity, leading to a very important deficiency, which is the lack of verbal stimulation, per se the vocabulary of parents is very restricted. The child is born and develops in an environment of insecurity and lacking psychological and affective stimulation. This damage not only affects the individual but the entire society, since the main wealth of a country resides in its human capital. Therefore, actions on

child malnutrition must be carried out in the first two years of life, through interventions aimed at preventing neuronal damage and preventing malnutrition. After this period, the child's recovery becomes more difficult, since permanent sequelae remain in the child, which significantly hinder the learning process at school age (Damor Raman et al., 2013).

Research Methodology:

The information was collected from Google scholar and other academic search engines. The keywords which were used to search for past studies include nutritional assessment, under nutrition, under five children, low-income group, risk of infection. The search was narrowed down to studies conducted on India and only between years 1970 to 2023. The shortlisted studies were analysed critically to formulate the findings.

Findings and Analysis:

The social problem that gives rise to child malnutrition has numerous determining factors that must be considered when proposing solutions. These determining factors have been identified by CONIN, and its intervention strategy has a great health impact since it promotes the family and its environment as the basis for the correct physical and intellectual development of the child, together with an adequate supply of nutrients, which allow the child to develop its genetic potential.

The humanitarian response to hunger needs to be rapid, well-coordinated, and based on solid epidemiological evidence. Nutritional intervention programs have been evolving shifting their primary emphasis from controlling protein deficiency, to energy deficiency, and now to micronutrient deficiencies. The most commonly used strategies for the control of micronutrient deficiency are supplementation and fortification, because they are profitable and to a certain degree easier to access to the population. However, little emphasis has been given to comprehensive nutritional intervention programs considering social and psycho-affective factors in conditions of poverty and underdevelopment perhaps due to the complexity of a multifactorial intervention that also makes its evaluation difficult.

There is ample evidence estimating the potential effect of nutritional interventions in the prevention of infant morbidity and mortality in conditions of poverty and underdevelopment. However, Latin America presents weight gain trends in some regions, especially in urban areas, which indicate dietary changes, with excess fats and carbohydrates to the detriment of

grains, fruits and vegetables. For this reason interventions in education and in the way of life that are required to optimize nutrition and health are a current imperative. This objective is rooted in CONIN's strategy, being one of the pillars on which its work is based.

The program developed by CONIN in Latin America constitutes a unique and comprehensive intervention experience in community nutrition, acting as a health promotion tool, which can be developed in other continents, adapting community intervention based on the prevailing problems in each latitude. In this sense, the Spanish Society of Community Nutrition (SENC) intends to promote interregional and regional cooperation in research, teaching and development of strategies to strengthen aspects related to nutrition and health.

Conclusion:

Comprehensive care of malnourished children by specialized professionals, training and the incorporation of the mother into the daily care of her child, is a valid strategy that generates a significant recovery of the psychomotor evolutionary degree, weight and height of the patients.

In the evaluation of the prevention centre project, it has been possible to identify a series of benefits that show a positive health impact on the population in its area of influence, but some benefits have not been valued, such as cost savings due to the fact that the serious illnesses detected in the CP are referred to the hospital immediately after their detection. This implies less risk of infecting other people, lower treatment costs, avoiding irreparable physical damage, reducing the risk of infant mortality, etc. Therefore, it is advisable to deepen the study of these benefits related to health. International cooperation, in order to eradicate child malnutrition, is not only feasible, but also necessary and a priority.

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Mob Lynching in India: Unravelling Causes, Legal Challenges, and the Need for a Specialized Framework

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Abstract:

This article addresses the rising issue of mob lynching in India, focusing on instances related to cow protection and the broader context of social and political factors driving such violence. It explores the challenges faced by law enforcement in investigating and preventing mob violence, emphasizing the need for a specialized legal framework. The paper discusses various reasons behind mob lynchings, including impunity, growing xenophobia, delayed justice delivery, poor law and order, fake news, prejudice against certain communities, political instigation, and emerging individualism. The Supreme Court's condemnation of mob violence and its call for a separate law against lynching are highlighted, along with guidelines issued to address the problem. The article concludes by emphasizing the importance of a zero-tolerance approach, strict legislation, and proactive law enforcement to curb this inhumane epidemic.

Keywords:

Mob Lynching	Cow Vigilantism	Social Media	Fake News	Impunity
Xenophobia	Justice Delivery	Law and Order	Prejudice	Political Instigation

Mob Lynching is an act of angry crowd of people who want to kill someone without a trial, because they believe that person has committed a crime. Lynching, a form of violence in which a mob, under the pretext of administering justice without trial, executes a presumed offender, often after inflicting torture and corporal mutilation. The term lynch law refers to a self-constituted court that imposes sentence on a person without due process of law. Both terms are derived from the name of Charles Lynch (1736–96), a Virginia planter

and justice of the peace who, during the American Revolution, headed an irregular court formed to punish loyalists.

According to a Reuters report, a total of 63 cow vigilante attacks had occurred in India between 2010 and mid-2017. In more than 28 of 85 incidents, mobs or groups of people were spurred into violence on the mere suspicion of cow slaughter.

A recent report by India Spend, basing itself on the content analysis of news reports, concludes that "In the first six months of 2017, 20 cow-terror attacks were reported–more than 75 per cent of the 2016 figure, which was the worst year for such violence since 2010. The attacks include mob lynching, attacks by vigilantes, murder and attempt to murder, harassment, assault and gang-rape. In two attacks, the victims/survivors were chained, stripped and beaten, while in two others, the victims were hanged."

Another analysis of mob violence and public disorder between January 2011 and June 2017 on Observer Research Analysis, shows that cow-related violence has spiked up dramatically from five per cent of the total incidents (of Lynching or Public Disorder) to over 20 per cent by the end of June 2017.

The past five years have seen mob lynchings across India. Factors driving violence include cow protection movements and penetration of social media. In spite of the threat to law and order, political reaction has either been muted or has supported vigilante action.

This phenomenon of mob violence is different from other types of crime as the basic intention behind committing such acts is to deliver justice and execution of punishment on the basis of some news or facts which have no authentication. Another difficulty faced by the authorities and especially the police in such cases is the investigation of crime after it has been committed.

Usually, it has been seen that there is a lack of resources and manpower at the district level administration which eventually results in unorganized execution of the policies as well as compromises the maintenance of law and order.

In order to handle a large mob, the police must have the required equipment and adequate force to handle such situations, only then the effects of such ordinances and guidelines would be seen in the society and their benefits will be derived by the society. However, as far as mob violence is

concerned a separate and a specialized law is required to deal with this problem.

There are various reasons for mob lynching -Impunity - A mob lynchings has no face, thus it becomes difficult to fix accountability and bring perpetrators to book. When an individual acts, there is a sense of responsibility, but in a mob, there is a dispersion of responsibility and guilt.

Growing Xenophobia - Sub-national or regional xenophobia has led to many mob lynchings wherein victims were tourists or strangers to a particular place in suspicion of child-lifters & abusers.

Weak & Delayed Justice Delivery - Had the justice delivery system in our country been efficient and effective, people seeking justice would not have had taken law into their own hands to. For example, several rape accused have been lynched in the past e.g. in Himachal Pradesh & Assam.

Poor Law & Order - The inability to enforce law and order has a direct manifestation in the form of mob violence. This also results in low conviction rates thereby incentivizing such acts further.

Fake & Hate News - With an increased role & penetration of social media, fake and hate news have a direct impact on the psyche of an individual especially when the rate of effective literacy is low. According to the IndiaSpend report, 77% of mob attacks are attributed to fake news.

Prejudice against certain communities and castes - There has been an unprecedented surge in the number of lynching and hate crimes in cow-related cases and most of the victims are from the Muslim and Dalit communities.

Political Instigation - Behind the present fraught conditions is the deterioration in the caliber of some politicians whose only objective is to remain in power even if it means bending the administrative system for their partisan advantage by undermining the autonomy and professionalism of the various services, especially the police.

Emerging Individualism - With the rise in individualism owing to ambitions-based lifestyles, there has been an erosion of associational life and its benefits considered indispensable for democratic life.

In Krishnamoorthy v Sivakumar and others, the honourable Supreme Court has said that: the law is the mightiest sovereign in a civilized society. Therefore, the majesty of law cannot be sullied simply because an individual or a group generate the attitude that they have been empowered by the

principles set out in law to take its enforcement into their own hands and gradually become law unto themselves and punish the violator on their own assumption and in the manner in which they deem fit.

The Supreme Court condemned recent incidents of lynching and mob violence against Dalits and minority community members as "horrendous acts of mobocracy", and asked Parliament to pass law establishing lynching as a separate offence with punishment. Indian Supreme Court in Railway Board v. Mrs Chandrima Das held that the basic human rights set out in UDHR have been endorsed by the Constitution under Part III as well. Hence, it posits an obligation on India to prevent such atrocious incidents of mob lynching which violate human rights.

In the case of Shri Adi Visheshwara of Kashi Vishwanath Temple, Varanasi and others v. State of UP and others, where the Court said that: Unity in diversity is the Indian culture and ethos. The tolerance of all religious faiths, respect for each other's religion is our ethos. One of the challenges before the Courts is that they have to make the people realize the importance and rule of law as well as provide a way of conduct to them in order to secure their rights and deliver justice.

In case of Tehseen S. Poonawalla vs Union of India, a three-judge Bench led by Chief Justice of India Dipak Misra held that it was the obligation of the State to protect citizens and ensure that the "pluralistic social fabric" of the country holds against mob violence. The judgment authored by Chief Justice Misra for the Bench, also comprising Justices A.M. Khanwilkar and D.Y. Chandrachud, said such law should be effective enough to instill a sense of fear in the perpetrators.

In this case the Supreme Court issued a detailed guideline for the State Government as well as Centre Government. In this guideline three types of measures to be taken into consideration by the Government namely Preventive Measures, Remedial Measures and Punitive Measures.

In July 2019, a three-judge bench of the Supreme Court turned down a request for an urgent hearing of a contempt plea against states that had failed to comply with the Tehseen S. Poonawalla guidelines. The urgent hearing was sought in view of increasing incidents of mob lynching despite the court's guidelines. However, the bench reportedly observed that there was no urgency and the matter would come up for hearing in the normal course, adding that 50% of the statements made by lawyers

seeking urgent hearings were found to be incorrect.

Recently, the Supreme Court, in an order in the case In Problems and Miseries of Migrant Workers, where suo motu cognizance was taken of the plight of migrant workers during the COVID-19 related lockdown in India, observed that "high courts being constitutional courts are well within their jurisdiction to take cognizance of violation of fundamental rights of migrant workers".

Conclusion:

The brutal incident of mob lynching violates the rule of law and totally diminishes fundamental jurisprudential concepts like 'fair trial' and 'innocent until proven guilty'. As the Apex Court observed, bystander apathy and numbness of the mute spectators of the crime scene coupled with inefficient legislation and even woeful implementation facilitates this epidemic to manifest the entire country in a state of anarchy and lawlessness. The sole solution to this inhumane epidemic is to adopt a zero-tolerance approach towards this crime coupled with rapid legislation and prompt implementation.

The social media now a day is infamous for spreading fake news among the population of the largest democracy in the world. Such rumours and fake news need to be removed from the social media domain as it is not only hurting the sentiments of people but is also destroying the true spirit of democracy in this country.

Special lynching law is very essential at national level and Parliament should make a strict legislation on it. Police should be more responsible of mob lynching incidents as we have seen many times the police just stand by and let things happen, like in the Hapur and Palghar lynching. Lynching cases should be fast-tracked and monitored by High Courts or the Supreme Court.

A Feministic Approach in Kavita Kane's *Karna's Wife: The Outcast's Queen*

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Abstract:

The Ramayana and *The Mahabharata* are the oldest and most valued scriptures that portray the culture of India. The great Indian epics *The Ramayana* and *The Mahabharata* have been subject for different research, interpretation and reinterpretation. The male characters of epics are discussed mostly. In spite female characters play an important role in epics, they are not much analysed or discussed. Kavita Kane's *Karna's Wife: The Outcast's Queen* (2013) is among these. In *Karna's Wife* (2013) Kavita Kane explores the character of Uruvi. Kavita Kane also explores the epic Mahabharata from Uruvi's frame of mind by revisiting her side of the story through her conversations, thoughts and actions. Uruvi is a fictitious character created by Kane and represents not only feminine expression but also the voice of all vilified and marginalized characters in the main narrative.

Karna's Wife (2013) is a feminist work in which myth is retold and re–visioned from woman's point of view. In this work author's focus is on totally neglected character. The title *Karna's Wife: The Outcast's Queen* (2013) itself suggests the protagonist is doubly marginalized character, first as a woman and second as an outcast. Uruvi, not like other female characters questions patriarchal society and false norms of the society courageously. Kane portrays Uruvi as a strong character who challenges typical norms of the society. With the help of mythological fantasy, she tries to study female mind. Uruvi raise her voice strongly against the misdeeds of men, including her husband. She is sometimes aggressive also. And her true aggression threatens man's supremacy and power. Here she gives different definition of a woman. This paper tries to explore the feministic approach in the novel *Karna's Wife: The Outcast's Queen* (2013). In *The Mahabharata*, there is even no mention of the character of Uruvi. But here Kane portrays Uruvi's perspective by her thoughts, conversations and actions. Kane, through this book, brings her to the centre from the margins by giving her a feminine voice. The present

paper analyzed how Uruvi, being a feminine voice, raises her voice in making her own decisions, against injustice and humiliation.

Keywords:

Patriarchal society	Humiliation	Feminism	Injustice	Culture
Fantasy	Myth	Reinterpretation	Indo-centric	Strength and Power

Introduction:

The Ramayana and *The Mahabharata* are the oldest and most valued scriptures that portray the culture of India. These two epics teach us how to live life, and what living should be. India has always been a patriarchal society and somehow below the line, this great nation has not given the respect to its women they deserve. We can see that rape cases and violence cases are still happening more and a large number of women are still illiterate. It has always been so… While we can still work in the present time to make the future seem brighter, what about those women, who have gone through? Who is going to speak out for them? Maybe, they themselves shall do the honours by being protagonists in the book or a few inspired authors will do so on their behalf.

A Feministic Approach in *Karna's Wife: The Outcast's Queen* (2013)

The great Indian epics *The Ramayana* and *The Mahabharata* have been subject to different research, interpretation and reinterpretation. The male characters of epics are discussed mostly. In spite female characters play an important role in epics, they are not much analysed or discussed. Kavita Kane's *Karna's Wife: The Outcast's Queen* (2013) is among these. In *Karna's Wife* (2013) Kavita Kane explores the character of Uruvi. Kavita Kane also explores the epic *The Mahabharata* from Uruvi's frame of mind by revisiting her side of the story through her conversations, thoughts and actions. Uruvi is a fictitious character created by Kane and represents not only feminine expression but also a voice of all vilified and marginalized characters in the main narrative. Uruvi is a straight forward girl in nature. She expresses how she fall in love with Karna and also knows the truth that it wasn't easy for her being with Karna, sutaputra; "No, it was not very hard to fall in love with Karna,

however unsuitable a suitor he was condemned to be." (Kane12)

Yes, absolutely right that it isn't hard to fall in love with a man like Karna who have divine *kavach* and *kundalas*, has good muscular body, handsome face and his God-like personality. And at the same time how hard is it to fall in love with someone whom society identifies him as the 'outcast'? As a princess love is the enough reason to leave childhood of royalty and choose the hard way of being with sutaputra? In *Karna's Wife: The Outcast's Queen* (2013) Kavita Kane tries to give answers to these questions precisely. The story moves around Karna's Wife – Uruvi. Does she really exist in the original epic or is the fictional character of Kane is still a point of a big debate amongst scholars. The novel uses very simple yet engaging narrative technique.

Karna's Wife (2013) is surely a feminist work in which myth is retold and re – visioned from woman's point of view. In this work author's focus is on totally neglected character. The title *Karna's Wife: The Outcast's Queen* (2013) itself suggests the protagonist is doubly marginalized character, first as a woman and second as an outcast. Uruvi, not like other female characters questions patriarchal society and false norms of the society courageously.

Kane portrays Uruvi as a strong character who challenges typical norms of the society. It is a re-look to the injustice and inferiority in association to gender and cast. According to Adrienne Rich, "Re- vision – the act of looking back, of seeing with fresh eyes, of entering an old text from a new critical direction- is for us more than a chapter in cultural history: it is an act of survival." (Rich 18).

Kavita Kane adopts this idea to represent Uruvi before readers. She looks back to the history to fill new bottle with the old wine. With the help of mythological fantasy, she tries to study female mind. Uruvi raise her voice strongly against the misdeeds of men, including her husband. She is sometimes aggressive also. And her true aggression threatens man's supremacy and power. Here she gives different definition of a woman. In patriarchal society inequality imposed on the female. She wipes out this practice and sets a new path for a woman that woman should given equal place and equal voice like the man. She fights against all the difficulties and barrier came into her life as a woman and also as an outcast. Author depicts her a woman's pride and smart intelligence. Kane throws light on broader and deeper psyche of Uruvi.

Uruvi's story begins with an Archery contest where Karna, sutaputra challenges

Arjuna and it turns to him as a humiliation for being sutaputra. Impressed by his physique and godly beauty she falls in love with him. Her parents are not happy after knowing that their daughter wants to marry to outcast, they tried a lot to convince their daughter Uruvi not to marry Karna. Uruvi ends up marrying Karna, knowing that the way will be not easy for her. Through her dedication and wit, she wins over the love of Karna but can do very little to influence her husband's blind support to the wicked Duryodhana. Like all his family members, Uruvi tries very hard to pull back from consequences of siding with Duryodhan but all in vain. She doesn't like the friendship between Karna and Duryodhan because she knows that Duryodhan is a wicked person. She tries to make him understand there is very thin line between right and wrong.

"In your blind love for your friend, you cannot see nor distinguish between good and bad, right and wrong…he needs you to fight his final battle with the Pandavas. Without you, he can never win against them. Without you, the Kauravas are nothing. Assured of your unwavering loyalty, Duryodhana can afford to be arrogant and forceful." (Kane 85)

Not only she ends up here. She even tries to warn Duryodhan also to stay away from Karna as he was using him only as s pawn to take revenge from his brothers. Uruvi is very much against the war. She believes that war nothing brings but only havoc. For the king and the warrior, war brings prosperity, but for Uruvi it brings despair pain and loss for the family of that king and warrior. From the very young age, she took to healing soldiers wounded in the war. She often asks her father, "Is this the fruit of war?" She was very clear about war that wars should never be fought. The fact that a person can feel victorious and proud after having killed numerous people on the battlefield made her cringe from childhood.

Kane's Uruvi is different as a woman who makes her choices by herself. She makes assurance that Karna should have given the invitation in her *swayamvara.* It is in true sense her *swayamvara* because she makes her individual choice to be a wife of Karna. This is like that at somewhere Draupadi or even Sita more or less winning trophies to be win, one who will win the contest will have the bride. But here, in Uruvi's case, she whole – heartedly, with her parental approvence gets Karna as her groom. She very honestly confesses her love for Karna to her father first then to her mother and the to Kunti before the *swayamvara* without any fear or shame. She says to Kunti, "I am not ashamed of falling in love with Karna…" (Kane 18)

So here in this confession, we can see the feminist voice of Uruvi. The act of marrying Karna is a huge step taken by her. In doing so, she clearly crosses over some rigid thresholds. Like being a *kshatriya* princess marrying to a *suta*, lower cast. Another is, she chooses Karna who has earlier been insulted by all in the Draupadi *swayamvara*, Karna is rejected on both basis that he was *sutsputra* from lower cast and he was with the wicked Duryodhan. Thirdly, she creaks old mentality of marriage and happily chooses to be Karna's second wife and willingly chooses to live with Karna in his palace, in his empire, Anga. Uruvi's biggest achievement is, "And now, Uruvi had broken all his rules. She had won him; he had not acquired." (Kane 50)

As Uruvi married to Karna some people got the chance to hurt her calling her as a pariah. Most of the royal ladies she knows earlier tries to ignore her and her presence. Queen Gandhari, Devyani (Yudhisthira's wife), her aunty queen Vibhavari, her friend princesses Ruta, Usha and Gauri. But in fact, she really doesn't like anyone of them because they are very much busy is gossiping others. From the early her interest is in art, literature and medicine. It wasn't Uruvi's nature to look down on people. For her it is a smallness of their mind. Kane states that she was clever and beautiful and she had married a man to whom she loves,

something they ladies can't boast and envied to Uruvi. But her mother tries to give her sympathy when she is ignored by other women her father also sees how his dearest daughter bravely faces these types of circumstances. Her father rightly states, "Courage is very odd, … Any other person would have locked herself in her home to hide from this deliberately cold treatment and the unkind remarks. But not my Uruvi; she's a lioness all right!" (Kane 61)

Kane presents woman's point of view through Uruvi. Her father's words give the meaning to her strength, her courage and respect for her choice. Uruvi is powerful that she is not hesitating to ask questions to the honorable elder and royal patriarchy Bhishma Pitamaha, one of the most respected person in Hastinapur. Once when she meets him, she asks about the prejudice of Karna as a charioteer's son, his affection towards Arjuna and Pandavas. Also questions the inequality in the society. Here, Karna defines Uruvi's personality and calls her as an extra ordinary creature…, "She is an extraordinary creature of opposites- there seem to be two women in her, one rational, the other emotional." (Kane 67)

For Kane's Karna, Uruvi is not only wife of him but also his mentor, guide, philosopher, guru and a good human being. She is never

afraid to voice her honest opinions. She respects guru Dronachrya from the bottom of her heart but throughout the years she can't stop herself questioning his blatant partiality to Arjuna. A teacher should give the knowledge equally who seeks for it and should not behave partially. But guru Dronachrya has denied to Eklavya and Karna for their low caste birth. Though being a female, Uruvi, shows courage to ask a question to Dronachrya, "Is that the dharma of a teacher?... How can he be the perfect guru if he is so blatantly partial?... If is not humble and honest himself, how can he teach his students those virtues?" (Kane 75)

She plays various roles in the life like an ideal daughter, good queen, healer, and an adorable wife. We can identify her as a revolutionist to change one's mind towards the outcast people. Whenever someone humiliate Karna for his cast, she gets angry immediately and tries to shut his mouth through her answer. So sometimes Karna asks her,"Are you going to get angry and abusive with all the people who have misbehaved with me?" (Kane 77) And she gives answer without taking a moment that "Yes! I shall! I can't bear it if anyone hurts you." (Kane 77)

In early times women are not allowed to speak even in the protection of herself or for his husband. But here Kane's Uruvi is so courageous that she gives a very good and witty answer to those people. Sometimes she reminds us the mythical character Savitri who brought back her husband from the Yamraj through her wit.

Uruvi doesn't like Karna's friendship to Duryodhana. She warns Duryodhana to stay away from her husband as he was using Karna merely as a tool to take revenge from the Pandavas. She vigorously asks Duryodhana about his purpose to make Karna his friend without any fear and hesitation. She is smart enough to recognize Duryodhana's friendship with Karna. "It's no friendship you claim, Duryodhana, it's devious arrangement, … Do you deny that Karna is just a pawn in your game against the Pandavas?" (Kane 81)

With the same intensity, she also asks Karna about his blind faith in his friend. She tries to convince Karna that on the name of friendship he is standing with evil. Also tells that as a friend he has to correct his friend. It is his failure as a friend in guiding a friend when Duryodhana is wrong. She resists Karna and tries to make him understand that there is a very thin line between right and wrong. She fiercely speaks about this to Karna, "In your blind love for your friend, you cannot see nor distinguish between good and bad, right and

wrong… He needs you to fight his final battle with the Pandavas. Without you, he can never win against them. Without you, the Kauravas are nothing." (Kane 85)

Vrinda Nabar, in her work *Cast as Woman* asserts that from the very long-time women bonding is seen in Indian society. "Its special nature is characterised by the differences between individualistic vision of the West and our own perception of community membership as a fundamental duty." (Nabar 37)

To understand the pain and suffering of another woman and to build strength by being with each other is a fulfilling experience. Uruvi also experience the same connection and bond with other woman characters specifically with Draupadi, after the humiliation done to her in public. Uruvi, as a woman feels distress on the difficult and embarrassing situation of Draupadi and very much angry on that event. She gets furious on Karna and asks a question on his silence in the royal palace of Hastinapur. She asks to Karna, "Did it make you feel proud, great warrior, to pull a woman by her hair and haul her through the royal hall?... to strip her of her pride… to deride her as a prostitute… What sort of a man are you?" (Kane 116)

She decides to leave Karna and go back to her father. The terror and misery she experiences for Draupadi as a woman, is truly a feminist behaviour of solidarity. She gets inner courage from the meeting with Draupadi that she decides to face the ire of Arjuna and Draupadi instead of ran away from them. She goes to her hometown Pukeya far away to Karna because she can't accept the involvement in the humiliation of Draupadi. She is with Draupadi in spite of knowing that Draupadi adore Karna. She has the power to rise upon her personal space and get connected with Draupadi as a woman rises beyond the role of merely being a wife. Uruvi easily get connected to the women who were wronged and unjust done like Kunti, Ambika, Ambalika, Gandhari. It helps Uruvi to get feministic dimension from it. Uruvi feels the pain and also understands the oppressive system and they are the part of it. Her knowledge about this oppressive system that women are exploited by the system and were offered no choices, makes Uruvi obvious feminist behaviour. Her fury on Karna's offensive behaviour, leaving him and moral support for Draupadi points out moral strength and integrity on one hand and on the other her feminist stand of resisting vigorously the humiliation of Draupadi, a woman by men Dushashana and Karna. The talks of Uruvi and Bhanumati (Duryodhana's wife) also points out Uruvi's support for the wronged

Draupadi as a woman above all. She tries to defend Draupadi when Bhanumati blames Draupadi for the horrible war and brutality telling, "How fair is it to blame Draupadi for every mess?... Draupadi is the catalyst who will precipitate what the Kauravas have initiated." (Kane 202)

Her defence of Draupadi is clear remark of her solidarity with other woman who has been wronged. At one point without the mention of the war, when Bhanumati references in an insulting way about Draupadi being with five men, Uruvi immediately counters her with a very fast and sharp modification that,

"She is happily married to them! As a wife, she has accomplished and astonishing task of keeping all her five husbands happy… Draupadi inspires her men; she holds them together." (Kane 203)

Uruvi's stand for Draupadi is clearly a link and solidarity towards the other woman who is mortified by an oppressive system. Uruvi returns to Karna but not forgiving him. And yet she tries to make him choose the righteous path in the life. This is the example of the Indo- centric dimension of feminist behaviour – to keep family above individual freedom and still not ignoring her own individual beliefs.

Her work as a healer and her constant attempts to preserve peace and her devotion for curing is an expression of her upmost desire to rectify the earth and live in peace. Uruvi has concern above the gender and wants harmony, equality, honour for all. The thoughts on war of Karna and Uruvi are different. For Karna the battlefield is a land of glory, pride and truth besides for Uruvi it is wasteland where wounded and dead fell. Uruvi spends more and more time in the curing wounded soldiers. When Shona (Karna's younger brother) tries to make arguments with Uruvi about her work as a healer, she gives the reply on her own way. According to Shona Uruvi should be by Karna's side instead of going to heal soldiers. Despite objection, she quietly carries on with doing her work as a healer and replies Shona,

"There are two sides in a war; the triumph and the terror… I can see only the horror, the suffering, the aftermath of war. And I am sure that looking after the sick, the maimed and the crippled is not going against dharma. I don't think so, nor do my parents and Karna- and they matter most to me." (Kane 213)

Uruvi's going on battlefield and curing the soldiers is like a resistance. She moves beyond the personal and domestic space into the battlefield and camps which are totally public spaces, male spaces. Her dedication for her work as a healer is a important part of her quest in life to find her 'self' and try to know the meaning of the

life. When Uruvi gets to know that Kunti is Karna's mother, she is furious on Kunti for hiding the truth of her motherhood and throwing her son in the river. She calls her selfish and blames her for Karna's failure. Though Karna is silent; Uruvi, as a dutiful, protective wife can't bear the dishonour of her husband and questions Kunti why she kept silent for these many years. "He was always your biological son, but was never really yours for you to 'lose' him…You went to him to strip him of his last defence… You have effectively broken him from within… You went there to save Arjuna's life." (Kane 258)

She also questions patriarchal figure Bhishma Pitamaha about his righteousness on various events where as an elderly figure should speak but he kept silent. "You are Bhishma… how can you claim your oath is dharma… Righteousness should rise above friends and relatives; it should not weaken because of love and affection. It has to be fair and moral." (Kane 247)

The war takes place despite all attempts by Uruvi to convince Karna not to be part of it. The havoc takes place and soldiers are dying. Uruvi lives her whole life fighting to defend Karna and in fear of his death. Even when she loses him forever, she takes pride in knowing that Karna lived and died like a great warrior and in death achieved the

acknowledgement that he always wanted. Uruvi goes beyond hatred and anger and forgives all like Duryodhana, Arjuna, Krishna and Kunti. After the cremation, she makes a decision when Krishna and Yudhisthira come to request her to go to Hastinapur palace, which she denies. Rather she chooses to live with Karna's family in Anga and carry on to find peace and also over time heal herself with her sacred job as a healer. She agrees to Arjuna's offer to train Vrishakethu but warns that Vrishakethu could be trained by Arjuna and Krishna but not be king. She asks for her final wish, "There will be no future tussle and bloodshed for power! I want peace, not even the tiniest hint of a potential war!" (Kane 303)

Conclusion:

All her life, Uruvi hated war but sarcastically lived through the bloodiest of them all. A fictional character of Kane, she brings out the feministic perspective and expression towards the patriarchal society and war. Being a feminine she counters passionately. Most of the time she opposes through questioning and also takes action where needed. Though she loves deeply Karna, she can't forgive him and leaves him when she can't digest the immoral behaviour toward Draupadi. She makes all decisions by her own choice. Starting from

childhood to womanhood she makes good and willful choices and lives accordingly. By doing so she breaks some stereotypes of the society and presents some qualities of feminism. Her last step of going to her hometown Pukeya to take care of her old parents is also an action of breaking stereotype wherein she takes a step forward to look after her parents which is usually reliable to sons.

In her inner quest for self, she never neglected her family and with Indian feminist behaviour where family values are not inner strife for individual freedom. She is not merely bound up with domesticity, opposes oppressive system, eliminate the dominance of social system and makes room for herself without harming current structures. She also goes beyond some spaces like- a marriage by her choice and even an outcast breaking the rigidity of the cast system, her work of healing puts her into public places of battlefields and tents away from the domestic space of the palace. She protests against the male conception of bravery in war-winning by choosing the work of healing. Uruvi's journey can't labeled as merely a protest but she lives her life by her righteous choices and challenges male domination. Her denial of not going to Hastinapur is clear resistance to the patriarchal life of kings, wars, heroes and castes. Her act of serving the sick and injured is her mode of resistance against war.

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Role of e-Learning in NEP 2020 for Teacher Educator

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Abstract:

For revolution and expansion, the Indian education sector has to boost. Effective integration of e-learning and present education system is very challenging for government as well as teacher educators and teacher trainees also. Specially, e-learning is like a blessing for teacher educators for explaining principles and topics from various science subjects like Chemistry, Physics, Biology, Environmental Science, Space Science, etc. The horizon of Indian education system should be mainly focused on skill and technology-based thinking which makes students and teachers innovative and inventive by the help of e-learning and NEP 2020. NEP 2020 is led by former chief of Indian Space Research Organisation Dr. Krishnaswamy Kasturirangan. This research paper presents provisions and highlights of NEP 2020 connected with e-learning usage in some B. Ed. colleges in central Gujarat along with some challenges for implementation. Finally, some suggestions are put forward for successful implementation of e-learning in teacher education.

Keywords:

Revolution	NEP 2020	Teacher educators	Implementation	e-learning
ICT	Educator	Traditional method	SWAYAM	Challenges.

Introduction:

The National Education Policy 2020 was approved by the Union Cabinet of India on July 29, 2020. Currently we are following the last education policy which was introduced in 1986. It means the past education policy we are following is thirty-four years old. In present situation various drastic changes are happening in the world and technology is growing at a fast pace and influencing each sector. To make India "World Guru" we have to do needful changes in our education policy as well as education

method. Teachers are giving education by the traditional methods in our country till date but it is not dynamic for student and teachers. The most objectives are to "Ensure that academics are given the highest quality of training in content, pedagogy and moving the teacher's education system into multidisciplinary faculties, universities and establishing the 4 years integrated B.Ed. offered by such multidisciplinary higher education institutes by 2030, become the minimal degree for college teachers". Now it is the time for using electronic communication technologies for improvement of teacher education in our country. e-learning usage for teacher educators in teaching process at various levels will become the main skill of this century.

Definition of Terms:

e-learning : The Internet-based technology has transformed traditional in-classroom learning to a new way of learning called e-learning skills. Defined by Dhimmar Shefali (2022): A learning system based on formalized teaching but with help of electronic resources is known as e-learning.

NEP 2020: The National Education Policy of India 2020 (NEP 2020), which was approved by the Union Cabinet of India on 29 July 2020, outlines the vision of new education system of India.

Teacher Educators: Teacher educators means professional educators who serve as the training arm of the teaching profession. They include higher education faculty and school-based practitioners who supervise field experiences, student teaching, and internships.

ICT: Information and Communications Technology (ICT) can impact student learning when teachers are digitally literate and understand how to integrate it into curriculum.

Objectives of Study:

• To find out the present status of e-learning usage in B.Ed. colleges of Central Gujarat.

• To explore various provisions of the NEP 2020 for e-learning in teacher education.

• To examine the challenges for implementation of e-learning according to NEP 2020.

• Suggestions for effective implementation of e-learning for teacher educators.

Sample and Sampling Technique:

50 Teacher educators from various B.Ed. colleges of central Gujarat, which were divided into two age groups, participated in this study. The researcher used purposive sampling for data collection from Teacher educators.

TOOLS

The researcher used a self-prepared questioner for data collection. It contains mix-questions both close-ended and open-ended.

Data Collection:

The researcher went to several B.Ed. colleges from central Gujarat and took the permission from principals for the study.

Data Analysis:

The collected data were analysed frequency counting, percentage and qualitatively through content analysis of the data.

TABLE 1:

| No.	Age Group	Smart TV	Smart Phones	Laptops	Projectors	ICT Tools
1	27-45	7%	43%	21%	22%	7%
2	47-62	6%	53%	19%	18%	4%

Methodology

Some B.Ed. colleges in central Gujarat using e-learning but some colleges and teacher educators can't. The researcher discussed on the various provisions of NEP 2020 in the relation with e-learning to the teacher educators and suggestions are given based on the challenges for effective implementation of e-learning.

Current Status of E-Learning Usage in B.Ed. Colleges in Central Gujarat:

Usage of e-learning platform is one of the best way by which teacher educator can reach effectively to their trainees. In the e-learning process, there were teachers who can utilize ICT tools to get benefits of content, curriculum, assessment and instruction. To check the current status of e-learning in central Gujarat's B.Ed. colleges, the researcher checked the availability of educational technology related aids like smart phones, laptops, social media, PPTs or PDFs, projectors, tablets, smart televisions, ICT tools, internet services, e-books, Wi-Fi access are used for educational purpose. The researcher had selected respondents who belonged to the age group of 27 to 45 years and another age group of 46 to 62 from B.Ed. colleges of central Gujarat. In this study, researcher took 25 respondents for both age group of teacher educators and took the permissions from the concerned college authorities.

Age Group 25-47 Years

Age Group 47-62 Years
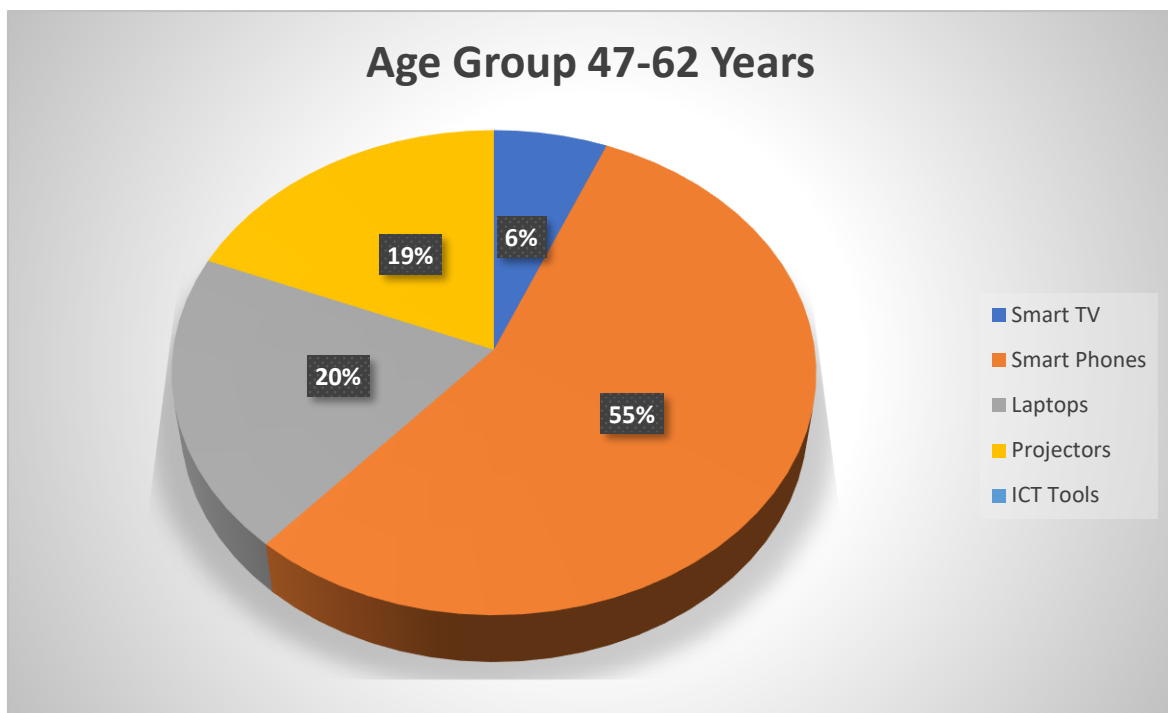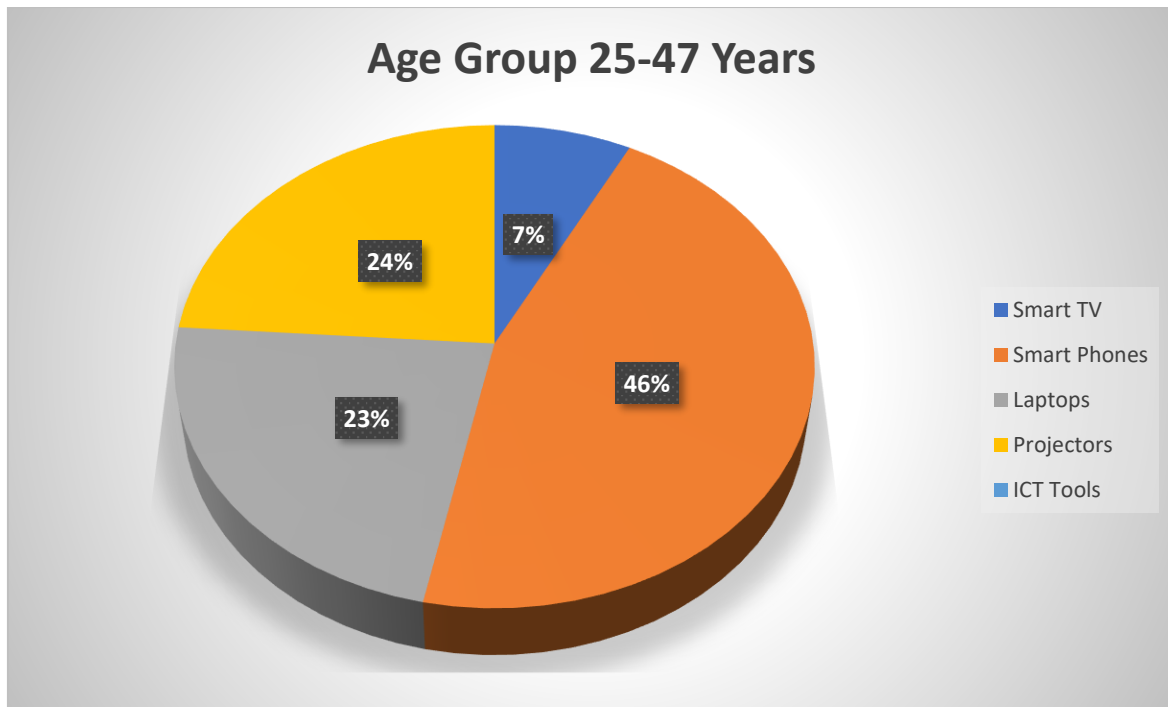
Various Provisions in Nep 2020 for e-Learning:

The NEP 2020 recognizes digital platforms. Advantages of technology is pivotal point of NEP 2020. In pandemics, the demand of e-learning or online education resulted in ICT based educational initiatives which was carefully designed.

I. According to NEP 2020, educational software will be available for both teachers and students and it is available for disable students and remote area's students also. Setting of e-Content for teaching and learning developed by all states in their regional languages and by NCERT, CIET, CBSE, NIOS etc. will be uploaded on the DIKSHA platform.

II. According to NEP 2020, the use of e-learning platform such as SWAYAM/DIKSHA for online training of teachers will be encouraged to standardized within a short span of time.

III. The National Educational Technology Forum (NETF) will be created to provide a platform for free exchange of ideas on the use of e-learning assessment, planning, administration etc. for both school and higher education. It will also provide accurate data related to admissions, attendance, assessments etc.

IV. NEP 2020 focused on the need of specialists to deliver high quality E-Learning, vibrant e-content, digital pedagogy and assessment e-governance etc. For pilot studies of online education NEP 2020 recognized agencies like NETF, CIET, NIOS, IGNOU, IITs, NITs etc. They evaluate the benefits of integrating education.

V. Appropriate existing e-learning platforms such as SWAYAM will be extended to provide teachers with a structured, user-friendly rich set of assistive tools for monitoring progress of learners.

VI. According to NEP 2020 to create digital platforms, existing mass media such as television, radio telecast and broadcasts etc. and it should be made available for 24/7 in different regional languages.

VII. According to NEP 2020 existing e-learning platforms will support for creating virtual labs so that all student have equal access to quality practical and hands on experiment based learning experiences.

VIII. To became high quality online Content Creator teachers themselves use online teaching platforms and tools.

IX. online assessment and examination:

Appropriate bodies, such as the proposed National Assessment centre of PARAKH,

School boards, NTA etc. will design and implement assessment frameworks and analytics.

Challenges for Implementation as per NEP 2020:

Some new challenges for preparing teacher-educators and future teachers are in required to adopt the new styles of learning method in the e-learning process. Some of the main challenges for implementation of e-learning in teacher institutions as per NEP 2020 are as follows:

• Lack of basic knowledge for using e-learning among teacher-trainees.

• Lack of proper e-learning equipment and full-fledged technology in schools and colleges.

• Poor network connectivity and a smaller number of Wi-Fi access in huge campuses. • Overcrowded classrooms and shortage of instruments and latest technology.

• Need to update ICT related courses in teacher education.

• As per NEP 2020 lack of specialists and professionals to frame proper curriculum.

• Lack of financial support from administrators, University departments and government.

Suggestions for Effective Implementation:

e-learning can empower teacher educators and learners in their achievement. Educationists, academics and policy makers are actively working to make our teaching learning system successful and some suggestions are as follows:

• Teacher educators and teacher-trainees ratio should be maintained.

• Institutions should provide latest e-learning tools and instruments.

• Course content should be re-structure as per NEP 2020 and should be based on action oriented.

• Internet access, LCD projector, computers, smart TV, e-white boards, Proper ICT equipment should be provided to the teacher education institutions.

• Provide proper facilities of software and hardware to teacher educators and trainees by professional trainers and update them.

• Teacher educators and teacher-trainees should be aware of the global teaching learning modifications.

Conclusion:

Teacher educator has key role in e-learning process. e-learning has potential to remove barriers of low rate of education and a smaller number of teachers as well as poor quality of education in our country. The NEP 2020 recognizes the importance of technology and carefully designed online/digital education-based platform for educating all.

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