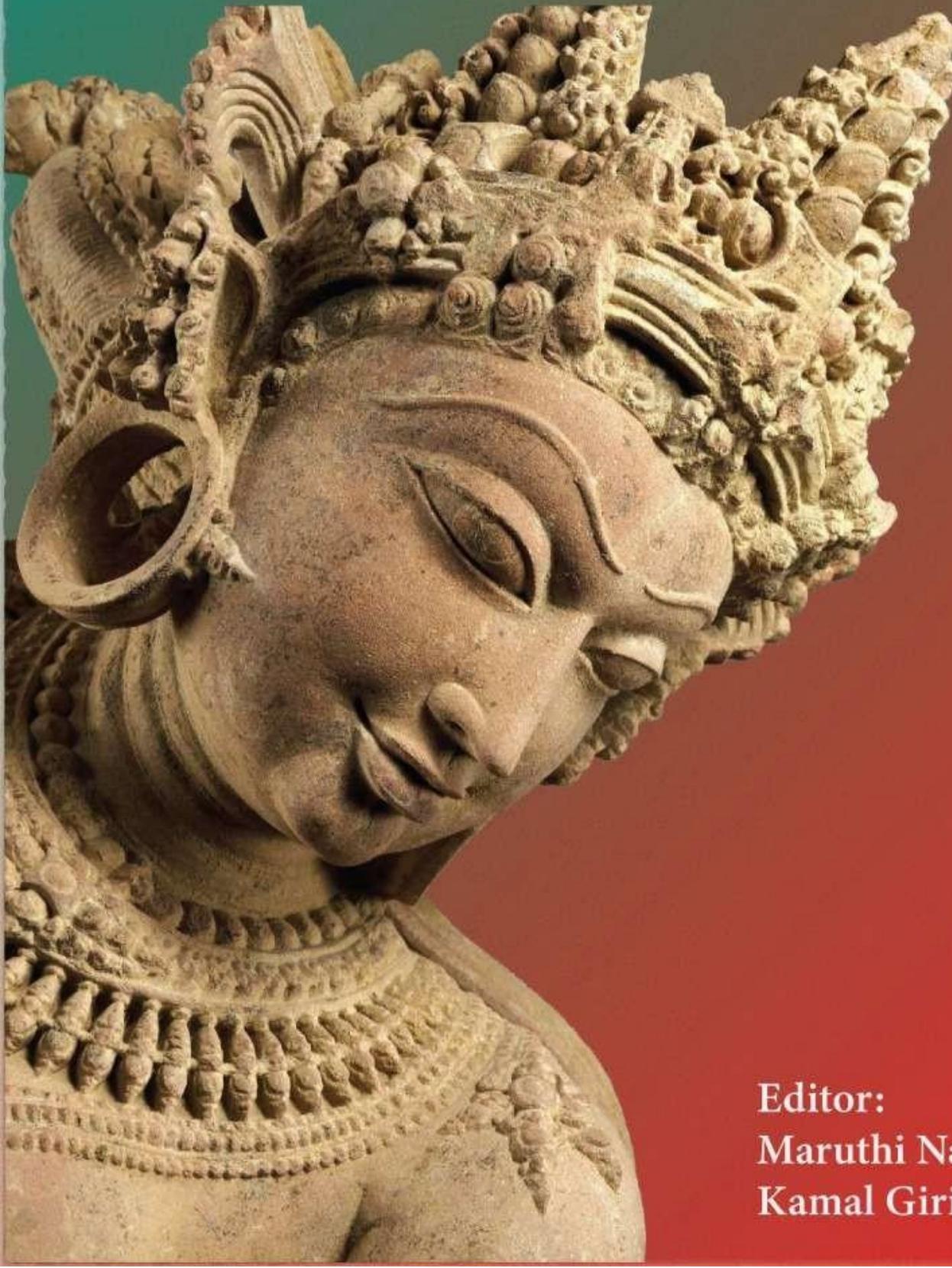


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# KALA

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### **Socio- cultural dynamics in Kamala Markandaya's *Possession***

**Abstract:** This paper entitled “Socio- cultural dynamics in Kamala Markandaya’s *Possession*” deals with Cultural Translation in the novel and it also stress on the importance of culture. The paper presents the East-West cultural relations in the novel. *Possession* is a unique work based on intercultural relations between east and west. Her entire theme is a best example of inter cultural relationship. Culture is the characteristic of a group of people. Culture is a process and not a product and it is lived in experience. This study is based on the theme, characters and various conflicts described by her in the entire narration. The manifold aspects of cultural relations have been described effectively.

Novel or fiction is a form of narrating socio cultural realities effectively.

Kamala Markandaya tries to reflect the realities of culture through her various creative

productions. Kamala Markandaya's novel, *Possession*(1963) is a strong expression of intercultural conflict. The study of this novel is in a cultural perspective. Kamala Markandaya has depicted East-West cultural relations in her novel. The novel is a unique work based on intercultural relations between east and west.

*Possession* is a touching story of an Indian painter who had a passion to establish himself in London. He had impressed the public life of London. The struggle of this painter is very well narrated by Kamala Markandaya in this work. The east west encounter is fairly reflected in this work. Caroline is a smart, determined and self-willed lady from whom nothing stands on her path to take the boy out of the village from her parents. She pays kindly to the parents of the boy and brings Valmiki to London with her. She makes the required preparations for the flourishing of Valmiki's creative talents and tells "He must come with us now at once. He's wasted here" ( 10).

To blend suitably into London's culture, she deliberately offers him education and training, and molds Valmiki's lifestyle in a socially respectable way. His rustic look shifts as he practices the etiquette and dress of a well-bred young western man. He is able to speak in English, a language that was originally unfamiliar to him. Caroline takes him on a continental tour to show off her art and to make her reputation and fame and she explains her intention:"He ought to exhibit abroad to get really known - France, America, perhaps Italy ... besides there's all the experience, he won't get it all just from London"( 16).

Kamala Markandaya has depicted East-West cultural relations in an interesting manner in her novels. *Possession* is a unique work based on intercultural relations between east and west. Her entire theme is a best example of inter cultural relationship. She has been successful in the portrayal of the social system in the Diasporic society. She has selected characters based on cultural ethics. Culture has been described as the complete number of

practices, rituals, actions and human customs. The value of recognizing community existence in literary literature is very critical because it shows the realistic portrayal of modern culture that the author has experienced. Kamala Markandaya's novel is no exception to this phenomenon.

The novel is a saga of East-West cultural relations of Valmiki. Lady Caroline Bell and Valmiki are the central characters of the novel. Valmiki is an illiterate peasant boy with a gift for painting. Lady Caroline goes to the village with Anasuya , the narrator and meets Valmiki. She discovers Valmiki's talent for painting and asks him to go to London with her. Valmiki goes to the Swamy and gets his permission to go to London. With the Swamy's permission, he goes to London with Caroline. Valmiki gets name and international fame as an artist in England. Lady Caroline falls in love with him and she wants to possess him. The Swamy comes to England to free Valmiki from the clutches of Caroline. Swamy on seeing Valmiki says that "He came to me as a child , 'he said.' he was my disciple, during the formative years. nothing will touch that where other men despair, he will turn God, unlikely though it seems to you now"(101). Val returns to India and to the Swami after having bitter experiences in London. Lady Caroline tries her best to take him back with her but in vain. The novel is regarded as one of the most forceful explorations of the distortion of Indian culture in the British embrace.

The theme of the novel is basically the East- West encounter. The conflict between the Swami and Caroline for the possession and control of Valmiki is the result of the cultural clash. Indian identity is very well expressed. Respect to the elderly person by making "Namaskar" is reflected by Kamala Markandaya in this novel. The Indian manners and etiquettes are well narrated by Kamala Markandaya. It has been stated that the novelist treats a philosophical

topic like possession in the framework of the novel to show that spiritual influence is more enduring than material possession (Misra 96). Caroline Bell is a rich, divorced English lady. She is wellborn and good looking. She takes him to England, transforms him to develop his talents, and makes him a famous artist. But when she fails to get on well with Valmiki, she describes it as an old ailment, that India and England never did understand each other. In the end when Val goes with Swamy she says “Valmiki is yours now, but he has, been mine. One day he will want to be mine again. I shall take care to make him want me again: on that day I shall come back to claim him” (234). Caroline’s western culture makes it difficult for her to understand and identify herself with India. Kamala Markandaya has ably portrayed the human values through her characters. Humanity is essence of her writings and she has tried to describe these human values significantly through her narrative dialogues among her characters.

The novel was produced when India was struggling for freedom and Kamala Markandaya very successfully sketched it through characters like Swamy and Lady Caroline. Swamy symbolizes the Indian values. It has been observed that Markandaya uses Swamy to symbolize the essential oriental, particularly Indian, qualities while Lady Caroline is made to epitomize the possessiveness, artificiality and superficiality of the west (Parmwswaran 97).

Thus the cultural elements reflected in this novel can be illustrated on the basis of cultural discourse. The study of cultural life is well depicted in Kamala Markandaya’s novel *Possession* is mainly based on inter-cultural relations. She has portrayed social relations through her narrations. She has developed these characters from social base and cultural roots. Valmiki is one such character. Kamala Markandaya has developed Valmiki as an effective character based on Indian values. He is a dedicated artist whose talent is unique and his sincere efforts reflect about Indian culture. Thus the entire narration is based on cultural interactions and dynamic exchange of values.

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## **Impact of Communal Insurgence during Partition: A Study of Bapsi Sidhwa's *Ice-Candy- Man***

### **Abstract**

This paper entitled “Impact of Communal Insurgence during Partition: A study of Bapsi Sidhwa’s *Ice-Candy-Man*” analyses the impact of communal insurgence during the Partition struggle. Communal Insurgence is a social problem caused mainly by the social inadequacies and social tensions. It occurs as a result of communal politics propagated by some political parties. In *Ice-Candy-Man* Sidhwa presents the communal insurgence which prevailed during the Partition struggle. She reveals the evil impact of communal struggle. She presents how communal unrest keeps the people in fear, the inhuman activities of men, the loss of human lives and values and the separation of friends, families, relatives and neighbours. By highlighting the evil impacts of communal insurgence, Sidhwa creates a kind of awareness in the readers’ minds to promote brotherhood and communal harmony in the society. Sidhwa urges to humanize the world by projecting the evil impacts of communal insurgence in the novel.

### **Key Words**

Insurgence, Partition, Disharmony, Impact, Riot

**Impact of Communal Insurgence during the Partition Struggle: A Study of Bapsi Sidhwa's *Ice-Candy-Man***

Partition the word itself is so inadequate. It casts a dark shadow in the minds of the Indians as well as the Pakistanis. In an article entitled "Search for Human values: A study in the Partition Novels" Lalji Mishra defines partition as "One of the bloodiest upheavals in the history of human race" (190). Historians, Political analysts and Social scientists present only the chronological accounts of when, why, what and how partition occurred. But literature tries to present the entire happenings differently. Creative writers in literature write about the history of untold sufferings and miseries which happened before and after partition. A large number of creative writers in English, Hindi, Punjabi and Bengali have written about partition. Indian writers like Kushwant Singh, Chaman Nagal, Manokar Malgongar, Amitav Ghosh, Shiv. K. Kumar, Attia Hussain, Salman Rusdie and many such writers have focussed on partition from different perspectives in their works.

Sidhwa's *Ice-Candy-Man* is set in pre-partition Lahore. The story of the novel revolves around the people from diverse religious backgrounds- Muslims, Sikhs, Hindus and Parsis. People from all these religions live in perfect harmony till the announcement of partition. But the situation turns bleak after the announcement of partition in the country. Sidhwa presents the communal violence and bloodshed on both sides of the border. In the beginning of the novel Sidhwa prepares the readers for the gruesome and gory patterns of communal insurgence that became blatantly obvious during partition. Sidhwa describes this through the child narrator, Lenny's nightmares. The intimations of death and destruction lurk in the symbolic significance of Lenny's nightmares at the break of dawn.

In one of the nightmares she faces an immaculate nazi soldier, "coming to get me on his bicycle"(22). In another nightmare she recalls from her childhood of the "men in uniforms quietly slice off a child's arm here, a leg there" (22). She feels as if the child in the nightmare is herself. Lenny pictures her Godmother as stroking her head as to dismember her. She says, "I feel no pain, only an abysmal sense of loss – and a chilling horror that no one is concerned by what's happening" (22). This nightmare symbolises the division of India which is as cruel as the dismemberment of a child. Lenny's lack of pain suggests her community's non- involvement in the struggle. In another one nightmare she faces a zoo lion breaking loose and mercilessly mauling her. Sidhwa describes it as:

The hungry lion, cutting across Lawrence Road to Bird wood Road, prowls from the rear of the house to the bedroom door, and in one bare- fringed leap crashes through to sink his fangs into my stomach . . . whether he roars at night or not, I awake every morning to the lion's roar. He sets about it at the crack of dawn, blighting my dreams.

(23-24)

The hungry lion symbolizes the flood of Indian independence released to cause havoc to the Hindus, the Muslims and the sikhs on both sides of the border. Sidhwa also portrays the fear of every individual regarding the communal frenzy that followed partition. Because of the fear within them they give importance to their own lives and their families.

Sidhwa portrays man's fear regarding the communal frenzy through a sikh priest, whom Lenny meets during her visit to Pir Pindo, the cook's village. The people in the village are of the opinion that the communal trouble is confined to the cities alone, it would not affect the people in the villages. But Imman Din, the cook warns them that, "ugly trouble . . . it is spreading. Sikh- muslim trouble also . . ." (56). For his warning the villagers try to protest. The sikh priest stops them and tries to ally his fear as " Brother, . . . our villages come from the same racial stock. Muslim or Sikh, we are basically jats. We are brothers. How can we fight each other?" (56). In another occasion Sharbat Khan, one of the admirers of Ayah creates fear in Ayah by describing the trouble as "These are bad times- Allah knows what is in store. There is big trouble in Calcutta and Delhi: hindu- Muslim trouble" (75). Ayah is alarmed to hear this. Partition fear is revealed by Sidhwa even through her child protagonist Lenny. She is a keen observer of people. She notices people talk about the division of the country. On hearing those talks she fears "can one break a country? And what happens if they break it where our house is? Or crack it futher up on Warris Road? How will I ever get to Godmother's house then?" (92). Sidhwa highlights the fear in every individual regarding the communal trouble.

In an article entitled "Unmaking History: A comparative study of Amitav Ghosh's *The Shadow Lines* and Bapsi Sidhwa's *Ice- Candy- Man*" Lata Mishra points out that " Violence divides and destroys communities. It bathes in blood the historical memories of affected population who are displaced and become homeless" (73). Sidhwa presents violence as a medium that divides and destroys communities during partition. In *Ice- Candy- Man* also Sidhwa presents violence as the immediate impact of partition. She describes the violent nature of man as "the skyline of the old walled city ablaze and the people splattering each other with blood! "(134). She portrays how each religion show their power over the other. To describe this she presents a political meeting in which Master Tara Singh, an Akali leader declares that the sikhs would not allow the creation of Pakistan. He says that "we will see how the Muslim swine get Pakistan! We will show them who will leave Lahore!" (134). And the sikhs milling about them shout , "Pakistan muradabad! Death to Pakistan"(134). From the other side the muslims shout, "so? We'll play Holi- with- their- blood! H-o-o-l-i with their b-l-o-o-d"(134). They set fire to the houses and shops at Shalmi. The manic wave of violence sets Ayah tremble and she holds Lenny tight. Ayah and Lenny witness a group of men tying the legs of a man to jeeps and pulling in two opposite directions and spray petrol on the burning buildings. The city burns and the horrifying scenes of violence and communal frenzy affects Lenny also, she feels as if "The whole world is burning. The air on my face is so hot I think my flesh and

clothes will catch fire. I start screaming: hysterically sobbing ”(137).

Violence breeds violence, and Lenny, the Parsi girl is also a victim. Her rage is directed at her collection of dolls. In a frenzy she acts “I pick out a big bloated celluloid doll. I turn it upside down and pull its legs apart. The elastic that holds them together stretches easily. I let one leg go and it snaps back, attaching itself to the brittle torso”(138). The destructive urge overcomes Lenny and she is not satisfied till assisted by her brother Adi, she wrenches out the legs of the doll and examines the spilled insides. This violent act of Lenny is an apt allegory on the mindless violence of partition. After her violent act Lenny breaks down and cries at her pointless brutality. Through Lenny’s act Sidhwa presents that unless there is re-thinking, brutality and insensitivity become a way of life.

During the partition struggle many innocent muslims, sikhs and hindus lose their life for no apparent reason. Sidhwa portrays it by projecting the inhuman nature of man during the struggle. She also highlights the loss of human life during the struggle. She portrays this through Masseur. Masseur is a good natured muslim. He loves Ayah and Ayah too prefers Masseur among all her admirers. When Ayah is abducted he defends Ayah and on the contrary Ice Candy Man betrays her. Masseur is not a religious fanatic but he is found dead on Warris Road Path. Lenny sees the dead corpse of Masseur and describes it as “The swollen gunny- sack lies directly in our path. Hari pushes it with his foot. The sack slowly topples over and Massuer splits out- half on the dusty side walk, half on the gritty tarmac- dispelling the stiletto reek of violence with the smell of fresh roses” (174).

Kushwant Singh in his novel *Train to Pakistan* also presents a village named Mano Majra which is an obscure, placid, sleepy and tiny frontier village stands out as an oasis of communal harmony. The villagers reciprocate their mutual respect and love for the Muslims and the Sikhs equally. They do not know if “the country is divided into Hindustan and Pakistan” (20). The people of this village are also unaware of the trouble. In *Ice-Candy-Man* too the Pir Pindo villagers once believed that “the communal trouble is confined to the cities alone, it won’t affect the people in the villages” (56). But suddenly a sikh mob attack the village “They are like swarms of locusts, moving in marauding bands of thirty and fourty thousand” (197). In the riot Ranna witnesses the death of many of his relatives “Ranna saw his uncles beheaded. His older brothers, his cousins. . . Ranna fell just inside the door on a tangled pile of unrecognisable bodies. Someone fell on him, drenching him in blood” (201). Sidhwa presents the heavy human loss during partition violence through the loss of the lives of many people in Ranna’s village.

Partition violence creates not only human loss it also makes the people suspicious to the core. Neighbours suspect neighbours, friends suspect friends and relatives suspect relatives. Sidhwa presents suspicion as a bad impact of communal insurgence which followed partition. Sidhwa portrays that the children are suspicious of their mothers. Lenny’s mother accompanied by Electric aunt helps the victims of violence by taking them in their morris car and sends them to safer places. Fearing the trouble they do this secretly. This act of their mothers creates suspicion in the children’s

mind. Lenny, her brother Adi and her cousin think that “Our mother’s are setting fire to Lahore!” (173). They think so because their mother’s carry petrol in the car’s dicky. The violent partition atmosphere corrupts even the innocent mind of the children and it makes them suspicious and uncertain.

Communal insurgence makes men violent, suspicious and uncertain. And at the same time it sweeps away their morality and human values. Sidhwa opines that during the communal riot people do not care for their loss of good human values and they give importance to materialistic benefits. All the losses in the world can be regained but if men losses his values, it cannot be regained. So the loss of human values is considered as one of the worst impact of communal insurgence. Sidhwa presents that there is a quest for human values and morality during the partition communal trouble. She reveals that after the communal trouble, a group of people descend Lahore to loot the houses which are emptied by the Muslims, the Hindus and the Sikhs. They salvage every bit of scrap from the gutted shops and loot the palatial bungalows of affluent Hindus and Sikhs. Sidhwa describes it as:

Succeeding waves of maulers, riding in rickety carts, have systematically stripped the houses of doors, windows, bathroom fittings, ceiling fans and rafters. Casual passer-by, urchins and dogs now stray into the houses to amidst spiders’ webs and deep layers of dust, hoping to pick up old newspapers and cardboard boxes, or anyother leavings that have escaped the eye and desire of the preceding wave of goondas. (176)

During the time of communal insurgence women are the worst sufferers. Sidhwa describes how men treat women’s body as a nation or territory to be claimed, conquered and marked by the men belong to other community. Sidhwa portrays the suffering of women through Shanta, Lenny’s Ayah. During the trouble Ayah is abducted and she is deposited in a brothel house named ‘Kotha’ by one of her admirers and lover, Ice Candy Man. She is the symbol of male exploitation of female sexuality. Sidhwa describes Ayah’s struggle during the abduction as “They drag Ayah out. They drag her by her arms stretched taut, and her bare feet that that wanted to move backwards- are forced forward instead. Her lips are drawn away from her mouth like the dead child’s screamless mouth. . . .Four men stand pressed against her, propping her body upright, their lips stretched in triumphant grimaces” (183). Ice Candy Man then forces Ayah to become his bride and God Mother puts it as “He has christened our Ayah Mumtaz”(260). Ice Candy Man marries Ayah and changes her name with her consent. Due to his violent act Ayah becomes a victim of partition. The torture women are subjected to during partition is clearly revealed by Sidhwa when Dost Mohammad narrates the suffering of Muslim women during communal struggle. He says his fellow villagers about the inhuman activities of the Sikhs as “They are killing all Musilms. Setting fires, looting, parading the Muslim women naked through the streets- raping and mutilating them in the centre of villages and in mosques” (197).

Sidhwa also gives a glimpse of the abandoned women during the riots. Women during the communal struggle are tortured to the core and they are deposited in the refugees camp. They are not accepted even by their parents. Hamida, she is also one of the abandoned women. They are termed as “fallen women” (213). Lenny with the curiosity of the child asks her God Mother “What are fallen women” (214). God Mother replies that “some folk feel that way- they can’t stand their women being touched by other men” (215). They send them to the refugee’s camp. There also they suffer a lot. Lenny and her inmates of her house often hear the sound of these fallen women from the refugees’ camp next to their house. Lenny puts their suffering as “At night we hear them wailing, their cries verging on the inhuman” (212). Sidhwa by presenting the fate of these women reveals the fact that these fallen women can only wail by thinking about their fate. Hamida puts it as “What can a sorrowing woman do but wail?” (213). During the communal trouble women are claimed like their own territories and conquered by men. They are not accepted by their family members and they suffer till their death.

Sidhwa presents separation as another horrifying effect of communal insurgence. Communal insurgence separates friends, families, lovers and neighbours. Novy Kapadia in his article entitled “Partition and the Parsi Novel” states that “Partition relentlessly divided friends, families, lovers and neighbours”(94). Sidhwa portrays how separates lovers and friends. Communal disharmony separates Ayah and her lover Ice Candy Man. It makes Ice Candy Man a religious fanatic and he abducts and marries Ayah without her consent. This makes Ayah to hate him. Eventhough he marries her forcefully she is not ready to accept him as his bridegroom. She leaves him in Lahore and goes to her relatives in Amritsar. When she departs Ice Candy Man murmurs that ““My passion has brought me to your street- where can I now find the strength to take me back?”” (277). Ayah pretends as if “he is invisible. . . Ayah behaves as if he is inaudible too” (177). Ian Talbot in his article entitled “Literature and the Human Drama of the 1947 Partition” points out that “violence from outside intruded itself into harmonious family and community relationships destroying that which is claimed to uphold” (46). Thus communal insurgence declines the harmonious relationship between Ayah and Ice Candy Man.

Sidhwa brings out the separation between friends through the Sikh- Muslim trouble in Pir Pindo. The villagers once believed that the city madness would not spread into the countryside and they pledged that “every man in this village will guard his sikh brothers with no regard for his own life!” (57). But the poor innocent folk are proved wrong as the communal frenzy soon spreads on both sides of the border with disastrous consequences. The Muslims and Sikhs fight each other and many lose their lives in Pir Pindo. Once they lived as brothers but now they fight like enemies. The communal struggle has separated them.

In *Ice Candy Man* Bapsi Sidhwa highlights the evil effects of communal insurgence. She presents how communal insurgence keeps the people in fear, the inhuman activities of men during the communal struggle, the suffering of men and women, the loss of human lives and values and the seperation of friends, families, relatives and neighbours. By presenting these evil impacts of communal insurgence Sidhwa condemns the dehumanizing impacts that religious fanaticism creates in the minds of men in promoting violence and seperation. She highlights the fact that how religious intolerance in each individual leads to the religious intolerance of the whole society. She wants to humanize the world by projecting the bad impacts of communal insurgence which happened during the partition struggle.

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## Teaching Listening Skill through Flipped Learning

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### Abstract

*The English language teaching tradition has been subject to tremendous change, especially throughout the twentieth century. Researchers in the world over are meeting, talking, comparing notes, and arriving at some explanations that give the lie to past explanations. Flipped learning is a new kind of teaching method which makes children more innovative and creative inside the classroom. This paper aimed to describe the effectiveness of teaching listening skill in a flipped classroom.*

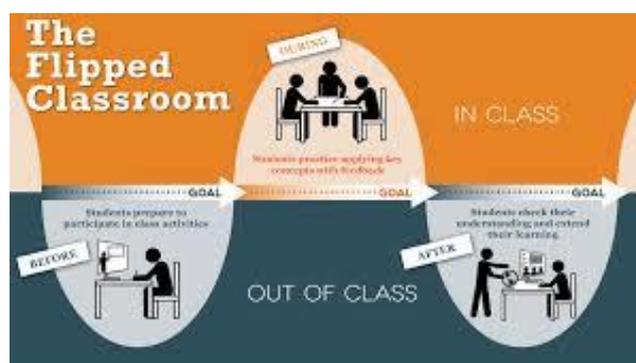
*Key words: ELT in India, Flipped classroom, Ground breaking, Combination*

### 1. Introduction

English is a language which has great reach and influence and it is taught all over the world under many circumstances. English crosses cultures, countries and industries. It is often used as a 'common tongue' if neither a person is a native speaker. This means teaching people English can be truly rewarding. Students of English have many new opportunities and doors open to improve their skills. English also serves as the communicator among Indians who speak different languages. English is very important in some systems such as legal, financial, educational and business in India. English Language in India is a lot more than just an official language. It has been the language of diplomacy, higher administration, higher education, superior judiciary and information technology. Besides, English is a language of opportunities and success for life in India.

### 2. Flipped Classroom

Flipped learning is one of the most modern and ground breaking method in the teaching field. It reverses the standard model of teaching by providing certain instructions to the students at home through self study materials and taking their works to the classrooms. It is a type of learning which makes a student more enthusiastic and active both at home and school. With the rapid changes of technology, teaching-learning can be access in both online and offline contexts, and a classroom can be flipped by assigned tasks and video lectures before class. Typically, in a flipped classroom, students have already had overall concepts of the matter of subjects before discussing face-to-face with teacher or peers (Bergmann & Sams , 2012). During the class, students mainly solve practical tasks, make projects, and discuss various important issues on the topic. After classroom activities, students continue working with electronic sources. The children feel free to do their work in a good manner. In this type of learning the class time is only focused on the elements of learning. The learning strategy carried over by the children is through online self study. The students can learn at their own pace until they have achieved their goal. It is basically a form of blended learning. In this type of blended learning students will benefit from participating in class group discussion and engaging in online video lessons and assignments. The responsibility of this approach shifts from teacher to the students. Teacher should the class time, a very significant part of learning process focusing on works in groups and demonstration. Flipped Learning is a pedagogical approach in which direct instruction moves from the group learning space to the individual learning space, and the resulting group pace is transformed into a dynamic, interactive learning environment where the educator guides students as they apply concepts and engage creatively in the subject matter.



### 3. Listening skill

Teaching English listening skills requires a combination of different resources to expose the students to spoken English. The lessons can be stimulating, by using films, music, radio and language-learning CDs to improve their skills. Translating spoken English is challenging as the words cannot be read, and there are no accompanying pictures or gestures to help the students understand. Therefore, it is important to keep encouraging them and build up their confidence with easier exercises in the beginning.

Conduct a group listening activity where students can observe each other's listening skills. Divide the group into two teams. Have one team form an inner circle and the other team form an outer circle around team one. Ask the inner circle group to discuss a topic of your choice such as "hobbies" or an upcoming event. While the inner group is chatting, ask the outer group analyze the inner group's listening skills. The outer group must rate each member of the inner group's listening skills from one being the lowest, "does not listen to speaker; absorbed in own thoughts" to being the best, "shows by comments that he or she understands the feelings behind others' comments." Rotate teams so the outer group becomes the inner group and the original inner group can do the rating. Assess this activity by measuring each student's involvement in the discussion.

Play a language-learning CD such as Rosetta Stone or English for Dummies, and work through the listening exercises with the students. Teach the students to focus on how sentences are structured by writing down the subject, object and noun heard during different clips, or answer the questions to puzzles. Write down a set of questions relating to an English-speaking film. Give them to the students to answer while watching the film together. Review the answers after the film has finished to assess their understanding of the plot. Provide 10 minutes to listening to music with English lyrics. Use the music as a dictation exercise and ask the students to write down the lyrics. This will engage the students and expose them to rhyming, slang and different accents.

Teach the students to listen to one another by encouraging them to make English conversation or English-speaking friends. Keep each conversation topic specific, such as hobbies, family or home town, to focus the students' attention, and to use vocabulary particular to that subject. Listen to English-speaking radio stations and teach the students about English culture, current affairs, music and listening simultaneously.

**Example for listening skill through flipped learning.**

This worksheet is useful when working with younger children. It is a visual exercise. The idea is to captivate student's interest and work on vocabulary and comprehension activities after watching. It is funny and cute and the students can practice past tense of verbs by completing the story after watching it.

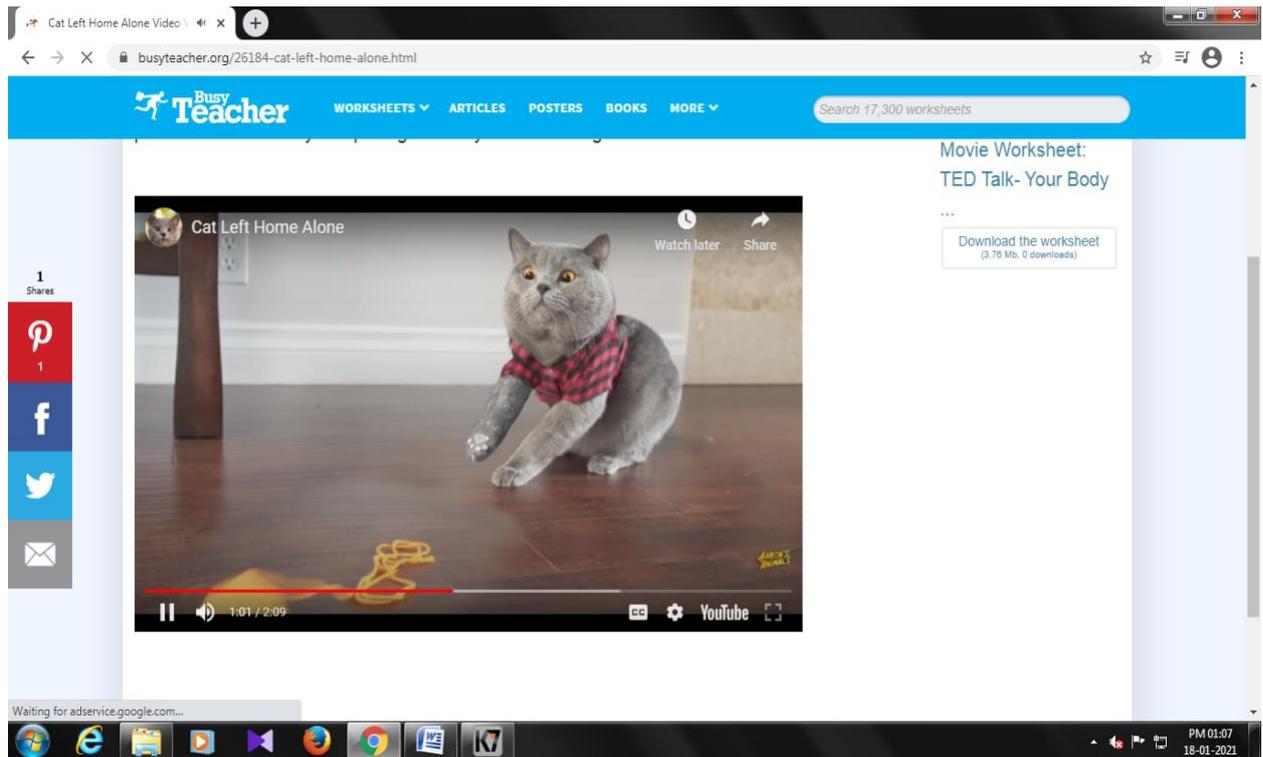


Fig1.(a)

**CAT LEFT HOME ALONE**

Name: \_\_\_\_\_

**1) Watch and complete the story with the words given and the past form of the verbs. Pictures will help you**

<https://youtu.be/YCaGYUifdy4>

A boy [BE] going on \_\_\_\_\_ . He [TAKE] \_\_\_\_\_ his cat, \_\_\_\_\_ with him.

It [BE] \_\_\_\_\_ when Grey cat [WAKE UP] \_\_\_\_\_ . He [FEEL] \_\_\_\_\_

[BE] \_\_\_\_\_ HOME ALONE. He [MISS] the \_\_\_\_\_ and \_\_\_\_\_

He then [SEE] two cat \_\_\_\_\_ through the \_\_\_\_\_ . One of the cats \_\_\_\_\_

- \*LITTER BOX
- \*TV
- \*THIEVES
- \*JACKET
- \*WINDOW
- \*VACATION
- \*MICHAEL
- \*WOOL
- \*STRIPED T-SHIRT
- \*10.30
- \*HAWAII TRIP
- \*SCARED
- \*CAT FOOD
- \*PLAN
- \*LASER POINTER
- \*BERET

Fig.1(b)

### Conclusion

The description has led to the conclusion that flipped learning is more advantageous to develop students' listening performance than traditional teacher centered strategy of listening activity which usually only takes place inside the classroom. The students in this digital era who tend to get more interested in the activity using technology are expected to gain more excitement towards listening activities by maximizing its positive impacts. It gives an opportunity for students to choose when and where to listen to the listening materials after class. For parents, they can also learn along side their children since students mostly do listening session at home. It connects them closely to their children's education. To conclude, the Flipped Learning is highly suggested for listening activities of students since it provides many advantages.

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## TRANSNATIONAL IDENTITIES IN MICHEAL ONDAATJE'S 'ANIL'S GHOST'

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### **Abstract :**

Sri Lankan born Canadian writer Michael Ondaatje's work represents several types of hybridities, such as racial, ethnic and socio-cultural hybridities. Ondaatje focuses on postcolonial complexity of ongoing violence, international demands for peace and the needs of human rights. He typically reflects the harshness happening in his own land, Srilanka. Through his writing he exposes his revolutionary protest. Ondaatje points out identity as an individual or that of a people, history and hybridist of great relevance in the age of globalization, disappearing borders and the immigration of people. The present study explores the transnational identity in Michael Ondaatje novel *Anil's Ghost*.

**Key Words:** Transnational Identity, Violence, Culture, Hybrid, Ideology, Peace.

The term transnational identity is used to describe immigrants who build new social fields such as cross geographic, cultural and political borders. Transnational identity results from a combination of immigrants original as well as the acquired identity in the country of adoption. Migrants face challenges in the new world and face exploitation, alienation, emotional distress etc. The transnational identity draws attention to individuals, social

movements and activities that transcend national boundaries in managing with people of different cultures to become different and hybrid. Merging and blending of cultures due to transforming of national boundaries has led to the formation of transcultural societies in which the individual while retaining a particular nationality also becomes global.

This paper is an attempt to present the transnational identities that happened in Ondaatje's novel *Anil's Ghost*. This novel moves beyond the interpretation as a post – colonial literature of 'resistance' to challenge traditional perceptions of 'self' and 'others'. Micheal Ondaatje's *Anil's Ghost* deals with war and it's after effects and human suffering. The novel was set in Srilankan civil war between the government and various rebels that lasted from 1983 to 2009. The conflicts between the two prominent groups of Srilanka – Tamil and Sinhalese and the war between government and LTTE (also known as Tamil tigers) resulted in civil war which left deep humanitarian, social, economic and political scars in the country.

The central character of the novel Anil Tissera is a female forensic pathologist, born in Srilanka and educated in the west. She returned her homeland after fifteen years. She realized that her land is a different country than she had left. She tried to compare the two cultures with one another only to leave confusion. She is a member of an international human rights organization, her mission is to examine probable "Unknown extrajudicial executions" (18) by the government. Anil is teamed with local Srilankan archeologist, Sarath Diyasena. She started her mission in order to determine that the bones of a certain skeleton can provide the evidence that the Srilankan government had been systematically killing its own people in the campaign of murder. They both moved in search of more and more skeletons to be investigated. They took four recently buried skeletons to be tested and identified the cause of their killing. They brought those skeletons into labs and tried to examine them. After that they moved to different cities to investigate more skeletons which were buried. They were not known to the people either they were killed or missed somewhere. They started to investigate the present skeletons in the lab. Anil noticed that the bones of a certain skeleton do not seem to be 6<sup>th</sup> century, which lead her to conclude that the skeleton must be a recent death. Anil aspired to find the truth of the murder of those innocent people whether by government or not.

As the novel suggests Anil's forensic skills and their explanatory power, like the acts of violence that require them, are universal and understanding of violence as a global phenomenon that is symptomatic of a border post-national reality. Anil's works seriously to find reason for thousand deaths, She feels Colombo as for troy:

She began to examine the Skelton again under sulphur light,  
Summarizing the facts of his death so far, the permanent truths, same  
For Colombo as for troy. One forearn broken. Partial burying.  
Vertebrae damage in the neck. The possibility of a small bullet wound  
In the skull entrance and exit. (60-61)

Anil and Sarath began their dangerous journey to identify Skeleton. Anil found out that one of the corpses nicknamed 'Sailor' had been buried recently. So that it could be used as evidence against the government. They sought help from former teacher of Sarath named Palipana. Palipana suggested reconstructing the face of the sailor which partly leads to his identification. Palipana directed them to meet Ananda, an artist, who painted the eyes of Buddha. With his skills, Ananda reconstructs the sailor's face which partly leads to his identification. Anil prepared a report to present the authorities that calmed the reason for the war and found out the Skelton as a recent death. They prepared to present the evidence to the government. During that time the skelton of sailor disappeared. It was Sarath who sensed the danger and hid the sailor. He said that "The country existed in a rocking, self – burying motion. Truth thus comes finally in to the light. It's in the bones and sediment. It's in character and nuance and mood not in simplicity" (150). Sarath concluded that the truth lies in to the Skelton which is the cultural and historical fact.

Sarath knew Anil's difficult journey towards getting the truth. He realized the danger in the way that they lead. It is expressed in the novel as, "It was a flame against a sleeping lake of petrol" (152-153). He helped Anil to leave Srilanka and instructed to present a fake report for the government and he asked her to leave the country, the next morning, because he found out that she was not safe in her own land. He arranged a plane to come to Anil to leave the unsafe land. The author launched three camps of enemies' involved in the ongoing war in Sri Lanka. The reason for civil war is given as:

The terrorism of the separatist guerilla groups, who were fighting for a  
homeland in the north. The insurrection of the insurgents in the south,

against the government. The counterterrorism of the special forces  
against both of them. (38–39).

Ondaatje's approach covered some of the clashes that occurred between national cultures and inherited the multicultural identity such as that of Anil's. The character Anil occupied a "dis – located" position, in terms of her name, her nationality and her family; in problematic notions of individual identity. Ondaatje revealed Anil's transnational nature as a mixture of various cultures, which examined anxieties about the way in which personal identity is constructed in terms of name, language and culture. Robert Kroetsch, in his *The Canadian Writer and the American Literary Tradition* described the problem of identity of as "not so much that of knowing one's identity as it is that of how to relate that newly evolving identity to its inherited or given names. And the first technique might be simply to help those names in suspension, to let the identity speak, itself out of a willed namelessness". (51).

The name 'Anil' was not the name given to her by her parents, she defiant the act of self – naming. She acquired the name for herself from her brother:

She had been given two entirely inappropriate names and very early began to desire Anil which was her brother's unused second name. She had tried to buy it from him when she was twelve years old, offering to support him in all family arguments. He would not commit himself to the trade though he knew she wanted the name more than anything else..... (67–68)

According to Ondaatje, names and identities were not fixed entities, but cultural and ideological constructions. Through choosing a new name for her, Anil is taken on a new identity. She became a 'stranger' to her past 'self' to the person she was before. she became 'Anil' she was known by another person. She remains un-identified as missing name like the nameless skeleton 'Sailor'. Identity frequently constructs and covers the entire life span of a human beings and changes every moment based on social context.

In this novel the character Anil adopted both male and female traits and constructed her own transnational identity. Ondaatje demonstrated transnational identity of Anil which was not created either by 'nature' or 'law'. It came into being outside of the accepted order which required for belonging to a single nationality. Anil moved beyond the traditional modes of national identification. Ondaatje empowered Anil through a transnational identity

that encompassed both western order and eastern disorder. Her western life gave her name and appropriation. Ondaatje demonstrated the construction of an individual's transnational identity as being one of transgression, process and fluidity.

The vision of Sri Lanka that Ondaatje's novel provides the violence that can be transcended through aesthetic appreciation is especially appealing for readers whose primary engagement with the conflict comes from the reading works of fiction. By the same token, numerous critics have denounced the novel for its depoliticized depiction of Sri Lankan civil war. Ismail in his *A Flippant Gesture Towards Srilanka : A Review of Michael Ondaatje's Anil's Ghost* argues, "Drawing on the analysis of anthropologist Pradeep Jeganthan, that the violence attributed to the Sri Lanka conflict is distinguished by its fundamental incomprehensibility" (24).

In conclusion through the novel 'Anil's Ghost' Anil tried to find out her own identity in her own land Srilanka but she failed and she felt unsafe in her own land. She hated her own land but she felt secure in Western land and culture. Ondaatje problematizes notions of individual or national identity as being fixed and considering such boundaries as both flexible and permanent. It is possible to conclude that Ondaatje offers a tri – phase model, to examine the construction of Anil Tissera's personal and cultural identity. Initially Anil dependent upon cultural and individual identity given by her parents, but later she moved into an independent phase of her own desire for another name and her adoption of a different culture. Finally Anil moved into the third phase of interdependency.

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**Gender Discrimination in Mahesh Dattani's play "Dance Like a Man"**

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**Abstract:**

This paper highlights the notion of social issues like Gender inequalities, sufferings and depression faced by both men and women with reference to the Indian playwright Mahesh Dattani's play "Dance Like a Man". It has generously expressed the social issues of contemporary Indian society. The theme of the play is dealt with tradition, relationship, career and society. The plot revolves around Jairaj, Ratna, her daughter Lata, and her fiancé Viswas. Mahesh Dattani indicates the typical Indian views about dance through Amritlal Parekh who believes that dance is made only for females. This paper is an attempt to study the gender discrimination in a society

**Key words :** domestic, tradition, sexuality, dance, gender Discrimination, Transgender

There is going to be a good positive development because as we get into the internal age which isolates human beings, the act of communication will be a premium. Theatre is our cultural activity directly related to human beings communication with each other

Mahesh Dattani, an authentic contemporary voice, a director, playwright, producer, was born on 7<sup>th</sup> August, 1985 in Bangalore where he later founded his theatre group 'playpen' in 1984 and where many of his settings are constructed. He is an intellectually stimulating Sahitya Academy Winner. Dattani's playscript casts its focus and locus entirely on the urban space, specifically rooted in the dynamics of domestic space. Environmental sustainability of the cities like Bangalore or Mumbai in his plays are the symbolic tropes and modes of economic power that can be categorized as the material element for discussing the issue of citizenship that "raise(s) questions around notions of equality and rights, issues of

individual, group and community rights, active and passive citizenship and the relationship between, and relative primacy of, rights and duties.” There is proper blending of Western intellectual consciousness and Indian theatrical techniques in his plays. He himself comments on the relevance of Indian Theatre.

The play *Dance Like a Man*, a stage play in two acts, is one of the most wonderful dramatic creations of Mahesh Dattani, It tells the story of three generations; their personal ambitions, sacrifices, struggle, compromises, internal conflicts and the way they try to cope up with the life; and mainly focuses on a dancing couple. The pathos of human predicament is explored in the subtlest way. It embodies a brilliant study of human relationships as well as human weaknesses through its characters. The play depicts the clash between issues such as marriage, career and the place of a woman in patriarchal social set up. It deals with the lives of the people who feel exhausted and frustrated on account of the hostile surroundings and unfavourable circumstances. The story is unfolded in time past and time present. The play was first performed at Chowdiah Memorial Hall, Bangalore on 22 September 1989 as a part of the Deccan Herald Theatre

Dattani’s plays presents the socio-political issues, domestic and individual problems. In the play *Dance like a man*, Dattani focuses on the conflict and clash between three generations, their conflicts and individual struggle. “There is no original primary gender a drag imitate, but gender is a kind of imitation for which there is no original” by Judith Butler

Dattani in this play, puts a few unlikely questions about the sexual construct that a man is or the very constituents of a man’s identity-in terms of sexuality, as the head of the family and as an artist. The play deals with the self and the significance of the other, through the frameworks of gender and gender roles-the prostitute as a dancer and an artist; the man as a dancer; the guru who sports long hair and has an effeminate walk are categories that the older generation, fed on its perception of the self cannot come to terms with. Dattani uses Traditional Dance as a medium that creates conflict in the play within the minds of the other characters. As the play goes forward and the actions take place; Dance takes the centre stage

and pushes the characters outside. Traditional Dance, in the play, is not only a form or a tool that enables the writer to tell his story but it creates its own psyche that guides or misguides the actors on the stage.

Dance is a very significant factor in this play that means different things to different characters. Jairaj and Ratna wants to develop their career as dancers and for them Dance is not only a form of art but also their life and soul. It is not only their passion but also a tool that will help them to gain desired success. The stereotypes of gender roles are set against the idea of the artist in search of creativity within the restrictive structure of the world that he is forced to inhabit. Jairaj with his obsession for dance dismantles these stereotypes. This is the twist that the playwright gives to the stereotypes associated with 'gender' issues that view solely women at the receiving end of the oppressive power structures of patriarchal society. The play removes this notion and explores the nature of the tyranny that even men might be subject to within such structures. Jairaj and Ratna live within such a structure: the domain of the patriarch Amritlal, Jairaj's father.

Dance for him is the profession of a prostitute, improper for his daughter-in-law and absolutely unimaginable for his son. He forbids Ratna from visiting the old devdasi who teaches her the intricacies of bharatanatyam; he cannot tolerate the sounds of the dancing bells that ring through their practice sessions; is astounded at the long-haired guru with an effeminate walk and cannot, most of all tolerate the idea of his son –a man- becoming a professional dancer. The underlying fear is surely, that dance would make him effeminate so that the suggestion of homosexuality hovers near, though never explicitly mentioned. And hence Amritlal must oppose, tooth and nail, Jairaj's passion for dance. This clash brings about the play of property and money in deciding and manipulating the construction of identities that would conform, but the result is tragic. He makes a pact with Ratna. He will permit her career in dance only if she helps him pull Jairaj out of his obsession and make him a 'manly' man. The two can then enjoy the security of his riches (Chaudhuri 67-68).

In this play, as a reader, one may find that the play poses some delicate questions among which one surely is of MALE idea. Personally for Jairaj, Dance is a form or a means to express emotions and stands as the tool of defiance, revolt, negation of a particular way of

life that was decided by his father, Amritlal. He starts dancing as a hobby or rather a fancy that his father thought would perish after a period of time but it does not happen that way. Jairaj continues his practice of traditional dancing in spite of all the opposition from his father and overtly presents himself as a rebel. He becomes more headstrong because of the support of his wife, Ratna who also was interested in traditional form of dancing. The reason behind Amritlal's opposition suggests that his mind was not ready to accept his son as a Bharatnatyam Dancer. This is more clear in Amritlal's view of dance.

*Amritlal : " A woman in aman 's world may be considered as progressive. But a man in a woman 's world is pathetic".* Amritlal, though being called as progressive fails to accept dance as a form of art for men. His ideas though were meant to be liberated were actually devoid of progressive ideas. His ideas of freedom and independence was that related to the nation whereas Jairaj's ideas of progressiveness and independence is way different from that of Amritlal's. Their conflict in ideas is seen in their argument on progress and freedom.

*Jairaj : "Didn't you have any obsessions?"*

*Amritlal : " If you mean my involvement in fighting for your freedom, yes, it was an obsession."*

*Jairaj : "You had yours. Now allow me to have mine."*

Asha Kuthari Chaudhuri writes, "Dance like a Man is a play that deals with one of Dattani's pet concerns – gender – through one of his principal passions, dance." (p. 67)

In the society everyone wants the Male to earn that much so that the house would run properly but Amritlal knew that dance would not help Jairaj to earn enough money and that would make him unworthy in the eyes of his wife Ratna. For Amritlal, dance was good as far as it remains a hobby but it was not proper to be taken as a profession. And we should not forget that traditional dance, especially for Male was not considered a respectable profession in the olden days in India. Asha Kuthari Chaudhuri says,

"The underlying fear is obviously that dance would make him 'womanly' – an effeminate man – the suggestion of homosexuality hovers near, although never explicitly mentioned." (p. 68)

In the play Maleness of Jairaj was not that much a question of Body than that of mentality. Researcher found that for Ratna Maleness might have meant one's independent decision making power, doing the work that one liked, living on one's own conditions, standing on one's own feet without any support and some other that Jairaj lacked. Interestingly even Jairaj was trying to prove himself an able MALE to Ratna. When Ratna was worried about finding a mridangam player for her daughter he says, "*Will finding a musician make me a man?*"

Dance, for Ratna, serves as an undying passion that drives her character throughout all the actions of the drama. Behind all her moves in the drama, Dance was the main factor. Her character has a negative shade and that makes her different than others. She involves herself in a relationship with Jairaj and that was a clear self-centered decision on her part. No love or attachment with Jairaj was there on the outset of the relationship. Her overconfidence and faith in her own talent was so much that she hesitated not even once to destroy Jairaj's career as a dancer joining hands with her father-in-law, Amritlal. She single-mindedly follows her heart overpowered by mind; and tries to be famous using Dance as a medium. Traditional Dance stands as a thing that will help her in earning fame and money along with respect in the world of dancers.

For Ratna Dance was a medium to gain popularity and status and for that she married Jairaj who would never stop her from dancing. Ratna's selfish inner desire was so powerful that she cold-bloodedly plays with the emotions of Jairaj by misguiding him constantly. In the guise of a true life companion she deceives her husband and tries to curb his potential as a dancer. In order to gain personal aims she sacrifices Jairaj's abilities. Ratna not only spoils Jairaj's life but tries to mould her daughter Lata's life also by making her a traditional dancer. In spite of being a Male member of the family Jairaj never tries to command his authority over Ratna and instead, she, very deliberately plays with his emotions. When Jairaj returned to his father's house, Ratna disliked it and she says in the play ones,

*"You! You are nothing but a spineless boy who couldn't leave his father's house for more than forty-eight hours."*

Lata, her daughter, was used by her to fulfill her inner suppressed desires to earn fame and money nationwide and abroad. Unknowingly Lata falls in the whirlpool created by Ratna and becomes the object only. Ratna's endeavors seem very ambitious and manipulative. She was ready to establish her daughter's career on the right track right from the very beginning and for that she schemes, manipulates and uses all her contacts and links. It is very clear that Ratna saw her own self in her daughter Lata and therefore acted so violently to create a firm, concrete base for her. It is this quality that makes her different from others. For her Traditional Dance was important but it never became a wild passion at any point of time. The desire to take dance, as a hobby was very clear in her mind as she tells Vishwas, "*When I was a little girl, I used to stand near the door and watch mummy and daddy practice. It was magic for me. I knew then what I wanted to be.*"

She takes dance as a pure art form and does not link it to any gender. She wanted to pursue dance but her desire was not blended with any passion or force. For her, marrying Vishwas was also important and she wouldn't sacrifice her love for the dance. Her balanced mind makes her likable and different from her parents. Actually she is away from the circle in which her parents were trapped which was too vicious to believe. She dances and continues to do so because it is a hobby for her and not a way that leads to the path of success. There is no malice, over ambition or misled want in her that keeps her interest in dance. Considering this aspects reader can conclude that Lata stands in stark contrast with other characters.

What therefore starts as a portrayal of staunch patriarchy in most of his plays opens up new domains of study, where Dattani subverts the norms to present the alternate views. Thus, what emerges is a new definition of masculinity not merely as an antonym of femininity but paving a way for men to break their "alpha roars" and do what they would perhaps like to. As Butler says, it is possible to "do" these cultural constructions of sexuality. And as for the females, they can opt for a path of their own too, breaking their silence and the performative roles that they have always played, knowingly or unknowingly, willingly or unwillingly (Mallick, par.33).

Dance Like a Man is a play that does not present the character as pure White or Black but it shows their different shades in all possibilities. The play poses fundamental questions

and presents the actors with the best of their talents. It demands the answer whether the world is progressive in real sense or we are still in search of that utopian era where no dance form is actually attached to any gender of the dancer but considered as a pure form of Art.

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**A Psychic Trauma of an orphans: A study of Jacqueline Woodson's  
miracle's *boys***

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**Abstracts:**

This study traces about the lives of three African American boys lived experiences of living lonely losing their parents. These three lives broader experience of African American child who was trapped into the prison and it is to be noted that most of the orphans moves to the charitable institutions or children homes. Only a few children live in their parental homes accepting all the inner struggle of mind thinking the past. Though there are many movements to liberate the orphans, even now there are many sufferers are getting suffocated by their care-takers. Not surprisingly, many orphans had to spend their lives in poverty, because most child care is not of good quality. Attachment is doubly important in the context of orphaned children, and also the attachment theory as we know it is deeply rooted in Euro-American countries. This paper focus the attention of the readers to know about the mind set of young children after losing their loved ones, how to overcome the challenges in rearing the orphans and what are the changes that occurs in behaviors after losing their parents.

Studies on orphaned children have not examined the psychological impact. Adopting parents and schools have not provided the emotional support these children often need. Most

care-takers lack information on the problem and are therefore unable to offer emotional support; and teachers do not know how to identify psychological and social problems and consequently fail to offer individual attention, Most orphans risk powerful cumulative and often negative effects as a result of parents' death, they also feels sad and helpless. When they were adopted, many of them felt angry and depressed.

Adolescence is a descriptive term which explains the emotionally immature individual in his teens approaches the culmination of his physical and mental growth. Physically the adolescent finds him at his peak in terms of energy, agility and physical well-being. As he develops physically and intellectually, he desires more and more to take his place in society, restrictions which have served to protect him. According to Hall's theory of *Sturm and Drang* (storm and stress) adolescence was seen as being inevitably and necessarily a time of vast and tremendous change in all aspects of life. It was a time of "rebirth" accompanied by strains, tensions, and difficulties of adjustment. Looking at early writings on adolescence one finds such descriptive statements as "a new birth," "sex asserts its mastery," "functions of every sense undergo reconstruction," new sensations," "lust to know nature and life," "new repulsions," etc.

Jacqueline Woodson was born 12<sup>th</sup> February in Columbus, Ohio, and grew up in Greenville, South Carolina, and Brooklyn, Newyork, received her B.A English ,became a full time writer. She is an Afro-American prominent writer for children and young Adult Literature, and she had received various awards such as the Coretta Scott King Award, Newbery Honor Award and National Book Award for Children's Literature etc. Her novel *miracle boys* (2001) is a narrative tale, narrated in a first person by a young boy called Lafayette who grieves for the death of his mother a year or two . The entire novel takes place over the course of two days, a Friday and Saturday. The story is loaded with powerful

flashbacks to give a full story of three orphaned boys called Lafayette, his brother Charlie and Ty'ree Bailey, the oldest who gave up his dream of attending MIT to raise his brothers after the death of their father. The dialogue between the characters reveals their unique characters.

“Charlie, is a bitter, hard young man recently released from juvie

Your brother is talking to you man. “Aaron said” (14)

. After the death of their parents Ty'ree, who is the one full-time caregiver of his two brothers, struggles with holding down a job, providing with what little money he earns. The three boys had a mother born in Puerto Rico and an African-American father born in Brooklyn, Newyork. Laf other name of Lafeyette relates how he tries to hold on to his mother by learning her language, Spanish, and studying photos of her. In Spanish, his mother name was Miracle, hence the novel's title. “Milagro was my mama. “ Her name means “miracle” in Spanish and may be it was a miracle that she had a demon –seed son like Newcharlie” (19) At often, Lafeyette see his mother and talk to her .”Hey, Mama,” I whispered. “Can you make some chicken for dinner tonight?”(23)

Ty'ree Bailey of 22 years old saw his father named Layfayette, saved a white woman and her dog from drowning in a freezing lake in Central park. His father died from hypothermia. He still feels guilt over his father's death;as a little boys all the young are fond of animals, when he saw a dog is to be get drowned along with the white woman, he was the one prodding his father to go to save the woman. Ty'ree says as

‘Daddy pulled the lady out first, then the dog and the lady lived, but my daddy died of hypothermia (17)

Charlie becomes New Charlie because he was recently released from a correctional facility. Charlie slips further into the world of bad choices. There is none to correct him when he chooses the bad path. Bad choices find Charlie back at the police station beat up

and accused of stealing a car. The pathetic condition that was faced by Charlie was explained by the narrator as:

Before, and when we got there, I felt like I was gonna be sick. There were fluorescent lights everywhere, but the place still seemed dark, like the inside of a cave. I tried to breathe through my mouth-there was a smell to the place, like something or someone had died inside its walls.”(97). After a long discussion between Ty’ree and the police officer, the police officer shows him mercy by releasing him for Ty’ree “Officer Joseph sighed and shook his head. He took a key ring from his pocket and walked over to New Charlie, undid the handcuffs, and clipped them to his holster.”(101-102), a sense of oneness came in the minds of the three boys accepting each other. Charlie waves his hand and exclaims,

“This is art though, ain’t it?”

”Sometimes I feel like our lives are one big piece of art-it’s everything.” (129)

This novel shows the long line stories for these three boys. They realize their lives are full of struggles, pain, love and family. At the end of the novel, they have learned lessons, that the brothers are stick together although their parents have gone. They have decided to remain in the family by their memory. Teachers need to be retrained in diagnosing psycho-social problems and given skill to deal with them. Short courses should be organized for guardians and community development workers in problem identification and counselling.

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**PARITY GROWTH OF WOMEN IN SOCIAL STATUS**

**IN TAMIL NADU SINCE 1996**

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Reading the signs of the times the Indian Government has realized the urgency of promoting the growth and advancement of women and usher in male-female equality through Panchayat Raj System. Accordingly the Panchayat Raj System is devising participatory structures to advance political leadership of women in Tamil Nadu also in 1996.<sup>1</sup> The 73<sup>rd</sup> and 74<sup>th</sup>. Amendments of Constitution were enacted in December 1992.<sup>2</sup> These amendments came into force with effect from 24<sup>th</sup> April 1993 and adopted by the States in 1994. They helped to constitutionalise the Panchayats and Municipal Bodies. The 73<sup>rd</sup>. Constitution Amendment provides for Village Panchayats, Taluk Panchayats and Zilla Panchayats. The 74<sup>th</sup>. Constitutional Amendment Act deals with the Urban Local Self- Government. The 74<sup>th</sup>. Amendment also known as the Nagar Palika Act, provides for setting up of three types of Municipal Bodies - Municipal Corporation, Municipal Councils and Nager Panchayats. A Nagar Panchayat is constituted for an area in transition from a rural area to an urban area. The Municipal Councils are set up for smaller urban areas and the Municipal Corporation for larger urban areas.<sup>3</sup> In all these local bodies, women are given reservation opportunities to come up in life.<sup>4</sup> In Tamil Nadu, DMK Government took keen interest in the progress of women. Soon after assuming office, it constituted the reservation for women in Panchayat Raj System.<sup>5</sup> It ensured their adequate women representation. Though women have attained development in many fields and their participation touches the highest – ever mark, discrimination still persists.

Negation of equality to women means negation of the dignity and honour rendered to them. Thus they are in a de-peopled state. It is one of the prime tasks of the Women Organizations to empower and emancipate the women who form half of human society. Indeed, the Organizations

enable them to obtain good leadership qualities in order to assume responsibilities in the administration of local government. Though they are most suppressed people in all aspects of human life they are anxiously looking for liberation from their perennial hardships through their participation in the Panchayats.<sup>6</sup>

Despite holding most of the offices in the Local Government, it is rare to find women directly elected to any office in the Panchayat systems. In the reservation quota, women are elected Ward members, Presidents, Chairpersons and Councilors. Panchayat is the decision making body of the village and so it is more power oriented. Where there is money and power, there will be men's domination and participation in abundance.<sup>7</sup> As a result, very seldom women are elevated to position of power in the Panchayat. In some cases the women themselves are reluctant to assume such positions in the local bodies due to their own lack of self confidence. Lack of self – esteem and assertiveness make them vulnerable and self – defeating like an elephant – cub chained to a tree. It tries to free itself again and again, but in vain.<sup>8</sup>

In this situation, reservation in the Panchayats is an essential tool for achieving the goal of equality. Reservation is not an end in itself but a means to achieve certain ends. What are these ends to be achieved through reservation? Whatever be the reasons the fact is that there is a section of society, including women, which has been traditionally disadvantaged both socially, economically and educationally. The Constitution provides equal rights for every citizen but it has not improved the social, educational and economical lot of this section of the womenfolk. Even among the so-called affluent sections of society, gender discrimination continues and the women in general always suffer the most.<sup>9</sup>

It was, therefore, thought that there should be provisions of reservation for such disadvantaged section of the population especially women in sharing power at the grassroot level so that their views are given due importance in the overall development of the society. There could be no two opinions on the need for providing reservation for women in the PRS. Since the post of Chairperson of a Panchayat, specially the post of Chairperson of the Gram Panchayat, is the most effective office, the need for reserving certain number of posts of Chairpersons at every level of the

PRS is needed.<sup>10</sup>

Thus the Constitution provides for mandatory reservation of seats and of the offices of the Chairpersons in the Panchayats at the village or any other level for women.<sup>11</sup> The Constitution also provides for calculating the number of seats as also number of officers of Chairpersons to the reserved women category. As far the importance of Women Presidents, their achievements speak in a succinct manner in their respective Panchayats. They were attracted by Gandhian policies of non-violence, spirituality, discipline, moral strength and became part of women liberation and participated in the movements against the women exploitative policies. They received much appreciations and awards for their services from the State and the Central Government. They played an active role as the Presidents of the Panchayats for basic needs, minorities, constructions, provisions like road, water, sanitation, drainage, street light, etc.<sup>12</sup>

Women presidents with their rights and liberty were convinced that these values were essential for the development of the individuals and the Panchayats. They always raised their voice on several issues against women exploitation and criticized the highhandedness of authority, the women exploitative revenue policy of the Government and maladministration in the district. Their efforts to reform the Hindu religion and protect the people of other faiths reflected their longing for the right to religion. They encouraged the duly elected authority to bring restrictions through various legislative measures to get freedom for all. Thus, their political value system was a fine synthesis of women liberalism, conservatism and welfarism. Their vision of Panchayat was in tune with the pattern of their political values. In their concept, the Panchayat is founded and held together by a high sense of local development and nationalism.<sup>13</sup>

The Panchayat Raj System is the vehicle of political empowerment of women at the grassroot level for shaping their own destiny. A vast majority of people are living at the grassroot level in the rural and remote areas without any touch of modern day economic and social development. A large section of such deprived people belong to SC and ST communities and other Backward Classes as also women in general at the grassroot level. In the PRSs which are embodiment of political empowerment of the grassroots people particularly women, the office of Chairpersons in the

Panchayat at the village level or any other level is the most effective decisive tool of the political empowerment in operation at grassroot level.<sup>14</sup> The women Panchayat Presidents achieved a lot through their Political parties for the welfare of dalit villages. They intervened in monitoring and channelising the various government programmes at the Panchayat level, including the key areas like the public health centre, the midday meal scheme in schools, and even in proposing and raising funds for new educational institutions.

As seats are reserved for women in PRSs, similar constitutional provisions have been made for the Municipalities under Article 243 – T of the Constitution, which is extracted as “not less than one – third of the total number of seats reserved under clause (1) shall be reserved for women belonging to the Scheduled Castes or as the case may be, the Scheduled Tribes. Not less than one – third of the total number of seats to be filled by direct election in every municipality shall be reserved for women and such seats may be allotted by rotation to different constituencies in a municipality”.<sup>15</sup> These reservations in the PRSs and Municipalities bring social status among women and men in the society. Indian democracy has provided enough opportunity to so many women leaders to come to limelight.

Parity growth starts from basic education.<sup>16</sup> With the Right of Children to Free and Compulsory Education, mechanisms of accountability are to achieve women’s empowerment enabling women to achieve control over the factors of production and participate equality in the development process. It argues that poverty arises not from lack of productivity but from oppression and exploitation. It conceptualizes five progressive levels of equality, arranged in hierarchical order, with each higher level denoting a higher level of empowerment. These are the basis to assess the extent of women’s empowerment in any area of social or economic life. These levels of equality are control, participation, conscientisation, access and welfare.<sup>17</sup> For these, education will be used as an agent of basic change in the status of women. As women get the opportunity to go to school and obtain higher – level jobs, they gain status in their communities. Status translates into the power to influence their families and societies. It enables women to realize their full potential. Equality access to participate and decision – making of women in social, political and economic life of the nation.<sup>18</sup>

In the Women and Child Development sector, Government and NGOs raise the over all status of women on par with that of men in Panchayat levels. The programmes of their Departments include: (1) empowering strategies, (2) employment and income generation, (3) welfare and support services, (4) awareness generation and gender sensitization and (5) other enabling measures.<sup>19</sup> These programmes play the role of being both supplementary and complementary to the other general development programmes in the sectors of health, education, labour and employment, rural and urban development, etc. Some of the important on – going interventions of the Government and NGOs are detailed below:

The erstwhile programme of Indira Mahila Yojana launched in 1995, was recasted as Swayamsidha in 2001 to empower women by generating awareness and helping them to achieve economic strength through micro-level income - generation activities and facilities easy convergence of various services such as literacy, health, non-formal education, rural development, water supply, entrepreneurship, etc.<sup>20</sup> Another empowering intervention refers to Swa-Shakti Project sanctioned in 1998 for a five – year period till 2003.<sup>21</sup> Its major objective is to create an enabling environment for empowerment of women through setting up of self- reliant women’s SHGs and developing linkages between SHGs and lending institutions in order to ensure women’s continued access to credit facilities for income generation activities.

The Support for Training and Employment Programme (STEP), launched in 1987, provides a comprehensive package of up gradation of skills through training, extension inputs and market linkages to poor and asset less women in the traditional sectors of agriculture, dairy farming, handicrafts, handlooms, animal husbandry, sericulture and fisheries. Since inception of this programme, about one lakh women have been converted under 133 projects launched in Tamil Nadu.<sup>22</sup>

Launched in 1972 – ‘73, the programme of Hostels for Working Women (HWW) aims to promote greater mobility for women in the employment market by providing safe and cheap accommodation to working women belonging to the lower income strata living away from home. Since inception of the scheme, four hostels were sanctioned with the capacity to accommodate 400

women till date. The programme of Short Stay Homes (SSH) for women and Girls was launched in 1969 to protect and rehabilitate those women and girls who are in social and moral danger due to breakup of families, mental strain/stress, social ostracism, exploitation etc.

A set of 10 legal literacy manuals written in a simple and illustrated format was published in 1992 with the aim of educating women about the laws relating to working women, child labour, adoption and maintenance, Hindu, Christian and Muslim Laws including right to property, dowry, rape, kidnapping and related police procedures.<sup>23</sup> The Awareness Generation Project for Rural Poor Women (AGPRP) aims to identify the needs of these women and generate awareness amongst them about their rights and handling of social issues. Since 1986 – '87, the scheme has placed special emphasis on encouraging the participation of women in Panchayat Raj Institutions and learning about their role in national integration and communal harmony. The programme for Information and Mass Education creates public awareness through the multi – media strategy on issues relating to women.<sup>24</sup>

The year 2001 was celebrated as 'Women's Empowerment Year'.<sup>25</sup> During the year, various activities and programmes were taken up on different themes pertaining to women's social, political and economic empowerment. The Scheme for Women in Difficult Circumstances – 'Swadhar' has been designed with a flexible and innovative approach to cater to the requirements of various categories of women in distress, in diverse situations under different conditions.<sup>26</sup> The scheme aims to provide basic needs of shelter, food, clothing and care to the marginalized women/girls living in difficult circumstances who are without any social and economic support. It also attempts to provide emotional support and counselling to such women and ensure their social and economic rehabilitation through education, awareness, skill upgradation and personality development through behavioural training etc.<sup>27</sup>

In the field of Rural Development, anti-poverty programmes have been a dominant feature of Government initiatives in rural areas. The Swarnajayanti Gram Swarozgar Yojana (SGSY) was launched in 1999 with the objective of bringing the beneficiary families above the poverty line by providing them income generating assets through a mix of bank credit and Government subsidy. It is envisaged that 50 per cent of SHGs in each block should be exclusively of women, who will account

for at least 40 per cent of the Swarozgaris.<sup>28</sup>

The Jawahar Gram Samridhi Yojana (JGSY) reserves 30 per cent of employment opportunities for women. During the Ninth Plan, around one thousand man – days constituting 28 per cent of the total employment generated under JGSY, were provided for women.<sup>29</sup> Indira Awas Yojana (IAY) stipulates that houses under the scheme are to be allotted in the name of the female member of the beneficiary household or in the joint names of husband and wife. Priority is given to widows and unmarried women. Since its inception in 1985 – 86, thousands of houses have been built.<sup>30</sup>

The National Maternity Benefit Scheme aims at assisting expectant mothers by providing them Rs. 500 each for the first two live births. Under the National Old Age Pension Scheme, central assistance is provided to women and men above the age of 65 years who have little or no regular means of subsistence.<sup>31</sup> The Restructured Centrally Sponsored Rural Sanitation Programme, launched in 1999, ensures construction of village sanitary complexes exclusively for women, wherever the constructions of individual household latrines are not feasible.<sup>32</sup>

National Commission for Women (NCW) is a statutory body made set up in 1992, safeguards the rights and interests of women. It continues to pursue its mandated role and activities; viz. safeguarding women's rights through investigations into the individual complaints of atrocities; sexual harassment of women at work place; conducting Parivarik/ Mahila Lok Adalats, legal awareness programmes/ camps; review of both women – specific and women – related legislations; investigates into individual complains, atrocities, harassment, denial of rights etc. and takes suo-moto remedial action to restore their legitimate rights.<sup>33</sup> NCW, since its inception, investigated into a total number of 2400 complains, wherein dowry deaths and dowry harassments accounted for the maximum number. Open Adalats (public hearing) is the most innovative and informal style adopted by the Commission to hear the individual grievances. Out of the 41 legislations having direct bearing on women, the Commission reviewed and suggested remedial legislative measures in 32 Acts and forwarded the same to the government for necessary action, besides drafting a Bill on Sexual Harassment at the Work Places and a Bill on SAARC Regional Convention for Prevention and Combating Trafficking in Women and Children.<sup>34</sup>

Amongst its successful matters, the commission requested the State Governments to reserve a certain percentage of resources for women even at the village level for programmes such as water supply, health, services, nutrition, sanitation, etc. and renewed the functioning of women's cells in governmental organizations and issued fresh guidelines to reactivate the cells. It has also organized many seminars/ workshops on important emerging problems of women, viz. impact of globalization of women, prevention of atrocities against women, girl child abuse, child marriages empowerment of Dalit women, women in prostitution, images of women in the electronic media, rehabilitation of devadasis, besides conducting legal awareness camps in the district where the status of women is comparatively lower. The commission has also been successfully documenting information on many important social problems that like that of rape, abortion, devadasis, sexual harassment, etc. besides sponsoring studies on various subjects related to women.<sup>35</sup>

### **Women in Five Year Plans**

Tenth of Five Year Plan (2002-2007) intends to translate the National Policy for parity growth of women (2001) into action through:<sup>36</sup> Creating an environment to realize their full potential, allowing de-jure and de-facto enjoyment of all human rights and fundamental freedom by women, providing equal access to participation and decision-making, ensuring equal access to women to health care, education, employment and social security, elimination of all forms of discrimination against women, building partnerships with their society and mainstreaming a gender perspective into the development process.

As the time target set for achieving the goals in the Policy goes beyond the Tenth Plan, the following measurable/monitorable goals set in the Tenth Plan having a direct bearing on the parity growth of women and the girl child, will be adopted in the proposed Action Plans:<sup>37</sup> Reduction of poverty ratio by 5 percentage points by 2007 and by 15 percentage points by 2012; providing gainful (high-quality) employment to the addition to the labour force over the Tenth Plan period; All children in school by 2003; all children to complete 5 years of schooling by 2007; reduction of gender gaps in literacy and wage rates by at least 50 per cent by 2007; reduction in the decadal rate of population growth between 2001 and 2011 to 16.2 per cent; Increase in literacy rate to 75 per cent within the Plan

period; Reduction of IMR to 45 per cent 1000 live births by 2007 and to 28 by 2012; Reduction of MMR to 2 per 1000 live births by 2007 and to 1 by 2012; and all villages to have sustained access to potable drinking water by 2007.

To translate the above goals into action, the Tenth Plan reaffirms the major strategy of mainstreaming the gender perspectives in all sectorial policies and programmes and plans of action. This will help achieve the ultimate goal of eliminating gender discrimination and creating an enabling environment of gender justice, which would encourage women and girls to act as catalysts, participants and recipients in the country's development process. Further, women specific interventions will be undertaken to bridge the existing gaps.<sup>38</sup>

Acknowledging the fact that women's equality in power sharing and active participation in decision-making, both in administrative and political spheres, is a very strong instrument to achieve the goals of parity growth, the Tenth Plan will initiate all necessary steps to guarantee equal access and full participation in women in decision-making bodies, including the legislative, executive, judicial, corporate, statutory bodies and their advisory Commissions/Committees, Boards etc. Affirmative action such as reservations/quotas, including in the higher political, administrative and legislative bodies, will also be considered, if necessary, on a time bound basis. Introduction of women-friendly personal policies will be an additional feature during the Tenth Plan to encourage women to participate efficiently in all the administrative decision-making processes.<sup>39</sup>

The process of organizing the women into Self-Help Groups (SHGs), started during the Ninth Plan to provide them permanent for articulating their needs and contributing their perspectives to development, has made tremendous progress as it brought into action more than a million SHGs all over the country. Experience has already shown that these groups have been very effective institution at grass-root level in facilitating access to women, be it for financial or material resources or services or for information. Therefore, the Tenth Plan continues to encourage SHG model to act as the agents of social change, development and empowerment of women in parity growth.<sup>40</sup>

### **Mahalir Thittam of Tamil Nadu**

The vision of Tamil Nadu Mahalir Thittam of Tamil Nadu Women Development Corporation

is empowerment of one million women in Tamil Nadu with special emphasis on the poorest and disadvantaged.<sup>41</sup> Social empowerment, economic empowerment and capacity building are the missions of Mahalir Thittam. The primary objectives of the Mahalir Thittam are as follows: <sup>42</sup> to build capacity of disadvantaged women in order that they are enabled to cross all social and economic barriers, and thereby facilitate their full development into empowered citizens; to achieve the equality of status of women as participants, decision makers, and beneficiaries in the democratic, economic, social and cultural spheres life; to create or reorient democratic, economic and social process and institutions to enable women to participate fully and actively in decision-making in the family, community and at the local, district, state and national levels; to empower women in to work together with men as equal partners and to inspire a new generation of women and men to work together for equality, sustainable development and communal harmony; and to promote and ensure the human rights of women at all stages of their life style.

The Tamil Nadu Corporation for Development of Women Ltd., with its headquarters at Chennai is implementing the MahalirThittam Project.<sup>43</sup> The main objective is to combine the wide reach and resources available to the State, with the commitment and quality work of the NGO's.<sup>44</sup> It has a project management unit. The unit consists of Chairpersons and Managing Director, Executive Director and General Manager. Each district has Project Implementation Unit [PIU], which is headed by a Project Officer, assisted by Assistant Project Officers in the various functional areas of training and communication, monitoring, schemes, marketing, administration and credit co-ordination, monitoring the groups, conducting regular review meetings and organizing training programmes for NGO's and bankers are the roles of PIUs.<sup>45</sup> NGOs are another important unit that proved its quality of work the commitment to this project at the grass root level. They help to form groups and work continuously with the groups to make them strong, cohesive and sustainable. They serve as adviser and facilitator to the groups on various matters such as social, economic and community action programmes.<sup>46</sup>

### **Women and Self -Help Groups**

In Tamil Nadu, for social status women started forming groups for themselves by the end of

nineteenth century.<sup>47</sup>They took up various causes such as education, condition of work and the role in society of their organization. The women organizations started the struggle for their right in the early part of twentieth century.<sup>48</sup>Now the women organizations tried to achieve equal rights as those of men.<sup>49</sup> The women movement and groups have to recognize the importance of empowering themselves. The following areas bring parity growth for women's participation in Panchayat Raj System.

**Women and Education:** Education is the best means of empowerment. It gives greater exposure to the public and helps them in shouldering greater responsibility. Education helps the women folk in adopting better methods of child care and gives them awareness on the need to adopt family planning methods and on the importance of having healthy and hygienic atmosphere.<sup>50</sup>It helps to reduce anxiety and tension. Further it is beneficial in maintaining harmonious relation in the family and also in the social system. Education for women has proved to be not only a means of making the women literate, but serves in solving so many social problems such as child labour, dowry harassment, drug abuse and alcoholism. Members of Self- Help Group expressed the view that they, being the victims of illiteracy, don't want to have the same problem being faced by their children. By all means they want to see that their children are educated and they don't want to send their children for work. They opined that their involvement with other members helped in improving the knowledge on various aspects. Finally, education helps them to take part in Panchayat Raj System.<sup>51</sup>

**Women and Health:** Health is another important factor which stimulated the empowerment of women and their social development.<sup>52</sup> Health condition includes not only maintaining health but also knowledge about various health programmes introduced by government and acceptance and adoption of more methods. It includes knowledge and utility of nutritional programmes, child care, protection of environment and occupational hazards. They are more aware of preventive health care. Being members of Self - Help Group, there is a close interaction among the members and that helped the illiterate people to get information from other literates.<sup>53</sup> It increased health seeking behaviour in the Panchayat level.

**Women and Employment:** Self - Help Group is a boon to women because it encourages them to

work, earn and help the family. They are able to understand that cooking and child rearing are not the only work that they are expected to do but something more. Of course, some members in the group are working in the cashew nut factory, some in the brick industry, some in the rubber thread factory and some used to help their husbands in agricultural work. Most of the women used to waste their time by simply loitering here and there. After becoming members of the Self - Help Group women think that they can involve themselves in some kind of income generating jobs. So Self-Help Groups served as an instrument of encouragement to do work.<sup>54</sup>

**Women and Economic Development:** Every power depends upon money power, members of Self - Help Group, being poised to do work, are able to get income and develop their economic conditions. Women as managers of family inculcate a sense of saving for the benefit of the individual, the family and the nation at large. So Self-Help Groups can contribute a lot for the economic development also.<sup>55</sup>

**Women and Politics:** By being members of the Self - Help Group, women are able to involve in active discussion and develop leadership qualities. Before being members of Self - Help Group their knowledge about the political system and Panchayat Raj System was very much limited. But after being members of Self - Help Group, they showed a sense of courage and enthusiasm to criticize as well as to appreciate political ideologies, and actively participated in political discussions and became Panchayat Ward Members<sup>56</sup>

**Women and Law:** Legal literacy is totally missing among the members of Self - Help Group. They are ignorant whether it is relating to equality opportunity or prohibition, of discrimination on grounds of religion, caste, sex, etc. so is the case with regard to other important law also. They include special protection for women and children as given in the Constitution, minimum wage, provisions relating to marriage and divorce, maintenance and inheritance of property, provisions restricting arrest and detention of women etc. So it is necessary that legal awareness camp should be conducted to these Self-Help groups in the Panchayat levels so that they can serve the society better.<sup>57</sup>

The Self - Help Group is a step in the right direction in bringing up the social status of women. Because of social interaction among the members, differences based on caste and complexes are removed and a sense of social integration is being created. It helps the members to create an

aversion towards social evils like dowry, early marriage, divorce restriction on widow remarriage, domestic violence, child labour and alcoholism. At the same time Self- Help Groups helped in acquiring knowledge about better sanitation, child rearing, food habits and maintaining good relations with the neighbours. It helped not only in inculcating good habits but also helped to raise their voice against evil practices.

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## MARGINALIZATION OF WOMAN IN SHASHI DESHPANDE'S

### *THE DARK HOLD NO TERRORS*

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Shashi Deshpande is a popular feminist writer of India. Her works are gaining fame for their inclination towards women and the in depth depiction of their pursuits and attitudes. Her novels revolt against the patriarchal Indian society where women are refused to get freedom to act according to their needs and desires. The role of women in the society attains progress with each decades of a century always with a good deal of social conflict and ideological struggle. This is well portrayed by Shashi Deshpande through her characters. She voices against the male chauvinism and staunchly detects the marginalization of women in all her novels. She creates her characters as daring and also establishes extra marital affairs in order to get rid of their marital ennui. Her novels are mainly concerned with a women's quest for self, an exploration into the female psyche and an understanding of the mysteries of life and the protagonist's place in it.

Shashi Deshpande as a feminist writer aspires for the individual freedom of women. To her, women want to free themselves from the obstacles of traditional behaviors and social restrictions. Gender issues become the subject matter of the novel, *The Dark Holds No terrors*. The protagonist Saru fights against the gender bias and the discrimination that is shown towards her even by her mother. Preference for the male child is an inherent attitude in our patriarchal society. As a result a sibling jealousy is created among the children by the parents themselves.

*The Dark Holds No Terrors* depicts the psychological problem of a career woman,

never before seriously and artistically discussed in Indian English Fiction. Deshpande focuses on the emotionally cloistered woman, who struggles to shed her inhibitions and the subordinated self. Sarita, the protagonist is jolted by a traumatic experience, an emotional perturbation, to a self-analysis and a reinterpretation of all that has made up their insignificant lives. Deshpande speaks from within women's world and powerfully projects the authentic experiences of the interior landscape of Indian woman in her novels.

*The Dark Holds No Terrors* is a story of a highly educated and independent woman who craves for her individuality. Shashi Deshpande depicts the unacceptable bitter truth through the life of a protagonist Sarita, whose relationship with her parents and husband and also the search for her identity. Though a woman attain education, she has to suffer in the marginalized society. She is a humble and modern woman. But she does not have self-confidence. She played a durable role who is in day time a doctor and at night a trapped animal in the hands of her husband Manohar, who is an English teacher in a college.

Sarita's family consists of four members her parents, brother, Dhruva and herself. In Indian middle class family it would be noticed as common that sons are always given preferential treatment whereas daughter could be reared in a strict manner and also they could be considered as a burden of the family. Sarita is also a part of those unwritten rule. From the birth itself she could not get motherly affection. Motherhood is still glorified as the chief, if not the only attribute which earns a woman true respect. The pressures to produce sons remain unabated. As Kalpana writes,

Motherhood as an experience and an institution is a fundamental aspect of women's lives. Furthermore, only women are granted this status and are expected to aspire to it. Under patriarchy, motherhood appears to have mythological, mysterious and powerful status. (29)

She is always neglected for the sake of her brother. There arises gender discrimination. Sarita

has childhood scars which makes her to hate her mother and in a fit of rage she says, “If you’re a woman, I don’t want to be one” (63). At time pass by she was treated as an unwanted child because of the death of her brother Dhruva, who died by drowning when he was just seven years of age. Her mother accuses her as the cause of her brother’s death. It is enhanced by her mother’s words. “You killed him. Why didn’t you die? Why are you alive, when he’s dead?” (191). This bitter atmosphere stays permanent between them. Everyone failed her. She lived a life of guilty conscience throughout the novel. She never shows motherly affection towards her daughter when she is in need of it. Sarita believed that education is the only way to eradicate this gender discrimination. She wants to become a doctor and she strives hard to work for it.

Sarita never gets distracted in her effort when love crosses her path. She falls in love with Manohar at first sight. Her intention is to become a doctor and live a happy life with him. When Manohar knows that she also had a crush on him, he arranged their marriage. But Sarita’s mother shows her disinterest on this marriage. Sarita manage to convince her mother but her effort fails. At last they both gets married without getting permission of her parents. She felt that her quest for love and affection could be fulfilled by her husband Manohar. She is elate when she finds that Mano is true to her and has an innocent love on her. But destiny plays a vital role in her marriage. She goes through traumatic experience when he rapes her, she suddenly feels that she is alone again. She is the representative of all the women who live their life in loneliness, in one form or the other. She lost her peace shortly after their marriage. She becomes a successful doctor and her social and financial status goes far beyond her husband’s. The rift between them grows larger:

Saru to seek a compensation for loss, accepts challenges and independence through professional success. By accepting challenges and making every possible attempt to achieve her goal, she becomes a self-actualized person,

such self-actualized persons are committed to their vision, they are intelligent, they are realistic about their options and they take risk to achieve their goals.  
(130)

The fame in her becomes a cause of humiliation for Mano. There arises a professional jealousy between them. Because of her busy schedule, she fails to fulfill his love. When their neighbor came to know that she is a doctor, she is most welcomed by all than him which irritates him. He could not tolerate that people greets her and ignore him. He could not express this in a direct manner but by irritation. He begins to dislike her and act like an insane. As days pass by he hurts her both physically and mentally. He turns to be a sadist. “It is the most complicated of all human relationships. Few alliances can produce such extremes of emotion or can quickly travel from professions of utmost bliss to that cold, terminal legal write-off, mental cruelty” (39).

In India the institution of marriage has very traditional setup which subjugates and torture women. Through suppression and dominance it makes division between husband and wife rather than bringing true union of two hearts. It defines position of husband and wife in the family. Traditionally a husband commands his wife and subordinates her desire. Husband demands complete selfless surrender to him. Thus she being a property of her husband loses her personality, qualities and dreams. She is not given any room of her own. Though a wife is considered as life partner, she is always ignored and neglected by her husband in reality.

Shashi's protagonist as an Indian wife faces the household troubles and ultimately emerges as a wise, self-confident individual. She is sensible enough and well aware of difficulties of running a single life in this society. Yet her present happiness and bitter marital experience makes her so firm that she is no more interested to be trapped in marital life.

Sarita could not tolerate his torture, so she decided to goes back to her father's house. She attains her identity as a fame doctor but she fails to get her husband's love. As Sarah

Grimke observes:

Man has subjugated women to his will, used her as a means to promote his selfish gratification, to minister his sensual pleasure, to be instrumental in promoting his comfort; but never has he desired to elevate her to that rank she was created to fill. He has done all he could to debase and enslave her mind...

(83)

She decided to leave him and reached her father's house after fifteen years. There she had a time to think about her life and can realize her own strength to face anything. Ultimately, Sarita attains full confidence in her. She learns to trust her own ingenuity and becomes self-dependent. This does not reflect that she is ready to go back with her husband, but that she is ready to face life as it comes. She asserts her own right and individuality. She realizes that no one can be her refuge. She is her own refuge. Every woman must assert their own dignity and individuality to overcome the struggles that they face in the male chauvinistic society. Shashi Deshpande has made a sincere attempt in portraying the condition of women in the society. So after had clear sight, she decides to get back with Mano and determines to continue her job. She does not want to quit her marital life. She had the guts to face life with any ordeal. Shashi's women are always ready to discover themselves. Sarita realizes that marriage is a mutual understanding not a subjugation of one another. She is ready to go back to Manokar and face the happy and ordeals of life along with him. Shashi portrays her women characters with nontraditional image. They can bravely defy all the troubles of life and face the challenges of life in all possible ways. These new women manipulate every opportunity to realize their dreams. For them marriage is a means to fulfill their targets.

Sarita seem to be a reciprocation of modern women's attitude while acquiring their identity. Because of her will and hard work she can attain her identity through her degree.

She went through two stages in her life. Earlier she can be portray as a short tempered girl and can overcome any form of discrimination. After marriage, she becomes timid to follow the rules and culture framed by the society. At last, she can attain a kind selfhood that leads her to a more secure meaningful and independent life. she herself finds her own inner world. She never accuses anyone for her fate. Modern women are completely differing from the traditional women. They realize their strength and hope for the best would happen in their life. They picture an image of a new women who can stand by own to fulfill their ambition in their life.

Shashi Deshpande's *The Dark Holds No Terrors* deals with the man woman association within the institution of marriage in the contemporary society of India. The novelist discusses several problems related with women, culture, marriage and tradition. The novel confers the sensitive concept of Indian bondage between the female protagonist Sarita and Manohar. Unfortunately her bonding with Mankohar turns futile. The novel deals with the terror of losing oneself in the dark and difficult reads of this secretive world are ousted. Sarita is one of the finest portrayals of women characters of Shashi Deshpande. She rejects the rituals like circumambulating the tulsi plant. She refuses to undertake such rituals that are meant to increase the life span of her husband. The rejection in itself is an indication of her autonomy and her capacity to see her life independent of the past. She is confronted with the problem of what the mother stands for and the one and only way out for her is to seek a new environment where the mother cannot exercise her will. Shashi Deshpande has boldly voice against the crucial issues like sexual harassment in marriage; to her violence against women is an important issue in feminist theorization everywhere. While liberal feminists generally view it as actions of psychologically and socially disturbed males, medical feminists consider it as the commonest and most important basis of male control over woman. Rape is a very personal and intimate traumatic experience for a woman. She is both mentally and physically

harassed by the society.in the dark hold no terrors the novelist throws light on marital rape which is a form of sexual assault. Sarita, the protagonist comprehends that she will have no sanctuary in any relationship, unless she believes in her own self and accepts the responsibilities of her own life in a bold manner in every walk of life to assert her status in the Indian society.

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## **STRIDE AND TIDE OF HOME RULE MOVEMENT IN ANDHRA – A HISTORICAL PERSPECTIVE**

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Mrs. Annie Besant's influence did not remain in Madras alone. It began to spread towards Malabar, Andhra and beyond. It is a fact that the first organized political movement in Malabar was the Home Rule Movement, which had the support of the theosophists. A branch of the Home Rule League was started in Malabar in 1916, with Manjeri Rama lyer. The Malabar District Congress Committee too was reorganized with K.P. Raman Menon as President and K.P. Kesava Menon as Secretary. Both these organizations worked jointly under these leaders. P.A. Kunhahammed was the Assistant Secretary of both the Home Rule League and the Congress.<sup>1</sup>

### **Home Rule Movement in Andhra:**

The Andhra branches of the Home Rule League decided to conduct more vigorous propaganda work and to publish a number of pamphlets, both in Tamil and in Telugu.<sup>2</sup> They decided to translate the Memorandum of the Nineteen, which is considered by many Indian leaders a remarkable

document, and the Congress and Muslim League schemes, into all vernacular languages. According to Venkata Subbiah, Home Rule was not the Rule of the European bureaucracy or the rule of the Brahmin or non-Brahmin bureaucracy, but of the law of the people. While the progressive sections in Andhra gave an exciting welcome to the Home Rule Movement started by Mrs. Besant, the Telugu press showed a kind of diverse reaction to it. For example, on 5 October 1915, *The Andhra Patrika* observed: "We believe that in the present circumstances, it is unnecessary to have, besides the Indian Congress, another All-India Association with the same ideals and aspirations as those of the Congress.<sup>3</sup> It does not appear to be wise to undertake other work without settling the differences prevailing among the Congress leaders and strengthening the Congress<sup>4</sup>. But *Sasilekha* commented that the leaders of the people should start a Home Rule League. *Desha Matha* was also of the same opinion. Andhra was accepted as a region separate from the rest of the Madras Presidency. A branch of the Home Rule League was founded with Hari Sarvottama Rao as its Secretary. Mrs. Besant acted as the President of both.

The Theosophical Society in those days had branches in all important towns like Kakinada, Vijayawada, Machilipatanam and Guntur. Public meetings were conducted and the leaders did lively propaganda work.

Most of the pamphlets issued were written by Hari Sarvottama Rao. The members of the Andhra branch considered Queen Victoria's Proclamation as a Great Charter of Liberty and they published a translation of it. They translated Sarojini Naidu's famous poem on the 'Motherland'.

In 1916, Mrs. Besant frequented Andhra many times. As the President of the Chittoor District Conference, she requested her followers to open Home Rule branches in every district, Taluk and village of Andhra. After the Lucknow Session of the Congress, she visited a number of places like Kakinada, Rajahmundry and Ellora where the people warmly welcomed her. She did energetic propaganda work in all these places. In one of her lectures in Kakinada, she said that the Government was trying to place India under the rule of the colonies. So she requested the people to take steps to remove the evil. Otherwise, they would have to suffer a lot. In another lecture, delivered at Rajahmundry, she laid stress on the need for Home Rule agitation. Her brilliant lectures strengthened the Home Rule Movement. Many Andhra moderate leaders like K.R.V. Krishna Rao and Mocherla Ramachandra Rao joined the Home Rule League.

As a part of her propaganda work, Mrs. Besant organized a group of Home Rule volunteers, the Order of the Sons of India, and the Indian Boy Scout Movement. Her national educational scheme attracted many young

men. They joined her organizations in large numbers. The Madanapalli B T College at Chittore became the most important centre of her educational activity in South India. Her paper, *New India*, became popular among the people, especially in the Tenali Taluk.

The slogan of Mrs. Annie Besant was “agitation and more agitation.”<sup>5</sup> She considered Home Rule agitation a powerful weapon against the Government. In January 1917, she visited the coastal districts of Andhra. This time her main aim was to influence the non-Brahmins. In this attempt, Home Rule leaders like Hari Sarvottama Rao, C.V.S.Narasimha Raju, A. Suryanarayana Rao and B. Venkatapathi Raju ably assisted her. At various district conferences, Home Rule became the main theme of discussion. Resolutions in favour of Home Rule were passed in all these conferences. The number of the Home Rule League branches increased to 52 by the middle of 1917.

The growing popularity of Mrs. Besant and her Home Rule Movement upset the Madras Government. They adopted various repressive measures to suppress the League. The whole Telugu press condemned this order forbidding the students from attending any public meetings. The Principals of most of the colleges, finding it difficult to implement, protested against this order in their confidential communications. The Government’s decision

to intern Mrs. Besant and her two colleges was followed by strong protests by the public in all the towns and some villages in Andhra. In all these protest meetings, the leaders condemned the repressive policy of the Government. They requested the people to continue their work for the cause of Swaraj, without any fear. Members of the Municipal Councils and local bodies, students, teachers, and a number of Government pensioners attended these meetings. The meeting held at Tenali expressed its willingness to “make any sacrifices to win Home Rule by all constitutional means and suffer along with the three martyrs.”<sup>6</sup>

The leaders at different places in Andhra took similar decisions. The meeting held at Kurnool even decided to start a new branch of the Home Rule League as a protest against the action of the Government. The Home Rulers of Chandragiri took a similar decision. The meeting held at Berhampore decided to continue the work for Swaraj, as a protest against the action of the Government. The Guntur meeting requested the members of the Legislative Council not to attend the Council meetings until the internment orders were withdrawn. In all these meetings, resolutions were passed against the internment of Mrs. Besant and her followers. The leaders also decided to conduct similar conferences every month in some village or in some Taluk. The Home Rulers of Andhra decided to observe every month

the day of her arrest as the internment day. The staff of the National College at Machilipatanam also worked hard for the attainment of Sawaraj. The staff of the college at Madanapalle held national classes. The Telugu papers also protested against the internment of Mrs.Besant. In the opinion of *Deshabimani*, the internment of Mrs.Besant would affect the Swarajya agitation in no way. *Deshamatha* pointed out that after her internment many influential leaders of Andhra had joined the Home Rule League.

The Government continued its policy of repression and demanded one thousand rupees as security deposit from *Deshamatha*. The *Andhra Prakashika* requested the Madras Government to withdraw this order against *New India* because, in its opinion, her writings could do no damage to the Government. About the order, *Andhra Prakashika* said:

The Government can kill *New India*, but not the spirit which it has engendered here and there in the country during the past two years..... It was a mistake on the part of Government to have supposed that the writings and speeches of Mrs.Besant would create disloyalty and to have thus caused unnecessary confusion.<sup>7</sup>

On 24 August 1917, a manifesto was issued approving the policy of passive resistance. At the same time, some leaders like B.N.Sharma, N.Subbarao Pantulu, P.Shiva Rao, P. Venkatapathi Raju and V.P. Madhava

Rao advised the Home Rulers to postpone it in view of Montagu's visit. But their opposition was ignored and the resolution approving the adoption of passive resistance was passed. The idea of passive resistance was not acceptable to some Andhra papers and leaders. *Andhra Patrika* and *Andhra Prakashika* were against this idea. *Deshabhimani* was in favour of it. Leaders like Suryanarayana Rao, Gollapudi Ramanathayya and Chatti Narasimha Rao favoured this idea. Suryanarayana Rao even said that the desire for Swaraj would not be fulfilled without passive resistance. They even prepared a pledge. Thirty persons who were in favour passive resistance at Machilipatanam signed the pledge.<sup>8</sup>

In the meanwhile, under the leadership of Hari Sarvottama Rao, the agitation for Home Rule continued. He visited several places like Visakapatanam (Vizag) and Vijayawada, and delivered lectures on Home Rule during this period. Sri Ram of the staff of *New India* also visited Andhra, and did propaganda work. He requested the people to adopt passive resistance until Mrs. Besant and her followers were released.<sup>9</sup> The members of the Home Rule League decided to hoist the Home Rule flag at their houses at Guntur as a protest against the Government's refusal to permit Mrs. Besant to hoist the flag at her residence. Seeing the growing popularity of Mrs. Besant, Montagu asked the Madras Government to

release her. The public and the press alike considered her release to be a signal victory of the popular agitation.<sup>10</sup>

### **Later Home Rule Movement in Andhra:**

The Government asked the District Judge of Guntur to report the names of the Home Rulers of the bar and directed the Zamindars to disassociate themselves from the movement. The Madras Government decided to support the non-Brahmin movement, and encouraged them to conduct more demonstrations against Home Rule. Communal riots broke out in several towns like Guntur, Kurnool and Cuddapah. The Government did nothing to promote friendly relations between the rioting communities.<sup>11</sup> This worsened the condition. But the Home rulers continued their work without any fear, with the help of their non-Brahmin friends. They conducted a pro-Home Rule conference in Bezawada. Leaders like Ponaka Pattabhi Rami Reddy, Tripuraneni Ramaswamy Chowdhury, Kesava Pillai, Ranganatha Mudaliar, etc. attended this meeting. They passed resolutions in favour of Home Rule. The Home Rulers now decided to present a petition signed by a million people to Mr. Montagu in favour of the Congress-League scheme. For this, the Home Rulers of Andhra organized a signature campaign. Ten thousand signatures were secured in the five taluks of the Bezawada Congress division.<sup>12</sup>

But the Home Rulers of Andhra became disappointed when the official list of associations was published, omitting the names of some of the old associations working for years for the cause of Home Rule. At the same time, some of newly started associations were included in this list.<sup>13</sup> After creating certain problems, the Madras Government finally gave permission to the deputation of the Andhra Committee to see Mr.Montagu, to whom they put forward the demand for a separate province.<sup>14</sup> In the Congress Session of 1917 also, they put forward the same demand. Mrs.Besant was against this demand. But Tilak supported it. Later, Mrs.Besant accepted the idea of Tilak that linguistic provinces were necessary for real provincial autonomy.<sup>15</sup> She decided to separate the Telugu-speaking districts from the rest of the Madras Presidency, and created a new Congress circle.<sup>16</sup> This was a great victory for the Home rulers of Andhra. The Andhra Provincial Congress Committee was formed on 22 January 1918.<sup>17</sup>

In the same year, the Andhra leaders decided to send a deputation to England to get the support of the English people against the activities of the Anglo-Indians. Pattabhi Sitaramayya headed the deputation.<sup>18</sup> During this period, Mrs.Besant also continued her activities with great vigour.<sup>19</sup> She visited many places in the Krishna District and attended a number of meetings. In all these meetings, her address as the Congress President was

read.<sup>20</sup> She made Madanapalli the centre for her National University and paid special attention to the welfare of the working class. Home Rule processions were conducted in many towns.

Compassion for Indian Home Rule Movement began to be heard even from places far beyond the frontiers of British India. On 7 June 1916, the Home Rule for India League was started in England, to serve as an auxiliary body to the National Congress and the British Committee in England, with the attainment of Home Rule for India as its main aim. In this paper an attempt has been made to unearth the spreading of Home Rule ideology and its culminations to other regions of India and Abroad.

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## MAPPING OF RESEARCH PUBLICATIONS ON “SPORTS MEDICINE”: A SCIENTOMETRIC STUDY

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### *Abstract*

*Data relevant to the “Sports Medicine” is downloaded from the secondary database Web of Science for six years from 2014 to 2019. It has been identified that 4132 records are published. The regression test proves that there is a significant difference among the research publications. Publications of “Articles” are placed in the first place with a maximum number of articles of 3277. English language played a predominant role among the other language publications. The University of Sydney is placed in the first place amongst the institutions towards the publications of research publications on “Sports Medicine”. United States of America is placed in the first place for collaborating more number of research publications. The application and testing of Lotka’s Law through the Kolmogorov Smirnov Test reveals that the Lotka’s Law does not fit the author productivity data relevant to “Sports Medicine”. Through the research study it is suggested to the Ministry of the Global Countries to enhance the research on “Sports Medicine” to build a strong society.*

**Key Words: Sports Medicine – Scientometric – Regression Test - Lotka’s Law – Kolmogorov Smirnov Test**

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### **1. INTRODUCTION: SPORTS MEDICINE AND SCIENTOMETRIC**

Sports is the backbone for hale and healthy life of each and every human being. Sports Medicine is a branch of medicine relevant to the physical fitness of the sports personalities towards treatment and protection from injuries. The purpose of sports medicine is to support people to execute the exercise safely and effectively in an intention to achieve the target.<sup>1</sup> American College of Sports Medicine recommends the sports personalities to drink nutritionally balanced beverage during the 24 hours before a competition.<sup>2</sup> "Practice makes Perfect" is a proverb that stimulates each and every sports personality to do consistent practice and during such practices if they are injured, the sports medicines acts as a bridge between the injury and health. Most of the times the Sports Medicine gives precautionary practices to the sports personalities during their exercise and practices. Sports Medicine Physicians extend their services not only to athletes but also to non-athletes.<sup>3</sup> Fitness is the foremost eligibility of any sportsperson. Therefore, the Sports Medicine acts as a bridge between the fitness and the goal of any sportsperson. Sports Medicine acts as a boon from the childhood to adult stage as they are being selected through Talent Identification Programme by means of a physical test or competition performance.<sup>4</sup> There are several reasons such as sprain in the ankle, bone fractures, injury in shoulder and knee and illness through heat to consult a sports medicine specialist. Some of the experts of sports medicine are Physical

therapists who support towards recovery from injuries; Certified athletic trainer who supports to rehabilitate the routine exercise, Nutritionists who take care of weight gain and weight loss of the sports personalities.<sup>5</sup> Scientometric is a metric to measure the scientific literature output indexed in secondary database such as SCOPUS, Web of Science, Pubmed and Google Scholar. The impact of research on any topic, subject and institution can be assessed through the techniques of scientometric analysis. The laws of Bibliometric can be applied to the data downloaded from the secondary database and tested with appropriate statistical test and revealed through proper interpretation. Here in this research, data relevant to “Sports Medicine” is downloaded from Web of Science for six years from 2014 to 2019. Regression test has been utilized to test the significant difference among the growth of the research publications. Lotka’s Law has been applied and tested with Kolmogorov Smirnov Test to assess the fitness of the prediction of Alfred Lotka. The article is concluded with a suggestion to the ministry of global countries to enhance the research on “Sports Medicine” to build a strong society.

## **2. REVIEW OF LITERATURE**

A total of 5782 records related to the literature on “Early Death” is downloaded from SCOPUS from 1999 to 2018 for the research work. The regression test shows that the deviation among the growth of the research publication is high and therefore it is concluded that it is not possible to calculate the doubling time and the prediction of the future number of publications. “Article” played a pre-dominant role over the other type of research publications with a publication count of 4685. It is found that the degree of collaboration is 0.90. Highly Cited top ten papers are tabulated. The testing of Lotka’s Law reveals that the prediction of Alfred Lotka does not fit the data of research publications on “Early Death” .<sup>6</sup> The scientometric study on “Drone” is based on the data available in the secondary database “Web of Science” from 1999 to 2018. The study reveals that 2902 records are available with 2746 Local Citation Score and 16494 Global Citation Score. The Regression test conducted to assess the deviation among the publications reveals that there is no significant difference between the publications. It is found that 16 type of publications are available and that the language “English” played dominant role over the other type of publications. The top ten journals are identified and tabulated. Top five authors are retrieved and tabulated with the h Index. <sup>7</sup> The scientometric study is about the literature output on “Pollution Control” from 2003 to 2014. The study of 28445 records reveals that 160 institutions are involved in the research study. The country wise analysis reveals that the United States of America collaborated with more number of publications and placed in the first place. The top 15 authors with number of citations and h Index are tabulated and Bandyopadhyay is placed first with 17 research publications. It is found that 10 type of publications are involved and the “article” is placed first in the table with more number of publications. The year 2009 and from 2011 to 2014 shows high impact of research publications.<sup>8</sup> The study is based on the 2912 research publications available on “marine” in the secondary database “Web of Science” from 2008 to 2017. The regression test proves that there is no significant difference between the number of publications published during the above stated years. The language ‘English’ played a dominant role among the research publications. Chinese research

institutions are placed in the first and third place, whereas the second place is occupied by the institutions of United States of America. The doubling time calculation proves that the second half of the research publications doubles quicker than the first half of the research publications. The Ministry of Human Resource Development of global countries are suggested through this research to enhance more research on “marine”.<sup>9</sup>

### 3. RESEARCH METHODOLOGY

Sports is vital for each and every human being to live and lead a healthy life. Nowadays injuries stand as a stumbling block between the victory and the sports personalities. Therefore, “Sports Medicine” is very much essential to safeguard the sports personalities from injury as well as to get speedy recovery from illness. Priorities should be given to the sports personalities to build a strong nation. Realizing the value of the “Sports Medicine”, an attempt has been made through this scientometric study to assess the reflections of the global scientists on “Sports Medicine”. Data for six years from 2014 to 2019 is downloaded from the secondary database “Web of Science”. Hist Cite software has been utilized to segregate the data. Appropriate Hypotheses are framed and tested through statistical tests such as Regression and Kolmogorov Smirnov test. Microsoft Excel has been used to do statistical test. The research is limited to six years from 2014 to 2019. The data is downloaded from the Web of Science. The Bibliometric law is limited to the Lotka’s Law alone.

#### 3.1. HYPOTHESIS

1. H0: There is no significant difference in the growth of the research publications published from 2014 to 2019
2. H1: There is a significant relationship between the prediction of Alfred Lotka and the author productivity of the data on “Sports Medicine”

### 4. ANALYSIS AND INTERPRETATION

#### 4.1. YEAR-WISE DISTRIBUTION OF THE PUBLICATIONS

Table 1: Year-wise Distribution of the Publications

SL. NO.	YEAR OF PUBLICATION	NO. OF RECORDS	PERCENTAGE	LCS	GCS
1	2014	550	13.31%	486	10890
2	2015	612	14.81%	597	11172
3	2016	682	16.50%	373	8307
4	2017	707	17.11%	296	6900

5	2018	782	18.93%	152	4425
6	2019	799	19.34%	39	2290
<b>TOTAL</b>		<b>4132</b>	<b>100.00%</b>	<b>1943</b>	<b>43984</b>

The Table 1 shows the year-wise distribution of the research publications on “SportsMedicine”. A total of 4132 records are published. The year 2019 has the highest publication count of 799(19.34%) research publications and secured 39 Local Citation Score and 2290 Global Citation Score. The year 2014 has the lowest publication count of 550(13.31%) and secured 486 Local Citation Score and 10890 Global Citation Score.

#### 4.2. REGRESSION TEST

**Table 2: Regression Test for the Year -wise Research Output**

Multiple R	0.927153813			
R Square	0.859614193			
Adjusted R Square	0.719228386			
Standard Error	34.99340796			
Observations	3			
	<i>Coefficients</i>	<i>Standard Error</i>	<i>t Stat</i>	<i>P-value</i>
X Variable 1	1.25	0.51	2.47	0.24

The table 2 reveals that in the Regression Test for the year wise research publications on “Sports Medicine”, the P-value of 0.24 is greater than the critical value of 0.05. Therefore, the H0: There is no significant difference in the growth of the research publications published from 2014 to 2019” is rejected and the alternate hypothesis of “H1: There is a significant difference in the growth of the research publications published from 2014 to 2019” is accepted. Further, it is interpreted that the deviation among the growth of the publication is not suitable to calculate the doubling time and the prediction of future number of publications through any statistical analysis.

#### 4.3. ANALYSIS OF THE TYPE OF PUBLICATIONS

**Table 3: Analysis of the Type of Publications**

SL. NO.	TYPE OF DOCUMENTS	NO. OF RECORDS	PERCENTAGE	LCS	GCS
1	Article	3277	79.31%	1622	34144
2	Review	503	12.17%	250	8930
3	Editorial Material	196	4.74%	59	482
4	Proceedings Paper	47	1.14%	0	48
5	Article; Proceedings Paper	35	0.85%	7	203
6	Meeting Abstract	25	0.61%	0	13
7	Letter	14	0.34%	0	10
8	Correction	9	0.22%	1	7

9	Article; Early Access	8	0.19%	0	9
10	Article; Book Chapter	5	0.12%	0	22
11	Book Review	5	0.12%	0	0
12	News Item	2	0.05%	0	0
13	Review; Book Chapter	2	0.05%	3	137
14	Article; Retracted Publication	1	0.02%	1	9
15	Biographical-Item	1	0.02%	0	0
16	Reprint	1	0.02%	0	0
17	Review; Early Access	1	0.02%	0	2
<b>TOTAL</b>		<b>4132</b>	<b>100.00%</b>	<b>1943</b>	<b>44016</b>

The Table 3 indicates the type of publications published from 2014 to 2019. “Article” leads the table with a publication count of 3277(79.31%) articles, for which the articles secured 1622 Local Citation Score and 34144 Global Citation Score. The “Early Access Review” is placed in the last place with a publication count of 1 and secured 2 Global Citation Score.

#### 4.4 LANGUAGE -WISE DISTRIBUTION OF THE PUBLICATIONS

**Table 4: Language-wise Distribution of the Publications**

SL. NO.	LANGUAGE	NO. OF RECORDS	PERCENTAGE ANALYSIS	LCS	GCS
1	English	4016	97.19%	1939	43901
2	German	39	0.94%	3	34
3	Spanish	31	0.75%	1	41
4	Portuguese	19	0.46%	0	23
5	Russian	9	0.22%	0	4
6	French	5	0.12%	0	9
7	Italian	4	0.10%	0	1
8	Polish	2	0.05%	0	0
9	Turkish	2	0.05%	0	1
10	Catalan	1	0.02%	0	0
11	Czech	1	0.02%	0	0
12	Hungarian	1	0.02%	0	2
13	Serbian	1	0.02%	0	0
14	Ukrainian	1	0.02%	0	0
<b>TOTAL</b>		<b>4132</b>	<b>100.00%</b>	<b>1943</b>	<b>44016</b>

The table 4 depicts Language-wise distribution of research publications. The language “English” is placed in the first place with a publication count of 4016(97.19%) research publications and secured 1939 Local Citation Score and 43901 Global Citation Score.

“Czech”, “Hungarian”, “Serbian” and “Ukrainian” are placed in the last place with a publication count of 1 research publication. The language “Hungarian” secured 2 Global Citation Score.

#### 4.5 RANKING OF INSTITUTIONS

**Table 5: Ranking of Institutions**

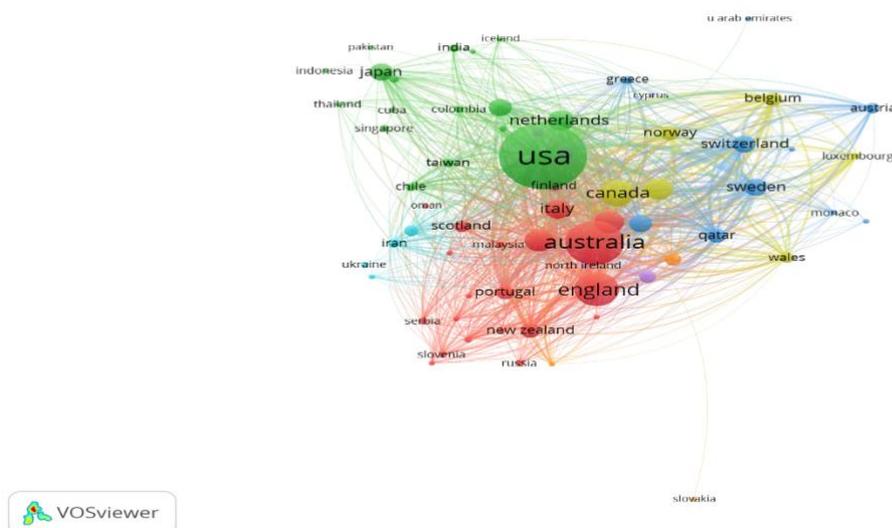
RANKING	INSTITUTION	NO. OF RECORDS	LCS	h INDEX FOR LCS	GCS	h INDEX FOR GCS
1	University of Sydney	97	66	3	1341	18
2	University of Queensland	83	58	4	1502	22
3	La Trobe University	67	37	3	752	15
4	Harvard Medical School	66	38	3	696	16
5	Boston Children’s Hospital	62	77	5	846	17
5	Deakin University	62	56	4	1154	18
5	University of North Carolina	62	81	5	1033	18
6	Hospital for Special Surgery	60	24	3	724	14
7	Australian Institute for Sport	55	48	4	871	16
8	Edith Cowan University	54	33	3	700	14
8	University of Canberra	54	40	3	665	15
9	Australian Catholic University	53	49	4	1074	15
10	University of Pittsburgh	52	62	5	1128	16
10	Victoria University	52	27	2	656	16

The Table 5 gives the top ten institutions on the basis of the number of research publications on “Sports Medicine”. University of Sydney is placed first in the table with a publication count of 97 research publications. The University of Sydney secured 66 Local Citation Score and gained 3 as h Index; 1341 Global Citation Score and gained 18 as h Index. University of Pittsburgh and Victoria University are placed in the tenth place with a publication count of 52 research publications. University of Pittsburgh secures 62 Local Citation Score and gained 5 h Index; 1128 Global Citation Score and 16 h Index. Victoria University secures 27 Local Citation Score and 2 h Index; 656 Global Citation Score and gained 16 h Index. A pictorial representation of the collaborative publications of the institutions through vos viewer is available in the figure number 1.

**Figure No.1 Institution wise Collaborative Research Publications**



**Figure 2: Country-wise research publications**



The Table 6 reveals that United States of America is placed first with a publication count of 1651 research publications and secured 936 Local Citation Score and 18956 Global Citation Score. Peoples Republic of China is placed in the tenth place with a publication count of 120 research publications and secured 17 Local Citation Score and 1213 Global Citation Score.

#### 4.7 RANKING OF AUTHORS

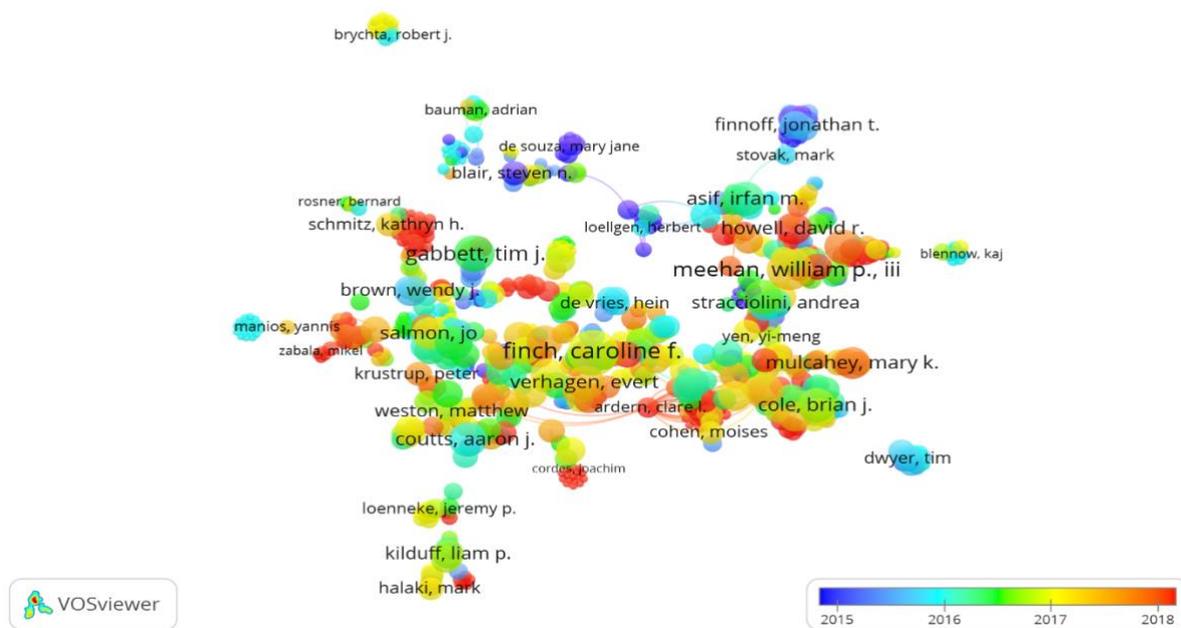
**Table 7: Ranking of Authors**

RANKING	AUTHOR	NO. OF RECORDS	LCS	h INDEX	GCS	h INDEX
1	Finch CF	29	48	4	328	11
2	Meehan WP	25	49	4	472	13
3	Asif IM	19	47	4	355	7
3	Gabbett TJ	19	35	4	450	12
4	Coutts AJ	18	63	5	469	11
4	Verhagen E	18	10	2	158	9
5	Casa DJ	16	11	2	102	6
5	Okely AD	16	10	2	182	7
6	Cole BJ	15	12	2	173	7
6	Drew MK	15	24	3	204	7
6	Myer GD	15	16	3	328	9
7	Brown WJ	14	4	2	265	8
7	Cook JL	14	15	2	224	7
7	Howell DR	14	13	2	139	6
7	Jones B	14	6	1	168	7

7	LaPrade RF	14	20	2	241	9
7	Mulcahey MK	14	5	1	62	5
7	Salmon J	14	20	2	242	9
8	Karlsson J	13	13	2	272	8
9	Dwyer T	12	10	2	134	6
9	Engebretsen L	12	18	2	298	10
9	Ganley TJ	12	5	1	91	6
9	Kilduff LP	12	10	2	142	7
9	Makhni EC	12	8	2	85	5
9	Smith J	12	35	4	341	8
9	Stracciolini A	12	16	2	134	6
9	Sugimoto D	12	1	1	66	5
10	Ahmad CS	11	8	2	121	6
10	Bach BR	11	20	2	110	5
10	Barnett LM	11	21	2	255	9
10	Cliff DP	11	3	1	137	6
10	Cook CJ	11	9	2	119	5
10	Duffield R	11	2	1	72	5
10	Finnoff JT	11	31	3	108	6
10	Hertel J	11	7	2	94	6
10	Micheli LJ	11	24	3	289	6
10	Roberts WO	11	15	3	148	6
10	Till K	11	10	2	162	6
10	Waddington G	11	11	2	148	7
10	Yung PSH	11	2	1	102	6
10	Zwerver J	11	2	1	151	8

The Table7 shows that the author Finch C.F. is placed in the first place with a publication count of 29 research publications and he secured 48 Local Citation Score and gained 4 h Index; 328 Global Citation Score and 11 h Index. Meehan W.P. is placed in the second place with a publication count of 25 research publications and he secured 49 Local Citation Score and gained 4 h Index; 472 Global Citation Score and 13 h Index. Likewise up to 10<sup>th</sup> rank the authors are tabulated along with the number of records Citation Score and h indices.

### Figure No.3 Author wise Collaborative Research Publications



#### 4.8 APPLIATION AND TESTING OF LOTKA’S LAW

Table 8. Application and Testing of Lotka’s Test

No. Of Articles x	No. Of Authors y	X=LOGx	Y=LOGy	XY	X^2	Observed Value	Cumulative of Observed Value	Cum. Y	1/(Xn)	Fe = c(1/xn)	cum fe	Dif.
1	284	0.00	2.45	0.00	0.00	0.07	0.07	284	1	0.57765	0.57765	0.5091
2	413	0.30	2.62	0.79	0.09	0.10	0.17	697	0.27932	0.16135	0.73901	0.5708
3	576	0.48	2.76	1.32	0.23	0.14	0.31	1273	0.13246	0.07652	0.81552	0.5083
4	731	0.60	2.86	1.72	0.36	0.18	0.48	2004	0.07802	0.04507	0.86059	0.3770
5	668	0.70	2.82	1.97	0.49	0.16	0.64	2672	0.05175	0.02989	0.89049	0.2457
6	576	0.78	2.76	2.15	0.61	0.14	0.78	3248	0.037	0.02137	0.91186	0.1281
7	363	0.85	2.56	2.16	0.71	0.09	0.87	3611	0.02786	0.01609	0.92795	0.0566
8	211	0.90	2.32	2.10	0.82	0.05	0.92	3822	0.02179	0.01259	0.94054	0.0182
9	112	0.95	2.05	1.96	0.91	0.03	0.95	3934	0.01755	0.01014	0.95068	0.0014
10	92	1.00	1.96	1.96	1.00	0.02	0.97	4026	0.01445	0.00835	0.95903	0.0125
11	41	1.04	1.61	1.68	1.08	0.01	0.98	4067	0.01213	0.00701	0.96603	0.0154
12	25	1.08	1.40	1.51	1.16	0.01	0.99	4092	0.01033	0.00597	0.972	0.0154
13	17	1.11	1.23	1.37	1.24	0.00	0.99	4109	0.00892	0.00515	0.97716	0.0144
14	11	1.15	1.04	1.19	1.31	0.00	0.99	4120	0.00778	0.00445	0.98165	0.0126
15	9	1.18	0.95	1.12	1.38	0.00	1.00	4129	0.00685	0.00396	0.98561	0.0108
16	3	1.20	0.48	0.57	1.45	0.00	1.00	4132	0.00609	0.00352	0.98913	0.0080
17	3	1.23	0.48	0.59	1.51	0.00	1.00	4135	0.00544	0.00315	0.99227	0.0056
18	3	1.26	0.48	0.60	1.58	0.00	1.00	4138	0.0049	0.00283	0.9951	0.0034
19	3	1.28	0.48	0.61	1.64	0.00	1.00	4141	0.00444	0.00256	0.99767	0.0016
20	3	1.30	0.48	0.62	1.69	0.00	1.00	4144	0.00404	0.00233	1	0.0000
	4144	18.39	33.80	621.42	338.05	1.00	2.00	66778	1.73114	1		

DMAX 0.5708  
 THRESHOLD VALUE 0.025321

**H0: There is a significant relationship between the prediction of Alfred Lotka and the author productivity of the data on “Sports Medicine”**

The application and testing of Lotka’s Law reveals that the maximum deviation 0.5708 is greater than the Threshold value of 0.025321. Therefore, the H0 is rejected and the alternate

hypothesis of “H1: There is no significant relationship between the prediction of Alfred Lotka and the author productivity of the data on “Sports Medicine”” is accepted. The prediction of Alfred Lotka is “The number of articles published by the authors in a research publication is based on  $1/n^2$  of the number of articles published by the single author”. Through the Kolmogorov Smirnov test it is proved that the prediction of Alfred Lotka does not fit to the author productivity of the research publications published on “Sports Medicine”.

## 5 CONCLUSION, FINDINGS AND SUGGESTION

A total of 4132 research publications are published from 2014 to 2019. The regression test proves that there is a significant difference between the numbers of publication published from 2014 to 2019. Out of the 17 type of publications, the articles placed in the first place with a publication count of 3277(79.31%). The language “English” is placed in the first place among the 14 type of languages with a publication count of 4016(97.19%). University of Sydney is placed first in the table with a publication count of 97 research publications. United States of America is placed in the first place for collaborating more number of research publications of 1651. Finch C.F. is placed in the first place with a publication count of 29 research publications and he secured 48 Local Citation Score and gained 4 h Index; 328 Global Citation Score and 11 h Index. Through the Kolmogorov Smirnov test it is proved that the prediction of Alfred Lotka does not fit to the author productivity of the research publications published on “Sports Medicine”. As sports is very much essential, it is suggested that each and every country enhances the research on “Sports Medicine” to build up a strong society.

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## **E. V. RAMASAMY NAICKER AND JUSTICE PARTY**

### **Abstract**

In 1905, a well-known wealthy businessman Periyar from Erode entered public life by unselfishly providing social services. A notable example is the terrible epidemic plague that struck Periyar. Hundreds of people died and thousands fled to save their lives. But this nobleman did not leave his hometown like other rich merchants. Even close relatives and cousins did not touch the deceased for the funeral due to fear of the plague epidemic. He had great influence over other merchants in Bazaar Street, Erode. He mediated and settled many disputes between merchants with neutrality and honesty.

### **Introduction**

In 1908, Periyar became chairman of the municipality of Erode. Despite his intense hatred of Hinduism and its caste system, EVR fought to eradicate the brutal 'untouchability' perpetrated by the Brahmins, especially to oppress the Dravidian race. He has received awards for many positions from various public institutions. Periyar was made an Honorary Magistrate by the British Government. He held many honorary positions like the President, the Secretary, Vice-President etc., in various public institutions numbering 29 such as -

District Board, Taluk Board, Urban Bank, Religious Davasthanam (Trust), Public Library, War Recruitment Committee, Association of Agriculturists, Association of Merchants, Mahajana School Committee etc., Many essential welfare schemes were implemented effectively by him. Particularly the drinking water scheme was skillfully executed. While Periyar was the Chairman of Erode Municipality, friendship blossomed between himself and Rajaji who later became Governor General of India.

### **Periyar E V. Ramasamy**

**Early life:** Thanthai Periyar E V. Ramasamy Naicker was born on 17th September 1879 in Erode to a very rich Hindu family. He belonged to Kanada origin of the Nayakar family. He got married in his 13th year and renounced his life in his 19th year by wearing saintly dresses. He went to many holy places. He also went to Kasi, where he noticed that the Brahmins ill-treated the non-Brahmins. He condemned the Brahmins and returned to Tamil Nadu.

**Periyar in Congress:** Periyar joined the congress. He thought that the Indian National Congress was fit organization for realizing his ideas. He was a fearless leader of the nationalist movement in India. He became the leader of the non-Brahmins. He was elected as the secretary of the Madras State Congress Committee in 1921 and as its President in 1923.

**Agitations of Periyar:** Periyar was imprisoned two times and joined in the Non co-operation Movement. He led the famous Vaikam Satyagraha in 1924 and was imprisoned by the Travancore Government thrice. As his campaign gained momentum, Travancore Government relaxed such segregation. This great achievement of Periyar earned him the title of the Hero of Vaikam. A school on Gurukulam style was run at Seranmadevi in the Tirunelveli district out of Indian National Congress funds.

Periyar noticed the segregation of the non-Brahmins from the Brahmins by providing drinking water and food in separate places. Periyar protested against this anti-social practice and resigned the secretaryship of the Madras State Congress in 1925. A state level Congress-conference was held at Kanchipuram, where Periyar moved a resolution for reservation in Government services for non-Brahmins. But that was not allowed and so he left the Indian National Congress and started the Self-respect Movement.

Periyar criticized the meaningless ideas, superstitious beliefs and unbelievable Puranic stories in the public meetings. He disseminated the self-respect principles through *Kudiyarasu, Puratchi and Vidutalai*. He also published some books containing the social evils and the ways to eradicate them.

**Periyar's Socialism:** Periyar toured Singapore and Malasia and disseminated the principle of Rationatist Movement. In 1931-32, he visited Egypt, Russia, France, Germany, Spain, Portugal and England and studied the way of life of the people. He realized that poverty was the cause for the social evils and after his return, he propagated 14 point Socialist manifesto. The Justice Party accepted the same and prepared to introduce them. He campaigned for reservation to the non-Brahmins in educational institutions and in Government services. In order to check the growing population and to keep good health, he suggested the family planning.

He also expounded the plan of partnership of the workers with capital and management and profit in industries to instill in their minds the sense of responsibility for productivity leading to ultimate ownership. He also encouraged Tamil Script reform and suggested to adopt the Roman Script to ensure easy learning.

In 1937 election, the Justice Party was miserably defeated. Congress came to power and the ministry introduced Hindi. In 1938 Periyar launched Anti Hindi Agitation and was imprisoned. In course of time, he became a very popular leader. The Justice Party wanted a popular leader and so the party elected him by keeping his portrait on a chair while he was in prison.

### **Self-Respect Movement**

A grave social problem bubbled up to the surface in the beginning of the 29<sup>th</sup> century and sowed the seeds of Dravidian movement. A minority community derived all the benefits of education and enjoyed all the fruits of government service. It usurped all position in offices, chances in education and enjoyed positions in public life. It caused great concern. The second decade of the 20<sup>th</sup> century witnessed agitations for equality in public life and educational institutions. Hindu sastras were condemned outright as man-made mischief. Manusmriti, the bible of Varnasramic social classification became the target of attack. It went on to the extent of burning them in the early part of Gandhian era. When non-Brahmin radicals in the congress formed Madras Presidency Association Periyar became a member in it.

Periyar E.V Ramasamy Naicker an ardent worker in the national movement fired by a spirit of social justice started the social reform movements. He put into practice what he spoke. He participated in the gurukula agitations against the evil of caste. He was an active participant in the Vaikam organised by Mahatma Gandhi for temple entry for the Harijans. The propagation of Dharma sastric ideals in the early part of the century and advocacy of varnasramic dharma as mans mission on earth had negative effect in the Tamil country. Periyar opposed Gandhijis advocacy of Varnasirama dharma and left the congress.

E. V. Ramasamy Naicker fired by a spirit of social reform and emancipation of the depressed classes left the congress in 1925. He found no compromise to his ideas in the justice party, though he had sympathy on account of common grounds. He moved independently and started the self respect movement. Periyar assisted by Ramanathan another erstwhile follower of Gandhiji took the movement to the midst of the suppressed sections of population. The first state conference of the self respect movement was inaugurated by the then independent chief minister Dr. B. Subbarayan under the presidentship of W.P.A Sountharapandyan Nadar at Chengelpet in 1929. After a European tour of Periyar in 1931, Self-Respect movement imbibed a materialistic colour. With the entry of Arignar C. N. Annadurai the early religious views of Ingorssal resuscitated. The movement attracted educated youths. With the gift of the literature to urge the movement won gradual success. When the Justice Party was totally rounded in 1937 Election the erstwhile followers of Justice Party merged with Self-Respect movement and elected Periyar E. V. Ramasamy Naicker as their leader. At that time Periyar was in jail. In the early forties when the Muslim league demanded a separate state for the Muslims, Periyar put forth his demand for Dravidanadu. In 1949 it branched of as Dravida Kalakam and Dravida Munnta Kalakam.

Dravida Kalakam under Periyar attacked evils in Hinduism, Hindu gods and caste. He preached atheism, rational out look for a progressive casteless society. In 1925 an organisation was registered for the propagation of self respect principles. It aimed political awakening, useful education, eradication of social evils, establishment of orphanages, destitute homes and modernising social behaviour for the establishment of a progressive society. While Dravida Kalakam stood and concentrated in reforming the society Dravida Munnetra Kazhagam took to active politics. The idea of a separate state for the Tamils was given up.

The Self-Respect Movement urged the necessity to eliminate superstitious and differentiation based on birth. The goals were to be accomplished through eliminating Brahmin priests, encouraging marriages without the use of Brahmin priests and ameliorating the degraded position of women. Marriages in particular, were treated as contracts which could be broken by mutual consents. In order to prevent the spread of Aryan culture, he organized Self-Respect marriages without *mangala suthra* or *tali*. Brahmin priests were never allowed to conduct these marriages and they were freed from religious rituals. The Self-Respect Movement strongly advocated divorce, women remarriage, abortion and equal rights for women. The Self-Respect marriage included inter-caste marriage, widow remarriage and the marriage of consent. Thousands of Self-Respect Marriages were conducted which ushered in a new era of women's liberation. Later on, the Hindu Marriage Act of 1967 granted legal sanction to the Self-Respect marriages. Thus he worked for the elevation of women in the society.

### **The Justice Party**

The South Indian Liberal Federation, in due course, came to be known as 'Justice Party' after the name of its English daily 'Justice'. The objectives of the Party were embodied in the constitution issued in 1917. They were,

- to create and promote the educational, political, social, economic, material and moral welfare of all communities in South India other than the Brahmins.
- to discuss public questions and to make a true and timely representation to the government regarding the views and interests of the people of South India with the object of safeguarding and promoting the interests of all communities other than the Brahmins and

- to disseminate by public lectures, by distribution of literature and by other means sound and liberal views in regard to public opinion.

### **Ambitious Justicites versus Nationalities**

The Justice Party was born towards the end of 1916 at a function mainly due to the socio-political conflict in Madras city. It gathered strength gradually during the Home Rule Movement and Non-co-operation and the khilafat agitations. The Justice Party proved to be a political party of the non-Brahmins which was prepared to counteract congress and the Home Rule League. The congress applied different check to the growth of the Justice party. It won over the number of non-Brahmin leaders to the national. Through these non-Brahmin nationalists, the congress criticized the non-Brahmin movement. The non-Brahmin nationalists, joined together under the leadership of P. Kesevapillai in this organization against the Justice party. In 1917 Madras presidency Association was formed. The president was P. Kesevapillai. The Association declared the educational, social and political advancement of the non-Brahmins of the state. Important leaders like P. Varadarajulu Naidu, T.V.Kalyana Sundara Mudaliyar, V. Chakkarai Chetti, George Joseph and E.V. Ramasami joined the Association. The Association started two daily news papers one paper the Indian patriot in English edited by C. Karunakara Menon and another name Desabakthan by T.V. Kalyana Sundara Mudaliar. The Madras Presidency Association acted as a counter organization to the Justice party. After that it was realized that the literacy rate was rising and that they had the necessary qualification to compete with the Brahmins. Beginning their

propaganda work they latter utilized the press media by writing articles and issuing recriminations.

### **Thrust of Periyar Ramasamy**

E.V. Ramasamy wanted to give a final opportunity before launching an open tirade against the Brahmin dominated congress. In the Tamilnadu Congress Committee (TNCC) conference held at Kanchipuram during November 21 and 22, 1925 matters took a serious turn. Once E.V. Ramasamy and Srinivasa Ayyangar during their congress propaganda tour at Dindigul in the early 1920's had been served their meals separately in a Brahmins house. Next another experience he and congress leader Vengidusamay Pillai, while they were at Courtalam took meals in congress Brahmins house. The family kept the place of dinning uncleaned fearing that cleaning the place where the non-Brahmins sat would pollute them. Such experiences were not new to E.V. Ramasamy. Tamilnadu congress committee secretary E.V.Ramasami received several complaints about the discrimination. He brought out a Tamil weekly, *Kudi Arasu* from 2<sup>nd</sup> May 1925 from Erode under his editorship with an aim to instill and arouse Self-Respect, propagate socialism and to establish a sense of brotherhood among the non-Brahmin Tamils against the Brahmins. He even went to the extent of registering *Kudi Arasu* and Kongu Nadu a weekly and monthly newspapers, both in Tamil language only. But he could not bring out either of them due to some pressure to the contrary by his well-wishers in the congress. *Kudi Arasu* was started in 1925. E.V. Ramasamy came out of the congress in 1925.

### **Conclusion**

The justice party passed a resolution in the local legislative council in 1922 recommending that the name of Adi Dravida should replace the caste titles such as panchama and paraiah. It also compelled the Government of Madras to give them adequate

representation in the local legislative council and bodies. Accordingly, one Adi Dravida was given representation on the Simon committee, another was sent to the round table conference, yet another was a recipient of the title of Dewan Bahadur. Many of the programmes of the justice party launched for the elevation of the depressed classes were far ahead of the times and served as a forerunner to the programmes of Gandhi.

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## **EVALUATION OF THE IMPACT OF UNION BUDGET ON SHARE PRICE BEHAVIOUR IN INDIAN STOCK MARKET**

Mariya James, M.Com<sup>1</sup>

### **Abstract**

Annual Union Budget being an important policy statement that affects the entire country, is deemed to have a significant effect on the all economic and financial structures in the country. Stock markets are major financial platforms that reflects all the changes that happen on account of changed investor perceptions. Since budgets represent a major flow of information, they may affect the functioning of stock markets. This paper attempts to find out whether the announcement of Union Budget has any major impact on the movement of share prices in the stock market. The study focuses on the period from 2015 to 2019 and considers 6 union budgets, including one interim budget.

### **Introduction**

According to the Efficient Market Hypothesis proposed by Eugene Fama, the stock market is considered to be efficient in varying degrees. The second form of market efficiency hypothesizes that the market price of a security reflects all the information available to general public. The share price adjusts instantaneously to a new information without any lag. Public information refers to all the facts that influence the investor's decision regarding buying or selling of the particular securities. It includes information regarding specific business decisions relating to expansion or divestment, mergers & acquisitions, change of key managerial persons, government policy announcements, etc. The announcement of annual Union Budget in the Parliament, generally by the mid of the first quarter every year, is one such event that contain various information regarding the economy as a whole and different sectors in the market. As such, the behaviour of security prices around the announcement of Union Budget can be used to gauge the level of informational efficiency of the stock market.

### **Literature Review**

Bavadharini (2019) considered budgets from 2010 and stated that budget is no longer a significant event for stocks. The variations, if any, are limited to short term periods. It also carried expert's comment that auto and realty sectors tend to have multiplier impact on the economy if the 2019 budget comes out to be a path-breaking one.

Gayathri and Ganesamoorthy (2018) studied the reaction of SENSEX companies on the Union Budget announcement 2018. The study revealed that the event had no significant impact on the returns of the companies.

Edirisinghe (2017) investigated the impact of Sri Lankan Government budget announcements on five sectoral indices of Colombo stock Exchange during the sample period of 2002 to 2013. The results showed that the overall trend of the average returns of each sector around the event are same, however, the magnitude of the impact is different from sector to sector.

Khanna and Gogia (2014) evaluated the impact of Budget announcements on stock market returns in 3 countries- India, US and UK. The results showed that budget announcements in India & UK have significant impact on stock market in medium term as well as short term; in US, the effects persists in medium term and long term.

The literature review shows that previous studies are majorly focused on broad market indices as well as sectoral indices. Hence, the researcher chooses to study the impact on various individual stocks also.

### **Research Objective**

The overall objective of the study is to gauge the impact of Union Budget announcements on

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the prices movements in the stock market in the select years.

To put in more specific terms, the objectives of the study are:

1. To ascertain the long term, medium term and short term effects of budget announcement on Nifty 50.
2. To analyze the long term, medium term and short term impact of budget announcement on the various select sectoral indices of NSE.
3. To the study the long term, medium term and short term effects (if any), due to budget announcement, on returns of select companies of NSE.

### **Hypotheses**

Pertaining to the effects of Union Budget announcement on the movement of share prices, the following general hypothesis is laid down.

H<sub>0</sub>: There is no significant difference between pre-budget and post-budget returns in the long-term, medium-term and short-term.

### **Need for the Study**

The study focuses on analysis of historic share prices around the budget announcement date during the study period from 2015 to 2019. A study of the movement of past share prices around the budget date helps in identifying patterns, if any, in the movement of share prices relating to the particular event. This in turn may enable predicting of possible future price movements, thereby helping the analysts and investors in framing useful decisions to obtain best possible returns from the market.

### **Research Methodology**

Information used in this study is secondary data collected from various sources. The details regarding budget dates are taken from finance ministry website ([www.indiabudget.gov.in](http://www.indiabudget.gov.in)). The study covers 5 years from 2015 to 2019 and 6 Union Budgets during this period, including one interim budget.

For the purpose of the study, the data used are daily closing figures of Nifty 50 for a period of 30 days before as well as after the budget date in each year and the daily closing figures of five sectoral indices of NSE, selected at random namely- Nifty Auto, Nifty FMCG, Nifty Oil & Gas, Nifty Pharma and Nifty Realty. The data also includes daily closing price of the shares of 5 companies which have the highest market capitalization in their respective sectors. The selected companies are Maruti Suzuki India Ltd (Automobile), Hindustan Unilever Ltd (FMCG), Oil & Natural Gas Corporation Ltd (Oil & Gas), Sun Pharmaceutical

Industries Ltd (Pharmaceuticals), and DLF Ltd (Realty). All the respective figures are taken from NSE website (www1.nseindia.com). Daily closing figures of selected indices and closing prices of shares are collected for a period of 30 days before as well as after the budget date.

The daily returns are calculated from the daily closing prices by using the logarithmic returns.

$R_t = \ln (P_t / P_{t-1})$ , where

$R_t$  = Return on day 't'

$P_t$  = Closing figure on the day 't'

$P_{t-1}$  = Closing figure on the previous day 't-1'

The study used statistical technique of Paired t-test on the daily returns to find out the pre-budget and post-budget impact on the returns. The study is conducted by segregating the period into three phases- long term (30 days), medium term (10 days) and short term (3 days) both before and after the budget.<sup>2</sup>

In a paired t-test, two related samples are compared using matched pairs of observations. This helps in finding out the impact of budget on the returns.

$t = \frac{\bar{d}}{SE}$ , with degree of freedom = n-1,

where  $\bar{d}$  is the mean of differences between the paired values.

$SE = \frac{SD}{\sqrt{(n-1)}}$ , where SD is the Standard deviation of d values,

and n is the number of paired values, n being 30, 10 or 3.

The hypotheses are tested at 5% level of significance.

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<sup>2</sup>

Divya Verma Gakhar, N. K. (2015). Impact Of Union Budget on Indian Stock Market. *Scholedge International Journal of Management & Development*, 21-36.

## Analysis & Findings

### 1. EFFECT ON NIFTY 50

Year	Table 1.1 t values and p values from paired t tests- Nifty 50								
	Long term			Medium term			Short term		
	t	P	H <sub>0</sub>	t	p	H <sub>0</sub>	t	p	H <sub>0</sub>
2015	1.358	0.185	Fail to reject	1.582	0.148	Fail to reject	0.286	0.802	Fail to reject
2016	-1.761	0.089	Fail to reject	-0.863	0.411	Fail to reject	-32.180	0.001	Reject
2017	0.111	0.912	Fail to reject	0.577	0.578	Fail to reject	-1.745	0.223	Fail to reject
2018	2.621	0.014	Reject	2.233	0.052	Fail to reject	2.225	0.156	Fail to reject
2019 interim	-1.203	0.239	Fail to reject	0.319	0.757	Fail to reject	0.016	0.989	Fail to reject
2019	1.557	0.130	Fail to reject	1.681	0.127	Fail to reject	1.634	0.244	Fail to reject

In the table, there are only two situations, where we reject null hypothesis, therefore, there is significant difference between the pre-budget and post -budget returns, in the short term period in 2016 ( $t = 2.621$ ,  $p = 0.014$ ) and in the long term period in 2018 ( $t = -32.1$ ,  $p = 0.001$ ). (See Table 1.1)

In four out of six budgets, there is no significant impact on the stock market. We can conclude that Nifty 50 is not affected by the Union budget announcement in majority of cases.

### 2. EFFECT ON SELECT SECTORAL INDICES

Year	Period	Table 1.2 t values				
		AUTO	FMCG	OIL & GAS	PHARMA	REALTY
2015	Long term	1.016	0.753	-0.526	-0.575	1.93
	Medium term	1.357	1.272	0.064	-1.31	1.461
	Short term	0.908	0.335	0.38	-3.145	2.022
2016	Long term	-1.655	-1.549	-2.037	-0.267	-2.551**

	Medium term	-0.835	-0.641	-0.583	-0.087	-1.058
	Short term	-4.035	-1.241	-8.223**	-1.178	-2.28
2017	Long term	1.421	0.666	-0.109	-0.917	-0.182
	Medium term	2.375	0.547	0.398	-0.241	0.137
	Short term	0.61	-1.231	-1.122	-2.203	-2.95
2018	Long term	0.957	1.38	1.203	1.25	1.684
	Medium term	0.785	1.432	1.077	-0.565	0.174
	Short term	1.207	0.192	1.662	-0.22	1.177
2019 interim	Long term	-2.082**	-0.815	-1.165	-0.334	-1.591
	Medium term	-0.856	-0.03	0.962	0.411	-0.211
	Short term	-0.189	0.687	-0.802	0.867	0.893
2019	Long term	0.769	0.58	0.731	-0.449	1.708
	Medium term	2.147	1.517	0.494	-0.307	1.443
	Short term	1.475	7.39	0.949	-0.811	0.459

(\*\* significant at 5%)

In the table, NIFTY AUTO, NIFTY OIL & GAS and NIFTY REALTY have single instances each where the post-budget and pre-budget returns are significantly different. In all other cases, there is no significant difference between the pre-budget and post-budget returns. Hence, there is negligible impact of Union Budget announcement on the sectoral indices of NSE.

### 3. EFFECT ON SELECT COMPANIES

Year	Period	Table 1.3 t values				
		MARUTI SUZUKI	HUL	ONGC	SUN PHARMA	DLF
2015	Long term	0.109	-0.453	-0.521	-0.551	0.857

	Medium term	0.199	-0.3	-0.387	-1.761	-0.539
	Short term	-0.397	-1.454	1.692	-1.797	1.287
2016	Long term	-1.93	-0.393	-0.59	0.768	-1.79
	Medium term	-1.349	0.371	0.581	0.49	-0.507
	Short term	-1.846	-0.194	-0.184	-0.246	-1.407
2017	Long term	1.849	-0.004	0.604	-0.997	0.855
	Medium term	3.923**	0.589	0.746	-0.173	0.777
	Short term	1.848	-0.673	-0.295	-2.13	-1.178
2018	Long term	0.869	0.917	1.887	1.43	1.105
	Medium term	1.12	0.08	1.017	-0.512	0.44
	Short term	1.171	0.572	1.558	0.132	0.795
2019 interim	Long term	-1.641	0.239	-1.127	-0.685	-1.414
	Medium term	-1.555	0.551	0.338	-0.055	-0.382
	Short term	-0.538	-0.154	-0.938	1.524	2.23
2019	Long term	-0.202	-0.192	1.757	-1.282	1.076
	Medium term	1.063	0.724	0.907	-1.462	1.606
	Short term	1.799	2.65	1.741	-1.288	1.852

(\*\* significant at 5%)

In the table, only in case of the returns of Maruti Suzuki Ltd, there is a single instance where the post-budget and pre-budget returns are significantly different. In all other case, there is no significant difference between the pre-budget and post-budget returns. Hence, there is no impact of Union Budget announcement on the companies listed in NSE.

## Conclusion

Based on the findings of the study, it is generally concluded that Union Budget announcement has no significant impact on the Indian Stock Market beyond the event date. In other words, the stock market usually adjusts instantaneously to the information released on account of budget announcements.

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## **Gynocentrism in Anita Desai's *Fire on the mountain* and**

**Margaret Laurence's *The Stone Angel***

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### **Abstract**

**Gynocentrism** or in other words, women-centeredness, is a theory expounded by Simone de Beauvoir. It is a branch of feminist theory concerning exclusively with women. *Fire on the Mountain* (1977) deals with the alienated life of an aged widow of a Vice-Chancellor called Nanda Kaul. *The Stone Angel* (1964) spins around the pride of the ninety-year-old woman, Hagar Shipley. The crux of this study shows how Anita Desai and Margaret Laurence through their lead women characters in *Fire on the Mountain* and *The Stone Angel* present a **paradigm shift** in their attitude and behavior on the wake of self-realization. They reveal a staunch self-assertion dissimulating their **feminine consciousness** and emerge as dignified women from the curbing phallogocentric clutches. The contemporary feminist movements have influenced Anita Desai and Margaret Laurence. Women should no longer allow such a system of **male domination**. They must struggle against those institutions, social relations and ideas that keep them powerless, and subservient to men. They can indulge in collective action, and through **interpersonal relationship** realize their self-worth and

emerge as liberated women. This indeed is the message of Anita Desai's *Fire on the Mountain* and Margaret Laurence's *The Stone Angel*.

**Key words:** Gynocentrism, paradigm shift, feminine consciousness, male domination, interpersonal relationship.

Gynocentrism or in other words, women-centeredness, is a branch of feminist theory concerning exclusively with women. It deals with how power imbalances due to gender difference in a given culture cause havoc in the lives of the women. It spins around women's personal, historical, sexual and non-political position and tries to assert women's individualism.

The crux of this study shows how Anita Desai and Margaret Laurence through their lead women characters in *Fire on the Mountain* (1977) and *The Stone Angel* (1964) present a paradigm shift in their attitude and behavior on the wake of self-realization. They reveal a staunch self-assertion dissimulating their feminine consciousness and emerge as dignified women from the curbing phallogentric clutches.

*Fire on the mountain* deals with the alienated life of an aged widow of a Vice-Chancellor called Nanda Kaul. *The Stone Angel* spins around the pride of the widowed ninety-years-old woman, Hagar Shipley. Strikingly Nanda and Hager are women stranded by marital discord. They become victims in the institution of marriage in some form or the other. Regarding marriage, Simone de Beauvoir has commented, " It has been said that marriage diminishes Man, which is one often true; but almost always it annihilates Woman [...] the tragedy of marriage is not that it fails to assure woman the promised happiness[...] but that it mutilates her; it dooms her to repetition and routine " (496). Nanda has an estranged relationship with her husband because he does not love her as a wife but treats her as some

decorative yet useful mechanical appliance needed for the efficient running of his household. His lifelong affair with Miss. Davis, the Mathematics instructor whom he could not marry because she was a Christian frustrated Nanda very much, yet she played the perfect hostess. Her husband wants her only to be a toy-wife, “Mr.Kaul had wanted her always in silk, at the head of the long rosewood table in the dinning-room, entertaining his guests”(Fire, 18).

Unlike Nanda, Hagar is the second wife of her husband, an older man than she is. She is the greater loser than Nanda. Her psychic torments are more poignant than Nanda's. She loses her social status of the so-called pharaoh's daughter because of marrying Bram much to the disgust of her father and the sane advice given to her. Bram's bad manners and coarse language belittles a cultured girl like Hager. Hager and Bram are from different background, so they have different concept of life. “Twenty four years, in all, were scoured away like sand banks under the spate of our wrangle and bicker.” (Stone, 102). She lived in Bram's house more as a servant than as a wife, cleaning stores and floors, lamp-chimneys and pans – and of course children” (Stone,112). Betty Friedan a feminist comments on the “relentless cage of routine” in which many a housewife is trapped. She observes:

She is trapped simply by the enormous demands of her role as modern housewife: wife, mistress, mother, nurse, consumer, cook, and chauffeur, expert on the interior decoration, child care, appliance, repair, furniture finishing, nutrition and education. Her day is fragmented as she rushes from dishwasher to washing machine, to telephone to drive the station wagon to supermarket, and [...] (30).

Hager has to relegate herself to the position of a mere egg seller to make both ends meet but her husband squanders the money she earns on drinking. Thus their marriage drains them off mentally and physically.

As the heroines belong to different cultural backgrounds, their response and reaction to their situation vary typifying their culture to which they belong. Nanda's passivity gives account of her culture that beckons women to put up with all odds ; whereas Hagar's reactions features the breaking away culture as is seen in her rebellions right from her younger days: she even leaves her husband and goes to work for Mr.Otley. Everything is wrong in Nanda's household but she moulds herself up to all disharmonies in the right stride. Though she is disillusioned at the hands of her Vice-Chancellor husband, she puts up a show of a successful marriage. Fighting against her emotional trauma, she does nothing but compromises with the realities of life and conceals her helplessness. Nanda is like the "kitten mat" in Sylvia Plath's *The Bell Jar*:

[...] in spite of all the roses and kisses and restaurant dinners man showered on a woman before he married her, what he secretly wanted when the wedding service ended was for her to flatten out underneath his feet like Mrs. Willard's kitchen mat.(88-89)

Like the kitchen mat, though Nanda is trampled upon, she continues to be his wife though she dislikes every moment of it. She may outwardly appear passive, but a storm rages within. She is vibrant with anger and disappointment, but holds silence as the best communication and passively expresses her resentment by withdrawing into a sequestered life after her husband's death. She follows a policy of non interference and becomes indifferent towards her traumatic life. Nevertheless, Hager on the contrary has a rebellious nature. She is very stubborn in her convictions. She tries to go for dance that infuriates her father. She struggles to live a decent life with her husband and children. A time comes when he becomes unbearable and she decides to lead an independent existence. Hence, either

passively or actively they rebel against the hardships, circumstances have laid on them. Though the emotional experiences of both these women are the same, they take two different manifestations, perhaps depending on their cultural and social background.

For most of their lives Nanda and Hager have lived a hybrid existence. Nanda's hybridity originates from her inner conflict against the domination of patriarchal culture. When Nanda performs the roles of wife and mother, she does it with a sense of duty to satisfy her husband and children but she never enjoys being the person she is. Her complete lack of interest in a home and family shows her longing for independence. The semblance of a dutiful wife and patient parent is to create an image, which the patriarchal Indian society demands from a married woman. Like Nanda, Hager also has a hybrid nature. She expresses herself as a different person from what she actually is. She has never spoken her heart's truth. Hager's 'doubleness' is visible in her plurality of voices. There is a wide difference between her public and private, conscious and unconscious, inner and outer voices. Often she talks what she does not intend to talk. Her public voice is harsh, irascible, intemperate, and remorseless. For example when quarrelling over the threatened confinement to a nursing home, she says "I'm not worked up a bit" and then asks herself, "Is it my voice, raucous and deep ,shouting ... oh, but that was not what I mean to say at all. How it is my mouth speaks by itself...?" (*Stone* 285). When she recollects the death of her son John that was due to her angry response to him, she thinks, "What made me to say it? As soon as I had spoken, I regretted it. But I couldn't humble myself to take back my words" (*Stone* 213).

It is remarkable that both the heroine die at the end after self realization dawns on them. Nanda dies of shock and Hager dies a natural death peacefully. Their lives have been one long struggle to acquire a degree of independence, integration and self-awareness. The novelists have portrayed their protagonists not as pitiful woman needing sympathy, but as

dignified, strange and unpredictable individuals with a distinctive identity of their own. The transformation of the heroines exhibited towards the end in their attitude and behavior seen in their willful acceptance of their fellow human beings, shows their emergence as dignified individuals. The moment of realization brings self-discovery that enables them to reconcile with the past. Self-awareness comes only at the end of their lives.

The contemporary feminist movements have influenced Anita Desai and Margaret Laurence. Through their feminist literature, they have highlighted gynocentric ideologies and sought ways to liberate women from the confining roles defined to them by the society. They share common emotions, and their problems are universal. Such awareness will help women express their grievances and find solutions. They can indulge in collective action, and through interpersonal relationship realize their self worth and emerge as liberated women. This indeed is the message of Anita Desai's *Fire on the Mountain* and Margaret Laurence's *The Stone Angel*.

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## Memory and Landscape as Agents of Creativity in Seamus Heaney's *Electric Light*

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### Abstract

The ecological background, which a poet chooses to set his poem in, becomes a dominant force that dictates the poetic lines and determines the course of thought of the text. And memories of the past, especially of childhood, are often linked to the physical environment which shapes a poet gifted with remarkable sensibility. The Irish poet Seamus Heaney writes location-specific poems which are often interlinked with the memories of boyhood, the days he had spent in the northern countryside. Hence his poems exude a strong aroma of Irishness which encompasses the green, blue and brown shades of nature. The spatio-temporal quality of the effect a landscape creates in an observer can very well be observed in the poems of Heaney's collection *Electric Light*.

**Key Words:** Memories, location-specific poems, Irishness, spatio-temporal quality.

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Seamus Heaney is a poet whose poetry cannot be defined in simpler terms. Harold Bloom claims that Heaney's poems express an "agnostic way of a stronger poetry, necessarily denser, more allusive, and persuasively difficult (14)." Hence he holds the most prestigious position on the global stage of poetry and balances his preoccupations with canonical self-awareness"(Moi 172). And his poems are rich with intense Irish experiences. His early poems are a natural response of a young man to a rural pastoral surrounding in which he grew up. Nicholas Allen says that, "his poetry seems impossible to uproot from its locality. The northern countryside that nourished and often troubled his imagination is the metaphor for the poet's ideas of family, community and, by extension, nationality."

The rich Irish environment has always been Heaney's muse provoking him to often

compose location-specific poems. The inspiring power of a place, though perspectival, needs an “experiencing subject” to get activated. As Eric Prieto, in his book on poetics of place, points out that place “requires the presence of an experiencing subject to be activated as a place. Place is not an objective, material fact there to be discovered but rather an interaction between a physical environment and an active, experiencing agent who both shapes and is shaped by that environment...” (29).

Seamus Heaney draws from his memory to weave poems of contemporary relevance. And the Irish landscape is the canvas on which he paints his aesthetic experiences. His eleventh collection of poems *Electric Light* too, as Sweeny would put it, “is no simple revisiting of old concerns. What is being set up here is the past, in all its evocativeness, and this is a past-haunted book if there ever was one. Inevitably, scenes from Heaney’s earlier life features largely ”In *Loose Box*” he recalls his favourite poet Patrick Kavanagh’s words on the “properties of land.” He writes,

That there’s health and worth in any talk about  
The properties of land, Sandy, glarry,  
Mossy, heavy, cold, the actual soil  
Almost doesn’t matter; the main thing is  
An inner restitution, a purchase come by.... (14)

The very sight of Ballynahinch Lake which runs through the county of Connemara triggers his creative faculty. He writes, “As a captivating brightness held and opened / And the utter mountain mirrored in the lake / Entered us like a wedge knocked sweetly home / Into core timber (26). He is captivated by a pair of waterbirds “splashed up and down / And on and on.”(26). Heaney writes, “something in us had unhoused itself / At the sight of them,”(26).

While the sight sound and the place got stored in his memory to be later converted

into a poem, Marie continued with the journey. Eamon Grennan comments that “The sight and sounds of something that carried poetic charge might bring his journey to a temporary halt. As a Nobel Laureate, Heaney was aware that his poems will be subjected to higher standards of scrutiny. Ruben Moi opines that the volume “engages with the many demands of personal responsibility, aesthetic dedication and social relevance, and the volume secures Heaney’s celebrated position”(173).

For a poet, a landscape, even though ancient, cannot be separated from the immediate effect it has on the poet. Even to Wordsworth, the visit to the river Wye on another day would have had a different impact and that would have meant a different poem. It is the perspective of the viewer that constructs the images he presents in his poems. As Alison Byerly points out that, “The picturesque appreciation of landscape that had more to do with the attitude of the viewer than the inherent qualities of the scene, which was valued only to the degree that it could be made to conform to preconceived aesthetic principles”(56).

It is equally important to note the *spatio-temporal* nature of place. This is to say that the patiality of place is not an abstract, geometrical, or static kind. A place cannot be defined in isolation from its temporal dimension any more than it can be isolated from its qualitative aspects like colour, texture and so forth.... place requires both time and space in order to make its coherence felt to an observer.  
(Prieto 28-29)

The very first poem of the collection titled “At Toomebridge” is about how the poet is triggered by the sight of Lough Neagh which is full of water. Toome lies in the Bann valley, one of the archeological sites of Ireland. And his creative urge is captured as he says, “Where

negative ions in open air / Are poetry to me” (3). And the unhappy historical past of the troubled times of the is remembered in “Where the rebel boy was hanged in ’98.” (3). The line alludes to the hanging of Rody McCorley during the 1798 rebellion. The Bann river continues to inspire him. In “Perch” he sees the glory of the river,

Perch we call runts, little flood slubs, runty and  
ready,  
I saw and I see in the river’s glorifies body  
That is passable through, but they are bluntly holding  
the pass,  
Under the water-roof, over the bottom, adoze,  
Guzzling the current, against it, all muscle and slur  
.....  
That is water, on carpets of Bann stream, on hold  
In the everything flows and the steady go of the world. (4)

In the poem where he mourns the death of Rory Kavanagh, the twenty five year old son of his longtime poet friend Patrick Kavanagh, Heaney, instead of a title of obvious grief choses the places names as title. “Clonmany to Ahascragh” indicates the places to which Rory’s parents belong. The families of the friends had trekking vacations together in these places. And the thoughts of Derry come along with the sweet memories of his school days. He sings, “And walls of a school corridor in Derry / Where I drew with warm fingers once upon a time(75). Even to wipe away the tears of sorrow the poet prefers the country side

If ever tears are to be wiped away,  
It will be in river country,  
In that confluence of unmarked bridge-rumped roads  
Beyond the Shannon, between the river Suck

And the Corrib River, where a plentiful

Solitude floods everyone who drives.... (76)

Unlike a foreign reader the Irish people get immediately related to the recollections of the Irish landscape with its cultural heritage intact. It is the memories of his past that shapes and enhances his identity and contemporary relevance. His poetry is a gateway to his rootedness to memory and the space which shaped it.

While discussing the ability of poetry “to create a landscape,” George Santyana argues that any such attempt would face the “insuperable difficulty”(qtd. in Henighan 3).

Henighan, in his book *Natural Space in Literature* comments on poetry-space equation:

literature from the earliest times is full of place-descriptions: man demands to know where he is, and some of the most memorable and famous passage of the greatest works of prose and poetry as descriptions of place. Eighteenth century theories of language notwithstanding – human beings have memory, and can visualize quite definite scene from word symbols. The investigation of natural space leads us to the center and not the periphery of many significant works. (3)

Visual representation of landscape is not a mere word picture of the actual viewing. It encompasses in itself various features including the actual experience and the cultural factors. It is true that a reader who reads the poems of Heaney would naturally tend to visualize, if familiar with the Irish landscape, or imaginatively recreate it to enjoy the poetic lines which cannot be apprehended without a visual observation.

The poet enables the reader to absorb, to visualize and then to connect with what is already experienced by the writer at the moment of his close union with the landscape which he later decides to transform into poetry. Reading these fictional representations of writers of different geographical as well as cultural regions prompts the readers to form an opinion of their own. As Prieto would argue, that “geographical spaces come to be recognized as full-

fledged, autonomous places with their own identities and internal dynamics” (1).

The sense of place is deeply rooted in his consciousness that the poet himself expresses in his essay titled “The Sense of Place.” He writes of the coalescence of geography, culture and memory (mind) in creating a poetic space. The poet comments that,

It is this feeling, assenting, equable marriage between the geographical country and the country of the mind, whether that country of the mind takes its tone unconsciously from a shared oral inherited culture, or from a consciously savoured literary culture, or from both, it is this marriage that constitutes the sense of place in its richest possible manifestation. (132).

Seamus Heaney’s poetry has a remarkable ability to invoke Irish consciousness as his lines are rooted in the historic as well as the cultural past of the nation. His poems not only register his unique creative felicity but also his social responsibility. The interconnectedness of his poetic self and his natural environment get revealed in the poems that are carved out of the preserved memory of the vibrant landscape.

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**Bibliometrics Analysis on "Journal of Sadhana Academy of Proceedings in Engineering's Sciences" (2014-2017).**

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**Abstract:**

This paper examines the articles published by Sadhana Academy proceedings in engineering sciences Journal for authorship pattern, degree of collaboration, year wise growth and length of papers. 536 articles have been published in the Journal "Sadhana Academy proceedings in engineering sciences" Volumes 39 to 42 during the years 2014-2017. Of the total articles 536 on sadhana literature, maximum contribution of articles is found during the year 2017. More number of articles has been written by four authors. The degree of collaboration is found to be 0.92 in this study.

**Keywords: Bibliometrics study, Authorship pattern, Sadhana, Scientometrics, methodology.**

**Introduction**

Scientometrics is the science of measuring and analyzing science. In practice, scientometrics is often done using bibliometrics which is a measurement of the impact of (scientific) publications. Modern scientometrics is mostly based on the work of Derek J.de Solla Price and Eugene Garfield. The later founded the institute for Scientific Information which is heavily used for scientometrics analysis. Methods of research include qualitative, quantitative and computational approaches. One significant finding in the field is a principle of cost escalation to the effect that achieving further findings at a given level of importance grow exponentially more costly in the expenditure of effort and resources.

**Definition of Scientometrics:**

Scientometrics is the quantitative study of the disciplines based on published literature and communication. This could include identifying emerging areas of scientific research, examining the development of research over time, or geographic and organizational distributions of research.

**Bibliometrics:** Bibliometrics is statistical analysis of written publications, such as books or articles. Bibliometric methods are frequently used in the field of library and information science, including scientometrics. For instance, bibliometrics are used to provide quantitative analysis of academic literature or for evaluating budgetary spending. Citation analysis is a commonly used bibliometric method.

**Source Journal:**

Sadhana Academy proceedings in engineering sciences, the source journal of present study published by Indian Academy of science is a bi-monthly journal that publishes the original research work of the author, review articles; special communications. This journal comes under selected list of print books and journals. The content of the journal "Sadhana Academy proceedings in engineering sciences" is indexed in index. The study pertains to data collected from the journal period 2014-2017.

**Objectives:**

To measure monthly-wise / Year-wise distribution of contributions and the average number of contributions per month.

- To analyze the authorship pattern.
- To determine the volume-wise productivity of articles/publications.
- To identify the ranking of authorship pattern
- To estimate the degree of collaboration among authors.
- To study the subfield-wise distribution of citation journal.

**Scope:**

To get a comparative picture of Indian research performance. To arrive at future course of projections in authorship pattern, Language and country of publications

### **Review of Literature:**

**Sahoo, Meher and Mohanty (2017)<sup>1</sup>** undertook a scientometric analysis of articles published in the “**Electronic Journal of Knowledge Management (EJKM)**” during the period from 2003-13 for identifying the publication output, authorship pattern, degree of collaboration, most prolific contributors, geographical distribution of papers, referencing pattern, self-citation pattern and several other characteristics. The results of this study reveal that that the year 2009 is the most productive year, research papers are given more importance than other categories of publications. Majority of papers are multi- authored. The degree of collaboration is found to be 0.70. The geographical distribution reveals that the contribution by United Kingdom is highest.

**Verma, Sonkar and Gupta (2015)<sup>2</sup>** revealed the bibliometric study of 1177 articles published in the E-Journal, “**Library Philosophy and Practice**” from 2005 to 2014. Year 2011 has highest no. of articles (198, 16.8%) and year 2006 has lowest no. of articles (35, 3.0%). There is a great fluctuation in the size of articles during the period of 2005 to 2006. 568 articles are contributed by single author, 421 numbers of articles by double authors, 152 numbers of articles by three authors while 36 numbers of articles by more than three authors. The average rate of degree of collaboration for the period of 2005 to 2014 is 0.51 which is good rate of collaboration. Most of the articles (175) are come under title ‘Library services’ followed by acquisition and collection development with 132 articles. Nigeria has highest contribution whereas Ghana and Malaysia has lowest contribution. Nigeria is dominating country with 455 articles (39.1%). Except Nigeria, India with 258 articles (22%) and USA with 202 articles (17.3%) have remarkable participation in the journal.

### **Methodology:**

The data has been collected from IAS abstract, (Indian Academy Of Science abstract) printed version of “Sadhana Academy proceedings in engineering sciences”. For each article following data have been noted: Overall distribution pattern of contribution & number of articles, Year-wise, author-wise contribution, Overall Distribution Pattern of Contribution, the authorship pattern has been analysed by K.Subramaniam’s degree of collaboration in

quantitative terms. All the data were subsequently examined, observed, analysed and tabulated for making observation.

#### DATA ANALYSIS AND RESULT

##### VOLUME WISE AND YEAR WISE DISTRIBUTION ARTICLES

YEAR	VOL.NO	NO OF ISSUES	TOTAL NO OF ARTICLES	PERCENTAGE OF ARTICLES
2014	39	6	92	17.16
2015	40	8	172	32.08
2016	41	12	125	23.32
2017	42	12	177	33.02
TOTAL		38	536	100

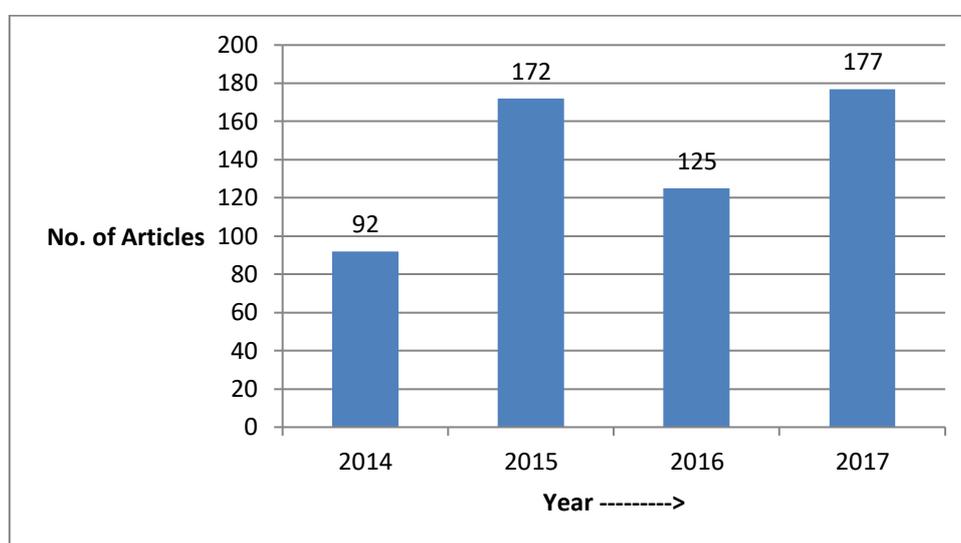


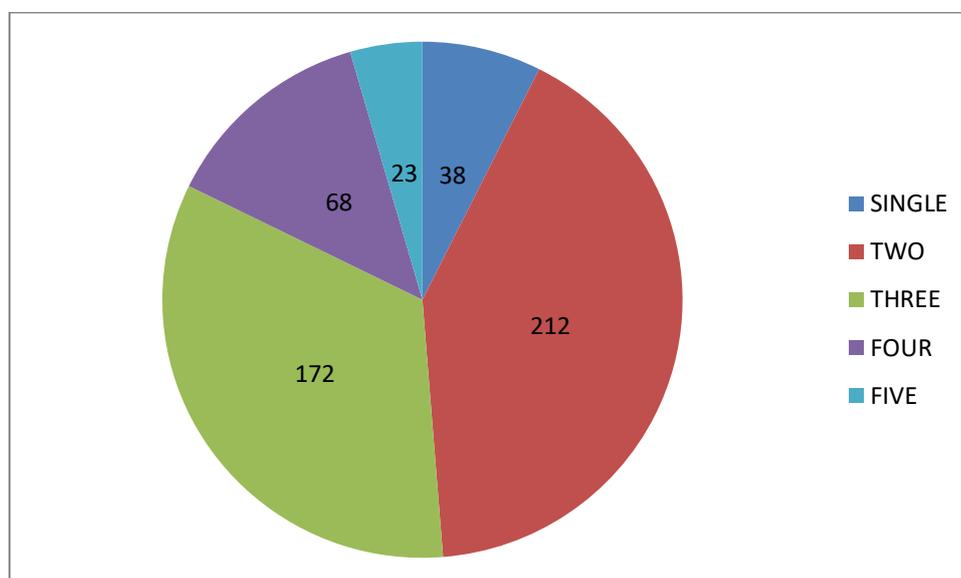
Figure.1

Table 1 indicates that the total no of contribution 38 issues of four volumes of the source journal is 536 of which the highest numbers of contributions are in the year 2017: i.e. 177(33.02%) 2017: 172(32.08%) 2015, 125(23.32%) 2016, and 92(17.16 %) 2014. The contribution during 2014 is only 6 issues and the articles produced were 92. Volume No. 42 contains highest percentage (33.02 %) of articles.

AUTHORS	NO OF ARTICLES	PERCENTAGE
SINGLE	38	7.40
TWO	212	41.32
THREE	172	33.52

FOUR	68	13.25
FIVE	23	4.48
TOTAL	513	100

**TABLE: 2 AUTHORSHIP PATTERN**



**Figure. 2**

**TABLE: 3**

**AUTHORSHIP PATTERN YEARWISE**

YEAR	AUTHORS				
	1	2	3	4	5
2014	04	24	32	13	02
2015	15	52	45	17	10
2016	07	55	43	15	04
2017	12	81	52	23	07
TOTAL	38	212	172	68	23

Table 2 and 3 reveal that double authored 212(41.32%) top the list in four years followed by three authored 172(33.52 %) and four authored 68( 13.25 % ).It is interesting to note that four authored papers are very less which indicate that research in Sadhana Academy proceedings in engineering sciences with collaboration authorship is low.

**TABLE: 4 DEGREE OF COLLABORATION**

YEAR	SINGLE	MULTIPLE	DEGREE OF COLLABORATION
2014	04	71	0.94
2015	15	124	0.89
2016	07	117	0.94

2017	12	163	0.93
TOTAL	38	475	0.92

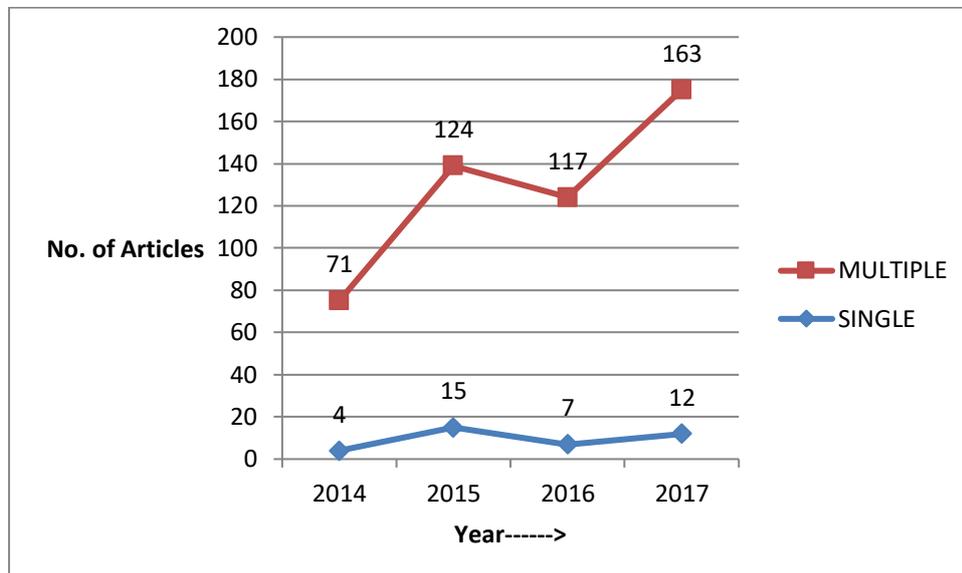


Figure. 3

Hence ,Table 4 shows that the degree of collaboration in Sadhana Academy proceedings in engineering science is 0.92 .This brings out clearly the prevalence of team research in this field .The distribution of degree collaboration was worked out for all the years was taken up for study and found to vary between 2014 to 2017 .

**Degree of Collaboration:**

It is observed from the analysis that the percentage of multi-authored papers is more than that of the single authored papers. To determine the extent of collaboration in quantitative terms, the formula given by K. Subramanyam was used.

**The formula is as follows:**

$$C = \frac{Nm}{Nm + Ns}$$

**When**

C= Degree of collaboration in the discipline

Nm=Number of multi-authored papers

Ns= Number of single authored papers in the present study the value of C is

$$C = \frac{38}{38+475}$$

**C = s0.92**

**TABLE: 5 DISTRIBUTIONS OF PAGES DURING 2014-2017**

YEAR	NO OF ARTICLES	TOTAL PAGES	AVERAGE PAGES
2014	92	1621	17.61
2015	142	2455	17.28
2016	125	1507	12.05
2017	177	2189	12.36
TOTAL	536	7772	14.5

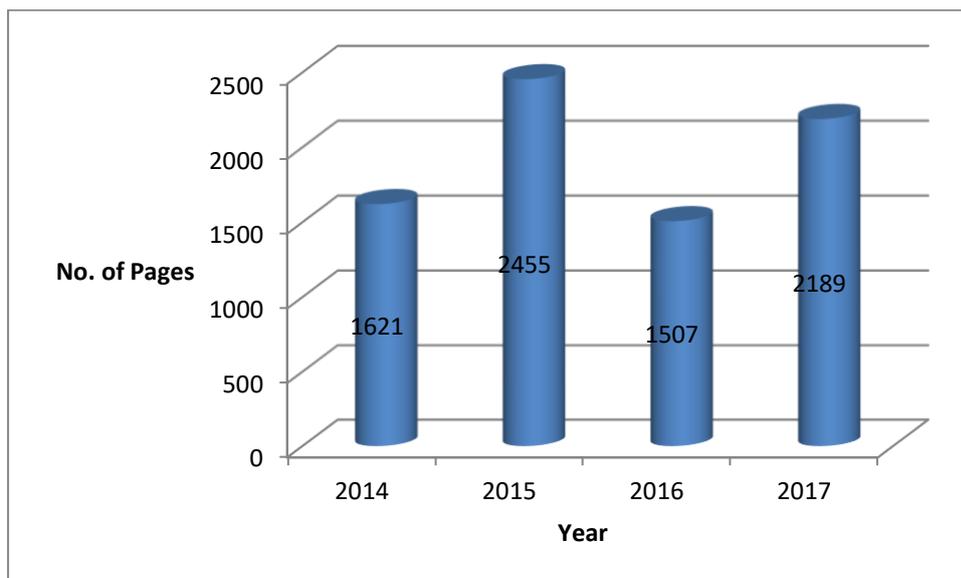


Figure. 4

Table 5 examines that the maximum number of pages is 2455 in 2015 and minimum number of pages is 1507 in 2016. The total average percentage of pages is 14.5.

### **Finding Conclusion:**

The analysis is revealed the following conclusion

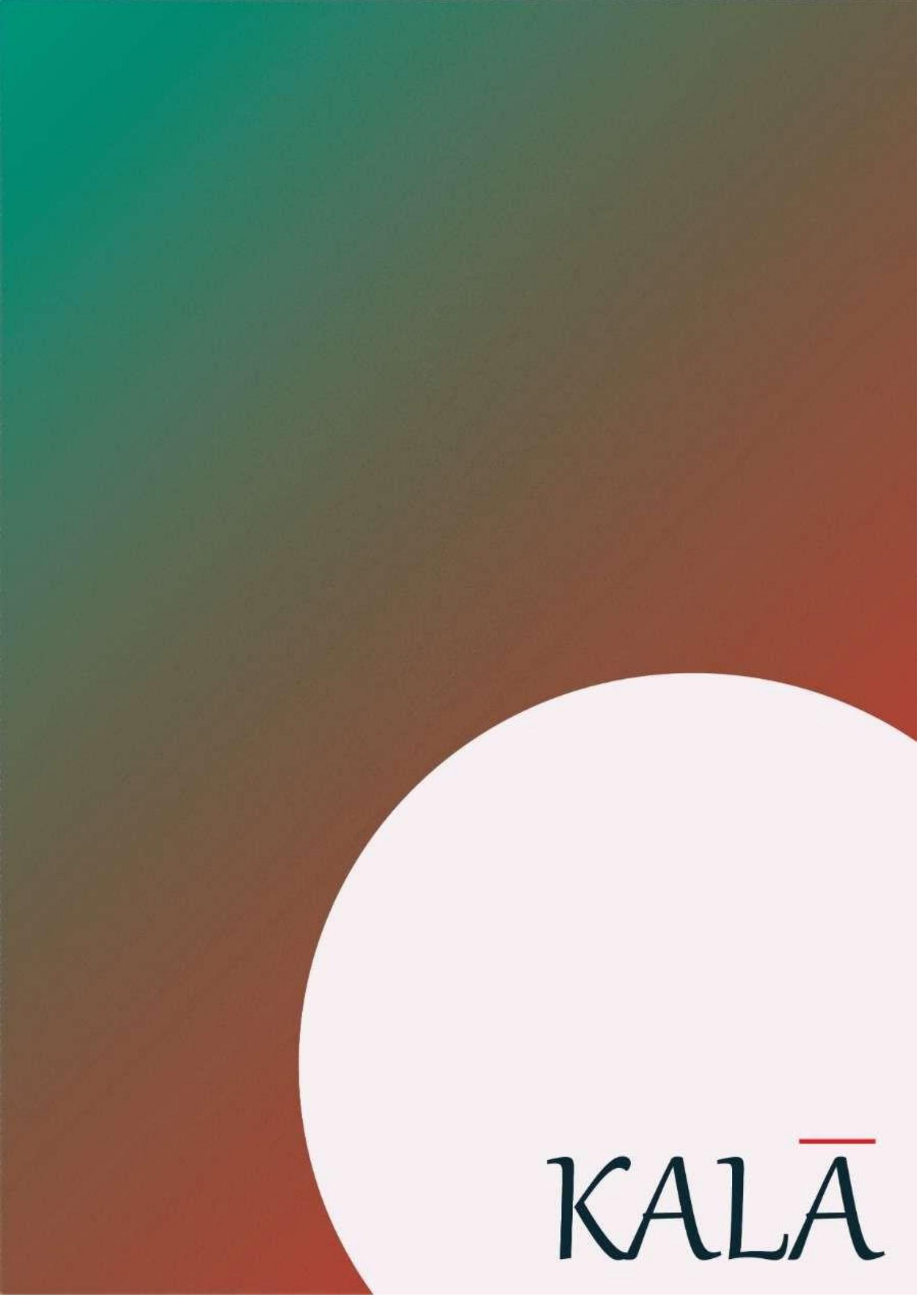
- Maximum number of 177 papers was published during 2017 Minimum 92 papers were published during 2014

- Degree of Collaboration  $c = 0.92$
- No of article contributed by single author during the study period.
- Average page per year 14.5
- Year wise distribution show in the study.

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