

ISSN 2454-3314

THE INVESTIGATOR

An International Peer-Reviewed Journal of Multidisciplinary Explorations
(Vol. 6, No. 4) December 2020



Association for Cultural & Scientific Research

ISSN 2454-3314

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Association for Cultural & Scientific Research

Thrissur, Kerala, India-680689

www.acsrinternational.com

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The Investigator

(An International Peer-Reviewed Journal of Multidisciplinary Explorations)

Vol. 6, No. 4, December 2020

Published by: Association for Cultural & Scientific Research (ACSR)

Thrissur, Kerala-680689, India

Printed at: educare, Periodicity: Quarterly

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Editor's Note

The Investigator is an International Peer-Reviewed Multidisciplinary Journal published quarterly (March, June, September and December), launched under the auspices of the academic community *Association for Cultural & Scientific Research* (ACSR). Keeping the panoramic scopes of research as a vibrant path, *The Investigator* intends to reflect on the skilled minds attitudinally conjuring from humanities to other disciplines. The journal explores the currents of criticism and unleashes divergent thinking. It welcomes original, scholarly unpublished papers from the researchers, faculty members, students and the diverse aspirants writing in English. It is a peer reviewed journal that brings the scholarship of academicians and practitioners around the world. *The Investigator* hopes and wishes to provide a self assuring means to you for your further accomplishments.

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**Facets of Native American Mythology
in Silko's *Ceremony***

*Oral literature is an integral part of Native American literature. With the end of colonization, the native literature has shifted to modern genres of written literature. Leslie Marmon Silko is one such writer who deployed the ancient tradition of myths and folklore into the modern written fictions. This paper attempts to analyse certain typical features of Native American mythology that Silko has used in her novel *Ceremony*. She skillfully parallels the story of a young war veteran Tayo with the myths of creations, gamblers and mythical animals. Keywords: *Ceremony*, *Silko*, oral tradition, storytelling, myths, creation myth, *Tayo*, *Betonie*, Native American myth.*

Native American literature is a corpus of both written and oral literary material, produced by the indigenous American writers of America. The saga of European white colonizers has build a generation of half-breeds and mixed identities, which eventually lead to the assimilation of culture and tradition. The modern Native American writers skillfully employ the techniques of their ethnic storytelling with the modern European models of literature.

The early pieces of literature from the Native American writers were letters, sermons, and autobiographies. This phase of literature belong to the missionaries and colonial period in America. During the nineteenth century, there was a massive production of autobiographies. Antoine Le Claire's *Black Hawk, an Biography* (1833), is considered to be the first life story. Towards the end of nineteenth century, indigenous literature as a literary genre found its roots in Native American Literature. Sophia Alice Callahan is the first Native American women novelist. Her work *Wynema, A Child of the Forest* published in 1891 is a novel, which "analyzes the prejudice of white people towards Indians and mediates on the issues of allotment of land in severalty" (Lukens).

Twentieth century is regarded as the Native American Renaissance period, which gave room for anabundance of literary works. Modern writers experimented with new styles and techniques. Eastman's *Indian Boyhood* (1902) is a memoir; E Pauline Johnson's *The White Wampum* (1895), is a poetry collection; John Oshison's *Wild Harvest* is a novel. In 1969

Momaday's *House Made of Dawn* received the Pulitzer Prize for a fiction which became a great boost for the native writers.

Foremost among the versatile writers of this period is Leslie Marmon Silko. Some of her major works include, a volume poetry *Laguna Women* published in the year 1974, an anthology of short stories, *The Man to Send Rain Clouds* (1974), *Voice of Rainbow* and *The Dream Wheel* (1975). "Her later novel *Almanac of the Dead* (1991), is a complex vision of self-interest and violence in America and *Garden in the Dunes* (1999) explores the world beyond Laguna but with sensibility and values she derives from Laguna" (Lukens). Silko has also experimented with different genres. She has ranged across poetry, fiction, and memoir in her work *Storyteller* published in the year in 1981. *The Delicacy and Strength of Lace* is a volume of letters between Silko and the poet James Wright.

Storytelling is an integral part of Native American culture, which has been passed down to generations from the ancient past. It regarded as a form of communication of wisdom and is part of their way of living. It is still an inevitable part of their culture even after the accomplishment of written scripts, today. This oral tradition of mythology and spiritual tradition possessed their understanding of the self and the world around them. By this way Native Americans preserved their cultural root and helped them to keep a harmony with nature. The stories contain the vital information of existence collaborated with allegories of noble men juxtaposed with villains. These stories have comedic turns and dramatic clashes.

The prime duty of these myths and legends is to teach their receptors. Simon Ortiz, a native American poet, opines that "Oral literature is not simply about speaking and listening; it is about understanding tribal culture and tradition in terms of its: history, its language and its value" (Ortiz 8).

Through her novel *Ceremony* Silko weaves the traditional Laguna myth stories to a plot of the protagonist Tayo. He is a half-breed, Laguna man who is suffering from post-traumatic stress disorder, after his experience in World War II. He overcomes this disorder by performing the Scalping Ceremony and reconnecting with his indigenous culture. The myth stories are laced in between the prose story of Tayo in the form of poetry. They are parallel story lines with similar meaning. "Through the prose, which stands for the present,

and poems, which stand for the past, the past and present are connected in the novel” (Gilderhus 70).

Analyzing the major characteristics of Native American myths in ceremony would pin down archetypes. The archetypal healers named the medicine man or Shamanis one such example. Originating in Siberia, Shamanism is a religious practice in which people reach certain levels of consciousness, allowing them to interact with what they call the spiritual world and direct these energies into the real world. Shamans, as referred in Native American culture, were more than mere referent of a medicine man or healers. They were prophets who brought back wisdom from different dimensions of life. Betonie and Old Ku’oosh are the two medicine men in the novel, who help Tayo to regain his mental stability. Old Ku’ossh is the old and traditional medicine man.

Tayo’s Grandma suggested Old Ku’ossh to him. But Old Ku’oosh had his confusion regarding the credibility of his ceremonies, because Tayo is suffering from a modern disease. “There are some things we can’t cure like we used to,” he said “no since the white people came” (Silko 35). War and related trauma are modern diseases. But he recommends Betonie, who is familiar with performing the cure ceremonies for modern diseases. Unlike Old Ku’oosh, Betonie is a half-breed and attended a white boarding school. He is aware of the native people’s way of living and the white men’s; which makes him capable of curing Tayo’s disorder. He understands, observe and reflect the world around him. Tayo understands the harmony with nature through Betonie’s words. Betonie beautifully explains the comfort of native life.

“we are comfortable here.” There was something about the way the old man said the word “comfortable.” It had different meaning- not the comfort of big houses or rich food or even clean streets, but the comfort of belonging with the land, and peace of being with the hills. (Silko 123)

And Betonie was indeed successful in performing the Scalping Ceremony to recover Tayo

Creation stories are an inevitable part of myths of native America. These stories portray the importance that the native people have towards the creator and the creation. Towards the beginning of the novel, Silko has included the poem of creation. The Thought Women is a mythical character that created the universe along with her sisters, in Acoma Pueblo myths. Thought Women is

also called The Spider Grandmother and in Laguna language her name is Ts'its'sti'nako "who is sitting in her room and whatever she thinks about appears" (1). Her sisters are Nau'ts'ity'I and I'tcts'ity'i. This poem makes the reader understand how the universe was created and also about the four structures of the universe. It is believed that whatever the Thought Women was thinking appeared in front of her and Silko use this method to begin her story. She writes, "She is sitting in her room thinking of a story now/ I'm telling you the story she is thinking" (1).

The second poem in the novel is a sequel to the events in Tayo's life mentioned just before the poem. While in the forest, serving as a war veteran he cursed the rains by chanting against the heavy downpour. "So he had prayed the rain away, and for the sixth year it was dry; the grass turned yellow and it did not grow" (13). The poem describes the event of argument between the two mythical sisters, Corn Woman and Reed Woman (Iktoa'ak'o'ya). Corn woman was working all day in the fields and her hands have become sore. And the only thing that the Reed Woman did was to bathe all day and enjoy splashing water. Corn woman was angry and:

she scolded / her sister/ bathing all day long./ Iktoa'ak'o'ya- Reed Woman/ went away then/ she went back/ to the original place/ down below/ And there was no more rain then./ Everything dried up/ all plants/ the corn/ the beans/ they all dried up/ and started blowing away/ in the wind./ The people and the animals were thirsty./ They were starving. (12)

Tayo's actions are similar to Corn Woman's scolding and how it stopped the prosperity of the land. "By introducing this Pueblo myth at this point in the novel, Silko implies that Tayo has committed the same error as Corn Woman" (Owens 270).

Animals are an integral part of the mythical stories and in *Ceremony* Silko has incorporated different mythical animal characters to enhance the main plot. HummingBird, Green bottle Fly and Coyote are the major animal characters in the novel. Humming bird is a healer in Native American mythology. It is also the clan animal for different tribes belonging to the Laguna Pueblo regions of New Mexico. It is also believed to bring good luck. It takes the north direction in the medicine wheel, which symbolizes self-sourcing and spiritual healing.

In the novel, the trick of the gambler named Pa'caya'nyi angered the mother corn and "she took/ the plants and grass from them./ no baby animals were born./ she took the/ rainclouds with her" (45). The people were starving and "the wind stirred the dust" (45), but they noticed that the Hummingbird was fat and healthy. The people ask him for help and he accepts their request. The hummingbird helps them to convince the mother corn with the help of the Greenbottle Fly.

Greenbottle Fly is another animal character, which has wisdom. Along with the Humming Bird, the Greenbottle Fly goes to the fourth world to seek forgiveness and help from the mother corn. During his childhood Tayo used to kill Greenbottle flies and his uncle, Josiah once told him about the importance of the Greenbottle Fly. He also pointed out the sacredness of the being for their tribe and advised him to stop killing them. He also remembers another instance in forest where he had cursed and killed these flies that enraged Rocky. Silko has deliberately used the myth of Greenbottle Fly to clarify Josiah's words.

Coyote stories are another interesting animal myth in Native American mythology. Coyote takes multiple characters types in different mythical stories. He is a trickster, a healer, and a helper for the different tribes of Native America. The myth of the Laguna Pueblo area is about the transformation of a man to a coyote and then retrieved back to the original form by a ceremony. The myth is as follows,

An old mother realizes that her son-in-law is missing and suspects the Coyote, the trickster, of some mischief. She sends out people to search of the son-in-law, and noting the abandoned hunt, the tracks in the sand and places he slept beneath the tress, they find a coyote, which they identify as the missing man. With the advice of the Bear people they work a ceremony to restore the young man: they make hoops; they make bundles of twigs; they draw a corn painting and a Pollen boy within. (Steele 1)

Tayo's condition is almost similar to the man and likewise he also undergoes a similar ceremony with the help of Betonie.

The most important number in Native American mythology is four. The four cardinal points are north, south, east and west. According to the medicine

wheel they represent four different colours and four different creatures, either an animal or a bird. It is interesting to note that even the chants are repeated four times during a ceremony. And the crucial climax of mythological stories takes place on the fourth day. In the coyote story, the man is recovered on the fourth day in the form of a coyote. “A coyote whine was the only sound he made./ “Four days ago you left,/ are you that one, my grandchild?” (Silko 130). Even the universe is divided into three worlds and the fourth is the earth. Betonie repeats the chants four times during the Scalping Ceremony.

en-e-e-ya-a-a-a-a!
 en-e-e-ya-a-a-a-a!
 en-e-e-ya-a-a-a-a!
 en-e-e-ya-a-a-a-a! (Silko 131)

He also made four mountains in the sand of different colours for the ceremony. In Native American mythology the Gambler is another important character. Silko skillfully include the story of a gambler named Kaup’a’ta with the plot of Tayo. The gambler using his magical skills and alluring costumes and food to prison the four stormclouds. Alarmed by their absence, their father, the Sun seek help his grandmotherthe Spiderwomen. She gives them a medicine to trick the gambler and free his children. This story is a parallel to Tayo’s search for Josiah’s cattle’s. Tayo is symbolic of the Sun and the Spiderwomen is old Betonie. As the Sun is successful in his mission, Tayo is also successful.

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National Mission on Food Processing (NMFP) by KINFRA

The National Mission on Food Processing by KINFRA is a centrally sponsored scheme introduced by Ministry of Food Processing Industries (MOFPI), Govt. of India in the 12th Five-Year-Plan (2012-13 to 2016-17). KINFRA was nominated as the Nodal Agency at State level for State Food Processing Mission. All the schemes implemented by MOFPI till end March 2012 were central sector schemes, funded entirely by Govt. of India, as well as managed and administered by MOFPI without any participation from the States. However, with effect from 1st April 2012, MOFPI decentralized the schemes in favour of the States. The objective of NMFP is to overcome the shortcomings of centralized implementation of the schemes (central sector schemes) which had resulted in slowed down pace of implementation, limited outreach, limited local customization of the schemes and little involvement from the States. Therefore under NMFP the States are entrusted with a more important role through administering the schemes as well as sanctioning funds for various projects in the state.

India cannot afford any waste of food grains, milk, poultry, fish, fruits and vegetables due to lack of adequate processing facilities. Ministry of Food Processing Industries has launched a new scheme called National Mission on Food Processing (NMFP) during 12th Plan (2012-13) for implementation through States / UTs. The basic objective of NMFP is to promote the growth of food processing industries in the country, by creating a National Mission at the Centre and State Missions in the various States/UTS. Better planning, supervision and monitoring of various schemes is expected through this decentralised approach. Food processors in the private sector and co-operative sector will be encouraged and incentivised to increase capital outlay, use new technology, upgrade skills etc. Self help groups will be encouraged to become viable commercial entities. The other objectives are to raise the standards of food safety and hygiene to the globally accepted norms; to facilitate food processing industries to adopt HACCP and ISO certification norms; to augment farm gate infrastructure, supply chain logistic, storage and processing capacity and to provide better support system to organized food processing

sector. State food processing missions have been created to implement the schemes.

As The NMFP has a three-tiered structure namely (i) National Mission on Food Processing at national level; (ii) State Food Processing Mission (SFPM) at State level; and (iii) District Food Processing Mission in each District. The NMFP at the national level is governed by an apex body for policy formulation called the National Food Processing Development Council chaired by Hon'ble Union Minister for Food Processing Industries, Govt. of India and an Executive Committee chaired by Secretary for Ministry of Food Processing Industries for administration of its routine activities. At the state level, the schemes are managed through State Food Processing Missions, which are governed by the State Food Processing Development Council chaired by Hon'ble Minister of Industries, Govt. of Kerala (in the case of Kerala) at apex level for policy formulation and an Executive Committee (also known as State Level Empowered Committee) chaired by Principal Secretary (Industries) for administration of its routine activities. At the third level is the District Food Processing Mission, which is governed by a District Food Processing Mission Committee chaired by District Collector. Food Processing Sector is gaining considerable importance with respect to its positive impact on agriculture. It is estimated that Food Processing contributes to over 28% of the share of the Agriculture GDP. Food Processing Sector is a sunrise sector which has a huge untapped potential for employment generation, reduction of wastage, improving value addition, earning foreign exchange, enhancing farmer incomes, and increasing manufacturing competitiveness. Therefore the Ministry has devised a number of Plan Schemes to facilitate overall growth and development of the food processing sector. The funding for NMFP scheme is in the ration 75% from Govt. of India and 25% from Govt. of Kerala.

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The ongoing schemes under 12th Five-Year-Plan are as given below:

[A] Scheme for technology up-gradation/modernization/expansion of food processing industries:

The objective of the scheme is to promote food processing sector by encouraging more and more food processing units to come up. This is expected to increase the level of processing, value addition, reduce the wastage, enhance the income of farmers and boost exports. The important highlights of the scheme are:

- Assistance to the extent of 25% of cost of plant and machinery and technical civil works (parts of building used for actual production).
- Maximum Limit 50.00 lakhs.
- Govt. and Private sector can apply.
- Grant-in-aid released as two instalments.
- Sanction of Term Loan for the project to the extent of at least 10% of project cost.

[B] Scheme for Cold Chain, Value Addition and Preservation Infrastructure for Non-Horticulture Products:

The objective of the scheme is to provide integrated and complete cold chain and preservation infrastructure facilities from the farm gate to the consumer as well as from the production site to the market. The important highlights of the scheme are:

- Assistance to the extent of 35% of the bank appraised project cost including interest subsidy.
- Maximum limit 5.00 crores.
- Under the total grant-in-aid, the interest subsidy component will be @ 6% against term loan for a period of 5 years subject to a maximum limit of 2 crores or actual interest accrued on term loan whichever is less.
- Scheme includes 4 components namely (a) minimum processing centre at farm level, (b) mobile pre-cooling and reefer vehicles, (c) distribution hubs i.e. cold storage/packing/freezing facilities and (d) irradiation facilities. Proposals should include at least 2 components under (a), (b) and (c). Component (d) can be a standalone proposal.
- Govt. and Private sector can apply.

- Grant-in-aid released as three instalments.

[C] Scheme for Human Resource Development:

The objective of the scheme is to provide trained manpower including entrepreneurs, managers, technologists, skilled workers for the food processing industry. The important highlights of the scheme are:

- Assistance to the extent of maximum 100 lakhs for pilot plant, laboratory equipments and library books and publications.
- The beneficiary's share of expenditure would be in the form of land, building, manpower and other recurring costs.
- Recognized Universities/Institutions/Colleges in Govt. sector and private sector can apply.
- Grant-in-aid released as two instalments.

[D] Entrepreneurship Development Program:

The objective of the scheme is to train prospective entrepreneurs/unemployed youth, and encourage them to establish food processing units. The important highlights of the scheme are:

- Assistance to the extent of 3.00 lakhs per EDP.
- Each EDP is a 4 week program accompanied with a one year follow up involving at least 25 to 35 participants.
- Govt. sector bodies, reputed institutes/state level consultancy organizations and reputed NGOs can apply.
- Grant-in-aid released as three instalments.

[E] Food Processing Training Centre:

The objective of the scheme is to promote processing of locally grown raw material by providing training and hands on experience so as to facilitate the development of rural entrepreneurship. The important highlights of the scheme are:

- Single Product Line: Assistance to the extent of 6.00 lakhs for fixed capital costs (P&M) and 3.00 lakhs as revolving seed capital (raw materials, consumables etc).
- Multi Product Line: Assistance to the extent of 15.00 lakhs for fixed capital costs (P&M) and 5.00 lakhs as revolving seed capital.

- Training to be imparted to at least 50 trainees/year with minimum two batches. At least 35% of trainees to belong to SC/ST/OBC/women/minorities.
- Govt. sector bodies, educational and training institutions and NGOs/Self Help Groups can apply.
- Grant-in-aid released as two instalments.

[F] Training at recognized institutes such as CFTRI/DFRL/IICPT/NIFTEM or any other State/National level training institute of GOI/State Govt.

The objective of the scheme is to impart specialized training to EDP trainees who are in advanced stage of setting up projects and also to upgrade the skill level of entrepreneurs who are already running food processing enterprises. The important highlights of the scheme are:

- Assistance to the extent of 1, 00,000.00 for a training program for at least 20 trainees for a period of 10 working days OR a maximum of 5,000.00 per trainee.
- State or National level recognized training institutions can apply.
- Grant-in-aid released as two instalments.

[G] Studies/Surveys/Feasibility Reports:

The objective of the scheme is to support initiatives for assessment of food processing potential in the State, evaluation of the impact of schemes/policies in the State as well as for assessment of losses/wastage of various crops. The important highlights of the scheme are:

- Assistance to the extent of 50% of the cost subject to a maximum of 4.00 lakhs.
- Govt. sector bodies, academic institutions, industry associations, cooperative societies, SHGs, NGOs and private bodies can apply.
- Grant-in-aid released as three instalments.

[H] Exhibitions/Fairs:

The objective of the scheme is facilitate familiarization with modern techniques in food processing and packaging, development of markets and popularization of processed foods as well as to attract investments into the sector. The important highlights of the scheme are:

- Quantum of assistance would be decided on the merits of the proposal.
- Govt. sector bodies, academic institutions, industry associations, cooperative societies, SHGs, NGOs and private bodies can apply.
- Grant-in-aid released as two instalments.

[I] Study Tours:

The objective of the scheme is to provide exposure to various aspects of food processing. The important highlights of the scheme are:

- Maximum assistance to the extent of 4.00 lakhs per batch.
- The study tour group may consist of up to 25 members; eligible members may be representatives from Govt. food processing association/organizations/entrepreneurs.

[J] Scheme for setting up of Primary Processing Centres/Collection Centres in rural areas:

The objective of the scheme is to establish an effective backward linkage for the food processing industry so as to empower the farming community through creation of processing and preservation facilities at village level for enhancing shelf life of perishable produce and ensuring better remunerative prices for agricultural produces. The important highlights of the scheme are:

- Assistance to the extent of 50% of eligible project cost up to a maximum limit of 2.50 crores.
- Processing and preservation facilities may include equipments for weighing, cleaning, sorting, grading, packing, pre-cooling, CA/MA storage, cold storage, dry warehouses, mobile pre-cooling trucks and reefer trucks.
- Entrepreneurs, farmer, farmer/entrepreneur groups, farmer associations, cooperatives, self help groups, NGOs can apply.
- Grant-in-aid released as two instalments.

[K] Scheme for Modernization of Meat Shops:

The objective of the scheme is to improve the overall hygiene in the meat shops and ensure compliance with food safety rules and regulations as per Food Safety and Standards Act. The important highlights of the scheme are:

- Assistance to the extent of 50% of cost of machinery/equipment and technical civil works (eligible components) up to a maximum limit of 5.00 lakhs.
- Eligible components for improving hygiene levels have been specified in the guidelines.
- All implementing agencies (Govt. /private) engaged in operations of meat shops can apply.
- Grant-in-aid released in one instalment after commissioning.

[L] Scheme for Reefer Vehicles:

The objective is to provide financial support for standalone reefer vehicle/s and mobile pre-cooling vehicle/s (with permanently mounted reefer units) for transportation of horticultural and non-horticultural produce. The important highlights of the scheme are:

- Assistance in the form of credit linked back ended grant-in-aid to the extent of 50% of cost of reefer vehicles up to a maximum limit of ₹ 50.00 lakhs.
- Individual entrepreneurs, partnership firms, registered societies, cooperatives, self-help groups, NGOs, companies, corporations can apply.
- Grant-in-aid released in one instalment after vehicles are procured.

[M] Scheme for Promotional Activities like Seminars/Workshops:

The objective of the scheme is to promote the development of the food processing sector through awareness creation and dissemination of information as well as to attract investments into the sector. The important highlights of the scheme are:

- Assistance to the extent of 50% of the cost subject to a maximum of 4.00 lakhs.
- Govt. sector bodies, academic institutions, industry associations, cooperative societies, SHGs, NGOs and private bodies can apply.
- Grant-in-aid released as two instalments.

To facilitate the entrepreneurs and domestic agro-processing industries to establish and modernise food processing industries, the Union ministry of Food Processing Industries (MoFPI) had launched the scheme during 2012-13 under 12th five year plan. With the commissioning of NMFP, a number of

scheme which were implemented by MOFPI during XI Plan period were subsumed with the Mission. The NMFP envisages establishment of a National Mission as well as corresponding Missions in the State and District level. The basic objective of NMFP is decentralization of implementation of food processing related schemes for ensuring substantial participation of State/ UT Governments. The mission is expected to improve the Ministry's outreach significantly in terms of planning, supervision, monitoring of various schemes apart from playing a more meaningful role in policy formation.

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A Study on Marital Rape through the Lens of Shashi Deshpande's *The Binding Vine*

*A very few writers are bold enough to talk about marital rape through their works because of the sensitivity of subject and the improper knowledge and wrong presentation can make them lose their feet on the literary society. Shashi Deshpande ventures into the almost entirely untouched subject of marital rape in Indian English literature. Through her novel, *The Binding Vine*. Through the character of Mira, Shashi Deshpande focuses attention on all those women who are doomed to silently suffer by the hands of their husbands in the name of marriage as the very idea of a woman protesting against her husband's sexual advances is unheard of in a patriarchal society like India. Since the beginning of time, it had always been taken for granted that marriage provided a means for man to satisfy his sexual desires and needs. Through this novel, Deshpande sensitively depicts the trauma of married women whose bodies are violated by their husbands but who could neither protest nor dare reveal this to anyone. Without the protection of law or acknowledgement of society, marital rape remains a subject ignored by many yet through her character of Mira, Deshpande paves path to a discussion which is supremely important. Keywords: Marital rape, Patriarchal society, Law, Violence, Indian society, Discrimination, Marriage*

Shashi Deshpande's first published novel was *The Dark Holds no Terrors*, a book that narrates the story of a woman trapped in a violent marriage. It is a powerful portrayal of a woman's will to survive in a patriarchal society. The protagonist Sarita is a victim of violent and cruel marital rape. Deshpande again drew attention to the theme of marital rape through her novel *The Binding Vine*. *The Binding Vine* is the tale of three women, narrated by the protagonist Urmi. She is drawn to her mother-in-law Mira, who died decades ago giving birth to her only son. She who exists only in the poems she has left behind, discovered by chance in a dusty storage trunk. Her journals and poetry show the pain of a woman lived a life of unimaginable pain and of a gifted writer whose works never saw light because of her being a woman and hence considered unworthy to be a writer by the society. Through those poems and entries Urmi connects to a woman she never met, she understands her as Mira, a young woman who lost herself in the pain and shackles of marriage. The pain, trauma, fears and helplessness Mira suffered throughout her marriage are brought to the attention of readers by Deshpande. Mira's life

stands as perfect example for multitude of unfortunate women, who are forced into a marriage and finally succumbs to the desires of their husbands. Reading through the poems and entries of Mira's diary readers are able to reconstruct the tragic tale of a young girl who was condemned to suffer a fate worse than death in the name of marriage. Mira represents the fate of countless women who lived the same nightmare but were unable to voice their suffering. The invasion of one's body even if it is justified by marriage in the eyes of patriarchal society is nothing but rape.

But I have my defences; I give him the facts, nothing more, never my feelings. He knows what I'm doing and he gets angry with me, I don't mind his anger, it makes him leave me to myself, it is bliss when he does that. But he comes back, he is remorseful, repentant, he holds me close, he begins to babble. And so, it begins. "Please," he says, "please, I Love You." And over and over again until he has done. "I Love You." Love: How I hate the word. If this is love, it is a terrible thing, I have learnt to say "no" at last, but it makes no difference, no difference at all. What is it he wants from me? I look at myself in the mirror and wonder, what is there in me? Why does it have to be me? Why does it have to be me? Why can't he leave me alone? (67 Deshpande)

Marriage is considered a transfer of the ownership of woman from her father to her husband in a patriarchal society like India. The acts of violence against women are now recognized but marital rape has escaped both criminal law sanctions and human rights approbation in one third of the world. Research has shown that the majority of violence against women is done by men known to the victims, who can be husband's or partners. While domestic violence is acknowledged as a human rights issue warranting legal intervention, the extent of the specifically sexual component of violence against women in intimate relationships, including rape in marriage goes unacknowledged by the law and society. Sexual violence in intimate relationships has received relatively less attention in research literature, in law reform efforts and in human rights advocacy. It remains a crime without sufficient legal remedies or even legal acknowledgement.

Patriarchy can take different forms of oppression. Patriarchal society creates this awareness in women that being a woman means that they are weak, submissive and docile. Women are brutally beaten, sexually assaulted and discarded like toys. Atrocities against women have been rising tremendously in India in the past few years. Violence against women in every form are being

reported on a daily basis. But there is one particular crime which has been ignored by the law and society, the crime named 'marital rape'. The institution of marriage is a major part of the patriarchal set up of society to assure the female submission. Deshpande in *The Binding Vine* questions the very validity of the institution of marriage which exploits the life of women. In the present age, marriage is a mean to exploit women, Men consider their wives as their own possession completely forgetting the fact that women have their own existence and identity.

Domestic violence is considered a crime by law, so why domestic sexual abuse is ignored? Rape is rape, it is no different whether the crime is committed by a woman's husband or a stranger. By the end of the 20th century, most of the developed nations have criminalized marital rape, but India has not. An array of outdated social and religious customs has always been used to stall legal reforms in India. Mira tried to express her emotions through the lines of her own poems, her secret agonies. Deshpande expresses the intensity of exploitation and trauma a woman has to suffer in the shackles of marriage through Mira. Mira in her poems writes: "I feel the quickening in my womb, he moves, why do I call the child He?" (149 Deshpande). It is not because of the love of a boy child, but the words are the result of her bitter experience as a woman. She cannot think of her child facing the same fate which she faced in her life not only as a wife but also as a woman.

The opposition to criminalize marital rape is based on the argument that it would ruin the 'sacredness of marriage'. Over the decades, marriage in India has been used as a sexual contract that gives men undeniable control over women. It is used as a tool to control a woman's body, her sexuality and her reproductive rights. Every year hospitals across the country are admitting married women, who have been sexually abused by their own husbands. However, these cases go unreported as marital rape. Because, as per the Indian Penal Code, it is not an offence. (IPC) Section 375 considers the rape in marriage is considered a crime only if the wife is below the age of 15. Just reading about the law make one think about the sheer injustice and ignorance of it and how women are still doomed to suffer silently even in the 21st century. Because of this marital rape victims have to rely on the law of Protection of Women from Domestic Violence Act 2005. It is important to mention that after the Jyoti Singh gangrape case in 2012, Justice Verma Committee put objectives to strengthen the anti-rape laws in the nation. The Committee strongly recommended that the exception for marital rape should

be removed. The Committee also highlighted the recommendations made by the CEDAW Committee which asked for widening the definition of rape to see the realities of sexual violence experienced by women and to consider and treat marital rape as rape. Even though the majority of recommendation by the Verma Committee was accepted, the suggestion to criminalize marital rape failed to find a place in the Criminal Law Amendment Act of 2013. The fact that a woman's right to protect her own body and dignity went unacknowledged by the law and Indian society draws a terrifying picture of inequality and discrimination.

Being married does not mean that the woman lost her right as a human being. She is not a property or toy in the hands of her husband. It should be held immaterial whether the woman who is sexually assaulted is married or unmarried and who committed that crime is her husband or a stranger as nothing changes the fact that he is a rapist and should be held accountable for his actions. For generations women have been victims of loveless marriages, abuse and marital rape. A bond as sacred as marriage has become a chain of sexual slavery to women. Mira is the symbol of every woman who lost her right to say no in the name of marriage and withered away in the pain and trauma they suffered silently. Marriage is about equality and it's time for everyone to accept the fact that a husband only has the same right as the wife has on him. Generations of women will continue to be the victims of this cruel plight in future, if the society chooses to ignore and refuse to acknowledge the subject of marital rape. Acknowledging a woman's right as an individual and her right to say no even if it is to her husband is important. Every human being has the right to live with dignity, being married doesn't take that right away from a woman and neither the marriage gives a man ownership over a woman.

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**An Outburst of the Oppressed Expressions:
A Reading of the Gujarati Movie *Hellaro***

Gender inequality is a deeply rooted issue that has been prevalent in all corners of the world, particularly in every stratum of the human psyche, for eons. Putting it in other words, gender discrimination refers to unfair rights between different, yet strict, male and femininesupportedgender roles which lead to unequal treatment in life. Though many voices have augmented against unfair disparity and for the equal treatment, still it has its brawny clutches at many levels of society starting from the family. Not only the ill-treatment of women does come under this concern, but the LGBTQ communities too are recently being added under this umbrella term. Hellaro (The Outburst) is a 2019 Gujarati film, directed by Abhishek Shah, set in the 1970s revolves around a gaggle of women residents of a small village amid nowhere in the Rann of Kutch. It is a portrayal of the particular community's rules and customs that strangle the women community entirely; the woman community only! But at last, she has found the way to express herself turning down all oppressions and restrictions put upon her. Which man offers worship for the Goddess, the same man cut the wings and beak of his wife and daughter. Hellaro is a celluloid celebration of breaking free. This paper intends to analyse the film as a text in its treatment to women and their endeavour for expression of the self. Keywords: Hellaro, inequality, suppression, oppression, expression, worship, music, Garba

Gender inequality is a deeply rooted issue that has been prevalent in all corners of the world, particularly in every stratum of the human psyche, for eons. Putting it in other words, gender discrimination refers to unfair rights between different, yet strict, male and femininesupportedgender roles which lead to unequal treatment in life. Though many voices have augmented against unfair disparity and for the equal treatment, still it has its brawny clutches at many levels of society starting from the family. Nor only the ill-treatment of women does come under this concern, but the LGBTQ communities too are recently being added under this umbrella term.

Hellaro (The Outburst) is a 2019 Gujarati film, directed by Abhishek Shah, can be treated as “a beautiful ode to female desire and defiance”. The movie commences in the 1970s and revolves around a gaggle of women residents in a small fictional village, Samarpura located near the Indo-Pak border, precisely at the Kutch headquarter Bhuj. It is a portrayal of the particular community’s rules and customs that strangle the women community entirely. The men within the rural setting of the village are coarse, violent and controlling towards the ladies, and anticipate and force them to yield to the patriarchal norms. They consider woman as a subject to laugh at the cost of sexist jokes. For them, a woman is a mere instrument for sexual gratification and a machine to maintain the lineage by producing the next generation. Garba is a renowned Gujarati folk dance form and within the setting of the village Samarpura only the men are allowed to perform it; entire women community is outlawed from experiencing any such joy. Here Garba is the epitome metaphor of freedom and free flow of expressions from within. The film features a scene where the men dance sword-brandishing Garba to appease the goddess Amba for rain, since they are suffering dreadfully from two long years of drought, and women, yearning to do the Garba, watch better to use the word “peep”) through the windows of their mud-huts. The windows of the houses there are either closed if it is placed in a way the woman in the house could see through it easily or placed much higher than the height of the woman inside. Both way she is proscribed even from attaining pleasure and thereby mental freedom by observing the Garba performed by her the husbands and sons outside. Which man offers worship for the Goddess, the same man cut the wings and beaks of his wife and daughter. The only “outing” for these “unmentionable” womenfolk is to the faraway pond to fetch water for the entire household as they relentlessly travail from the drought. Manjhri is a literate, newly wedded woman with schooling up to the seventh standard from a town becomes the harbinger of change in the village mind-set. She raises questions on the hegemonic masculinity which is systemically stuck in a misogynistic puddle through her words and deeds while she goes to fetch water in the village outskirts with other women.

On one such hike for water, these women find a man, unconscious in the hot terrain. Spurning her fellow women’s advice, Manjhri gives him some water and as he gains consciousness she notices a dhol (drum) next to him. Manjhri, who was from the city – from a place where women have the freedom and space to perform Garba- asks him to play it for them. As he begins Manjhri, in an outburst sway to his drum beats and perform Garba. Though dithered and

worried at the beginning, others too gradually joined her and put steps for the beats of the *dholi* or the drummer. Years of yearning for this outburst – *hellaro*– of expression of their joy and craving of freedom had finally come to an end. From that day onwards, the drummer started to stay in the desert and plays dhol for the women and the women find their being while performing Garba. Manjhri says to dholi (the drummer):

“We feel that we are alive only when we clap and dance to the beats of your dhol. I will exchange my whole kingdom – if I have one – for the sake of Garba.” (“Hellaro, National Award-Winning Gujarati Film, Is a Beautiful Ode to Female Desire and Defiance - Entertainment News, Firstpost”)

Gayatri, one among the gang, out of her forgotten bliss says that she and her daughter Sita found their long lost smile while performing Garba. Without the knowledge of men and elders in the village, she brings her daughter along with her, in the name of fetching water, to pass the air of independence she experienced to Sita. At first, the women were scared and believed that by doing the Garba they have done some sinful and might bring some sort of dangers to their men and land. But once they found nothing has happened deleteriously in the next day they understood that all those dogmas were stamped upon them just to preclude them from doing the Garba and thereby flap their wings. There is a great sequence in the film which shows the women anxiously sitting and consoling a woman who has had a stillbirth, an act they believe to be a curse from the Goddess for the ‘sin’ of dancing. The bereft woman quickly corrected their mistaken supposition, revealing a petrifying truth - their sole curse to fear is Men. The reason for the stillbirth of her child is her husband himself. Without even considering her state of complete pregnancy he used to beat her and the previous day she was beaten black and blue. And what is more deplorable is that still he is least affected and concerned about his child or wife, and he is chitchatting with his friends and smokes relaxingly. The revelation unites the sceptics in the gaggle to join the secret dance with no more any indecision or horror.

The film is a montage of misogynist expressions in which women are not even considered as a being of flesh and blood. Manjhri came to this village through her marriage with a soldier, who is a resident of this village and a staunch follower of all the customs and beliefs of the community. Everything she encounters there questions her “identity” – something which is unknown to the womenfolk there for ages. When she tries to do embroidery, in which she is

good at, an elder lady in the family stops it. For that, she recounts a story that had happened three years ago. A widow of their folk used to do embroidery and she sold her products through a regular visitor of their village who was from the city. As per the customs and norms of the village, a woman earning by selling their products is seemed to be selling herself. When the villagers found this, she has got no other option other than to elope with the city man. But soon they were caught and killed in the name of honour. The elder ones still believe that it's because of her sin that the curse of drought has fallen upon the land. Manjhri started identifying the depth of the discrepancy of gender from the very first night she had stepped into the village. Her husband warns her: "Here in our village, the rules of the caste come first. Better you know your limits. No matter what you have grown, wings or horns. Cut then on your own. If I cut them, it will pain you more." (Shah)

All of those thirteen women of the group have a tale of the affliction of male torture to recount. Hansa suffers a miscarriage of a girl child as her husband beats and kicks her without considering her helpless situation. Kesar becomes a widow in her youth, carries on life with her bed-ridden father-in-law and she is proscribed from talking to anyone in the village, even to women. But it was Manjhri who broke the warning and talked to her and most importantly, treated her as a human. Gayatri's husband is physically violent towards her. He spurned his daughter from laughing loudly and asking questions. The male characters of the film are largely installed either as antagonists or for comic relief. But for sake, there are two exceptions: Mulhji and Bhaglo. Mulhji the dholi, gives an enormous act like a man reeling from PTSD – post-traumatic stress disorder. Music was his only succour to get rid of the memories of his tragic past and he decided to stay on the way the women go for water and thereby giving them the chance to express themselves. The other one is Bhaglo who not only provides much of the laughter within the film but also represents a benevolent and rational male touch. The frequent visits to the urban areas have broadened up his perspectives of looking at the world and his sympathies secretly lie with the women. That is why, though he is the first male in the village to discover the women performing Garba, he kept it as a secret. Also, he persuades the village head to permit the dholi to live in the village in an abandoned hut. Bhaglo was the only man who is a dare and brilliant enough to convince the village head in doing humane deeds like allowing the widow to fetch water with others.

No secret can remain hidden forever. At last, the villagers came to know about the women performing Garba. The women were viciously and ferociously beaten up by their husbands. And they have decided to sacrifice the dholi to goddess Amba on the night they perform rituals. As the last wish, Mulhji asked the village head to permit him to play his dhol or the drum for the last time. And once its leather tears off, he said, they can burn him alive as his wife and daughter were burnt alive for doing the Garba. On hearing the sound of the dhol, the women from every house stepped out discarding all admonitions from their husbands and started performing Garba. Even nature danced with them by raining over the land after long two years of drought. When the rains finally arrive, the screen is lit up with a much more enthralling sight of defiance. The only 'miracle' emphasized in the movie is the superhuman courage of the women.

The songs of this movie have an extensive and central role throughout the movie. At the beginning of the film, the lyrics revealed the hardships of the womenfolk whose anklets were silenced by the men. But when the storm of change blew upon the conscience of them and they identified their self-hood:

I have crossed the boundaries and overcome the obstacles
 I have traversed the mountain of hardships given by you
 I have let go of your insults and abuse
 And done away with my deepest fears
 I have left all this behind to reach far
 To the shade of my heart's desire. (Shah)

The movie culminates with the words of the contented drummer by remembering his daughter and wife who were burnt alive by his villagers for performing Garba by being a low caste. He utters, "Dance Reva, dance my daughter. It's your turn now". Now it is the turn of the woman to perform her selfhood.

The film discusses an array of themes which is not just limited to the horrors of patriarchy but also examines caste-based violence, trauma, and blind-faith. The women in *Hellaro* aren't wholly radical. It took time for a few of them to liberate themselves of their forceful conditioning which made them to treat the widow a sort of a pariah and to ignore the nearly-dead dholi without giving him water. Soon they realised, only with time, that all of them are the victims of same fanaticised and violent male entitlement. They got guilt-stricken, fearing if the misfortunes and deaths in their family might have something to do with their own so-called "trespasses" and therefore the little moments of joy by the pond. Anyway unafraid of any such handcuffs, the women continued to dissent and breakthrough with dancing

the Garba. They eventually get justice not just through their agency and power of resistance, but some divine intervention to boot - in the form of rain – which made the men think that the goddess was pleased not by their offerings but by the outburst of expression of the hitherto imprisoned women of their land.

Hellaro, the title of the movie has a very power of connotation. In the words of the director Abhishek Shah:

Hellaro is an archaic word, seldom heard in spoken Gujarati today. It means a rising tide or wave of water. The sort of wave that rocks the world around you. Brings about a transformation. It is the kind of shock which hits you so hard within, which changes everything. Imagine an autocratic time, where expression is suppressed. A giant wave unleashes such powerful expression that it overthrows the autocracy itself. That is *Hellaro* for you. Like the tide, here the women have found their force for the expression of self from their age-old oppression. (Film Review: *Hellaro*—Feminist Tale That Cuts A Deep Wound In The Prison Of Patriarchy)

The winner of the Best Feature Film at the 66th National Film Awards, *Hellaro* is, in short, a celluloid celebration of breaking free and identification of the 'self'. The National Film Award jury offered special mention to the thirteen actresses of the film and acknowledged them with a Special Jury Award for acting as a unit. In the words of the jury itself, they were honoured "To bring about social transformation while taking the audience through an emotional catharsis."

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The Representation of the Third Gender in Ancient Historical Works

Transgender are those people who are born with male or female anatomies but they are feeling different from their body structure. India's transgender community has a long history as long as our civilization. In our society it's accepted that the third gender or hijorus as they commonly called in mainstream society. Transgender mention in the ancient Hindu scriptures and were written about in the greatest epic Ramayana and Mahabharata. The presence of the third gender was recognized in the Kamasutra they were identified tritiyaprakarti. Popularly known as the transgender have often been subjected to abuse, and have been mocked and ignored it. The socio cultural aspects of transgenders have frequently been the issue of research by anthropologist and sociologist. Transgender people face multiple forms of oppression.

The most prized possession of a human being is their identity, their selfhood where they come from and where they are going. The basic need of being identified in a community one wants to be ascribed to is not privey to everyone. One of these group is the LGBTQ (Lesbian, gay, Bisexual, Transgender, Questioning) community.

The word ' Transgender ' or Trans is an umbrella term for people whose gender identity is different from the sex assigned at birth. Although the word Transgender and our modern definition of it only came into use in the late 20th century, people who would fit under this definition have existed in every culture throughout recorded history.

The term third gender or third sex describe individuals who are categorised as neither men or women as well as the social category present in in those societies who recognise three or more genders. To different cultures or individuals, third gender may represent an intermediate state between men and women, a state of being both. Disowned by their families in their childhood and ridiculed and abused by everyone as hijras or third sex, eunuchs ern their livelihood by dancing at beat of drums and often resort to obscene posture but their pain and agony is not generally noticed. In Indian subcontinent hijras are eunuchs, transex people and transgender people also known as Aravani and

Jagappa, the hijras community etc in India prefer to call themselves Kinnar, referring to the mythological being that excel at song and dance. Hijras are officially recognised as third gender in countries in the Indian subcontinent, being considered neither completely male nor female. Hijras have recorded history in the Indian subcontinent from the antiquity onwards as suggested by the Kama Sutra period.

The word hijra is an Urdu-Hindustani word derived from the Semitic Arabic root hjr in its sense of 'leaving once tribe' and has been borrowed into Hindi. The Indian usage has traditionally been translated into English as 'eunuch' or 'hermaphrodite', where 'the irregularity of the male genitalia is central to the definition'. The word (eunuch) has root in Greek and means 'keeper of the bed' castrated men were in popular demand to guard woman quarters of royal households. In India, people with a wide range of transgender related identities, culture or experiences exist including Aravanis, Hijras, Kothis, Jogtas, Jogappas, and Shiv- Shakthis. Often these people have been part of the broader culture and treated with great respect, at least in the past, although some are still accorded particular respect even in the present. The term transgender people are generally used to describe those who transgress social gender norms. In contemporary usage, 'transgender' is used to describe a wide range of identities and experiences, transgender is often used as an umbrella term, a male- to- female transgender person is referred to as 'transgender man'. Asian countries have long histories of existence of gender variant males-who in present time would have been labelled as 'transgender women'. India is no exception. Kamasutra provides vivid description of sexual life of people with third nature.

The earlier Tamil Grammar Tolkappiyam (3rd Century BC) also refers to hermaphrodite as a third "neuter gender." Vedic culture recognized three genders. The Vedas 1500-500 BC describes individuals as belonging to one of three separate categories, according to one's nature or prakrati. Various texts suggest that third sex individuals were well known in pre-modern Indian and included male bodied or female bodied people as well as intersexual. The foundation work of Hindu law, the Manu Smriti (200 BC- 200AD) explains the biological origin of the three sexes. Indian linguist Patanjali's work on Sankrit grammar, the Mahabhaya (200BC), states that three grammatical genders are derived from three natural genders.

Indian culture is rich unique, diverse and attracted by many people all over the world. It is deep rooted, most valuable, rich informative, present and future oriented and great advantage to the innovative ideas and thoughts to the world. Indian culture is extremely influenced by Vedic literature. Vedic literature is the basic root of Indian culture .It is said to be e the treasure of immense knowledge and influence the by Indian culture and tradition. A unique feature of the Vedic literature is the adoption of humanistic approach to abstract,unique, confused and difficult subjects life third gender. Vedic literature is more transparent to deal human biology. Throughout Vedic literature the gender of human being is clearly divided into three categories according to prakrti or nature. They are *pumsprakrtior* male, *striprakrtior* female and *tritiyaprakrtior* third sex. They were all considered to be sexually neutral by Vedic definition and were protected and believed to bring good luck. Third gender citizens were neither persecuted nor denied basic rights. They were allowed to keep their own societies or town quarters, live together with in marriage and engage in all means of livelihood. In puranas there is reference to three kinds of devas of music and dance: apsaras (female), gandharvas (male) and kinnars (neuter).

In Vedic astrology, the mine planted are assigned to one of the three genders. The sun, Jupiter and mars are assigned to the masculine gender; the moon, Venus and rahu are assigned to the feminine gender ;and mercury, Saturn and ketu are assigned to the third or neutral gender. These last three planets, labellednapumsaka, are considered to be sexually neutral and hermaphroditic by their influence. This neutrality refers to the fact that their natures are aloof from the business of procreating life as compared to the male and female planets. Ancient scriptures on Vedic astrology emphasize Mercury as most indicative of the third gender although some texts stress Saturn or ketu. Mercury refers to gender – variant people who are clever and multi talented in the various arts and science. They are good managers, young in spirit and highly competent in their fields. Saturn comma on the other hand comma refers to those who are less fortunate in life, solitary and disparage bi society for their impotence. The planet ketu is viewed as a moksha karaka, or indicator for enlightenment and its third gender natives often become psychoses, axetics, monks, and nuns and so on.

Lord Caitanya is revealed as an avatar (incarnation) of God in the Vedic scripture he had appeared in this world in mayapura, in 1486. His mission was to deliver the downtrodden soul of the Kali yuga by introducing the chanting

of the Holi names of God or hare Krsna. Although appearing in a mail form, he displayed the highest sentiments of love for God by accepting the mood of the supreme goddesses, known as Radhika. This combination of supreme God and supreme goddesses in the form of lord Chaitanya is considered to be among the most confidential teachings of Vedic literature.

As he appeared in this world, apparently just like an ordinary child, the full moon was rising above the plains of the sacred Ganga river, accompanied by ketu, in the form of a lunar eclipse. In all places, the holy name of god was resounded again and again. The following day, according to custom, all of the area residents crowded around to see the new born child. Sages and rishis were aware that a great event had just taken place. Many residents brought precious gifts and the father Jagannath Misra, also gave profusely in charity to the Brahman and poor. Not least among the guests were the dancers of the third gender community known as *nartaka*, who happily performed before lord. These dancers were especially used for religious occasions. Historically, people of third sex have always played a prominent role in the arts and entertainment not just in India but also around the world. All of these transvestites the *napumsaka* or gay community were devotees of the lord, and their prayer to God to bless the child and grant him a long life was the custom. Jagannath Misra then gave them some ketu.

This portrayal of Arjuna's dress and behaviour is very interesting because it clearly reveals his sex status. It is the same behaviour found in the *Kamasutra* describing male to female transgender who dress up and lived as women. Most English translations used the archaic and evasive word "eunuch" to describe Arjuna, but it should be noted that the castration of heterosexual men does not cause them to adopt the psychological nature of females and behave in such a womanly fashion.

Introducing himself as a professional dancer and musician trained by *gandharva*, Arjuna explained that he was expert in singing, hair decoration, *comma* and all the fine arts that a woman should know. At first, *II Maharaja Virata* could not believe that Arjuna was actually a "half woman". He had never seen such a person who was simultaneously so stout and strong yet feminine in behaviour. He suspected that Arjuna was a great archer and even offered his Kingdom to him, but Arjuna would not relent, saying, "my lord, the only string that I can twang is the string of the *Vina*". After exhibiting his skill before the court Arjuna was tested by beautiful women to ensure that he

was actually third- sexed and thus free from any lust for females (had he been merely a eunuch or neuter, the man of the palace could have examine him for lesticles). The king was surprised yet pleased with Arjuna's manner of speaking and agreed that he should live among the palace women and instruct them in in singing and dancing. In this way a, Arjuna introduced himself as 'Brihannala' and soon became a great favourite within their chambers. Maharaja Virada instructed his daughter Uttara: Brihannala seems to be a high born person. She does not seem to be an ordinary dancer. Treat her with the respect due to a queen. Take her to your apartments”.

It is important to note that the king addressed Brihannala as a female, accepting her transgender status. He did not ridicule or belittle her, and he most certainly did not have her sent away or arrested. He also did not suggest that Brihannala change her dress and behave as an ordinary male. Rather, he accepted her nature as it was and offered her shelter and employment with his royal palace. This kindness and respect offered by Maharaja Virada to Arjuna in his transgender form of Brihannala is exemplary and should be followed by all government officials and leaders of society.

Kamasutra is the earliest extant and most important work in the Kama Shastra tradition of Sanskrit literature. It compiled by the philosopher Vatsyayana around the 4th century A.D. According to Wendy Doniger, the Kamasutra discuss same – sex relationship through the notion of the tritiyaprakrti ,literally “ third sexuality” or third nature. People of third sex are analysed in Kamasutra and broken down into several categories that are still visible today and generally referred to as gay males and lesbians. The homosexual behaviour of these people is described in great detail with in the eight and ninth chapters of the second part of the Kamasutra.

The foundational work of Hindu law, the Manu Smriti explains the biological origins of the three sexes.’ A male child is produced by a greater quality of male seed, a female child by the prevalence of the female: if both are equal a third sex child or boy and girl twins are produced. Indian linguistic patanjali's work on Sanskrit grammar, the Mahabhaya states that Sanskrit's three grammatical gender are derived from three natural genders.

The origin of Tamil literature can be traced even before 2000 years ago. Tolkappiar write Tolkappiyam as identified as the most traditional grammar book. In that Tolkappiyam, Tolkappiar mention about transgender identity in

the chapter of sol and the Tolkappiar mentioned in the chapter 12 people who surrender masculinity should not be mentioned as men. It can be understood that according to the authors that people who surrender masculinity shall need to be seen as women. In this passage, it can be understood that even those days Tolkappiar existence about transgender community and discuss about their body language, gender identity and sexual identities. It may be identifies by many poets and writers. Later period of Tolkappiar the word Pedu was mention about the word of Pedu was existence in the Tamil literature refer about the transgender community. It can be traced in the poem of Avaiyar. The poets say about the gender transformation as biological flow.

The Tolkappiyam Also refers to hermaphrodites as a third “neuter” gender. There was a mention of transgender as AariyaPedigal in the epic Silapathigaram mentions that they were deployed in war and after victory, king would also take them from the defeated army. It was also mentioned in the literature that Queen Vedammal, wife of king Chera Senguttuvan, had transgender as her aides. They were also mentioned as PennaniPediyaar meaning transgender who dress as woman and were close to woman. Seevaga Chinthamani, another Tamil epic, mentions about a transgender Veenathibathi she was one of the close friend of princess Thathai mentioned in the work. Manimagali literature says about transgender. In the Tamil mythology the famous of legend book silappadikaram and manimekalai. These epic were description about 12 different types of dance of Madhavi one among these was Padi koothu the meaning of Padi koothu in literally means impotence dance.

Ancient Tamil literature had lot of references to the lives of transgender community, said PriyaBabu, head, Transgender Resource Centre. Addressing a seminar organised by Social Welfare Development Foundation and Tamil Nadu Theological Seminary, PriyaBabu said Thirumanthiram by Thirumoolar described the characteristics and attributes of a transwoman. “In SeevagaChinthamani, there is a reference to a transgender woman, who helped in coordinating the swayamvaram of the princess”. Elaborating on various positions held by transwomen through references to Tamil literature, she said the status of the community got deteriorated during the British rule. “The Criminal Tribes Act, 1871, termed marginalised groups, including transgenders, ‘innately criminal’. This hindered their financial status and hence many transwomen started earning money through the art of dance. Over the years, the status of the community deteriorated,” she said.

It is important to examine how Bharathamuni's "Natyasastra" treated third gender people. Bharathamuni used the words like Ardhanari, Napumsa. This word is found in the first time of greeting as the Lord Brahma refers for the first time in the fifth chapter (purvaranguidanam) of the 36th chapter of Natyasastra.

Manu when performed his morning ablutions, finds a fish in his cupped hands and rears the fish explains the intention of the God to down the earth in a deluge and wishing to save Manu and the seven sages from this disaster, it orders Manu to build a boat for this purpose. This is tried to its horn and it swims through the deluge. The boat and its passenger remain safely on a mountain until the flood subsides, after which they return. By means of sacrificial rites Manu creates a series of sons for himself and one androgynous daughter his children being the founders of various lineages. The eldest son, Ikshvaku established the Suryavamsa or solar lineage, and the androgynous daughter Ila establish the Chandravamsa or lunar lineage.

Ramayana is one of the few great epic of ancient India and the story of Rama is ranked as one of the most popular stories in India and South Asia. The name Ramayana is compound of two words :Rama and Yana meaning 'vehicle' translating to the 'Vehicle of Rama' or 'Rama's Journey'. Ramayana narrates the journey and adventures of the hero Rama, the prince of Ayodhya who is possibly incarnation of Vishnu to annihilate vice.

When Rama leaves Ayodhya for his 14- year exile, a crowd of his subjects follow him into the forest because of their devotion to him. Soon Rama notices this and gather them to tell not to mourn, and that all the men and women of his Kingdom should return to their places in Ayodhya. Rama then leaves and has adventures for 14 years. When he returned to Ayodhya, he finds that the hijras being neither men nor women have not moved from the place where he gave his speech. Impressed with their devotion, Rama grants hijras the boon to confer blessings on people during auspicious inaugural occasions like childbirth and weddings. This boon is the original badhai in which hijras sing, dance and give blessings.

Mahabharata one of the two Sanskrit epic poem of ancient India (the other being the Ramayana). The Mahabharata is an important source of information on the development of Hinduism between 400 BC and 200 CE and is regarded by Hindu as both a text about dharma (Hindu moral law) and a history. Appearing in its present form about for 400 CE the Mahabharata consists of a

mass of mythological and didactic material arranged around a central heroic narrative that tells of the struggle for sovereignty between two groups of cousins, the Kauravas and the Pandavas.

Shikandini is a character in the Hindu epic, the Mahabharata. He was born a baby girl, named Shikandini to Drupada, the king of Panchala. Shikandi fought in the kurukshetra war for the Pandavas along with his father Drupada. In the majority of the versions of the Mahabharata, there is a story of Shikandi being Amba in his previous birth. Shikandi has been born in a previous lifetime as a woman named Amba when Vichitravirya (prince of Hastinapur) reach adolescence Bhishma cast about for a bride for him and as he heard that the daughters of the king of Kasi were to choose their husbands according to the ancient Kshatriya practice, he went there to secure them for his brother. The rules of Koala, Vanga, Pundra, Kalinga and other princes and potentates had also repaired to Kasi for the swayamvara attired in their best.

Bhishma was famous among the Kshatriyas as a mighty man- at- arms. At first everyone thought that the redoubtable hero had come merely to witness the festivals of the swayamvara, but when they found that he was also a suitor, the young princess felt themselves let down and were full of chagrin. They did not know that he was really come for the sake of his brother Vichitravirya. The princess began to cast affronts at Bhishma. The princess who was to choose their husbands barely glanced at the old man and looked away.

Bhishma's wrath flamed up. He challenged the assembled princes to a trial of their manhood and defeated them all, and taking the three princesses in his chariot he set out for Hastinapur. But before he had gone for, Alva, the king of Subala country who was attached to Amba, intercepted and opposed him for that princesses had mentally chosen Salva as her husband. After a bitter fight Salva was worsted and no wonder comma as Bhishma was a peerless bowman, but at the request of the princesses Bhishma spared his life.

Vichitravirya married only two sisters, because Amba told Bhishma that she had fallen in love with Salva, and not ready to marry anyone else. Hearing this from her, Bhishma sent Amba with grandeur to Salva. But Salva rejected her as well in shame of losing combat against Bhishma. She returned to Hastinapur and told Bhishma of what had taken place. The grandsire tried to induce Vichitravirya to marry her, but Vichitravirya roundly refused to marry a maiden whose heart had already been given to another.

Amba then turned to Bhishma and besought him to marry her himself as there was no other recourse. It was impossible for Bhishma to break his vow, sorry as he was for Amba, and after some vain attempts to make Vichitravirya change her mind, he told her there was no way left to her but to go again to Salva and seek to persuade him. This at first she was too proud to do and for long years she abode in Hastinapur. Finally in sheer desperation, she went to Salva and found him adamant in refusal.

The lotus eyed Amba spent six bitter years in sorrow and baffled hope, and her heart was seared with suffering and all the sweetness in her turned to gall and fierce hatred towards Bhishma as the cause of her blighted life. She sought in vain for a campaign among the princess to fight and kill Bhishma and thus avenge her wrongs but even the foremost warriors were afraid of Bhishma and paid no heed to her appeal. At last, she resorted to hard austerities to get the grace of Lord Subrahmanya. He graciously appeared before her and gives her a garland of ever fresh lotus ok, saying that the warrior of that garland would become the enemy of Bhishma.

Amba took the garland and again besought every Kshatriya to accept the garland gift of six faced lord and to champion her cause. But no one had the hardihood to antagonise Bhishma. Finally, she went to king Drupada who also refused to grant her prayer. She then hung the garland at Drupada's palace gate and went away to the Kamasutra. Some ascetics whom she met there and to whom she told her sorrowful tale advised her to go to Parasurama's suppliants. She followed their advice .Amba got Parasurama's guru, to champion her cause. However, not even Parasurama could defeat Bhishma. Consumed with grief and rage, and kept alive only by the passion for revenge, Amba went to the Himalayas and practice religious austerities to get the grace of Shiva, now that all human aid had failed her. Shiva appeared before her and granted her a boon, that in her next birth she would slay Bhishma. Amba was impatient for that rebirth which would give her heart's desire. She made a pyre and plunged into the fire- pouring out the flame in her heat into the scarcely hotter blaze of the pyre.

By the grace of Lord Shiva, Amba was born as the daughter of king Drupada . A few years after her birth, she saw the garland of never fading flower that still hung at the palace gate and had remained there untouched by anyone through fear. She put it round her neck. Her father Drupada was in consternation at her temerity which he feared would draw on his head the

wrath of Bhishma. He sends his daughter in exile out of the capital to the forest. She practiced austerities in the forest and in time was transformed into a male and become known as the warrior Shikandin.

With Shikandin's chariot, Arjuna attacked Bhishma on the battlefield of Kurukshetra. Bhishma knew that Shikandin was born as female, and true to his code of chivalry he would not fight him under any circumstance. So it was that Arjuna could fight screened by Shikandin and conquer Bhishma, especially because Bhishma knew that his long and weary probation on earth was finished and consented to be vanquished. As the arrows stuck Bhishma in his last fight he singled out those which had pierced him deepest and said this is Arjuna's arrow and not Shikandin's. So fell this great warrior.

Mohini is introduced in the Hindu legends of the narrative epic of Mahabharata. She appears as a form of Vishnu, who acquires the pot of Amrita from Asuras (demons) and gives it back to the devas (gods) helping them retain their. She is the only female avatar of the lord Vishnu. Mohini is also known as enchantress because she is supernaturally beautiful and feminine by nature. In original texts, Mohini is referred simply as an enchanting, female form of Vishnu. But in the later versions, Mohini is described as Maya (illusion) of Vishnu. Once the Mohini legend becomes popular, it was expanded, retold and re-written in several texts. The tales of Mohini-Vishnu gradually increased among various other religions. The similar type of Mahabharata version of the story is expanded in the BhagwatPurana in the 10th century CE where Mohini becomes formal Avatar of Vishnu. According to various texts and Puranas, Shiva and Mohini have a union which led to the birth of their son Ayyappa.

Ardhanarisvara is perhaps the most popular and widely known hermaphrodite deity in Hinduism. One half of the deity is Siva (usually the right side, but not always), and the other half is his wife, goddess Parvathi or Durga. Ardhanarisvara is literally split down the middle with one female breast, one male breast etc. The male side is represented in masculine features. The clothing and ornaments on each side of the deity are also usually represented in male and female attire. The oldest known status of Ardhanarisvara is located in Mathura and dated to the first century AD.

The BrahmandaPurana it is stated that Lord Siva assumed his hermaphrodite form of Ardhanarisvara after duly worshipping his Shakti through meditation

and yoga. The KurmaPurana relates how Siva's original form of Rudra was also herm Ardhanarisvara Aphrodite. Why Siva was generated from Lord Brahma's anger at the beginning of creation, he appeared in a very fierce half male, half female form known as Rudra. Brahma requested Rudra to divide himself into and thus he became Siva and Parvathi. In JayadevaGoswami's twelfth century text, the Sri Gita- Govinda, Lord Krishna praised Siva's form of Ardhanarisvara while experiencing separation from his beloved Radha.

Ardhanarisvara embodies the fusion of the male and female principles and is said to represent all contradictions in nature such as masculine and feminine; light and darkness; impotence and fertility; harshness and compassion etc. The deity is often worshipped for blessings in marriage, fertility and longevity. People of third sex, associated with this deity due to their combined male and female natures, are believed to possess similar powers. Temples of Ardhanarisvara exist throughout India and large festivals are held on the Sivaratri day in the month of phalgun.

Sri Vallabhavardhana is a relatively little-known hermaphrodite form of Lord Vishnu and Lakshmi -Devi combined. Lord Vishnu is a transcendental manifestation of God who resides in the spiritual world known as Vaikuntha. Vishnu maintains both the spiritual and the material cosmos simply by His own sweet will. He is depicted as being completely aloof, lying peacefully on his serpent bed (Ananta- Sesa) , attended by the Goddess Lakshmi, and served in awe and reverence by his devotees. The demigod often calls upon Sri Vishnu as a last resort for deliverance from their calamities.

Like many other deities Lord Vishnu manifests himself in all three genders- male, female (Mohini) and hermaphrodite (Sri Vallabhavardhana). The Vallabhavardhana form of lord is literally split down the middle with the right half represented by Vishnu and the left half by Lakshmi. One famous image from Kashmir depicts Sri Vallabhavardhana seated manifesting an eight armed form. Most of the known carvings and sculptures of this deity are from North India. Sri Vallabhavardhana (literally "half Vallabha or Vishnu") is mentioned briefly in the BhavisyaPurana, but otherwise little else is known about this rare and unusual form. There appears to be no prevalent worship of Sri Vallabhavardhana in India today.

The Transgender or third gender individual who are considered as neither man or women. Transgender people bear the brunt of social and economic marginalization due to discrimination based on their gender identity or expression. The transgender people in the Ancient and Mughal enjoyed high dignity in the Society. The Vedic period works, Satapathabrahmina, Kamasutra etc. mention about the third gender. The Shikandi the important character of Mahabharata was a transgender. Shikandi played a prominent role in the satapatha Brahman theManu's androgynous daughter found the chandravamsha lineage. The Ardhanariswara is one of the famous deities of Hinduism it is a androgynous form of Lord Shiva and Parvati. In the contemporary period also they have I position. In Mughal period third gender played famous roles. They enjoyed high position in the society. They worked in the fields of political advisor, generals and guards of harems. Some of hijras were worked in the royal courts. In the pre-colonial period hijras experienced high status and acceptability.

Transgender persons had been part of Indian society for centuries. There was historical evidence of recognition of 'third sex' or persons not confirm to male or female gender. In near the beginning writings of ancient India. In fact, the jean text even mentions the concept of 'psychological sex' which emphasized the psychological makeup of an individual, distinct from their sexual characteristics. Though the hijras were recognized and given importance in our ancient custom and practices, the conditions have been deteriorating generation by generation.

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Impacts of Modernity on Ecology and Cultures of Work

The present age is witnessing a lot of radical changes in all spheres of life. By the advent of scientific discoveries and modern technology the pace in which the changes occur is quick and unimaginable, compared to the previous decades. The drastic shift in the new work order can be seen as reflection of rapid progress of rural work place into urban work place. The relationship between people and the land they inhabit is an immensely strong factor with regard to new work order. Gift of Green a novel by Sara Joseph draws the picture of village named Aathi, and how 'modernity' and 'exposure' affects the lives of people, the ecology and the cultures of their work. The paper attempts to analyze and emphasize, how the lives of people are affected, emotionally and psychologically, when the purity of land and their work place is degraded in the name of 'progress.' One of the important factors that defines the work culture and identity of people is ecological scenario in which they live. When the environment is subjected to exploitation, in the name of development it shackles the native people of the land in all levels of their individuality. In the novel, realizing how in the name of 'upgrading', the lives of people and purity of the land is ruined some of characters express their anguish and come forward to restore the wholesomeness of their land and serenity of the village. The blind faith in modernism alone not only shakes the work order but also distresses the wellbeing of people in all domains of life. Key Words: Ecology, Modernity, Tradition, Work Culture

Twentieth century witnessed a lot of radical changes in all spheres of life. The socio cultural and political scenario underwent a drastic change. Environmental crisis has also become part of serious concern from the beginning of this century. The present environmental scenario has deteriorated drastically from what it was before industrialization and urbanization and it as well as influenced and spread its impacts on the work order of the society. The serene and stable atmosphere of the planet has become fragile and unpredictable. Implications of the endangered state of earth and imbalances in all realms of life have evolved as the major issue and topic of discussion of this century. What the present society needs today is tremendous expansion of value thinking, which relates to ethics, norms, rules and practices (Williams 38). Being enclosed in the narrow thinking of science and technology, cannot bring in a harmonious coexistence. Shift in perception and capability to identify with the whole of existence, can only bring a radical change for a peaceful order. This change in the total view provides a motivating force for

all the activities and movements which can lead to the holistic wellbeing in the new work order, as well as in all dimensions of lives.

The novel by Sara Joseph *Gift in Green* the plot of it is set in cultural features of Kerala, the southernmost state of India, but the concerns are universal. Sara Joseph is one of the strong and articulated voices in the realm of Malayalam literature. She finds her works as an expression of her anguish and concerns. Her writings and activism reveals her feminist and environmentalist viewpoints. *Gift in Green* is her novel published simultaneously in Malayalam and English in the year 2011. It is translated by ValsonThampu who is an educationist and reformer. Life in the village named *Aathi* is portrayed in the novel, and it depicts the impacts of modernity on ecology, and how it affects the work place and work culture. The translator about the novel states that, “The plot pivots on the decay, death and phoenix like regeneration of Aathi.”

There has been a universal concern for nature in literature from the Vedic time onwards. The Vedas and Upanishads portray earth as mother and goddesses. The reverence towards nature is evident in literature around the globe. But the modernization and industrialization brought in drastic change in human nature relationship. Ecological crisis has become a serious concern and heated debate since the beginning of the twentieth century. Eliot’s *The Waste Land* is a significant piece of literature which brings forth the disintegrated state of nature which is the result of selfishness and abuse of resources of earth by man. The poets, artists and thinkers all have been contributing much in bringing forth the relationship and connectedness between all life forms.

In *Silent Spring*, the author Rachel Carson, points towards two paths that could be embraced by humanity: One is the superhighway travelled by a lot of people in high speed but end in disaster and the other is the less travelled road, but offers a chance to preserve the earth. The challenge of present age is to enhance and inspire people to take up the less travelled road. In contrast to the shallow approaches which deal with the external aspects of crisis, humanity need to embrace the perspectives focused on internal elements and inward transformation, and try to bring in radical change in perception and values for the holistic wellbeing.

Humanity in this present age has been alienated so much from the nature. Technology has become so much part of this generation that without which individuals feel paralysed. People search for connection and intimacy through

the social media and technology. Although how great are the scientific discoveries, developments and technological advancements humanity remain fragmented and disillusioned. The culture and civilization is formed in such a way that human beings continue to destroy the nature and its life forms in order to satisfy their own selfish needs. Culture is a way in which a particular group is structured and identity of each individual and their consciousness is closely related to the culture that he or she belongs to. And the culture of each civilization defines the work culture of particular time and place and also the relationship the people have with nature and its life forms. In this present century, the socio cultural and religious scenario has evolved into such a state that lives of people are completely removed from nature and humanity stumbles in the false impression created by the rapid technological advancements (Dodson 16).

In the novel the people of the village Aathi lead a life deeply rooted in intimacy with soil and the environment. Their lives are nourished by the water bodies that surround the village. In the novel above the characters the village itself is given prime importance and its characterization is emphasized. The village holds an ecologically harmonious existence. A deeper understanding, effective and responsible action based on holistic perspective from an individual level, are the requirements of the present time, to deal with the challenges of the work order and current ecological crisis of the consequence of the changing face of work culture. The word environment is derived from the French word '*environ*', which means to '*encircle*' or '*surround*'. Thus, the environment can be defined as the physical, chemical, and biological world that envelops us, as well as the social and cultural conditions affecting an individual or community and the work space and culture related to it. Ecology is about the study of interrelationships among and between organisms and their physical and nonliving environment. The word ecology was first used by Ernst Haeckel, which arises from the Greek words *oikos* (house) and *logos* (knowledge) and it describes that mutual correlation between all life forms is necessary for developing a balanced ecosystem. Lack of understanding and awareness about the safety of the ecosystem has led to environmental degradation and depletion of natural resources. The natural order of ecology should be restored and safeguarded, to maintain a peaceful and serene atmosphere for the human and non human forms to coexist (Blanchfield 501).

Aathi is a place of beauty and serenity. The relationship the people hold with nature and all its life forms is serene, as they realize the intrinsic value of everything irrespective of its usefulness to the human beings. They live with the nature and work in the nature and they are intimately linked to their land, mangrove forests and water bodies surrounding the village which is considered as green bangle of the village. The land provides everything for their livelihood, but they never exploit it. Their relationship with their work place is one of most harmonious one. It is not a matter of dominance and exploitation but of mutual care and concern for everyone and everything around them. People identify with the place they live and the work culture is formed by their beliefs and practices of the land. And when the land is subjected to modernity, it affects their innate potentials their beliefs and practices. When the cultures of work is altered and subjected to change their identity is deprived and they undergo a state of crisis. They stumble in their new work place, unable to cope up with the new environment and to which they are exposed. The impacts of modernity ruins the richness of the village the ethnic factors adored by the community.

In ecologically harmonious existence the relationship in the work place is that of fostering and nurturing. Man considers himself as part of vast web of life and realizing the intrinsic value of all life forms and there is no question of domination and exploitation. The diversity adds beauty to their existence. But by the advent of modernity, a hierarchy is initiated and the materialistic outlook is formed. The regional cultural features play a major role in the construct of the work culture of a place. The village named Aathi is such an ethnic place where the people admire and follow their ethnicity. They are living a self-sustainable life with harmonious coexistence with the nature. The myths, stories and values depicted in the novel reveal the richness and ecological wisdom of the land. For the people of Aathi what they expect is "One who took pride in working, heart and soul with the earth and water" (20). The work culture of the land has strong affinity with nature. They lead a simple life and labor is fishing, picking mussels and farming of rice for their daily needs. They are not trained for high profitable jobs, and they don't dream of having huge bank balance. They only harvest what they only need to fulfill their daily requirements from the nature. Kumaran who had left Aathi for his selfish and ambitious life, returns to the village to accomplish the motive of making a huge profit out of exploiting and ruining the purity and serenity of the land.

The work culture is developed out of the culture to which they belong to. The way people perceive their job, the way they adapt to it their expectations from their work differs from one culture to the other and one place to other. As for people of Aathi, they work for their lively hood and daily needs. When Kumaran the epitome of modernity persuade the village people to exploit and degrade the nature in the name of development many fell into the trap. But the people of wisdom and strength and many of the womencharacters such as Kunjimathu, strongly opposes it foreseeing that how in the name of development the purity of the village is going to get ruined. The culture to which the people of Aathi belong is that of mutual respect and understanding. They admire the history of their land, and they cherish the old memories which spoke of how the village had become the land of their living, by their ancestors when they were even denied the rights of living. Kaliappen was the one who went from place to place to master the art of cultivating rice. He said, "You must trap water in order to cultivate this rice...It is hard work, and it can be done only if all you work together..."(46).They toiled their lives in the land, and the land become the source of life and everything for them. As their struggled together in unity to maintain their lives there arises no matter of differences and inequality. No things such as caste, creed or religion separated them; their existence was prospered in rich ecological balance and sustainability.The work culture and life style is associated with the ethnicity of the place where they live. They lives are closely linked to their land and water.

The older generation cannot think of a future where their lives are removed from the natural settings to an artificial one. The people of Aathi are satisfied and content with what they get from paddies, their own farming and daily fishing. They have no greed to save for their coming days. They admire and adore the land handed over to them by their ancestors. They tell, "This is what they have bequeathed to us: this land, this water, this forest" (47).

The work the people of Aathi were doing from generations to generations was in close bond with nature. They fostered and cared for the mother earth. Kumaran in the fake name of development offers the people work, which alienates them from the environment and insists on war against their life giving soil, water bodies and nature. Many of the locals especially the young people fell in his trap dreaming of material prosperity and fast money. When the earth and water bodies are choked and the purity of the land is ruined it distress their survival and their existence itself. For the survival of Aathi

nature took the form of flood to wipe away the impurities and atrocities and reinitiates life once again in the village.

For a peaceful work order, work culture and tranquil ecological existence it has become absolutely necessary to question the very basics of the modern, industrial and over ambitious way of life, which has aggravated the crisis, and to shift to more viable alternatives that would deconstruct the accepted power-oriented categories of belief. Being enclosed in the narrow thinking of science and technology, cannot bring in a harmonious coexistence with nature. Shift in perception and capability to identify with the whole of existence, can only bring a radical change in the ecological scenario. This change in the total view will lead people to better choices which in fact will help in preserving and protecting earth.

Ego centrism sees human beings as the centre of all activities and views nature as a commodity and an instrument to be used for the satisfaction of his needs. According to the deep ecologist George Sessions, the scientific revolution overturned the age-old organic view of the world as a living organism and replaced it with a mechanistic clockwork image of the world as a machine (Sessions 149). The utilitarian mentality of humanity, towards more consumption of natural resources and unlimited freedom to exploit the non human nature, accelerated the ecological crisis, and this present scenario impels the advocates of environmentalism to encourage holism, by maintaining the equality between human and non human nature. Modern man recklessly ignores the essential connection to the non human world. When the poet Robinson Jeffers wrote, "The greatest beauty is organic wholeness," he recommends that modern man need to alter the view of considering themselves apart from nature. The realization of the wholeness and connection between people and nature is a vital part in moving towards an egocentric view (Thomas, 67).

In exploring the root causes that led to the mechanistic worldview, it is observed that one of those factors that severed the link between nature and human beings was the agricultural revolution. Thomas Berry, theologian, environmentalist and writer, indicates that it was the dawning of the agricultural civilizations that resulted in the human disturbance of the natural world, by transforming life from a hunter-gathering to that of a farming culture. Hunter-gatherer's survival was based on cooperation. The advent of agriculture and farming ushered in the idea of personal property and unhealthy

competition that fostered materialism, hoarding, violence and domination, leading to an egocentric existence.

All these constitute a worldview that is dualistic, mechanistic, atomistic and anthropocentric. This modern, industrial worldview, shaped by scientific progress and the industrial revolution, has permitted and driven human beings to pursue exploitative, destructive, and wasteful application of technology. This materialistic approach has alienated man from the natural world and his own fellow beings. Humanity perceives nature as an alien unknown entity, whose immediacy has been lost (Shepard 62). Based on industrialization and a mechanistic worldview, what human beings now encounter is a system of commodities several times processed and estranged from its true nature. The purity and organic sensibility of the wilderness is lost. Under the clutches of modernity, the primitive wilderness is increasingly mediated. People now live under the false notion that this modern outlook could serve to reunite man with nature in the form of artificially designed parks, established in the midst of huge cities, nature reserves, and in activities like rock climbing, hiking and even riding on safaris (Glendinning 149).

This enclosed and indifferent attitude of human beings accelerated alienation of human beings from nature. The first step in this regard would be to move from an egocentric state, to that of an ecocentric one. This new perspective helps to be more empathetic towards the concerns and requirements of other living creatures and nature. The troubling awareness that the whole ecological system has reached its limits, and all life forms are in a state of catastrophe, the need to redirect the approach to nature, has become a vital requirement. Today's market driven economy world, based on desire and greed, in return for benefits, has speeded up the process of environmental degradation, the loss of biological diversity and has led to over exploitation.

Modern industrial society's rapid expansion has impacted earth and ecological systems in terms of climate change, resource depletion, pollution and extinction of species (Zape 52). In this context approaches in the realm of work order have to be reconsidered for ensuring harmonious coexistence with nature. The ethnicity and culture of a place is closely linked to the regional features, work order and work place. In the traditional and indigenous communities in the name of modernity when their lives are removed from nature to an artificial world of make believe, it impacts negative results in all dimensions of life. The novel calls attention towards the urgent need to move

away from the negative influences of modernity based on the motive of accomplishing material prosperity and wealth alone towards a deeper understanding of intrinsic value of each life form and richness of the elements of tradition in each work culture.

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Firm's Size and Political Cost

This paper critically reviews the literature seeking to establish evidence for a positive accounting theory of corporate social disclosures. Following Reiter (1998), the paper provides detailed evidence and an illustration of how positive accounting theorists' attempts to colonize social and environmental accounting research have proved a failure. The paper carefully traces through the original work of Watts and Zimmerman (1978) showing their concern with the lobbying behavior of large US oil companies during the 1970s. Such companies were argued to be abusing monopolists and likely targets of self-interested politicians pursuing wealth transfers in the form of taxes, regulations and other "political costs". Watts and Zimmerman's reference to "social responsibility" is shown to be a passing remark, and most likely refers to "advocacy advertising", a widespread practice amongst large US oil companies at that time. Subsequent literature that relies on Watts and Zimmerman to present a case for social disclosures is shown to extend their original arguments. In the process, concern over the "high profits" of companies is shown to diminish, and the notion of political costs is so broadened that it blurs with other social theories of disclosure. Consequently, the positive-accounting-based social disclosures literature fails to provide distinct arguments for self-interested managers' wealth maximizing. This paper also shows that the empirical evidence gathered to date in support of a positive accounting theory of social disclosures largely fails in its endeavor.

In the late of 1960 the studies on accounting theories and practices were turn into positive approach than the previous normative one. Positive theories try to study 'what is' than 'what it should be'.it try predict how accountants react in different situations. Due to the works of Watts and Zimmerman it has become into a separate school of thought in accounting researches. It is more concerned with the contractual set up of firms. A firm is considered as a sum total of different contractual relations. Accounting is considered as a tool to maintain such contracts. Positive accounting mainly has two different perspectives (1) efficiency perspective and (2) opportunistic perspective. Through the Efficiency view of positive accounting theories researchers try to find what accounting procedures and methods are used by different managers to show true and actual performance of the firm.

Opportunistic view assume that in a firm the managers and shareholders are in an agency contract. Shareholders are considered as principal and managers as

agents, acting on behalf of shareholders. But there is no evidence to believe that the managers will work on shareholders' interest. Both shareholders and managers want to increase their wealth. So the managers will work to increase their wealth than shareholders. So he is opportunistic. He will adopt accounting policies and procedures which increase his wealth

Bonus plan hypothesis: It states that if the manager's remuneration is depends upon the performance of the firm they will adopt accounting procedures which shows a higher earnings to increase his remuneration **Debt covenant hypothesis** It assumes that if a firm is more depend upon borrowed capital, the managers will change accounting procedures as such a way to show higher liquidity and higher earnings.

Political cost hypothesis: It assumes that the firms will try to show reduced accounting earnings than actual by changing accounting procedures and methods with the intention to avoid concentration of its political environment. If firm's show real profit and wealth that is increased earnings ,then it may insure higher political cost like tax and other levies to government, contribution to political parties etc.

This study is concerned with the political cost hypothesis. A lot of researches have been conducted on this topic. But different researchers adopt different methods of testing. It can be tested by using variables like firm's size and political cost. To determine firm's size we can use different criterions like volume of asset, annual sales, number of employees etc. this study includes an analysis of past researches in this topic

Data and Methodology: This study is dimensional analysis of past studies. So the data used for this study is completely secondary. This study is intended to test that is there is any meaningful relationship between political cost and firm's size. So this study has the following hypothesis. There is a meaningful relationship between political cost and size of the firm

Analysis of Past Studies

Watts and Zimmerman conducted the first research on political cost in 1987. And they found that there is a positive correlation between size of the firm and political cost. They were stated that the political cost for large firms is higher than the small firms. They conducted several experiments to test political cost. They tested relationship between firm's size and social disclosure in some cases

They were taken tax, insurance, gratuitous helps, sports help, customs and other levies etc. as political cost. And they concluded that manager will adopt accounting policies and procedures which disclose lower income to avoid political cost. Belkoui and Karpics conducted a research in 1989. He tested 23 American companies. They stated that not only firm size but also the industry that firm belongs affect the political influence. In 23 companies out of 7 companies were large oil companies. According to them the size of the firm and industry can show the correlation between them and political cost.

They understood that in some special industries like oil and gas, chemical industries the influence of politics is high irrespective of individual firm's earnings and profit. Large companies are more politically sensitive. The tax rate for large companies are high than small companies. Tax constitutes political cost. And finally they also concluded that there is relationship between firm's size and political cost. Large companies will incur high political cost than small.

Leftwich and Holthausen also conducted a research in this field in 1983. They tested the relation between firm's size and the choice of accounting methods. The research was based on Zimmerman's research. They also came into the conclusion that the size of the firm correlated with political cost. Thereby there is correlation with selection of accounting policies also.

Firouzi have conducted a research in 1998. He tested the political cost hypothesis by testing the relation between size of the firm and sales volume then, volume of asset and firm's size. The study was based on the past data for the past 3 years. The results was shown that there is good correlation of political cost based on sales volume, however there is no significant correlation on the basis of asset and political cost. But the average correlation for the past three years on the basis of both asset and sales were shown a positive correlation.

Godfrey and Jones also conducted another research on political cost in 1999. But he used market shares to measure the effect of political cost. He had taken market shares of firms and profit as variables. The research report shows that companies having more government investments or government managed companies have higher political cost. Another finding is that companies engaged in business of banking, finance, research fundamentals, urban service etc. also incurs more political costs

In 1991 Deegan and Hallam conducted a research. The research was based on market shares of the firm. The research found that the companies having more market shares in the industry will have more political cost. They calculated market shares on the basis of total asset.

In 1998 Darough and his associates conducted a study and published a report. The study also tried to build a relationship between size of the firm and political cost. But instead of taking asset or sales volume to measure the firm's size he used the number of employees working in in the firm. They tested the relation between these two and found that the political influence for firms having more number of staff is higher than the firms having less number of employees. The research concluded that there is correlation between firm's size and political cost.

Recently in 2009 Reza Tehrani and his associates published a paper. They conducted a research by taking data for companies in Iran for 2005 and 2007. They were taken companies size as independent variable and political cost as dependent variable. According to them political cost includes tax, insurance rights, help to sports, help to educational area development, cost on establishing seminars and conferences, protection of bioenvironmental costs, export and customs levies etc. To measure the firm's size they combined two variables volume of sales and total assets.

They built two hypotheses as follows: There is significant relationship between political cost and firm's total asset. There is significant relationship between political cost and annual sales volume of the firm. Statistical analysis of the data was done using statistical tools like measures of central tendency, measures of dispersion, correlation and regression etc. After statistical analysis they found that there is significant relationship between firm's size and political cost. As the size of firm increases its political cost also increases and if firm size is less then, the political cost also decrease. There is positive correlation between firm's size and political cost.

This study is based on the hypothesis that there is meaningful relationship between political cost and firm's size. That is if firm size increase the political cost also increase. This was tested by a lot of researchers and all studies reveal that there exist positive correlation between firm's size and political cost. When firm's size increase its earnings also increase, so they has to pay higher taxes. Besides that firm become more sensitive to public and other politicians.

Due to this reason the manager will try to show that the firm has no greater wealth. So they will make a choice of accounting procedures and methods, which disclose lower income than actual.

Now it is clear that size affect its political cost. To some extent a company can control its political expenses. Political cost like tax and license fee etc. are considered as compulsory expenses, so it cannot be reduced by managers. But political costs like celebration expenses, election cost etc. are controllable. So it is suggested that to manage such cost effectively.

The main limitation of this study is than in previous studies researchers explained political cost hypothesis by taking firm`s size as variable in more cases. Only a few researchers were tried to explain it with other variables like market share, industry etc. More researches are based on data collected outside India. The previous research reports taken for this study are only a little number.

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**Battle of Life and Death in Ernest Hemingway's
*The Old man and the Sea***

Nautical fiction is setting on or close to the ocean, which centres on the human relationship to the ocean and ocean journeys and features its way of life in these conditions and strength in the Sea. American writer Napoleon Hill once said, "Strength and growth come only through continuous effort and struggle." Specifically, it is a figurative tale about existence's battles and rewards. Santiago continually suffers battles against nature and it influences him remotely and inside. There are numerous instances of the difficulties of man versus nature that Santiago perseveres. In the story is by all accounts about a man who battles to get a goliath marlin and who battles to secure the marlin against the sharks and to spare his life in ocean are depicted well. He additionally battles with himself and his capacities that have fallen with his maturing body.

Nautical fiction or ocean fiction, and their constituent maritime, nautical or ocean books, relies to a great extent upon the focal point of the observer. Ocean fiction includes books in the vein of Marryat, Conrad, Melville, Forester and O'Brian: books which are chiefly determined to the ocean, and drench the characters in nautical culture. Typical sea stories follow the account configuration of "a sailor embarks upon a voyage; during the course of the voyage he is tested – by the sea, by his colleagues or by those that he encounters upon another shore; the experience either makes him or breaks him".

Ocean stories have a long history of advancement, which emerging from societies with types of experience and travel accounts that profiled the ocean and its social significance, for instance, Homer's epic sonnet the Odyssey and the Old English sonnet The Seafarer. Early ocean books manage the primary topic of life adrift, for example, Masculinity and chivalry, Women adrift and the common labourers adrift. A qualification between nautical fiction and other fiction simply utilizing the ocean as a setting or background is an interest in nautical detail.

Nautical books managing life on maritime and vendor ships set in the past are composed by men and manage an absolutely male world with the uncommon exemption, and a centre subjects found in these books is male chivalry. The

convention centres around an aggressive narrating, a portion of the models of the class centre on a business maritime legacy yet keep on featuring the part of manliness and courage with that custom. There are occasions of ladies filling in as fishers and in any event, instructing maritime boats, sea fiction overall has not followed this social change. For the most part, in oceanic fiction, ladies just have a function on traveller ships, as spouses of warrant officials, and where the activity is ashore. The greater part of individuals on board nautical journeys is normal mariners, drawn from the common labourers.

The Old Man and the sea the record of an epic fight between an old, prepared angler and the best catch of his life. For 84 days, Santiago, a matured Cuban angler, has embarked to the ocean and returned flat broke. So prominently unfortunate is he that the guardians of his young, given student and companion, Manolin, have driven the kid away from the elderly person to fish in a more prosperous boat. In any case, the kid keeps on thinking about the elderly person upon his return every night. He enables the elderly person to carry his stuff to his feeble hovel, makes sure about nourishment for him, and examines the most recent advancements in American baseball, particularly the preliminaries of the elderly person's legend, Joe DiMaggio. Santiago is sure that his inefficient streak will before long reach a conclusion, and he sets out to cruise out farther than common the next day. On the eighty-fifth day of his appalling streak, Santiago does as ensured, cruising his dinghy far past the island's shallow waterfront waters and meandering into the Gulf Stream. He readies his lines and drops them. Around early afternoon, a major fish, which he knows is a marlin, takes the trap that Santiago has set 100 comprehends somewhere down in the waters. The elderly person expertly snares the fish; however he can't pull it in. All things being equal, the fish starts to pull the boat.

He suited to attach the line speedy to the boat for fear the fish would snap a tight line, the old individual bears the strain of the line with his shoulders, back, and hands, arranged to give slack should the marlin make a run. The fish gets the boat all as the day progressed, as the night progressed, as the day progressed, and as the night progressed. It swims reliably northwest until at last it tires and swims east with the current. The whole time, Santiago perseveres through steady torment from the fishing line. At whatever point the fish thrusts, jumps, or makes a scramble for opportunity, the line cuts Santiago gravely. Albeit injured and tired, the elderly person feels a profound sympathy and deference for the marlin, his sibling in misery, quality, and resolve.

"Fish... I'll stay with you until I am dead."(52)Santiago says this to the marlin he has snared after it makes a reel forward in the centre of the night. He has a ton of line left, so he is at a favourable position against the fish. In any case, he realizes it will deplete him of his solidarity to trail the fish until it loses energy and ultimately kicks the bucket, so Santiago says this to communicate his responsibility to that task. It is possible that he will kick the bucket or the fish will bite the dust, or both.

On the third day the fish tires, and Santiago, restless, hurting, and almost ridiculous, figures out how to pull the marlin in sufficiently close to kill it with a spear push. Dead adjacent to the boat, the marlin is the biggest Santiago has ever observed. He lashes it to his boat, raises the little pole, and heads out for home. While Santiago is energized by the value that the marlin will bring at market, he is more worried that the individuals who will eat the fish are contemptible of its significance.

As Santiago cruises on with the fish, the marlin's blood leaves a path in the water and pulls in sharks. The first to assault is an extraordinary shark, which Santiago figures out how to kill with the spear. In the battle, the elderly person loses the spear and lengths of significant rope, which leaves him helpless against other shark assaults. The elderly person fends off the progressive horrible hunters decently well, wounding at them with an unrefined lance he makes by lashing a blade to a paddle, and in any event, clubbing them with the boat's turner. In spite of the fact that he kills a few sharks, increasingly more show up, and when dusks, Santiago's proceeded with battle against the foragers is pointless. They gobble up the marlin's significant meat, leaving just skeleton, head, and tail. Santiago berates himself for going " out too far" and for relinquishing his extraordinary and commendable adversary. He shows up home before sunrise, staggers back to his shack, and rests profoundly.

"He didn't beat you. Not the fish."(124)Manolin says this to Santiago after Santiago has gotten back, having lost the fish and stayed asleep for the entire evening. In the first part of the day, Santiago reveals to Manolin that "They truly beat me." But he is discussing the sharks who ate the fish after he got it. It wasn't the fish who beat him - the fish and he were siblings in his eyes, and he has an inclination that he has double-crossed the fish by leaving it alone eaten by the rummaging sharks.

The following morning, a horde of flabbergasted anglers assembles around the skeletal corpse of the fish, which is as yet lashed to the boat. Remaining unaware of the elderly person's battle, vacationers at a close by bistro notice the remaining parts of the monster marlin and slip-up it for a shark. Manolin, who has been really anxious over the elderly person's nonattendance, is moved to tears when he discovers Santiago safe in his bed. The kid gets the elderly person some espresso and the day by day papers with the baseball scores, and watches him rest. At the point when the elderly person wakes, the two consent to fish as accomplices again. The elderly person re-visitations of rest and dreams his standard long for lions at play on the sea shores of Africa.

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**A Study on the Customer Perception towards
Indian Airline Services**

India's aviation industry is largely untapped with huge growth opportunities, considering that air transport is still expensive for majority of the country's population, of which nearly 40 per cent is the upwardly mobile middle class. The industry stakeholders should engage and collaborate with policy makers to implement efficient and rational decisions that would boost India's civil aviation industry. With the right policies and relentless focus on quality, cost and passenger interest, India would be well placed to achieve its vision of becoming the third-largest aviation market by 2020 and the largest by 2030. The Indian aviation industry is experiencing tremendous growth since last few years. India intends to become 3rd largest aviation market till 2020 and the largest market till 2030. This growth in Indian aviation space is driven by factors such as number of Budget airlines in the country, Modern airports, Advanced Information technology (IT) interventions, growing emphasis on regional connectivity and change in regulatory policies of the Government of India by allowing greater percentage of FDI in Civil Aviation Sector in India (India Brand Equity Foundation, 2016).

Aviation is a very dynamic industry. Consumer preferences and perceptions change vary rapidly. In the times when air travel was meant only for rich and affluent class, one could never have imagined that the prices of the tickets will reduce so much that a common man could also afford to travel. The aviation business was always considered to be rich man's business and the travelers belonged to very high position in corporations or it was limited to politicians whose tickets were generally sponsored. Amongst most challenging industries, lies Airline Industry. This characteristic itself makes it necessary to undertake research in Airline industry. The industry is composed of many players all across the world, stiff price competition, large number of substitutes, many avenues for attracting customers from the competitors, huge investment and other entry barriers, huge operations costs, dependency on various governmental rules making it difficult to undertake operations, customers all across the globe and large exit costs. Indian Aviation sector is unrecognizably different that what it was 20 years ago. The share of public sector enterprise has remained a small portion of overall size of the sector. Private sector now offers enormous benefits and comforts to the passengers leading to betterment in service offered.

Post liberalization era dramatically changed Indian aviation space. With private sector entering in the ever growing Indian aviation sector, diverse strategies were developed and tested in this dynamic market. As regulatory policies changed, the companies changed, their strategies changed, the business models changed, the service offerings changed and so did the customers' expectations. The aviation sector in India is changing and companies are experiencing some of the most turbulent times for sustenance seeing the overall changes in the environmental factors Within 6 years (2007 to 2013) Indian aviation went through most dynamic market conditions and experienced extravagant growth, partnerships, joint ventures, acquisitions, and liquidation. Even though, the market is considered to be most lucrative and globally India is seen as an opportunity for investment.

Due to the fast-changing business environment, customer demands and expectations are also changing, resulting in a situation where many of the service- providing companies – especially the airlines – have failed to keep their fingers on the pulse of the true needs and wants of their passengers and still hold outdated views of what airline services are all about. Airline companies think of passengers' needs from their own perspectives and usually focus on cost reductions to achieve efficient operations; however, this may overlook the quality of the services provided to their customers, along with airline image and customer commitment.

The specific objectives of this research are: To analyze various factors influencing passengers while booking an airline ticket

Hypothesis

- Null Hypothesis : Price of the ticket is not the most preferred parameter for selection of particular airline
- Alternate Hypothesis: Price of the ticket is the most preferred parameter for selection of particular airline.

Table 1

Parameters Considered while Booking an Airline Ticket

The respondents were asked to rank the parameters according to the order of their importance in deciding about selection of carrier. The ranking was done on 11 parameters, viz., Prices charged to customers, Booking alternatives available, Treatment given to passengers, Connectivity offered, Variety of

food offered, Frills offered (Eg. Headphones, etc), Luxury offered, Frequent Flyer status, Convenient Flight timings, Dependability (On time performance), and Safety precautions.

SI NO	PARAMETERS	code used
1	Booking alternatives available	A
2	Price charged to customers	B
3	Treatment given to passengers	C
4	Connectivity offered	D
5	Luxury offered	E
6	Quality of food offered	F
7	Convenient flight timings	G
8	Dependability	H
9	Frills offered	I
10	Frequent flyer status	J
11	Safety precautions	K
12	Customer care support	L

Table 2
Rank Analysis - Count of Ranks

Rank	Weight	A	B	C	D	E	F	G	H	I	J	K	L
1	12	15	35	14	11	10	0	20	10	0	0	2	3
2	11	34	25	22	18	1	2	2	3	5	3	4	1
3	10	14	20	32	17	0	5	10	8	7	2	4	1
4	9	2	11	13	18	27	9	17	8	3	3	5	4
5	8	12	11	19	10	7	9	10	30	5	3	2	2
6	7	4	9	15	8	11	31	5	13	3	8	7	6
7	6	4	5	3	3	8	17	9	18	13	11	27	2
8	5	17	0	5	10	8	7	2	4	32	1	14	20
9	4	5	3	2	2	12	11	19	10	7	30	9	10
10	3	13	2	11	18	27	9	17	8	3	3	5	4
11	2	20	14	17	0	32	5	10	8	7	2	4	1
12	1	8	9	6	21	13	0	16	33	4	1	7	2

The weighted scores of the ranks are calculated in order to find out which parameter scores the highest as per the ranking given by all the respondents. The count of ranks is multiplied by the weights assigned to each rank. Thus, the parameters can be measured on same scale and can be compared on the basis of weighted scores.

Table 4
Rank Analysis - Sum of Weighted Scores

No	Parameters	Weighted Score	Rank
1	Booking alternatives available	1052	3
2	Price charged to customers	1230	1
3	Treatment given to passengers	1228	2
4	Connectivity offered	949	4
5	Luxury offered	801	7
6	Quality of food offered	660	8
7	Convenient flight timings	857	6
8	Dependability	877	5
9	Frills offered	506	10
10	Frequent flyer status	365	11
11	Safety precautions	516	9
12	Customer care support	319	12

From the above table it is clear that the parameter Prices charged to customers, which means the price of the ticket has got the maximum score, and thus is the most important parameter in the decision of selection of carrier. Top five parameters considered by respondents in choice of carrier are Price charged to customer, Treatment given to passengers, Booking alternatives available, Connectivity offered and Dependability. Thus we have enough evidence to reject the null hypothesis and accept the alternate hypothesis that Price of the ticket is the most preferred parameter for selection of particular airline.

This study leads to several conclusions. Indian aviation has a long history and has evolved from a very tme and unprofessional level of environment to a mass delivered service. Where in its early days, aviation was considered to be a luxury has now become accessible and affordable to a common man. The sector went through different regulatory changes, and has evolved to be much safer option of travel than it was ever before. Aviation companies are not only accountable to the government but they have also become more responsible. Companies today, look forward to more affordable and comfortable journey to the passengers keeping in view the environmental hazards that the air travel inherently cause.

Price is the most preferred parameter for the selection of an airline for international travel. There are instances where passengers are also flexible with dates of their travel, considering the price difference on different days. This behavior can be seen only when the passengers are paying for their own

tickets. However, even if the same is sponsored by the company (in case of employees traveling abroad for business purpose), it can be observed that companies also take into account the low price of the ticket. Many innovations are being carried on pricing the ticket to the passengers these days. Pricing is also heading towards customization. It will not be a surprise that in future we may have a unique price for every passenger traveling aboard.

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Traces of Ecocriticism in the Poems of Robert Frost

Robert Frost administers the various seasons in his poetry effectively to portray the diverse emotions and circumstances endured by man. This paper aims to illustrate the ecocritical reading of four selected poems penned by Frost, Nothing Gold Can Stay, The Silken Tent, Bereft and The Old Man's Winter Night showcasing the seasons of nature in its order of spring, summer, autumn and winter respectively. Nothing Gold Can Stay penned by Frost in eight lines is a short poem that manifests the inevitability of change. It draws upon the fleeting aspect of natural beauty as well as innocence.

The poem presents the moment in early spring when the vegetative world first breaks into blossom. The colour of gold is employed usually to signify the season of autumn when the golden leaves starts falling and here is employed in the context of spring as being a season of rebirth and rejuvenation, a promise to the assurance to life is rendered and hence is precious than gold and also the leaves appear to possess the luster of gold when the rays of sun kiss them. "Nature's first green is gold because the green leaves of early spring are gold like in their light-reflecting tints, as well as in their preciousness and promise" (Marcus 34).

The colour gold is described as extremely difficult to preserve undestroyed by it as time passes. It also provides insight that whatever man considers as gold, the material wealth to which he attributes preciousness does not stand the test of time and hence is not permanent like the gold colour of nature in spring in New England is temporal.

Then leaf subsides to leaf.
So Eden sank to grief.
So dawn goes down to day
Nothing gold can stay. (Frost 4-8)

The early leaf of spring has its appearance attributed to a flower but it is not ever lasting and recedes to its original form. The loss of flower reflects the vanishing of innocence as one travels from youth to maturity and old age. Here the fall of man in the Garden of Eden mentioned in The Bible is juxtaposed. God created Adam and Eve and placed them in the Garden of Eden attributing to them dominion over all species. He however commanded

them not to eat fruits from the tree of knowledge and the tree of life. When they disobeyed and had the fruit from the tree of knowledge they were cast out of the garden by God.

And the Lord God said, 'The man has now become one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.' So the Lord God banished him from the Garden of Eden to work the ground from which he had been taken. (Genesis 3:22, 23)

The loss of innocence of Adam and Eve can be inferred and it lies as the sole cause to the grief befell in the Garden of Eden. It also throws light on the fact that parting innocence is inevitable and has the potential to cause grief.

The dawn of a new day begins in a gently tinted gold with its end through a blazing ferocious yellow sunset that finally dies with the coming of the dark night. One can infer the inevitable conversion from youth towards old age and finally to the eternal sleep of humans. The poet provides insight to the unpreventable transitions that man and nature have to endure. The last line of the poem is the repetition of the first line and it emphasizes on the temporal existence of creation whereas the creator is immortal. Frost does not bewail the impermanence and thinks beauty is meant to be appreciated for the pleasure it bestows and hence it is wise to savor the wonderful moments before they pass.

Hence, *Nothing Gold can Stay* reflects on the transient characteristic of nature and man in the hands of time. The beauty of the environment and the innocence that dwells in humans undergoes the inevitable change as the days pass by. The poem, *The Silken Tent*, consisting of fourteen lines, is a delicate love sonnet by Robert Frost. He employs the analogy of the woman he loved to a tent tied in the summer season.

Kathleen Morrison who was Frost's secretary is the woman addressed in this poem. After the death of Elinor, his wife, he suffered loneliness and was desperate for the companionship she endowed him with when she was alive. He began to imagine the love and gratitude he had for Kay was love and hence proposed her, to which she replied she was happily married but they could continue to be dear friends. The poem depicts how Frost perceived Kathleen Morrison.

She is as in a field a silken tent
 At midday when a sunny summer breeze
 Has dried the dew and all its ropes relent,
 So that in guys it gently sways at ease,

The woman is considered as a silken tent in a field. The word 'silken' suggests she was immensely attractive. The sunny summer breeze at midday refers to the love of the poet that surrounds his beloved and he feels it has dried the dew as a result of which the tent has tightened. The ropes have loosened due to which the tent sways gently along with the passing air which reflects the fact that she is infirmly held in her married life.

And its supporting cedar pole,
 That is at its pinnacle to heavenward
 And signifies the sureness of the soul
 Seems to owe naught to any single cord,

The central cedar pole which is the highest projection that points heavenward suggests latent sexual implications throwing light to the sureness of the woman who is not just loved by one man and never strongly controlled by anyone, is not in complete bondage. She is depicted to be held loosely by tent ropes that are numerous silken ties embedded in love and thought. The tent would collapse without the ties and it is through the loosely bound silken ties the woman makes life all the more beautiful.

To everything on earth the compass round,
 And only one going slightly taut
 In the capriciousness of summer air
 Is of the slightest bondage made aware.

The poet pulls the rope slightly tight reflecting that he urges to be in union with the woman though the outcome is like the unpredictable of summer air as she is already married. He feels the bondage of love he has bestowed on the woman is very little and would not be a burden.

The Silken Tent portrays the conflict between the woman's bondage and freedom as she is pulled, loosely by her husband in marriage or tightly by Frost in love but remains strictly held by no one. She doesn't surrender herself completely to anyone and is loosely bound before love and thought. *Bereft*, a poem of fifteen lines, another of Frost's creation can be considered as his most

lonely poem. The speaker faces the chill of the autumn alone in his life with even the nature not on his side.

The meaning of 'Bereft' is to be sad and lonely especially through someone's death or departure. The material for this poem took birth when Frost spent the summer with his future wife, Elinor and her mother. Instead of consenting to marry him at that time, she decided to return to college. Despite her leaving him, he stayed at the same place for a few more days hoping she would feel sorry for bestowing him loneliness. He took pleasure in his self pity and later through his poem he expressed the fear and emptiness he experienced each night when darkness adorned the sky.

The speaker of the poem couldn't be in a more unfriendly atmosphere that enhances his troubled and distressed heart. He is alienated in the most hostile of the environments.

Where had I heard this wind before
 Change like this to a deeper roar?
 What would it take my standing here for,
 Holding down hill to a frothy shore/

The familiarity of the wind transforming itself to a deeper roar as that of a lion is questioned by the speaker as he stands at the door hoping for some source of positive reinforcement to lighten his heavy heart. The sound of the wind intensifies the terror that lies within his heart. The waves are depicted as 'frothy' like the mouth of a rabid animal and he feels they are fiercely waiting to engulf him. These images of nature portrayed are neither inviting nor pleasing and it throws light to the frightfulness endured by the speaker.

Summer was past and the day was past.
 Somber clouds in the west were massed.
 Out in the porch's sagging floor,
 Leaves got in a coil and hissed,
 Blindly struck at my knee and missed.

Summer is the prime season when the growth in nature flourishes. The speaker feels he has spent his optimum age in loneliness, yearning for the presence of the one he longs for. He is now edging towards old age and reflects that there is no future before him after consuming his prime time with longing. It also

refers to the summer and the beautiful moments he has enjoyed with Elinor before she parted. The clouds have become somber, indicating darkness and their capability of destruction and they are massed in the west from where storms generally originate and are treated as the omen to the storm that would befall the speaker. The floor is illustrated as ‘sagging’ which depicts his heart, crumpling as a result of the pressure of his emotions upon him. The leaves are described to the form and sound of a snake that tries to attack him. He feels the nature is threatening him in his solitude though he desires for solace.

Word I was in the house alone
 Somehow must have gotten abroad,
 Word I was in my life alone,
 Word I had no one left but God.

The speaker hence, has reached the conclusion that nature was against him through the frightful images it has rendered to his distressed soul. He feels it approaches to him is evil and has learned his secret that he was devoid of companionship. One can infer from the last two lines that he feels man and nature have forsaken him. He considers the omnipresent God as his sole companion in whom he can find refuge to his fear and longing.

The poem portrays a man in an alien world who endures isolation and frightfulness, left alone by man and the unfriendly nature. The conflict between man and nature is manifested beautifully through the poem where the hostile nature pours violent images, conspiring against a distressed soul. *An Old Man's Winter Night*, consisting of twenty eight lines is one of the most evocative poems by Frost. It portrays the fear and isolation endured by an old man edging towards his eternal sleep enhanced by the unfriendly winter night of New England.

All out-of-doors looked darkly in at him
 Through the thin frost, almost in separate stars,
 That gathers on the same pane in empty rooms.
 What kept his eyes from giving back the gaze
 Was the lamp tilted near them in his hand? (Frost 1-5)

The old man dwells in his home uncared and unloved by the people who are outside looking ‘darkly’ at him. Darkness also throws light to the lack of meaning and order he suffers in his solitary life. The thin frost that pervades depicts the lack of clarity in the life he faces. The stars refer to the shining

hopes and dreams he have but are dimmed by the thin frost, the uncertainty that he endures. They are present separate though there exist billions of their kind, likewise the old man is deserted by the rest of the human population.

The words 'empty rooms' in the poem suggest he is alone and is denied the presence of any other soul to pour unto him solace and assurance that his old age demands, where now rests insecurity, alienation and fright. The home he lives is as old as him is reflected through the word 'creaking' in the poem. The lamp acts to emphasize his alienation because though he is bathed in light, he cannot see beyond it. The old man is unable to recollect his past owing to the gift bestowed to him by his age.

In clomping off; and scared the outer night,
Which has its sounds, familiar, like the roar
Of trees and crack of branches, common things
But nothing so like beating on a box.

The old man fights his fear of seclusion through making noise by walking in heavy steps so as to trying to scare it away. The night replies back to him with even more frightening sounds. 'The roar of trees' and 'crack of branches' throws light to the threatening aspect of nature, its separation from man, Beating on a box refers to the futility embedding the old man in his remote existence.

A light he was to no one but himself
Where now he sat, concerned with he knew what
A quiet light, and then not even that.

The old man was a light only to himself as there was no other soul to accompany him to whom he could impart the wisdom he has acquired through his age. He was a quiet light to the darkness engulfing him and the brightness was left to himself, awaiting death.

It is portrayed that the old man accuses the moon for arising late at night but says however it is better than the sun in that respect. This illustrates his yearning for company in order to wipe off the pain of alienation and fear he suffers. The moon is referred to as broken and it depicts the incompleteness that he feels in his solitude. The sole companion of his isolation is nature and its delay frustrates and saddens him even more.

The roof of his home is covered with snow with icicles along the wall. It suggests that his weak physique has restrained him from removing them. One can also infer from the word 'keep' whose archaic meaning is to control, that eternal sleep is gripping the old man from the pervading presence of elements of winter whose power lies beyond his control.

And eased his heavy breathing, but still slept.
 One aged man—one man—can't keep a house
 A farm, a countryside, or if he can
 It's thus he does it of a winter night.

The old man calms his heavy breathing and sleeps. The place where the old man dwells cannot be kept by any other man but only those who suffers the pain of old age, isolation and fear. He realizes that there is time for everything and waits patiently for his call to leave his earthy life amidst the wintry night that beckons him for his last sleep. Nature is the embodiment of wisdom and understanding. The more man appreciates its beauty and power, the more wiser and humbler he will be, forsaking his negligence and destruction towards nature from time immemorial to satisfy his unquenchable thirst for material and power at the cost of the sole reason for his existence. The study of ecocriticism especially through the poems of Frost that indeed looks into the deeper emotions of man, would truly aid to decipher the perennial umbilical cord between Mother Nature and man.

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**Concepts of Reality in the Vaishnavite Philosophy
of Vallabhāchārya and Śāṅkaradeva**

Vaishnavism is one of the oldest living Hindu religious sects of India. It is a monotheistic belief which upholds 'Vishnu' as the ultimate Reality. It believes that the exclusive and devoted worship of Vishnu will lead to the attainment of the highest spiritual goal. It emphasizes the observance of an ethical and religious way of life for the purpose of realization of Vishnu. Vaishnavism recognizes the eternal personality of this one Supreme Being. Thus, intense faith in a personal God, who is to be loved, obeyed and trusted, constitutes the main characteristic of Vaishnavism. Vaishnavism, therefore, is a religion of Bhakti – bhakti or devotion to Vishnu. The Supreme Godhead Vishnu in Vaishnavism has been diversely named as Bhagavat (the Blessed one), Puruṣottama (the Supreme person), Nārāyana, Hari. He is defined as the Unborn (Aja) and the Eternal (śāsvata). He is the creator as well as the embodiment of Immortality and the driving force of the whole cosmos.

Bhakti yoga of the Bhāgavad Gita is regarded to be the foundation of this religion of Vaishnavism. The word 'Bhakti' is a very popular word in Hindu religious system. It is derived from the Sanskrit root 'Bhaja' – whose literal meaning is 'To utter'. In the devotional literature the word is used to mean 'Utter devotion to God'. Thus, in a general sense Bhakti means Śāṅkaradeva devotion to God. The concept of bhakti is an age old one. Right from the time of the compilation of the Vedas, the word bhakti finds its mentions in the Ṛg Veda, Brhadāranyaka Upanisad, Chhāndyoga Upanisad, Kaṭha Upanisad and Īsha Upanisad, Mahābhārata, Rāmāyāna, Bhāgavata Purāna and so on. The word bhakti has been referred to several times in these works. The Bhakti Yoga of Bhāgavad Gītā is more descriptive on this point. It prescribes Devotion (Bhakti Yoga) as one of the three essential means – including Knowledge (Jñāna Yoga), and Action (Karma Yoga) – to shatter the bondage of material world and to serve the almighty God. Thus, bhakti is one of the three theologico-philosophically recognized means of achieving salvation.

Bhakti in the Hindu religious parlance denotes “emotional devotionism”, particularly to a personal or to spiritual ideas. According to *Nāradiya Bhaktisutra* Devotion is absolute love to God:

Sa Tashminparam Premarupa
Amrit Rupa cha (Verse 2 and 3)

[Isware param pram swarup Bhakti Amrit Swarup buli Santor Snmoti] (qtd. in Bayan 11)

According to *Sāṅdilya Bhaktisutra*, bhakti is the most elevated pure love for God:

In India, the term also refers to a movement, pioneered by Alvars and Nayanars that developed around the gods Vishnu (Vaishnavism), Brahma (Brahmanism), Shiva (Shaivism) and Devi (Śaktism). The two religious philosophers in context, viz. Vallabhāchārya and Śāṅkaradeva, were both pioneer of bhakti movement of the medieval period with two religio-philosophically distinct form of Vaishnavism of their own. Vallabhāchārya was a younger contemporary of Śāṅkaradeva. He was born in a Telegu Brahman family in 1481 A.D. Vallabha was the founder of the vaisnavite sect called *Rudra Sampradāya* which is one of the main sects of Vaishnavism even today. The philosophy propounded by Vallabhāchārya is called *Śuddhādvaitavada* (pure monism) which comprises one of the principal schools of Vedānta. According to the Śuddhādvaitavada of Vallabha the one and the non-dual Brahman is the only Reality, which is absolutely Śuddha or pure, unalloyed with Maya, both the cause and effect being pure and one. Further, “Brahman is the independent reality and is identified with Shrikrishna. His essence is Existence (sat), Knowledge (chit) and Bliss (ānanda). Souls and matters are His real manifestation. They are His parts. He is the abode of all good qualities and includes even the seemingly Contradictory qualities” (C.D.Sharma 378).

Śāṅkaradeva, again, is the founding father of Assamese Vaishnavism, also known as neo-Vaishnavism. He preached Vaisnavism in Assam around the same period of time as that of Vallabhāchārya. His form of Vaishnava religion is commonly known as Ek-Sararan Nama Dharma: “the official name of Śāṅkaradeva Vaishnavism is eka śaraṇa hari nāma Dharma a religion of Supreme Surrender to one, and that one is Vishnu or Nārāyana who assumes various incarnations on various occasions” (Goswami 6). According to Śāṅkaradeva’s neo-vaishnavism, all living beings are creation of God and therefore there is no ontological difference among the created beings. With this basic theological principle, Śāṅkaradeva preached equality of men before God irrespective of caste and creed, and abolished the idea of special privilege of one caste over the other.

This research work be purely analytical and being so it be based completely on library works. This study will mainly be based on reviewing the works that has already been done on Vaishnavism particularly with special reference to Vallabhāchārya and Śāṅkaradeva Books and Journals will therefore comprise both the primary and secondary source of data.

The philosophies of both Vallabhāchrāya and Śāṅkaradeva had emerged in the backdrop of the 15th century socio-cultural and theological milieu of India. The philosophy of Vallabhāchrāya is popularly known as Śuddhādaitavāda or Brahmavāda. Śuddhādaitavāda is a monistic system which believes that Ultimate Reality or Brahman is Determinate. Pure Existence, Pure Consciousness and Pure Delight are the Principal attributes of Reality besides infinite other attributes. This Ultimate Reality, again, is said to be nirguna in the sense that Ultimate Reality transcends the three guṇas of Prakṛti. Vallabha considers three aspects of the original *svarūpa* of the Brahman – the Puruṣottama, the Akṣara and the Antaryāmin. The Supreme aspect of Immutable, Eternal, Indefinable and infinite Brahman is termed by Vallabha as Puruṣottama or Kṛṣṇa. What distinguishes Puruṣottama or Kṛṣṇa from the other aspects is the unmitigated, untrammelled and unlimited manifestation of Bliss. The aspect of Akṣara emerges when in Puruṣottama there arises a desire to be many. With that desire, the Infinitely Blissful status of Puruṣottama is concealed by His celestial and divine attribute of sattva. Consequently there is a projection of a particular status in which there is only a limited, though immensely great in measure, manifestation of Divine Delight. This special aspect of Brahman which is absolutely immutable is termed in Vallabhavite philosophy as the Akṣara. In Vallabha's theologico-philosophical explanation the Akṣara or Akṣara Brahman is recognized as the ultimate cause and the ground of all. "The status of Akṣara in Vallabhite philosophy is a state of positive and immutable homogeneity resplendent with Consciousness and with a limited manifestation of Bliss" (Narain, *The Philosophy* 95). Antaryāmin aspect of Brahman, on the other hand, signifies the governance and lordship of Brahman over the universe and all that it contains. All that exists in the cosmos, the Nature and the souls with all their innumerable activities are under the control of the inscrutable divine power of Godhead or Brahman. On account of this special attribute which is belonged to Him alone, this particular aspect of the Controller is known as the Antaryāmin or Inner Ruler. However, there is another aspect of the Brahman, which is not included in the triune aspects, called prapañca-rūpa, i.e., the manifestation of Brahman as the cosmos. It is this particular aspect the realization of which opens to the devotees the gateway to the highest and the supreme spiritual experience of Saccidānanda.

Śāṅkaradeva's, to be true, does not have a proper structure as that of Vallabha's. However, Vaisnavism of Śāṅkaradeva is not independent of a true philosophical foundation. Rather, his religion is deeply rooted on it.

Śaṅkaradeva, as a matter of fact, did not build a philosophical system in true sense of the term; nevertheless, there are sufficient philosophical insights available in his works. Śaṅkaradeva's whole endeavor, in fact, is the result of an immediate necessity to address the sheer societal havoc prevalent in the 14th-15th century Assamese society. Although he was inclined to a highly spiritualized philosophy, however, the practical concern made him to consciously avoid any system building. His was an attempt to bring a Copernican Revolution into the society by incorporating a form of pure monotheism.

Neo-Vaishnavism of Śaṅkaradeva is a modified form of monotheism, advocating the worship of one Supreme Being – Vishnu – in different incarnations as Rāma, Nārāyaṇa, Kṛṣṇa, Hari and Vāsudeva. The unique contribution of Śaṅkaradeva in the sphere of religion and culture is centered on his Eka-Saran-Nam Dharma. According to Śaṅkaradeva, the Ultimate Reality is Nirguna, Nirākāra, and is termed as Brahman. Śaṅkaradeva emphasizes that when the Supreme Being is viewed as the conjurer of the world-show or as creator, sustainer and destroyer of the world, it appears as the personal God. This personal God is then known as Bhagavat or Īśvara. But, when the same reality is viewed from a purely idealistic view-point, without having any connection with the creation, it is conceived as the indeterminate, impersonal Brahman. So when Brahman manifests for the creation He is known as Nārāyaṇa or Vāsudeva. Accordingly, the Supreme Being Vishnu or Nārāyaṇa possesses the three familiar attributes – sat, cit, and ānanda. For Śaṅkaradeva, Kṛṣṇa or Vāsudeva is none other than the monotheistic form of unlimited God. According to Śaṅkaradeva's Neo-Vaishnavism, the multiple deities of the Hindu pantheon do not become false gods; as the branches of a tree are nourished if water is poured at the root of the tree similarly the varieties of gods are worshipped when Kṛṣṇa is worshipped. He is Nārāyaṇa, Puruṣottāma, Mahāpuruṣa, Bhagavāna etc. Śaṅkaradeva maintains that God is not nirākāra (formless) but He is Viśvamūrti and as such He is unlimited, eternal, immeasurable and not limited by time and space. Though Śaṅkaradeva does not take Īśvara in the denoted sense of the word Brahman, but he accepts both Brahman and Īśvara as the same absolute truth.

This research work be purely analytical and being so it be based completely on library works. This study will mainly be based on reviewing the works that has already been done on Vaishnavism particularly with special reference to

Vallabhāchārya and Śaṅkaradeva Books and Journals will therefore comprise both the primary and secondary source of data.

Both Śaṅkaradeva and Vallabha believe Reality to be non-dual. This non-dual Brahman is absolutely pure. However, for vallabha this supreme reality is none other than Śrī Kṛṣṇa who is also called Puruṣottama, Paramātmān, Brahman, Bhagavat etc. He is saccidānanda, omnipotent, omnipresent, omniscient, indestructible and independent. Sankaradeva also maintains Śrī Kṛṣṇa is the only Reality who is the absolute Brahman. He is parama Īśvara, the supreme God and Paramātmān, the supreme self. He is Nārāyaṇa, Puruṣottāma, Mahāpuruṣa, Bhagavān etc. Śaṅkaradeva also regards this ultimate reality as non-dual and devoid of all types of differences. Both Vallabha and Sankara regard Brahman to be the main cause of the World. For Vallabha, Brahman is the nimittakāraṇa and samavayikāraṇa of this World. In his view, Brahman is manifested as the world although Itself remained unchanged. Creation is only a manifestation and not transformation. Hence, his view is called avikṛtaparināmavāda. Similarly Śaṅkaradeva also believes that the Brahman is the nimittakāraṇa and upadanakāraṇa of the world. According to Śaṅkaradeva, Īśvara is the only reality who exists in the beginning, in the middle and in the end of the world. Īśvara is the cause of the origination (sṛṣṭi), sustenance (sthiti) and destruction (pralaya) of the world. This is possible only when Īśvara is regarded as both the material and efficient cause of the world.

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Opportunities and Challenges of E-Commerce in India

Electronic Commerce is the business environment in which information for the buying, selling and transportation of goods and services go electronically. E-Commerce allows business as to remain open for 24 hours a day, 7 days a week, giving customers and partner's access at any time of the day or night. E-Commerce is less expensive E-Commerce reduces errors by minimizing the handling of data and provides more results from limited resources using electronic commerce, businesses can share information and automatic many of the activities that are currently implemented by manual processes. E-commerce is being recognized as a cost- effective tool for managing critical transactions such as ordering, information sharing, payment processing, inventory control, and other business activities with their partners and suppliers. E-Commerce is a business online. It is about using the power of digital information to understand the needs and preferences of each customer and each partner to customize products & services for them, and then deliver the products & services as quickly as possible. Keywords: Online, Information, digital, security, awareness.

Commerce refers to the paperless exchange of business information using EDI, email, electronic bulletin boards and other network-based technologies. Electronic commerce includes electronic trading of goods, services and electronic material. E-Commerce has included the handling of purchase transitions and funds transactions and transfer over computer networks. The e commerce sector has seen unprecedented growth in 2014. The growth was driven by rapid technology adoption led by the increasing use of devices such as smartphones and tablets, and access to the internet through broadband, 3G, etc. which led to an increased online consumer base. The growth shown by home grown players such as Flip kart and Snap deal and the huge investor interest around these companies displayed the immense potential of the market.

With the entry of e-commerce behemoths such as Amazon and Alibaba, the competition is expected to further intensify. Both these international players come with deep pockets and the patience to drive the Indian ecommerce market. Also, their strong domain knowledge and best practices from their international experience give them an additional edge. Indian companies realize this, and are therefore aiming to continue their focus on expanding sellers and selection on their platforms, innovating on multiple customer touch points, and providing seamless and rapid delivery services in order to compete

with the international entities. Competition is expected to continue, with these e-Commerce companies experimenting with different ways to attract customers and increase online traffic.

The Indian government's ambitious Digital India project and the modernization of India Post will also affect the e-commerce sector. The Digital India project aims to offer a one-stop shop for government services that will have the mobile phone as the backbone of its delivery mechanism. The programme will give a strong boost to the e-commerce market as bringing the internet and broadband to remote corners of the country will give rise to an increase in trade and efficient warehousing and will also present a potentially huge market for goods to be sold.

India's overall retail opportunity is substantial, and coupled with a demographic dividend i.e. young population, rising standards of living and upwardly mobile middle class and rising internet penetration, strong growth in e-commerce is expected. E-commerce processes are conducted using applications, such as email, fax, online catalogues and shopping cards, electronic data interchange (EDI), file transfer protocol and web services and e-newsletters to subscribers. E-Travel is the most popular form of e-commerce.

There is a recent trend of relatively newer products such as grocery, hygiene, and healthcare products being purchased online. Indian jewellery has also been in great demand among customers outside India. Export comprises 95% of cross-border e-commerce, with the US, UK, Australia, Canada and Germany being the major markets.

Types of E-commerce

B2C (Business-to-Consumer): E-commerce the online selling of goods and services to final consumers. Online consumer buying continues to grow at a healthy rate. Consumer online spending include travel services, clothing, computer hardware and software, consumer electronics, books, music and video, health and beauty, home and garden, flowers and gifts, sports and fitness equipment, and toys. The internet provides e-marketers with access to a broad range of demographic segments.

B2B (Business-to-Business): Business-to-consumer (B2C) Web sites, consumer goods sales via the Web are dwarfed by B2B (Business-to-business) e-commerce. In 2003, just \$282 billion in 2000. One study estimates that as

much as one-third of all U.S. B2B spending will occur online by 2006. These firms are using B2B trading networks, auction sites, spot exchanges, online product catalogues, barter sites, and other online resources to reach new customers, serve current customers more effectively, and obtain buying efficiencies and better prices. B2B marketers now offer product information customer purchasing, and customer support services online. B2B e-commerce takes place in open trading exchanges-huge e-marketplaces in which buyers and sellers find each other online, share information and complete transactions efficiently.

C2C (Consumer-to- Consumer): The Internet provides an excellent means by which consumers can buy or exchange goods or information directly with one another. E.g. eBay, Amazon.com. Growing Internet diversity continues to open new e-commerce targeting opportunities for marketers. Web now reaches consumers in all age groups. C2C involves interchanges of information through Internet forums that appeal to specific special-interest groups. C2C means that online visitors don't just consume product information-increasingly, they create it. They join Internet interest groups to share information, with the result that "word of Web" is joining "word of mouth" as an important buying influence. Word about good companies and products travels fast.

C2B (Consumer-to-Business): Today's consumers are finding easier to communicate with companies. Most companies now invited prospects and customers to send in suggestions and questions via company Web sites. Consumers can search out sellers on the Web, learn about their offers, initiate purchases, and give feedback. For example, using Priceline.com, would-be buyers bid for airline tickets, hotel rooms, rental cars, and even home mortgages, leaving the sellers to decide whether to accept their offers.

B2B (Business to Business): Businesses sell to other businesses. For example, Intel sells its chips to other businesses that make computers. Many companies like Tata, IBM, Bajaj Auto, Samsung Electronics and TVS Electronics are using e-commerce in some way or the other.

E-Commerce Companies Need to Do to Accelerate Growth

Customer experience: Easy transitions between ordering on tablets, mobile phones or PCs will have to be facilitated. They should also ensure sufficient after sales service and support. Online product reviews and rating, video more advanced sizing and fitting tools should be provided.

Technological advancements: E-commerce companies constantly have to upgrade their offerings with changing technology. Shopping through mobiles have truly arrived, they need to devise easy to use mobile apps for their websites. They need to ensure that their websites have the required speed to do fast business, especially during sale, deals and discounts, Solution enabling seamless integration of back end and front end infrastructure.

Delivery experience: With lack of integrated end to end logistics platform, the ecommerce industry is facing issues related to procurement operations and transportation. Online purchases from Tier – 2 and Tier- 3 cities are expected to significantly increase, thanks to the emergence of low cost smartphones.

Payments and transactions: India continues to be a cash-based society due to limited banking and credit card penetration. This, combined with a lack of consumer trust in online merchants, has forced companies to offer Cod services, which imposes significant financial cost for firms in the form of labour, cash handling and higher returns of purchased items. Data protection and the integrity of the system that handles the data and transactions are serious concerns.

Tax and regulatory environment: Laws regulating ecommerce in India are still evolving and lack clarity. Favourable regulatory environment would be key towards unleashing the potential of ecommerce and help in efficiency in operation, creation of jobs, growth of the industry, and investments in back-end infrastructure.

Operational Framework: Companies in e-commerce will need to adapt and innovate constantly to sustain their business. Companies entered into the ecommerce industry as start-ups and have grown to a huge size aided by the continuous growth in the market but lack well defined capabilities and organizational structure.

Addressable markets: To grow their businesses, the Indian e-commerce sector needs to closely watch the growth of their markets in the Tier 2 and 3 cities. They need to improve their logistics and supply chain management in these cities. E-commerce players in India need to address key aspects of their business, both internal and external.

Ronald E Rice & James E-Katz (2000): With the popularity of the internet, more and more people are turning to their computers for health information

advice, support and services. With its information based firmly on research, the internet and Health communication provides an in-depth analysis of the changes in human communication and health care resulting from the internet revolution.

Arvind Panagariya (2000) He reported that access to internet services and access to services that can be traded electronically. The former deals with access to Internet infrastructure while the latter relates to specific commitments in electronically tradable services. E-Commerce offers unprecedented opportunities to both developing and developed countries. Diana Oblinger (2001) Reported that one is that education and continuous learning have become so vital in all societies that the demands for distance and open learning will increase. As the availability of the Internet expands as computing devices become more affordable and an energy requirement and form factors shrink, e-learning will become more popular.

Jackie Gilbert Bette Ann Stead (2001): Reviewed the incredible growth of electronic commerce and presented ethical issues that have emerged security concerns, spamming, websites that do not carry an “advertising label, cyber squatters, online marketing to children, conflicts of internet, manufactures competing with intermediaries online and ‘dinosaur’ were discussed.

Andrew D. Mitchell (2001): Examined the key issues that electronic commerce poses for global trade, using as a starting point the General Agreement on trade in services (GATS), World Trade Organization (WTO) agreement most relevant to e-commerce.

Prithviraj Das Gupta & Kasturi Sengupta (2002) Reported that the recent growth & Internet Infrastructure and introduction of economic reforms in the insurance sector have opened up the mono politic India income market to competition from foreign alliances although the focus of e-commerce has been mainly on business to consumer (B2C) applications. The Insurance Industry provides an appropriate model that combines both B2C and B2B applications.

James Christopher (2004): Examined all the best elements of e-commerce do not guarantee consumers will visit or remain loyal. But looking at what they want and their satisfaction levels of other well-established e-tailors such as Amazon and e-bay who have already invested significant recourse to understand what consumer’s needs, wants and desires.

Werther H and Ricci F (2004): Reported that e-commerce in travel and tourism industries are continuously increasing despite of tough economic problems. This industry is adopting application of B2B and B2C. This industry has changed the ways of do business for traditional ways to modern way i.e. e-commerce via. Web and online transaction software. Web is changing the behaviour of consumers are well as they are becoming less loyal, take less time for choosing and consuming the tourism products. Due to adoption of e-commerce in travel and tourism industry consumers are becoming more powerful player as they can choose their destination and sites in few minutes.

Kim (2004) Examined there are main two factors for conducting successful e-commerce strategy which are security of the e-commerce system and user-friendly web interface. Security means not only security of own system but also providing security assurance to users who are using the sites or online software user friendly web interface give consumer trust and it is easy to convenience for customers.

Zabihollah Rezaee, Kenneth R. Lambert and W.Ken Harmon (2006), Reported that the rationale for infusion of e-commerce education into all business courses in that technological development are significantly affecting all aspects of today's business. An e-commerce dimension can be added to the business curriculum by integrating e-commerce topics into existing upper level business courses. Students would be introduced to e-commerce education.

Mauricio S. Featherman, Joseph S Valacich & John D. Wells (2006) Reported that as companies' oracle to digitize physical based service processes repack aging them as online e-services, it becomes increasingly important to understand how consumers perceive the digitized e-service alternative. E-service replacements may seem unfamiliar artificial and non-authentic in comparison to traditional service processing methods.

Law and Bai (2008): On their research paper there are two types of customers who use travel companies' websites, those are buyers and browsers. Buyers are those people who actually intend to buy the services whereas browsers are those who internal to surf and get information only. Those browsers can be converted to buyers by improving the website contents making it attractive, provided very rich in contents and very user friendly to use.

Jonathan Denner (2008): The recent studies of mobile (cellular) phone use in the developing world, and identifies major concentrations of research. It studies along two dimensions. One-dimension distinguished studies of the determinants of mobile adoption from those that assess the impacts of mobile use, and from those focused on the interrelationships between mobile technologies and users.

David Blumenthal, Mathew F. Burke, Michael C Hoaglin, Melinda Beeuwkes Buntin (2011): An unprecedented federal effort is under way to boost the adoption of electronic health records and spur innovation in health care delivery. We reviewed the recent literature on health information technology to determine its effect on outcomes, including quantity, efficiency and provider satisfaction.

Ray (2011): As a symbol of globalization, E-Commerce represents the cutting edge of success in this digital age and it has changed and is around the world. (Development in internets and web-based technologies have borrowed down that difference between traditional and e-marketplace leading to e-commerce fast becoming the new convention.) Chanana & Goele (2012) E-commerce is the use of electronic communication and digital information processing technology in business transactions to create, transform, and redefine relationships for value creation between or many organisations and between organizations and individuals.

Mishra & Lotkar (2015): Trace the timeline and development of B2C e-commerce in “A study on current status of E-commerce in India.” A comparative Analysis of Flipkart & Amazon with its inception in the mid 1990’s through the advent of matrimonial and job portals. However, due to limited internet accessibility, weak online payment systems and lack of awareness, the programs were very slow. The Indian B2C e-commerce industry got a major boost in mid-2000 with the expansion of online services to travel and hotel booking which continue to be major boost in mid-2000 with the expansion of online services to travel and hotel bookings which continue to be major contributors even today.

Rina (2016) The utility of E-commerce is not limited to just sale and purchase of goods and services over computer networks but entail the entire online process of developing, marketing selling, delivering, servicing and paying for products & services. Khosla (2017) Explains why E-commerce boom in India.

Why online shopping in here to stay. The study conducted on the retail market in India suggested that the growing popularity of online shopping is affecting offline retailers since online companies are offering better prices and have attractive promotional strategies. It is also easy to reach the consumers online. The Online channel gives consumers the opportunity to shop anytime anywhere with the help of the internet this is the motivating the retail chains to get into the online business.

Ka Math (2017) GST to benefit e-commerce the most as he believes Goods and Services Tax (GST) will eliminate supply chain issues which are important from E- Commerce perspective. There will be less documentation in case of shipment and return of goods. Efficiency in supply chain is the key to quicker deliveries and GST is expected to play a role.

Objectives of the Study

1. To study the problems and prospects of customers in the process of E-Commerce.
2. To attract customers and increase online business.
3. To study the decreasing documentation & reducing paper work.
4. To create a culture of electronic payments and e-commerce usage that will support economic growth.
5. To study the real involvement of customers and businessman in the process of E-Commerce.

Scope of the study

Financial Services: Banking clients no longer need to stand in queues at the banks for any transaction. They can just do it comfortably from their home, office, or even from a remote location across the world. New deposit combinations, 24 hours ATM centres, 20 second electronic fund transfer, online application submission, online investment & fund information, interactive banking, including access to accounts and details of transactions, are among the services already available.

Advertising: A type of marketing that hopefully leads to new customers: Through advertising is a costly affair on any conventional or traditional media, especially a global advertisement.

Reservation: Transaction of products and services as ticket reservations can be sold as easily as normal products. Reservation of hotels, tickets, transports, movie etc. are also possible.

Product demonstration: Showing demo version of the products, which have to be custom designed and which are still in the development phase including global collaborative product design.

Entertainment: Movies on demand, video cataloguing, interactive advertisements, multiuser games, online discussions etc. are feasible.

Education and Training: Interactive education, video conferencing, online data bases, Internet purchasing, digital library access and search services, CAD-CAM, etc. can be provided easily at lower costs.

Bill Payment: Bill payment is a big application. Services based on bill presentment and payment has the potential to grow into the single largest source of revenue from internet services. Direct selling or selling of real products: It includes all the essential services products such as, home shopping products, electronic catalogues, tele-medicine etc.

Content selling including the selling of information: This is a new growing area of doing business. The content may be for new knowledge and information based products, tourism, health care, Internet publishing, digital libraries with access and search services on any subject including arts, literature, entertainment etc.

Stock exchange: The placing of purchase and sale orders for securities, auctioning of liabilities, issuances of notices to brokers etc. all can be done in electronic form. The National Stock exchange (NSE) is an electronic stock exchange system that legally recognizes a range of electronic transactions.

Research Methodology of the Study

Research methodology of the study is based on the secondary data in journals, books, various articles, websites and research papers have been used to study the eruption, conceptual frame work, key players, present trends, growth prospects, modes of payments, future prospects and challenges of E-Commerce.

Swot Analysis

(1) Changing environment (2) Time saving (3) user friendly (4) Low operating cost (5) Intent Transactions (6) Expand business (7) Increasing customer base tracts. Weakness: (1) Privacy and security (2) Extra expense (3) Inadequate facilities for electronic payment. (4)Lack of personal interactions

(5) Hidden cost (6) Delay to receiving goods. Opportunities: (1) Online business (2) Online shopping (3) Cash on delivery (4) Electronic cash (5) Location based services (6) Customer relationship management (6) Customer relationship management (7) Social customer Acquisition (8) Improving customer experience (9) Care and regulatory environment online Retail education (10) Payment of Transaction. (11) Opportunities new Businesses. Threats: (1) Customer and digital experience (2) Product & market Strategy (3) Risk, fraud and cyber security (4) Compliance framework (5) Tax and Regulatory structure. (6) Payments and Transactions.

Fact Finding of the Study: Lack of knowledge and information about rights that provides legal a certainty. Lack of consumers' confidence in E-commerce while shopping cross border online. To create a culture of electronic payments and e-commerce usage that will support economic growth. Identify and solve a customer pain point. The E-commerce sector is maturity and number of serious players is entering the market. Payments and delivery systems are the vital ingredients that determine the ultimate success of e-commerce.

Emergence of new technologies especially mobile, in India has sparked a social change that's difficult to quantify. While mobile, internet, and social media penetration and growth can be quantified; describing the changes in social values and lifestyles that have accompanied those trends is far more challenging. Virtual walls help customers scan barcodes for items on an electronic wall using their mobile phones and place orders with retailers. Thanks to rising internet penetration, the gross number of online users in India now exceeds the number of people who have compiled primary education. This shift emphasis the increasing relevance of India's digital economy. With India's GDP growth pegged at 6.4% by the International Monetary fund and the World Bank, it is expected to grow rapidly. The India e-Commerce industry has access to funds from within the country and international investors. The e-commerce sector is maturing and a number of serious players are entering the market. This will not be without its share of challenges, be it operational, regulatory, or digital.

Suggestion and Recommendation: To define cybercrimes and suggest penalties and punishments. We need multi-channel shopping platform. Cash on delivery is the preferred payment mode. Online customer market place. Beware our website will be hacked. E-commerce has reshaped the entertainment industry and it will continue to do so. The e-commerce business

will continue to attract investor interest. Coordinating public and private sector electronic commerce facilities. Awareness education & skills to the consumer and students. Ensuring flexibility in public/private sector relationship.

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A Study on Equity Analysis of Nifty 50 Companies

The Indian capital Market has witnessed a tremendous growth. There was an explosion of investor interest during the nineties and an Equity Guilt emerged in statutory legislations has helped the capital market. Foreign Exchange regulation act is one such legislation in this direction. An important recent development has been the Entry of Foreign Institutional investors is participants to the primary and secondary markets for the securities. In the past several years, investments in developing countries have increased remarkably. Among the developing countries India has received considerable capital inflows in recent years. The liberalization policy of the government of India has now started fielding results and the country is poised for a big leap in the industrial and economic growth. The Economy of the country is mainly based on the development of the corporate sectors.

Equity can have somewhat different meanings, depending on the context and the asset type. In finance, you can think of equity as one's degree ownership in any asset after subtracting all debts associated with that asset. For example, a car or house with no outstanding debt is entirely the owner's equity because he or she can readily sell the item for cash and pocket the resulting sum. Stocks are equity because they represent ownership in a firm, even though ownership of shares in a public company rarely comes with accompanying liabilities.

Equity is important because it represents the real value of one's stake in an investment. Investors who hold stock in a company are usually interested in their personal equity in the company, represented by their shares. Yet, this kind of personal equity is a function of the company's total equity, so a shareholder concerned for his or her own earnings will also have a concern for the company. It can also give the shareholder the right to vote in Board of Directors elections. These benefits further promote a shareholder's ongoing interest in the company.

The investment made in various companies in order to gain the profit in India has gained in popularity over the last years, mainly. The present study focuses on Equity Analysis of Nifty 50 Companies. The risk associated with those companies share price were measured with relevant tools. They are many studies in this perspective but they are in different periods and different sectors. The present study is made considering all the 50 companies of nifty index based on their equity analysis and its share price.

The present study is an analytical one. This project analyses the equity share fluctuations of nifty 50 companies. It also measures the strength of the trend and the money involved in investing in the stocks. Tools used for analysis are correlation, standard deviation, beta, skewness, kurtosis, trend analysis, average return.

Secondary data was used for the analysis used for data collection. The data also obtained from Bloomberg. For the purpose of this study the daily closing prices of 50 companies of 5 years included in National stock exchange were taken and their price movement are computed and studied. To identify the share price fluctuations of Nifty 50 companies. To analysis the risk involved in the Nifty 50 companies.

A Study on the analysis of Equity share price behavior of selected companies (2010) S. Uma. The objective of the study -To analyze the share price behavior of the selected industries, to predict the day to day Fluctuations in the stock market using Technical Analysis, to study the price movements in the stock exchange, to study the current trend and strength of the trend of selected industry, to recapitulate the key findings and offer suggestions to investors. Methodology of the study-Secondary data is used. The data also obtained by the national stock exchange website (www.nscindia.com) For the purpose of this study the daily closing prices of 15 companies included in National stock exchange were taken. This study made will help the investors know the behavior of share prices and thus can succeed.

Equity Analysis of Banking Stocks (2015) Dr.I.Satyanarayana ,N.B.C.Sidhu ,S. Srinivasan .The Objective of the study is to study the overall growth of Indian Economy which is growing at a fast pace. Detailed analysis of Banking Sector which is gearing towards international standards, Analyze the impact of qualitative factors on industry's and company's prospects Suggesting as to which company's shares would be best for an investor to invest. Methodology of the study - Secondary data: financial books, magazines and from stocks lists of various newspapers and share. Scope of the study - The analysis is made by taking into consideration three banks i.e. ICICI Bank, HDFC Bank and AXIS Banks. The scope of the study is limited for a period of five years.

A Report on Equity Analysis of Telecom Sector(2018) A.NavyaB.Kiran Kumar Reddy. Objective is to know the present scenarios of telecom sector, to give suggestions based on findings, to suggest the investors whether to choose

the telecom sector to invest to earn appropriate profits, to analyze the risk and return involved with telecom sector. This study is based on secondary data only. The data have been collected from journals like impact journals, books like Donald E. Fischer and Ronald J. Jordan and BSE official website and integrated websites of telecommunication.

Analysis on equity share behavior of selected companies scrip in pharmaceutical sector and banking sector(2015) M. Prakash, S. Namasivayam, S. Ashwini, M. Gunasekaran .Objective - To analyze the share price behavior of the selected industries predict the day to day fluctuations in the stock market using technical analysis, to analyze the share price behavior of the selected industries, to predict the day to day fluctuations in the stock market using technical analysis, to study the price movements in the stock exchange, to study the current trend and strength of the trend of selected industries.

Mr. Premchand Kaila, Dr. E. Lokanadha Reddy, Dr. C. Rajanikanth. The objective is to calculate mean returns and standard deviation of various selected companies from different industries and correlating them with Index return. Secondary data was used for the analysis, has been collected from National Stock Exchange website. For the purpose of this study the yearly closing prices of 5 Sectorial indices and 10 companies included in National stock exchange were taken and their price movement are computed and studied. Better understanding of the stock market trend will facilitate allocation of financial sources to the most profitable Investment opportunity.

Study On Equity Analysis Of Automobile Industry In India(2012) The objective - Detailed analysis of Automobile industry which is gearing towards international standards Analyze the impact of qualitative factors on industry's and company's prospects Comparative analysis of three tough competitors TATA Motors, Maruti Suzuki and Mahindra and Mahindra through fundamental analysis. Suggesting as to which company's shares would be best for an investor to invest.

To accomplish the above mentioned objectives, the following null hypothesis was framed for testing: There is no significant correlation between systematic risk and unsystematic risk. There is no significant correlation between average return and unsystematic risk. There is no significant correlation between average return and systematic risk. The data is based on secondary data only and not with primary data. The study is only constrained with NSE companies. Technical analysis is not considered for the study.

Analysis and Interpretation
Table 1: Share Flucation – Average Return

Sectors	Companies	Average Return
Pharmaceuticals	Cipla	0.00046
	Dr. Reddy's Lab	0.000278
	Lupin	0.000272
	Sun Pharmaceutical	0.000337321
Information Technology	HCL Technologies	0.000714
	Infosys	0.000571919
	TCS	0.000704
	Tech Mahindra	0.000679556
	Wipro	0.000353
Cements	Grasim Industries	-0.01
	UltraTech Cement	0.000903646
Automobile	Bajaj Auto	0.00030392
	Hero MotoCorp	0.000467316
	Mahindra & Mahindra	0.000835
	Maruti Suzuki	0.001695
	Tata Motors	-2.1128805
Financial Services	Axis Bank	0.001148
	HDFC Bank	0.001014
	ICICI Bank	0.000719
	IndusInd Bank	0.00136307
	Kotak Mahindra Bank	0.001132
	State Bank of India	0.000678
	Yes Bank	0.0016
	Bajaj Finserv	0.002138
Metals	Coal India	0.70899067
	Hindalco Industries	-0.000945416
	Tata Steel	0.00085057
	Vedanta	0.008032
Energy	BPCL	0.001251
	HPCL	0.001768
	GAIL (India)	7.1771606
	NTPC	-1.09597
	ONGC	6.4698905
	Power Grid	-0.000196
	Reliance Industries	0.000973
Telecom	BhartiAirtel	-0.01
	BhartiInfratel	0.016278434

Consumer Goods	Asian Paints	0.001001423
	Hindustan Unilever	0.000911
Construction	Larsen & Toubro	0.000892786
Media & Entertainment	Zee Entertainment	0.000812
Shipping	Adani Ports and Special Economic Zone Ltd.	0.001152021
Cigarette	ITC	0.000388

The above table reveals the average monthly share prices of the Commodities Sector Companies in the sample. The average return ranges from 7.1771606 to -2.1128805. The maximum average returns of was earned by 7.1771606 by GAIL, followed by ONGC -6.469805

Table 2: Share Price Distribution

SECTORS	COMPANIES	SKEWNESS	KURTOSIS
Pharmaceuticals	Cipla	-0.55858	-0.51669
	Dr. Reddy's Lab	0.552649	-0.09892
	Lupin	0.157764	-1.29909
	Sun Pharmaceutical	0.358717	-0.74614
Information Technology	HCL Technologies	-0.63972	0.508547
	Infosys	0.224422	-0.21135
	TCS	1.929785	4.106655
	Tech Mahindra	-0.69065	0.528121
	Wipro	-0.10017	0.018247
Cements	Tech Mahindra	-0.69065	0.528121
	Wipro	-0.10017	0.018247
Automobile	Bajaj Auto	-0.060807771	-0.544068553
	Hero MotoCorp	-0.05434	-1.10208
	Mahindra & Mahindra	0.36545138	0.999002993
	Maruti Suzuki	0.447738	-0.96887
	Tata Motors	-0.040718714	0.359268
Financial Services	Axis Bank	-1.04627	0.30617
	HDFC Bank	0.565898	-0.86469
	ICICI Bank	-0.20787	-0.68872
	IndusInd Bank	0.303612	-1.0175
	Kotak Mahindra Bank	0.425558	-0.37606
	State Bank of India	0.603088	-0.71024
	Yes Bank	0.194448	-1.28731

	Bajaj Finserv	0.656461	-0.90245
	India bulls Housing Finance	0.16262	-1.06489
	Coal India	-1.14967024	-0.91923433
Metals	Hindalco Industries	-0.92392	-0.92392
	Tata Steel	0.430975	-0.73379
	Vedanta	-0.23637	-0.76685
	BPCL	-0.123390463	-1.094806826
Energy	HPCL	0.282665	-1.09597
	GAIL (India)	0.64711519	-0.67793407
	NTPC	-0.1153	-0.82281
	ONGC	0.988125	0.56289
	Power Grid	-0.039	-1.18519
	Reliance Industries	1.306293	0.615255
Telecom	BhartiAirtel	1.201172	1.730148
	BhartiInfratel	-0.81988	-0.04061
Consumer Goods	Asian Paints	-0.100289467	-0.966656868
	Hindustan Unilever	1.021134	0.487913
Construction	Larsen & Toubro	-0.37909	-0.39875
Media & Entertainment	Zee Entertainment	-0.07679	-1.30308
Shipping	Adani Ports and Special Economic Zone Ltd.	-0.22593328	-0.860787331
Cigarette	ITC	0.682538	

The skewness and kurtosis values were represented commodities sector companies. The skewness values insist that except 22 companies, all the other companies share prices are positively skewed in the distribution which is shown in bold letters. The kurtosis values insist that all the companies share prices have kurtosis value of less than 3 which reveals that it is platkurtic.

Table 3: Risk

SECTORS	COMPANIES	UNSYSTEMATIC RISK	SYSTEMATIC RISK
Pharmaceuticals	Cipla	0.015937	0.003969
	Dr. Reddy's Lab	0.017598	0.080755
	Lupin	0.017714	0.114601
Information Technology	Sun Pharmaceutical	0.019090963	0.058885534
	HCL Technologies	0.016827	0.013723
	Infosys	0.015192665	0.029879
	TCS	0.014437	0.070364
	Tech Mahindra	0.016839951	0.008377023
	Wipro	0.013702	-0.00399
Cements	Grasim Industries	0.01605	0.129656
	UltraTech Cement	0.01640996	0.052180584
Automobile	Bajaj Auto	0.01486702	0.01023246
	Hero MotoCorp	0.014731377	0.111202788
	Mahindra & Mahindra	0.015732	0.102258
	Maruti Suzuki	0.015279	0.156153

A higher standard deviation i.e., unsystematic risk characterize that the returns of the company have been more unstable and risky than fund having lower

standard deviation. From the above table it is clear that highest standard deviation of 1.55308 is found in COAL INDIA LIMITED which shows the instability of the share price in the market. Lowest standard deviation of -0.01416 is State Bank of India.

In the context of systematic risk (beta) it is found that the beta value is more than 1 Coal - 1.000097343 and Tata STEEL -1.566151758, indicating holding of high risky share than the market shares. The remaining companies have beta values less than 1, indicating holding of less risky share than the market share. Highest beta value of is found in 1.566151758 for TATA STEEL which has the highest volatility and lowest beta value of is found in -0.00399 WIPRO which has low volatility.

Table 4: Relationship between systematic risk and unsystematic risk
Correlations

		Unsystematic Risk	Systematic Risk
Unsystematic Risk	Pearson Correlation	1	.462**
	Sig. (2-tailed)		.002
	N	44	44
Systematic Risk	Pearson Correlation	.462**	1
	Sig. (2-tailed)	.002	
	N	44	44

** . Correlation is significant at the 0.01 level (2-tailed).

From the table, we see that at 0.01 level of significance, we reject the null hypotheses. Hence there is significant correlation between unsystematic risk and systematic risk.

Table 5: Relationship between Average return and unsystematic risk

Correlations

		Unsystematic Risk	Average Returns
Unsystematic Risk	Pearson Correlation	1	.050
	Sig. (2-tailed)		.751
	N	44	43
Average Returns	Pearson Correlation	.050	1
	Sig. (2-tailed)	.751	
	N	43	44

From the table we accept the null hypothesis .Hence there is no significant relationship between unsystematic risk and average return.

Table: 6 Relationship between Average return and systematic risk
Correlations

		Average Returns	Systematic Risk
Average Returns	Pearson Correlation	1	-.005
	Sig. (2-tailed)		.976
	N	44	43
Systematic Risk	Pearson Correlation	-.005	1
	Sig. (2-tailed)	.976	
	N	43	44

From the table, we accept the null hypothesis hence there is no significant relationship between the average return and the systematic risk.

Average Return: If there is high return there will be more risk. If there is less return there will be less risk. Skewness: When the share price is in positive the

company is in developing process and earns profit. When the share price is in negative the company has to develop process to set the target to earn profit.

Correlation: There is no significant correlation between systematic risk and unsystematic risk. There is no significant correlation between average return and unsystematic risk. There is no significant correlation between average return and systematic risk.

Equity analysis is the most important measurement technique used to measure the movement of share market, which helps the investor to take decision either to buy or sell. Selected nifty 50 companies share recorded moderate risk and a moderate gain or loss to the investors during the study period.

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ISSN 2454-3314

The Investigator is an International Peer-Reviewed Multidisciplinary Journal published quarterly (March, June, September and December), launched under the auspices of the academic community *Association for Cultural & Scientific Research* (ACSR). Keeping the panoramic scopes of research as a vibrant path, *The Investigator* intends to reflect on the skilled minds attitudinally conjuring from humanities to other disciplines. The journal explores the currents of criticism and unleashes divergent thinking.

December 2020
(Vol. 6, No. 4)



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