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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 It welcomes original, scholarly unpublished papers from the researchers, faculty members, students and the diverse aspirants writing in English.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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A Geographical Misfit:
Diasporic Reading of Select Stories from Nagaland

This paper studies how discriminationexperienced by the Nagasof Nagaland, in the urban cities in India and other parts of the world has created diasporic consciousness on them. The Nagas are an indigenous community of India and belonged to the North- East region of the Nation. The Naga identity issue is one major anxiety that many Nagas have been experiencing for decades and to this day the issue has not resolved, thus it is necessary to contest and negotiate on the matter. The anxiety of identity often tends to create a diasporic consciousness on individuals that is experienced through alienation, racism, and othering. In the wake of the Covid-19 Pandemic in India, there are multiple cases of racism and discrimination against people from North-East India. The paper brings forth the experience of Nagas from North East India and their plight using Avinuo Kire and Limaonen Imchen stories. This paper used fictional stories and personal experience of the author on racism and discrimination to create awareness about the contemporary racial discrimination amid the COVID-19 pandemic in India. "Nigu's Red T Shirt" instigates racist experience among contemporary Nagas and the impact of this on the self, whereas "Indian but not Indians", casts a paradoxical statement on the idea of being an 'Indian'. Keywords: Diaspora, Identities, Urban cities, Naga Diaspora, Alienation, Othering, Food.

Amid a global pandemic, several reports related to racism, gender abuse, harassment etc, have resurfaced on social media and news reports in the past few months. The people from North Eastern states of India owe several victimizations amid the pandemic in the country. Many cases have arisen with the wake of the COVID-19 in India, several cases against racial and gender abuse was reported in the past few months. Many people from NE states, students as well as migrant workers are being harassed at different levels, be it in terms of gender or in terms of race and geographical differences. In the wake of COVID-19, the many cases faced by the NE people in the urban cities vary from gender abuse to racial hatred, from physical features to harassment of migrant workers. Some of the urban cities such as Delhi, Bengaluru, Mysore, Chennai, Haryana etc has reported case that people from parts of North East India has faced amid the pandemic. A man from Delhi spat on a Manipuri woman during the initial stage of Corona, another incident happened in Karnataka, where two youths from Nagaland were not allowed to enter a supermarket, in Haryana, nine girls were locked up in a flat by the hotel owner for six weeks because they were unable to pay their rent, these are some few examples that minorities are facing at these trying times. Discrimination is prevalent in every society; many migrant workers or students faced variegated types of discrimination in cities. This does not seem to imply that

discrimination does not exists in the states of North East India, but the point is that this kind of social stigma should be erased everywhere. Racism has been normalized in many societies, for instance when a person experienced social stigma and discrimination in many cases the victim has/had been told that he/she is overreacting or too sensitive. In this way the victim or the person who has been in this situation slowly tends to alienate himself/herself and continues to live. This is where the problem starts as the victimizer is made to belief that his action is not problematic.

The select stories, Avinuo Kire's "Nigu's Red T Shirt" and Limaonen Imchen's "Indian but not Indians" put forth such incidents and plight of the Nagas. Discrimination has been inflicted on the Nagas in the urban spaces for decades and some of the main reasons for this is geographical differences, the racial (Ethnic identity), cultural and religious binaries. The paper analyses Naga individuals whose diasporic consciousness is experienced through language, race, religion, and culture. This also calls to question on the idea of belonging and critique the idea of multiculturalism and its ironies in India. The paper concludes with the ways in which the character in the stories negotiates with their identities and come to terms with the questions of belonging. Naga identities can both be a blessing and a curse in the context of global Diaspora, the idea of home, identities and belonging have moved beyond the classical definition of Diaspora. In the context of Naga Diaspora, the reaction towards the urban experience is analysed in terms of Nagas as alienated because of being a geographical misfit, differences in physical features and cultural practices.

Racism and discrimination are a global phenomenon, it exists in every society and is not a new area to contest however it is an important area for debate. The discrimination that erupted amidstCOVID-19 in India against the migrants from the states of North East India is purely caused by social stigma, the lack of knowledge about cartographies, and racial hatred in some case. India as a multicultural society with the co-existence of multiple religious groups, communities, and race, racism and discrimination is not a new area of discussion. Wherever or whenever any group falls under minority, that group is discriminated at various levels.

'Othering' means to view a person or group of people as intrinsically different from the self.Edward Said talks about the idea of power discourse, discourse are controlled bythose who are in the apex of power. Orientalism is also a discourse created by the West to define themselves as the 'Self' representing the civilized world whereas the East representing the 'Other' which is everything that the West is not. Thus, Occidentalism is a discourse created by the peripheries to refer to the west. The relationship between the Orient and the Occident is a relationship of power and domination where one group dominates the other through othering. Like this is the relationship between the

Marginalized sections of North- East India and the Mainland, India. The North- East lays at the periphery of the Nation and often it is marginalized at various levels, due to the geographical differences, ethnicities, cultural practices etc. According to Michel Foucault, othering is strongly connected with power and knowledge. When we "other" another group, we point out their perceived weaknesses to make ourselves look stronger or better. It implies a hierarchy, and it serves to keep power where it already lies.

Also, Appadurai notes, people are uncertain about who they are or who they claimed to be, also what constitutes their own identity, and these uncertainties may result into fragmented identities… As Appadurai (1999) suggested, in the world of multiple, contingent, and flexible identities, there is a growing sense of "radical social uncertainty about people, situations, events, norms and even cosmologies" (p. 305). This applies to the Nagas especially in the context of Nationalism and identity due to its long history of struggle for freedom from the Indian Government. The conflict between the Naga Army and the AFSPA in the Naga Hills has a drastic effect on the identity of the common people, especially in this modern day.

Nagas are originally believed to originate from the Indo- Mongoloid race, therefore their physical feature and their culture remains unique from the Aryan or the Dravidians. Questioning about the identity and origin is not always the problem but not accepting (differences in physical features, linguistic, religion and culture) it and causing stigma has been the real challenge.

Avinuo Kire and Limaonen Imchen in their short stories present a rather individual experience of a Naga in the urban cities of India. Though the characters are fictional in nature, the experience of the characters is a reflection to the real-life experiences of many Nagas in cities. Racism is experienced in terms of discrimination in various ways such as use of derogatory words or insensitive towards their cultural practices and so on. Nigu's Red T Shirt chronicles the story of Neingu aka Nigu, a teenager from Nagaland who migrated to the state Capital Delhi for pursuing higher education on the contrary Limaonen Imchen's "Indian but not Indians" narrates the personal journey of the author himself and his encounter with people and places outside his hometown.

Nigu Red T Shirt starts with the protagonist Nigu cooking a Naga dish in his rented room in Delhi when his neighbour's kid sniff about his cooking and upturned his little nose in distaste of the "Offensive smell". "He had been warned by the landlord not to cook his strong-smelling traditional dishes" (Kire52). Food and identity in diasporic studies, food becomes a manifestation of cultural identity in diasporic studies. food is identity, when a person is displaced or move to a different space, food becomes a cultural mark it

represents an identity be it cultural or community. The only way to remember and tackle the feeling of alienation is to replace it with food. Food becomes a metaphor, filling the gaps (coping with homesickness) and creating memories of home and bringing a sense of nostalgia. Sniffing and warning Nigu's to cook his traditional food can be interpreted as a rejection of his identity. The sense of smell, Nigu's dish has an offensive smell, foul and unbearable connotes misogyny.

"Everything in this city felt strange; the buildings and its people, the language, food, even the weather. They all served to remind him that he did not belong." (Kire). Nigu experience alienation in different forms, his geographical location, cultural ethos becomes another factor for his alienation. Nigu's original location is in the hills with dense weather surrounded by trees, his language is of the Tibeto-Burmese family, and his food habit is different… Nigu longed for a hill side air to cleanse his mind, he struggles in his college because of linguistic barrier as Nigu struggles to understand Hindi. Nigu struggle also incites that though cities are often glorified and held to be a place for better future and life, there are unending challenges and blunder about it. Nigu longed for the comforting sight of his home, the mountains, the cool breeze and his only means of remembering his home was his traditional dish. Another factor for Nigu's alienation is the concept of 'Othering', on one of his visits to Sarojini Nagar, Neingulie was attacked with racial slur when a biker blared his bike horn and shouted at him with '*Oye Chinki! Hato Yaar!*'. Nigu had become accustomed to the local raff even as little children yells '*Ching Chong*'. Nigu never got used to such discrimination in fact it infuriated him, but he knew it was just another thing that he simply had to endure. Nigu bought a red T shirt with oriental character printed on it. Nigu's Red T Shirt with the oriental characters appeal to fit in with his physical features. Nigu experienced confidence under the borrowed identity of his T shirt when he visited the mall as the salesperson regarded him as a tourist. "it was as if he fitted better as a visiting tourist rather than as a geographical misfit. (Kire 59).Like Neingulie, many people from the NE states find themselves as a geographical misfit in cities. Nigu knew that the borrowed identity was an illusion but for once he felt a sense of comfort because he got a justifiable explanation as to why he looked different from the rest of the country.

However, Nigu's borrowed identity stayed with him only for a short time when he encountered a group a Asians who were wearing the same T-shirt, Nigu realized that he did not belonged with them (the group of Asians that Nigu encountered were tourists from China) and was shocked to know that Nigu was Indian. This instance suggests that Nigu physical feature is put to question on both ends."Everyone's smile seemed to sparkle while his face struggled to fit in." (Kire 62), Nigu's idea about his identity is put on hold when he came across the Chinese tourists, initially Nigu physical feature create problem when his Indian identity is brought to question and Nigu felt

that it was easier to belong to the tourists but Nigu fails to belong to any. The short story ends with Nigu putting back the Red T Shirt whilst make a remark in his language "*Simoderei! N thuo n silietemu ha!*(Kire 63), which can be translated as finally now you know who you are, thus connoting that he finally understood his unique indigenous identity. Nigu knew he will not be wearing the Red T Shirt any soon, for many people from North -East region, Nigu is a perfect example of the struggle to identify the self.

Limaonen Imchen in his book *Journey* records a few of his life experiences as he travels to other States in India and around the world. "Indian but not Indians", the title itself is a statement as well as a paradoxand it speaks volume to the readers. The details in this section consists of real-life experience of the author, it clearly states that this is about issue of identity.

 "You are Indian?
"Yes I am."
"No, you don't look like an Indian."
Well, I am Indian." (Imchen 16)

In this section, Imchen talks about his experience when he travels outside from his hometown, his Indian identity is also question or interrogate on, be it in South India, North India, or Central India. The very whole concept of belonging is question here because of physical features, difference in linguistic and cultural practices. On one of his excursions to Goa, Imchen and his friends encountered bunch of children on the train who asked them money. The children asked them for their own currency as they thought Imchen and his friends were tourists from China.

"I take this identity issue as a blessing as well as a curse." (Imchen 17), the lines indicate that for the author himself, identity issue is both bane and a boom. Somehow his identity gives him a sense of uniqueness but when question and interrogated by people about his belonging, this same identity become a threat and made him feel like an outsider.

Imchen recounts about when he went to Germany for his studies, once again the issue of identity is brought out when he was questioned about his genetics.Another incident Imchen was asked if his family migrated to India from another Asian country, his identity clearly became vulnerable because of his physical feature. The author finally comes to terms with his identity issue through these lines:

> I come from a place where the people look Asian; they dressed like Europeans; they sing like Nightingales; most people mistake us for being Chinese; the place looks like the Amazon rainforest; if you drive on the highway it feels like you're having an off-road

experience; by country we're Indian; by religion we're Head-hunters converted to Christianity and all that combined describes my place known as Nagaland. That's why I say we're "Indian but not Indians.

The story ends with the paradoxical statement "Indian but not Indians", Imchen presents the struggle of belonging and identity issue faced by him and people like him. The author concern is focused on identity issue faced by people from Nagaland as they ventured out to other places for studies or as migrant workers. The lack of knowledge on geographical locations, diversity of race and culture are some of the main causes for such incidents and experiences of many people. The difference in physical features led them to confront prejudices and puts them in an in-between position at times.

Discrimination can be caused by lack of knowledge about certain places or their culture and sometimes it can be caused by xenophobic and insensitivity towards the minorities. Identity becomes a crux of attack and the anxiety of identity and belonging tend to create a diasporic mentality on the people who are experiencing Othering, leading to alienation, suspicion, nostalgia, and fear. While Neingu in Nigu Red T- Shirt experiences of racism and rejection of his culture puts him in a position where he alienates himself, his physical feature created consciousnessabout his lack of belonging. Limaonen Imchen's "Indian but not Indians" put more emphasis on identity issue and the consequences faced by the Nagas in cities because of their physical features. A person with a Mongoloid feature with an Indian identity is often interrogated about his origin or genetics and this tend to create anxiety and diasporic consciousness on the person. While Limaonen Imchen comes to terms with his identity with the quote "Indian but not Indians" listing out about his belonging and cultural identity, Avinuo Kire concludes with Nigu's word, *Simoderei! N thuo n silietemu ha!* in his tribal language it can be translated as finally you know who you are thus, indicating Nigu's coming to term with himself and his identity.

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The Grotesque Imagination:
Postcolonial Identity in Salman Rushdie's *The Moor's Last Sigh*

"O catch him.. misshapen... freaky... some peculiar disorder... I hear they keep him locked up... such a shame on the house... almost like an idiot, they say.. and his poor father's only son. Thus, did the oily tongue of gossip lubricate the wheel of scandal. Our people do not react with grace to misfortunes of the body. Or, indeed, the mind". (MLS, 240) Moraes Zogoiby, commonly called as Moor, the protagonist of the post fatwa novel of Salman Rushdie, The Moor's Last Sigh is an exceptional character, a grotesque object in the novel whose physical body grows twice with the age.

The abnormal growth of the body is accompanied with an innate crippled hand and it was this misfortune that completely shattered his world. The novel is set in post- independent India, from 1940s to late 1990s. The earlier conceived notion about grotesque was all about giant monsters who frightened children in the fairy tales with their magical skills and trickery. An enormous number of grotesque characters can be easily spotted in myths. Postmodern representation of grotesque picturizes bodies with crippled physical features and it is primarily related to medical anomaly. Moraes Zogoiby, son of Aurora Zogoiby and Abraham Zogoiby, a hybrid mixture of catholic and Jew was born with a rare genetic condition that causes his body to age twice as fast as normalhumans and whose one arm ends not in a hand but a giant club like fused fist.It was surprising that when Moor was five his body seemed to be ten. At the age of ten he acquired the physical features of a matured twenty-year old man. Moor says, "I was a skyscraper freed of all legal restraints, a one-man population explosion, a megalopolis, a shirt ripping, button popping hulk. 'look at you', my big sister Ina marveled when I reached my full heft and height. 'You have become Mr Gulliver travel and we are your Lilliputs". (MLS, 188)

The use of grotesque figures in the novel is not ornamentation but a deliberate motif employed by the novelist to bring in the unseen and undisclosed realms of the deformed and altered. Along with the portrayal of the ugly and unpleasant, the novelist brings in the socio- cultural political contexts and references into the narrative. It is the physiognomy of any person that defines his/her identity. Each individual is a story, a history, and a memory. What happens to these identities when we stand in the border line? In the novel, identity crisis and the break in individuality that happens with the alterations and deformations in the physical body is linked with the nuances of postcolonialism. Disfiguration is a kind of escape from the immobile,

immutable real self. Each and every character in the novel is a subversive replica of oneself. Thus, from the start to the end, Rushdie plays with the physical body; he disfigures it and transfigures it. The reader is thus taken to the borderline between normality and abnormality, sanity and insanity, congruity and incongruity.

The Bakhtinian notions on grotesque were optimistic. For him those bodies that transgressed the boundaries mingle with the world and later get renewed. He used these kinds of bodies to satirize society's rules and norms. Moor's grotesque body is used here to satirize Post independent India, but not in a positive and optimistic mode. The doubling of Moor's body is a metaphor for India after independence in terms of population, development using Bombayas the metonymic image of the country: "Like the city itself," he says, "I expanded without time for proper planning". (MLS,161) Each of the deformities of Moor if taken allegorical stands for the cultural history of Indian nation. Like Moor, India is fragmented and compartmentalized. Indian nation as such is a hybrid: culturally, linguistically, politically, geographically etc. But the nation is crippled by the menace of terrorism, casteism, narcoticism and nepotism. Our nation is internally divided in terms of politics, religion, caste, creed, colour etc. Thus, in a way the character called Moraes Zogoiby is an allegory, a metaphor for our own country. Even though Moor was born of a mixed heritage, part catholic and a part Jewish, of two opposing genealogical and religious background, the name has association with Muslim identity. The term 'Moors' primarily refer to the Muslim inhabitants during the middle ages. And later the name was also applied to Arabs. Moors are not a distinct self- defined people. The 1911 Encyclopedia observed that, the term 'Moors' has no real ethnological value. Hence, the hybrid birth of Moor can be seen as an example of cultural disfiguration and the byproduct is an alienated, shapeless unidentified entity called Moraes Zogoiby.

 Aurora agonized over the fate of her daughters, the three siblings of Moor: "These savage creatures, they can't grow fast enough for me. God! How long this childhood business drag goes on! Why couldn't I have kids - why not even one child- who grew up really fast". (Rushdie, 141) May be because of the dead woman's curse or thanks to Aurora's anxiety Moor goes through time faster than he should as if somebody somewhere has been holding down the button marked FF or X2. Thus, Moor's birth itself was a big mystery. From the moment of conception itself he started growing twice against his chronological age. Everyone felt as if under the influence of some twice pushed genetic button Aurora's biochemical pixels had gone loco and sped up outwards effects of his gestation and it was actually visible to the naked eye. After four and a half months from conception, Moor was born prematurely but he himself corrects it as postmaturely. He was born with a crippled hand. His fingers were welded together into an undifferentiated chunk. People

considered it as a tragedy because physical deformities were only a notch lower than mental illness on the scale of family shame.

Moor clearly illustrates how one's sense of 'self' gets disrupted with a disfigured body and the way one rephrases his own definition of beauty to reinvent his story. Arthur W Frank, in his autobiography states that "the ill body is certainly not mute — it speaks eloquently in pain and symptoms — but it is inarticulate". A distorted body leads to a sense of distorted identity. Any misshapen body has to get rid of its past and create new definitions and boundaries with personal effort and this is what happened with Moor. In the novel, Rushdie showcases a number of characters who are physically and morally deformed and these deformities carry a lot of suggestive implications. They are purposefully disfigured and inverted. Now the question arises why Rushdie had employed many grotesque figures in the novel. All these characters are symbols of treachery and corruption in postcolonial India. They allegorize our Indian nation, destroyed and disintegrated with the advent of imperialism. They symbolize the corruption that has engulfed our nation. Beauty and ugliness are relative in Rushdie's world. Those with beautiful faces possess the darkest souls in Rushdie's fiction. Whereas deformed bodies like Moor is good at heart, possessing an inner beauty. " I remembered Lambajan's old saga about having his leg bitten off by a fabulous elephant and wondered many of these loss-of-limb tall takes were wandering around the city, attaching themselves to amputie or amputee" (MLS, 297), exclaimed Moor. While reading the novel, the reader will certainly be shocked to find so many grotesque bodies. Why each character during the course of the novel gets some sort of deformities in their bodies? Do they have suggestive implications to the nation, during the time of colonization?

Lambajan Chandiwala is another important character in the novel with a crippled body. He was a worker in Elephanta hills and he amused every kid with interesting stories of elephants. He lost his limb when he was knocked down by Aurora's car. Being a victim of Aurora's careless driver, he enters her employ. Lambajan Chandiwala was a sailor during the time of freedom struggle. Aurora says, "The first point to note is that people's limbs got detached more easily in those days. The banners of British domination hung over the country like strips of flypaper and in trying to unstick ourselves from those fatal flags, we flies- if I may use the term 'we' to refer to a time before my birth- would offer legs or wings behind, preferring freedom to wholeness". (MLS, 129) Here author refers the dislocation that happened within Indians during independence struggle. Through the characterization of Lambajan, Rushdie brings in the theme of colonization and decolonization. She goes back to those olden days of colonization and India's eternal struggle for freedom. Even though the British left us, we are under colonization; the hangover still remains.

Raman Fielding, a renowned political cartoonist better known after the frog, Mainduck- who signed his caricatures with a little frog is another significant character in the novel. He sells off religion for personal and political gains. He is the most crooked man characterized in the novel. The author brings in the theme of religious hypocrisy and communal conflicts existed in pre-postcolonial India, with the plot woven around Raman Fielding. Moor calls him a Frog King, a Mainduck Raja and associates his body and manners to a real frog. Physical features of Fielding are compared to that of a frog; his belly, lips, eyes, sound etc. Moor narrates; "And in his low cane chair with his great belly slung across his knees like a burglar's sack, with his frog's croak of a voice bursting through his fat frog's lips, with his hooded froggy eyes grazing greedily down upon the little beedi rolls of money with which his quacking petitions sought to pacify him". (MLS,2 32) When he got expelled from his family and later got jailed, it was Raman Fielding who rescued him. As a reward he starts serving him as an obedient bodyguard. From this point of time, Moor started forgetting his deformities and uses his strength to be a powerful boxer and becomes Fielding's strongest hammer. When Abraham calls him back to the family informing him that it was Mainduck who has killed his mother, he acquires strength to kill Mainduck. Earlier the deformed body of Moor told stories of suffering, imbalance and indeterminacy. But later Moor became a symbol of success, pride and victory. Moor had many suspicions about his own birth. Aurora visited the then prime minister Jawaharlal Nehru exactly nine months before she delivered Moor. He also finds chances for the secret meet up of Aurora and Nehru as his father moved south leaving Aurora alone during that time.

Rushdie uses many animal images in the novel. This too is a mode of critiquing the perfect, absolute definitions of beauty. Shapeless, misshapen and deformed bodies of human beings along with images of animals are juxtaposed with perfect, absolute, normal human beings. This technique is in fact, a juxta position between the innocent and the crooked. The Moor paintings of Aurora also have many suggestive implications. Narrator says, "[....] Moor paintings of the period, and may be Aurora saw the work as her own answer to the brutalities of the time". (MLS, 228) Thus Moor paintings and the figure of Moor is a weapon. The grotesquerie here acts as a resistance to the brutalities of the time. Moor looks upon himself as a creature of shadow, degraded in tableaux of debauchery and crime. He is a unifier of opposites. He stands in the borderline between normality and abnormality. And in the new world of crime and corruption, he has been transformed into a semi allegorical figure of decay. The ending of the novel, the vivid descriptions of blood surrounded Moor raises many questions about the existence of a deformed. "O, I am deep in blood. There is blood on my shaking hands, and on my clothes. Blood smudges these words as I set them down. O the vulgarity, the garish unambiguity of blood. How tawdry it is. How thin…" (MLS,430).

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Mahasweta Devi's *Bayen*:
An Embodiment of Marginalised Women

Feminism is an interdisciplinary approach that deals with issues of equality and equity based on gender expression, gender identity, sex and sexuality as understood through social theories and political activism. This theory now aims to interrogate inequalities of women and violation of Human Rights. Article 21 embodies the right to live and livelihood. This Article underlies the idea that the meaning of 'everyone has right to life, liberty and the sexuality of a person'. Mahasweta Devi is a prolific writer and social worker who dedicated herself to the struggles of tribal people in Bihar, Madhya Pradesh, Chattisgarh and for her works related to the study of the tribal communities. Her stories are categorized in to two classes, the mothers bearing the brunt of social and political oppression, enduring and resisting with indomitable will and the sensitive individual. Mahasweta Devi's mothers are too earthy and they are all denied the Human Rights- the right to live, freedom of expression and the like. In the drama Bayen she introduces the marginalized woman whom the society calls a witch. Bayen presents a moving account of the harsh realities of woman's life in rural India. This paper intends to foreground the problems of a woman as a representative of the marginalized class, the way they are discriminated and present situation of the women in our society. It also questions the inequality of women in the society. Keywords: Gender issues, Marginalization, Human Right violation, Motherhood.

The concept of marginalization stresses the relegation to an unimportant or powerless place within a society or a particular group and it appears both in active and passive forms. The most common example being the position of women in a patriarchal society. In a line of thought, there is a prevalent issue of gender discrimination in the sense that the boy child is preferred over the girl child. Notably, there was also the tendency to practise the infanticide of the girl children. Additionally women did not access an occupation since the responsibility of her family being a restriction.

Marginalized as a term suggests making a person less powerful and is thus applicable to an unjust society which has discriminated and suppressed. Substantiating marginalization to be the dominant theme of our paper, we wish to choose Mahasweta Devi as the author to stress the importanceof women with the help of her famous work *Bayen.* She is a prominent Bengali writer, social activist and campaigner for the tribal communities. She was born in 1926 in Dhaka and was well influenced by communist movement in 1940 and had a research on the history of tribal rural communities, in the area of West Bengal for women and Dalits. One can call her a spiritual crusade against the social injustice. She related the violent oppression of the tribes with the

powerful upper-class, landlords, money lenders and government officials. She bagged Sahitya Academic Award (1979), Padmasree Award (1986), The Magsaysay Award (1997), Deshikottam Award (1999) and Jnapith Award (1997).

Bayen who considers as a mother is caught in atrap laid by vested interests and is marked as a witch who is isolated from her family and society. She discloses the oppression of those women who lives in the remote areaswas lacking medieval awareness and blindly believes very firm on non-practical superstitions. Mahasweta Devi criticises these hypocrite situations and society which gives priorityto superstitious than human emotions. The work *Bayen* explains about the rights of the women that are taken away by the social forces that have a capability to caste the spell of poison in human minds that separates them from their intelligent quotient.Chandidasi'ssuperstitious husband, son and the society she lives in labelledher as a 'Bayen'who breastfeeds the dead children and who has the power to curse others. That patriarchal society has believed that the destruction of Bayen brings ill fortune to them. Thus they exile her from the society and her presence is considered as ominous. In *Bayen*Mahasweta Devi uses dramatic device of the character that enacts past happening. Even Malinder (her husband) remarks her as Bayen though they had a strong bound of love inthem.

Bayen's metaphoric core in which a mother is marked and branded as a witch and separated from her son, acknowledges that the dead women to be his own mother as a protest against the inhumanity and the cordless superstitions. In a scene in *Bayen*the son confronts his mother who herself fears that her presence may bring misfortune to her son. Mahasweta Devi points the stranger space of social forces that separates mother and son in the male dominated society. She represents the typical victimised women of1970's, whose sufferings universalise the concept of womanhood. ChandidasiGangadasi loses her identity soon when she was entitled as a "Bayen". The awkward notion that women to be transformed as a lady who suddenly changes herself into a devil as the contemporary society said has always been a questioned one. Chandasi's identity crisis is clearly visible when she had to introduce herself to her future husband. "Chandidasi: iamChandidasiGangadasi. My father, the late Pattpaban Gangadasi. I bury dead children and guards the graves" (Bayen: 96).She was happy and their relationship blooms as they bear a child and named him Bhagirath. Malinder is marked as the typical man who gives importance to his pride, socialstatus and society over his own family when he mercilessly overthrows his wife when the people pointed Chandidasi to be Bayen. Mahasweta Devi through the character of Malinder thus portrays the world of patriarchal domination.

In *Bayen*, Mahasweta uses the dramatic technique which is continuously altered between past and present. The play portrays how a working class

woman is made into a public scapegoat and how she suffers from the discriminated society. She is marginalized as a bayen, a lady of hatred and disregard as a woman who breastfeeds the dead children and curse others. When she is on the burial ground, she is lactating and is singled of the superstitious beliefs in the society. All the rough instances in the society like any epidemics and death are supposed to be evil spell cast by this lady. When she is trying to be innocent, the people are cursing her as a witch. The play *Bayen* focuses on the insane illusions and dehumanisation of simple folk woman of who strives for life. Chandidasi was happy as a wife of Malinder and as a mother of Bhagirath. Her love towards her son is clearly visible with the lullaby she sings for him. Chandidasi (sings): come, sleep, cometo my bed of rags My child got sleeps in my laps, The elephants and horses at the palace gates The dog Jhumra in the ashheap (Bayen:97)

She loved her son more than anything inthe world.Her affection towards him was a clear reflection of an Indian woman who cries even if her son is suffering from a small pain. She was brutally separated from her son by her own son blaming her to be a huge threat to her own child. No father can give utmost protection to their children than a mother who carried her child for ten whole months. It is true that relationship between a husband and wife is strong but when a life gets sprouted from the lady counterpart she enters a role of mother; loves her like Parvathi the mythical character of Indian Mythology. She protects her child like Durga, the incarnation of Parvathy who is actually calm from her inner soul. Similarly Chandidasi had many dreams for her son. She wanted a life where she could nurture her son, feed him love and affection. The faith turns dark for her. She had to detach him from her life shattering all her dreams when she was blamed to be a person she actually was not. The play shifts to a pace when Bhagirath was a young man who doesn't even know Chandidasi was actually his mother. He saw her like a lady who is estranged from a society he lives in. In the course of the play he shows affection to the lady who was titled to be Bayen although all warned him not to do so. At last in the play, he turns violent as he knew that she was the cursed why he was on this earth which shows his love for the lady who gave him birth. Bhagirath: "yes, sir. My name Bhagirath Gangaputta....my father, revered Malinder Gangaputta....residence, Domtoli village, Daharhati....my mother..my mother, the late ChandidasiGangadasi,sir. Not a Bayen...she was never a Bayen, my mother"(109).

Bayen had to die to prove the world that she was not a curse but a treasure.He was very late when Bhagirath knew the reality. He loved his motherand disregards the superstitioussociety who separated him from his mother since childhood. He feels awkward when his father closes his eyes when he sees Chandidasi. The typical quality in a male arises when Malinder addresses his own wife as an evil. Bhagirathis seen as an ideal human being when he protests for the rights of a human being. He argues with his father acclaiming

Chandidasi to be a normal person. But as an isolated citizen in the society,he cannot withstand the norms they follow for the past years.Bhagirath is idealised as an incarnation of love, a person who would have saved Chandidasi from the marginalised society.Chandidasi was always in oppression,she did not even have enough food to live,she hadno facilities to make her clean andthese points out the plea of a woman who was considered as a beast that frightens people.She was a mother from inside and her separation from her son turned her insane which violated the basic human rights of a woman. This is a serious issue to be stressed as human rights are one of the mandatory embodiments to be recognized.

The differences in the ground of gender vary both over culture and time. This is socially constructed and the problem arises when she keeps herself away from the community; the subaltern status of woman in a typical Indian society. Within the gender studies, Chandidasi as a character is analysed as an encapsulation of women's psycho-physical changes in a male dominated society. The concept of Chandidasi has a close connection to her lactative ability as well as sexual ability.Bayen is separated and isolated for no genuine reason.Malinder,her husband acts in a different context. He refuses to accept her in public. But he loved her inside him. But the attitude of him being a male is generated when he gives importance to his pride. There is a phase in the play when Chandidasi says she is not given even the basic necessities to live by the village officials. She has no hope over her husband still she feels him as the wholesome protector and makes him understand her miserable situation.Under a tunnel makes her feel that he may help her which is visible in the following lines. Malinder: "I will buy for you, buy everything for you, pick it up at the foot of the tree, begun now" (92)

Chandidasi had affection not only for her own family but all those who cared and were kind. She could not bear the pain when Tukni, the daughter of Pakhi who was the cousin of Chandidasi was ill with small pox. She was seen more worried when Pakhi herself addresses Chandidasi as a bayen. She reports this to Malinder to which he responded withlaughter. His laughter gave her peace but she could not sense her future that she will be desolated from the society soon.Tukni was dead and the whole blame came upon Chandidasi.As a profession she had to bury the dead children of the village. While she was burying Tukni,she could not do it in a normal way as she did for the past years. She sang a lullaby poor the dead child and unfortunately her action turned out to breast feed the child. This was the only error or the cruel gesture she committed. After this instance she was labelled to be a Bayen.Chandidasi always showed a lovable affection towards Tukni. It was this affection that made her breastfeed Tukni. She was collapsed when Malinder himself titled her a Bayen;the incarnation of evil.Tukni was only a reason by which her life got shattered.Human rights violation can also be seen here as she was forcibly turned evil without a particular concern. Human superstitions can never be a

cause of one's isolation.Maheswata Devi here is seen as a modern woman who protests against the illdoings against women.

Jhumra, the dog was the only support to Chandidasi when she was blamed to be a Bayen. It wasn't alive when she was estranged. But still she could feel its presence. Her lost motherhood is fulfilled with thus illusion of a dog with her.She treats the dog's image which was only a hallucination as her own child whom she couldn't care much as she desired. She was longing for Bhagirath, her son whom she even couldn't lactate much as he needed for his growth. The mother in her is turned mentally off and even the illusion of a dog makes her feel like her own child. The controversy arise by the author in the play is that even a dog replaces human beings. It was only the dog whom she could speak with but not the humans of the village. Noone knew that it was her longing motherhood which made her mentally upset. Thus the society turns out to be a dungeon which ill treats womanhood. Women had no voice over men.The following lines speak about her relationship with Jhumra, the dog. Bayen: Please, dear, don't hit mean leaving, am off, tchtchtchtch, come long, doggie, come Jhumra, otherwise the will strike you too..." (92)

The lines explain that she was physically brutalized as well, which again is an incident to prove human right violations. Thus, this paper proposes to illustrate the fate of the women who was discriminated and oppressed. Gender discrimination, human rights violation, marginalization and the loss of motherhood has always been the brutal and horrified evils of the society. Through the character of Chandidasi and the concept of Bayen remarks a traditional change in the superstitious society.Playwrights' plea is not to generate furthermore Bayens and lead an equalised society where men and women are given equal importance.Through*Bayen*Mahasweta Devi thus craves for a revolution by the people who supports women. Our point of view thus matches with the author's notions.The outcry of Chandidasi and her death is a lesson to those male dominated societies to not further consider females to be inferior;they too have emotions and pains.Their power although unexpressed can be really concrete.

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An Analysis on the Impact of Covid-19 on Kerala Economy with Special Reference to Informal Sector

This Study made an attempt to analyze the situation of Covid-19 as a pandemic issue of global economy and its impact on informal sector in Kerala. Firstly, the study made an overview of informal sector and Covid-19. The entire part of the study covers fundamental problems facing informal workers in Kerala and all India level. Construction workers in informal sector of Kerala Economy was the focused area and also illustrates problems of migrant workers in construction workers after the sudden decision of lockdown measures of govt.

The Pandemic issue of COVID- 19 is an unprecedented shock in entire Economy and it disrupted all economic and social activities of a human being around the world. It is far more than a health crisis. The pandemic has already exposed the health vulnerabilities facing India, especially rural poor and urban dwellers. The impact of a little less than two month lockdown was turning out to be immense. Since economic activities had come to a standstill, factories were not working, many of the institutions were closed and all business organizations were facing the challenge of demand deficiency. As a result employment opportunities have been reduced in several sectors irrespective of formal and informal sectors. However, the effect of pandemic has highly influenced the livelihood of workers in informal sector. Basically the pandemic issue of Covid 19 mainly affected this informal sector which is the most vulnerable in developing economies like India. Informality in labour market has been a greatest issue being discussed   at national & State level for several decades. More than 90% of the people working   in informal or unorganized sector and that part of economy which thrives on daily work and daily cash with little provisions of employment protection . Many women and men in the informal economy need to earn an income to feed them and their families as most of they cannot rely on income replacement or savings. Like demonetization, the current lockdown has exposed millions of workers and their families to starvation, hunger, death and very bleak future prospects(Faraz Khan and Khashif Mansoor,2020) It is widely recognized that vast majority of these workers is often noted to be more severe than their formal sector counter parts.   Here our study is to examine the impact of the covid 19 in informal sector especially construction sector in Kerala Economy. There are several questions that have to be answered in the situation of pandemic issue. Here the govt implemented several financial packages in order to get rid of the adversities of pandemic issue and revive the economy. But in several studies, we could realize that the measures taken by the govt to boost the economy was not all effective in terms of the benefits given to

informal workers in the economy. So our study is to find out pros and cons of fundamental problems of informal workers especially in the context of Covid-19. Another problem being noted is that most of the govt benefits being declared in view of pandemic issue were not given to real beneficiaries. Govts around the world have taken measures, including by adopting a fiscal and monetary policies to mitigate the pandemic's impact on enterprises. However, those measures may bypass informal enterprises since they often fall out of the purview of govt policies and programmes so it is a daunting task to save the informal sector from a grave economic issue. The last decade has been marked by growing recognition that the large size of the informal economy is a major obstacle to poverty reduction, the achievement of decent work for all and sustainable development. Another thing is that the high proportion of labour force in the informal sector is due to the fact that more than 50% of the work force is self employed & engaged in the unorganized farm sector. As per the definition of National Commission for Enterprises in the Unorganized Sector, informal workers consists of those working in the informal sector or households & the workers in the formal sector without any employment & social security benefits provided by the employers. The share of informal employment in the organized sector increased from 37.9% in 1999-2000 to 48% in 2004-05 and 54.6% in 2011-12. In the past four decades when India crossed the hindu rate of growth & became a rapidly growing economy, as a part of the structural transformation in the labour market, jobs in the agriculture sector declined & shifted largely to the construction & low skilled service sector in the form of informal employment. The increasing casualization of employment has led to situation of workforce losing out on job security, social security in terms of medical benefit for self & family, pension, workmen compensation, minimum wages, overtime wages for extra hours, exposure to occupational hazards & so on. Another problems noticed is that the conditions of informal workers continue to be deplorable due to ignorance on the part of workers about the existence of these provisions & weak bargaining power due to excess supply of unskilled labour.

Objectives of the Study
* To examine the fundamental problems facing informal labours in India
* To analyze the condition of informal workers of construction sector in Kerala Economy after pandemic issue of COVID- 19

Methodology and Data source
Data collected from Kerala Economic Review, Report of Annual employment and unemployment Survey 2015-16, Latest NSSO report, labour beareu and NCEUS report …etc. Apart from these, various informations regarding the issues of informal sector in Kerala gathered from various journals, articles, working papers & news papers.
An Overview of Covid 19 and informal labour market

The Covid-19 pandemic is a major economic and labor market shock, presenting significant impact in terms of unemployment and underemployment for informal workers. The continues sharp decline in working hours globally due to the covid 19 outbreak means that 1.6 billion workers in the informal economy stand in immediate danger of having their livelihood destroyed(ILO). Worldwide, two billion people work in the informal sector (mostly in emerging and developing economies) and are particularly at risk, adding that the COVID-19 crisis is already affecting tens of millions of informal workers. The first month of crisis estimated to have resulted in a drop of 60% in the income of informal workers globally. This translates in to a drop of 81% in Africa and America, 21.6% in Asia and the pacific and 70% in Europe and Central Asia. Specific groups of workers including women, youth, children, indigeneous people and migrant workers who are overrepresented in the informal economy will experience further exacerbation of their vulnerability. Basically informal workers do not have secure employment contracts and therefore usually do not enjoy workers benefits, social protection or workers' representation. Informality is widespread in agriculture and rural sectors, where more than 80% of the self employed are informal. In developing countries, over 90% of agricultural workers are informal. The covid 19 pandemic is expected to have significant impact in terms of unemployment and underemployment especially on informal workers. Informal workers in the agriculture and food supply sector are at a risk of losing their jobs due to the Covid 19 pandemic

 Informal sector in Indian Economy and COVID-19
The process of informalization helps to great extent for eradication of poverty & unemployment in our economy but it suffers from the problem of vicious circle of low skill formation   because workers in that sector have not been well educated & trained in accordance with dynamic nature of labour market. There are number of problems facing informal workers such as hazardous working conditions and unhealthy environment in their work sites. In this context, Govt has to be highly responsible for ensuring such a conducive environment for informal workers especially to the migrant employees as they are more vulnerable. Several policy measures have been taken by the govt for the betterment of unorganized sector. The unorganized workers social security Act 2008 was enacted to provide social security & welfare of unorganized workers. Apart from this, govt launched Rashtriya Swasthya Bima Yojana in 2008 as a welfare measure mainly to meet the health expense of unorganized workers. The scheme covers different categories of unorganized workers such as building & construction workers, railway potters, street vendors, MNREGA workers, domestic workers, auto & taxi drivers, riksha pullers, rag pickers, beedi workers & sanitation workers. There is the contract labour (Regulation & abolition) Act,1970 to regulate the employment of contract labour but the applicability of Act to is restricted to establishments or contractors engaging more than 20 workers. In spite of all these welfare measures being adopted by

concerned authorities, the conditions of informal works continue to be deplorable due to ignorance on the part of workers about the existence of these provisions & weak bargaining power due to excess supply of unskilled labor. India's informal economy is enormous. It consists of export driven industrial clusters, manufacturing hubs, enterprises which deal with a vast majority of agricultural production, street vendors and large part of the black economy. According to the last published Census of India data, there are as many as 48.2 crore workers in India. Of these, only 3.3 crore are in formal sector, the remaining 93% includes 11.9 crore farmers, 14.4 crore landless agriculture workers and 21.9 crore non agriculture workers. The Indian Economy is dominated by the informal sector with more than 80% of the labour force engaged in it. (ILO) and about 400 million workers in the informal economy are at the risk of falling deeper in to poverty during the crisis. Current lockdown measures in India have impacted these workers significantly forcing many of them in to rural areas. All of these kinds of workers get their wage purely on the basis of their daily work. Therefore we can clearly point out that the nature of work in informal sector is entirely different from that in formal sector. Job security, working hours, living conditions, Employer employee relations, are the important parameters to be considered for making a distinction between formal and informal sector employment. Even in the formal sector, several workers are employed as informal workers as casual labor. A large number of informal sector workers either eat or live at their place of work or their work is conducted in congested domestic spaces. Unlike the formal sector, there is no regulation of wage, living conditions, working hours and other social security nets. As far as concerned to Indian Economy, it is the agricultural sector plays a very important role in all economic activities like production, consumption, exchange but the problem here is that majority of informal workers in agriculture and allied sector are more vulnerable to the risk of natural calamities like flood or draught. Still the situation is getting worse than previous due to the lock down and resultant depression of economy made lot of problems in their basic livelihood. Therefore, the condition of informal workers in future is likely to be bleak unless the govt take appropriate measures to revive them.

The global issue of Covid 19 and informal sector in Kerala Economy
Several post lock down incidents have highlighted the plight of workers, who have been left to their own devices, without any state support and forced to travel hundreds of kilometers to their homes. The common thread that connects them is their dependence on the informal economy. . As per employment & unemployment survey carried out by NSSO (68[th]round) based on UPSS approach, it is estimated that self employed workers in Kerala constituted 37.7% of the total workers. There is a significant presence of in migrant labourers from the rest of the country to Kerala & their active involvement in booming sectors of the regional economy opens a new phase of social security system for unorganized or informal immigrant workers in

Kerala. Here Kerala went in to lockdown on March 24 which actually disrupted all economic activities ranging from travel, goods transport to trade, production, services and employment. The short notice declaring of lockdown highly affected informal labours like daily wage workers and street vendors. In Kerala, millions of workers are migrants from other states mainly engaging in casual or menial works. So the major cost of the lockdown was borne by the informal sector employees due to loss of livelihood and insufficient public support. Even they beg for basic necessities which creates severe crisis to their family members and also adversely affect their children's education Therefore the opportunity cost of lockdown to these workers is very high. When we made a comparative analysis of formal and informal sector, the consequence is very much seen in informal sector than formal sector of the economy. There is a political clientelism where influential group provides benefits to a smaller section of ignored group. As a result of the phenomena, major victims of the pandemic issue are poor and casual labours especially the migrant workers. Another issue is that these people are not financially sound and capable for having a medical treatment or expensive facilities to save themselves from the virus so they are more likely to be excluded from the net of high medical facilities' and treatment. Another point is that most of the informal workers are not educated or well informed about the protective measures of pandemic. Higher economic and social inequality would be resulting of post pandemic which likely to spoil the human capital. It is found that after 21 day lockdown, there has been a 80% job loss, the gross state domestic product is down 82%, that is the impact Covid 19 has had on Kerala. The impact of lock down on employment sector would also be severe with a major humanitarian crisis in the making. The construction sector which accounts for 19% of total employment will experience 100% loss in employment. For informal sector workers, the crisis would be deeper. Construction, mining and quarrying reported 100% job loss during lockdown days. Therefore it is very clear that informal sector is the most vulnerable to any kind of social and economic crisis. Most of the informal labors are migrant workers from other states and they suffered a lot due to the lock down. Social exclusion and financial distress are the two important issues that they face over the several days since lockdown.   From the observations, it has been clear that the loss of employment in the lockdown would be the most severe in case of 38% of self employed workers engaged in primary, secondary and tertiary sectors. The process of continuous job loss in informal sector would definitely aggravate the problem of unemployment in Kerala. Basically many of the people living in rural area depend on self employment like small scale and cottage industries. Apart from these, construction workers have not got any work since the lockdown. Most of them have moved back to their villages. Since the transportation was completely shut down, most of these workers walked back to their villages without having any food or medicines. Numerous studies and experience from the field indicate that a significant proportion of rural household income comes from migration and daily wage laborers. The

informal industry in cities being badly affected has resulted in loss of rural income. Now the picture is very much different from those days before pandemic because the emerging sector like construction and manufacturing would face a huge deficit of labour supply as most of the migrant workers exit from our state. A study released by Anarock Consultants on the impact on Covid-19 on real estate sector across the country points out since workers are immigrants, labour shortage could emerge as a major challenge for the sector post lockdown. Construction workers were becoming the real victims of lockdown as most of the construction work had been stalled. They would become unemployed for several months. Another point is that most of these workers in the construction sector are migrants. These migrant workers are more or less excluded from any kind of govt benefits like public distribution system. Their contribution towards Kerala Economy is very much appreciating as they are highly engaging in construction and manufacturing sector. The pandemic issue of Covid-19 and resultant lockdown has totally disrupted their way of livelihood. So it is hightime the govt looks at the burning problems of construction workers and supplies ration to their door steps

From the major observations of our study, it is very clear that the most pandemic issue of Covid-19 followed by immediate lockdown of entire state had devastated the formal and informal sector of the economy. But when we consider the intensity of the impact of Covid-19, the informal workers especially the migrants (guest workers) are found to be highly affected and suffered a lot from their job loss. It is almost clear that the intensity of the pandemic issue is highly reflected in informal sector of our economy because majority of workers are daily wage earners and street vendors. Therefore, lockdown of two months badly affected their work and income. Construction sector mainly absorbs large number of migrant workers and contributes substantial portion of state income. If the situation is going like this, there would be real dearth of labor supply in construction sector in the near future unless the proper intervention measures taken by the govt. Therefore, it calls for the immediate attention from the part of higher authorities to the informal sector of our economy and dignity and status informal workers has to be recognized.

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Anguish of Alienation in Kamala Markandaya's
The Nowhere Men

This Article will read Kamala Markhandeya's novel "The Nowhere man" as an account of post-colonial context. Kamala Markandaya is an outstanding Indian-English novelist. She tries to explore very brilliantly the anguish of alienation in her novel "The Nowhere Man". She highlights the contemporary awareness of inheritance in modern human life. Scientific and technological developments have increased the sources of man's pleasure but at the same time the contemporary man finds himself in a tragic mass. He is alienated and strange from his innermost nature as well his fellow man and has nothing within or without him to depend upon in the moments of crisis. A man feels himself estranged and alienated because he runs after whole life under the possession of a number of mechanisms beyond his understanding and control. Under this spell of possession, man has no longer remained the master of his own life; he faces a deep sense of powerlessness, abandonment and indifference.

The term 'alienation' is directly related to the problem of identity. This problem is as old as civilization itself, is widely pervasive in the modern times and affects countless people all over the world .It is essentially the same problem as such of different dimension which has always confronted the newly-married Indian girl, transplanted onto an alien soil of her husband who strives to strike new roots, adopts his surname ,forms new habits aings, in her new roles, with her new relations and so on, but sometimes, some unfavorable circumstances make her alien on an alien soil that made her victim of neurosis.

Thus, the personal identity is the continuation of one's self, a part of which remains in the process of evolving with the passage of time. The identity of a person is not some sort of a fixed rigidity but rather a continuing process, evolving from one stage to another; the moment it threatened, damaged or lost, it creates an identity crisis. The threat to identity comes when the loyalty of a person is divided; his duties are conflicting and his roles incompatible. The public disapproval follows which makes him marginalized, lonely, alienated. He then is driven to be neurotic or schizophrenic with a split-personality and his identity is threatened.

The novel treats the tragic life of an elderly Indian immigrant Srinivas, who even having spent half a century in England is compelled to feel like an outsider, an outcast. He and his wife were forced to leave India as their family was suspected of underground activities against British rule in India. They settled down in England. They have two sons. His wife dies of tuberculosis,

leaving him feeling lonely. He meets Mrs. Pickering; an elderly divorcee. She helps him to rehabilitate himself. Racialism slowly develops there, Fred Fletcher, a neighbor of Srinivas leads the anti-colored agitation in their locality. He abuses and slanders Srinivas. Srinivas is compelled to consider himself "A Nowhere Man" an alien.

The identity problem of Srinivas goes through four distinct but overlapping stages. In the first stage, Srinivas is an Indian who has difficulty in surviving honorably in the British-ruled India and where he experiences the identity problem for the first time. He has realized that his father, though well-qualified, was not given his well –deserved promotion in the British Government just because he has sung an unscheduled India song at the chancellor's reception. The principal had laid his hand on the text of the song but Srinivas had retaliated and removed it saying ''Take your bloody hands off my father''. (p.157) Consequently, Srinivas was expelled from the college and his father was sent to mental asylum. His father said to Srinivas, 'you will be blacklisted in every school and college throughout the country. Government service is out too.''(p 22) It was this bleak prospect of survival with dignity in the British-ruled India and the fear of having a tarnished identity which had driven Srinivas and Vasantha to England.

In the second stage, Srinivas settles down in England. At the core of his heart, he still remains as Indian as such he feels the problem of alienation and identity crises. Whenever it is climate, company or way of living, he feels it increasingly difficult to thrive as Indian in England. Nevertheless, he makes it a point to show his Indian identity in wearing dhoti or in walking barefoot on icy pavements in London but which "Margaret P Joseph" terms as 'improbilities'. As long as his wife Vasantha and his children remained with him, Srinivas felt at home without being bugged by the question of identity. For in'' Chandra Prasad''- his house, he remained an Indian in the company of his wife and children.

In the third stage, Srinivas clearly realized that the maintenance of his Indian identity in England was neither quite easy nor convenient and he began to consider England as his country. There were many factors for this realization: his wife, who was an Indian through and from whom Srinivas had drawn substance and support in his quest for identity was dead. Among his children Seshu was dead and Laxman had no liking to be an Indian there. The increasing difficulty to maintain the distinct Indian identity necessitates his shift to British identity and at such moments he feels like going back to India. He had to leave India because of the British many years ago. Now he did not know what problem he would face in India but the prospect of reestablishing there did not appear quite bright. "He has no motion of where to go in India or what to do when he got there, since so much had been destroyed or given –up

self respect, livelihood, family cohesions during the struggle for Independence.'' (p.26)

In the fourth stage, Srinivas, after going through the conflict of two cultures, realizes that in reality he belongs neither to India nor to England .He had left India long ago because of the British and now after he had begun to consider England as his country, he was being asked to leave it by the racist British like Fred Fletcher. It is then he realizes that, Nowhere, "he said to himself and he scanned the pale anxious eyes which were regarding him for reasons that might drive him out, a Nowhere man is looking for Nowhere city''. (172) "Srinivas represents millions of men who for some reason or other leave their own roots and fail to strike roots in the alien soil, and die as rootless and restless individuals. Srinivas lives in England for one full generation of thirty years only to be a ' Nowhere man' (192).

The pattern of responsibility in this novel expands to include the responsibility of races towards each other in the terms of communication and concern. As far as the individual situation is concerned, Markandaya sees that the individual has no freedom from the tensions induced by society because he is helpless in the context of racial relations there is a combined effort to achieve a greater degree of inter- racial understanding and the novel is a call for this kind of concern. Within the fictional structure of Srinivas's chronicle movement from political rebellion against the colonial rule to his migration to the ruler's own country, his deliberate Socio –Cultural integration into its mainstream culture and his tragic existential ennui as the outsides in the wake of sudden eruption of racial violence's. "The Nowhere man" is Markandaya's artistic adumbration of the need for secular human concern as   the principal integrative ingredient to prevent further fragmentation of our postcolonial schizophrenic world. Thus, the novel 'The Nowhere man' clearly presents the anguish of alienation in an alien soil of England.

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Michel Foucault on Surveillance: A Theoretical Overview

Globalised world of today is brimmed with sophisticated machines as a consequence of technological upgradation. Massive explosion in the field of scientific discoveries makes life effortless, sumptuous and cheerful. Modern suave human being is on an endeavor to pace into the world beyond our planet Earth to conquer the Red neighbour, the Mars. The ardent quest for novelty is a never ending process in the realm of human civilization. The unquenchable thirst for innovative ideas embarks humans as the unique unchallenged being of the universe. Day by bay new technologically up gradated gadgets conquer our markets, leaving a question of the latest technology.

Technological advancement drastically changed the way of life in its numericity. The entire field remains spirited with the onset of technology. It is quite not easy to sort out the advantages that technology bestows on humans. Knowledge horizon amplified in diverse fields opens into unfathomed space. In the arena of machines, pulse of the universe becomes accessible at the touch of finger tip. Barriers condense and our relationship circle cross the boundaries of strangeness. Paperless communication boomed an explosive growth in communication. The vast cosmos shrinks to a tiny mole within the clutch of our fist.

An array of electronic devices turns out to be our best companion. Family bonds shrivel and are placed by the numbness of electronic contrivance. Human emotions tend to be bizarre, gone astray in the wild goose chase of modern technology. Alienation and bogusness encroach into emotional vitality of individuals and gets entangled in the arena of a mechanized niche. Complex modern human passionate in finding his own substitute finds solace in gene cloning and robotics. Invention catalogue clogged with scientific discoveries signals man himself may be replaced by machine. Michel Foucault in *Order of Things* prophesies: "Man is an invention of recent date and perhaps one nearing its end"

In the mechanized world of mushrooming technologies surveillance become an inevitable factor. The notion of surveillance is not a relatively new phenomenon. Institutionalized systems including religion, marriage, and family manifest several modes of surveillance and regulate the individual bodies since the evolution of human civilization Elements of surveillance can be traced from shackles of Classical age. The Biblical God of Old Testament can be considered as the early example of surveillance. Plato's linking of

one's action accessible to public view and its relation with justice, in the seminal work *The Republic* can be traced out to have elements of surveillance.

The archaic institutional surveillance systems became less central in the phase of an urbanizing, globalizing, mobile, and growing population and paved way for newer forms of surveillance. Surveillance proliferates in all virtually significant social, institutional, or business activities in our society. It tends to monitor, regulate or govern the behaviour of people. Varied facets of surveillance may range from casual watching of an individual in public and private space without any reason, to observing people in groups for the accomplishment of pre -ordained aim. Surveillance not only confines to close gazing, instead it can be traced to telephonic conversations, sniffing out crime in case of trained dogs, forensic examination by the experts in the field etc. It began as a topical issue in the Western societies but expanded its sphere to pristine zones and persons and has become our normalized behaviour.

The advent of information technology and the extensive spread of computers broaden the vicinity of surveillance intruding into our innermost privacy. Modern surveillance strategies are equipped in such a way that we ourselves grant consent for being surveilled. Electronic gadgets that are inextricably allied to our lives arguably serve as a medium of manifesting surveillance. As John Gilliom and Torin Monahan observe in their seminal work *Supervision: An Introduction to the Surveillance Society*.

The present technocratic era dooms in a world of sophisticated machines and it may in near future replace man by machines. Data we provide at the time of purchasing these gadgets often hinders our private space and tracks personal details including Aadhaar, fingerprint, contact number etc. Recent studies proved that the character of an individual can be sketched out via the android mobile one use. The websites we browse, the post we share in Face book, Whatsapp, Twitter, Blog can be used to sketch out the character of the individual.Information we provide to the State as part of the security, encompass strict monitoring of the biometrical data that are collected assess the overall minutiae concerning the person's unique features. These data can be used to create fraud identity of the individual .Attributing a pseudo notion of protection it scrutinizes individuals as specimen. The Unique Identification Authority of India is like a Panopticon that observes individuals like the inmates of the cells by a single watchman. The notion of the big brother is watching induces deviation in the normal behavioural pattern of the individual, therefore the real self remain masked. Academician Pramod K Nayar says in his work *Citizenship and Identity at the Age of Surveillance*:

> We are surveilled citizens. Our citizenship is produced within the, unusual   or suspicious crucible of surveillance, as is our sense of selves. We surveil ourselves because we are aware that our

behaviour or body language, being documented by a camera somewhere, might produce consequences—such as being accosted by law enforcement authorities—should the 'eyes' watching the camera find this behaviour threatening.(2)

Major theoreticians like Fredrich Neitzsche, Felix Guattari, Gilles Deleuze, Jeremy Bentham, and Michel Foucault expressed their views on surveillance. Foucault is one of the major exponents who through most of influential works bring up the idea of surveillance. Surveillance is possible only through exercising of power. The individual passes through a network of domains of power. Foucault in his work   *Society Must be Defended* comments:

> ...[power] is never appropriated in the way that wealth or a commodity can be appropriated. Power functions. Power is exercised through networks, and individuals do not simply circulate in those networks; they are in a position to both submit to and exercise this power. They are never the inert or consenting targets of power; they are always its relays. In other words, power passes through individuals. It is not applied to them. (29)

 In *Madness and Civilisation* Foucault spurs up the notion of power in terms of psychic abnormality. He examines that 'the Great Confinement' stamped and isolated men as mad, being controlled by the newly emergent group called psychiatrist whom Foucault remarks as mental police who decides what should or shouldn't be done in the society. The doctors in the asylum of Samuel Tuke and Philippe Pinel were scientists who experimented with chemical combinations whose aim was to bring changes in the thought of the persons tagged as abnormal. The doctors brought to the asylum were certified, wise and noble men, the moral authority   that monitor the inmates who show deviation in their mental disposition. The doctor power seemed magical to the patients and gradually he took over the title 'The Father'. The patient on the other hand who is not physically ill, is a specimen subjected to be experimented for the deviation from conventional behavior. The Retreat freed the mad from chains and physical abuse but was strictly monitored for any deviation in the ideal behaviour. Foucault in *Madness and Civilisation* states precisely that:

> From the very start, one thing is clear: the Hospital General is not a medical establishment. It is rather a sort of semi judicial structure, an administrative entity which, along with the already constituted powers, and outside of the courts, decides, judges, and executes. (40)

Foucault's account on Tuke's tea parties in fact showcases the masked personality they are to be exhibited in front of the guests who visited at the

asylum. It is most devastating that if one is controlled in behaviour, the individuality being chained at the dark hands of the superior authority, how we can call them an individual. Foucault's experiences in the retreat centre denied him the opportunities of self representation and disclosure of his inner self .He rejects the humanitarian values shown by Tuke and Pinel and viewed it as the values of modern bourgeois society .He felt the therapeutic centre to be a juridical space where one is accused judged and condemned. The impact of the surveillance strategy and the representation of the social morality at the asylum made him make the statement "Madness will be punished in the asylum, even if it is innocent outside of it. For a long time to come, and until our own day at least, it is imprisoned in a moral world'' (269).

Foucault point outs that the most striking view in the asylum is moral domination, where the doctors control the 'mentally ill' not because they have the knowledge to cure them but by convincing them as so and control them on the moral demands of the society. Even today the modern psychiatric therapy remains the personal moral authority of the therapist, being instrumental in implementing the values of the society. Eventhough Frued's psychoanalysis was obviously a counter practice to remove the strictures of the asylum it failed to eliminate the core relation of doctor to patient. The analyst transformed   into an absolute observer who judges and punishes the inmates. Foucault argues:

> Freud demystified all the other asylum structures: he abolished silence and observation, he eliminated madness's recognition of itself in the mirror of its own spectacle, he silenced the instances of condemnation. But on the other hand he exploited the structure that enveloped the medical personage; he amplified its thaumaturgical virtues, preparing for its omnipotence a quasi-divine status. He focused upon this single presence-concealed behind the patient and above him, in an absence that is also a total presence-all the powers that had been distributed in the collective existence of the asylum; he transformed this into an absolute Observation, a pure and circumspect Silence, a Judge who punishes and rewards in a judgment that does not even condescend to language; he made it the Mirror in which madness, in an almost motionless movement, clings to and casts off itself. (277-78)

Stamping of people into normal and abnormal in the asylum, results in the birth of clinic. In *The Birth of the Clinic: An Archeology of Medical Perception* Foucault point out that the medical gaze dehumanises patient's body from patient's identity. The body of the individual becomes an object of analysis and identification based on the symptoms. It becomes a site where medical knowledge is generated and disease finds its space. The concept of nosologies organizes and assigns a hierarchy to diseases based on the

difference in symptoms. The doctor's gaze is not confined to the concrete body but it permeates in to the nature and representation of the disease. Medicine neutralizes the character of the doctor and patient and creates a void from which disease emerges out.

Medical discipline that dominates and correlates in the social and political field gets institutionalised where human bodies become subjects of observation. Foucault mentions about the establishment of gaze in two spaces namely 'the clinic 'and the 'teaching hospitals'. In the clinic the various diseases that may infect the patient is examined out whereas teaching hospitals creates a new format of teaching based on the grids of specification, nosology and the gaze .The medical space now not only involve in just sorting out and treating people but also it permeates in to the ontology of death. The anatamo –clinical gaze opens up the dead body to show where the disease was present. In the eighteenth century of classificatory medicine death not only constituted the end of life but also the end of disease too but it soon changed as the dead body can   be opened and examined to locate the site of disease and its cause. In *The Birth of the Clinic: An Archeology of Medical Perception* Foucault point outs that:

> In eighteenth-century medical thought death was both the absolute fact and the most relative of phenomena. It was the end of life and, if it was in its nature to be fatal, it was also the end of the disease; with death, the limit had been reached and truth fulfilled, and by the same breach: in death, disease reached the end of its course, fell silent, and became a thing of memory. But if the traces of the disease happened to bite into the corpse, then no evidence could distinguish absolutely between what belonged to it and what to death; their signs intersected in indecipherable disorder. Death was that absolute beyond which there was neither life nor disease, but its disorganizations were like all morbid phenomena. In its original form, clinical experience did not call into question this ambiguous concept of death.(140-141)

  In a totalitarian regime the power of gaze manifests different forms of surveillance .The gaze is inexorably connected to power. In order to ensure productivity of population, the state work out different ways of keeping people healthy, strong, active and hardworking and safe. The state watches, regulates and controls population through a body of knowledge and an administrative apparatus. The need for administrative apparatus lead to the development of different 'policing' institutions not only concerned with criminal activities but also to other human sciences. Surveillance becomes normalized in the era of developing sciences.

The idea of surveillance alludes to panopticon as Jeremy Bentham remarks in *The Panoptic Writings,* a series of letters written from Russia to a friend in England. Bentham's panopticon is an architectural structure designed with a tower placed in the central position within the prison. It is a type of institutional building with a control system in which the omnipresent observer surveils the inmates .As it is not possible for the observer to observe all the inmates at a time, the time of being observed is not revealed to the inmates. The inmates on the other hand hold false notions of being observed throughout are motivated to act accordingly. Bentham examines the gaze and voice of the fictitious God attributes to the inspector in the panopticon. According to him

> What sort of gaze and what sort of voice are at work? In the panopticon we are seen without seeing the one who sees us; we hear a voice without seeing the one who speaks. The panopticon is governed by a gaze and a voice which is desubjectivized, detached from the bearer-in a word, by gaze and voice *qua* objects. (11)

Panpoticism as a social theory was developed by the French philosopher Michel Foucault in his work *Discipline and punish.* His work always had an ambivalent relation to the established discipline as part of institutionalization. Elements of panopticonic traces can be precisely sketched out from his famous work *Madness and Civilisaton* even though it is explicitly described in *Discipline and Punish.* The surveillant mechanism of panpoticism constitutes power and knowledge. Foucault argues that power struggles in various fields and discipline results in the production of knowledge and power. This hegemonic discourse is evident in various fields. In fact panopticon idea was not implemented in many prisons but it works as a logical example of disciplinary force.

In *Discipline and Punish* Foucault emphasises on the sovereignty and power of the king by a minutely detailed description of the torture and execution of Robert Francois Damiens (1714-57),a French soldier who attempts to assassinate King Loius XV. The body of the culprit was slowly and deliberately torn out into pieces in front of a large crowd. Eventhough the punishment is barbaric it is logical and rational because it signals to the citizens both nature of the power of king and the consequence of opposing it. Power belongs to the king and when one of the subject's acts against him then the infamy of the crime is upon his body. He examines that:

> It was a question not of treating the body, en masse, wholesale ,as if it were an indissociable unity, but of working it retail, individually; of excercising upon it a subtle coercion, of obtaining holds upon it at the level of the mechanism itself-movements, gestures, attitudes, rapidity: an infinitesimal power over the active body.(136)

Punishment was a spectacle in Classical age and after the Renaissance episteme, the power envisaged by public spectacle was replaced by biopower which can be understood as technologies that developed during the development of human sciences which can be used for controlling, regulating, defining the human body and its behaviour. It changed the way of working of the state, marking an end to the glory of the sovereign state. To the prior scenario of seventeenth century, strength, wealth and power of the state were given importance. In order to ensure productivity of the state, safe guard population and make them active, strong and hard working there emerges a need of an administrative apparatus and body of knowledge. The body of knowledge that develops from a group of disciplines not only took away the sense of sovereign and self-originating subject of man but also viewed it as an object of study. These sciences aim in specificities rather than in generalisation. Hence the need for administrative apparatus not only confine to ' policing ' institutions concerned with criminal activity but also extends to areas such as health and welfare. Gradually these administrative services flourished everywhere and work like a panopticon.

The cruel barbaric practices got replaced by human practices in panoptic prison. It served as a means of rescue for the criminals from their criminal life by providing education and overcoming poverty of which they intends to commit the crime. But the hidden power in the name of the ideals of reform actually functioned to mould people to make them serviceable for the state. Foucault was against capitalism as it ties peoples as commodities and examines it as the side effect of biopower. On contrary he claims that to no small extend disciplinary technologies of biopower facilitates the development of capitalism. Foucault argues that biopower helped capitalism in two different ways by providing healthy, active disciplined population as work force and function specific arrangement space for schools and army barracks as in nineteenth century factories. Foucault examines that people understand the world, the way they behave, the values and aspiration they develop, the way they react to things emerge as a part of the technological apparatus and biopower. So it is not possible they have individual minds and free will. Discipline and training can produce new kinds of people or docile bodies .In his most influential work *Discipline and Punish* Foucault states that:

> The human body was entering a machinery of power that explores it, breaks it down and rearranges it(…)It defined how one may have hold over others' bodies, not only so that they may do what one wishes, but so that they may operate as one wishes, with techniques, the speed and the efficiency that one determines. Thus discipline produces subjected and practiced bodies, "docile bodies". (138)

Gradually these reformed systems become enemies of the state and wasted resources as the state power flourished everywhere. The gaze of the state on docile bodies and minds does not confine to state institutions and discourses but it extends to produce self regulating subjects. Our minds have been formed and formulated in such a way that we make sure to remain good, healthy subjects. Schools, universities, psychologists, court, business, force can keep us under surveillance for some time. As it is expensive so theses regulatory functions of the state gets transferred to family especially to mothers in the nineteenth century. This biopower transfer enables mothers to become surrogate agents of schools and medical agencies. This institutionalisation envisages her with the duty of keeping husband, daughters, sons, healthy disciplined workers. Mothers have greater and continuous access to the resources than the institutions of the state. The finest example of institutionalisation can be traced out in the revised ration system to ensure health of the subjects of the state. In our country, India as per the National Food Security Act, the eldest women in a family who is not less than 18 years of age can be the head of the family in ration cards. Men can only become the head of the family in case there is no woman in the family.

Surveillance often built into the physical structures enhances visibility in the power of architecture. Michel Foucault in *Discipline and Punish* claims "Stones can make people docile and knowable" (172).Surveillance manifests itself in the creation or extension of rituals, religion. The rituals and religion set norms in a society which provide finest example of surveillance. The religious practices   irrespective of all religion serve as a platform for revealing the inner self. Practices like confession, jyothisha, black magic, sunnah scrutinise individuals like objects. We are aware of the recent issues that cropped up in our Kerala state because of such religious practices. Society of confession shares common characteristic features with surveillance. We confess to the other in this society   Michel Foucault in his acclaimed text *The History of Sexuality: Volume One* points out:

> We have since become a singularly confessing society. The confession has spread its effects far and wide. It plays a part in justice, medicine, education, family relationships, and love relations, in the most ordinary affairs of everyday life, and in the most solemn rites; one confesses one's crimes, one's sins, one's thoughts and desires, one's illnesses and troubles; one goes about telling, with the greatest precision, whatever is most difficult to tell. One confesses in public and in private, to one's parents, one's educators, one's doctor, to those one loves; one admits to oneself, in pleasure and in pain, things it would be impossible to tell to anyone else, the things people write books about. One confesse-r is forced to confess. (59)

The exploration and manifestation of the gaze is inevitable in varied fields. A close analysis of the politics of power involved in the conception of gaze makes its relationship of domination and subordination explicit. To be the object of gaze and subsequent issue of surveillance renders the subject docile whereas the observer remains powerful. Foucault has rightly put it when he says "visibility is a trap" (Discipline and Punish 200)

Gaze is not something that someone directs against us but instead it is also a way of looking at our own behaviour. We constantly monitor our own actions, feelings, and body as part of the influence of socialisation. Gender dimension that exists in the authority of gaze positions women as desirable objects. Hetero sexual males dispose female models in magazines as the object of desire and heterosexual female disposes to see them as role models work upon themselves so that they may resemble like them. Both these activities become desirable to male gaze. Indeed adolescent magazines are devoted to areas such as beauty hint, slimming tips and also promote various aids and pieces that are designed to provide a desirable look. Acquisition of desirable look involves a gentle punishment like discipline. Plucking out facial hair, exercising in aerobics, pouring out hot wax upon them suggests forms of self punishment. The point of these self punishment centers on the attraction of male gaze. On the contrary adolescent males build up their bodies to effectively perform sporting disciplines. They devote great effort in developing a body image and a set of physical capacities. But this male –sport female beauty focus subjects to change as women also adjust their image of bodies by involving in traditional sport activities as men do.

The film critic Laura Mulvey who coins the term male gaze proposes that there exists an asymmetry in power between the sexes in Hollywood films. The male gaze revolves around the pleasure of the male viewer which is deeply rooted in the ideologies of patriarchy and it constitutes voyeurism and scopophilia and fetishism. The woman becomes a passive subject and man emerges as the dominant power in the world of film which is Phallocentric in nature. The male gaze denies women's identity, relegating them to the status of an object.

Placing of the camera at various angles that lingers on the curves of the woman too constitute male gaze. With phallocentric view films can be viewed in three different looks. The first refers to the camera, the second refers to the voyeuristic act of the audience and the third refers to the interaction of characters in the film. All these commoditise female body evoking erotic pleasure in the viewers. Cinema being a media capable of bringing reformation in the society and posses a far reachable audience often entangles female characters to objects without considering them as individuals with identity and thereby spreads a notion of male gaze. This male gaze not only confines to film industry but it spreads to the society too. Female body often

becomes subjects of observation at public spaces irrespective of gender of the out looker.

The presence of the other causes one look oneself as an object. The fundamental structure of Sartre's study of consciousness is being-for-others. Sense of shame is generated on the presence of other where one's presence recounts for the other. Self alienation within one's consciousness is announced to the subject through shame. Sartre put forward that shame and pride arises out of bad faith. The look for Sartre is not being the other in the perpetual field of others rather it is a value laden looking which has the power to objectify and makes the subject turns to be self reflective. Shame arises out of this consciousness .The classical phenomenological account of shame is illustrated by Sartre's often cited by a key hole spying incident of a lover.

Sartre argues that we separate from ourselves once we are captured in the look of another and puts an end to the activity we are engaged in. We ourselves try to see through the eyes of the other. A sense of voyeurism broods into the inner consciousness results in shame .According to Sartre "Shame is the recognition of the fact that I am the object which the other is looking   at and judging" (285).

He further elaborates that self awareness is revealed when one becomes the element of gaze. He points out that "Thus the other has not only revealed to me what I was; he has established me in a new type of being ... I need the Other in order to realize fully all the structure of being" (246).

 In his analysis of "The Look" Sartre distinguishes two types of surveillance namely *nonstrategic* and *strategic surveillance.*The situation in which the observer listening behind the closed door peeking through the keyhole becomes aware of observation when he hears the footsteps in the hall. Both the cases are examples of different forms of surveillance. In the latter case the observer draws conclusion with a perspective that someone is approaching and he becomes aware of being observed. In the former he is actively involved in the act of observing through senses.

 Nonstrategic surveillance refers to the instinctual awareness in which our senses are ready to receive the inputs .It is autoplilot, semiconscious   in nature, capable of receiving any type of sensory impulse. What we perceive through our senses can be examples of it, like smell of .smoke, hearing a noise .On the other hand strategic surveillance comprises conscious gathering of information based on strategy. Apart from the traditional data gathering techniques, new surveillance include computer matching and profiling, video cameras, DNA analysis, GPS, electronic work monitoring, drug test, monitoring through social media and mobile phones. New surveillance use

technical means of data collection which goes beyond the perception of senses. Surveillance encapsulates individuals in its shell.

Surveillance is power and the power is sexualized. Foucault makes a distinction between sex and sexuality in the seminal work *History of Sexuality*. He views that 'sex' is a physical act and family matter through which individuals are produced giving rise to network of relations and alliances in which family values and properties are transferred. 'Sexuality' by contrast involves personal desires, fantasies and pleasure, connected to a matter of discourse and govermentality which establishes norms, standard and rules in a society. Both these discourses are real   and cultural, sex effects in physical body and sexuality effects in social body.

Homosexuality was acceptable in ancient Greco Roman periods and understood as the highest form of expression. Many parts of the world the homosexual individuals are beaten up and imprisoned and considered as a taboo. Christianity objects homosexuality considering it sinful base upon the interpretations of Bible and accepts heterosexuality. In pre-Enlightenment period and pre-Victorian Europe people were punished for engaging in same sex relations. From the twentieth century people came to understand that heterosexual marriages buy homes, raise children and household pets. At this instance homosexuality was brutally punished and marked as deviant. Heterosexuality gets stigmatized and normalised.

The association of truth and sexuality and the production of categories as normal and deviant emerge out of the obsessive interest of the western societies in the matter of sex. Women who complained about molested by uncles, fathers, and brothers were classified as mad. As part of the treatment they confine them to bed in a dark room. The legal medical practioners treated homosexual men or promiscuous women. Thus the body became the site of surveillance.

Foucault argues that the history of sexuality that we read trace back to eighteenth century which is a repressive hypothesis. As a result of it sex began to be treated as private, practical affair that takes place only between husband and wife. Marriage became a discourse of hegemony in the patriarchial society. Discourses of sexuality get confined to marriages which may be one of the reasons of increasing extra marital affairs. He states in his famous work *History of Sexuality: Volume One* "Where there is power there is resistance" (95) .Power manifests surveillance in divergent fields owing to dualistic strata of protection and privacy .Human beings are never free from the act of being surveilled. Like the omnipresent god we are under surveillance everywhere.

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Marginalisation of Disabled:
A Critical Study on *Taare Zameen Par* and *Black*

The human species have reached its zenith of development and civilization, yet the human mind has not matured enough to accept the people with disabilities. From the time of stone age to far developed twenty first century, the disabled people are always marginalized from the mainstream society. There are many religious myths prevalent in our society that disabled ones are born as such because of their sins committed in previous. The human psyche has always try to figure out some reasons to exclude them from groups as they are imperfect and weaker section that they never fit into the so called normal section of society.

Disability studies are a new uprising genre in the field of literature. Like feminist, critical race, and queer approaches to literature and culture, disability studies relates to a specific group: in this case, disabled people, who make up approximately 15 percent of the world population and are among the most poor and disempowered groups globally. Disability studies began to emerge in the West in the late twentieth century as a result of the success of the disability rights movement, the seminal work of a few scholars like Erving goffman and Michel Foucault, and the flourishing of other interdisciplinary identity-based approaches that revealed compelling new aspects of the humanities while emphasizing rights. Disability Studies considers disability in political, aesthetic, ethical, and cultural contexts, among others. In literature, many critics examine works to understand how representations of disability and "normal" bodies change throughout history, including the ways both are defined within the limits of historical or cultural situations.It's important to understand disability as part of one's identity, much like race, class, gender, sexuality, and nationality.. One approach to disability studies is the social model, a theory that distinguishes between impairment and disability. "Impairment" refers to a physical limitation, while "disability" refers to social exclusion. For instance, damage to the optic nerve resulting in limited vision may be impairment. However, the inaccessibility of our society to those who are partially or fully blind is really based on assumptions about what a "normal" body is, not on some universal Truth or ideal. The social model stresses that we live in a disabling society—that the issue isn't people with disabilities; rather, society has failed to account for the diversity of bodies that live in the world.

Cinema is a mirror of social reality holds good beyond doubt if one looks at the thematic treatment of India's mainstream cinema.Disability is an important issue that is widely misunderstood even today in India. Research has

consistently found substantial social marginalization of people with disabilities and a lack of sensitization and awareness in the general public. Besides more sensitization, there have been a number of mainstream films in recent years about a range of conditions, many of which rarely get serious discussion in the public sphere including Progeria (Paa), Alzheimer's (Thanmatra, U Me aur Hum), Dyslexia (TaareZameen Par), Asperger syndrome (My Name is Khan), Cerebral Palsy (Angel, Vinmeegal), Paralysis (Beautiful) Intellectual Disability (DeivaThirumagal), Short time memory loss (Ghajini), Deaf and Dumb (Barfi) etc.

Here we discuss two popular Indian films which portray the disbled and the problems they face to the minutest details. The films we have chosen is TaareZameenPar and Black .Both the films portrays how their disabled protagonists have to fight with their own disability and society at large inorder to get acceptance and treated as "normal" in society.In the film, TaareZameen Par, the child IshaanAwasti, is ridiculed at school and at home for not being able to write and read properly. He has developmental dyslexia, a disability which creates trauma in his life.He seems to have an average intelligence and his spontaneous speech is fluent and meaningful from the very beginning of the film, his facial expression appears very innocent, but it is tinged with stupidity. Ishaan cannot read, and his writing contains several spelling mistakes and the use of inappropriate letters and words. He is frustrated and this is evident through his behaviour at times (kicking flower pots) but he has no other behavioural disorder. He certainly lacks motor skills, as he cannot knot his tie or tie his shoe lace properly. His inability to perform simple arithmetic is a bit of puzzle, this is usual in dyslexia, he has a prominent language deficit. Perhaps, this has been portrayed to enhance the image of helplessness and disability in his character. At times, the boy looks vacant, absorbed in his own thoughts.Ishaan's father, NandkishoreAwasti is a successful executive who expects his children to excel. He concentrates his full attention towards his job. He doesn't know what his children want and how he should care for them. He wants his son to become a brilliant student. His elder son YohaanAwasti, is an ideal son, who excels in academics and extra – curricular activities, whereas Ishaan, is not so. He always neglects the artistic talents of his son and persuades him to concentrate on the academics. According to his viewpoint, education is the basic necessity for survival and one cannot survive with artistic talents in this competitive world. This can be seen evidently in his response to Nikumbh, who is the art teacher of Ishaan at boarding school. When he says that Ishaan is extremely talented in painting .The father says these following words: "What is to become of him? How is he going to compete? Am I to feed him all his life….?"(1:45:20).Ishaan's father's attitude takes care to see the practical way of life where other things have no place, other than academics. According to Ishaan his creativity is that which makes the world a beautiful place to him. He feels extremely furious and anxious whenever he tries to focus over his studies. He is excited to find the

letters dancing around, but this also has him confused of what's going on within him. Nikumbh, character palyed by Aamir Khan, his approach towards this concept is entirely different. It can be evidently seen in his following words:

> This is a merciless competitive world, where everyone wants to breed toppers and ranker holders. Everyone wants top scores. Medicine, engineering, management…anything less is intolerable.95.5.% .95.6.%.95.7 %. Anything less is sacrilege, right? For Christ's sake think...Each child has unique skills, capabilities and dreams. But no, everyone is hell bent on pulling...and stretching to make each finger long. Go ahead. Even if the finger breaks. (1:45:20-1:45:48)

The teachers of the school were Ishaan studies also never try to understand the problems of Ishaan. When the English teacher is taking a class on adjectives Ishaan says that the letters are dancing. All students laugh and the teacher gets angry.In the boarding school too, the teachers' behaviour towards him was no different. In Tiwari's Hindi class, Ishaan is again ridiculed in front of the whole class, and has been made to feel that he doesn't understand or know and is not good enough. His interpretation of a poem is not valued, instead he faces ridicule. Ishaan is asked by Tiwari to explain the meaning of the poem which he does after much hesitation. Tiwari ridicules him and shows displeasure at his interpretations. Ishaan is once again put to shame in front of the whole class. The teachers in the boarding school start thinking that he's no gooder, and doesn't know anything. He fails to pay attention in the art class, and his marching teacher pulls him out because he is not able to march in the correct formation. Ishaan tries to keep in step with the beat of left, right, left but not able to get it. The sports teacher angrily pulls him out admonishing him that he is ruining the marching order. Ishaan is overwhelmed by the voices in his head reminding him that he is useless, stupid, duffer, dumb.

Later in the movie we can see thet with the help of Aamir Khan, through his remedial measures and vigorous trainings he overcome the constraints of his disability and outshine at his artistic talents andthus get accepted to the community.In the movie on many instances we can see that everyone suggest Ishaan's parents to get him admitted to a special school as he is not a normal child. The society is always trying to ridicule and marginalize them from mainstream society in the name of special schools thereby reducing their interference with society.

The another movie Black is a 2005 Indian drama film directed by Sanjay LeelaBansali, starring Rani Mukerji and Amitabh Bachchan. Black revolves around a deaf-blind girl and her relationship with her teacher.Based in Simla, the McNally's are an Anglo-Indian family consisting of Paul and his wife,

Catherine. Both are full of joy when Catherine gives birth to a baby girl, Michelle, but their joy is short- lived when they are told that Michelle cannot see nor hear. The parents attempt to bring- up Michelle in a closed environment by not exposing her to the ways of the world .she led a wild and disoriented life till she was eight years old. Nobody knew how to communicate with her. Her mother was in a state of helplessness and her father, frustrated. He contemplated sending Michelle to the asylum. Michelle's parents came to hear of a place in Dehradun where special children like Michelle were taught to cope and gain knowledge. But Michelle becomes increasingly violent and volatile. Things only get worse when Catherine gives birth to Sara, and Paul considers admitting Michelle to an asylum. It is here that DebrajSahai enters their life. Through his eager involvement, Michelle blossoms, grows, gives up her violence, even gets admitted in a school with normal children. The years pass by, Michelle does not succeed in getting her graduation and it is time for Debraj to bid adieu as he is having his own health problems.12 years later, at the age of 40, Michelle is successful in graduating in Arts, and it is shortly thereafter that she will be reunited with her teacher.

In the movie we can see an instance when Mr. Debraj tries to get Mcihelle an admission to a university, they face lot of troubles. From the movie we can see how a principal of college reacted to their request.The response of Principal is cited through the following words: "That's impossible Mr. Sahai. There are special schools for such children…where they are taught many things. Have you heard of a girl like Michelle getting admission in a normal college? How will she understand the lectures?" (1:01:12-16).

In many academic studies, it is believed that the basis of all discrimination is toward people who are different from us. From these studies, it is fair to conclude that the root of discrimination is limited interaction with people who are different from us, whether that is race, sex, height, weight, religion, mental capacity or economic status. If we keep our distance from people who are different, we form biases that can turn into unwarranted discrimination. It is only natural for humans to stick to what makes them comfortable; we like to interact with ones who are similar to us. One of the most uncomfortable experiences people can go through is interacting with someone who is differently abled.They do not want to have people staring at them, just like anyone else in this world. When applying for jobs, ordering food at a restaurant and generally being out in the public, people with disabilities do not receive the patience and understanding everyone else receives because the general public does not understand or are uncomfortable with the situation.Ostracizing people with disabilities can be avoided if we can learn to treat everyone how we want to be treated. The way people with disabilities are spoken about can show that they are largely marginalized group. We should watch the way we speak about this marginalized group of individuals. The vocabulary of "us" and "them" is often used when people think or talk about

disabled people. When this sort of vocabulary is used, while it can be unintentional, it puts disabled people into a subcategory of human.They are not subhuman and no one deserves to be treated in such a way saying "people with disabilities" emphasizes the people, not the disability a person has.It has portrayed disabled people as individuals not worth anything, and they can't function in public settings. They often have become invisible, alone, overstressed, exhausted, feeling like they do not belong and just want to be accepted as human beings. We, as a society, rarely take the time to respect, love and accept people with disabilities because it is uncomfortable to speak with someone with a disability.

A drawback of Indian education system is the denial of equal opportunity to all students especially disabled. The disabled students are not given the opportunity to study along with other normal children. This can be seen when Michelle is denied the admission to university at first and later she get admitted as Mr. Debraj convinces the Principal. They are being admitted to special school. But these types of special school deny the opportunity for them to be a part of mainstream society and because of this they are being ostracized from the mainstream society. A large group of students who are disabled are being marginalized in the Indian education system and even they are denied of the basic fundamental right to get educated maintained in the Indian constitution. Our government should strive to bring Inclusive education in our country, so that every child despite of disabilities gets a chance to study in the normal way as others do.

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Analysis of Dramatic Monologue in Robert Browning

Dramatic Monologue is a miniature drama, a single comprehensive speech of a Character which was launched in English Literature during the Victorian era.It is also known as persona poem, written in the form of a speech of an individual character reveals a character's personality.It was improved by Robert Browning along with Alfred Lord Tennyson, Dane Rossett and other Victorian poets.This article aims to study about Dramatic Monologue as a defining genre, Robert Browning's four major poems such as The Last Ride Together, Porphyria's Lover, A Tocatto of Gallupi's and My Last Duchess asDramatic Monologues. Key words: dramatic Monologue, Robert Browning, theLast ride together, Porphyria's lover, Tocatto of Gallupi's, My Last Duchess.

Robert Browning's one of the most important Narrative poem *The Ring and the Book* received admiration as a tour de force of Dramatic Poetry.Dramatic Monologues seeks the power relationship between art and morality. In Browning's last word, he comments:

> Dramatic monologue celebrates self creation, but it is a self creationenforced but the power of scepticism over the insecurity of being. It strikes home to us the impurity of our own tale telling, the ways in which our own truth has been adjusted, not to a remote and acquiescent audience, but to our intimates, who does not believe us. (161-173)

The functions of the Dramatic Monologue itself are manifold, but among the most important are the genre's capacity for exploration outside the self, its requirement of an actively neutral reader, and its rejection of sincerity on the part of the poet. The first feature being its setting, which sets the tone of the poem relative to aspects such as social norms and political situations. The other crucial feature of the Dramatic Monologue is the audience or auditor, the person or persons addressed by the speaker, with the caveat that the speaker may not always perform each of those tasks effectively. "Dramatic Monologue is not a meditation, nor a soliloquy; it is a series of remarks, usually confessional, addressed either orally or in an epistolary form to a group of listeners" (Phelps 169).

The Last Ride Together is a poem by Robert Browning, which was first published in his collection titled *Men and Women* (1855) is a Ten-stanza poem primarily focussed on themes of love and loss. It takes the form of Monologue by a rejected lover reflecting on the end of a love affair. The title represents

the last time the former couple takes a carriage ride together.It is an exploration of the end of a love affair that has been ended by the woman. The feelings of the lover are imagined by the poet but the optimism behind the lover's words arepart of Browning's mouthpiece. He therefore begins his poem with the narrator gracefully accepting that his relationship with his beloved is over. At the end all he asks for is her consent to have one last ride together.Hence, the poem ends with the soaring hope that paradise might just be the bliss of the lover and his beloved, riding together forever. He wishes for annihilation of the world "Shall be together, breathe and ride, / So, one day more am I deified./ Who knows but the world may end together? (Browning 20 -23).Here the lover considers the possibility of the night being the last night of the world. When he is in the height of ecstasy, when he is having the supreme moment of love, he longs for the moment to become eternal. It can become eternal only if it were to be the last moment in time. The speaker himself must know at the back of his mind that the world is most unlikely to end tonight. So, this is an unconscious wish rather than a preposition

Porphyria's Lover, which was included in Dramatic Lyrics (1842) is a poem which deals the subject of love. The early poem begins with the lover describing the arrival of Porphyria, then it quickly descends into a depiction of her murder at his hands. The major image portrayed in this poem is evil and violence. Here the speaker sits contently alongside the corpse of Porphyria whom he murdered by strangling her with her hair.He has felt throughout that he lacks control in the relationship due to his inferior social status but has now convinced himself that he possesses Porphyria. This madness results in him killing her in order to preserve this perfect moment where he feels she has completely surrendered herself to him in a loving relationship. The poem ends with an emphatic statement by the speaker challenging god to judge him for his actions.

She put my arm about her waist, and made her smooth white shoulder bare… Murmuring how she loved me (Browning 16-21). Porphyria called out her lover's name but, getting no reply, caught his arm and twined it round her waist. Nextshe uncovered her smooth white shoulder and nestling close to him, covered his face with her yellow hair. The art of persuasion of the listener through the mere justification of act is thoroughly conspicuous in the layers of the dramatic monologue.

A Toccata of Galuppi's was published in 1885 under the volume Titled*Men and Women*. It gives the reflections of a man who is either playing or listening to a piece by the 18 th century Venetian composer BaldisseriGallupi. A Toccata is a short, showypiece meant to allow a musician to show off his skill. The music inspires in the speaker visionsofVenice. He envisions a masked ball at which Galuppi performs, and he invents a conversationbetween two lovers at the ball who speak of love and happiness in trivial terms.Galuppi ismistaken

in his belief that everything we do should be of serious bearing. This poem delves into themes of aesthetics, art, morality. This poem suggests that the kind of act that evokes melancholy may best reflect the reality of life.

Those solutions- 'must we die?' those commiserating sevenths-'life might last! We can try but!" (19-21).The poet describes how Galuppi's song declined gradually in their pith and melody. Galuppi expressed varying emotions through various rhythms played on his musical instruments. Then he played the sixths, and then the sevenths. "no, life might last! We can only try". This message would give to the lover a new spark of hope and confidence.The distance between the speaker and browning is less obvious in A Tocatto of Gallupi's.

My Last Duchess, included in *Dramatic Lyrics* (1842), and later in Dramatic Romances (1863) is arguably Browning's most famous Dramatic Monologues with good reason.At the poems opening, the Duke has just pulled back a curtain to reveal to the envoy a portrait of his previous Duchess. Fra Pandolf, a monk and painter whom the Duke believes, painted the portraitwhichcaptured the singularity of the Duchess's glance. His tone grows harsh as he recollects how both human and nature could impress her, which insulted him since she did not give special favour to the gift of his nine hundred years old family name and lineage. Refusing to deign to lesson her on her unacceptable love of everything, he instead gave commands to have her killed.

Oh sir, she smiled, no doubt, then all smiles stopped together (43-46). Here the Dukes tells the messenger that his last duchess was very Childish. She did not know herself with dignity and decorum as the wife of a man of rank and birth like himself. She had a habit of smiling. There is, no doubt that she smiled at him as he passed by. But then she smiled at everybody who passed by her. There was nothing particular in the way in which she smiled for her husband. She did not have discrimination. She did not distinguish between her husband and others, and treat them differently. Her habit of smiling and thanking for the slightest courtesy shown to her increased so much that he could no longer tolerate it. Therefore, he gave orders that her smiling should stop, and so all smiling was stopped.

In the process of writing Dramatic Monologues, the poet- after research and with a great deal of sensitivity towards the researched subject and care not to accidentally assimilate or erase that subject- can cross gender, racial, and cultural boundaries; explore political stances and cultural issues indirectly. Likewise, the dramatic monologue presents readers with similar opportunities for the exploration of alien viewpoints. The above-mentioned poems can all be categorised as dramatic monologues, which is a technique frequently used by Browning. The technique, as browning uses it, "separates the speaker from the

poet in such a way that the reader must work through the words of the speaker to discover the meaning of the poet" (Greenblatt 116)

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A Fragrance of the Vernacular to the Westernized Hospitality Culture

*English, the global language is an ineluctable part of hospitality and tourism sectors all over the world. Being the most widely spoken language, English makes a vital part of the globalised business world.It is a central cultural instrument in the emancipation of tourism.Hotel industry is a colossal part of tourism. The importance of English comes largely at play in this sector, especially in a multilingual country like India. It is a clearly known and understood fact that English language is a pre-requisite to a career in Hospitality industry in India. But, as they say, there is a downside to everything. The use of English started out as a tool for communication. But there has been a visible shift in this arrangement. English is no longer used just for communication but increasingly for parroting the western world. This paper investigates the use and misuse of English in the Indian hospitality industry, as well as the need for localization and a touch of the vernacular in the industry.
Keywords: Language tourism, culture, westernization, global tourism, localization*

The process of westernization has both positive and negative impact on language enrichment especially in business and tourist domains. Westernization paved the way for modernization in the early stages of change; later, modernization led to de-westernization and the emergence of an indigenous culture. In certain instances, this mechanism may be seen as a positive one.The transformational influence of globalization is perceptible in the tourism industry. While focusing on language what we can discern is, the rapid expansion of tourism and globalisation procedures at a global scale, encompassing the globalization of the language, converted the English language into the foundation language of globaltourism.

The ideal use of a language should be based on a linguistic level and not on a cultural level. In the Indian hospitality sector this is not the prevalent situation.The culture of India is being overshadowed by this need to imitate the western culture. Cultural studies researchers generally investigate how cultural practices relate to wider systems of power associated with or operating through social phenomena, such as ideology, class structures, national formations, ethnicity, sexual orientation, gender, and generation. It views cultures not as fixed, bounded, stable, and discrete entities, but rather as

constantly interacting and changing sets of practices and processes. The relevance of English in the hospitality sector provides a wide range of scope for studies based on the Cultural theory. A language's primary goal is to facilitate communication. The globalisation of English, on the other hand, has proven that this statement is incorrect. The struggle to learn and attain a new language is no longer primarily for communication; rather, there is a hidden agenda behind the struggle to learn and attain a new language. According to research, the globalisation of English has resulted in the emergence of a new sense of identity among English speakers.

We cannot neglect the fact that, a language embellishment is a necessity of cultural and divine growth of generations. Business corporations flourishand they seek to expand their operations internationally to other countries across the world.The implementation of cross-cultural communication is an important condition of the intensified business, trade associations and the thrivingtourism. Different studies show that there are many borrowings in the language management of business and tourist areas. There is unconstrained borrowing of foreign language's vocabulary. When coming to the language of the hospitality sector, mainly of India, the tendency seen istheintrusion of English vocabulary to the native culture. The English employed in the hospitality domain should sound more polite, formal and there is a repetition of certain vocabulary.An imposition of English vocabulary happens if there are no equivalents in the native language. In all business transactions,whether it is the host or the customer, each has to play their parts well. The hospitality language really decides the quality of the interaction during the hotel service. There are some common patterns and consistencies in the language of hospitality. Since notions of propriety, politeness, courtesy, and gratitude are to some degree culture-bound, language used in one case may not be easily transferable to another. A hotel is probably the best setting for learning about hospitality lingo. Many employees are required to meet and interact with international visitors as part of their jobs; for example, in guest bookings, hotel facility briefings, negotiating, and so on. It has a lot of regular vocabulary, greetings, and other stuff.

In hotel and tourist spheres of India, there are mainly two reasons why the language English becomes a prime choice:1. New words that never existed in the native languages and the necessity to delineate new objects of hotel and tourist industry: buffet, suite, pantry, duke, Ala carte and etc.; 2.Many newwords are used to replace the terms existed in the native languages in order tosound them "prestigious": welcome drink, reception, cafeteria, snack bar, deluxe, and etc.Borrowings help to remove linguistic and cultural barriers, resulting in language enrichment. Such utterances presented at hotel reception are formal and commercial-like. Borrowings help to erase linguistic and cultural boards and it results in the enrichment of the language.

Foreign languages play a substantial role in the conveyance of quality service. It is critical components in making a guest feel at ease, as well as increasing brand fidelity and profitability.In spite of all these facts, one of the negative impacts is the despoliation of cultural identity and loose of native words.Nowadays, the most popular culture in the hospitality industry is a preference for localization. To win the hearts of the locals, every westernised hospitality sector should include a touch of the vernacular. Foreign visitors, too, prefer hotels with a local flavour. Localisation, including a localised language, is becoming a top concern for hoteliers with a global footprint of properties as they consider how to maximise revenue with a global customer base in the field of hotel management. It is critical to localise the hotel's content if it is to build trust with your target audience. The challenge for hotel marketers is figuring out how to integrate localization into their marketing efforts in consistent way.Many hotel owners in India, especially in Kerala, prefer to use a local term when naming their establishments. It is a sign of one's preference to return to the roots once reaches the boredom heights of westernization. Today's hotel marketers are experimenting with localization to better connect with a global audience, starting with their website. However, determining which audience to localise for ads to the difficulty. The hotel industry benefits from localised language as it allows hotel brands to better adapt to the local culture and business climate, which is critical for utilising local resources .Cultural differences have a major impact on the growth of a business, particularly for international hotel chains.The conclusion reached is, a fusion of the vernacular and the prestigious language English is desperately needed in the hospitality industry.

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Effectiveness of Problem Solving Method in Geography Achievement among the High School Students

Problem solving is necessary on every job. It is important that students develop the skills to resolve problems and have the personal resilience to meet the challenges and pressure that may be the result of a problem. It requires a variety of both analytical and creative thinking skills. In the present education system, schools engaging increasing social value creation through students new opportunity recognition .In this study, the investigator tries to find out the effectiveness of problem solving ability to foster achievement in geography .The study was conducted among 80 students of high school section .The result of the study showed problem solving ability positively influenced innovative behavior and opportunity perception. The implication of the study is to prove the relationship of problem solving ability and achievement to help entrepreneurship education to design better course for future. To make education more dynamic and goal oriented, there is an urgent need to rectify the deplorable conditions existing today. The teachers as well as students have to cope with the advancement in the field of educational scenario through implementing innovative techniques.

The human brain loves to learn. Our survival is in fact dependent on learning. We the teachers are learning catalyst our duty is to light a fire for learning, rather than someone who simply delivers information or content. Great teachers know that learning is enhanced by challenge, and which relies on memory and attention. Brain depends on interactions with other people to make meaning "the unmotivated learner is a myth; there is no such thing as an unmotivated learner. There are however, temporary unmotivated states in which learners are either reinforced and supported or neglected and labeled. Root of the problem is not the learner, but the conditions for learning once learners are in their seats, the teacher's role is to elicit their natural motivation.

Students go in and out of countless states every day, just as we do. Learning is not all in our heads; it's a mind body experience. We teachers need to read and catch undesirable student states before they get worse. Education has undergone multifaceted growth and progress in the present globalized scenario. Today, education is seen as a series of teaching, thinking and learning experience which serves to change student behaviour in a specifically desired manner. Hence the teacher as well as students has to cope with the advancement in the field of educational scenario through implementing innovative techniques.

The new activity oriented approach of instruction gives more emphasis to the learner's ability to construct knowledge, how to interact with others and also to test his ability to formulate tentative solutions to problems. The students expect challenging and activity based learning experiences and only by integrating new methods and strategies of teaching-learning activities that they can attain full -fledged knowledge in its totality.

As all the present day methods are not fully useful for generating thinking capacity, capabilities and potentialities of the students, there emerges a need for a full fledged method of study, ie, the problem solving method which encourages a teacher to adopt right thinking and learning and also to develop the reasoning capacity of the students. The present study intends to find out the effectiveness of Problem Solving Method in the teaching-learning of geography, taking into consideration pupil's ability, interaction and the level of attainment.

To make education more dynamic and goal oriented, there is an urgent need to rectify the deplorable conditions existing today. This warrants scientific investigation meant to arrive at valid conclusions, and it was felt that empirical studies, with this end in view have to be taken up by thoroughly examining innovative ideas and procedures regarding instructional process are helpful for making education dynamic and goal oriented and learning strategies based on the message 'Learning to learn' which gives stress on process oriented activity centered learning that would help learners achieve total sustainable and transferable development which would in turn be reflected in the development of a nation. The teachers in general have not gone deep into such issues and analyzed the instructional process in these lines. So the investigator greatly felt the need for conducting such a study.

Objectives: To find out the effectiveness of problem solving method in geography achievement of the High School students. To compare the various levels of achievement of the students who got instruction according to the problem solving method and conventional method of question- answer interaction. To test the effectiveness of the problem solving method in geography achievement of the High School students by comparing the levels of attainment with special reference to the instructional objectives of teaching. To study the effectiveness of problem solving method in the total attainment of geography by comparing the achievement of the experimental group with that of control group.

Hypotheses: There will be significant differences in the geography achievement of the High School students between the experimental group and the control group. There will be significant differences in the total geography achievement of the High School students when taught through the problem solving method and the conventional method of question -answer interaction

Methodology: The experimental method was adopted for the present study. Here the investigator conducted the experiment in the un-equated groups and then the groups were equated by using different statistical techniques. Selection of sample: The sample selected for the study was from the NSS Higher secondary school, Pandalam, which consisted of 80 High School students, divided into experimental and control groups.

Tools adopted for the study: The data required for the present study were collected using the following tools: Diagnostic test for identifying pre-requisites for the High School Students. Lesson Transcripts a) Based on Problem Solving Method b) Based on Conventional Method of question-answer interaction 3. Achievement test in Geography.

Statistical techniques used: The statistical techniques used in the present study included: Arithmetic Mean, Median, Mode, Standard deviation and Critical Ratio. Scope of the study: The method of instruction followed in our schools need a revival in its structure and implementation. In this assumption she planned to design Problem Solving Method, which is student centered and best suited for the teaching-learning of concepts, generalizations and principles. It is hoped that the findings of the study will help the curriculum planners to make necessary changes in the planning, organization and selection of the content materials suited to the new method of instruction and helps the teachers to understand the effectiveness and the need for the application of Problem Solving Method in the teaching-learning of various subjects. It also helps to make the teaching-learning process, more interesting and self pacing, and in giving the child more and more opportunities to enlarge his views and framing new ideas and generalized concepts which is best suited for application in the future life situations. Thus, through the present study the investigator aimed at motivating students to the highest level and providing maximum opportunities for exposure of new knowledge.

Analysis of the data: The analysis was done on the basis of the Pre-test and Post-test Scores of the students. The data pertaining to the experimental and control groups were subjected to the important statistical treatments like calculation of measures of central tendencies, and, test of significance of difference between the mean. The comparison of the difference between the control group and experimental group on the geography topic: "Settlements-types and it is importance was selected for teaching.

The comparison of the difference between the total levels of attainment in Geography-Achievement of the mean Pre-test and Post-test scores of the experimental and control group were also taken into account by the investigator. The Pre-test scores obtained for the pupils in the two groups were formulated into frequency tables and then calculated the measures of central

tendencies and dispersion. The values of the statistics calculated are given in Table 1.

Table- 1: Pre-test Scores of the Experimental and Control Groups

Statistics Calculated	Values Obtained	
	Experimental Group	Control group
Mean	13.79	12.68
Median	13.96	12.90
Mode	13.30	13.24
Standard Deviation	1.96	1.54

The Post-test scores for the calculated the measures of central tendencies experimental and control group were and dispersion. The values of the statistics formulated into frequency tables and then calculated are given in Table 2.

Table- 2: Post-test Scores of the Experimental and Control Groups

Statistics Calculated	Values Obtained	
	Experimental Group	Control group
Mean	19.05	10.84
Median	19.27	10.73
Mode	19.86	10.54
Standard Deviation	2.99	2.93

The difference between the mean scores of the total geography achievement in experimental group and control group with regard to the pre-test and post-test scores were also compared. The mean Pre-test scores of the experimental group are given in Table 3.

Table -3: Test of Significance of the Difference between the
Mean Pre-test Scores of Experimental Group and Control Group

Group	No.of Pupils	Mean	Standard Deviation	Critical Ratio	Level of Significance
Control Group	40	12.83	1.72	0.42	No significant
Experimental Group	40	12.809	1.96		difference

After the experiment, the performance of pupils in the experimental and control groups were compared by testing the significant difference between

the means of Post-test scores of the two groups. The data and results of the test of significance are given in Table 4

Table -4: Test of Significance of the Difference between the

Mean Post-test Scores of Experimental Group and Control Group

Group	No. of Pupils	Mean	Standard Deviation	Critical Ratio	Level of Significance
Control Group	40	11.16	2.94	12.62	No significant
Experimental Group	40	19.05	2.97		difference

To prove the effectiveness of Problem Solving Method, the difference between the total levels of attainment in Geography Achievement of the mean scores of the experimental group and control group with regard to the Pre-test and Post-test scores were compared. The mean Pre-test scores of the experimental group and control group are given in the Table 5.

Table -5: Test of Significance of the Total Levels of Attainment in Geography Achievement of Mean Pre-test Scores of Experimental Group and Control Group.

Group	No. of Pupils	Mean	Standard Deviation	Critical Ratio	Level of Significance
Control Group	40	11.36	3.65	0.158	No significant
Experimental Group	40	11.28	3.45		difference

After the experiment, the total geography achievement of the experimental group and control group were compared by analyzing the test of significance of difference between the means of the Post-test scores of the two groups. The data and results of the test of significance of the experimental and control group are given in Table 6.

The test of significance between the means of the control group and experimental groups reveals that the two groups differ significantly with regard to the Post-test scores. Since the mean of the Post-test scores of the experimental group is greater than that of the control group, the students in the experimental group is superior to the students in the control group in their total Geography Achievement. Therefore, it can be tentatively concluded that the Problem Solving Method of learning is much superior to the conventional method of question-answer interaction.

Table -6: Test of Significance of the Total Levels of Attainment in Geography Achievement of Mean Post-test Scores of Experimental Group and Control Group.

Group	No. of Pupils	Mean	Standard Deviation	Critical Ratio	Level of Significance
Control Group	42	11.56	4.86	8.66	No significant difference
Experimental Group	42	19.53	3.47		

Geography Achievement of the students shows a remarkable rate of attainment. So we can conclude that the Problem Solving Method of instruction helps the students to develop problem solving abilities, and skills and helps them to solve problems and find solutions for the same. In short, in all the levels of instruction, the thinking capacity and the problem solving ability of the students can highly be increased through this Method.

Thus, the analysis of the total scores in the geography achievement of the experimental group and control group by using various statistical techniques reveals that the Problem Solving Method of instruction is much more effective than the conventional method of question-answer interaction when considered the mean scores and the total achievement of pupils.

Findings of the study: The major findings arrived on the basis of the statistical analysis of data obtained from the comparison of the Problem Solving Method and the Conventional Method of question-answer interaction is summarized under the following heads: Problem Solving Method is more effective than the conventional method of question answer interaction for the achievement in Geography, which is substantiated by the following findings of the study. The mean post-test scores of the experimental group taught through Problem solving Method (M1=19.53) was found to be greater than that of control group taught through the conventional method of question-answer interaction (M2= 11.56). This proves the fact that experimental group had better performance than the control group in achievement. The analysis of the post-test scores of experimental group and control group on the basis of critical ratio (CR= 12.64, P<0.01) showed that the difference between their mean is statistically significant. This reveals that the experimental group is superior to the control group. There is significant difference between the total levels of attainment in Geography achievement of the pre-test and post-test mean scores of the experimental group and the control group. This conclusion is substantiated by the following findings of the study. The mean post-test scores of the experimental group taught through the problem solving method (M1=19.53) was found to be greater than that of the control group taught through the conventional method of question-answer interaction (M2=1 1.56). This shows

that the experimental group is better than the control group with regard to the total achievement in Geography. The analysis of the post-test scores of experimental group and control group on the basis, of critical ratio (CR=8.66, P<0.01) reveals that the difference between their mean is statistically significant. This shows the fact that the experimental group is superior to the control group with regard to the total achievement in Geography.

The findings of the present study reveal that the effectiveness of the Problem Solving Method in geography achievement is much more than that of the conventional method of question-answer interaction. The problem solving method helps in developing creative and divergent thinking among the students. The various models of teaching also develop the innate capabilities and creativities of the students. In the present study when problem solving method was adopted as the method of instruction, the student's whole-heartedly participated in the teaching-learning process along with the teacher who has inspired them in all the possible ways for the generation of new ideas and knowledge related to the topic of discussion in a co-operative manner.

In short, the result of this study reveals the effectiveness of Problem Solving Method in the teaching-learning process of the High School students and the development of Problem Solving abilities which are highly essential in their future life situations.

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Ecocentrism to Self Actualisation:
Deep Ecological Perspectives

When an ecocentric world view is well developed, people act from their full potential, giving rise to incredible energy and assurance. These individuals become capable of finding deep meaning in their uniqueness and existence. The output of these integrated individuals will be peaceful, democratic, and will lead to the ecological well being of all life forms. This ecocentric perspective which is attained through the realisation of the potential of all life forms, leads to self actualisation. This chapter sheds light into this psychological relationship with the environment and attempts to explain how an individual progresses into a state of self actualisation, awareness, responsibility and authenticity through the ecocentric perspective. It also makes clear how the environmental crisis can be through the concepts and practise of empathy and a wider identification beyond human kind with unconditional positive regard.

According to Abraham Maslow, the American Psychologist, self actualization comes at the highest level, based on his theory of hierarchy of needs. According to him, self actualization is "the desire to become more and more what one idiosyncratically is, to become everything that one is capable of becoming" (Schultz 312). It represents "intrinsic growth of what is already in the organism... development then proceeds from within rather than from without, and paradoxically the highest motive is to be unmotivated and unstriving" (Hall 12). The self actualized individuals are "more fully human" and are guided by intrinsic values and not by the greed to fulfill selfish aims. Guided by these intrinsic values, the individual become capable of realizing the intrinsic value of other beings, that is the value it has for "in itself", or "for its own sake", or "as such". Their morality will also be guided by this perspective. This outlook enables the individual to be empathetic towards ecological needs and concerns (Goldstein 445).

Abraham Maslow is one of the important figures in the field of humanistic psychology, and the modern positive psychology movement owes a special obligation to his theories. His 'Hierarchy of Needs 'remains widely accepted and used. According to Maslow life of contentment is the one directed towards self- actualization, the pinnacle need. One reaches the self-actualized state when one maximizes his/her potential; doing the best that one is capable of doing. The common characteristic features of self actualized persons as stated in his book *Motivation and Personality* are discussed here.

Self –actualized people are ready to take up the challenge of embracing the unknown and the ambiguous- They are not threatened or afraid of it; instead, they believe it, are calm with it and are often attracted by it. They do not cling to the familiar instead they have the quest for newness and freshness of life. Maslow quotes Einsein: "The most beautiful thing we can experience is the mysterious'' (Maslow 94). They are capable of coming out from their comfort zone, and are ready to undergo pains and struggles for achieving the same. They accept themselves, as they are, with all their flaws. The individual perceives himself as he is and not as he would prefer himself to be. With a high level of self-acceptance, he lacks defensiveness, artificiality or pretence. Eventually, shortcomings come to be seen not as shortcomings at all, but simply as neutral individual uniqueness. According to Maslow, they can accept their own human nature in the stoic style, with all its weaknesses and limitations. 'One doesn't complain regarding water as a result of its wet or regarding rocks as a result of they are arduous' (95). This acceptance enhances their personality and is crucial for the happiness and state of well being. Self actualized people have the ability to accept limitations and feel apologetic about their short comings.

They give priority to the journey and the joyfulness in it and not in just arriving at the destination. They often experience and enjoy the little things in their lives, activities that are, for other people, only means. While they are naturally unconventional, they do not seek to shock or disturb. Unlike the average rebel, the self-actualized person recognizes: ''… the world of people in which he lives could not preside or settle for his unconventionality, and since he has no wish to hurt them or to fight with them over every triviality, he will go through the ceremonies and rituals of convention with a good – humoured shrug and with and with the simplest attainable grace" (96). Self-actualized people usually behave in a conservative fashion, simply because no large problems are involved and they know that people will be hurt or embarrassed by any other kind of behaviour.

They are motivated by growth, not by the satisfaction of needs. Whereas, most of the people are concerned with the lower levels of the hierarchy of needs, the self-actualized person is concerned with personal growth. They envision growing and reaching a better level in their own mode. The motivation of ordinary people may be usually limited to satisfactory levels. Self-actualized persons have purpose. They aspire to have a mission in life, some task to accomplish, some difficulty outside them which enlists a lot of their energies. This is not essentially a task that someone else entrusts or asks them to do. They feel that it is their responsibility, duty, or obligation. In general this task is not concerned with their own selfish desires or ambition. It will be aimed at the betterment of humanity and the well being of their fellow beings.

They are not troubled and confined to the silly affairs of life. Instead, they aim at higher goals. Their effort is within a framework of values that are wide, universal and not narrow, and in terms of foreseeing the future rather than the moment. This consciousness of being above mundane things makes life easier not just for themselves, but for all who are associated with them. Self actualized people are grateful towards everything in their life- They do not take their life and its blessing for granted, and by doing so, they maintain a bright sense of wonder towards everything in the universe "Self-actualized people have the wonderful capacity to appreciate again and again, freshly and positively the basic goods of life, with awe, pleasure, wonder, and even ecstasy, however stale these experiences may have become to others…." (96). Thus for such a person , with child like wonder , any sunset may be as beautiful and graceful as the first one ,any flower may be lovely and beautiful , even after he has seen a million flowers. For such individuals, even the casual and mundane workday, moment- to -moment dealing of life, can be awe-inspiring.

They share deep relationships with others, and feel identification and affection towards the entire human and non human forms of life. Self actualized people have deeper and more profound interpersonal relations than those who have not reached the self-actualization state. ''They are capable of more fusion, greater love, more perfect identification, more obliteration of the ego boundaries than other people would consider possible. This devotion exists side by side with a wide spreading benevolence, affection, and friendliness. These people tend to be kind and friendly to almost everyone of suitable character regardless of class, education, political belief, race or colour" (97). Self-actualized people are humble in behaviour. They are aware of their limitations. Because of this awareness, they are sincerely polite and even modest before people, who can teach them something and listen to them with interest and consideration. They never try to dominate or try to cast their knowledge before others. Instead they give priority to others, put them first and take care to give credit of success to others.

Self actualized people do not permit themselves to be passively moulded by culture. They deliberate and build up their own decisions, choosing what they see as good, and rejecting what they see as bad. ''They neither accepts all, like a sheep, nor rejects all, like the average rebel" (97). Self-actualized people decide for themselves, come to their own conclusions, and take responsibility for themselves and their destinies. What many people do is they do not diced for themselves but have their minds made up for them by some other existence outside of their selves like parents , propagandists, advertisers , and media and so on. Because of their self-decision, self-actualized individuals have codes of ethics that are individualized and autonomous rather than being detected by society. "They are the most ethical of people even though their ethics is not necessarily the same as those of the people around them... because the

ordinary ethical behaviour of the average person is largely conventional behaviour rather that truly ethical behaviour "(98).

Self actualization refers to the need for personal growth and development throughout one's life. In deep ecology too, the fundamental essence that is derived from the eco centric perspective is maturity of self. As per the concept of deep ecology the maturity of self is the ability to look into the self of all other life forms as one's own self. The meaning of life, and the joy that one experiences in living, is enhanced through increased self realization; that is through the fulfillment of potentials of all life forms. In this process of identification with others, with increasing maturity, the self is widened and deepened (Shepard 132).

Arne Naess, the deep ecologist, emphasizes the importance of spontaneous experience from the close bonding with nature, for this process of self actualization. This experience enables one to see the world differently, and states that humans are not a superior species with the right to manage and control the rest of nature, but rather that humans are "plain members of the biotic community and a thing is right when it tends to preserve the integrity, stability and beauty of the biotic community. It is wrong when it tends otherwise" (Naess 202).

Stephen Harding in his article states, that the new sense of belonging to an intelligent universe revealed by deep experience often leads to deep questioning, which helps to construct a coherent framework for elucidating fundamental beliefs, and for translating these beliefs into decisions, lifestyle and action. The emphasis on action is important. It is action that distinguishes deep ecology from other eco-philosophies. This is what makes deep ecology a movement as much as a philosophy. By deep questioning, an individual is articulating a total view of life which can guide his or her choice of lifestyle.

In questioning society, one understands its underlying assumptions from an ecological point of view. One looks at the collective psychological origins of the ecological crisis, and the related crises, with respect to peace and social justice. One also looks deeply into the history of the West, to find the roots of our pernicious anthropocentrism, as it has manifested in our science, philosophy and economics. One tries to understand how the current drive for globalization of Western culture and of free trade, leads to the devastation of both human culture and nature.

This deep questioning of the fundamental assumptions of our culture contrasts markedly with the mainstream shallow approach to reform. This tries to ensure the continuance of business as usual by advocating the 'greening' of business and industry by incorporating a range of measures, such as pollution prevention and the protection of biodiversity, due to its monetary value as

medicine or its ability to regulate climate. This leads to the realization that "Nature is Sacred!" The deep experience brings about a self realization is of intrinsic value in the unfolding of life's potential.

Finally, the individuals come to deep commitment, which is the result of combining deep experience with deep questioning. When an ecological world view is well developed, people act from their whole personality, giving rise to tremendous energy and commitment which elevate them to the state of self actualization. Such actions are peaceful and democratic and will lead towards ecological sustainability. Uncovering the ecological self gives rise to joy, which gives rise to involvement, which in turn leads to wider identification, and hence to greater commitment (Harding 2). And this enlightenment that an individual attains, in the path to self actualization leads to peaceful ecological balance and better future.

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A Study on Self-esteem and Happiness among the Young Adults of Kerala during Covid-19 Pandemic

Self Esteem is the satisfaction or dissatisfaction with oneself (James – 1980). Self-esteem is the judgment or opinion we hold about ourselves. It's the extent to which we perceive ourselves to be worthwhile and capable human beings. (Coopersmith, 1967). Smith and Mackie (2007) defined it by saying "The self-concept is what we think about the self; self-esteem, is the positive or negative evaluations of the self, as in how we feel about it."In her 2007 book The How of Happiness, positive psychology researcher Sonja Lyubomirsky elaborates, describing happiness as "the experience of joy, contentment, or positive well-being, combined with a sense that one's life is good, meaningful, and worthwhile." Coronaviruses are a large family of viruses that cause illnesses ranging from the common cold to more severe diseases such as Middle East Respiratory Syndrome and Severe Acute Respiratory Syndrome. A novel coronavirus is a new strain that has not been previously identified in humans (World Health Organisation, 2020). As a result of this uncertain situation, the dependency on mobile phones has increased drastically. The study aimed to find the relationship between happiness and self-esteem among young adults during the covid 19 pandemic and was conducted during the covid-19 confinement period. Keywords: self-esteem, happiness, and Covid-19

COVID-19 can be characterized as a pandemic. The coronavirus COVID-19 pandemic is the defining global health crisis of our time and the greatest challenge we have faced since World War Two. Since its emergence in Asia late last year, the virus has spread to every continent exceptAntarctica.COVID-19 affects different people in different ways. COVID-19 impacts the elderly and those with pre-existing health conditions most severely. Mental health problems are common. Every day, people are losing jobs and income, with no way of knowing when normality will return. We all know that self-esteem (sometimes referred to as self-worth or self-respect) can be an important part of success. Too little self-esteem can leave people feeling defeated or depressed. It can also lead people to make bad choices, fall into destructive relationships, or fail to live up to their full

potential. In psychology, the term self-esteem is used to describe a person's overall sense of self-worth or personal value. In other words, how much you appreciate and like yourself. It involves a variety of beliefs about yourself, such as the appraisal of your appearance, beliefs, emotions, and behaviors. The factors influence self-esteem. Your inner thinking, age, any potential illnesses, disabilities, or physical limitations, and your job can affect your self-esteem. Many theorists have written on the dynamics involved in self-esteem. The need for self-esteem plays an important role in psychologist Abraham Maslow's hierarchy of needs, which depicts self-esteem as one of the basic human motivations. Happiness is that feeling that comes over you when you know life is goodand you can't help but smile. Happiness is a sense of well-being, joy, orcontentment. When peopleare successful, or safe, or lucky, they feel happiness.

Relevance of the study: This study on self-esteem and happiness among the young adults of Kerala during the Covid-19 pandemic is relevant. Because it tries to comprehend the relationship between self-esteem and happiness among young adults during the covid-19 pandemic. The study was conducted to understand the difference between the level of happiness and self-esteem among the young adults of Kerala.

Definition of key terms
Self Esteem - Satisfaction or dissatisfaction with oneself (James – 1980). Self-esteem is the judgment or opinion we hold about ourselves. It's the extent to which we perceive ourselves to be worthwhile and capable human beings. (Coopersmith, 1967) happiness - The experience of joy, contentment, or positive well-being, combined with a sense that one's life is good, meaningful, and worthwhile. (Sonja Lyubomirsky) Coronaviruses - Large family of viruses that cause illness ranging from the common cold to more severe diseases such as Middle East Respiratory Syndrome and Severe Acute Respiratory Syndrome. A novel coronavirus is a new strain that has not been previously identified in humans (World Health Organisation, 2020).

Review of Literature: In the study conducted by Sonja. L and Tkach.Cshows that self-esteem was best predicted by dispositions related to agency and motivation (i.e., optimism and lack of hopelessness). Implications for the understanding of happiness and self-esteem arediscussed (Sonja. L, Tkach.C, DiMatteo. M, 2006). Also, researchers showed that the strong association between happiness and mental health suggests that asking people if they are happy may help identify mental health care needs. Self-reported happiness may also be a useful outcome measure for the evaluation of health interventions (Perneger.T, Hudelson.P, Bovier. A, 2004). In a study conducted by Furnham, Cheng Extraversion had both direct and indirect predictive power ofhappiness. whereas neuroticism predicted happiness mediating through self-esteem. Maternal authoritativeness was the only direct predictor of happiness when

paternal and maternal rearing styles were examined together, suggesting that a reasonable discipline exercised by mothers towards their children was particularly beneficial in enhancing the off-springs' self-esteem. (A Furnham, H Cheng, 2000)

Problem: Is there any significant relationship between the level of happiness and self-esteem among the young adults of Kerala? Aim: To study the level of happiness and self-esteem among the most male and female young adults of Kerala.Objectives: To study the difference between the level of happiness and self-esteem among the young adults of Kerala.Variables: Independent Variable – Gender Dependent Variables - Happiness and self-esteem.

Hypothesis: Based on the above objectives the following hypothesis is formulated and is to be tested on a sample of 80 young adults of which 40 are Males and 40 are females. There will be no significant difference in self-esteemamongthegenders of youngadults. There will be no significant difference in happiness amongthegenders of youngadults. There will be no significant relationship between happiness and self-esteem among the genders ofKerala. Research design: The research study was quantitative and a Correlation study was used to determine if there existed relationships between self-esteem and happiness among the adults.

Research sample: A purposive sample was used in the study. Participants of age (18-25) and of different gender and religion were considered. The sample is collected randomly and the sample size is 80 out of which 40 were Males and 40 were Females. The sample consisted of adults from different areas of the state of different gender and religion.

Sampling Criteria: Inclusion criteria participants who gave consent were onlytaken. Only adults aged between 18-24 are taken. Exclusion criteria: Adults other than Keralites wereexcluded. Participants who don't give much interest were excluded. Tools: The following tools were administered to each in order to collect the required information. Oxford Happiness Inventory (OHI, Argyle, Martin, &crossland, 1989) Rosenberg self esteem scale (Morris Rosenberg, 1960)

Procedure: The research began after attaining the consent of the participants, the first step being that a rapport was established with the participants and the researcherdirectly. Then those participants were individually educated about the purpose of the study and they were informed about the confidentiality of their responses, finally the questionnaires were administered by online modes of communication and the responses were noted down. The participants were not asked to disclose any of their personal information.

Analysis of the data: Once the data was collected they were analyzed further using Statistical Package for Social Science (SPSS- 20). The following statistical tests werecarried: Mean, standarddeviation, Independent sample ttest, Spearman's rank correlationcoefficient, Mann Whitneytest Ethical Issues:

Research was done only after getting approval from department and researchcommittee. Informed Consent of each and every participant was acquired. Confidentiality of the obtained responses was maintained throughout thestudy. Information about the researcher such as name, age, institution of study was stated aswell.

Data Analysis and interpretation: The aim of this study was to find the relationship between happiness and self esteem among the young adults during covid 19 pandemic. The study consisted of 80 adults out of which 40 were males and 40 were females. For the purpose of the study, the investigator formated a hypothesis and the results are shown below: From this result, it is clear that there exists no significant relationship between self-esteem and happiness in this table because it is 0.2. When gender and self-esteem are compared it gives us 0.3 which also does not cause a difference. Gender and happiness also do not give a significant difference. But there is a significant difference in employment status and self-esteem. However, there is no difference in employment status and happiness. Self-esteem is high for males than for females and happiness is equal for both genders.

Major findings: There is no significant relationship between self-esteem and happiness. There is no significant difference between gender and self-esteem. There is a significant difference between employment status and self-esteem. There is no significant difference between employment status and happiness Limitations: The sample size was small. Since the study was conducted by an online survey, the seriousness with which participants answered the questions cannot be verified. Sample collection was restricted only to a small area Implications: The study was very useful for the welfare of all the young adults of Kerala. Engage in new and productivehabitsDo things that you love Spend timemeditatingSpread awareness and educate oneself on the disadvantages and effects of Being unhappy during pandemicperiods. Try to spend time with family andfriends. Scope for further study: Qualitative research methods can be done for improving the quality of the study. Further study can be done among a large population.

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Conceptualizing Art Integrated Education

Postmodern trends in education as well as the scientific experiential researches/ case studies rightly unfolds the fact that every educational enterprises must be based on co-extensive development of three domains of an individual. They are; as we all know, affective, cognitive and psycho – motor domains. It further refers to the "3 H" formula – which is heart– head- hand – (more vivid in terms of attitudinal excellence – knowledge excellence and skill excellence). If we have to offer such an effectively efficient as well as impressive system of education in the primary, secondary as well as senior secondary realms, we will have to let it be a system which is profoundly integrated with arts and culture so as to ensure the subtle experience as well as the intimate experience of the learner in the concerned area of studies. Here comes the significance of art integrated pedagogical and methodological approaches to learning and teaching process of education.

Art is the creative expression of an individual. It finds enigmatic experience of imagination and creative intelligence in manifold forms to ensure the rich and variety of exposure for experiential learning of the learners in the areas of studies. Art is actually a child of imagination as well as creativity. Creativity finds its wings in the forms of art. That's how we experience the charismatic and enthralling experience of artistic expressions in the nature. If a form of art is integrated with any sort or stream of education, it becomes tangible as well as enjoyable experiential learning for the learners to digest in their own assimilating categories and domains. Hence art integrated education respects the individual difference and uniqueness of each human being by giving distinctive as well as personally intimate experience to the individual learner ensuring him/her the liberty of being independent in the sphere of education.

It's heard that education is manifestation of excellence exist in human being, so what brings out the best in human being can be said to be the best education. Thus the best, intimate joyful learning experiences and exposuregive the individual the opportunity to express creative and critical response as the learning outcome of the learning took place. Therefore I would say, art gives ample space, time and freedom to the learner to envisage the scope and relevance of the area of the study as well as research. Simultaneously letting the learner design and decide the learning tool as well as strategies to grasp and assimilate the learning objectives there for to reach the learning outcomes effectively, efficiently and impressively.

How art integration underscores the 21ˢᵗ century skills: Artistic expressions in music, poetry, theatre and dance have been integral part of human's growth and development. It caters to the growth and developments of so called domains of learning. Art has ultra – power of expressing the innermost feelings and thoughts of human being. ("The sweetest songs are that of saddest thoughts "PB Shelly).

According to Tagore, "Only man knows himself, because his impulse of knowledge comes back to him in its excess. He feels more intensely his personality than other creatures, because his power of feeling is more that can be exhausted by his objects. This efflux of the conscious ness of his personality requires an outpour of expression. Therefore, in art man reveals himself and not his objects". However, if the education – teaching learning process have to be effective it has be rooted in the different as well as multiple forms of art and art integrated strategies of education.

4 "E"s: As Arts education and art integration in education promotes creativity as well as critical thinking; it has 4 E s as its foundational features for experiential strategies for teaching learning process in education.

1 E – Engage – art education/ art integrated education helps the learner as well as the teacher to find the space and time for being involved as well as engaged in what one does as process of education – teaching and learning. Engagement or involvement, to a certain extent, ensures the participatory responsibility as well as it helps the learner to enhance the learning experience intimate. As a first what art does is engaging the students / learners.

2 E – Entertain – is a significant factor in art integrated pedagogy of learning and teaching process. It actually entertains the learners to make the learning joyful as well as informally intimate activity. Here comes a significant point in art integrated education that is nothing but education is neither mechanised enterprises of reasoning nor rote memorisation. It not facts as well as information processing but integration of learning objectives to ensure the leaning out comes as truth and facts.

3 E – Education – Education - comes from the word 'educare'- which means bring out the best of some one – refers to the excellence - actually arts helps the learners to bring out the best in them to be at their best in the world to find their space and uniqueness in the ecstasy.

4 E – Enlighten – educational enterprises must lead the individual learner to excellence –if so, education becomes the festival of excellence or celebration of excellence – development as well education is subtly understood and assessed by the attitudinal excellence, knowledge excellence as well as skill excellence one achieves to practise in the daily life.

Attitudinal Excellence – refers to one's heart, which means how one's perception, vision and response towards a thing. If it's pro - active and positive it becomes the outcome of right training of attitudinal formation. Actually speaking, education must empower the learner to develop this sort of attitudinal excellence to have an integrated vision and mission of life. Hence to ensure a right philosophy of life.

Knowledge excellence – refers to head/brain, which means acquisition of information and processing of information through analysis and synthesis. Attitudinal excellence leads the learners to attain the right knowledge and explore the various vistas of knowledge to empower the human being through sharpening the intelligences for one to survive in the world. Once the learner acquires the right knowledge it must result in the appropriate skills for the corresponding functions in the concerned areas.

Skill Excellence - refers to one's hand, by which one attains the skill for doing something. Knowledge excellence must pave the way ahead to skill excellence. Attitudinal excellence would sound meaningless unless until it extends to knowledge excellence. And knowledge excellence would be senseless of it doesn't cater to skill excellence. Presence and sustain of all these sorts of excellence would definitely equip and empower the individual to celebrate one's own excellence in all domains to lead the life ahead happily as well as live joyfully discharging the formal functions as part professional life as well as personal life. Hence the importance of 21st century skills.

Integration of what is stated above in to educational practises and curriculum would make the curriculum attractive as well as entertaining for the learners. All the skills specifically stated in the P21st globally can be well achieved through art integrated practises of educational initiatives.

May I ask a question here, who/what is the centre of all activities in a society? I would say, individual. This means individual is the centre of everything happens. There for the development of the society/ nation and the world is in correspondence with the development of the individual. Hence the impact of the development of the individual in the world is mutual as well as corresponding. 21st century is an era of incessant changesand transformation in the educational as well as others spheres. Since the individual is to address these changes, he has to set the skills that enable him/her to cope up with the situations of transformation. Thus the relevance of the 21st century skills. 21st century skills are that required by an individual for his /her holistic progress and development in the world.

Art integrated pedagogies as well as education system would seriously enhance the skill development. Partnership for 21st century skills (P21) a

coalition of business leaders and educators, proposed a framework for 21st century learning, identified essential competencies and skills vital for success in 21st century work and life. These included:

Learning skills - "the 4 Cs – Communication, Collaboration, Critical thinking, and creativity. Which are to be taught within the context of core subjects areas and 21st century themes. Literacy skills – information literacy, media literacy, technology literacy.   Life skills – flexibility and adaptability, leadership and responsibility, initiative and self-direction, social and cross cultural interaction

Art integrated education in the educational realms would give the exposure for experiential learning as well as achievement of 21st century skills. Arts forms like indigenous art forms, folk arts etc. can be integrated as the tool for theses skill training.

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Depiction of Slang in Arundhathi Roy's *The God of Small Things*

Arundhathi Roy garnered critical acclaim with her debut novel, The God of Small Things which bagged the converted Booker Prize in 1997, the first South Asian Woman novelist. The novel highlights the age old caste system, gender bias etc. A study on usage of local language and linguistic innovation deal with the use of typical Malayalam words in The God of Small Things.

Set in the lush green state of Kerala, Arundhati Roy's first novel *The God of Small Things* (India Ink, 1997) is a clever experimentation in style Freely combining fact and fiction. She had created a world peopled with a variegated assortment of characters. A pedophile callous, adults, demoralized parents, the half awake Estha one of the Siamese twins with a difference, washing or walking-Baby Kochamma who " had lived her life backwards"(29) the wife beating Pappachi and his victim Mammachi each one of these characters is unusual or uncommon in some way. It is only Ammu who emerges as a fully developed human being, inspite of the ending thrust upon her with a view of titillating voyeuristic readers.

The indo English novel today has come to stay, yet many writers are unable to move away from the "export only" quality in their writing, As Francis Mauriac says "An Author who assures you he is writing for himself aloe and does not care whether he is heard or not is a boaster, he deserves himself or you". A writer to be read and in order to be read Arundhati Roy writes in a style truly different from that of other Indo-English novelists- both male and female of this century. Her language is not the robust style filled with Panjabi expletives literally translated in to English that is the hallmark of Mulk Raj Anand nor is it Bhabani Bhattacharya's transcription of vernacular dialogue in to English" Instead Roy writes with linguistic stylistic exuberance which lends a flavour and colour, through artificial, of its own to the entire novel. She writes differently to a great extent and in doing so breaks many of the accepted rules of language The novel abounds in single word sentence and paragraphs, misspellings, verb less sentence and repetitions, capitals at will etc. Her linguistic deviation is overdone even when we accept the writer's right 10 poetic license which may be described as "the poet's right to ignore the roles and conventions generally observed by the users of the language". In examine any work of art, we obviously cannot accept the idea that anything goes. No writer should allow poetic license to be such that it reaches a pathological degree of abnormality. In considering the language of any literary work, the formal aspects of language i.e., both lexical and grammar have to be dealt with.

Some of these deviations are dealt with in detail. One of the fundamental, though primitive, devices of intensification is repetition which Roy uses in profusion. This begins with actual, physical, acoustic repetition for an echoic effect- example: "He loved them. He loved her....She loved him, they loved the children, the children loved them. They all loved each other (107)

Roy's repeated use of this intermittent repetition called police suggests that she is attempting to bring a certain kind of eloquence to her style. However, when used repeatedly it begins to jar and even indicate a property of linguistic resources. In Miss. Roy's use of repetition as a linguistic stylish device, the reader occasionally feels a certain annoyance example. The sky -blue Plymouth on page 35 or Estha going out of the theater, "Past angary Ammu. Past Rahel concentrating through her knees. past Baby Kochamma. Past the audience."(101) and again in..." the orange drinks were waiting the lemon drinks waiting. The melt chocolates were waiting. The electric blue foam leather car sofas were waiting. the coming soon posters were waiting "(101). In this consistent use of repetition- both-lexical and grammatical- whether it is a reflection of the inadequacy of her language. Does Miss. Roy fail to express in one of all the she wants to say and hence choose as the final outlet. The syntactic parallelism that Roy uses is obviously for a purely rhetorical effect.

A writer may find it necessary to invert a new world- neologism- to express an idea or a statement. Though neologism is not a violation of the lexical rule, a writer obviously cannot be allowed total license in the creation of new words. One may argue that the lexical content of a language is necessarily enlarged by neologism because with repented reading and latest use, that particular word may become a part of that language. At the same time, it is essential to remember that the English language stipulates certain accepted rules like affixation or suffixation for the formation of new words, e.g. the use of 'fore' to indicate before has been used by Eliot in the word 'fore-suffer' and this word may in due course become a part of the lexical of that language. However, in Miss. Roy's case the neologisms are purely Nonce formation or words for the 'none (a single occasion) such words cannot augment the English words stock example. Fifty (210) Bar Nowl' (193), 'straight forwardly' (277), This way and that' (107) Please to meet you' (212) etc.

Interpolation of foreign languages has been used by English writers from the days of Shakespeare in order to add a new dimension to their poetry. Roy has used a sprinkling of Malayalam words but for very mundane objects or when the English equivalents would suffixes just-as well eg "Ickilce (tickle) (178), Kando (can you sec) (178), 'modalali' (Master/owner)(271), 'mittom' (backyard) breakfast-items like idiappams, Kanji, meen(212),'avalos oondas (273) or names of fish 'pallathi, 'poral', 'koori, "karimeen (203)etc. The only purpose that is probably served by this kind of interpolation is to provide a local flavour, set it in a particular state or may even add on aura of

mystification. The recitation of 'Lochinvar' and Mark Antony's speech with Malayalee accent strikes one as being a juvenile attempt at humour.

The Wessex novels of Hardy gained tremendously in this local flavour by Hardy's use of that register. The Oxford Advanced Learns dictionary defines 'register' in linguistics as "a range of vocabulary used by the speakers in particularly social circumstances or profession context". Roy demonstrates ability for register mixing as in the conversation between Chacko and Comrade Pillai (274-80). Political jargon is used lavishly and the entire passage sounds artificial and superimposed. This linguistic deviation has added to the communists protest in Kerala against this book.

Metaphors and similes have always been an integral part of creative literature. The metaphoric rule can simply be described as a comparison between two dissimilar objects on one point of similarity. It necessarily involves a 'tenor' or that which is actually under discussion and a 'vehicle' or the image or analogue in terms of which the tenor is represented. Roy's novel abounds in metaphors and similes but one wonders whether there really is any cause for metaphoric transference. In other words, is there really any likeness perceived between tenor and vehicle example in "Her eyes spread like butter behind her thick glasses"(20) were the eyes yellow or white? Or were they semisolid? Or were the oily? The ground for comparison seems nuclear. The same feeling comes again and again in Baby Kochamma's fear lay rolled upon the car floor like a dump clay cheroot,(70) or "silence filled the car like a saturated sponge" (70)

Roy specializes in the de-humanizing metaphor (if I may be permitted to coin that phrase) where inanimate characteristics are attributed to animate objects. " Rahel raveled herself like a sausage in to the dirty airport curtain" (146) or "blue veins like lumpy knitting" (95). Her animistic metaphors too are unusual: Christianity arrived in a boat and seeped in to Kerala like tea from a tea bag" (33). Or "the pale day moon" as big as the belly of a beer-drinking man" (87). The animal imagery is used to describe the twins at birth: "twins seals, slick with their mother's juices" (40)

Roy' s metaphor and similes continue to tease us, amuse us and shock us in her description of people, Kochu Maria 'looked like a bottled fetus that has escaped from its jar of formaldehyde in a Biology lab and untraveled and thickened with age (170), Mammachi's "pale, fine clean was creased like cream and cooling milk and dusted with tiny red moles" (166), Estha's hair plastered down in clumps like the inverted petals of a flower" (90), Sophie Mol's " belly button protruded.... like a domed monument on a hill" (117). Even the goose bumps on Velutha's skin have smile; like that Chacko on a black- board. Like breeze in a paddy-field. Like jet- streaks in a blue-church sky"(339). Roy has displayed a capacity for description- passages which are linguistically and aesthetically pleasing as in the chapters "The History House,

and "The Cost of Living; where Ammu moved quickly through the darkness like an insect following a chemical trail" and watched Velutha:

> As she watched him she understood the quality of his beauty. How his labor had shaped him. How the wood he fashioned him. Each plank he played each nail he drove, each thing he made, had molded him. had left us Stamp on him. Had given him his strength, his supple grace (334)

And when they met, Biology designed the dance. Terror timed it. Dictated the rhythm with which their bodies answered each other (335). It is this capacity for description combined with a Swiftian penchant for scatology that leads to a glory deception of the toilets at Abhilash Falkies and later the process of urinating or vomiting in detail

Roy's language, narrative and structure are so mixed together that the characters, events; places cannot be isolated with a poet s minute observation and vision. Roy invents a code- language filled up with cross references. The unifying threads of the story reinforce emotion and meaning. It runs on a poetical and capable of creating deep feeling and honest emotion. Though critics are divided on the quality of the prose a purpose to this style with opinions as varied as "much do about small things" (The Sunday 1imes) and uninhibited and intimately infectious confidence in the power of English language.

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Study on Social Media Addiction among College Students during Covid 19 Pandemic

Covid-19 is a disease caused by large family of virus called the coronavirus. It affects the respiratory system causing acute respiratory distress syndrome (ARDS) and pneumonia, along with symptoms like fever, dry cough and tiredness. The symptoms take an average of 5-6 days to show. The entire world is under lockdown due to the pandemic. People started depending on social media to escape the reality. Work, education and other necessities were met via the use of many social platforms. Social media addiction also called social media overuse, problematic social media use or internet addiction disorder is a psychological or behavioural dependence on social media platform. The sample consists of 106 college students within the age limit of 18-30. Here 53 males and 53 females are considered. The study was conducted using the social media addiction scale. The sample was analysed using independent sample t-test, mean and standard deviation. From the results it was clear that social media addiction is not gender bend. Keywords: social media addiction, Covid 19.

On 2019 coronavirus struck the world. The WHO (world health organization) declared the outbreak in January 2020 and a pandemic in in March 2020.Coronavirus are a large family group of virus causing illness ranging from common cold, severe acute respiratory syndrome and pneumonia. Due to the rapid spread of covid-19 many countries announced lockdown which resulted increase in the use of social media.

During this pandemic (covid-19) the amount of time spent in media has increased tremendously. Social media is used as a coping mechanism by millions of people to escape realities of life and things happening around us. People can be creative and express their talents, likes and dislikes, and share their feelings. The community that is the most dependent on social media are students. Students have to depend on internet and some special social media platforms for academic purposes. From researching, brainstorming, gathering information till the verification and publication the social media plays a key role.

This is the era where social media is a platform for expressing feelings, emotion and our thoughts. It is an escape from the stress and pressure of real world. Many people consider dwelling in social medial and other platforms of social media as a coping mechanism against the problems they have to face in real life.

This study aims to understand the relationship between gender and media addiction. Once the relation is understood the necessary effective measures to control the addiction can be taken. The students and others can find alternate ways to avoid the immense use of media. And gradually decrease the use of phone. Definition of Key Terms: Social media addiction: Social media addiction can be viewed as one form of Internet addiction, where individuals exhibit a compulsion to use social media to excess (Griffiths, 2000; Starcevic, 2013)

Review of Literature: Yubo Hou, Dan Xiong, Tonglin Jiang, Lily Song, Qi Wang (2019) (1) conducted a study on social media addiction; its impact, mediation and intervention. The study was conducted in two categories; In Study 1, a survey method with a sample of college students (N = 232) was used and found that social media addiction was negatively associated with the students' mental health and academic performance and that the relation between social media addiction and mental health was mediated by self-esteem. In Study 2, a two- stage self- help intervention program was developed and tested developed and tested.A sample of 38 college students was recruitedwho met the criteria for social media to receive the intervention. The tools used were 6-item Bergen Social Media Addiction Scale (BSMAS; Andreassen et al., 2017) was used to measure the participants' addictive use of social media; Mental health was measured by a 20-item questionnaire adapted by Li and Kam (2002) from the 30-item General Health Questionnaire (GHQ-30; Goldberg, 1972). The results obtained were that the intervention was effective in reducing the student's social media addiction and improving the mental health of the students.

Sahin, Cengiz (2017) conducted a study on the predictive level of social media addiction for life satisfaction: A study on university students. There are 612 participants among which 380 are females and 232 are males. The tool used is social media addiction scale- adult (Sahin and Yagci, 2017), and life satisfaction scale (Diener, Emmons, Larsen and Griffin, 1985 Koker, 1991). The results were that there is a negative relation and moderate correlation between life satisfaction and social media addiction. And there is also a significant relation according to regression analysis between life satisfaction and social media addiction level.

Nazir S Hawi, Maya Samaha (2016) conducted a study on the relations among social media addiction, self-esteem, and life satisfaction in university students.

The tools used were SMAQ (social media addiction questionnaire), Rosenburg's self-esteem scale and the satisfaction with life scale. The study proved that addictive use of social media has a negative association with self-esteem. And the latter had a positive association and satisfaction with life.

Tutku Akter (2014), conducted a psychological study on Social media addiction, resistance and influence of awareness: measurement of psychology students resistance to facebook addiction. A total of 119 undergraduates from 233 second-year psychology students of The American University voluntarily participated in the study. The tools used were Bergen facebook addiction scale. The study showed that having having knowledge about negative influences of social media too much can be assumed a distinctive factor for being addictive but not necessarily mean that addiction is not there.

Rationale: After reviewing these articles, it was found that there was no study that shows the relationship between social media addiction and gender during covid-19. Is there any significant difference in the level of social media addiction among college students during covid 19 pandemic across the gender. To understand the social media addiction among college students during covid 19 pandemic across their gender.

Objective of the research: To study social media addiction among college students during Covid 19 pandemic. To compare the social media addiction among college students during covid 19 pandemic across their gender.

Variables: Independent variable: Gender Dependent variable: Social Media Addiction Hypothesis: On the basis of the above objectives, following hypothesis is formulated and is to be tested on a sample of 106 college students. There will be no significant difference of social media addiction among college students during covid 19 pandemic across their gender. The study was quantitative type and the study between group designto determines if there is social media addiction among young adults.

Research Design: Research study was quantitative in nature. Between group research design was used to determine whether there is any difference in social media addiction among college students across the gender. Research Sample: Purposive sampling method was used for this. The study sample consisted of 106 college students out of which 53 were males and rest 53 were females. Consisting of participants studying in different institutions and universities and were of different gender and age.

Procedure: The research was began after attaining the consent of the participants, the first step beingthat a rapport was established by the participants and the researcher through social media,afterthis each participants were individually educated about the purpose of the study as wellas they were

informed about the confidentiality of their responses, finally the questionnaireswere administered through online modes of communication and the responses were noted.The participants were not asked to disclose any of their personal information.

Analysis of Data: Once the data was collected, they were analysed further using statistical package for social science. The following statistical tests were carried: Mean, standard deviation. Independent sample test. The aim of this study was to find the difference between male and female among college students. The study consisted of 106 college students out of 53 were male and 53 were female. For the purpose of the study the investigator formulated hypothesis and the results are shown below:

The null hypothesis saying that there will be no significant difference in the level of social media addiction among college students across their gender and the null hypothesis was tested and table 1 show that the significant value on social media addiction among college students across their gender is 0.544 which is not significant at 0.05 level of significance. Thus, null hypothesis is accepted there is no significant difference in the level of social media addiction among college students across their gender.

From the above table mean shows that the amount of social media addiction among females is slightly greater than that of male, males have the mean value of 78.28 on social media addiction, whereas females have the mean value of 80.07on social media addiction. Comparing to males females have higher level of social media addiction. Here T-test is used to conduct the analysis.

But when the significant value is taken there is no difference between social media addiction and gender, both have approximately the same value. Hence the result is that there is no relation between gender and addiction. There is no significant difference in social media addiction among college students based on gender. Females have higher level of social media addiction comparing to males. Scope: Further study can be done on a larger population covering more area and comprising of people elated to different categories. The research was done on a fairly small amount of sample.

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The Problem of Truth in Classical Indian Epistemology

In Indian philosophical parlance the three words such as satyam, yatharthyam and pramanyam have been commonly used to convey the notion of truth. The word satyam is commonly used to convey the moral and metaphysical situations. The remaining two, namely, yathartyam and pramanyam have overwhelmingly associated with the logico-epistemic contexts. The metaphysical conception of truth as the Ultimate Reality will be touched upon in course of the discussion of the Vedantic theory of truth. But, the epistemic accounts of truth will remain incomplete without mentioning a few issues that may fall under the category of metaphysical. Here our attention will mainly focus on the epistemic conceptions for good reasons, which will soon be evident.

The Indian epistemologists in general hold that any adequate theory of truth is expected to raise and answer some questions like say, (1) What is it that can be said to be true or what kinds of entities can be truth-bearers? (2) What is the nature of truth, or how can be truth defined? or What do we mean when we say that a proposition (or whatever) is true? (3) Under what condition is a proposition (or whatever) true, and finally (4) What is the test of truth – that is, how can we ascertain whether a proposition (or whatever) is true?[25] While discussing theories of truth Indian philosophers have exhibited great vigor and acumen that kept- up our expectations. But they are not unanimous about their theories of truth. However, they have successfully segregated discussions on the nature of truth and the test of truth, for tackling them as distinct questions have some definite advantages. For example, they say that it is easier to find a criterion of applicability with regard to a concept than to define a concept, for, in spite of having differences with respect to the nature of a particular concept, it is possible to agree on a criterion.

There are some common presuppositions underlying Indian theories of truth. Among them, the first and foremost is related to the nature of *truth-bearer*. According to Indian philosophers what can be said to be true or false is neither a proposition, nor a statement, nor a sentence or belief, but is a non-recollective awareness that is episodic and cognitive in nature. In accordance with their diverse metaphysical commitments, different Indian philosophical traditions hold cognition or *jnana* differently. According to the Ny*a*ya Vaisesikas cognition is a quality (*guna*) of the self *(atman)*, whereas to the mim*a*msakas it is an action (*kriya*) of the self. Some of the philosophers belonging to the Samkhya-Yoga or the *Vedanta*traditionsregard cognition as a modification (*vritti*) of the inner sense (*antahkarana*). These ontologically divergent entities are designated by the same name, *jnana,* simply because

these are all intentional occurrences about some object (*visaya*). Most of the above mentioned philosophical systems regard that the form (*akara*) of cognition is derived from its object, which is usually external. The one and only exception probably is that of Buddhist schools, in which a cognition is said to originate along with its own form.

Cognition, either true or false, is capable of relational (*Visistajnana*) or admits of constituent elements in the logical analysis. That is, for cognition to be true or false there must be a logical structure in the analysis. And the logical structure of cognition always extends beyond its linguistic structure. Therefore, it is obvious that, in Indian philosophy a *truth-bearer* is neither identical with a sentence nor can be identified with a belief. According to them a truth- bearer is generally taken to be dispositional in nature. Moreover, Indian philosophers never felt the need for propositions, the abstract entities as the meaning of sentences. However, there may be an exception here, the Grammarian school seems to accept something like propositions, the abstract entities; but on a closer look it gets revealed that they too do not subscribe to any abstract entity like proposition. Strictly speaking, sá*abdarthas*, the meanings of words and sentences, to which the Grammarians are committed, are not abstract entities. However, there are what we call sabdarthas that form a third category over and above the linguistic items and their referents in their external world, but these entities do not inhabit any mysterious third realm.

J.N. Mohanty offers an analysis of Indian theories of truth wherein he points out some common tendencies in the divergent theories on truth available. He starts by asking what does truth refer to, or what is it a property of? In the Western tradition, he identifies propositions as those entities which attach themselves with truth. For the Western philosophers, it is well known that propositions are accepted as real entities, as something existing outside language. The Indian philosophical tradition as opposed to the Western tradition holds that, cognition predicates truth. For Western philosophers a sentence is true if it expresses a true proposition whereas for Indian philosophers truth gets expressed in terms of true cognition, a real process related to the knower. But this cognitive process is not completely subjective in the sense that there is a logical structure of its own which one becomes aware of through reflection during the cognition. In some sense this structure is necessary, because it is this that makes the truth objective. Further Mohanty mentions that Indian philosophers had different ideas of *necessarytruth* even if none of them are exactly similar to the Kantian idea of analytic truth. According to him the most important characteristic of truth is the fallible nature of truth, a position which is commonly held by most traditions. However, we may note that there is no empirical truth the opposite of which is inconceivable, and none that is indubitable. Mohanty says that given suitable epistemic conditions anything and everything can become the subject-matter of doubt and one can error about anything whatsoever. However, it should be

noted that this fallibilism is with respect to empirical truths only, moral truths have an associated infallibilism.

Classification of *Pramanya*: In Indian philosophy true cognition is called *prama*, and its means (*karana*) is *pramana*. Indian philosophers have translated the conception of truth as *pramatva* or *pramanya,* and the theory of truth as *pramanyavada*. The term *pramanya* may also mean the property of being a *pramana*, that is, the causal condition which is immediately followed by a true cognition. That is, the word *pramanya* may either mean the property of being instrumental in bringing about true knowledge (pramakaranatva), or simply the truth of knowledge (*pramatva*). Of these two, the first sense means that the *pramanya* belongs to the various instrumental causes of true knowledge whereas, the second sense means that, it characterizes knowledge itself, if that knowledge is true. According to Gangesa, of these two senses the second one is logically prior in as much as the very idea of being an instrumental cause of true knowledge cannot be understood without understanding what is meant by true knowledge and in effect without understanding what we understand by truth.

Regarding the nature of truth as pramatva, the Indian philosophers classify it into two kinds, namely, *svatah* and *paratah*. In this controversy, the *Vedantin*s who form a major group of participants put forward a distinction between two kinds of truth[31] such as metaphysical (*tattvikapramanya*) and empirical truth (*Vyavaharika pramanya*). According to them knowledge is metaphysically true if it can never be unjustified at any time, past, present, or future, hence the metaphysical truth consists in *traikalika abadhitatva*. The truth which the Advaitins take to be *svatah* (This will be explained latter) is not this metaphysical truth, but empirical truth. According to the Mimamsaka system, it is this empirical truth which is the cause of unwavering activity (*niskampa pravrtti*). What Advaita metaphysics attempt to show is that truth as a conception should be employed to represent an eternal truth. This does not lead the Advaitins to maintain a skeptic position regarding all other knowledge that fall short of the knowledge of Brahman as false.

It may be relevant here to mention a few points about the classification of *pramanya* theories. It is said that, the *pramanya* theory should be distinguished from a related but quite different theory known as the theory of *prakasa* or self- illuminating theory. The *prakasa* theory is concerned with the apprehension of the knowledge itself whose truth or falsity may at any time be under consideration. On the one hand, thepramanya theory discusses about, how does a knowledge become true and how is its truth ascertained, while the theory of *prakasa* discusses about how the knowledge itself known, and further how do I know that I know? Besides truth, the conjoining factor of these two theories, note that they are also two distinct theories related to

justification. Precisely for this reason the various ways about *pramanya* have been combined with the different views about *prakasa¡*.

Theories of truth: *Svatah* and *Paratah*: The discussions regarding the nature of knowledge lead us to the problem of truth in knowledge. In its broad sense of understanding, knowledge includes all types of cognition irrespective of the question of truth and falsehood. Some epistemologists prefer to employ the word *cognition* in this broad sense, i.e., as corresponding to *jnana*. Some philosophers, however, insist that the word *knowledge* in the sense of true cognition refers only to *pram¡*. Both *jµ¡na* and *pram¡* make an effort to manifest the object with its general characters. But the fact is that true cognition has certain characteristics which distinguish it from *aprama*or *mithya-jnana*, i.e., false cognition.

Indian philosophers broadly classify the theories of truth or *pramanya* into two types, *svatah* or intrinsic and *paratah* or extrinsic theories. This classification between *svatah-paratah* theories follows naturally if truth is taken as a predicate of cognition. Consequently it has been considered as an important feature of Indian theories of truth. Indian philosophers introduced the conception of truth while developing a causal theory of knowledge. Naturally, they were interested in the question of whether the originating conditions of cognition are sufficient for producing its truth. There are some epistemologists who give an affirmative answer to this question and they are called *svatah-pramanyavadins* and those who give a negative answer are *paratah- pramanyavadins*with regard to the genesis (*utpattitah*) of truth. The debate between the *svatah-pramanyavadin*and *paratah-pramanyavadin* has another dimension as well. It also determines about the problem related to, how does one apprehend the truth of cognition? With respect to the apprehension (*jnaptitah*) the *svatah-pramanyavadins*hold that cognition and its truth are apprehended together. By contrast, the *paratah-pramanyavadins*maintain that the apprehension of cognition doesn't involve the apprehension of its truth. That is, according to them it is only through a second cognition that one apprehends the truth of the first cognition.

There is a clear-cut division among the Indian philosophical thoughts about the distinction between the theories of *svatah* and *paratah*. The *Mimamsakas,* the Vedantins and the Samkhya philosophers support the svatah theories, while the Naiyayikas and the Buddhists propound the *paratah* theories of truth. With regard to *pramanyavadin,* we may sometimes use the terms 'intrinsic' and 'extrinsic' more for reasons of convenience than for their accuracy while rendering the two Sanskrit terms.

Svatah-pramanya explains that all knowledge is valid by itself. Hence it doesn't depend on any other extraneous conditions or on any other knowledge for its validity. On the one hand it may mean that the originating conditions of

the truth of knowledge are accurately similar to the originating conditions of the knowledge itself. On the other hand, the *svatah- pramanya* theory also holds that the knowledge and its truth are apprehended together.   Thus intrinsic means, both 'intrinsic with regard to the origin' and 'intrinsic with regard to the apprehension', both *utpattitah* and *jnaptitah*. When we look into the *paratah-pramanya* theories of truth, they hold that the validity of knowledge depends upon external factors. According to them, the generating conditions of the truth of knowledge are more than the generating conditions of the knowledge itself. It also holds that the apprehension of a knowledge *does not always* amount to the apprehension of its truth. Thus extrinsic means both 'extrinsic with regard to origin' and 'extrinsic with regard to apprehension', *utpattitah* and   *jnapatitah*. To sum up, among the various systems of Indian philosophy the problem of truth has been controversial through the ages.

Utpatti and *Jnapti* of *Pramanya :* the *Svatah version*: Among the ancient Indian philosophers there is an important debate about the issue whether the validity and invalidity are intrinsic properties of veridical and non-veridical cognition or not. First of all, according to the Samkhya philosophers, the validity and invalidity are not extrinsic or accidental properties of cognitions. They uphold that both validity and invalidity are intrinsic properties of cognition. For them cognition is regarded as the modification of the inner sense, and therefore, a true cognition is taken to be certain non re-collective apprehension of an object as it is (*aviparita*). Again they argue that, if the validity and invalidity were treated as extrinsic properties, then cognition would be neither valid nor invalid at the moment of its generation. But they point out that it could acquire either of these properties at some subsequent point of its existence as a result of being acted upon by some set of causal conditions. Thus, the *Samkhya* philosophers establish their theory of truth with the help of their theory of causation, known as *satkaryavada*. According to this theory, a cause is not completely different from its effect, but an effect always remains in its material cause in a hidden form prior to its coming into being. However, an effect is a cause manifested and a cause is non-manifested effect. Though the Samkhya philosophers accept the *satkaryavada*, they deny the absolute difference between a thing (*dharmin*) and the characters emerging out of it (*dharma*). On this account, both the truth and the cognition in which it is located or the originating conditions are not being entirely different. On the same reason, the modes of apprehending cognition and its truth are taken to be non-different.

Let us now consider the *Mamamsa* view point of *utpatti* and *jnapti* as *svatah*. According to Prabhakaras, the essence of cognition lies in revealing its object as it is, and truth or *yatharthya* is nothing but the feature of cognition's being non-discrepant with its object (*artha-avyabhicaritva*).   These two arguments jointly signify that truth is intrinsic to cognition and, therefore, there can be no

such thing as erroneous cognition. Considering the genesis and apprehension of truth *Prabhakara* maintains that the genesis of cognition depends on a number of conditions, including a series of contacts, for example, the sense-object-contact, the mind (*manas*) - sense-contact and the self-mind-contact. He continues that erroneous cognition is a misnomer, when the set of causal conditions are present, and cognition is generated along with its truth. Usually it is held indisputably that as soon as cognition is generated, it reveals its object. However, the Prabhakaras maintain that at the moment of its origination a cognition reveals three things at the same time – its object, its substratum (the self), and itself (*triputipratyaksavada*) for cognition is very intimately related with its substratum (the self) and is also self-revealing (*svaprakasa*) by nature. As the cognition is always true, its truth is also revealed at that very moment. For example, when there is visual contact with an object, say a pen, the resulting cognition has the form 'I have a true cognition of a pen'. Thus in accordance with this theory, the same set of conditions is virtually responsible for generating cognition, apprehending the cognition as well as its truth.

The *svatah* theory proposed by the Bhattas is somewhat similar to the *Prabhakara's* theory. The Bhattas maintain that the truth of cognition is produced by its generality conditions. But the Bhattas do not admit the self-revealing nature of cognition. According to them, being an action, cognition is imperceptible like every other action and has to be inferred from its perceptible effects. They say that, though cognition cannot but reveal its object, revealing an object is not the same as cognizing, hence the former is an effect of the latter. Thus, they define the truth of cognition as 'the property of being uncontradicted by its object' (*artha-avisamvaditvam*). They exemplify it with a perceptual instance: when there is a contact of the visual sense organ of a knower with a pot and other relevant causal conditions are also present, then there arises cognition of the form 'this is a pot'. Posterior to this, out of this cognition there emerges a new property called knownness (*jnatata*) in the object. One can easily know that this property of 'knownness' is an effect of perception, and this may be the *mark* (*hetu*) for the inference which is leading to the apprehension of the cognition of the pot. But this inference from knownness follows automatically if there is no counteracting condition. Thus, as we have already noted, according to Bh¡tt¡s the truth of cognition is nothing other than the property of being uncontradicted by its object. That is, whenever we apprehend cognition through an inference depending on *jnatata* the object of cognition is bound to remain uncontradicted, because, they argue that the knownness or *jnatata* always preserves the relational structure of the corresponding cognition.

Yet another Mim¡msa view of *svatah -pramanya*is associated with Murari Misra. He defines truth as *tadvadvisesyakatve sati tatprakarakatvam*, which means 'the property of having *that* as its qualifier, while the qualify and

possesses *that'*. If we render the crux of the definition in an informal fashion, it can be changed like this: the truth is the ascertaining of that   property of a cognition which cognizes a thing as having a character and the thing actually has that character. With respect to the question of apprehension, he maintains that truth   is apprehended in the same post – perception exercise (*anuvyavasaya*) that reveals the cognition.[42] We can say that, one may have the cognition of the form, 'this is a pot', when all the originating conditions are present. And, immediately after that cognition, if there is no other prevention, one will have an after-perception with the first cognition as its object. Consequently, this after-perception is of the form, 'I know a pot'. Here, the primary cognition of the pot is what is being apprehended in the after perception. However, as the content of the primary cognition is embedded in the after perception, the latter also contains the essential nature of 'having potness' as the qualifier, which the qualificand pot really possesses. Thus, the truth of the primary cognition also gets apprehended in the after-perception.

All versions of *Svatah- pramanya* theories share one point in common, that is, they need not concede to any standard of truth. It has been usual to consider this theory as the self-evidence theory of truth available at the western epistemological debates. But there is a difference between the Western and Indian versions of self- evidence theory. According to the Western theory, self-evidence is still a criterion of truth, a criterion which serves to distinguish truth from error. It has been considered that a criterion of truth is always double edged, for it is also a criterion of error. However, the *svatah pramanya* theory contents that *there is no criterion of truth, though there arecriteria of error*.   The reason is that, if knowledge is true in itself or is apprehended as true, and then the criteria cannot prove its truth any more. However, by the application of this criterion, we may establish the erroneous character of what so long had been passed as knowledge. In other words, with the help of this criterion the error can be proved to be error, but we cannot prove the truth of knowledge. On the other hand the self-evidence theory also holds that, truth is proved to be true or falsehood proved to be false by the criterion of *clearness* and *distinctness*, or by its opposite.

Let us now consider the *svatah-pramanya* theory proposed by Advaita Vedanta tradition. Advaita theory of *svatah- pramanya* can be understood only in the light of their metaphysics and their conception of knowledge. It is well known that the Advaitins admit two levels of reality such as, the transcendental (*paramarthika*) and the empirical (*vyavaharika*). Accordingly they also admit two kinds of truth, like, metaphysical (*tattvika pramanya*) and empirical (*vyavaharika pramanya*) truth. The Advtaitins upholds that there are four candidates for the position of truth-bearer.[44]They are the ultimate reality, the witness self, the consciousness and the empirical self. Of these, the ultimate reality, which is the pure undifferentiated consciousness, is beyond

the knower-known distinction. The witness self (*saksin*) is the knower *par excellence* and it can never be the object of any knowledge. Therefore, of the witness self, truth or falsity cannot be ascribed, although its grasp of the object is characterized by immediacy. According to Advaitins consciousness is of the nature of truth and hence self-revealing in nature. Even though it reveals ignorance it is not opposed to it. Therefore Advaitins conclude that knowledge of which truth can be predicated is the modification of the inner sense (*antahkarana*). That is, whenever *antahkarana* is modified, a particular relation is established between an object and *antahkarana*, hence the self gets reflected in it. Therefore, the modification of *antahkarana* may be taken to be knowledge.

Thus, the Advaita theory of truth contributes to *svatah-pramanya* with respect to the origination as well as the apprehension of truth. According to them truth is said to be *svatah* depends on two reasons, such as, 1) the originating conditions of a cognition together with the absence of any vitiating factor are sufficient for generating its truth, and 2) the same witness self through which a cognition is apprehended also apprehends its truth. However, the most familiar definition of truth accepted by both the Vedantins and the Bhattas may be presented thus: true knowledge is that which has the characteristic   feature of being an uncontradicted apprehension of some object not apprehended before. This definition of truth excludes re-collective cognition (*smrti*) from the range of truth-bearers and the uncontradictedness   of the apprehension of which truth is a property serves to distinguish it from erroneous apprehension. This *abadhitatva* or uncontradictedness literally means 'the character of not getting cancelled'. For example, as we know an erroneous cognition, seeing a rope as a snake, is cancelled by a subsequent cognition of the rope. Thus, '*abadhitatva'* should mean not merely uncontradicted at the time of knowing but also uncontradicted by any subsequent knowledge. But if, for that reason, *abadhitatva* is construed as the character of never getting cancelled, then it would apply only to the knowledge of the ultimate reality or Brahman. Consequently, no empirical knowledge would ever be true for all empirical knowledge gets cancelled once one attains the knowledge of Brahman. On this account, if truth is to be predicated of empirical knowledge at all, *abadhitatva* should be interpreted as 'the character of not getting cancelled during worldly existence'.

Utpatti and Jnapti of *Pramanya:* the *Paratah*version: The theory of *Paratah-pramanya,* put forth by the Nyaya School, is based upon three presuppositions, viz, 1) *jnana* and *pramaare* not the same, 2) *pramanya* is a property of *prama rupa jnana* and not its essence, and 3) both *jnana* and *pramanya* are produced. On the basis of these pre-suppositions, the Nyaya school put for the theory of *Paratah-pramanya,*   according to which the condition which give rise to *pramanya* are different from and additional to the conditions which give rise to *jnana* and further, the mode of ascertainment (*jnapti*) of the two is also

different. The theory of *paratah pramanya* can be understood by analyzing it in two stages, *utpatti*and jnapti.

Let us consider Nyaya conception of truth. *Pramanya* is here defined as *tadvati tatprakarakatva*. The expression *tatprakarakatva* refers to an epistemological situation, namely to the fact that the knowledge under consideration has *that* (*tat*) as its qualifier. The expression *tadvati* refers to a correlative ontological situation, namely, to the fact that which is the qualifier of the knowledge under consideration really belongs to the object of that knowledge. One thing should be obvious even from this explanation; the entity designated by '*tatvati tat prakarakatva*' is a curious hybrid entity. It is history that at the hands of the Naiyyayikas the theory of truth undergoes an evolution and the final definition of truth, rendered by the leading Navya Naiyayika Gangesa is thus: the property of having *that* as its qualifier which is delimited by the property of having a qualificand which possesses the *that*. For example, in the case of a true cognition of a pot, the cognition has 'potness' as the qualifier, which is delimited by the property of having a qualificand *pot* that possesses *potness*. The qualifier, deliminated by the right qualificand emphasizes the unitary character of the notion of truth. Though it has not been explicitly mentioned in the definition, a true cognition must reflect the actual relation by which the qualifier is related to the qualificand. So the cognition of a pot will not be true, unless the qualifier *potness* qualifies the qualific and *pot* in the relation of inherence, rather than in some other relation.

It is already mentioned that the Naiyayikas are *paratah-pramanyavadins* with respect to both the origination and the apprehension of truth. With respect to the genesis of truth, they are of the opinion that the originating conditions of cognition are not sufficient to produce its truth. The truth is in need of some additional causal condition called excellence (*guna*) for its genesis. For example, in the case of perceptual cognition (*pratyaksa*) the *guna* is the relation of a sense organ with the object, which actually possesses the property that figures as the qualifier. There are numerous arguments and counter arguments involving the *svatah*-theorists and the *paratah* theorists regarding the issue of whether the admission of *guna* is warranted or not. The main argument that has been offered in support of the Nyaya thesis is that unless *guna* is admitted, the distinction between true cognition and false cognition cannot be maintained. The conditions that give rise to cognition-qua-cognition remain present even at the time of the origination of false cognition.

With respect to the apprehension of truth, the Naiy*a*yikas point out that while cognition is apprehended by an after-perception (*anuvyavasaya*), its truth is apprehended by a subsequent inference following either from volition leading to a successful activity, or from the mark (*hetu*) *tajjatiyatva* belongs to that type. If at the time of apprehending a cognition one could apprehend its truth, then it would not be possible to have any doubt regarding the truth of that

cognition afterward. But in dubious instances like, say, for example, on seeing water from a distance in an arid region, a person who has previously seen a mirage often asks 'Am I seeing water'? This shows that though the person is aware of seeing water, he is not sure of the truth of this perception.

In this case, Nyaya maintains that we have to ascertain the truth of the cognition with the help of an inference ensuring from a successful volition. Suppose that a thirsty person, after seeing water, wants to drink it. He secures a glass of the liquid, drinks it and quenches his thirst and thus becomes sure that he did really see water. Assurance about his previous cognition takes the form of the following inference: the previous cognition is true, for it has resulted in a successful volition (*saphala pravrtti janakatvat*).

Though this type of inference from successful volition is necessary for ascertaining truth of cognitions of unfamiliar objects, when the object of cognition is a familiar one, the assuring inference is usually of the form: 'This cognition, say, of water, is true because it belongs to a type of cognition previously established as true'. In this case one need not wait for a successful volition. It is obvious that *tajjatiyatva* can serve as a mark of truth only when the knowledge under consideration has the credit of being a familiar case. To say that it is a familiar case could then only mean that it is a knowledge, the like of which has been experienced before and has been known to be true. What apparently distinguishes these cases from fresh knowledge is that in such cases one takes them for granted and entertains no doubt about their truth where as a new knowledge demands confirmation. Naiy*a*yikas do not think that inferences warranting the truth of cognition can yield rock- bottom certainly. Only on occasions when doubt arises regarding the truth of cognition, inferences of either of the above types may be resorted to, depending on the familiarity or unfamiliarity of the cognition in question.

A close look at the rival theories of cognition and truth reveals that there is greater philosophical significance in these theories than that simply meets the eye. Apparently, the entire discussion on truth in Indian Philosophy has been pursued in an epistemic setting. The theories of *svatah* and *paratah* has been put forth in the history of epistemology in such a setting as if they are contending the same issue and answering exactly the same question. But there is an important question that can no longer be forestalled is whether or not the participants in *svatah-paratah* debate have used cognition and truth in the same sense. Mohanty is of the opinion that *jnana* and *pramanya* have different meanings for the rival theorists. He calls it the incommensurability thesis in Indian *pramanasastra.* In the *svatah* theories knowledge has been used in a strict sense, whereas in the *paratah* theories knowledge has been used in a rather weaker sense, including within its scope both true and false types of knowledge. Regarding truth, Mohanty observes that at least three different notions can be found in *svatah* theory – psychological, epistemological and the

analytical and contends that the Nyaya concept of truth is again different from all these three types. But if we were to accept this theory of Mohanty, then it seems that there cannot be a genuine debate between the two contending groups, for apparently they are arguing at cross-purposes and therefore their conceptions of truth are not commensurable. In his article 'Does Indian Epistemology concern Justified True Belief', Karl Potter disagrees with Mohanty and attempts to resolve the suggested incommensurability thesis by suggesting that *pramanya* demands a different understanding, quite different from the standard western notion of correspondence with reality. He says: "*pramanya* does not translate true, i.e., correspondence with reality but rather connotes a more pragmatic criterion on being capable of producing or helping to produce satisfaction in action."

However, it is hard to concede that the common thread unifying the different Indian theories regarding the nature of truth is pragmatism, though undoubtedly all of them subscribe to the pragmatic criterion of truth without hesitation. The *svatah* theorists, who are not in need of any criterion of truth at all, are also ready to take successful practice as an authorizing criterion of truth. And the *Naiyayikas,* as we have seen, mention explicitly *saphala pravrtti janakatva* as the test of truth. We know that the pragmatists in the West have been criticized for not drawing a sharp line between the nature and the criterion of truth. In Indian philosophy too, the Buddhists, being pragmatists, are found to adopt the same stance. Whether or not *Pramanya* is confined in its application to awareness which attribute to their content properties an object corresponding to that content actually has, is not a matter of the definition of *pramanya* as it is taken to be a matter of the definition of truth in Western contemporary thought, but stands in need of a further theory about which awareness satisfy the purpose motivating them. Naiyayiakas think that a demand for a further theory which requires correspondence is the correct one, while other systems, such as Buddhism and Advaita, do not subscribe to this view. However, there is a minimal sense of truth to which all of the different systems assent. When we recall the definitions which already mentioned, Prabhakara definition of truth in terms of *artha-avyabhiciritva*, the Bhatta definition in terms of *artha-avisamvaditva,* the definition of Misra in terms of *tadvad visesyakatve sati tatprakarakatva,* the Samkhya definition in terms of *aviparitatva*, the Vedanta definition in terms of *abadhitatva*and the Nyaya definition in terms of *tadvadvisesyakatvavachinnatatprakarakatva,* all highlight the feature of a cognition's being non-discrepant with its object, and this could be taken as the minimal conception of truth. Thus, Gangesa was correct in his insight that even the *svatah* theorists have to grant this minimal notion of truth. Sankara's characterization of false cognition, knowing *X* as *Y* also lends support to this thesis. It is only to emphasize the ontological priority of the ultimately real and to accommodate the multiple tiers of falsity that the Advaitins have offered the alternative definitions of truth. That the Buddhists are also committed to the minimal sense of truth becomes obvious

from Dharmottara's definition of right cognition (*samyag-jnana*). Right cognition says, Dharmottara, is the property of being non-discrepant (*avisamvadaka*) with something. It is true that this something is that which causes us to attain a previously identified purpose. But the Buddhist will not consider awareness of such a purpose a right cognition unless it leads to the coveted object and enable us to grasp the object as it is.

Accepting the minimal sense of truth does not blur the demarcation between the *svatah* and *paratah* theories regarding the nature of knowledge. Rather it will enhance the depth of our understanding of the *svatah* thesis that to *knowis to know the truth.* This minimal sense of the truth is to be expressed by uncontroversial instance of the equivalence schema: it is true that *p, iffp*; where *thatp* stands for the relational content of cognition and *p* for its reference. The reason for the acceptability of this minimalist conception of truth instead of the straightforward correspondence schema is that, in the Indian context it is controversial what corresponds to what. It is previously mentioned that Indian philosophers do not admit propositions nor do they subscribe to the ontology of facts over and above things-in-relation (*visesa padarthas*). Besides, Frege has taught us that any definition of truth in terms of correspondence is bound to involve a vicious infinite regress. Moreover, the Naiyayikas have denied any relation of correspondence in the sense of a picturing relation between the content of cognition and the thing-in-relation. Mohanty further explains: "What is lacking in the case of an erroneous cognition but is present in the case of a true cognition is a total unitary, not further analyzable content (*vilaksana visayaa)*in addition to the component contents, such as the this-as-qualified-by-silverness". This means that the relational content of a true cognition would be identical to the thing-in-relation. This view can be represented by the deflationary schema as (p) is a thing-in-relation ↔ (p) is true ↔ p (in which the relational content of a cognition is symbolized by (p) and *iff* by ↔)

Taking the minimalist conception as the core of Indian theories of truth, if one goes on adding the relevant metaphysical and epistemological theses of the respective systems to it, one shall arrive at the specific definitions of truth upheld in different philosophical systems. Even the relativistic notion of truth propounded by the Jainas can be easily represented by the deflationary schema by restricting it in accordance with the Jaina doctrine of *May be (syadvada).* The different Indian theories of truth are, therefore perfectly compatible, the essential insight of which is reflected in the dictum: *To know of what something is not that it is not, is true.*[57]

Theory of *Prakasa*: The theory of pramanya should be distinguished from a connected but quite different theory, namely, the theory of *prakasa.* This theory is concerned with the apprehension of the knowledge itself whose truth or falsity may at any time be under consideration. The theory of *pramanya*

asks, 'how does knowledge become true'? and 'how is its truth ascertained'? The theory of *prakasa* on the other hand deals with the question 'how is the knowledge itself known'? and how do I know that I know'?[58] Infact the theory of *prakasa* is ofcourse logically prior to the theory of *pramanya* . With respect to the question, how is a cognition itself cognized?, Indian theorists hold either that a cognition is intrinsically cognized or 'self-illuminating', (*svaprakasa)* in that its very occurrence makes its own existence known, or that it is extrinsically cognized, only by a subsequent cognition (*paratah-prakasa*).

Salikanatha, an exponent of the Prabhakara Mimamsaka school, holds that cognition is self-revelatory (*svaprakasa)*, in the sense that a cognitive state in the form 'I know this' always reveals not only the object expressed by 'this' but also the *knowing subject* as well as the *knowledge* in question. Thus, 'I know this', becomes logically equivalent to 'I know that I know this'. On the analogy of light revealing also the light itself, *revealing* is claimed to be a reflexive relation when applied to knowledge. The *Vijnanavada* School of Buddhism also regards cognition as self-revelatory, but they maintain that a cognitive state reveals noting but itself. Their philosophical conviction has been understood to be that there is no other reality but a series of cognition moments or cognitive sates. The so-called object of cognition is nothing but the cognition itself *appearing* (for some metaphysical reason, to be sure) as the object.   Thus, we may say that 'reveal' operates according to, *Vijnanavada,* as a totally reflexive relation.

With regard to the *prakasa* theory *Prabhkara* school of *Mimamsa* and Advaita Vedanta, both in fact have used it as the principle ground for affirming the theory of *svatah-pramanya*.   The Prabhakara -Advaita theory of self-luminosity of consciousness or knowledge can be reduced briefly to the following: every cognition or awareness, as it arises, reveals or apprehends not only the object but also itself. And since both the schools affirm the existence of self, the total situation is that the knowing subject is aware that he is 'aware of' or knows something. It is to be marked especially with reference to the Advaita view, that cognition, while it objectifies in so far its manifestation of the object is concerned is not so regarding its awareness of itself, i.e., self-awareness.

Salikanatha argues that if cognition is not admitted to be self-revelatory, then it should not be credited with the power of revealing of objects as well. This would imply that revelation of any object is impossible, and consequently, our *vyavahara* (verbal behaviour) with regard to an object or reality would be impossible. He concedes that under this theory cognition will be of the nature of perception in so far as the cognition apprehends itself.   Thus the classification of cognition into perception, inference and so on, operates only

with regard to the object (*prameya*).   All instances of cognition are perceptually revealed to the cognizing subject.

The Nyaya view is that cognition is generally cognized by cognition, an inward perceptual experience called *anuvyavasaya*, which arises in the wake of the first cognition. In other words, according to Nyaya if K_1 is a cognitive state which apprehends an object *a* and K_2 is another cognitive state which apprehends K_1, then $K_1 \neq K_2$. It is, however, conceded that K_2 may not happen at all after K_1 in some cases if any counteracting situation (*pratibandhaka*) develops. This theory is called *paratah-prakasa*, which means that cognition is not self-revelatory. The Bh¡ttas also maintain that the truth of cognition is produced by its generating conditions, but they do not admit the self-revealing nature of cognition. He asserts that a cognitive state is inferentially cognizable only through a property called known-ness (*Jnatata*), which an object of cognition acquires when cognized. For the Samkhya system too, cognition is not self revelatory. According to them, a cognitive state is a modification of *buddhi* and it is perceptually cognized by pure consciousness (*caitanya*) which constitutes the essence of a *purusa* (soul).

Thus, the *prakasa* theory of Indian philosophers seems to contain some valuable philosophical insights, and a detailed analysis of different theories regarding this problem may be useful at the instance of the analysis of *pramanya* theory. However, as Prof. Mohanty stated, one must also "know where to draw the line between what is living and what is dead, a task which has yet to be done with regard to much of Indian philosophy".

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