

## SEMINAR /WORKSHOPS /PAPER PRESENTATIONS /INVITED TALKS

Seminar presentations and Invited talks at College



Fig 2.2.1 International Seminar on " Science & Religion" by Stephen Fausset



CR2.2.1 OUR STUDENT ADDRESSING DR. STEPHEN FAUSETT WITH HER QUESTIONS



CR2.2.1 DR STEPHEN FAUSSET'S SESSION IN PROGRESS



CR2.2.1 AN INTERACTIVE SESSION WITH THE STUDENTS

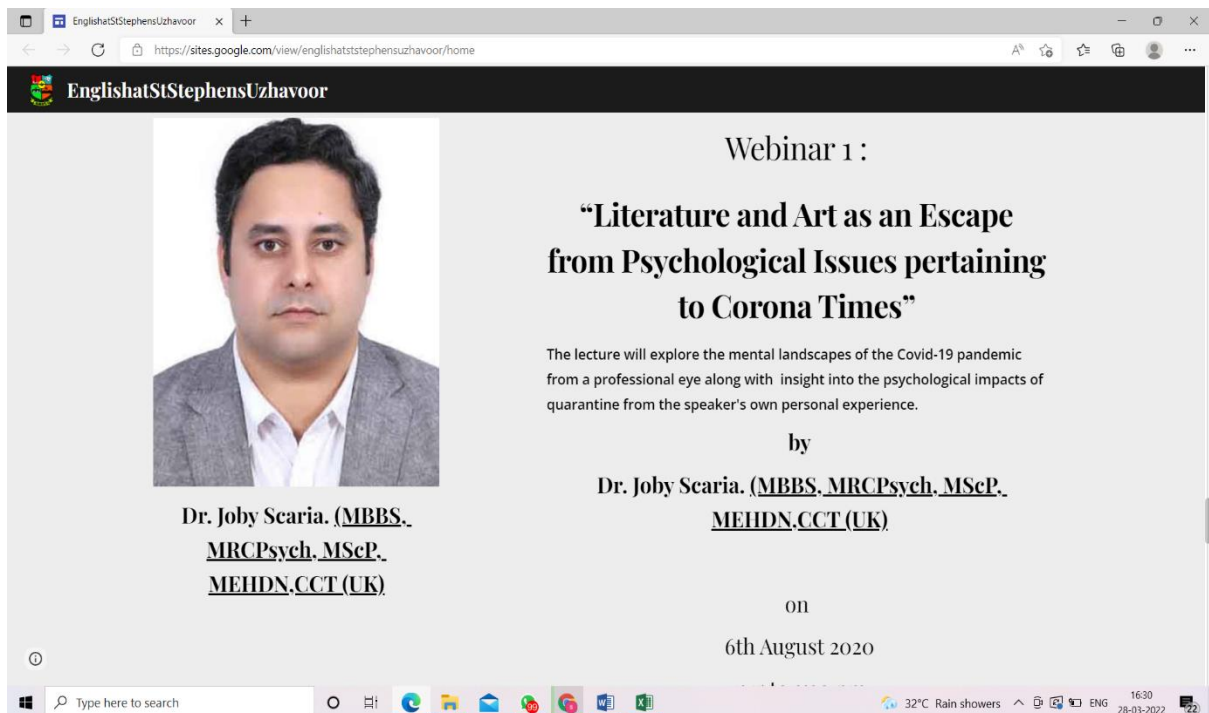
## DEPARTMENT OF ENGLISH

### National Webinar Series on “Artistic Escapades and Psychological Landscape of the Covid -19 Pandemic”

<https://sites.google.com/view/englishatststephensuzhavor/home>

#### Webinar 1

#### “Literature and Art as an Escape from Psychological Issues pertaining to Corona Times”



The screenshot shows a web browser window displaying the website for English at St. Stephens Uzhavoor. The page features a header with the school's name and logo. Below the header, there is a portrait of Dr. Joby Scaria on the left and the webinar details on the right. The details include the title of the webinar, a brief description of the lecture, the speaker's name and qualifications, and the date of the event.

EnglishatStStephensUzhavoor

Webinar 1 :

**“Literature and Art as an Escape from Psychological Issues pertaining to Corona Times”**

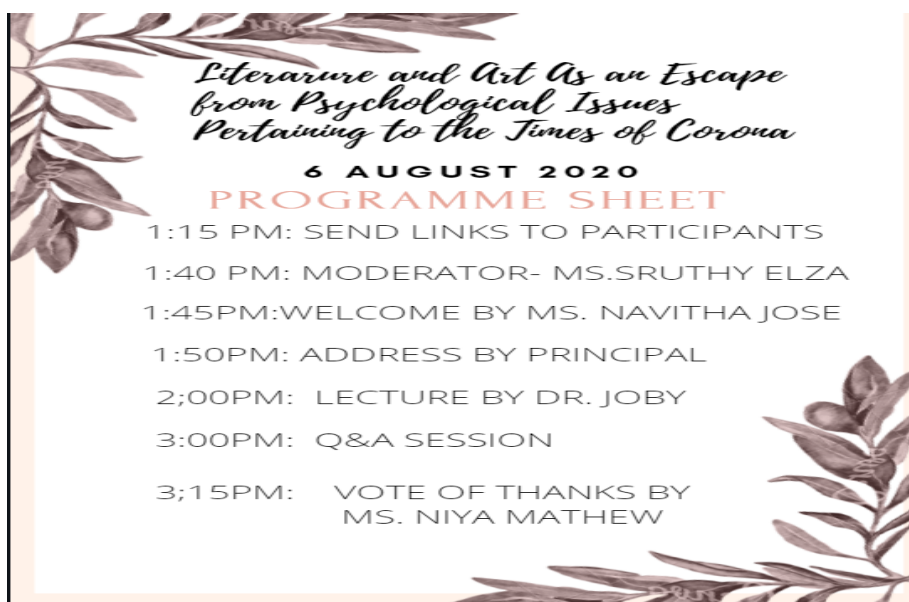
The lecture will explore the mental landscapes of the Covid-19 pandemic from a professional eye along with insight into the psychological impacts of quarantine from the speaker's own personal experience.

by

**Dr. Joby Scaria. (MBBS, MRCPsych, MScP, MEHDN, CCT (UK))**

on

6th August 2020



The programme sheet is a vertical document with a decorative border of olive branches. It contains the title of the webinar, the date, and a list of activities with their corresponding times.

*Literature and Art As an Escape from Psychological Issues Pertaining to the Times of Corona*

**6 AUGUST 2020**

**PROGRAMME SHEET**

1:15 PM: SEND LINKS TO PARTICIPANTS

1:40 PM: MODERATOR- MS.SRUTHY ELZA

1:45PM:WELCOME BY MS. NAVITHA JOSE

1:50PM: ADDRESS BY PRINCIPAL

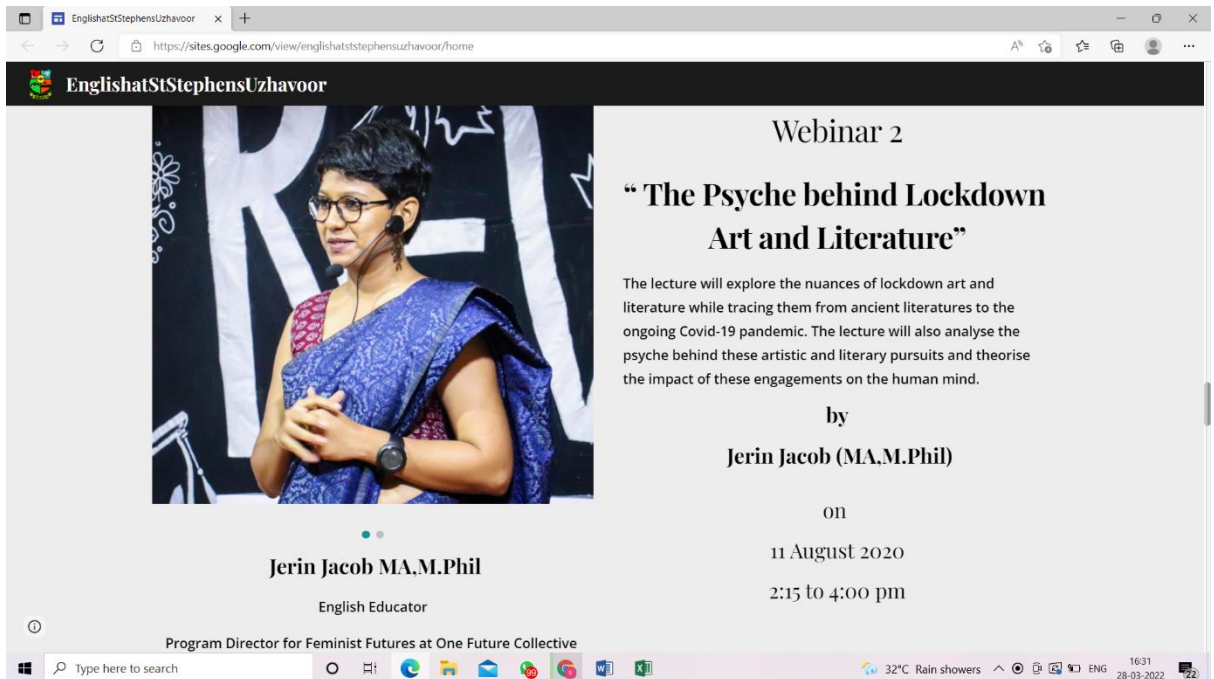
2;00PM: LECTURE BY DR. JOBY

3:00PM: Q&A SESSION

3;15PM: VOTE OF THANKS BY MS. NIYA MATHEW

CR2.2.1 SCREENSHOT OF WEBINAR 1 & PROGRAMME SHEET

## Webinar 2 “The Psyche behind Lockdown Art and Literature”



EnglishatStStephensUzhavoor

### Webinar 2

## “The Psyche behind Lockdown Art and Literature”

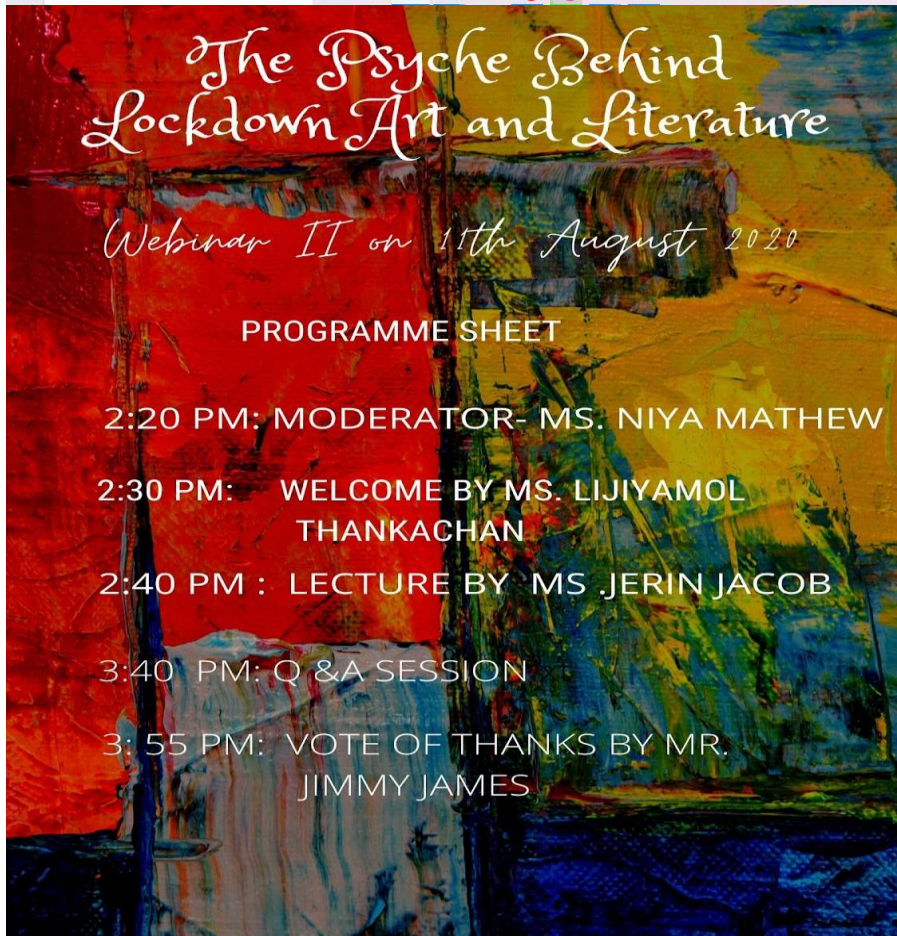
The lecture will explore the nuances of lockdown art and literature while tracing them from ancient literatures to the ongoing Covid-19 pandemic. The lecture will also analyse the psyche behind these artistic and literary pursuits and theorise the impact of these engagements on the human mind.

by  
**Jerin Jacob (MA, M.Phil)**

on  
11 August 2020  
2:15 to 4:00 pm

Jerin Jacob MA, M.Phil  
English Educator

Program Director for Feminist Futures at One Future Collective



## The Psyche Behind Lockdown Art and Literature

Webinar II on 11th August 2020

### PROGRAMME SHEET

2:20 PM: MODERATOR- MS. NIYA MATHEW

2:30 PM: WELCOME BY MS. LIJIYAMOL  
THANKACHAN

2:40 PM : LECTURE BY MS .JERIN JACOB

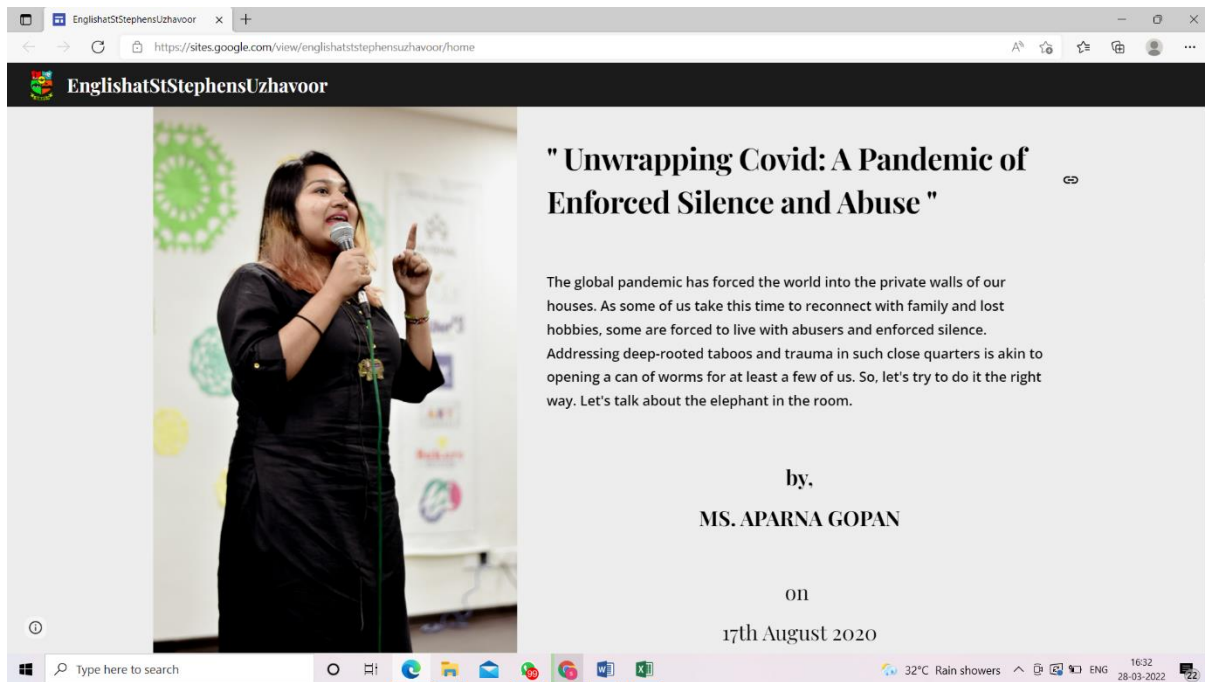
3:40 PM: Q &A SESSION

3: 55 PM: VOTE OF THANKS BY MR.  
JIMMY JAMES

CR2.2.1 SCREENSHOT OF WEBINAR II &PROGRAMME SHEET

## Webinar III

### "Unwrapping Covid: A Pandemic of Enforced Silence and Abuse"



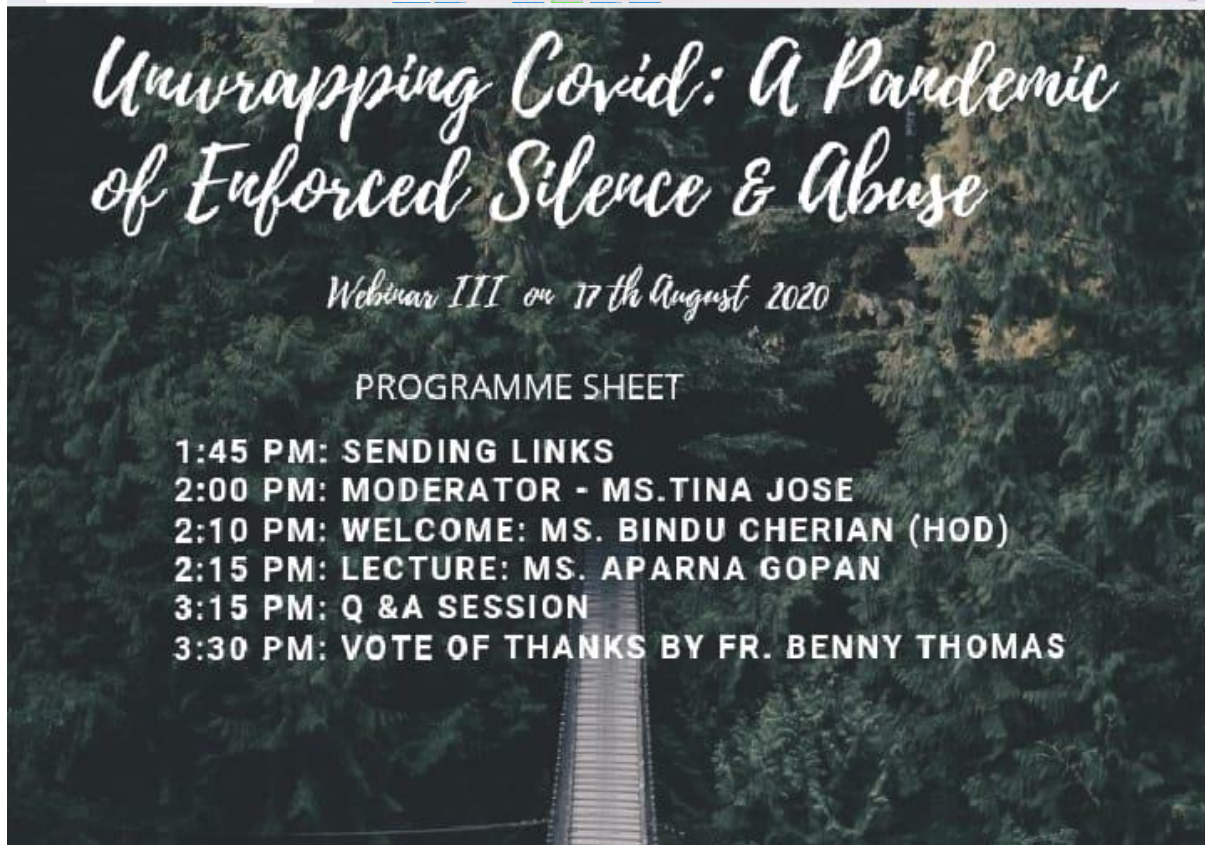
EnglishatStStephensUzhavoor

## "Unwrapping Covid: A Pandemic of Enforced Silence and Abuse"

The global pandemic has forced the world into the private walls of our houses. As some of us take this time to reconnect with family and lost hobbies, some are forced to live with abusers and enforced silence. Addressing deep-rooted taboos and trauma in such close quarters is akin to opening a can of worms for at least a few of us. So, let's try to do it the right way. Let's talk about the elephant in the room.

by,  
MS. APARNA GOPAN

on  
17th August 2020



# Unwrapping Covid: A Pandemic of Enforced Silence & Abuse

Webinar III on 17th August 2020

## PROGRAMME SHEET

1:45 PM: SENDING LINKS  
2:00 PM: MODERATOR - MS. TINA JOSE  
2:10 PM: WELCOME: MS. BINDU CHERIAN (HOD)  
2:15 PM: LECTURE: MS. APARNA GOPAN  
3:15 PM: Q & A SESSION  
3:30 PM: VOTE OF THANKS BY FR. BENNY THOMAS

CR2.2.1 SCREENSHOT OF WEBINAR III & PROGRAMME SHEET



## UGC STATE LEVEL SEMINAR ORGANISED BY DEPT OF COMPUTER SCIENCE



### ACTIVITIES



Research Paper Presentation Competition



Seminar on Research Methodology



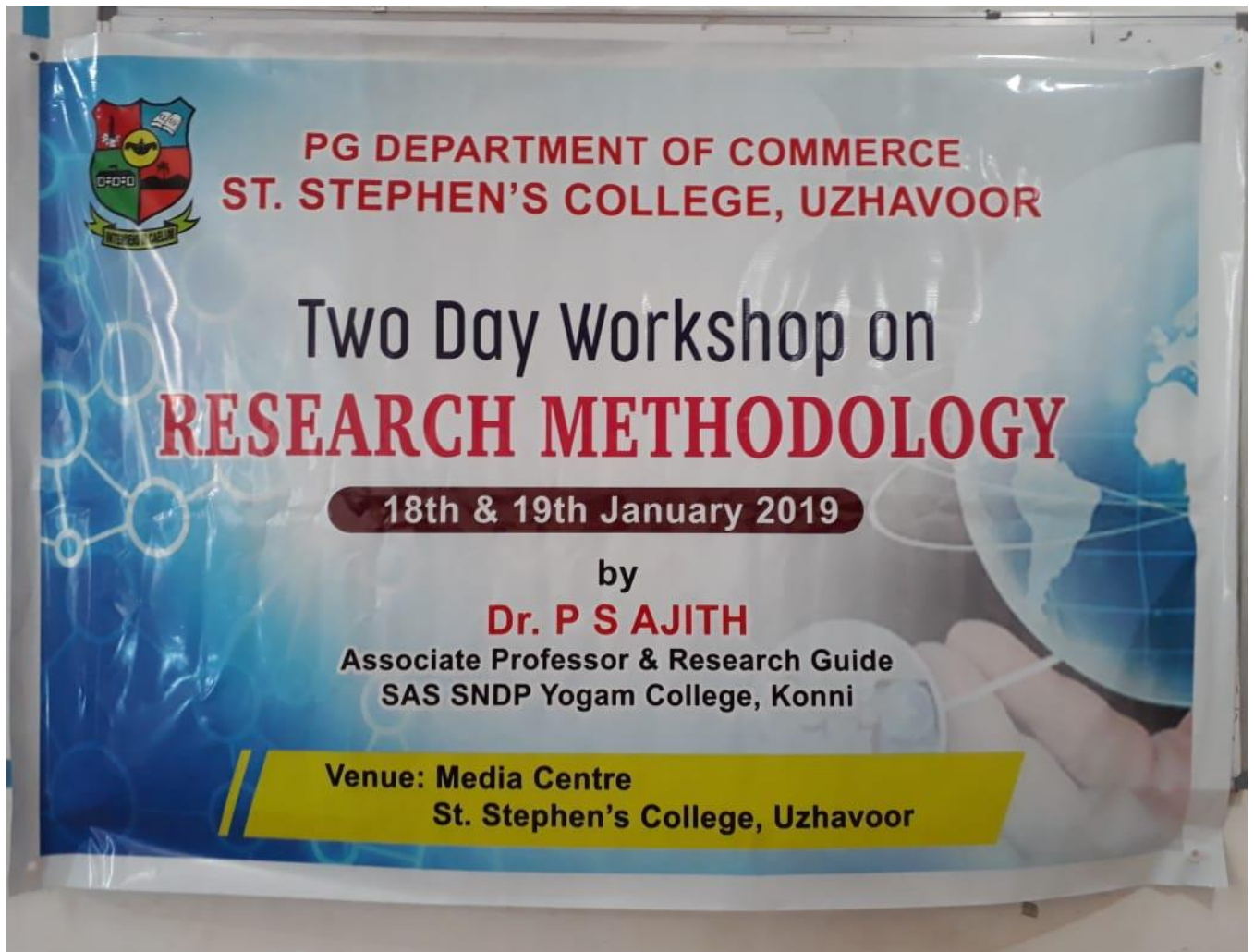


FIG 2.2.1 WORKSHOP ON RESEARCH METHODOLOGY BY DR. P S AJITH

**St. Stephen's College, Uzhavoor**  
**Economics Association**

**Artha - Fiesta' 19**

**11<sup>th</sup> All Kerala Inter Collegiate  
Debate Competition**  
on 5th February 2019

**Topic:**

**COMMUNITY STATUS VERSUS ECONOMIC CRITERIA:  
THE POLEMIC ON RESERVATION POLICY**

**Prizes**


**First prize ; Rs 4001/- + Ever-rolling  
trophy + Certificate**

**Second prize : 2001/- + Certificate**

**Third prize : 1001/- + certificate**

FIG 2.2.1 ALL KERALA INTERCOLLEGIATE DEBATE COMPETITION


**JOBY SEBASTIAN**



**ASSISTANT PROF. DEPARTMENT OF PHYSICS ,  
ST. THOMAS COLLEGE TRISSUR**

JOBY SEBASTIAN HAS COMPLETED HIS M.SC. IN PHYSICS FROM ST. STEPHEN'S COLLEGE, UZHAVOOR AFFILIATED TO MAHATMA GANDHI UNIVERSITY, KOTTAYAM IN 2011. HE STARTED HIS TEACHING CARRIER AS A GUEST FACULTY AT DEVA MATHA COLLEGE, KURAVILANGAD. IN 2012 DECEMBER, HE QUALIFIED NATIONAL ELIGIBILITY TEST FOR LECTURESHIP AND CSIR-UGC JUNIOR RESEARCH FELLOWSHIP WITH RANK 158 AT NATIONAL LEVEL. IN 2013, HE JOINED AS AN ASSISTANT PROFESSOR IN PHYSICS AT ST. THOMAS' COLLEGE (AUTONOMOUS), THRISSUR. HIS INTERESTED AREA OF TEACHING INCLUDES MATHEMATICAL PHYSICS, ATOMIC & MOLECULAR PHYSICS AND THERMAL PHYSICS. ON THE RESEARCH FRONT HE IS INTERESTED IN THE AREA OF POLYMER NANOCOMPOSITES. HE HAS PUBLISHED EIGHT RESEARCH ARTICLES IN PEER REVIEWED JOURNALS. HE HAS ALSO PRESENTED PAPERS IN NATIONAL AND INTERNATIONAL CONFERENCES. HE IS A LIFE MEMBER OF ACADEMIC BODIES LIKE INDIAN ASSOCIATION OF PHYSICS TEACHERS (IAPT), ACADEMY OF PHYSICS TEACHERS, KERALA (APT) AND A MEMBER OF 'TEACHERS OF PHYSICS IN CALICUT UNIVERSITY' (TOPIC). HE HAS SUCCESSFULLY COMPLETED THREE CERTIFICATE COURSES IN PHYSICS FROM INDIAN INSTITUTE OF TECHNOLOGY (IIT), KANPUR DURING 2016, 2017 AND 2019. ALSO HE HAS COMPLETED 17 INTERNATIONAL CERTIFICATE COURSES FROM THE OPEN UNIVERSITY, UK. RECENTLY HE HAS OFFERED THREE ONLINE COURSES IN PHYSICS IN THE CANVAS INSTRUCTURE MOOC PLATFORM AT THE COLLEGE LEVEL. HE HAS SERVED AS A MEMBER OF VARIOUS COMMITTEES LIKE IQAC, AUTONOMOUS EXAMINATION WING, DOCUMENTATION COMMITTEE, AUTONOMOUS FACILITATING COMMITTEE, TEACHERS EVALUATION COMMITTEE AND COORDINATOR OF GOVT. OF KERALA INITIATIVE [7/11, 12:03 PM] THOMAS SIR ST STEPHENS: PROGRAMMES LIKE WALK WITH SCHOLAR (WWS) & SCHOLAR SUPPORT PROGRAMME (SSP) CURRENTLY HE IS THE COORDINATOR OF PHYSICS NET COACHING CELL, SCHOLAR SUPPORT PROGRAMME AND A MEMBER OF 'BOARD OF STUDIES OF PHYSICS AND ELECTRONICS' PROGRAMMES LIKE WALK WITH SCHOLAR (WWS) & SCHOLAR SUPPORT PROGRAMME (SSP). CURRENTLY HE IS THE COORDINATOR OF PHYSICS NET COACHING CELL, SCHOLAR SUPPORT PROGRAMME AND A MEMBER OF 'BOARD OF STUDIES OF PHYSICS AND ELECTRONICS'.

**ST STEPEHEN'S  
COLLEGE  
UZHAVOOR**



**12TH  
JULY  
2019**

**GOLDEN JUBILEE MEMORIAL  
LECTURE SERIES**  
LECTURE II :SCOPE OF NANO SCIENCE AND POTENTIAL  
IMPACT OF NANO TECHNOLOGY

ORGANISED BY REFLECTIONS 94 &  
PHYSICS ASSOCIATION 2K19

FIG 2.2.1 GOLDEN JUBILEE MEMORIAL LECTURE SERIES

Join with us : <https://meet.google.com/jzg-uobg-hxp>



**State Level  
Webinar**




**ADVANCED ACADEMIC WEB  
SEARCH STRATEGIES**

ORGANISED BY  
IQAC & COLLEGE LIBRARY  
ST. STEPHEN'S COLLEGE, UZHAVOOR

**FRIDAY  
10TH JULY  
2.00 PM**

**SPEAKER: JASIMUDEEN S**

**TARGET AUDIENCE:  
TEACHERS, RESEARCH SCHOLARS  
& PG STUDENTS  
PLATFORM: GOOGLE MEET  
MEDIUM : MALAYALAM**

ABOUT THE SPEAKER:  
\* TEAM LEADER, INDIA KNOWLEDGE COLLECTIVE  
\* ADVISOR, MENDELEY REFERENCE MANAGEMENT SOFTWARE, ELSEVIER GROUP  
\* EXECUTIVE EDITOR AND WEB ADMIN OF HEALTH INFONET E-LEARNING PORTAL AND WEBSITE  
\* LIBRARIAN, ST. STEPHENS COLLEGE UZHAVOOR FROM 2012 ONWARDS  
\* CORE TEAM MEMBER, PROJECT LIFE BOAT, KERALA FLOOD RESCUE 2018  
\* PROFESSIONAL LIBRARY ASSISTANT AT MAHATMA GANDHI UNIVERSITY LIBRARY KOTTAYAM (2010-2012)

FOR MORE DETAILS: LT. JAIS KURIAN, IQAC COORDINATOR, MOB: 9349802181

FIG 2.2.1 STATE LEVEL WEBINAR ON ACADEMIC WEB SERACH STRATEGIES

# ജിഎസ്ടി സെമിനാർ

ഉഴവൂർ • സെന്റ് സ്റ്റീഫൻസ് കോളജ് കൊമേഴ്സ് വിഭാഗത്തിന്റെ നേതൃത്വത്തിൽ ഓൺലൈൻ ജിഎസ്ടി സെമിനാർ ആരംഭിച്ചു. എം.ജി സർവകലാശാല, ഇൻസ്റ്റിറ്റ്യൂട്ട് ഓഫ് ചാർട്ടേഡ് അക്കൗണ്ടന്റ്സ് ഓഫ് ഇന്ത്യ എറണാകുളം ശാഖ എന്നിവയുമായി സഹകരിച്ചാണ് സെമിനാർ.

പ്രിൻസിപ്പൽ ഡോ. ലല്ലി.കെ.സിറിയക് ഉദ്ഘാടനം ചെയ്തു. കൊമേഴ്സ് വിഭാഗം മേധാവി ഡോ.സ്റ്റീഫൻ മാത്യു, കുര്യൻ.വി.ജോൺ, ജിന്നു അന്ന കുര്യാക്കോസ് എന്നിവർ പ്രസംഗിച്ചു. എൻ.എൽ.സോമൻ, വി.ജെ.സിർജോ എന്നിവർ നേതൃത്വം നൽകി.

FIG 2.2.1 NEWSPAPER CUTTING OF SEMINAR ON GST BY DEPARTMENT OF COMMERCE

**DATE**  
23/7/2020

**TIME**  
2.00PM

**PLATFORM**  
GOOGLE  
MEET

**Welcome address :**  
Mr. Biju Thomas  
HOD,  
Department of Zoology

**Felicitation :**  
Ms. Lally K. Cyriac  
Principal  
St.Stephen's College,  
Uzhavoor

**Keynote speaker :**  
Dr. Sanil George  
Scientist E-I  
Rajiv Gandhi Centre for  
Biotechnology  
Trivandrum

**Concludiing address:**  
Dr. Sincy Joseph  
HOD,  
Department of Botany



## DEPARTMENT OF ZOOLOGY & BOTANY

9496720475  
8943865890

St. Stephen's College  
Uzhavoor, Kottayam  
Kerala, India.

bijunt@gmail.com  
asharaju92@gmail.com






### STATE LEVEL WEBINAR

## DNA BARCODING AND DNA FINGERPRINTING

JULY 23 | 2 PM

DEPARTMENT OF ZOOLOGY &  
BOTANY  
ST. STEPHEN'S COLLEGE  
UZHAVOOR  
KERALA



*Our intelligence is what makes us human and Artificial Intelligence is an extension of that quality - Yann LeCun*

Dear All,

Physics Association of St. Stephen's College Uzhavoor is organizing an invited talk on *Artificial Intelligence* scheduled at 10:00 am on Monday 28<sup>th</sup> January 2019 at Bishop Tharayil Seminar Hall. We invite all final year UG science students, PG science students and teachers to this event.

With warm regards,

Mr. Adhithyan Baburaj  
(Association Secretary)

Prof. Philipson C Philip  
(Head of the Department)

# **PHYSICS ASSOCIATION ST.STEPHEN'S COLLEGE UZHAVOOR**



Invited talk on

***ARTIFICIAL INTELLIGENCE***

by

Mr. Harikrishnan S N,  
Vice President (Technology)  
Accenture, Bangalore

Monday, 28<sup>th</sup> January, 2019

VENUE:  
Bishop Tharayil Seminar Hall

Dear Sir/ Madam,

The P.G. Department of Commerce, St. Stephen's College, Uzhavoor has immense pleasure to organize a "State Level Seminar on Academic Publishing in Social Science" on 28<sup>th</sup> September 2019. The class aims to improve research skills and competence amongst the academicians and researchers. We solicit your esteemed presence and prayers.

**Prof. Jose Thomas**

*Principal*

**Dr. Jisha George**

*HoD of Commerce  
(Organizing Committee Chairperson)*

**Dr. Stephen Mathew**

*(Organizing Committee  
Co-ordinator)*

### Course Contents

- Section 1: What is research, Literature review, Research design, Variables, Hypothesis, Sampling.
- Section 2: Preparation of research papers, Contents of a research paper, Innovative trends in research publication, Journal citation reports.

### Registration

Participants should register using the google form

[Click here to Register](#)

Online Registration : <https://forms.gle/4v1Wh2ZkeLcUioAp8>

Last date of Registration is 24<sup>th</sup> September 2019 (Tuesday)

**Registration Fees Rs. 500/-**

*Registration fee has to be paid into the account of the Department*

Name : Commerce Department SSCU

A/c No.: 4674101002570, Canara Bank, Uzhavoor Branch

IFSC Code: CNRB0004674

### For Further Details Contact

**Dr. Jisha George** : 9446249211

**Dr. Stephen Mathew** : 9562392014

**Sri. Abhishek Thomas** : 9744280255

**Smt. Jincy Mathew** : 9747943675



State Level Seminar on

# Academic Publishing in Social Science

28<sup>th</sup> September 2019

*Resource Person*

**Dr. S. Kevin**

Professor of Commerce (Rtd.) &

Former Pro Vice Chancellor, University of Kerala

*Organized by*

P.G. Department of Commerce

**St. Stephen's College**  
Uzhavoor, Kottayam

*In Association with*

**Mahatma Gandhi University,**  
Kottayam

# PAPER PRESENTATION CERTIFICATES

FIG 2.2 – STUDENT PAPER PRESENTATION PARTICIPATION CERTIFICATE ( SAMPLE 1 )

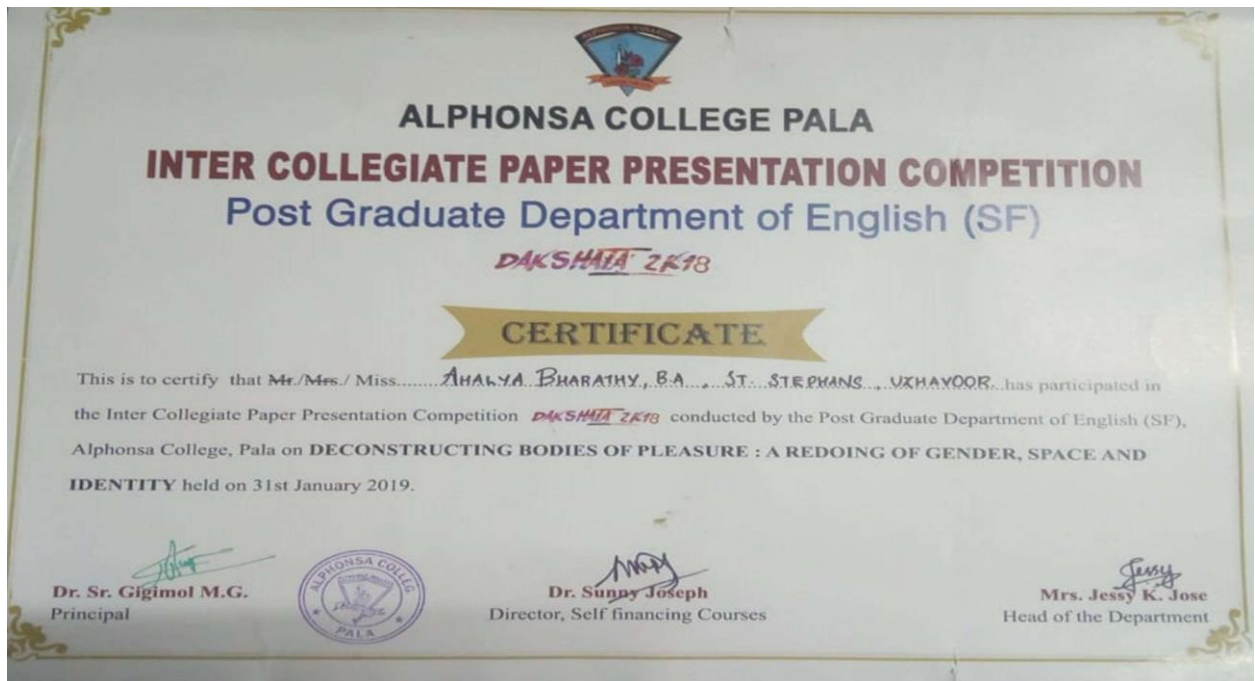
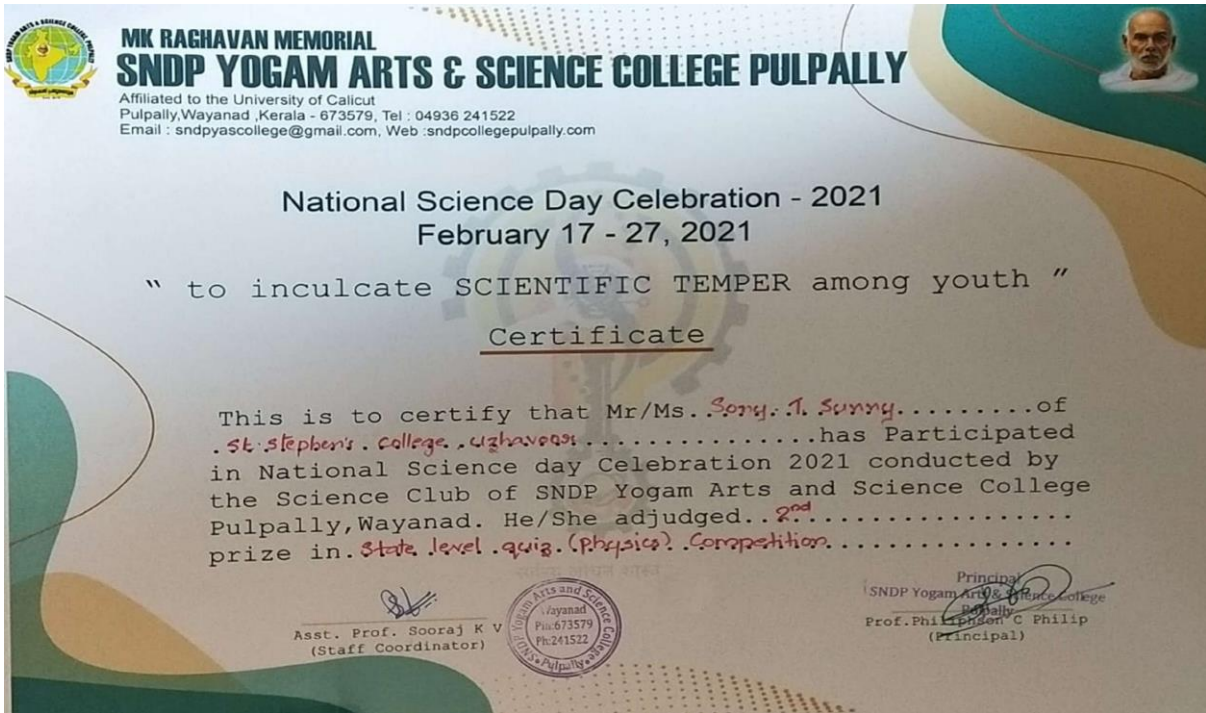


FIG 2.2 – STUDENT PAPER PRESENTATION PARTICIPATION CERTIFICATE ( SAMPLE 2 )





G 2.2 – STUDENT PAPER PRESENTATION PARTICIPATION CERTIFICATE ( SAMPLE 3)



Cr2.2 – STUDENT PAPER PRESENTATION PARTICIPATION CERTIFICATE ( SAMPLE 4)

Cr2.2 – STUDENT PAPER PRESENTATION PARTICIPATION (SAMPLE 5)

 **St. Joseph's College for Women, Alappuzha, Kerala-688 001**  
(Affiliated to University of Kerala)  
College with Potential for Excellence, Accredited by NAAC with B++ Grade


**CERTIFICATE OF PRESENTATION**

This is to certify that Ms **Aleena Joseph**, St. Stephen's College, Uzhavoor, Kottayam has presented the project entitled "**Fractal Dimension**" and has been awarded the "**EXCELSIOR AWARD**" (First Prize) for **BEST PRESENTATION** among the U.G Projects in the **National Conference RICERCA 2021**, organized by **IQAC & Research Committee**, St. Joseph's College for Women, Alappuzha in association with **Kerala Sasthra Sahithya Parishath & Society of Biotechnologists, India** during 5<sup>th</sup> – 11<sup>th</sup> October 2021.

  
**Dr T Pradeep**  
Chairman,  
Alappuzha District  
Sub Committee for Education  
Kerala Sasthra Sahithya Parishath

  
**Prof. Edathil Vijayan, FNASc**  
President,  
Society of Biotechnologists, India

  
**Dr Bhagya D**  
Research Co-ordinator

  
**Dr Anju M. Neeliyara**  
Co-ordinator - IQAC

  
**Dr Rita Latha D'Couto**  
Principal

Cr2.2 – STUDENT PAPER PRESENTATION PARTICIPATION CERTIFICATE ( SAMPLE 6)

 **BASELIUS COLLEGE, KOTTAYAM**  
(Affiliated to MG University, Reaccredited by NAAC with A Grade)

**DEPARTMENT OF MATHEMATICS**

*Certificate*

This is to certify that **ALEENA JOSEPH** of **St. Stephen's College, Uzhavoor** has won **Second** place in the **INTER COLLEGIATE PROJECT PRESENTATION COMPETITION IN MATHEMATICAL SCIENCE** conducted by the Department of Mathematics, Baselius College, Kottayam on 20<sup>th</sup> January, 2021.

  
**Prof. Jaimy Sarah Jacob**  
(Convenor)

  
**Dr. Annie Cherian**  
(Head of the Department)

  
**Dr. Biju Thomas**  
(Principal)



Cr2.2 – STUDENT PAPER PRESENTATION PARTICIPATION CERTIFICATE ( SAMPLE 7)



Cr2.2 – STUDENT PAPER PRESENTATION PARTICIPATION CERTIFICATE ( SAMPLE 8)



Cr2.2 – STUDENT PAPER PRESENTATION PARTICIPATION CERTIFICATE ( SAMPLE 9)



DEPARTMENT OF ZOOLOGY  
ALPHONSA COLLEGE, PALA  
Kottayam, Kerala, India 686 574



**NATIONAL SEMINAR ON RECENT TRENDS IN ENVIRONMENTAL  
MONITORING & CONSERVATION**

**CERTIFICATE**

This is to certify that *Dr./Ms./Mr* ..... *Mereena Jessy Peter* .....  
..... *St. Stephen's College Uzhavoor* ..... *has participated/presented a paper, in*  
*the National Seminar on "Recent Trends in Environmental Monitoring & Conservation" at*  
*Alphonsa College, Pala organized by the Dept. of Zoology in association with KSCSTE and College*  
*Development Council, M.G. University, Kottayam held on June 19<sup>th</sup> & 20<sup>th</sup> 2018.*

Dr. Ambili T.R.  
Organizing Secretary

Dr. Sr. Manju  
Head, Dept. of Zoology

Dr. Sr. Gigimol M.G.  
Principal

Director  
College Development Council  
M.G. University, Kottayam





# St. Joseph's College for Women, Alappuzha, Kerala-688 001

(Affiliated to University of Kerala)

College with Potential for Excellence, Accredited by NAAC with B++ Grade



## CERTIFICATE OF MERIT

This is to certify that **JINU MARIA VARGHESE**, Department of Commerce, St Stephen's College Uzhavoor, Kottayam has presented a paper entitled “**A study on the worklife balance of aided college teachers in covid pandemic scenario**” and won **EXCELSIOR AWARD** in the **National Conference RICERCA 2021**, organized by **IQAC & Research Committee**, St. Joseph's College for Women, Alappuzha, Kerala in association with **Kerala Sasthra Sahithya Parishath & Society of Biotechnologists, India** during 5<sup>th</sup> – 11<sup>th</sup> October 2021.

**Dr T Pradeep**  
Chairman,  
Alappuzha District  
Sub Committee for  
Education  
Kerala Sasthra Sahithya Parishath

**Prof. Edathil Vijayan, FNASc**  
**President,**  
Society of Biotechnologists, India

**Dr Bhagya D**  
Research Co-ordinator

**Dr Anju M. Neenyara**  
Co-ordinator - IQAC

**Dr Rita Latha D'coutho**  
Principal



# St. Joseph's College for Women, Alappuzha, Kerala-688 001

(Affiliated to University of Kerala)

College with Potential for Excellence, Accredited by NAAC with B++ Grade



## CERTIFICATE OF MERIT

This is to certify that **Akhil K.M.**, Department of Physics, St. Stephen's College, Uzhavoor has presented the group project entitled *“Radio Astronomy: Imaging the Sun at KU band using DTH Antenna”* undertaken by **Akhil K.M.**, Justin Reji and Abin Steev Mathew and won the **THIRD PRIZE** among the U.G. projects in the **National Conference RICERCA 2021**, organized by **IQAC & Research Committee**, St. Joseph's College for Women, Alappuzha, Keralain association with **Kerala Sasthra Sahithya Parishath & Society of Biotechnologists, India** during 5<sup>th</sup> – 11<sup>th</sup> October 2021.

**Dr T Pradeep**  
Chairman,  
Alappuzha District  
Sub Committee for Education  
Kerala Sasthra Sahithya Parishath

**Prof. Edathil Vijayan, FNASc**  
**President,**  
Society of Biotechnologists, India

**Dr Bhagya D**  
Research Co-ordinator

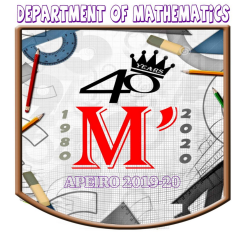
**Dr Anju M. Neeliyara**  
Co-ordinator - IQAC

**Dr Rita Latha D' Couto**  
Principal



**ST. ALOYSIUS COLLEGE, EDATHUA  
ALAPPUZHA - 689573, KERALA**

NAAC Re-accredited with 'A' Grade



***Ruby Jubilee Celebrations***

**Certificate**

This is to certify that **Ms. Pooja Vinod , III B. Sc. Mathematics, St. Stephen's College Uzhavoor** has secured **Eighth** position in the 'All Kerala Inter Collegiate Mathematics Paper Presentation Competition via online' organized by the Department of Mathematics, St. Aloysius College Edathua on 12<sup>th</sup> September 2020.

**Sri. Jijo Joy**  
Coordinator

**Smt. Kochuthresiamma Joseph**  
Vice-Principal and HOD



Seal

**Dr. Jochan Joseph**  
Principal



# St. Joseph's College for Women, Alappuzha, Kerala-688 001

(Affiliated to University of Kerala)

College with Potential for Excellence, Accredited by NAAC with B++ Grade



## CERTIFICATE OF MERIT

This is to certify that **Christopher Thomas**, Department of Physics, St. Stephen's College has presented the U.G. project entitled "*Formulation of Einstein's Field Equations using the Mathematics of General Relativity, Einstein-Hilbert Action and Lagrangian Formulation*" and has won the **EXCELSIOR AWARD** among the U.G. projects in the **National Conference RICERCA 2021**, organized by **IQAC & Research Committee**, St. Joseph's College for Women, Alappuzha, Kerala in association with **Kerala Sasthra Sahithya Parishath & Society of Biotechnologists, India** during 5<sup>th</sup> – 11<sup>th</sup> October 2021.

**Dr T Pradeep**  
Chairman,  
Alappuzha District  
Sub Committee for Education  
Kerala Sasthra Sahithya Parishath

**Prof. Edathil Vijayan, FNASc**  
**President,**  
Society of Biotechnologists, India

**Dr Bhagya D**  
Research Co-ordinator

**Dr Anju M. Neeliyara**  
Co-ordinator - IQAC

**Dr Rita Latha D' Couto**  
Principal



# St. Joseph's College for Women, Alappuzha, Kerala-688 001

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2019**

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- Submission of Summary of M.Com Project (Using E-mail): **12<sup>th</sup> August 2019**
- Communication of Eligibility to Participate: **15<sup>th</sup> August 2019**
- Submission of PPT: **18<sup>th</sup> August 2019**
- State Level M.Com Project Presentation Competition 2019: **20<sup>th</sup> August 2019 (Tuesday)**

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Dear Sir/Madam/Students

The P.G. Department of Commerce of St. Stephen's College, Uzhavoor is organizing a **State Level M.Com Project Presentation Competition** to appreciate and encourage the research work of 2019 passout M.Com Students. This auspicious competition is scheduled on the 20<sup>th</sup> of August 2019 in our college.

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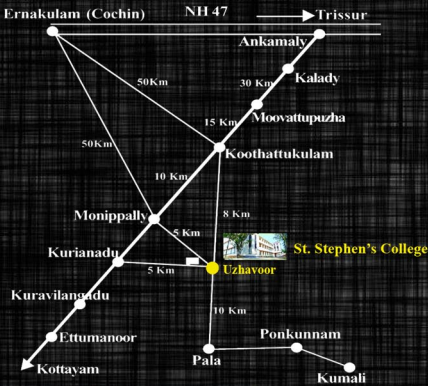
# INSTRUCTIONS

- Candidates should register using the google form (link: <https://forms.gle/Jrf5o2zTknQ4Z5w68>). Last date of registration is **10<sup>th</sup> August, 2019** (Saturday).
- Registered candidates should prepare a **Summary of their M.Com Project** in 15-20 pages and email it to [slprc2019@gmail.com](mailto:slprc2019@gmail.com) latest by **12<sup>th</sup> August, 2019**.
- Participants will be subject to **Preliminary Screening** based on information provided during **[1] Registration** and **[2] Summary of M.Com project** (emailed by them).
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- Interpretation of Analysis & Framing of Conclusion
- Presentation Skills & Answering of questions
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## **Foreward**

I appreciate the efforts taken by the Research Cell and IQAC of St. Stephen's College, Uzhavoor are organizing a Seminar Quaesito 2020-21. The seminar provided a platform to discuss the various disciplines of Arts, Commerce and Science. The seminar was a grand success which was evident from the involvement of the participants. I am happy that the organizers are publishing the proceedings of Quaesito 2020-21. I wish this endeavor all the very best.

Prof. Lally K. Cyriac  
*Principal,  
St. Stephen's college, Uzhavoor*

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# Influence of Annealing Temperature on the Properties of Magnesium Ferrite Synthesized by Solution Combustion Method

Jithin P.V.<sup>1</sup>, Soumya Joseph<sup>1</sup>, Jincy K.P.<sup>1</sup>, Anu Thomas<sup>2</sup>, Sudheesh V.D.<sup>1,\*</sup>, Nygil Thomas<sup>3</sup>, Varkey Sebastain<sup>1</sup>

<sup>1</sup>Department of Physics, Nirmalagiri College, Nirmalagiri, Kannur, Kerala.

<sup>2</sup>Department of Physics, St. Stephen's College Uthavoor, Kottayam, Kerala

<sup>3</sup>Department of Chemistry, Nirmalagiri College, Nirmalagiri, Kannur, Kerala.

\*Corresponding Author : sudheeshvd@gmail.com

## Abstract

Magnesium ferrite was prepared by solution combustion method using glycine as the fuel. The influence of annealing temperature on the structural properties was done using PXRD and FT-IR. The crystallite size sample show sigmoidal type behavior and the value of lattice parameter close to bulk value. Magnesium ferrite annealed at 1173K has a value saturation magnetization 31 emu/g indicates the phase purity of the sample prepared by solution combustion method

**Key words:** Solution combustion, Spinel ferrites, X-ray diffraction.

## Introduction

Nanosized materials play an important role in the physical, chemical and biological field due to its unexpected properties compared to its bulk counterpart. Among these materials, oxides with spinel structure with chemical formula  $AB_2O_4$  have been intensively studied due to its technological importance. Variation in distribution of cations across the different symmetric sites presents in the spinel influence the properties. In normal spinel the tetrahedral sites are (A-site) occupied by a divalent cation and the octahedral sites (B-site) are occupied by a trivalent cation. The entire divalent cation occupies at B-site then the inverse spinel forms[1]. Magnesium ferrite has near inverse spinel in which 90% of magnesium ions occupy at B-site. This percentage of octahedral occupancy magnesium indirectly introduces magnetism in this ferrite.

The method of preparation has direct influence on the cation distribution and hence influences the properties. There are number of methods such co precipitation, sol-gel, sono chemical, micro emulsion, solid state reaction, solution combustion etc[2], were used by different researchers around the globe for the preparation of magnesium ferrites. In which solution combustion is the one of the most

suitable method which results a high purity and highly crystalline nano powders[3]. In the present study we report influence of annealing temperature on the properties of  $MgFe_2O_4$  prepared by the solution combustion method using glycine as the fuel.

## Experimental

Analytical grade ferric nitrate nonahydrate and magnesium nitrate hexahydrate were used as oxidants and glycine as a fuel to accomplish the combustion reaction. In this preparation the stoichiometric amount of metal nitrates were dissolved in distilled water. The amount of fuel was kept at particular value to maintain the fuel to oxidizer ratio at 0.8. The mixture was turned into the slurry due to hygroscopic nature of metal nitrates. The beaker was then kept on hot plate preheated at 473 K. During combustion, the spark was occurred at one position which spread over the entire volume resulting brown fluffy product that was powdered using mortar and pestle[4]. The as prepared samples were divided into four and annealed at four different temperatures (573,773, 973 and 1173 K) for 2hrs.

Powder X-ray diffraction (PXRD) pattern of all the samples were recorded with the help of Rigaku Miniflex-600 X-ray

diffractometer using Cu-K $\alpha$  radiation. Rietveld refinement was carried out using MAUD software to get structural parameters[5]. FTIR spectra of all the samples were carried out using Agilent Cary 630 FTIR spectrometer using KBr optics, in the range 4000-400 cm<sup>-1</sup>. DC magnetization of 1173 K annealed sample was performed using Lakeshore 7304 vibrating sample magnetometer.

**Results and discussion**

Rietveld refined PXRD pattern of the samples were shown in figure 1. All samples have peaks corresponds to spinel phase only. The lattice parameter and crystallite size of the samples were obtained from the refinement and was given in table 1. The lattice parameter of the samples are very close to bulk value ( 8.389 Å)[6]. On the other hand crystallite size show gradual increase with increase in annealing temperature and become constant (Figure 2). The increase in temperature increases the diffusion of atoms at the boundary of the particles that cause increase in crystallite size.

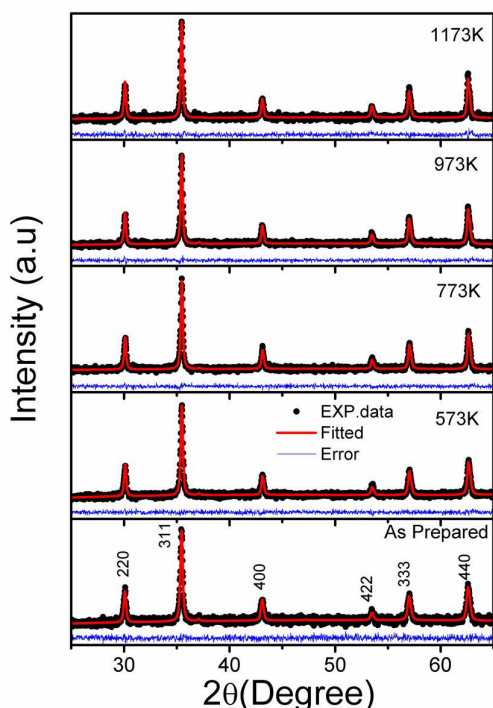


Figure.1 PXRD pattern of the magnesium ferrite samples.

Table.1 Variation in lattice parameter and crystallite size with annealing temperature.

Samples	Lattice parameter (Å)	Crystallite size (nm)
Asprepared	8.388	69
573 K	8.383	81
773 K	8.383	84
973 K	8.386	92
1173 K	8.386	92

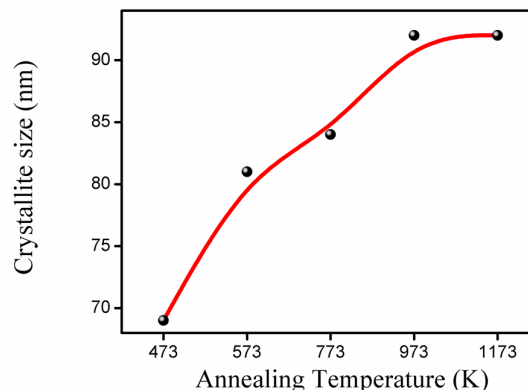


Figure 2. Variation in crystallite size vs. annealing temperature

The FTIR spectra of the samples were shown in figure 3. The spinel phase has mainly two stretching mode corresponds to A and B sites. In the present samples also stretching mode due tetrahedral site band at 570 cm<sup>-1</sup>. The mode due octahedral were not completely visible but the spectra show absorption near 400 cm<sup>-1</sup>.

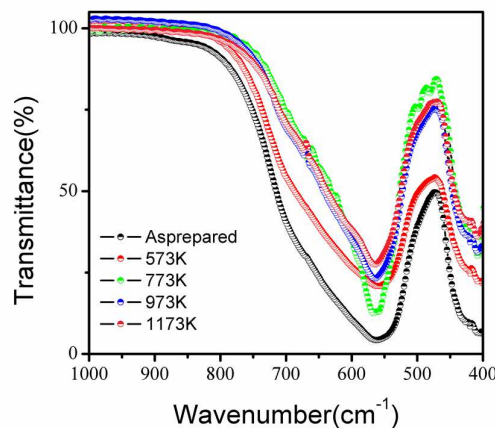


Figure.3 FT-IR spectra of as prepared and annealed MgFe<sub>2</sub>O<sub>4</sub>.

Room temperature hysteresis curve of the annealed (1173 K) sample were shown in figure 4. The magnetic properties of the sample were obtained from the room temperature curve. The value saturation magnetization is 30 emu/g and coercivity 90 Oe. The bulk magnesium ferrite has saturation magnetization 31 emu/g[7]. The sample prepared by this method has similar magnetic structure as that of bulk magnesium ferrite.

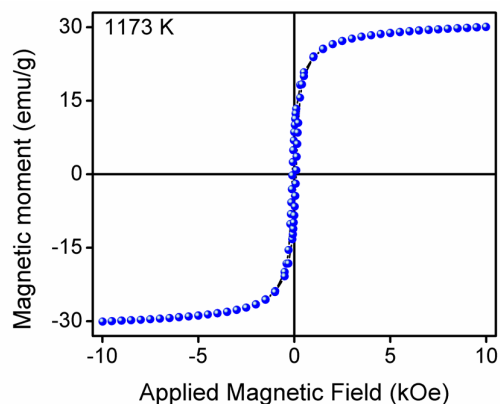


Figure.3 Room temperature hysteresis curve of samples annealed at 1173 K.

### Conclusion

Magnesium ferrite samples were prepared by solution combustion method using glycine as fuel. The spinel phase was obtained in all the samples. Lattice parameter show a little variation with annealing temperature, but crystallite size gradually increases. The value of saturation magnetization of as prepared and annealed samples were close to the bulk value i.e. 31 emu/g. Thus, using solution combustion method nano sized samples can be obtained with magnetic properties comparable to that of bulk counterpart.

### Acknowledgement

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## A COMPARATIVE STUDY ON MOSQUITO LARVICIDAL ACTIVITY OF SELECTED PLANTS

CHINNU JIMMY<sup>1</sup>, SINCY JOSEPH<sup>2</sup> and BIJIMOL KV<sup>2</sup>

1. Faculty, Vidyamandir classes, Ernakulam, Kerala
2. St. Stephen's College Uzhavoor

### Abstract

Mosquitoes can be considered as a serious menace facing the world. They are the vectors for many serious diseases like dengue fever, Malaria, Yellow fever etc. To eradicate mosquito menace many synthetic insecticides are in trade. But the use of synthetic insecticide is not eco friendly and not good for human health. In this scenario an attempt has been made for the detection of larvicidal property of locally available plants viz. *Carica papaya*, *Leucas aspera*, *Centella asiatica*, *Azadiracta indica* and *Piper nigrum*. Mosquito larvae mortality rate was tested in various concentrations of plant extract (1%, 1.5%, 2%, 2.5% & 3%). Percentage of mortality was calculated in 1, 1.5, 2, 2.5 & 3% of all the plant in extract and compared. In all the cases it was observed that mortality rate increased with increase concentration of test solution. *Piper nigrum* leaf extract gave greater larvicidal activity against mosquito.

### Key Words

Mosquito larvae, Plant extract, *Carica papaya*, *Leucas aspera*, *Centella asiatica*, *Azadiracta indica*, *Piper nigrum*

### Introduction

Mosquito can transmit more diseases than any other group of arthropods and affect millions of people throughout the world. WHO has declared the mosquito as "public enemy number one". Mosquito borne diseases are prevalent in more than 100 countries across the world, infecting over 70 crores people every year globally and 4 crores of the Indian population. They act as a vector for most of the life threatening diseases like malaria, yellow fever, dengue fever, chikungunia fever, filariasis, encephalitis, West Nile virus infection etc., in almost all tropical and subtropical countries and other parts of the world.

To prevent proliferation of mosquito borne diseases and to improve quality of environment and public health, mosquito control is essential.

The major tool in mosquito control operation is the application of synthetic

insecticides such as organochlorine and organophosphate compounds. But this has not been very successful due to human, technical, operational, ecological, and economic factors in recent years, use of many of the former synthetic insecticides in mosquito control programmes has been limited. It is due to lack of novel insecticides, high cost of synthetic insecticides, concern for environmental sustainability, harmful effect on human health and other non-target population, their non-biodegradable nature, higher rate of biological magnification through ecosystem, and increasing insecticide resistance on a global scale.

Thus the Environmental Protection Act in 1969 has framed a number of rules and regulations to check the application of chemical control agents in nature. It has prompted researchers to look for alternative approaches ranging from provision of or promoting the adoption of effective and transparent mosquito management strategies that focus on public education, monitoring and surveillance, source reduction and environment-friendly least-toxic larval control. These factors have resulted in an urge to look for environment-friendly, cost-effective, biodegradable and target-specific insecticides against mosquito species. Considering these, the application of eco-friendly alternatives such as biological control of vectors has become the central focus of the control programme in lieu of the chemical insecticides.

One of the most effective alternative approaches under the biological control programme is to explore the floral biodiversity and enter the field of using safer insecticides of botanical origin as a simple and sustainable method of mosquito control. Plants are a rich source of alternative agents for control of mosquitoes, because they possess bioactive chemicals, which act against a limited number of species including specific target-insects and are eco-friendly [Sukumar et al., 1991]. Traditionally plant-based products have been used in human communities for many centuries for managing insects. Several secondary metabolites present in plants serve as a defense mechanism against insect attacks. These bioactive chemicals may act as insecticides, antifeedants, moulting hormones, oviposition deterrents, repellents, juvenile hormone mimics, growth inhibitors, antimoulting hormones as well as attractants. Plant-based pesticides are less toxic, delay the development of resistance because of their new structure and are easily biodegradable [Ignacimuthus, 2000].

Over three quarters of the world population relies mainly on herbal-based alternative systems of medicine. Utilizing all these plants for human welfare has mooted the

concept of herbal medicine or phototherapy [Daniel,2002].more than 30% of the entire plant species at one time or other was used for medicinal purposes [Joy,2001]. Roark described approximately 1200 plants species having potential insecticidal value, while sukumar et al 1991 listed and discussed 344 plants species that only exhibited mosquitocidal activity. Shallan et al in 2005 reviewed the current state of knowledge on larvicidal plant species, extraction processes, growth and reproduction inhibiting phytochemicals, botanical ovicides, synergistic, additive and antagonistic joint action effects of mixture residual capacity effects on non target organisms and resistance.

In this study four locally available plants were used for testing larvicidal property. The plants used for the study were *Leucas aspera*, *Centella asiatica*, *Azadiracta indica* and *Piper nigrum*.

## **MATERIALS AND METHODS**

The plants used for larvicidal study were the following. *Leucas aspera*, *Centella asiatica*, *Azadiracta indica* and *Piper nigrum*

### **1.Collection of Plant Materials**

The fresh plant materials were collected from Koothattukulam. And were identified with the help of teachers in the department of botany.

### **2. Collection of Mosquito Larvae.**

The water containing mosquito larvae were collected from the stagnant water in the Koothattukulam, area. The fourth Instar larvae were identified with the help of teachers in zoology department and were used for the study.

### **3. Preparation of Plant Extract and Test Solution**

The leaves of all the plants for the study were collected. It was washed well with tap water and shade dried. The seeds were also collected and washed with tap water and dried in the shade. After drying in the shade it was powdered into fine powders using commercially available grinder.

10 gram of the powdered samples were weighed and transferred to a beaker and mixed with 10 ml of distilled water and covered with aluminium foil paper to prevent the evaporation of volatile compounds present in them. Then it was kept in boiling water bath for 20 minutes. After keeping in boiling water bath it was filtered using filter paper.

Using this filtered extract various dilutions of the test solutions were prepared

by adding distilled water(1%, 1.5 %, 2 % 2.5 %, 3 %). 100 ml of the test solutions were prepared using 100 ml standard flask and transferred to 200 ml beakers.

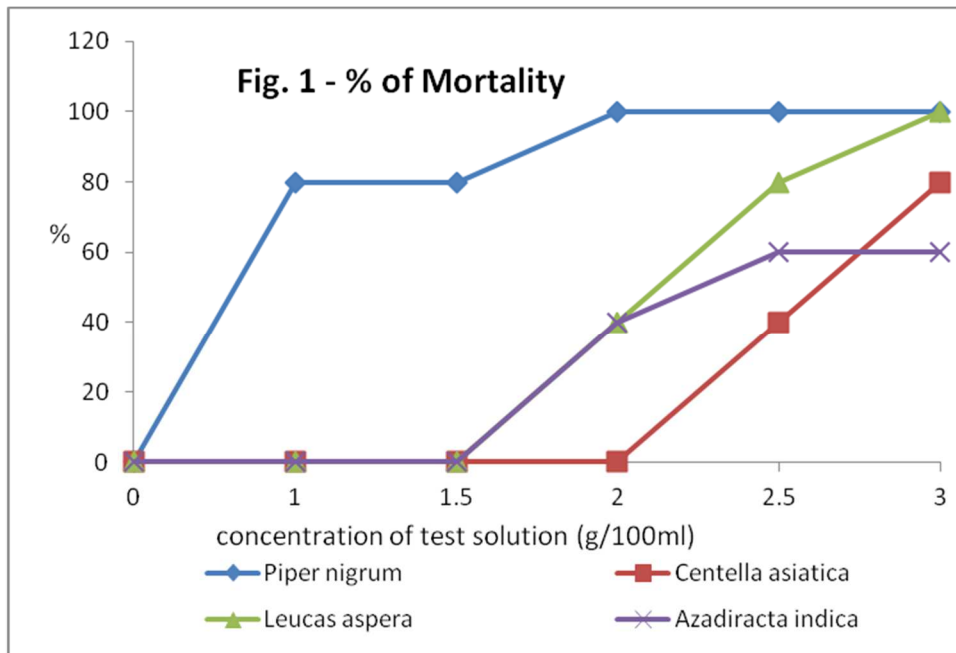
#### 4. Calculation of Percentage of Mortality (Shallan et al., 2005)

Fourth instar mosquito larvae were transferred to the beakers containing various concentrations of test solutions. Five larvae were introduced to each beaker .One 200ml beaker containing 100ml distilled water was kept as control. Larvae were introduced to the control too. They were allowed to remain in the beaker for 24 hours on the laboratory table. The number of dead larvae in each concentration was counted after 24 hours. Dead larvae were identified when they failed to move after touching with a needle. Percentage of mortality was calculated using the following formula

$$\text{Percentage of Mortality} = \frac{\text{No. of dead larvae} \times 100}{\text{No. of larvae Introduced}}$$

### RESULT

The larvicidal activity of plant extracts were tested against fourth instar mosquito larvae. The effect of plant extract on mosquito larvae is shown in Fig 1.

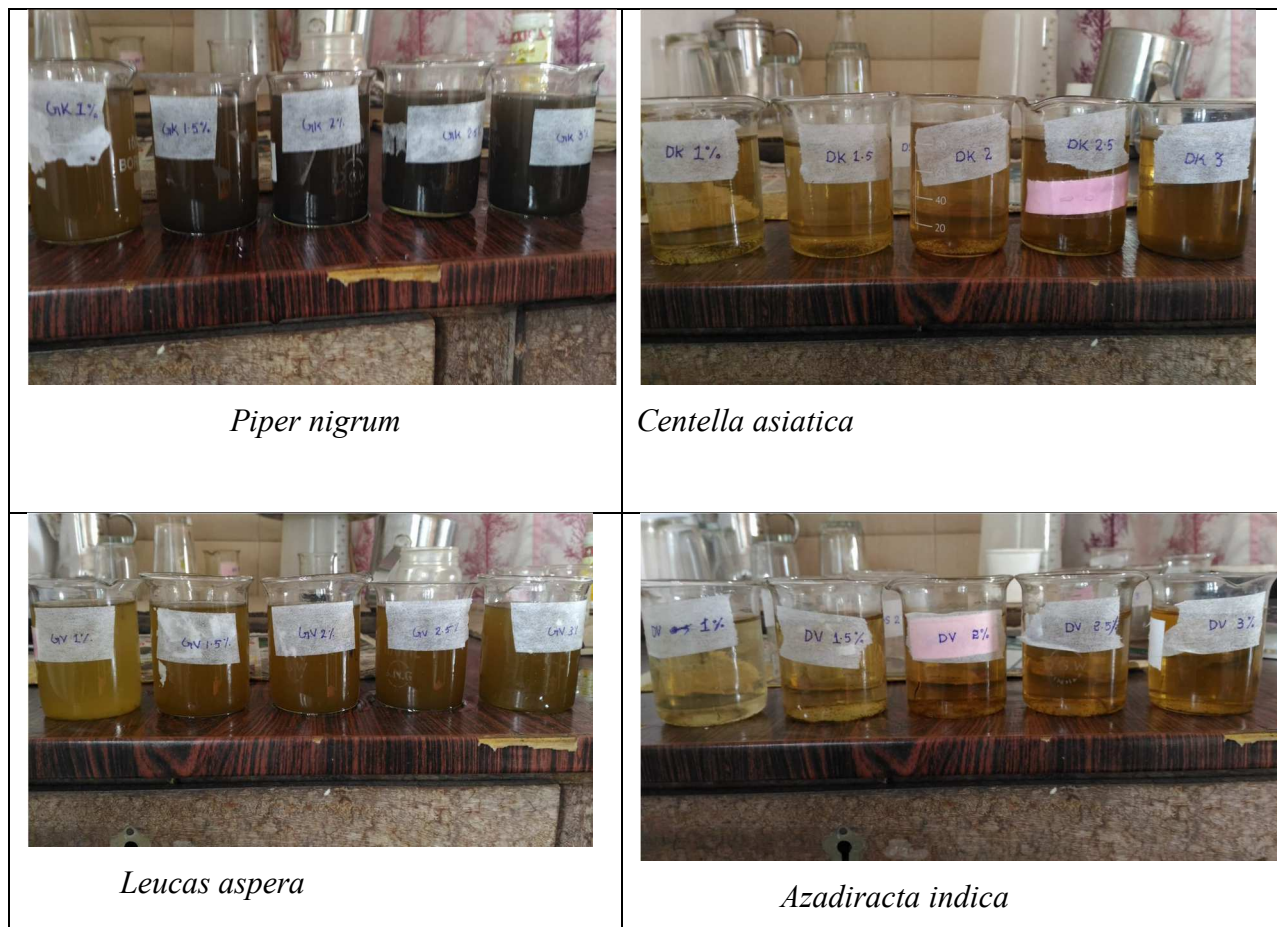


The rate of mortality was increasing with increase in concentration of test solution.

The mortality percentage was 80% in *Piper nigrum* test solution of 1 and 1.5%.But 100% mortality

as observed in 2%,2.5%,3%. The effect of aqueous *Centella asiatica* leaf extract on mosquito larvae was found with a mortality percentage of 40 and 80 in test solution of 2 and 2.5% respectively. 1% and 1.5% concentrated test solution of *Leucas aspera* leaf extract did not show any effect on mortality. But increase in mortality percentage was observed with further increase in concentration of test solution. Aqueous extract of *Azadiracta indica* leaf showed 60% maximum mortality rate only in this study.

Fig 2 shows the experimental set up for mortality checking with the plant extract studied



## DISCUSSION AND CONCLUSION

Today environmental safety is considered to be of paramount importance. An insecticide does not need to cause high mortality on target organism in order to be acceptable but should be eco-friendly in nature. The use of conventional pesticides shows many risks to people and environment.

Many local plants shows some larvicidal property against mosquito larvae. In the

present study also, the locally available plants used for the study also shows some larvicidal property against mosquito larvae.

The plant, plant part, larval stage of mosquito, solvent used for extraction are the major factors affecting the study. In the present study it was observed that *Piper nigrum* extract is highly effective against fourth instar mosquito larvae. Shaalan et al., 2005 also reported that *Piper nigrum* seed extract is lethal against mosquito larvae. However all other plants studied were also found to be effective against mosquito larvae.

From the present study it can be concluded that locally available plants have potential mosquito larvicidal property. It is very effective method against mosquito larvae. These can be used for mosquito control as a better eco friendly approach.

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# MICROWAVE ASSISTED GREEN SYNTHESIS AND ANTIBACTERIAL STUDY OF IRON OXIDE NANO PARTICLES USING COFFEA BENGHALENSIS

1. Eldhose Raju    2. Lina Raj    3. Aby Jimson

1&2 Student St. Stephens College Uzhavoor

3. Assistant Professor, Department of Chemistry, St. Stephens College, Uzhavoor

## **Abstract**

Iron Oxide Nano particles were synthesized from coffee benghalensis as both reducing agent and capping agent. The synthesized nano particles were characterized using Scanning electron microscopy, Infra Red spectroscopy and Ultra Violet-Visible spectroscopy. The synthesized iron oxide nano particles were found to have average particle size in the nano range and were tested for their antibacterial activity against gram negative Escherichia Coli bacteria.

Key Words: Green Synthesis, coffee benghalensis, Iron Oxide, E.Coli

## **Introduction**

Iron oxide nano particles have been one of the extensively investigated transition metal oxides because of its significant variable oxidation states, crystal structures, low cost, magnetic properties, and environmental friendly nature.<sup>1,2</sup> Iron oxide NPs are used as high-performance anode in lithium ion batteries, biomedical field as safe labeling of endothelial progenitor cells, in the field of environmental remediation and food analyzes, magnetic targeted site-specific drug delivery, electromagnetic interference shielding, microwave absorbers, molecular electronics, magnetic recording media, etc.<sup>3</sup> Iron Oxide Nano particles can be synthesized by microwave assisted green synthesis of coffee benghalensis leaf extract. The leaf extract acts both as reducing agent and capping agent in this process. The synthesized Iron Oxide Nano particles were characterized using Scanning electron microscopy, Infra Red spectroscopy and Ultra Violet-Visible spectroscopy. The antibacterial activity of Fe<sub>2</sub>O<sub>3</sub> nano particles against E. Coli bacteria was evaluated. Usually, noble metal NPs were extensively designed to study

antimicrobial activities. As compared with noble metals, iron oxide materials are easily available and economically beneficial.<sup>3</sup>

## **Materials and Methods**

### **Sample Collection**

Coffea benghalensis leaf was collected from Uzhavoor village in Kerala. The leaves were thoroughly washed and dried in shade at room temperature and finely grinded to powder. Ferric Chloride solution was obtained from Merck Pvt. Ltd, India and used directly without further purification as it was of analytical grade. Type 3 Distilled water was used throughout this project.

### **Preparation of leaf extract**

20g of crushed coffee leaves were taken in a 250 ml beaker and 100ml of distilled water was added. The solution was heated at 80°C in the water bath to get the extract. The extract was collected and filtered into another beaker using a funnel and a filter paper. A clear coffee extract is collected and is stored in a clean dry beaker for further use.

### **Synthesis of nano particle**

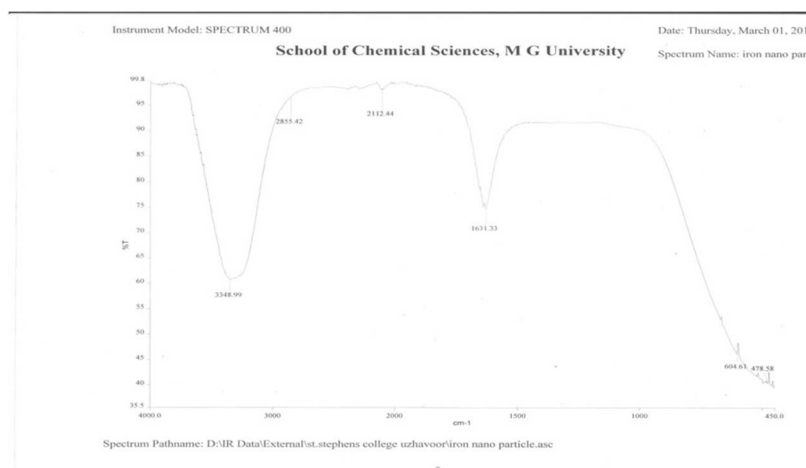
50ml of the freshly prepared 1mM Ferric Chloride solution is buretted out into a clean sterilized flask. 50ml of the coffee leaves extract is added into the Ferric Chloride solution (1:1 proportion). There was an immediate color change on the addition of the coffee leaves extract to the Ferric Chloride solution. The solution resulting from the addition of coffee leaves extract and Ferric Chloride solution is black in color. The solution was heated in a microwave oven at 300 watts for 5 minutes. The solution was transferred into the centrifuge tube and is centrifuged properly. After centrifugation the supernatant was discarded and the residue, washed properly using distilled water and centrifuged again to remove any impurities present in it. The residue obtained is used for the analysis of UV, IR, spectroscopy, the particles size is measured using SEM and its antibacterial properties also tested.

## Result and Discussion

### Characterization

The morphology and size were verified by characterizing the sample by FTIR, U. V spectroscopy and SEM analysis for studying the functional groups and diameter of the nano particles.

#### 1) FTIR Analysis

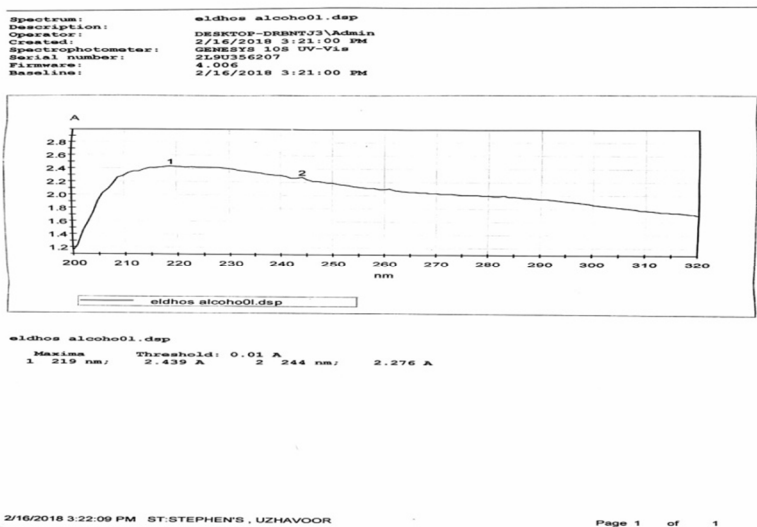


FTIR analysis of coffee leaves extract and synthesized Iron nano particles was done to analyze and evaluate the attached bio molecules to the Iron nano particles. The FTIR of extract showed vibrations stretching at  $1631.33\text{ cm}^{-1}$  for C=C and  $3348.99\text{ cm}^{-1}$  for O-H. The C-H and C-N adsorption bands were also observed  $2855.42$  and  $1383\text{ cm}^{-1}$  respectively.

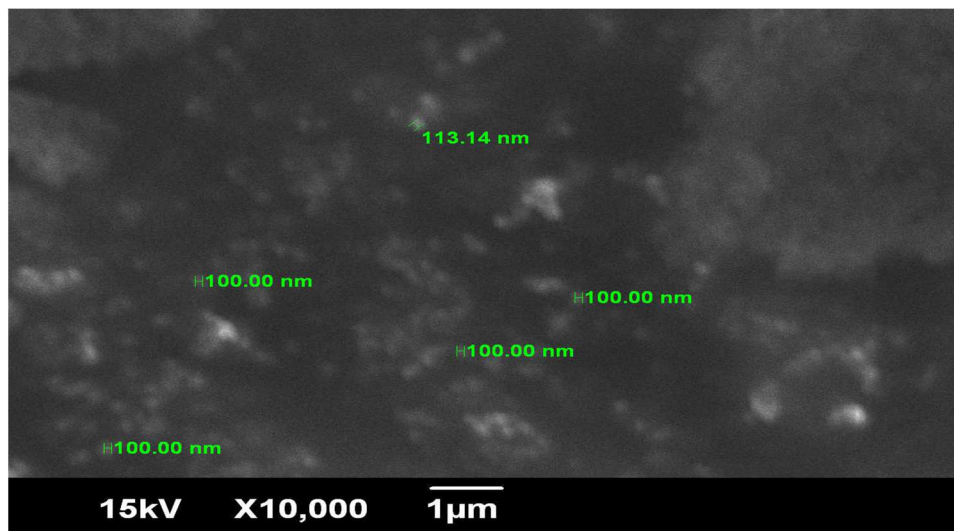
Comparing to that of the FTIR of the product(Iron Nanoparticles) it showed wide stretch of O-H group at  $3419\text{ cm}^{-1}$ , C=C at  $1635\text{ cm}^{-1}$ , C-H at  $2923\text{ cm}^{-1}$ , and C-O-C and C-N at  $1020$  and  $1379\text{ cm}^{-1}$  which matches almost to that of the extract. The oxidized poly phenols on the synthesized Iron Nanoparticles were examined. It may be assumed that the poly phenols in the coffee leaves extract may function as reducing agent as well as capping agent.

## 2. UV-Visible Spectroscopy

The UV spectrum of the product (iron nano particle is dissolved in ethyl alcohol). Two peaks, one at 219 nm and the other at 244 nm where obtained



## 3. Scanning Electron Microscopy



The SEM image confirms that the particle lies well in the nano range with average particle size 102 nm.

## Antibacterial Activity

The anti bacterial activity of the synthesized iron oxide nano particles were done at Tropical institute of ecological sciences, pambadi, kottayam. Well Diffusion method was used and agar medium was used as the bacterial broth. Anti bacterial activity against E.Coli was determined and the component was found to show considerable anti bacterial activity.



### TEST REPORT

Name: Mr. Eldose Raju, St. Stephen's College, Uzhavoor.

We have tested the extracts for antibacterial activity through agar well diffusion method, handed over us on 01.03.2018 and following are the test results. Zone size measured in cm.

Pathogens	Test (T)	Control (C)
<i>E. coli</i>	2.3	0
	2.5	0
	2.3	0
	2.6	0
	2.5	0
	2.3	0

Thank you for availing our services. Kindly contact us for any further assistance in this regard.

10.03.2018  
Kottayam

Scientist In- charge

Note: Electronically generated report. Not authenticated.

Distilled water was used as the control and the iron oxide nano particle was found to show a zone of inhibition of 2.4 cm.

## Conclusion

As a result of this study, it is proved that Iron Nano particles can be synthesized successfully in an easy and less time consuming way via microwave assisted green synthesis using coffee leaves extract. The poly phenols in coffee leaves extract may possess the properties of reducing the ferric cation and also act as capping agents. The synthesized nano particles were characterized using spectroscopic techniques and checked for their anti bacterial activity against E. Coli bacteria. The Nano particles were shown to possess remarkable anti bacterial activities against E.Coli

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**Need for User Centric Services in Law Libraries: A study with reference to School of Indian Legal Thought, Mahatma Gandhi University, Kerala**

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**Jasimudeen.S\***

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**Abstract:**

The law Libraries plays a vital role in the higher education process to promote the legal studies and research. The need for legal education has been realized to enrich the national and international legal perspectives and rebuilding legal status of the country. The University Libraries and Law Libraries in the country engaged in the process of developing the legal education concept by using the resource and provide the services to the scholars and students in the right way by paving way for best access of the information resources. The user based services, User centric services, other information services, web based information services etc are analyzed to generate process and disseminate the information effectively. The sharing of resources and other service points with the University libraries will enrich the use of resources. This paper attempts to describe the various services of the law libraries and new areas of services to be undertaken in the law libraries are emphasized.

**Key words: Law libraries, User based services, User Centric Services; Web based information services, Best use of resources.**

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**\*Jasimudeen.S, Librarian, St Stephens College, Uzhavoor**

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## **Introduction**

The legal library infrastructure has been developed according to the directions of the Bar Council of India, UGC and the NAAC with specific collection and related services. The library serves the teaching faculty, students, scholars and advocates including the new generation of teachers who will work in an automated environment in both regular and virtual classroom situation such as :

- E-teacher: to collaborate, build and interact and discover the new learning communities by exploring newer resources.
- E-education: involves incorporating and supporting the e-teaching and e-learning in an on-line environment.
- E-learning: consists of technology and the content it carries which build the learning culture, leadership, acquisition and use of knowledge through electronic means by faster and less cost.

## **Role of legal Libraries:**

Formal Education: It is a structured system of learning provided through class room teaching or sharing of knowledge and experience by specific academic legal curriculum. The education and library are two inseparable and indivisible concepts which are fundamentally and sync-chronically related to and co-exist with each other. The education dies as soon as the library perishes. The library play vital role in imparting knowledge by providing resources to demist the ambiguity of irrelevant ideas where the education is base for further analysis and research. A library can alone interact directly with the user group in creating user centered services. It interacts with the following services so as to develop formal education in the legal environment, such as

- a) Helps in searching or locating
- b) Helps in overcoming the cost barrier
- c) Transforms students into scholars
- d) Helps to find out actual field of Interest
- e) Trains to handle library tools and gadgets
- f) Helps in group discussion
- g) Provides inter-library loan
- h) User education

**Related studies:**

It is argued that there is considerable scope for improving the design of electronic resources to better support information-seeking as far as lawyers are concerned. The use of information-seeking models as theoretical lenses to analyze users' behavior with existing systems is a way for providing better user centric services from law libraries (Makri, Blandford, & Cox, 2008). Many lawyers are in need of the latest decisions of superior courts as their greatest professional information need. The library has been identified as the most heavily consulted information source for job-related information. However, libraries do not fulfill their role in meeting the information needs of lawyers (Haruna & Mabawonku, 2001). Cho (2006) examines the effect of the four constructs – trust in on-line media, trust in online services, perceived risk with on-line media, and perceived risk with on-line services – on the use of information-oriented on-line legal services. Some researchers focused on designing effective search aids for legal researchers interested in law-related information on the World Wide Web. A group of researchers reported on the design and evaluation of two software systems developed to explore models for browsing and searching across a user-selected set of WWW sites (Dempsey, Vreeland, Sumner, & Yang, 2000). It was found that lawyers' information needs are greatly influenced by the nature of the work they do (Otike, 1999). The information-seeking behavior of lawyers has not been fully investigated empirically. Prior work has tended to focus on legal research as the central task performed by lawyers in their information-seeking activities (Wilkinson, 2001).

**User Centric Services, (UCS):**

The user centric service is the need based service model to satisfy the needs of the users. The information seeking behavior, proper library collection, providing information services, use of new tools of information retrieval, understand the future needs of the users, searching on-line databases, electronic services, periodical review of selection and collection policies, resource sharing programs etc are centrally focusing the user needs so as to satisfy the needs of current environment. The information explosion, rising cost of resources and lack of availability of back issues etc create an increasing expectations from the library. So the cost effective, information overload and delivery of resources etc need the better platform to transform the needs of users in an economically viable manner by effective use of the resources available. It has been creating and developing new learning environment. The legal libraries play vital role in the learning

process as the learning can occur outside the formal institution like a workplace, family, museum, libraries, clubs or even media. It provides the learning process of particular study program with the study aims parallel to the advocacy. So the necessity of collection development became inevitable with back volume collections of legal journals on the Courts verdict and to form a richness of information. The Collection development of the library should have a legal academic nature and the instructional programs of the academic institutions are the basic role. The teaching- learning Process in which the legal library provides a platform to make up thinkers, communicators, collaborators and creators to use the tools and techniques to identify, organize, synthesize and share information. The students, resources, services, activities and class room are the elements in an authentic teaching-learning environment. The primary role of a library is to effectively arranging the information and resources with in the system environment. The content supply through Internet or Intranet and on line problem solving techniques and soft connectivity etc helps the teaching-learning process. The Need- based Services to the users emphasize the quality of services, improving the library's performance and constructive change, implementation of infrastructure of Information retrieval technologies, update of reference collection and on-line reference access, soft books like e-books, e-journal etc will readily satisfy the user's need. The reprographic services, document delivery services, inter-library loan services, OPAC service, etc are also coming under the need-based services which must be enriched in the legal library effectively.

### **School of Indian Legal Thought**

The number of law colleges in the state of Kerala is comparatively less as to compare with other States in India. There are three government colleges and one management college under a Trust. The Universities in the state conduct only the P G programs of law other than the Mahatma Gandhi University where the integrated five year and three year UG courses, PG courses and Ph.D programmes etc have been conducting in the School of Indian Legal Thought. The legal library in the department has been its own remark to supplement the teaching and research. The department was initially started in 1989 with the basic collection and materials for the library. After occupied its own building, the library infrastructure was systematically framed to accommodate both inherent and modern services. The services and resources of this department are highly rich to compare with other legal libraries in the state.

### **Objectives of the Study**

The objective of the study is to undertake to analyze the user based services provided in the school so as to enrich in the near future.

- To know the background of the collection of the Law School library
- To know and access the strength and weakness of the collection.
- To know the use of library resources by the user group and its velocity to find whether the collection and resources are useful or not.
- To study the purpose of visiting the library by the population.
- To evaluate the on-line services and user based services in the open access resources
- To evaluate the types of services provided at present and the proposals for the value added services
- To know and validate the web based services like ETD's and e-journals in the School
- To evaluate the time and working hours of the library
- To know and evaluate the updation of the collection both hard copies and soft copies
- The most frequently referring types of collection and its feedback are to be studied.
- To identify the problems faced by the user community in using the library.

### **Methodology:**

The study used a questionnaire-based survey design for data collection. Keeping in view the objectives of the study, the sample questionnaire was prepared and distributed to the faculty both regular and part-time, UG students of LL.B, PG and M. Phil, and the scholars of the school. The asked questions were simple to reply as the user population has been incorporated with the system. The questionnaire framed was based on the objectives and necessary discussion was made with the Librarian of the school regarding its collection and other service models.

### **Data Analysis**

The data which has been collected through the questionnaire and the observations analyzed and presented in the form of tables. The opinion survey has been limited to the students and faculties only as they form the core group of the library users.

**Table 1**

**Details of Questionnaires** issued to the user group of the School which consists of teachers, Under Graduate Students of LL.B, Post Graduate students of LL.M and M.Phil, Ph. D Scholars, advocates and non teaching staff of the law school.

Item	Teachers	UG LL.B	PG students	Ph.D	Advocates	Non Teaching
Questionnaire Supplied	40	110	42	6	10	12
Received	28 (70%)	90 (82%)	32 (76%)	4(67%)	6 (60%)	10(83%)
Not received	12 (30%)	20(18%)	10(24%)	2(33%)	4(40%)	2 (17%)
Percentage	100%	100%	100%	100%	100%	100%

The Table 1 shows that the students of under graduate and the PG students are so responsive to the study ie 70% and 76% than the teaching faculty of the department. The Ph D scholars are so responsive by 60% than the non-teaching staff. In the following study, the user groups like teachers and students are given top most priority for the study and the advocates and non-teaching staff are given least importance as they do not come under the core area of interest.

#### **The Collection Development of the School:**

The school library has its own remarkable quantity of collection and ensuring the quality of collection by the proper policy and recommendations of the teaching faculty and the librarian. If the collection development is sound in nature, the use of the library resources on the other hand, will be best used.

**Table 2**

Items	Single items	Multiple copies	Others	Total
Books	8000	1250	1500	10750
Journals	5000	-	1140	6140
Newspaper	5	-	-	5
Periodicals	10	-	-	10
CD	1240	-	-	1240
E-resource	2600+	-	1100+	3700+

The table 2 shows that the collection development of the School library is so sound both books and journals. The other collections like newspaper and popular periodicals, CD and E-resources are also good. The E-resources in which the e-journals subscribed by the M G University is shared with the school to enable to access 2600 journals which includes law, international law, and intellectual property rights. The budgetary provision to the school is found sound so that the collection development is also found positive.

**Use of law library resources by the Users**

The use of the law library resources by the user groups is based on its collection development; if the visit velocity of the user is high the collection and other user based services are admirable.

**Table 3**

Sl.No	Frequency	Students (N= 126)	Teachers	Total
1	Everyday	60 (48%)	11 (39%)	71 (46%)
2	Once in two days	49(39%)	10 (36%)	59 (38%)
3	Once in a week	9(7%)	05 (18%)	14 (9%)
4	Thrice in a week	5 (4%)	02 (7%)	07 (5%)
5	Rarely	3 (2%)	nil	03 (2%)
	Total	126 (100%)	28 (100%)	154 (100%)

The table 3 in which the students group comes around 48% out of 126 in number and the 39% of the teachers are visiting the library every day. No teacher is found visiting to the law library which means that the user group depend the library resources for their teaching and learning purpose.

**Satisfaction of Accessing hard copies and Electronic Information Resources**

The user based services are focusing the on the e-resources and the books and journals which should bring out the maximum use satisfaction and access facility too. The library system must ensure to provide the best platform to use both print and non-print materials effectively.

**Table 4**

	Students (N=126)	Teachers (N=28)	Others ( N=22)
Books and journals	120 (95%)	25 (89%)	20(91%)
e-resources	65 (52%)	17 (61%)	9(41%)
Other Items	85 (67%)	23(82%)	5(23%)

Found very Useful	110 (87%)	20 (71%)	22 (100%)
not found useful	10 (13%)	8 (29%)	Nil

The 95% students and 89% of the teachers are effectively using the collection of the school both print and non-print materials. The e-resources amount to 65% and 61% respectively. It is found that the e-resources used by the teacher is less in nature due to many factors such as of less information literacy which should be promoted to ensure the best use of the e-resources.

### **Purpose of visiting Library**

The purpose of the visit to the law library is based on many reasons. The generally found items are to prepare for the class notes, assignment, examinations, research and employment. But in the most cases, the users utilize the library resources for referring earlier court’s verdict and cross references. This must be enriched by providing the back volume collection of the law reports and proceedings.

**Table 5**

	<b>Preparing Class notes</b>	<b>Assignment</b>	<b>Examination</b>	<b>Research</b>	<b>Employment</b>
UG Students	65 (72%)	10 (11%)	15 (17%)	Nil	Nil
PG Students	Nil	11 (34%)	15 (47%)	Nil	6 (19%)
Ph.D	NIL	NIL	NIL	3 (75%)	1 (25%)
Teachers	25 (89%)	Nil	3 (11%)	Nil	Nil

The table 5 shows that the UG Students use the library resources more for preparing class notes and assignments which come around 72% and 11% respectively. The teachers use the library for preparing teaching aids to the students which come around 89%. The employment purpose is just 19% by the P G Students.

### **Working Hours**

The user centric service mainly aimed to provide the extend hour of working of the library so as to ensure the best user service of the law library. The all library system in the education sector reiterates the extended hours of working for the best use of resources and services.

**Table 6**

	<b>9.30 – 4 pm</b>	<b>9.00- 4.30pm</b>	<b>9.00- 5.30pm</b>	<b>9.00 -7pm</b>
Teachers	28 (100%)	Nil	Nil	Nil
Students	65 (72%)	15 (17%)	10 (11%)	Nil
PG Students	Nil	20 (63%)	5 (16%)	7 (21%)
Scholars	Nil	Nil	Nil	4 (100%)

Normally the library system works between 9.30 – 4 pm which has been supported by teachers and students by 100% and 72% respectively. But the research scholars in the school require the extended time from 9.00 – 7pm than the PG Students.

**Type of on-line resources regularly used by the user groups**

The user centric services through the on-line resources have become necessary and the subscription to these resources is enormously funded by the UGC and other funding agencies. It is therefore necessary to build up the user awareness and access support by using Internet and computer.

**Table- 7**

<b>On-line resources</b>	<b>Teachers</b>	<b>UG Students</b>	<b>PG Students</b>	<b>Ph.D</b>
Conference Proceedings	25 (89%)	80 (89%)	30 (94%)	4 (100%)
Legal Databases	15 (54%)	75 (83%)	25 (78%)	3 (75%)
INFONET/JCCC	15 (54%)	75 (83%)	27 (84%)	4 (100%)
Open Access web source	10 (36%)	65 (72%)	24 (75%)	3 (75%)
E-book	9 (32%)	77 (86%)	20 (63%)	4 (100%)
E-Theses	5 (18%)	59 (66%)	20 (63%)	4 (100%)

The table 7 Shows that the high use of the conference proceedings by the teachers, UG and PG students by 89%,89% and 94% respectively. The Ph.D Scholars use cent percent as to compare the database, INFONET, and open access web resources are found less in percentage. The availability of resources are abundant in nature but the access to these resources are found decreasing.

**Benefits of on-line resources over conventional documents**

The user centric services should be concentrated on the following aspects like time saving, easy to use, the available information should be reliable and updated data regularly, so that the user will be best served on his needs.

**Table 8**

User Opinion	Teachers	UG Students	PG Students	Ph.D
Saves time	20 (71%)	85(94%)	27 (84%)	4 (100%)
Easy to Use	21(75%)	87 (97%)	27 (84%)	4 (100%)
More reliable information	19 (68%)	87 (97%)	26 (81%)	4 (100%)
New updated data possible	19 (68%)	87 (97%)	27 (84%)	4 (100%)

The 71% of the teachers and 94% of the students are agreed with the time saving aspects. The Ph D scholars are supported with 100% of the time saving and other aspects. The teachers are comparatively having less opinion on these aspects as they do not give much importance on these aspects.

**Problems faced by the users in the library system**

**Table 9**

Problems felt using Internet	Teachers	UG Students	PG Students	Ph D Scholars	Others
Speed of the connectivity	23(82%)	62 (69%)	21(66%)	2(50%)	11(50%)
Less number of computers	20(71%)	50 (56%)	14 (44%)	2 (50%)	12 (55%)
Privacy problems	24 (86%)	49 (54%)	17 (53%)	3 (75%)	11 (50%)
Bad Connectivity	19 (68%)	48 ( 53%)	17 (53%)	3 (75%)	14 (63%)
Less Infrastructure	21 (75%)	53 (59%)	19 59%)	3 (75%)	12 (55%)

The speed of the computer, number of system allotted, privacy and infrastructure etc are the other aspects of the user based services which should be analyzed in the right way. The above table shows that the speed of Internet is comparatively less by 82%, 69%, 66%, 50% and 50% respectively for the above user groups. The privacy, infrastructure and the less number of computer system provided are the other defects found in the user centric services.

**Findings and Proposals:**

- Number of computers should be enhanced with proper infrastructure.
- Internet connection with high bandwidth should be established.

- Proper information literacy and, training and orientation programs on access to various on-line resources should be ensured.
- Proper OPAC search and location of books and journals should be inculcated to the users in the right way.
- The collection development should be enriched on the ground that the adoption of new areas of subjects in the same discipline.
- More reading room facility and photocopying facilities should be ensured.
- Advertising services, welcoming atmosphere, electronic contextual information services, mobile Information services like working hours, holidays, reservation, overdue, new arrivals, etc may be added as user based services
- Introducing the best practices, Integrated basic education and skill training, developing college research centers, sharing knowledge of scholars with the students, On-line education, Prominence of open content etc should be introduced as value added services for the law students and teachers.
- Audio visual resource services, Social networking of legal educational community service, Marketing services through mass media, Exhibitions, Summer school for law students on resources, Broacher and News letter services, Laptop permission to take inside the library, WIFI services through laptops and the On-line inter library resource sharing etc are also introduced effectively to the best use of legal resources.

**Conclusion:**

Whatever the types of services introduced in the legal library system due to the advent of ICT, the main aim should be to satisfy the needs of the users in the right way as the users legal libraries mostly based on the reference services over various verdicts of the high court's and the supreme court. The effective service providers in the system should acclaim and acquaint with all new areas of technology oriented services and to take necessary steps to initiate the same in the library so that the users can be served better by right resources at right time in a right manner.

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## **An Evaluation of the Special Economic Zone Scheme in India**

**Dr. Jisha George**

Assistant Professor in Commerce

St Stephen's College, Uzhavoor

### **Abstract**

A Special Economic Zone (SEZ) is a geographical location in a country which carries special privileges and less regulation when compared to other parts of the same country. Asia's first Export Processing Zone (EPZ) was established by India at Kandla in 1965. With a view to make SEZs as an engine for sustainable economic development, the Government announced the Special Economic Zone policy in April 2000. After that Export Processing Zones are replaced by Special Economic Zones. Up to 9<sup>th</sup> February 2006 the functioning of SEZs was governed by the provisions of Foreign Trade Policy. To make the SEZ Scheme more attractive, the Parliament passed the SEZ Act 2005 in May 2005. The SEZ Act aims at creating additional economic activity, export promotion, promotion of domestic and foreign direct investment, employment generation, infrastructure development, etc. This article gives a brief description of the performance of SEZs in India after the enactment of Special Economic Zone Act.

**Key works:** EPZ, SEZ, export, performance, AAGR

### **1.Introduction**

Government of India treats export promotion as a major thrust area and with a view to give a concerted push to India's outbound shipments, a number of export promotion schemes are offered to exporters from time to time. "Trade is not an end in itself, but a means to economic growth and national development" (Kothari, 2007, P.120). Export promotion helps in the generation of foreign exchange along with the stimulation of higher economic activity. The Foreign Trade Policy 2015-20, which was announced on 1<sup>st</sup> April 2015 aims at boosting both manufacturing and service exports. It also gives much attention for improving the 'ease of doing business (Department of Commerce, 2016).

## 2.Review of Literature

Export Processing Zones have become a strong Trade Policy instrument of India for the promotion of exports. India's first EPZ was established at Kandla in the year 1965. It was followed by the establishment of six other Central Government Export Processing Zones at Santacruz, Noida, Falta, Cochin, Chennai, Visakhapatnam and Surat. The EXIM policy 2000 announced a new Scheme called Special Economic Zone Scheme (Aggarwal, Export Processing Zones in India: Analysis of the Export Performance, 2004).

In the year 2000, Government of India replaced the Export Processing Zone Scheme with a new scheme called Special Economic Zone Scheme. This Scheme offers more incentives/benefits to exporters than the earlier EPZ Scheme (Aggarwal, Special Economic Zones: Revisiting the Policy Debate, 2006). According to Mukherjee, Pal, Deb, Ray, & Goyal "Special Economic Zones are industrial enclaves within a country that primarily focus on exports. These enclaves receive certain fiscal and non-fiscal incentives from the Government, which are not generally available elsewhere in a country" (Mukherjee, Pal, Deb, Ray, & Goyal, 2016, P.1). In order to enhance India's competitiveness in the global market the Indian Government has enacted the Special Economic Zone Act in 2005 (Sampat, 2008).

A large number of studies are conducted in India related to Special Economic Zones. Some of the major studies are discussed below:

Aggarwal (2006) in an article titled 'Special Economic Zones: Revisiting the Policy Debate' described the SEZ regime in the Indian context, put forward the arguments for and against SEZs, suggested cautions to be taken for the effective implementation of the SEZ Scheme, etc. This article points out that the focus of the SEZ policy needs to be on making India a preferred destination for manufacturing. The author argues that in the long run competitiveness of the SEZs can be sustained only if an economy wide investment climate is enhanced. The author also argues that SEZs should not be treated as the best policy for long run industrial development.

Lonarkar (2013) conducted a study to evaluate the performance of Special Economic Zones in India during the period 2000 to 2010. This study described the theoretical background of export promotion strategies in India. This study also tried to check whether the SEZ Scheme had achieved the objectives envisaged by the SEZ Act. One of the major objectives of this study was to evaluate the performance of Central Government Special Economic Zones in terms of exports. This study gave a comparative picture of the export performance by the seven Central Government Special Economic Zones in India. This study also covered the employment generation and infrastructure facilities provided by SEZs in India. The findings of this study showed that the SEZ Scheme was success as an export promotion strategy. But, the SEZ Scheme failed to attain some other major objectives of the SEZ Act, such as generation of female employment and provision for world class infrastructure.

Palanisami (2014) has studied about the performance of Cochin Special Economic Zone, Visakhapatnam Special Economic Zone, Madras Special Economic Zone and other SEZs which are operating under the administrative control of the above three Central Government SEZS. Performance evaluation was conducted for a period of eight years from 2005-06 to 2012-13. In this study, the researcher evaluated the export performance of the SEZs after the enactment of SEZ Act in 2005. This study also investigated the sector-wise exports, Foreign Direct Investment, employment generation and growth of the SEZs under study. On the basis of the findings of this study, the researcher points out that there is no transparency and public accountability in the functioning of SEZs under study. This study reveals that exports have a very strong positive correlation with Balance of Payment, imports and investments.

Jacob (2013) has studied the export competitiveness and labour standards existing in Cochin Special Economic Zone and the interrelation between export competitiveness and labour standards. The evaluation of the competitiveness of different sectors reveals that the most competitive sector is the Gem and Jewellery sector followed by the IT & ITES sector and Electronics sector. With reference to the labour standards prevailing in CSEZ, it is found that unmarried workers with an average educational background and low work experience

are present in the CSEZ. The study highlights the discrimination in the payment of remuneration on the basis of gender. The evaluation of the interrelationship between labour standards and competitiveness reveals that the IT & ITES sector is maintaining high competitiveness and better labour standards. This study suggests the policy makers to provide more incentives and concessions to investors to remain competitive, simultaneously ensuring the labour welfare.

Shruthi (2014) has conducted a study to evaluate the role of incentives and concessions in the promotion of Special Economic Zones in Karnataka in the post SEZ Act arena. This study was conducted among 20 operational SEZs in Karnataka state and this study revealed that the introduction of SEZ policy and the incentives and concessions provided to SEZs had a positive impact on the trade performance of SEZs. This study observed that a major chunk of investment in SEZs in Karnataka came from domestic investors. The share of Foreign Direct Investment in the total investment in SEZs was very low. It was evident from this study that the majority of the Units functioning in SEZs gave more concern for incentives and concessions as a major factor behind the establishment of their unit in SEZs.

Bhuvaneshwari (2014) has conducted an exploratory study to evaluate the problems and prospects of SEZs in India. This study reviewed the origin and development of policy related to SEZs in India, performance of SEZs in India, the impact of SEZs on import and employment generation, etc. It was found that the first and foremost problem faced by SEZs in India was the acquisition of agricultural land from farmers.

Mukherjee, Pal, Deb, Ray, & Goyal (2016) in their book titled ‘Special Economic Zones in India: Status, Issues and Potential’ made a thorough study of the Special Economic Zone Policy in India .

### **3. Objectives of the Study**

The current study was conducted to attain the following objectives;

1. To describe the current status of SEZs in India.
2. To evaluate the performance of SEZs in terms of exports.

### **4. Research Methodology**

The methodology adopted by the researcher for attaining the research objectives is described below;

#### **4.1.Sources of Data**

This study is based on secondary data. For the attainment of above mentioned objectives, the researcher has collected data from various published sources. The export performance evaluation of SEZs is made on the basis of secondary data collected from the website of SEZ India.

#### **4.2. Tools of Analysis**

Performance evaluation of SEZs in terms of export generation is conducted by using statistical tools like percentage analysis and growth rate analysis. The analyzed data is presented with the help of tables.

Scatter diagram and regression model fitting reveals that there exists a linear relationship between export data of different years. Since the relation is linear the best growth rate is 'Average Annual Growth Rate' (AAGR). The AAGR is defined as the average increase in the value of an individual investment or portfolio over the period of a year. It is calculated by taking the arithmetic mean of the growth rate over two annual periods. That is AAGR is calculated as;

$$\text{AAGR} = \frac{\text{Growth Rate in Period A} + \text{Growth Rate in Period B} + \dots + \text{Growth Rate in Period X}}{\text{Number of Periods}}$$

Where,

$$\text{Growth Rate in a period} = \frac{\text{Current value} - \text{previous value}}{\text{previous value}}$$

#### **4.3.Period of study**

This study aims at evaluating the performance of SEZ scheme after the enactment of SEZ Act. So the period of the study covers a period of twelve years from 2005-06 to 2016-17.

#### **5.Special Economic Zone (SEZ) Scheme in India**

According to Gupta, "SEZs are specifically delineated duty free enclaves treated as a foreign territory for the purpose of industrial, service and trade operations, with exemption from customs duties and a more liberal regime in respect of other levies, foreign investment and other transactions" (Gupta, 2008, P.508). SEZs are treated as deemed foreign territory within the country and sales to SEZ Units are treated as exports and purchases from SEZs are treated as imports.

The role of Export Processing Zones is widely accepted over the world. India was the pioneer in Asia as regards the implementation of an Export Processing Zone (EPZ) model for export promotion. The Special Economic Zone policy was announced in April 2000 with a view to make SEZs as an engine for sustainable economic development by providing world standard infrastructure facilities along with attractive incentive packages and minimum possible regulations. To make the SEZ Scheme more attractive, efficient and vibrant the Parliament passed the SEZ Act 2005 in May 2005. The SEZ Act aims at creating additional economic activity, export promotion, promotion of domestic and foreign direct investment, employment generation, infrastructure development, etc. In India, SEZs can be established in the private, public or joint sectors. State Governments are also eligible for establishing SEZs.

Prior to the enactment of SEZ Act in 2005, there were 7 Central Government SEZs and 11 State Government/ Private SEZs operating in India. The enactment of SEZ Act attracted more investors to grab the advantage of SEZ Scheme and as a result the number of SEZs has increased steadily. As on 30<sup>th</sup> September 2017 there were 221 operational SEZs in India with 4765 approved SEZ Units. There were 364 notified SEZs and 423 proposals got formal approval for the establishment of SEZs as on 1<sup>st</sup> January 2018. Total investments in Indian SEZs have reached Rs.4,48,832.43 crore and SEZs have generated employment for 18,23,451 persons (SEZ India, 2018) .

Tables 1 and 2 shows the state-wise and sector-wise distribution of approved SEZs in India.

**Table 1**

**State-wise Distribution of Approved SEZs (As on 27<sup>th</sup> July 2016)**

<b>States/Union Territories</b>	<b>Formal Approvals</b>	<b>In-Principle Approval</b>	<b>Notified SEZs</b>	<b>Exporting SEZs (Central Govt. +State Govt./Pvt. SEZs + notified SEZs under the SEZ Act, 2005)</b>
Andhra Pradesh	29	4	24	19
Chandigarh	2	0	2	2
Chhattisgarh	2	1	1	1

Delhi	2	0	0	0
Goa	7	0	3	0
Gujarat	31	4	27	18
Haryana	23	3	20	7
Jharkhand	1	0	1	0
Karnataka	61	0	40	25
Kerala	29	0	25	16
Madhya Pradesh	9	1	5	2
Maharashtra	59	9	51	25
Manipur	1	0	1	0
Nagaland	2	0	2	0
Odisha	7	0	5	3
Puducherry	1	1	0	0
Punjab	5	0	2	2
Rajasthan	9	1	8	4
Tamil Nadu	48	4	46	36
Telangana	53	0	44	26
Uttar Pradesh	24	1	19	11
West Bengal	7	2	5	7
Total	412	31	331	204

*Source: Website of SEZ India*

Tamil Nadu with 36 exporting SEZs occupies the top position regarding the number of exporting SEZs which is followed by Telangana (26) and Karnataka (25). Kerala with 16 exporting SEZs occupies the 7<sup>th</sup> position.

**Table 2****Sector-wise Distribution of SEZs in India (As on 10<sup>th</sup> May 2016)**

Sectors	Formal Approvals	In-Principle Approvals	Notified SEZs	Exporting SEZs
Agro	4	2	4	1
Airport based multi-product	3	0	0	0
Auto and related	1	1	1	1
Aviation/Aerospace/ Animation & Gaming/Copper	6	1	5	5
Beach & Mineral/ Metals	2	0	2	0
Building prod./Mal./ Transport equipments / Ceramic and glass	2	2	2	2
Electronic product/Industries	2	0	2	2
Engineering	15	1	15	13
Footwear/Leather	6	0	5	3
+Food processing	4	0	3	3
FTWZ	10	4	7	3
Gems and Jewellery	7	3	4	3
Handicrafts & Carpets handicrafts & Carpets	3	0	2	2
IT/ITES/Electronic hardware/Semiconductor/Services	262	0	204	116
Metal/Stain. steel/Alum/Foundry	2	0	2	1
Light engineering/ Metallurgical engineering /Automotive components	1	0	0	0
Multi-product	19	11	17	20
Multi-services	7	1	7	2

Non-conventional energy	2	0	2	2
Petrochemicals & Petro. /Oil and gas	2	1	0	0
Pharmaceuticals/Chemicals	16	2	16	12
Port-based multi-product	5	1	3	2
Power/Alternate energy/Solar	4	1	3	3
Textiles/Apparel/Wool	6	1	6	7
Writing and printing paper mills	1	0	1	0
Granite processing industries and other allied machinery/ Manufacturing	2	0	1	0
Total	417	32	330	205

*Source: Website of SEZ India*

Table 2 discloses that a major chunk of exporting SEZs (116 SEZs) belongs to IT/ITES/Electronic hardware/Semiconductor/Services sectors. Multi-product (20), Engineering (13), Pharmaceuticals/chemicals (12), etc. are the other major sectors in which SEZs are active.

### **5.1.Incentives and Facilities Offered to SEZs in India**

In order to make the SEZ Scheme attractive to investors, Government offers a number of incentives and concessions to SEZ Units and SEZ developers. The major incentives and concessions available to SEZ Units are as follows:

- ❖ Section 10 A A of Income Tax Act entitles SEZ Units, 100% income tax exemption on export profits for the first five years, 50% of export profits for the next five years and 50% of the ploughed back profit for the subsequent five years.
- ❖ Exemption from customs duty for the import of inputs, capital goods, etc. required for export production.
- ❖ Exemption from the payment of central excise duty for the domestic sourcing of raw materials, capital goods etc.
- ❖ Exemption from the payment of central sales tax.
- ❖ Exemption from the payment of state sales tax.
- ❖ Exemption from the payment of service tax.
- ❖ Eligibility for 100% Foreign Direct Investment, etc.

The following Table (3) illustrates the details of duty forgone by the Customs Department under the SEZ Scheme.

**Table 3****Duty Forgone by the Customs Department under the SEZ Scheme**

Sl. No.	Year	Duty Forgone under SEZ Scheme (In ` Crores)	Total Duty Forgone under Various Export Promotion Schemes (In ` Crores)	Duty Forgone under the SEZ Scheme as a Percentage of Total Duty Forgone
1	2005-06	2,471	40,329	6.13
2	2006-07	1,654	56,133	2.95
3	2007-08	1,848	68,179.23	2.71
4	2008-09	2,324.29	61,173.08	3.8
5	2009-10	3,987.06	52,606.39	7.58
6	2010-11	8,630.16	71,028.48	12.15
7	2011-12	4,559.87	68,678.39	6.64
8	2012-13	4,490.58	72,341.66	6.21
9	2013-14	6,198	82,853.71	7.48
10	2014-15	4,737	91,963.59	5.15

*Source: Compiled by the researcher from Report No.14 of 2009-10, Report No.14 of 2013, Report No.8 of 2015-Union Government (Indirect Taxes-Customs) and data collected from the records of Directorate General of Export Promotion*

**5.2.Export Performance of Special Economic Zones**

Table 4 discloses export performance of SEZs from 2005-06 to 2016-17.

**Table 4****Export Performance of SEZs in India**

I. No.	Year	Exports (In ` Crores)	Percentage Growth Over Previous Year	Share in India's Total Exports (%)
1	2005-2006	22 ,840	25	5
2	2006-2007	34,615	52	6.05

3	2007-2008	66,638	93	10.16
4	2008-2009	99,689	50	11.86
5	2009-2010	2,20,711	121.40	26.10
6	2010-2011	3,15,868	43.11	27.64
7	2011-2012	3,64,478	15.39	24.86
8	2012-2013	476159	31.00	29.14
9	2013-2014	494077	4.00	26.08
10	2014-15	4,63,770	-6.13	32.10
11	2015-16	4,67,337	0.77	27.35
12	2016-17	5,23,637	12.05	
AAGR			36.78	

*Source: Compiled by the researcher from the Department of Commerce Annual Reports of different years*

During the period 2005-06 to 2016-17, export from Indian SEZs has attained an Average Annual Growth Rate of 36.78%.

## 6. Conclusion

The enactment of SEZ Act make the SEZ Scheme more attractive to entrepreneurs. There has been a tremendous growth in the number of SEZs in India after the enactment of SEZ Act. As on 30<sup>th</sup> September 2017 there were 221 operational SEZs in India with 4765 approved SEZ Units. Total investments in Indian SEZs have reached Rs.4,48,832.43 crore and SEZs have generated employment for 18,23,451 persons.

During the year 2003-04 SEZs were contributing only 4.72% of India's total exports. After the enactment of SEZ, there has been a fast growth in the export performance of SEZs. Their exports have grown from Rs.13,854 crore in 2003-04 to Rs.5,23,637 crore in 2016-17 with an AAGR of 36.78%. SEZ's contribution towards India's total exports has reached 32.10% during the year 2014-15. In the current scenario SEZs have become a major export drive of Indian economy.

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# INDIANA JONES

## AS A MYTHICAL HERO

**Amith Mathew**

Every person would have their own ideal hero or heroes because of the qualities of the person or the character. A hero is admired for his courage, wonderful achievements, personality, etc. Now, the changing period of systems make heroes and heroines of equal importance in movies. So the view of heroic concepts needs to change. Here we look at the character of Indiana Jones as a Mythical Hero.

This work explores how the original Indiana Jones trilogy (*Raiders of the Lost Ark*, *Temple of Doom* and *The Last Crusade*) work as a single journey towards faith. In the first movie, Indiana Jones fully rejects religion and by the third movie he accepts God. How does this happen? Indiana Jones takes a journey by exploring archaeology, mythology, and theology-The Hero with a Thousand Faces. Like many people who come to find faith, it does not occur overnight. Indiana Jones takes a similar path, using his career and adventurer status to help him find Ultimate Truth.

Indiana Jones are the trilogy of Hollywood movies, begin from *Raiders of the Lost Ark* [1981], *Indiana Jones And The Temple Of Doom* [1984], *Indiana Jones And The Last Crusade* [1989], and *Indiana Jones And The Kingdom of The Crystal Skull* [2008] Directed by Steven Spielberg. The famous Hollywood actor and producer Harrison Ford acts as the title character. The protagonist Indiana Jones Jr. is a professor of archaeology. He travels the whole world to find relics, and on the way he does many adventurous activities to accomplish his missions.

In these movies, the first one *Raiders of the Lost Ark* , Indiana Jones ventures out to seize a biblical artefact known as The Ark of the Covenant and there he fights against a troop of Nazis before locating the artefact. Similarly in *Indiana Jones and The Temple of Doom*, Indiana Jones finds himself in India where poor villagers reach out to him to track their Holy Stone, that has been stolen by an evil priest. In the third

one of the movie series *Indiana Jones and The Last Crusade*, he goes on an adventurous journey because his father has disappeared while looking for the Holy Grail. And in the last part *Indiana Jones and the Kingdom of the Crystal Skull*, Indiana Jones teams up with a young man to unearth the mystery behind the Crystal Skull.

The hero has changed and evolved over time and the structure of the hero's story has followed a similar path. Campbell outlines the hero's journey at length, with all of the stages and possibilities throughout the journey in the form of departure toward the journey, initiation of conflict and problem resolution, and return home. Campbell concludes his book, "it is not society that is to guide and save the creative hero. Heroes serve an important purpose in our culture as they can stand as role models or represent cautionary tales all the while providing an avenue for people to assign meaning and purpose to their lives". Campbell's work also helps us understand why audiences may be fascinated with a specific hero such as Indiana Jones.

The first chapter deals with the character of Indiana Jones and look through each of the Indiana Jones trilogy. The second Chapter examines who is a mythical hero and whether Indiana Jones is a mythical hero.

Indiana Jones' full name is Dr. Henry Walton Jones Jr. and his nickname is Indy. Producer Frank Marshall has said Indy is a fallible character. He makes mistakes and gets hurt unlike a real character or a real hero. Jones is most famously portrayed by Harrison Ford and has also been portrayed by River Phoenix in the television series *The Young Indiana Jones Chronicles* by Corey Carrier, Sean Patrik Flenry, and George Hall. Doug Lee has supplied the voice of Jones for two Lucas Arts video games, including *Indiana Jones and the Fate of Atlantis*.

In this first adventure in *Rider Of The Lost Ark*, he is pitted against the Nazis, who are commissioned by Hitler to recover evidence related to the Aryan roots of Nazism. In consequence, Dr. Jones travels the world to prevent them from recovering the Ark of the Covenant. He is aided by Marion Ravenwood and Sallah. The Nazis are led by Jones' archrival, a Nazi-sympathizing French archaeologist named René Belloq, and Arnold Toht, a sinister Gestapo agent.

In the 1984 prequel, *Indiana Jones and the Temple of Doom*, set in 1935, Jones travels to India and attempts to free enslaved children and the three Sankara stones from the bloodthirsty Thuggee cult. He is aided by Short Round, a young boy, and is accompanied by singer Willie Scott.

The third film, 1989's *Indiana Jones and the Last Crusade*, set in 1938, returned to the formula of the original, reintroducing characters such as Sallah and Marcus Brody, a scene from Professor Jones's classroom, the globe trotting element of multiple locations, and the return of the infamous Nazi mystics, this time trying to find the Holy Grail. The film's introduction, set in 1912, provided some background to the character, specifically the origin of his fear of snakes, his use of a bullwhip, the scar on his chin, and his hat. The film's epilogue also reveals that "Indiana" is not Jones's first name, but a nickname he took from the family dog. The film was a buddy movie of sorts, teaming Jones with his father, often to comical effect. Although Lucas intended to make five Indiana Jones films, *Indiana Jones and the Last Crusade* was the last for over eighteen years, as he could not think of a good plot element to drive the next instalment.

The 2008 film, *Indiana Jones and the Kingdom of the Crystal Skull*, is the latest film in the series. Set in 1957, 19 years after the third film, it pits an older, wiser Indiana Jones against Soviet agents bent on harnessing the power of an extraterrestrial device discovered in South America. Jones is aided in his adventure by his former lover, Marion Ravenwood, and her son—a young fellow named Henry "Mutt" Williams, later revealed to be Jones' unknown child. There were rumours that Harrison Ford will not return for any future installments and La Beouf will take over the Indy franchise. This film also reveals that Jones was recruited by the Office of Strategic Services during World War II, attaining the rank of Colonel in the United States Army. He is tasked with conducting covert operations with MI6 agent George McHale against the Soviet Union. In March 2016, Disney announced a fifth *Indiana Jones* film currently in development, with Ford and Spielberg set to return to the franchise. The film will be released on July 10, 2020.

Indiana Jones is essentially the archetype for the field of archaeology, individuals who are actively involved in this field are influenced by the ideas put forward in the films and any other associated media. Indiana Jones is still a highly debated topic among archaeologists, whether the influence of these films is positive or negative has yet to be determined. The argument for these films having a negative influence states that it reflects poorly on the field. One prominent individual with this opinion is critic Anne Pyburn. Pyburn described the influence of Indiana Jones as being one that is elitist and sexist, she went on to say that the Indiana Jones films have caused new discoveries in the field of archaeology to become oversimplified and overhyped in an attempt to gain public interest which negatively influences archaeology as a whole. Eric Powell, an editor with the magazine *Archaeology*, was quoted saying "O.K., fine, the movie romanticizes what we do," he continues to say that "Indy may be a horrible archeologist, but he's a great diplomat for archaeology. I think we'll see a spike in kids who want to become archaeologists." In an article written by Kevin McGeoughs, an associate professor of Archaeology, he describes the original archaeological criticism of the film as missing the point of the film, going on to say that the various critiques of poor excavation techniques used were a plot feature to make the film more enjoyable and that in doing so it is not trying to push an agenda. He finished by saying, "dramatic interest is what is at issue, and it is unlikely that the film will change in order to promote and foster better archaeological techniques".

## **Background of the Hero's Journey**

Before analyzing the Indiana Jones series, one must be familiar with *The Hero's Journey* that has been transformed and adapted numerous times, based on Joseph Campbell's *The Hero with a Thousand Faces*. Building on a long history of mythology, Campbell suggests, it would not be too much to say that myth is the secret opening through which the inexhaustible energies of the cosmos pour into the human cultural manifestation. Therefore, any sense of truth or relevancy, part

of what Campbell refers to as energies of the cosmos, behind any mythical story comes through to us in the form of our surrounding culture. This is the basis for Campbell's hero as a mythical figure.

The hero has changed and evolved over time; however, the structure of the hero's story has followed a similar path. Campbell outlines the hero's journey at length, with all of the stages and possibilities throughout the journey in the form of departure toward the journey, initiation of conflict and problem resolution, and return home. Campbell concludes his book, it is not society that is to guide and save the creative hero, but precisely the reverse.

Heroes serve an important purpose in our culture as they can stand as role models or represent cautionary tales all while providing an avenue for people to assign meaning and purpose to their lives. Campbell's work also helps us understand why audiences may be fascinated with a specific hero, such as Indiana Jones. The imagination of Americans has long been shaped by Hollywood's depictions of heroic figures, most recently in the post superhero cycle. Mike Alsford, author of *Heroes and Villains*, writes, "It is . . . in the imagination that we encounter heroes and villains in their most idealized form representing our purist heroic ideals and villainous fears."

The continued success of heroic figures in film and other mediums is no surprise. After all, who does not want to see their unobtainable ideals played out on the big screen. While more complex heroes can be found in recent films, truly good heroes like Indiana Jones still retain a place in popular culture. Using Campbell as inspiration, put together his *Hero's Journey* that is now part of a larger text titled *The Writer's Journey: Mythic Structure for Writers*. In relation to the concept of the hero's journey, in any good story the hero grows and changes, making a journey from one way of being to the next: from despair to hope, weakness to strength, folly to wisdom, love to hate, and back again. It's these emotional journeys that hook an audience and make a story worth watching. The journey occurs through a succession of the following stages: ordinary world, call to adventure, refusal of the call, meeting with the mentor, crossing the first threshold, tests/allies/enemies, approach to the inmost cave, ordeal, reward, the road back, resurrection, and return with elixir. Of

course, not every story follows this set of stages perfectly. Variations of these stages can be seen in each individual Indiana Jones film.

The next section will examine the methodology that will be used to trace one single journey of Indiana's growth through the movies. The goal here is to read the films through a version of the *Hero's Journey*, where Indiana himself is on a single journey that can be tracked through the first three films. While the Indiana Jones films are popular, they are not common for scholarly analysis. *Rhetorical Criticism as Argument* looks at what he is analyzing and chooses the perspectives and ideas that best help him understand the object of his criticism. Following, the best perspective towards taking these films seriously is to trace the influence of Joseph Campbell's *Hero's Journey* mythology and its influences in the films.

Everyone would have their ideal heroic concepts, whether it be the qualities of the person or the character. A hero is admired for his courage, wonderful achievements, personality, etc. In this project the normal heroic qualities of Indy is studied as a mythical hero concepts through his movies.

This project explores how the original Indiana Jones movies - *Raiders of the Lost Ark*, *Temple of Doom*, and *The Last Crusade* and *The Kingdom of the Crystal Skull* are working towards a single journey of faith. In the first movie, Indiana Jones fully rejects religion and by the third movie he accepts God. Indiana Jones takes a journey by exploring archaeology, mythology, and theology. Campbell called Indy 'The Hero with a Thousand Faces'. Like many people who come to find faith, it does not occur overnight. Indiana Jones takes a similar path, using his career and adventurer status to help him find the Ultimate Truth.

Indiana Jones films are Steven Spielberg's famous Hollywood movies, beginning from *Raiders of the Lost Ark [1981]*, *Indiana Jones and the Temple of Doom [1984]*, *Indiana Jones and the Last Crusade [1989]* and *Indiana Jones and the Kingdom of the Crystal Skull [2008]*. The famous Hollywood actor and producer Harrison Ford acts as the title character. The protagonist Indiana Jones Jr. is a

professor of archaeology. He travels the whole world to find treasures. On the way he has many adventures while accomplishing his missions and archiving his life goals.

Looking at these movies, in the first one *Raiders of the Lost Ark*, Indiana Jones ventures out to seize a biblical artefact known as *The Ark of the Covenant* and there he fights against a troop of Nazis before locating the artefact. There he encounters snakes that he fears but he overcomes his fear to achieve his goal. It shows his integrity and passion to the profession. Similarly in *Indiana Jones and the Temple of Doom*, Indiana Jones finds himself in India where poor villagers reach out to him to track their *Shankara Stone*, that has been stolen by an evil priest. There he shows he has become clever, and there we can see he is very supportive and kind. The third movie of the series *Indiana Jones and The Last Crusade*, is an adventurous journey as his father has disappeared while looking for the Holy Grail. Here Indy proves his confidence and courage in front of his father by his patience. And in the last part *Indiana Jones and the Kingdom of the Crystal Skull*, Indiana Jones teams up with a young man to unearth the mystery behind the Crystal Skull, and there we can see Indy's selflessness and care – he protects all who are with him from the enemies and deathly dangers.

The hero has changed and evolved over time; however, the structure of the hero's story has followed a similar path: a hero's journey at length, with all of the stages and possibilities throughout the journey in the form of departure toward the journey, initiation of conflict and problem resolution, and return home. Campbell concludes his book, "it is not society that is to guide and save the creative hero, but precisely the reverse.

In an examination of Indiana Jones as a Mythical Hero, there are some things that stand out: self-sacrifice, an uncommon humility, and involvement in a cause or calling.

The audiences may be fascinated with a common hero, as Indiana Jones. But we see the personality of the character and the qualities he has, Indy the normal hero to Indiana Jones as a mythical hero.

## **A BLACK FEMINIST READING OF TONI MORRISON'S NOVEL *SULA***

**AISWARYA.T**

Feminism is a social movement that seeks equal right for women. Feminism is a range of political movements, ideological and social movements that shares a common goal to define establish and achieve political, economic, personal and social equality of sexes. Feminism is not the belief that one gender should be raised in power above another.

Black feminism, a branch of feminism, is a school of thought stating that sexism, class oppression, gender identity and racism are inextricably bound together. Black feminism aims to empower Black women with new critical ways of thinking that centered how racism and sexism worked together to create Black women's social issues and inequalities that arise from of mutually constructed systems of oppression.

Toni Morrison is an American novelist, essayist, editor, teacher and professor emeritus at Princeton university. She is the author of the books *The Bluest Eye* is her first novel . Morrison was awarded Nobel prize in Literature in 1993. She won Pulitzer prize and the American book award in 1988 for *Beloved*. She was honoured with the 1996 National Book foundation's medal of distinguished contribution to American letters.

*Sula* (1973) is the second novel by Toni Morrison .It was nominated for the National Book Award. It does not tamper the fabric of Afro-American reality in any way. On the contrary, it replenishes the surviving traditional mores and rehabilitates the past in order to redefine African culture in America. This novel resists all categorizations, and cannot be easily confined to any particular genre. The themes of incest, pedophilia, racism, sexual abuse, whoredom, death and betrayal are frequently employed by Morrison, because she aspires to present her readers with bare truth regarding the plight of Afro-Americans. She

does not romanticize the issues of poverty and racism in order to entice her readers with unauthentic narration.

The novel with its heterodox nature creates new avenues for participation of Afro American literary discourse in the contemporary post-modern debate. *Sula*, as a novel, gives expression to the commotion of black life in America. The characters in the novel are representatives of varying lifestyles. *Sula*, is a work of fiction that resists a definitive interpretation. Though the novel primarily focuses on comradeship between *Sula* Peace and Nel Wright, yet it nevertheless addresses many other concerns of contemporary Afro American fiction.

This project is an attempt to analyse Toni Morrison's novel *Sula* in the light of black feminism. The first chapter deals with the theories- feminism and Black Feminism .The second chapter deals with the black feministic aspects in the novel *Sula*.

Feminism is a range of political movements , ideologies and social movements that share a common goal to define, establish, and achieve political .economical personal and social equality of sexes. This include seeking to establish educational and professional opportunities for women that are equal to those for men. Feminist movements have campaigned for women's rights, including the right to vote, to hold public office, to work ,to earn fair wages or equal pay, to own property, to receive education, to enter contracts and to have equal rights within marriage Feminist have also worked to ensure access to legal abortions and social integrations, and to protect women and girl from rape, sexual harassment, and domestic violence, changes in dress and acceptable physical activity have been part of feminist movements.

Feminist theory, which emerged from feminist movements, aims to understand the nature of gender in equality by examining women's social roles and lived experience; it has

developed theories in a variety of disciplines in order to respond to issues concerning gender. Numerous feminist movements and ideologies have developed over the years and represent different viewpoints and aims, some forms of feminism have been criticized for talking into account only white, middle class and college educated perspective. This criticism led to the creation of ethically specific or multicultural forms of feminism, including black feminism and intersectional feminism.

The black feminist movement grew out of the civil rights movements of the 1960s, and 1970s, stemming from groups like the students Nonviolent Coordination Committee(SNCC), The Black Panthers and other such groups. Organizations like the National Black Feminist Organization, found that many civil rights and Black power organizations were unwilling to take up causes that were central to the lived experiences of black women often, many women who later became black feminists, found that sexism was rampant throughout many of the more traditional civil rights organizations, as well as the black power organizations.

Black feminism is a school of thought stating the sexism class oppression, gender identity and racism are inextricably bound together. The way these concepts relate to each other is called intersectionality a term first coined by legal scholar Kimberle Crenshaw in 1989. In her work, Crenshaw discussed Black feminism, which argues that the experience of being a black woman cannot be understood in terms of being black or of being a woman. Instead, Crenshaw argued that each concept should be considered independently while including how interacting identities frequently compound upon and reinforce one another.

A black feminist lens in the United States of America was first employed by black women as a means to make sense of the ways white supremacy and patriarchy interacted to inform the particular experiences of enslaved black women. The black feminist movement continued to

expand and build support post-slavery as black activists and intellectuals formed organizations such as the National Association of Coloured Women (NACW) and the National Council of Negro Women (NCNW). Black feminism rose to further prominence in the 1960s, as the civil right movement excluded women from leadership positions, and the mainstream feminist movement largely focused its agenda on issues that predominately impacted middle-class, white women. From the 1970s to 1980s, black feminists formed various groups which addressed the role of black women in black nationalism, gay liberation, and second-wave feminism . In the 1990s, the Anita Hill Controversy placed black feminism in a mainstream light. Black feminist theories reached a wider audience in the 2010s, as a result of social media advocacy.

Proponents of black feminism argue that black women are positioned within structures of power in fundamentally different ways from white women. In recent years, the distinction of black feminism has birthed the tag "white feminist", used to criticize feminists who do not acknowledge issues of intersectionality. Critics of black feminism argue that divisions along the lines of race or gender weaken the strength of the overall feminist movement or anti-racist movements.

Among the notions that evolved out of the black feminist movement are Alice Walker's womanism, and historical revisionism with an increased focus on black women. Angela Davis, bell hooks, Kimberle Williams Crenshaw, and Patricia Hill Collins have emerged as leading academics on black feminism, whereas black celebrities, notably beyonce have encouraged mainstream discussion of black feminism.

Womanism emerged after early feminist movements were largely white and middle class. Black feminist identity politics can be defined as knowing and understanding one's own identity while taking into consideration both personal experience as well as the experiences of those in history to help form a group like – minded individuals who seek

change in the political framework of society. It also can be defined as a rejection of oppressive measures taken against one's group, especially in terms of political injustice.

Black feminism aims to empower black women with new and on critical ways of thinking that centered how racism and sexism worked together to create Black Women's social issues and inequalities , that arise from mutually constructed systems of oppression. Women such as sojourner Truth exemplify black feminist activism in the nineteenth century. In 1892 another black women, Anna Julia cooper published a voice form the south, a book in which she is described the importance of the voices of black women for social charge. Another exemplary black feminist, Ida B. Wrlls, an activist and journalist, led a crusade against Lynching during the 1890s. The work of these three and other black women shows how black community politics laid the foundation for social justice forward sexism, from black marginalization from while feminists and disenfranchisement under white male privilege. A significant aspect of black feminism is intersectionality . Intersectionality refers to the way gender, race and other social categories interact to influence an individual life

Black feminism evolved quite differently from mainstream feminism. It retained historical principals, while being influenced by new thinkers such as Alice walker . Walker created a whole new subset of black feminism, called womanism, which emphasized the degree of the oppression black women faced when compared to white women, in addition. She retains the importance of heritage in black feminism, through her passionate medium of literature. The new century has brought about a shift is thinking away from "traditional" feminism which was generally considered to cater disproportionately to white women while failing to acknowledge the struggles of black women. Third wave feminism highlighted the need for more intersectionality in feminist activism and the inclusion of black women and other women of color, put a group of women together and the conversation will eventually be

about men put a group of men together and they will not talk about women at all, they will just talk about their own staff.

*Sula*, published in 1973 in New York, is Toni Morrison's second novel. Set in the early 1900s in a small Ohio town called Medallion, it tells the story of two African-American friends, Sula and Nel, from their childhood through their adulthood and Sula's death. Morrison drew on her own small-town, Midwestern childhood to create this tale of conformity and rebellion.

As a Black female writer, Morrison offers not only insight and context from an African American point of view, but also gives a detailed perspective of life, love, and community in the eyes of a Black woman. Morrison began writing *Sula* in 1969, a time of great activism among African Americans and others who were working toward equal rights and opportunities. The book addresses issues of racism, bigotry, and suppression of African Americans; it depicts the despair people feel when they can't get decent jobs, and the determination of some to survive. The power of the society, family, and friendship force Sula to have different perspective in seeing the oppression which results in her feminist spirit. The society looks her differently by naming her as pariah and evil. Furthermore, the family mistreat Sula, especially her mother who rejects her existence. The last is her friend, Nel who chooses her husband over her though in the past they shared many valuable memories. Nel is discriminated by white boys but Sula protects her by cutting her own finger. Those aspects affect her vision to see that there is double oppression within the society racism and patriarchy. Rejecting marriage and determining sexual partner become the resolution of her feminist spirit. However, great consequences have to be faced by Sula during her action. Her conducts are considered to oppose the conventional black values. She is out cased and she is also considered to be a sinner. Thus, her existence is a disaster to entire black society. However, Sula has strong reason to do those actions. Her action is to reveal the subtle

oppression that is given by the patriarchal society. Moreover, she also sees that there is strong power of the white to make blacks suffer. In practical way, she helps her best friend Nel to realize that the adultery of Sula with her husband should not be only put to Sula. Jude should also be responsible because they do it together. Feminist spirit has advantages to reveal black feminism as the subordinate being to the eyes of men, especially the black women. Feminism also helps to see the sociological problem in the society which limits black woman from outside world.

Sula can be named as a new world black woman as she dares to defy society's restrictive traditions and contests the concept of female sexuality and motherhood in search of self. She is a pioneer seeking her true self by revolting against double discrimination and oppression. She openly rebels against all that is white and male, and the invisible cruel system that oppresses and distorts black women's individuality. Sula had rejected the traditional feminine role and sought to define herself in a way that differs from all she has known. She rebels against what patriarchal society has deemed her role: that of having babies and taking care of a husband, by living an experimental life. Morrison's craft of allowing Sula to be both good and evil allows her character to emerge as the defining new world black woman: a preserver and destroyer at the same time. The black community needs her as much as, or perhaps more than, she needs it.

We can say that feminism does not consist for women to rebel against men so as to deny their rights and their existence. Women's goal is simply to demonstrate that they are equal to men and have the same abilities, skills, intelligence and know-how. In her novels, Toni Morrison assigns these qualities to Black women to show that they can effectively act not only for the well-being of their communities, but also and especially for the stability of their families. Through her female characters, she reveals the dynamism of Black people searching for their identity in an environment which denies their rights. By assuming their

own responsibilities, these heroines show the authentic values of life within the family. They indicate that because of racism, discrimination and social upheavals, the black family surely experiences a severe crisis, but is not disappearing. On the contrary, it looks good as a strong social institution reflecting the most fundamental values, hopes and aspirations of its members, values that enable them to fit into American social fabric and take part in the development of the country.

*Sula* is the best example of a novel which is written in the theme of black feminism. This novel tells about a black woman who rebel against the patriarchal system, racial oppression and class discrimination as the conventional values in Bottom society, where the blacks live. This thesis completely focus on Sula's Rebellion against the black conventional values as the indicator of her feminist spirit.

Oedipus refers to a fifth century BCE Greek mythological character Oedipus, who unwittingly kills his father Laius and marries his mother Jocasta. A play based on the myth, *Oedipus Rex* was written by Sophocles in 429 BCE.

The Oedipus complex can also be seen in literary works like the Renaissance pinnacle Shakespeare's *Hamlet* or immortalized in the history of Chinese literature works like *A Dream of Red Mansion* and *Thunderstorm*.

In Shakespeare's *Hamlet* the protagonist is a very moody person very much in awe of his deceased father who obviously did not care about his image or he would not have feigned "madness". Hamlet shows no genuine love towards anyone except for his father and maybe his mother, but this is questionable because he would have killed his mother if the ghost had instructed him to do so. Even when *Hamlet* declares his love for Ophelia, he later claims it is not true. It is difficult to abandon the emotion for our mothers, a psychological fear of failure or fear to lose one's mother; subsequently there arises the antipathy for her. The result is the

appearance of the beloved mother being affronted and ridiculed. This complex, extremely abnormal behaviour comes from Hamlet's subconscious.

In *Thunderstorm*, for Zhou Ping in the Zhou house, the concentrated aspect of his missing content is love. The unconsciousness on Zhou Ping is more obvious, especially in his incestuous behaviour with his step mother Fanyi. And after he loves Sifeng, without knowing her true identity, he feels shameful in remembering his relationship with Fanyi. Therefore he is unwilling to remember it. All of those are accorded to the definition of the unconsciousness that if one remembers the depressed emotion or experience, it will cause excitement; the moral condemn the shame and the fear of punishment.

*A Dream of Red Mansions* is actually the transformation and the fable metaphor of Chinese feudal society. As a mother, Ms. Wang is naturally weak and insufficient enough to counter her husband. The feudal culture can make a strong enough shelter against the tyranny of JiaZheng. This is a peculiar phenomenon of the feudal family. In front of his son and wife, JiaZheng is the absolute authority; but in the face of the grandmother, he becomes a very, respectful son. It is this unique family environment which makes Baoyu, in front of his father, form a rebellious personality. Of course, Baoyu in *A Dream of Red Mansions* can only rebel against his father in the dark. If the father of JiaZheng is weaker and more loving to the grandmother, Baoyu would show a greater rebellious spirit to his authoritarian father.

When it comes to modern productions of Sophocles' plays, they were staged in Paris and Vienna in the nineteenth century and were phenomenally successful in the 1880s and 1890s. The Austrian psychiatrist Sigmund Freud (1856-1939), attended one such production. In his book *The Interpretation of Dreams* first published in 1899, he proposed that an oedipal desire is a universal, psychological phenomenon innate (phylogenetic) to human beings, and the cause of much unconscious guilt. He based this on his analysis of his feelings attending

the play, his anecdotal observations of neurotic or normal children, and on the fact that the *Oedipus Rex* play was effective on both ancient and modern audiences (he also claimed the play *Hamlet* was effective for the same reason).

Sophocles was born the son of a wealthy armour manufacture Sophillus in 496 BCE at Colonus near Athens. He received the traditional Greek education in music, dancing and gymnastics. The best part of his life coincided with the age of Cimon and Pericles, the period of Athens' great prosperity. During his long and prolific career Sophocles wrote more than 120 plays and was victorious with eighteen tetralogies (i.e. 72 plays). Only seven of his tragedies are extant and all of them are from his later days. In their probable rough chronological order they are: *Ajax*, *Antigone*, *Electra*, *Oedipus the King*, *The Trachiniae*, *Philoctetes* and *Oedipus at Colonus*.

Sophocles was responsible for several technical innovations like the introduction of painted scenery, changes in the kind of music used by the chorus, an increase in the size of the chorus from twelve to fifteen members, and in the number of actors from two to three. Another reform was a revision of the Ackology so that all four plays were no longer required to treat the same theme.

In the tragedies of Sophocles, man's will plays a greater part, and that of the gods, lesser, than in those of Aeschylus. The course of the drama is determined by the character of the protagonists, the influences they undergo and the penalties they suffer, not by external incidents. His main characters, though subject to human defects, are in a general way heroic and actuated by lofty motives. The Athenians considered Sophocles their most successful playwright and his words continued to be highly valued throughout the Greek world even long after his death. Aristotle's *Poetics*, written half a century after Sophocles, repeatedly cites *Oedipus the King* as the perfect example of a tragedy.

Sophocles was also noted for his good health and longevity, personal beauty and dignity, conviviality, wealth and continued good fortune in all things. Though he had no special inclination for such matters, Sophocles served two terms as military commander and participated in negotiations with various allies during the Peloponnesian war. He died in 406 BCE, at the age of ninety. He was worshipped alive and dead. Sophocles remained an inspiring example of the heights that could be reached by mortals.

In Sophocles' *Oedipus Rex*, King Laius abandons his son as the oracle of Delphi told him that his son would kill him and marry his wife Jocasta. A shepherd who finds the baby, hands him over to the childless couple King Polybus and Queen Merope of Corinth. When the boy grows up he hears about the oracle and runs away. On his way he had to fight with his own father whom he kills unknowingly. By solving the riddle put forward by the Sphinx and saving the country he is honoured by crowning him as the king and thereby marrying the queen, who is his mother herself. Knowing this fact years later, he blinds himself out of extreme grief.

The object of this study is a Japanese novel translated by Philip Gabriel into English entitled *Kafka on the Shore* – the first vintage international open-market edition written by Haruki Murakami published in 2005. He was born in Kyoto, Japan on January 12, 1949. He is considered one of the greatest novelists in the world. His work has received numerous awards, including the World Fantasy Award, the Frank O'Connor International Short Story Award, the Franz Kafka Prize and the Jerusalem Prize. His most notable works include *A Wild Sheep Chase* (1982), *Norwegian Wood* (1987), *The Wind-Up Bird Chronicle* (1994–95), *Kafka on the Shore* (2002) and *1Q84* (2009-10). His novel *Kafka on the Shore* has been translated into 50 languages. It is also considered as the 10 Best Books of 2005 according to the New York Times. The novel itself also received the World Fantasy Award which is an annual award given by the World Fantasy Convention in 2006.

*Kafka on the Shore* comprises of two distinct but inter-related plots. The narrative runs back and forth between both plots taking up each plot line in alternative chapters. The odd-numbered chapters tell the fifteen-year old Kafka's story as he runs away from his father's house to escape an oedipal curse. He exhibits an alter ego named Crow (the meaning of Kafka in Czech). On his way to the Takamatsu province, Kafka meets Sakura, a girl he immediately deems to be his sister. He finds shelter in a quiet, private library named Komura Memorial in Takamatsu until the police begin inquiring after him connecting him with a brutal murder. There he becomes acquainted with Oshima, the Assistant Librarian and Miss Saeki, the Head Librarian. The relationship that Kafka forges with the other characters, especially with Sakura and Miss Saeki, both at the conscious and unconscious level, becomes significant in the fulfillment of his father's prophecy. The even-numbered chapter tell Nakata's story. Due to his uncanny abilities he has found part-time work in his old age as a finder of lost cats and has a special ability to speak with cats. The circumstances of the case have put him on a path from which he cannot return. What appears to be random and irrelevant occurrences and situations are actually crucial to the final outcome for all.

Taking Haruki Murakami's *Kafka on the Shore* as a core text, evidence will be put forward to show the portrayal of the Oedipus complex in a novel born of a culture that until the mid-nineteen century remained closed to Europe and which has evolved as a collection of philosophies and understanding all on its own.

This project aims to analyse the application of the theory of Oedipus complex in *Kafka on the Shore*. This project consists of two chapters. The first chapter discusses about the theory of Oedipus complex in detail. The second chapter will examine the Oedipus complex itself and link it to the events and emotions experienced by Kafka throughout his journey.

Among the many theories on sexuality that Sigmund Freud put forward in his *Three Essays on the Theory of Sexuality* of 1905 was the concept of a structured pre-Oedipal formation that consisted of an oral, anal and phallic stage. These three stages of pre-Oedipal development, he outlined, are key to the future sexual position of the individual. This theory tied in well with Freud's own beliefs that the subject's future psychological health was defined through their experiences in the Oedipus complex. Based on some of Freud's earliest theories, the term Oedipus complex refers to the psychological interactions that the child undergoes with its parents from the age of about three. In order to understand the role of the father in the Oedipus and castration complexes, the central aim of this chapter, it would be prudent to begin by understanding Freudian Oedipal theory before advancing to the study of the alterations that Lacan made in the understanding of the concept.

According to Freudian theory children experience their Oedipus complex between the ages of three and five, a suggestion that appears to be validated by a number of Freud's case histories. At this time of their sexual development the child has already experienced the Lacanian Mirror Stage and is aware of the world around them as something that is separated from them. Moreover they begin to exhibit a psychosexual curiosity for those around them, particularly toward the nurturing mother figure. Freud's 'Little Hans' case in particular provides evidence of the seduction attempts that result from the child's newfound desire for the mother, offering numerous accounts of Hans' fascination with his 'widdler' and his attempts to seduce his mother with it.

From the beginning the aim of this dissertation was to analyse the novel *Kafka on the Shore* as an example of a non-European text that shows the influence of Oedipal ideas offering a challenge to the belief that psychoanalysis was a predominantly European philosophy.

*Kafka on the Shore* has shown the possibility of the Oedipus complex at different level, and Murakami has succeeded after being discussed, to prove that the character Kafka Tamura in the novel is oppressed by Oedipus complex. Oedipus complex is the condition of a young boy having sexual attraction towards his mother and seeing his father as his rival who needs to be eradicated. The Oedipus complex may be seen when the child is at the age of 3 to 5. As the story says Kafka has been living with his mother and father. Yet when Kafka is at the age of 4, his mother leaves him and his father behind. Moreover, Miss Saeki is the one who reminds Kafka about his mother. Kafka's love towards Miss Saeki represents his love towards his mother, and the murderous act he has done represent his jealousy towards his father who owns his mother.

The literary comparison between *Kafka on the Shore* and the original Oedipus myth was such that it allowed for a better understanding of key events in Murakami's novel as they relate to the Freudian and Lacanian Oedipal understanding. The Lacanian study of the novel offered a greater opportunity to analyse the position of the father in Kafka's life. Understanding that the father in the guise of Nom-du-Père need only be that which presents the threat of castration, allowed for a deeper study of Kafka's relationships with some of the other characters in the novel as well as with his own emotional state in relation to the prophecy.

In this we can see the important contrast between the final scenes of the novel and Freud's theory on the dissolution of the Oedipus complex. By equating the original Oedipus myth with the formation of the Lacanian neurotic structure, the question was posed as to whether *Kafka on the Shore* suggested a psychotic or perverse structural outcome. This question ultimately marked a successful outcome of this dissertation for it suggested that this key element of the novel provided an outcome that was beyond the common. This deviation lends support to the importance of the psychoanalytic model of human psychopathology.

## **An Orientalist Approach to Betty Mahmoody's**

### ***Not Without My Daughter***

**ANN TREESA**

Orientalism is a way of seeing that imagines, emphasizes, exaggerates and distorts the differences of Arab people and cultures as compared to that of Europe and the U.S. It often involves seeing Arab culture as the exotic, backward, uncivilized and at times dangerous. Edward. W. Said in his groundbreaking book *Orientalism* defined it as the acceptance in the West of “the basic distinction between East and West as the starting point for elaborate theories, epics, novels, social descriptions, and political accounts concerning the Orient, its people, customs, 'mind', destiny and so on”. (14) Edward Said coined the term ‘Orientalism’. An Orientalist is someone from the West who studies the language, culture, history or customs of countries in eastern Asia.

*Not Without My Daughter* is a biographical book by Betty Mahmoody detailing the escape of Betty and her daughter, Mahtob from Betty’s abusive husband in Iran. Betty married an Iranian doctor Dr. Sayyed Moody. She was trapped in Iran when she made a two-week vacation trip to Iran in order to meet Moody’s family.

The characters are authentic, the events real. But the names and identifying details of certain individuals have been disguised in order to protect them and their families against the possibility of arrest and execution by the government of the Islamic Republic of Iran.

The novel is written with, as well as caters to, the Oriental perspective. This is a result of the stark difference between the culture, ethnicity, beliefs, ideologies and practices which further the stereotypes. In this novel, Betty demonizes Iran while painting a rosy picture of Detroit, the city in which she lived despite the riots and racial turmoil in Detroit, that took place during the 70s and the 80s.

*Not Without My Daughter* is a hegemonic description of Iran and Islam which came out at a crucial time and influenced the views of many. This portrayal furthers the stereotypes of Iran created by the West and makes it the ‘Other’. The stereotypical portrayal of Iran in this novel is problematic and Betty Mahmoody uses the socio-political relations between the two countries as well as the environment of Iran as a cover to substantiate her story and the representations of Iranians. The novel is readily accepted by the American society as it propagates the Western degenerated view of the East which in this context is Iran. It homogenizes Iranians and represents them as backward, primitive, fanatical, religious extremists.

Orientalism derives from a Latin word *oriens* meaning ‘east’ [literally “rising sun”]. This is the opposite of the term Occident. In terms of the Old World, Europe was considered to be “The West” or Occident and the furthest known Eastern extremity was “The East” or “The Orient”. Over time, the common understanding of “the Orient” has continually shifted East as Western explorers travelled deeper into Asia. From as early as the Roman Empire until at least the Middle Ages “West Asia” was then considered “the Orient”.

The Orient signifies a system of representations framed by political forces that brought the Orient into Western learning, Western consciousness and the Western empire. The Oriental is the person represented by the Orient into Western learning, Western consciousness and the Western empire. The Oriental is the person represented by such thinking. The man is depicted as feminine, weak, yet strangely dangerous because his sexuality poses a threat to the white, Western woman. The woman is both eager to be dominated and strikingly exotic. The Oriental is a single image, a sweeping generalization and a stereotype that crosses countless cultural and national boundaries.

As per contemporary Orientalism, there are Western depictions of ‘Arab’ cultures. The depictions of the ‘Arab’ as irrational, menacing, untrustworthy, anti-Western, dishonest and perhaps most importantly, prototypical, are ideas into which Orientalist scholarship has evolved. These notions are trusted as foundations for both ideologies and policies developed by the Occident.

Edward Said’s *Orientalism* forms an important background for postcolonial studies. Orientalism is a way of thinking and that is founded on the eternal separation and highlights the distinctiveness between the East and the West. Said’s commentary on the construction of such a powerful image of the “other” has also strengthened European culture and identity by locating itself off against the Orient as a kind of surrogate and even underground self. It is mainly concerned with certain major arguments which are relationship, power/ knowledge, representation and articulation. It is a very complex, rational, sensible and difficult term to understand; its nature of arguments and the relationship of the two distinctive poles Orient and Occident correspond to culture, thoughts, ideas and the concept of religion. The main driving force for Orientalism comes from trade, inter-religious rivalries and military conflicts. Knowledge of the Orient cannot, therefore, be separated from the history of European expansion in all of Asia.

Orientalism is used to represent a Western tradition, both academic and the artistic, of unreceptive and critical views of the East (Orient) composed by the approaches of European imperialism in the eighteenth and nineteenth centuries. It describes the various kinds of disciplines, method of investigation, institution and style of contemplation by which Europeans came to ‘know’ the ‘Orient’ over several centuries, and which reached their height during the rise and consolidation of nineteenth century imperialism. It is the ultimate result of the political discourse of the West on the idea of the East.

Orientalism attempted to deconstruct inherently ideologically constructed discourse of the Western sciences on the subject of the other cultures. The objectives of Orientalism, containing the political and economic will of the West to dominate over the Orient, were formulated on the basis of logic and scientific definitions.

According to Edward Said, the important elements and features of the relationship of the Orient and Occident are the development of the systematic and intentionally used knowledge about the Orient in Europe. This systematic body of knowledge was reinforced by colonial encounters and as a result of “the widespread interest in the alien and the unusual, exploited by the developing sciences of ethnology, comparative anatomy, philology and history, furthermore, to this systematic knowledge was added a sizable body of literature produced by novelists, poets, translators and gifted travellers” (Said, 39-40).

Representation as the political will of the West to dominate is basically conceived of as an unwarranted privilege of the West, mostly enjoyed by the colonial authority, administrators and imperialists for the cause of a political, economic, cultural and military domination over ‘the Other’ or the Orient. Orientalism is a colonizing knowledge which produces a sequence of conventional differences between a rational, democratic, humanistic, creative, dynamic, progressive and masculine West and an irrational, oppressive, backward, despotic, passive, inactive and feminine ‘East’. Orientalism is derived from Said’s insistent application of Foucault’s principle that knowledge can never be innocent and is always intensely concerned with the operations of power.

Orientalism portrays Asia in a stereotyped way that is regarded as embodying a colonialist attitude. The Orientalist mindset centres on the Western world and views the Eastern world as the ‘Other’. This mindset allowed, and continues to allow, Westerners to

rationalize much of the imperial conquest of the Eastern world throughout history. It is a process of creation of stereotypical images by the West who view the East as irrational, backward, cruel, oppressive, weird, oppressive, passive and feminine. According to Bryans Turner, Orientalism is a syndrome of beliefs, attitudes and theories that infects not only the classic work of Islamic Studies, but also large areas of Geography, Economics and Sociology.

Betty Mahmoody's book *Not Without My Daughter* is a story of a woman and her daughter, who are held captive in Iran and finally make a heroic escape. The story exposed a number of condemning, cultural, ethnic and religious stereotypes about the East. The story points out the stark difference between the culture, ethnicity, beliefs, ideologies and practices between the West and the East. It homogenizes Iranians and portrayed them as fanatical, religious and backward.

Betty had experienced the stark difference between the culture of Americans and Iran and she was distressed and underwent a trauma. The cultural conflicts forced her to rebel, but the circumstances and the forces become the barrier and made her struggle to escape. It was very painful for her.

The novel portrayed Iran in a stereotypical manner. The protagonist Betty found it hard to cope with the surroundings which she lived in when it came to her husband's home in Iran. The book can be considered as one of the classic Orientalist narratives of the late twentieth century that pioneered a generation of neo-Orientalist memoirs on Iran in the first decade of the new millennium. The stereotypical portrayal of Iran in this novel is problematic and Betty uses the socio-political relations between the two countries to substantiate her story and represent Iranians. The novel was widely accepted by the American society as it propagates the Western generated view of the East. Overall, the novel

continues to portray and propagate the notion that the East is negative and inferior culturally and politically as compared to the more 'civilized' West.

# **ALTRUISTIC LOVE IN CRONIN'S "AN IRISH ROSE" AND "TWO GENTLE MEN OF VERONA"**

**ABIN MATHEW**

Altruism is a single term that covers different concepts of diverse disciplines. The common denominator of most of the definitions of altruism is the idea of unidirectional, helping behaviour. However closer examination reveals that the term altruism sometimes refers to the outcome of a helping behaviour for the agent and his neighbours i.e. reproductive altruism, and sometimes to what motivates the agent to help others i.e. psychological altruism. Since the perspectives on altruism are crucially different it is important to use a clear terminology to avoid confusion. In particular, the notion of altruism used by biologists profoundly differs from the ones used by philosophers, psychologists and economists in cross disciplinary debates about human altruism.

In the natural world "biological altruism" refers to the tendency of some organisms to behave in ways that benefits other creatures at a cost to themselves. Examples include worker bees caring for their queen and helpers of certain bird species that protect and nurture the young of other birds in the groups. The unifying point for both psychological and biological altruism is the family. The responsibilities of raising and protecting offspring create occasions and reasons for altruism in many species, and in human families as well. Philosophical concerns relating to altruism include whether altruism is in fact possible, that is, whether people ever in fact do act for reasons other than their own best interests. Such philosophical concerns are primarily a product of western culture, which nurtures in individuals a sense of identity as a separate and autonomous being. In this context, the issue

is put into perspective by the view that altruistic actions express love, and love brings happiness to the giver as much as to the recipient. In cultures nurturing in individuals a sense of their identity as being integrally connected to the family, larger community, and even to the natural world, philosophical concerns related to altruism would be significantly diminished or eliminated.

The title 'Two Gentlemen of Verona' is borrowed from Shakespeare. But Cronin's story is entirely different from that of Shakespeare's play. Here the title humorously refers to two little boys – Nicola and Jacopo, who lived in Verona. Their character and conduct made them quite worthy of the title 'Gentlemen'. The second story 'An Irish Rose' refers to a fourteen-year old girl Rose Donegan, the embodiment of innocence, purity and love. She was indeed a pure white rose that faded prematurely. In both stories, the underlying emotion is a mixed feeling of sympathy and admiration on the part of the author and readers, for the main characters, Rose, Nicola and Jacopo were all courageous, strong-willed, hard-working, passionate and lovable. They worked hard and sacrificed their own happiness and enjoyment of life without any complaints and service-minded to the core. Rose had a different background and her circumstances were very different from Nicola and Jacopo.

Cronin first met Nicola and Jacopo on the outskirts of Verona, selling wild strawberries, wearing unbecoming and shabby clothes. After that he met them in other places doing many other jobs both day and night. Cronin met Rose Donegan at a slum colony area of Dublin, Ireland fetching water from a public water tap with a baby in her hands and with her three other brothers and sisters. Cronin had a growing sympathy and affection towards them and he befriended them.

The story of Nicola and Jacopo is different from Rose. Their life was affected by the war and its after-effects. War ruined their peaceful lives. They were orphans, who had lost

their mother early, and their father during the war. Their sister Lucia was suffering from tuberculosis of the spine and was admitted in a hospital. Their life had become miserable. For Lucia's treatment her younger brothers worked hard day and night, in summer and in winter overcoming all obstacles.

In 'An Irish Rose' Rose Donegan the elder sister of four younger ones, bore the burden of all household duties. They lost their mother eight months before. Their father Danny Donegan's unhealthy activities and drinking made Rose's life very difficult. He was irresponsible. So Rose did everything sincerely and she was full of love for all the children. Her love and affection resembled that of a mother. When she got a chance to visit Cronin's friends she brought Michael with her. When the Canoll couple wished to adopt Michael, she gave him to them because she believed that he might get a good life. When Michael was suffering from pneumonia, Rose's heart was wounded and she reached the farm and nursed him until there was a chance of recovery. She in turn got the infection, lost consciousness, and never recovered. Thus, she made a great sacrifice.

In both the stories Rose, Nicola and Jacopo behaved like grownups in their sense of responsibility. They showed a maturity far beyond their ages. They did not expect any pity from others. They defeated all their barriers by their unconditional love and sacrifice. Altruistic love is present in both stories but Rose's altruistic love is different from Nicola's and Jacopo's. Rose sacrificed herself for her little brother and Nicola and Jacopo sacrificed their happiness

and their childhood for the sake of their sister. They were noble, gentle and great human beings in their own special yet subtle way. Both stories distinctly talk about how true the proverb says: "All that glitters is not gold," in turn explaining the fact that appearances are deceptive.

The stories show the dark side of life. The stories narrate the selfless and unconditional love and sacrifice of young people. Both have a common theme, which is sacrificing love. Both the stories depict the fathomless love and sacrifice of young hearts.

In the “Irish Rose” as well as “The Two Gentlemen of Verona”, we find that the author finds hope for a better future of the world after meeting Rose, Jacopo and Nicolo. Never thinking for themselves, all three of these characters have fight to better the least of their loved ones in every way possible. In both the stories the plot is set in a rousing manner and giving a detailed and graphic expression till the climax.

In the “Irish Rose”, the main character Rose Donegan, has to work for the family and buy milk for her youngest brother Michele. She had to cook and attend to the children and the father. With a slum child’s elemental knowledge she had to do everything, even bargain with the baker to extend her credit for an extra loaf.

In the case of Two gentlemen of Verona, the writer himself becomes a character in the plot of the Irish house. Along with the writer the rest of the characters play a significant role in the plot to finally bring out the actual sacrifice of the three children.

In both stories the importance given to the children’s attitude towards work, love and responsibility shows how important the said characters are in the view of the author too. Herein we find the hope for a better world when these children grow up rather than the war-ravaged time frame in which the stories is set.

It was W.B Yeats, who said that, “to long a sacrifice can make a stone of the heart” but through these stories Cronin has endeavoured to prove the Yeats’ wrong, as nicely as possible. He was also able to teach us the value of artistic love.

Confessional writing, often presented as an ongoing diary or letters in a first-person style, is characterized by revelations of a person's heart and darker motivations. When it comes to poetry, 'Confessionalism' is described as a style of poetry "of the personal," that focuses on extreme moments of individual experience, the psyche, and personal trauma, including matters that were previously taboo such as mental illness, sexuality, and suicide; often set in relation to broader social themes.

The project titled **CONFESSIONALISM IN POETRY: A COMPARITIVE STUDY OF KAMALA DAS ' AND ADRIENNE RICH'S POETRY** focuses on the poems of both these poets, highlighting their varied style of expression. This project attempts to draw a comparison by throwing light on the various confessional elements presented in the poems of both Kamala Das and Adrienne Rich.

The women's movement, since its inception as an organized movement, has given birth to numerous literary works which in turn popularized the movement itself. In literature, being the only available vehicle for self-expression, we can find a close affinity to the women's movement. This is well presented in T.V. Reed's elaboration on the poetics of women's rights:

The movement understood that knowledge was power, and that knowledge/power was vested in language . . . Thus poetry, as one of the richest tools for exploring the dynamic meaning-making process of language, was bound to become an important movement resource. Poetry is particularly well-equipped to challenge two crucial dichotomies: the separation of private and public spheres, and the split between "emotion" and "intellect" ("The Poetical is the Political", 96).

Poetry and the Feminist Movement went hand-in-hand, as can be seen in the words of Audre Lorde:

For women, poetry is not a luxury. It is a vital necessity of our existence. It forms the quality of the light within which we predicate our hopes and dreams toward survival and change, first made into language then into idea, and then into more tangible action. Poetry is the way we give name to the nameless so it can be thought (qtd. in Reed, 92).

Fed on the poetic output of its adherents, poetry is the fittest tool for verbalization of nameless experiences, including the female aspects of their social and private life. Feminists faced problems of inventing a language for characterizing their experience of oppression and their dream of liberation. But the recourse to poetry was made necessary for epistemological reasons.

Poetry has played a significant role in bringing transformation in nature and scope of knowledge. Later, when feminism became more complex with greater emphasis on interconnections between race, class and gender, poetry helped to build a bridge between the essentialized “women” and the multiple ethno-centric groups within the movement.

# **THE DECATHECTED DALIT BODY IN MALAYALAM CINEMA**

## **Abstract**

In our country from time immemorial Dalits have been treated and termed as untouchables, impure to touch. In this sense, the identity of the Dalit in the mainstream or dominant perspectives, is highly associated with his/her body. The prejudice against the Dalit body has been so deep rooted that there has been very little Dalit participation in mainstream film. The hackneyed portrayals of Dalits is common throughout Indian cinema, and Malayalam cinema is of no exception. My paper will be based on the Freudian term cathexis. This paper attempts to show how the Dalit body gets trapped in the deglamourized stereotype and becomes decathected. Through this study I would lay bare the stereotypical representation of Dalit body and show how the caste hierarchies are propagated through visual media.

**Keywords:** Dalit, Body Politics, Cathexis, Films, Deglamour.

## **Introduction**

In our country from time immemorial Dalits have been treated and termed as untouchables, impure to touch. In this sense the identity of the Dalit in the mainstream or dominant perspectives is highly associated with his/her body. The visual spectrum is filled with class and caste politics. In the conventional film culture the upper class and the lower class are depicted in the binaries of civilized/uncivilized, master/slave, human/savage, etc. More than print or any other popular media, films have wider accessibility and they function as part of the ideological apparatus in forming the spectator's sensibility.

One of the main attractions of the film industry, from its beginning, is to look at perfect bodies and thus create a desire in the audience. Through that, films not only provide its audience a space for voyeuristic and scopophilic pleasure, but also an invisible space through which caste hierarchies and power relations are promulgated. Films thus normalize various bodies portrayed in the power web and hence a new language comes into being based on the body. The body then becomes a construct that is fluid and flexible. Culture and social realities thus come to be written on the body. The prejudice against the Dalit body has been so deep rooted that there has been very little Dalit participation in the mainstream films.

In Indian cinema the body of the Dalit- male and female- presents a stereotype in contrast to the body of the upper caste Hindus, Muslims and Christians. Viewed as

untouchables, the male Dalits are depicted physically untidy, emotionally weak, intellectually hollow and an object abhorable because of their apparently 'low birth'. (Singh).

Dark skin and unattractiveness become common features of the Dalit body. Through such repeated representations the personality and condition of the Dalits become imprinted in the social mind and one fails to overcome such stereotyped presentations. This hackneyed portrayal of the Dalits is common throughout Indian cinema, and Malayalam cinema is of no exception.

In recent years many new Malayalam films depicting the lives of Dalits have found place in both the audience's mind and the critic's table. Films like Rajeev Ravi's *Kammattippadam*, Shanavas K. Bavakutty's *Kismat*, Sanalkumar and Sasidharan's *OzhivDivasathe Kali*, are seen as firm and realistic portrayals of Dalit oppression and exploitation. But here one fails to notice the continuation of the hackneyed Dalit body. Even when the films receive high applause, the Dalit individual continues to be trapped in his clichéd body.

### **The Decathected Dalit Male Body**

The Dalit male body is depicted on screen as dark-skinned, untidy, emotionally weak, violent and untamed. His dark-skin becomes a symbol of his impure birth which is in sharp contrast with the wheatish complexion of the upper caste bodies. Films like *Kammattippadam*, *Karuthapakshikal*, etc. celebrate the hackneyed subaltern bodies of Dalits. *Kammattippadam* is a pro-Dalit gangster movie directed by Rajeev Ravi. About his idea of casting black skinned actors, Ravi has observed:

Except for Dulquer who is fabulous as a middleclass guy, all other characters are from the lower strata of the society. I feel they suited my characters and the way the story unfolds..... In a way, I wanted to break the conventional commercial cinema concepts. (Sreedhar)

The director is well aware of the stereotypes, prejudices and fixations prevailing in the mainstream culture regarding the 'bad' body of the Dalit. Though he wanted to shatter the stereotypes, throughout the film a critical eye would reveal that he is blindly adhering to the existing myth of the Dalit body.

The stereotypical image of the Dalit man in the upper caste mind equates the Dalit to dark skin, ugliness and coarseness. The representation of every Dalit man in Malayalam film is the same. They are grotesque, clumsy, perspiration-streamed and ugly to look at. As Prem Singh says “[their] bodies are depicted in such a manner that their bodies appear incapable of pleasure or contemplation in life. It is depicted apparently as mere brute flesh suitable only for labour”. More than that, the Dalit characters are presented as illiterate, helpless, mannerless and having ties with gangsters and the mafia. Such portrayals of brute blunt realities, carnal carnivals and animalistic gang wars and violence quench the upper caste spectator’s curiosity to know about the ‘inherent’ evil in the ‘savage’ Dalit. Thus they become decathected. In Freudian terms cathexis refers to “the process of libidinal energy being attached to a specific object” (Buchanan). Libidinal does not refer only to sexual energies but it also includes emotional and affective energies. Desire exists only in such cathected bodies. So by portraying the Dalit body as decathected, the desire resting on the body is taken out. By depicting the Dalit body as grotesque and ugly, the audience feels a kind of repulsiveness towards the Dalit and hence the notion of the impure Dalit body still continues through the film industry.

### **The Deglamourized Dalit Female**

The same fate applies to the Dalit female body too. The tinsel space of the Malayalam industry is dominated by upper class fair-skinned Nair-looking female bodies. Even now Malayalam cinema has not been able to accommodate a female persona which is outside the *savarna* limits of the Nair woman. Such a public acceptance of the decathected Dalit female body is silently followed and continued by our industry. One cannot conceive a Dalit individual without a black and dissatisfied body. This is the reason why we have many black-painted bodies in almost all pro-Dalit, subaltern movies. So we have Revathy in *Kakkothikavile Appooppan Thadikal*, Kavya Madhavan in *Annorikal*, Padma Priya in *Karuthapakshikal*, Bhavana in *Nammal*, Chandni in *Celluloid*, painted black in adherence to the existing ideology. In all these films the fate of the Dalit female is fixed: she remains ever as the dark-skinned, deglamorised female capable only of the sympathies of the upper caste audience. Charmi, the film critic, quotes Bavakutty, director of *Kismat*, in her review of the film: “Our concept of a heroine is fixed: what her caste should be, what her age should be, what her colour should be. That shows the attitude of our cinema and our society.”

When the Dalit women are made visible on screen, they are created as the ‘other’ of the dominant upper caste Nair women. According to the Film critic Prem Singh, through such portrayals the:

Dalit female is reduced to her labouring body and audience see her only in those confines after denying her any sort of status outside it, all of which will help the non-Dalit establish their own intellectual and social superiority.

In almost all the films where the Dalit woman becomes a character, she is robbed of her own independent subjectivity and is reduced to a passive object on whom the spectators can release their sympathies. This is very much visible in the case of *Kismat* as the Dalit heroine Anitha, is a researcher and an SC promoter in her block. But this is not enough to balance her ‘low birth’. The film gives freedom and education to the Dalit girl, but still the stereotype of the deattached body remains. The upper class needs a constant reassertion that they are greater and supreme which is provided by the deattached body on screen. A feeling not cathected with energy or loaded with a quantity of effect does not become fixed in memory. So the Dalit female is forgotten deliberately in order to establish the supremacy of the non-Dalit female.

Representations of body emerge from a culture’s designation of certain bodies as the ideal ones of desire. This determines both economic and political relations as a power structure began to get created through bodies. By critiquing the hackneyed bodies of the Dalits I mean not an imitation to the upper class fair-skinned bodies but a neutrality in their depiction. That means both the Dalits and the rest should be presented in a more or less equal manner. Body cathexis is viewed as an attribute to one’s status. So by maintaining a neutrality on screen, the screen status also becomes neutral. Thus the portrayals that justify and perpetuate caste hierarchies and give legitimacy to the oppression and violence committed to the Dalits, get eliminated.

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**Principal, St. Stephen's College, Uzhavoor**  
**Ph: 04822 240127**  
**Fax : 04822 240709 Mob. 9447433321**  
**e-mail : [info@ststephens.net.in](mailto:info@ststephens.net.in)**  
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*Proceedings of*  
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# **Proceedings of the QUAESITIO 2019-20**



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## **Foreward**

I appreciate the efforts taken by the Research Cell and IQAC of St. Stephen's College, Uzhavoor are organizing a Seminar Quaesito 2019-20. The seminar provided a platform to discuss the various disciplines of Arts, Commerce and Science. The seminar was a grand success which was evident from the involvement of the participants. I am happy that the organizers are publishing the proceedings of Quaesito 2019-20. I wish this endeavor all the very best.

Prof. Lally K. Cyriac  
*Principal,  
St. Stephen's college, Uzhavoor*

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*डॉ. मेरली के. पुन्नूस्*

## **A STUDY ON THE EROSIVE EFFECT OF SOFT DRINKS ON HUMAN DENTAL ENAMEL**

\* Namitha Jayan

\*\* Asha Raju

### ***Abstract***

The consumption of soft drinks has increased dramatically over past decades. Present study analyzed the erosive effect of the two popular categories of soft drinks on human dental enamel. Ten soft drinks were categorized into 2 groups based on the popularity among people. The first group Carbonated drinks which includes Coca cola, Pepsi, Sprite, 7-Up, Mirinda and Fanta and the second group is Fruit drinks it includes Frooty, Jive, Maaza, Mr Apple. Estimation of the influence of soft drinks on teeth dissolution was analyzed based on the amount of weight loss from the enamel surface following exposure to the drinks. In carbonated drinks, Coca cola caused 13.64% of weight loss of enamel after 31 days. Pepsi caused 15.20% of weight loss of enamel after 31 days. Sprite caused 12.42% of weight loss of enamel after 31 days. 7-UP caused 14.01% of weight loss of enamel after 31 days. Mirinda caused 10.29% of weight loss of enamel after 31 days. Fanta caused 11.23% of weight loss after 31 days. In fruit drinks, Frooty caused 25.33% of weight loss of enamel after 31 days. Jive caused 21.89% of weight loss of enamel after 31 days. Mr Apple caused 11.82% of weight loss of enamel after 31 days. Maaza caused 26.91% of weight loss of enamel after 31 days. Mineral water caused 0.84% of weight loss of enamel after 31 days. The finding indicate that soft drinks displayed significantly greater percent mean weight

***Keywords :*** Dental erosion, Enamel, Carbonated drinks, Fruit drinks, Tooth, Enamel dissolution.

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\* St. Stephen's College, Uzhavoor

loss of the tooth. These results suggest that intake of these soft drinks of enamel dissolution with accompanying clinical diagnosis of dental erosion. Caution should be exercised in the excessive consumption of these soft drinks, especially by children and adolescence.

## **Introduction**

The consumption of soft drinks has dramatically increased over past several decades; the soft drink industry is reported to produce 10 billion 192-ounce cases per year .Over 50 year period annual soft drink production appears to have increased fivefold, from 100, 12-ounce cans per person in 1947 to nearly 600, 12 ounce cans per person in 1997. Looking at it another way, the average person in 1947 consumed approximately two cans of soft drinks per week, or nearly two cans per day (Rogers, 2014)

The greatest increase in soft drink consumption has occurred among children and adolescents; nearly 40% of preschool children drink more than 250 ml of soft drinks in the U.S in 2002 was approximately 53 gallons per year, or 16 ounces per day, which represents the 24% of the recommended daily fluid intake of 67 ounces. Although no distinction is made between regular and diet soft drinks, recent figures (examining the period from 1994-1996) indicates that soft drink consumption among 12 to 19- year old boy is 28 ounces (800mL) per day; 12 to 19 -year old girl ,the rate of consumption is 21 ounces (600mL) per day (Rahman, 2002)

In recent years, diet ( i e ,reduced-calorie) version of popular drinks have increased in relation to their non-regular beverage counterparts ( i e, those containing sucrose or fructose ). In 1997, artificially -sweetened diet sodas is a growing trend within North America (and perhaps throughout the developed world) towards increased consumption of non-cola drinks and non -traditional beverages ( for e.g ;pre-packed coffees and teas ).there also have been an upward trend in the consumption of sports drinks, although these may have a sugar content as high as 20%.

## **Materials and Methods**

The erosive effect of the soft drinks was based on the amount of weight loss from the enamel surface following exposure to the drinks. Preparation of enamel specimens

Permanent teeth were selected and sterilized in an autoclave prior to use in the experiments. The enamel surface is fixed with an area of about 30mm<sup>3</sup> .The sites for the windows were carefully chosen to be at surfaces with the least surface contours. This is done to ensure uniform surface for the experiment in all treatments including control .One ready the specimens were divided into two groups, each with exposed enamel windows. Each group is divided into subgroups based on each type of soft drink. The groups were designated as Group I Carbonated drinks (Coco cola,

sprite, Fanta, Mirinda, 7Up & Pepsi) Group2 Fruity drinks (Jive, Frooty, Maaza & Mr Apple) and mineral water was used as the negative control medium. Calcium and phosphate were listed amongst the constituents in all the soft drinks. The design of the enamel window was to standardize the surface area of enamel exposed to the soft drinks during the experiments.

Selection of soft drink Two groups of soft drinks-carbonated drinks and fruit drinks and a control medium are taken in this study. Determination of weight loss

The method described by story (2006) was employed in this section with slight modification. The initial weight of the tooth specimens in each study groups (Group 1&2) were recorded. The specimens were then immersed in 70 ml of the different type of soft drinks, with constant stirring. After 24 hours the specimens were removed, washed with distilled water and left to dry in an oven at 30c for 24 hours. Following that the specimens were re-weighed and the weight loss due to the first exposure to the drinks was calculated. The whole process was repeated every three day over a period of 31 days using fresh sample of soft drinks each time. Graph of weight loss versus cycles of exposures to each drinks were plotted and the erosion potentials of the drinks were calculated and analyzed. Using the equation;

$$\text{Percentage of weight loss (gms)} = (\text{Weight loss} / \text{initial weight}) \times 100$$

### Result and Discussion

All the ten drinks selected for study namely, Coco cola, Sprite, Pepsi, Mirinda, Fanta, 7-up, Jive, Maaza, Frooty and Mr Apple showed significant enamel dissolution. All soft drinks exhibited a progressive attacks on dental enamel with a linear or straight line relationship between enamel dissolution and exposure time over the test period. Typical dissolution curves are shown in Fig- 1 and Fig- 2

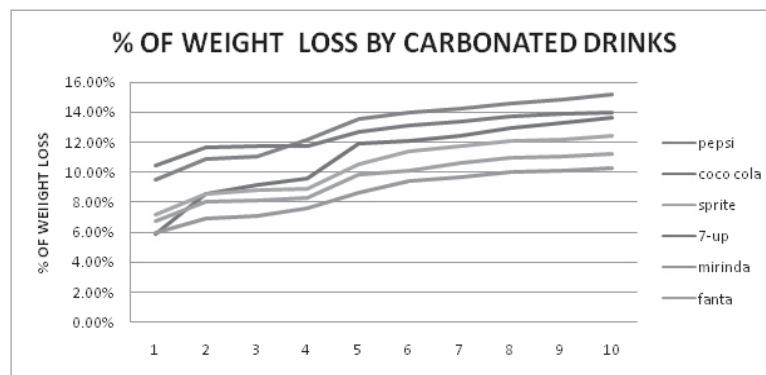


Figure 1:- percentage of weight loss of dental enamel caused by carbonated drinks in 31 days of experiment.

It shows that Pepsi caused highest dental enamel dissolution(15.20%) followed by 7up(14.01%),coco cola(13.64%),Sprite(12.42%) and Fanta(11.23%).Mirinda caused minimum dental enamel dissolution(10.29%)when compared to other carbonated drinks.

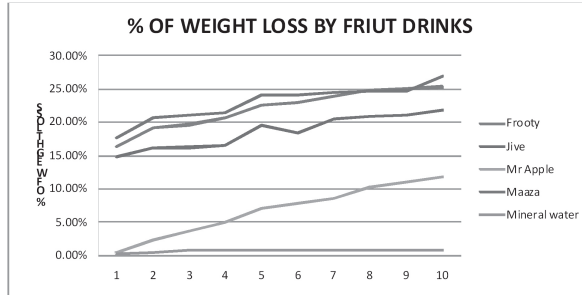
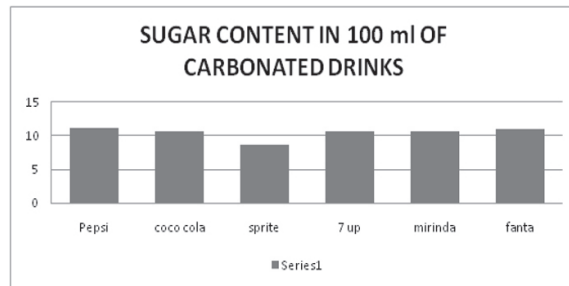


Figure 2:- percentage of weight loss of dental enamel caused by fruit drinks in 31 days of experiment.

It shows Maaza caused highest dental enamel dissolution (26.91%) followed by Frooty(25.33%) and Jive(21.89%).Mr.Apple caused minimum dental dissolution(11.82) when compared to other drinks. Aqua mineral water was taken as a negative control. It caused 0.84% of weight loss after 31 days.

Comparision of Sugar content present in Carbonated and Fruit Drinks



3 sugar content present in 100 ml of carbonated drinks.

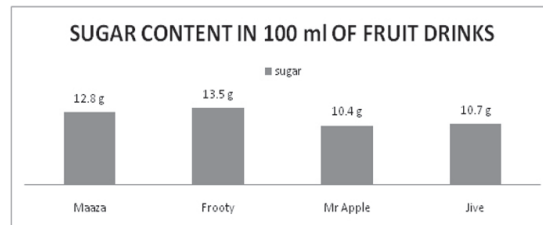


Figure-4 sugar content present in 100 ml of fruit drinks.

## Conclusion

The data reported here indicate that carbonated soft drinks may cause significant long term enamel dissolution. Comparative assessment of the dissolution caused by these soft drinks indicated that the Pepsi caused highest dental enamel dissolution followed by 7-Up, Coco cola, Sprite, Fanta, Mirinda. 100 ml of Pepsi contains 11 g of sugar so it causes maximum dental dissolution. Mirinda contains only 10.6g of sugar so it causes only minimum loss of dental enamel as compared to Pepsi. Mr Apple caused minimum dental enamel dissolution when compared to the other fruit drinks it contain only 10.4g of sugar in 100 ml. The pattern of dental enamel dissolution is similar in all the soft drinks with a progressive increase in weight loss. In fruit drinks, Maaza caused maximum damage to dental enamel, it contain 12.8g of sugar. It is the most popular fruit drinks. Frooty causes dental enamel damage near to Maaza. In carbonated drinks Fanta caused minimal dental damage, in fruit drinks Mr Apple caused minimal dental damage. An important observation made in this study was that although being of a fruit drinks, Maaza caused more damage when compared to carbonated drinks. . These results suggest that intake of these soft drinks cause enamel dissolution with an accompanying clinical diagnosis of dental erosion. Caution should be exercised in the excessive consumption of these soft drinks, especially by children and adolescence.

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## **HOMOLOGY MODELLING AND STRUCTURE EVALUATION OF CDC42 PROTIEN**

\* Sarath Sasi

\*\* Biju Thomas

### ***Abstract***

Human immune deficiency virus infection/acquired immunodeficiency syndrome (HIV/AIDS) is a disease of human system caused by infection with human immunity. HIV targets the T-cells in the human cell, which enables the membranes to fuse and allow the virus to enter the cell deficiency virus. The HIV generated DNA using reverse transcriptase integrates with human DNA by the enzyme integrase that is present in the viral core. Interferon induced GTP binding protein CDC42 is a protein that in humans is encoded by the CDC42 gene. Only recently, the importance of CDC42 in the inhibition of HIV propagation within the cell got acceptance in the scientific community. Not much work has been done in this field. CDC42 suppress infection by cell HIV-1 strains tested has equivalent or reduced effects on divergent simian immunodeficiency viruses. The primary step towards better understanding of the protein function is to determine the structure of the protein. The model was generated using CPH3 server using the template sequence 1 grn.

**Keywords :** *Homology modeling, CDC42 protein, NCBI, GenBank, FASTA, Query se-  
quence, CPH model 3.2 server, Stride server, Ramachandran plot, Errat server.*

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\* *Student, St. Stephen's College, Uzhavoor*

\*\* *Assistant Professor, Dept. of Zoology, St. Stephen's College, Uzhavoor*

## Introduction

AIDS Human immunodeficiency virus infection/acquired immunodeficiency syndrome (HIV/AIDS) is a disease of the human immune system caused by infection with human immunodeficiency virus (HIV).

AIDS was first recognized by the Centers for Disease Control and Prevention (CDC) in 1981 and its cause-HIV infection-was identified in the early part of the decade. Since its discovery, AIDS has caused an estimated 36 million death (as of 2012.As of 2012 approximately 35.3 million people are living with HIV globally. HIV/AIDS is considered a pandemic- a disease outbreaks which is present over a large area and is actively spreading.

### Human CDC42 Protein

Human CDC42 is a small GTPase of the Rho family, which regulates signaling pathways that control diverse cellular functions including cell morphology, migration, endocytosis, and cell cycle progression. This protein is highly similar to *Saccharomyces cerevisiae* CDC42, and is able to complement the yeast CDC42-1 mutant. The product of oncogene Dbl was reported to specifically catalyze the dissociation of GDP from this protein. This protein could regulate actin polymerization through its direct binding to Neural Wiskott- Aldrich syndrome protein (N-WASP), which subsequently activates Arp2/3 complex. Alternative splicing of this gene results in multiple transcript variants.

## Methodology

The particular segment is taken from HIV Human interaction database. It has clear relation with the HIV protein.

### Model building using CPH models-3.0 web server

The FASTA sequence of CXCR4 is submitted to the server by pasting the sequences in the corresponding field of CPH models 3.2 server [45]. The following methodologies are followed in the modeling program.

### Identification of template protein

A position-specific scoring matrix (PSSM) is generated for a query sequence by searching for up to five iterations with default settings, against a local version of the uniprot database using PsiBlast. The PSSM generated by Blast is saved and used to search for a template in PDB. The blast procedure identified CDC42 protein with PDB id [1 grn] as the most related protein for our query sequence. Next, the query is aligned to the template.

## Modeling

Once the best template has been found, C $\alpha$ -atom coordinates are extracted according to the sequence alignment and used as a starting point for the homology-modeling process. Missing atoms are added using the segmod program [30] and the structure was refined using the encad program, both [31]. From the Gene Mine package ([www.bioinformatics.ucla.edu/genemine/](http://www.bioinformatics.ucla.edu/genemine/)).

## Structure Evaluation

The correctness of the predicted structures is evaluated using verify 3d server and stride server. Ramachandran plot has been generated to check the validity of the structure.

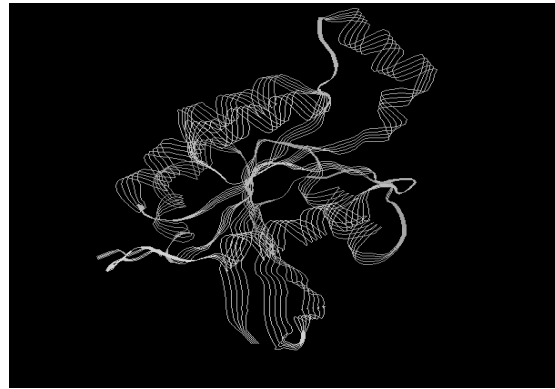
## Results and Discussions

The structure of the protein CDC42 of humans was modeled using CPHmodels-3.0 web server. The protein FASTA sequence of the protein was taken from GenBank (<http://www.ncbi.nlm.nih.gov/genbank/>). The overall protein sequence identity between them was around 94.7% and an E-value of 1e-109. This indicates that the template structure is best selection for modeling our target protein sequence and that the alignment has not occurred by random chance alone. Prior to the modeling, the server made an alignment of both the target and template protein sequences for identification of structurally conserved and variable regions between them. The alignments are given in the Figure 1

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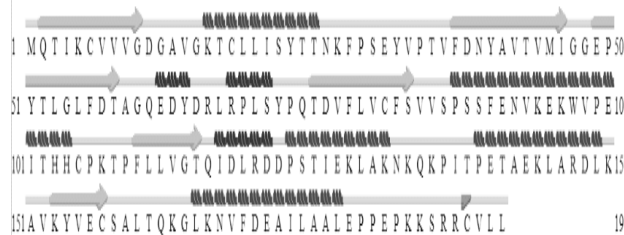
Entry: 1gm
Chain: A
Making profile-profile alignment ...
Score: 500.5 bits
Identity: 100.0%
Query: 1  MQTIKVVVGDGAVGKTCLLISYTTNKFSEYVPTVFDNYAVTVMIGGEPYTLGLFDTAG 60
      MQTIKVVVGDGAVGKTCLLISYTTNKFSEYVPTVFDNYAVTVMIGGEPYTLGLFDTAG
Templ: 1  MQTIKVVVGDGAVGKTCLLISYTTNKFSEYVPTVFDNYAVTVMIGGEPYTLGLFDTAG 60
Query: 61  QEDYDRLRPLSYPQTDVFLVCFVSVSPSSFENVKEKWVPEITHHCPTPELLVGTQIDLR 120
      QEDYDRLRPLSYPQTDVFLVCFVSVSPSSFENVKEKWVPEITHHCPTPELLVGTQIDLR
Templ: 61  QEDYDRLRPLSYPQTDVFLVCFVSVSPSSFENVKEKWVPEITHHCPTPELLVGTQIDLR 120
Query: 121 DDPSTIEKLAKNKQKPIPTAEKLARDLKAVKYVECSALTQKGLKNVFDEAILAALEPP 180
      DDPSTIEKLAKNKQKPIPTAEKLARDLKAVKYVECSALTQKGLKNVFDEAILAALEPP
Templ: 121 DDPSTIEKLAKNKQKPIPTAEKLARDLKAVKYVECSALTQKGLKNVFDEAILAALEPP 180
Query: 181 EPKKSRRCVLL 191
      EPKKSRRCVLL
Templ: 181 EPKKSRRCVLL 191
    
```

Since the identity between the two proteins is above 94.7%, homology modeling of our target protein is not an issue here. The strand structure of CDC42 protein thus generated through homology modeling is shown in figure 2.



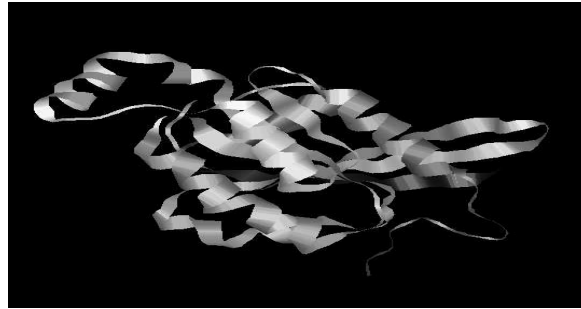
**Figure 2: Figure showing the modeled structure of human cdc42 protein.**

Secondary structural analysis of the protein was done at the stride server. The server is a very efficient tool for the assignment of secondary structure from the atomic coordinates of protein. It produces a visual output of various secondary structural features occupied by all the residues in the proteins in a diagrammatic view (figure 3)



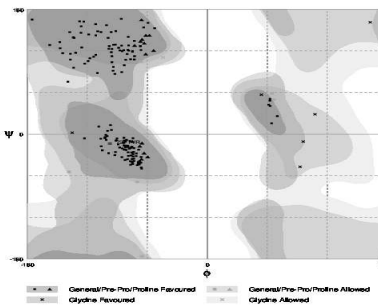
**Figure 3: Secondary structure analysis of modeled human CDC42 protein**

The structure shows that there are 5 alpha helix, 6 beta helix and 16 coiled (loop) regions. The 3-dimensional arrangement of secondary structures of human CDC42 protein is given in figure 4.



**Figure 4: Three dimensional arrangement of different secondary structures in the modeled human CDC42 proteins.**

Stereochemical quality of the modeled human CDC42 protein is calculated using the verify 3D [47] and Ramachandran Plot analysis [48]. Ramachandran plot analysis was employed to evaluate the stereo chemical quality of the protein. 94.7% residues were in most favored regions. 4.8% residues in generously allowed regions. Only 0.5% are in the disallowed regions. The structure also shows trans-membrane and nuclear regions very clearly.



**Figure 5: Ramachandran plot analysis data of CDC42 protein.**

#### Evaluation of residues

Residue [	12 :GLY	( -43.99, 110.57)	in Allowed region
Residue [	36 :VAL	( -69.91, -68.81)	in Allowed region
Residue [	54 :GLY	( -91.64, 96.03)	in Allowed region
Residue [	59 :ALA	( -65.34, -176.12)	in Allowed region
Residue [	96 :LYS	( -138.17, -54.54)	in Allowed region
Residue [	114 :GLY	( -90.03, 99.45)	in Allowed region
Residue [	116 :GLN	( 64.67, 58.72)	in Allowed region
Residue [	150 :LYS	( 66.56, 49.81)	in Allowed region
Residue [	188 :CYS	( -66.21, 104.56)	in Allowed region
Residue [	72 :TYR	( -97.29, -13.65)	in Outlier region
Number of residues in favoured region	(~98.0% expected)	:	179 ( 94.7%)
Number of residues in allowed region	(~2.0% expected)	:	9 ( 4.8%)
Number of residues in outlier region		:	1 ( 0.5%)

Verify 3D analysis determines the compatibility of an atomic model (3D) with its own amino acid sequence (ID) by assigned a structural class based on its location and environment (alpha, beta, loop, polar, non-polar etc.) and comparing the results to good structures. The result indicates that the modeled CDC42 protein confines to allowed regions of the evaluation criteria (figure 6).

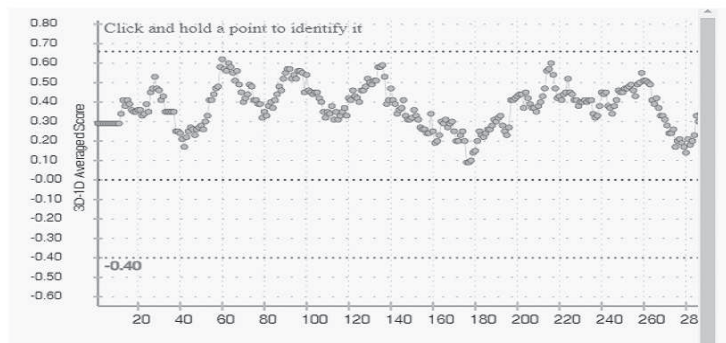


Figure 6: Verify 3D analysis data of human CDC42 protein

The correctness of a protein's structure depends on satisfying the basic biophysical parameters associated with the protein folding process such as correct bond lengths, bond angles, tetrahedral angles, phi angles, psi angles etc. Stereo chemical analysis can provide the extent of correctness of our modeled protein structure, thereby enabling us to the selection of the model as optimal structure for further analysis. Stereo chemical analysis by verify 3D followed by Ramachandran Plot analysis are in tune with the features of a correct macromolecular structural features.

## Conclusion

Human CDC42 protein was modeled by CPH3 server using 1 grn as template. The overall protein sequence identity between the protein model and template was around 94.7% and an E-value of  $1e-109$ . Secondary structure prediction using stride server identified 5 alpha helices, 6 beta strands and 16 coiled (loop) regions in the modeled human CDC42 protein. Ramachandran plot analysis was employed to evaluate the stereo chemical quality of the protein. 94.7% residues were in most favored regions, 4.8% residues in generously allowed regions, and only 0.5% are in the disallowed regions. The result indicates that the modeled CDC42 protein confines to allowed regions of the evaluation criteria. The generated structure can be used for further studies in future.

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## EXPLORING THE CONCEPT OF EXISTENTIALISM IN THE NOVEL *AFTER DARK*

Vani Maria Jose

Assistant Professor  
Dept. of English  
Sree Sabareesa college  
Murukkumvayal, Kottayam, Kerala  
[vanimariajose@gmail.com](mailto:vanimariajose@gmail.com)

### ABSTRACT

*After Dark*, written by Haruki Murakami, is an exemplary modern Japanese novel which throws light onto the plight of modern man. Despite the sweeping winds of modernity, people who belong to the third world are always on the journey to solve the mystery of life. In this attempt, they discover that existence itself is meaningless, unless the purpose of life is fulfilled. This paper explores this concept of existential crisis through the inner conflicts of the characters like Mari Asai, a teenager, her twin sister Eri Asi, a glamdoll who is in a state of deep sleep, Takahashi, the trombonist and minor characters like Kamaru, who runs a brothel. Mari Asai is the epitome of the existential crisis encountered by people living in this generation. In a world where the survival of the fittest is the motto, people like her are pushed back. They are always reminded of their solitary absurd existence. They are in a constant state of nausea; always agitated by the abusive words of society. On the flip side of the coin, her sister Eri Asai is the embodiment of beauty and intelligence, but she is in a state of passivity. Her sleep is evocative of the absurdity of existence. Takahashi stands somewhere in the middle. He is the one who tries to figure out the distorted reality of the lives of the sisters. He is also torn apart by the inner conflicts that is augmented by the realization that he is an orphan. His entire life is a saga of untold pain and existential crisis. Similarly, the minor characters in the novel are also threatened by the futility of being alive.

## KEYWORDS

Existentialism--Existential Struggle-Gloom-Soren Kierkegaard-Despair-Sartre-Nausea-Camus-Meaning-Absurdity-Essence-Fear-Loneliness-Myth Of Sisyphus-Archetype-Modern Man

Human beings are cast into this alien world with a mission to find out the real latent meaning of their existence. Existentialism is a 20<sup>th</sup> century philosophy, based on this concept, “existence precedes essence”(Sartre 34) .The origin of existentialism can be traced back to philosophers like, Soren Kierkegaard, Frederich Nietzsche, Jean Paul Sartre and Albert Camus. According to existentialists human life is incomplete and meaningless. Therefore, man must create his own meaning in the absurd world. The novel *After Dark* (2004) written by the prolific Japanese writer Haruki Murakami has existentialist elements. The novel reverberates with the existential ideas of the German philosophers Soren Kierkegaard, Albert Camus and French philosophers Jean Paul Sartre and Michael Foucault .In the paper, the theory and application of existentialism is attempted. To explore the concept of existentialism, three works are chosen: Kierkegaard’s *The Sickness Unto Death*, Sartre’s *Nausea* and Camus’ *The Myth of Sisyphus*.

Kierkegaard wrote *The Sickness Unto Death* (1849), under the pseudonym ‘Anti Climus’. The concept of ‘despair’ appears in the work. This sickness unto death is what Kierkegaard calls ‘despair’. Despair is the interminable and incurable malady. Sickness is a metaphor for despair-a malady of self. The paradox is that though despair is universal, human beings never recognize the despair, deeply embedded in their souls. Escape is a complicated form of despair and is followed by the urge to existence (Kierkegaard’s writings Vol.19).

According to Kierkegaard, both desires are either good or bad. There exists a conflict between the infinite and the finite .Despair is good in the sense that it augments self awareness ,

which can nourish one's inner strength .On the flipside of the coin, despair is suffering and it increases misery (Vol.19).

Self is not a metaphor for a set of relations .It is determined by a set of relations between a person and the outside world .Self can transcend body as well as brain. It is not the concept of relating to one self that is contradictory; but it is the aspects of personality which is contradictory (Vol.19). It is the existence of self that causes despair in man.

It's in a nook of a night restaurant named Denny's that Mari Asai, a nineteen year old girl meets a young trombonist, Tetsuya Takahashi. As Mari has nothing to do except read a book, she becomes ready to talk to Takahashi. Takahashi recalls that he had a date with Eri Asai, sister of Mari Asai. Then Takahashi notices Mari. That's how,he identifies Mari in the restaurant. Mari is initially agitated by the sudden intruder, later finds Takahashi a good chap. Mari agrees that she is totally different from her sister Eri. "We live in two different worlds" (Murakami 34).Takahashi wonders at this possibility, "you are born to the same parents, you grow up in the same house, you both are girls .How do you end up with such widely different personalities?"(4). Takahashi recalls how the sisters behaved in the swimming pool.

I wonder how it turns out that we all lead such different lives. Take you and your sister for example .At that point ,do you like to go your separate ways? One puts on a bikini like a little flag and lies by the pool looking sexy and the other puts on her school bathing suit and swims her heart out like a dolphin (16).

This echoes a concept in *The Sickness Unto Death*, that different aspects of personality are contrasting" (Kierkegaard 60). Soren Kierkegaard observes in his *The Sickness Unto Death*:

Some people live on the level of sense, they live in the basement and do not want to rise up to the higher level of the spiritual or physical world. In other words, people are immature and want to stay that way. So despair is a negativity; ignorance of it, a new negativity. (44)

Eri's predicament is similar. She continues her sleep, without making an effort, to restore her vibrant past. Kierkegaard adds that "the person in despair realizes that his weakness is to despair over earthly things, but instead of allowing himself to be opened to the external, he entrenches himself in despair and despair over his weakness"(34). This concept is called 'inclosing reserve'. Eri's sleep is evocative of this despair.

There are frequent references about "a man without a face" in the novel. "We cannot tell by looking at him whether he has decided for himself not to move or he has placed himself into some kind of situation that makes him move"(50).

The absurd ambience inside Eri's room is augmented by the unclear passage of time. It's impossible to say if it's day or night. The identity of the man cannot be revealed even by the omniscient narrator, the camera. "The mask has been both handed down from ancient times with darkness and sent back from the future with light"(39). The mask clings to him like a second skin and it's impossible to comprehend the feelings of the man. His entire face is covered with a mask. His lack of emotions denotes his insensitivity towards mundane existence. Even the room is devoid of any movements (12). He is in a state of despair and is uncertain about the future.

Yet another instance of 'despair' can be seen when, chatting with Takahashi at the night restaurant, Mari reveals that she has always confronted an existential crisis in her life. Her

parents used to compare her, with her sister Eri .Her parents wanted her to score good marks ,while they wanted Eri to be a model. They even made Eri follow a special diet .She says, “It is not easy to think that way ,if people have been telling you, you are ugly from the time you are little”(128). Mari could never make friends nor was she good at sports. She was always bullied by other kids. That’s why she always wanted to be an escapist. Mari reveals that she wants to go to China, as a means to escape her despair . Kierkegaard presents the same idea in *The Sickness Unto Death* that “the desire not to escape is a more complicated form of despair ,which is followed by the urge to existence”(109) .Kierkegaard observes that sickness is a form of despair .Mari is a victim to this ailment as testified by the lines, “I hated school so much that, I would throw up my breakfast and have terrible stomach aches and stuff”(168).

In Volume 19 of Kierkegaard’s collective works, there is a mention of ‘losing self’. An example for this concept appears when, Mari recollects that she never had choices in her life .She was often overruled by her parents’ boundless ambitions. “My parents were not too happy about it, though. They wanted me to go to some prep school. They had our roles picked out for us, the elder sister, the Snow White, the younger sister a genius.”(189). Her plight can be described in terms of what Kierkegaard has called ‘losing self’: “the greatest hazard of all, losing one’s self, can occur very quietly in this world ,as if it were nothing at all .No other loss can occur quietly ;any other loss-an arm, a key ,five dollars ,a wife etc is sure to be noticed”(vol.19).

While Mari Asai and Takahashi are talking in the night restaurant, Kaoru,the female manager of a love hotel, Alphaville, where people come with prostitutes. Kaoru was once a successful wrestler. She could amass great fortunes ,once she became popular. People swarmed around her like bees. Once she lost her wealth and fame, she sunk into the abyss of despair. “I felt bad like, what the hell I was doing with myself for the past ten years” (66). This testifies

the despair faced by modern man-the reality that nobody cares for his fellow beings .Kaoru becomes happy when Mari helps her to talk to the prostitute who was beaten black and blue ,by Shirakawa in the love hotel, Alphaville.

Towards the end of the novel, we find that there occurs a shift in the sleeping position of Eri.

This is my bed. There are pyjamas ,that much is certain. But this is not my place. My body is numb all over. If I was asleep here, it was for a very long time,very deeply. But I have no idea about how long I have been here. (194)

She is confronted with the following questions, who could have carried her and for what purpose? Is she likely to be dead? Is this an afterlife? She tries to assure herself that she is the self same woman , but fails in the attempt to do so”(184).She feels that her body has lost it’s essence and is becoming a cavern. An unknown hand strips away her organs and memories. She is aware of the fact that, “she will end up as a convenient conduit used for the passage of external things”(115).She is a victim of what Kierkegaard has called, ‘despair’, in his *Sickness Unto Death*: “The person in despair realizes that his weakness is to despair over earthly things ,but instead of allowing himself to be opened to the external ,to salvation, he entrenches himself in despair and despair over his weakness”(123).

Tetsuya Takahashi is the one who makes the morbid introvert, Mari reveal her past and her relationship with others. He too finds a confidante in Mari. He unravels his bitter past before her. His mother died at the age of seven. His father was an anti-social, who was often associated with crimes and was sent to jail. So Takahashi had to lead a miserable life. He had to toil from dawn to dusk to make both ends meet. He was more or less like an orphan. He was raised by his

step-mother. “Well, finally once you become an orphan, you are an orphan till the day you die”(148). Though his father came back from jail, he was not freed from the feeling of being orphaned .He could never make friends. Nor was he good at studies.

While learning law, the ‘Tachikawa’ case shook him. Tachikawa was a cold-blooded criminal and a drug addict. He killed an old couple with an axe and set the house on fire. He was deserted by his own family .Each time he was freed from the prison, ,he would commit another crime .When Tachikawa was sentenced to death, Takahashi was not supposed to share any feelings with him .but he felt that ,”It was like whole of the world’s electricity supply suffered a voltage drop .Everything got one step darker, colder .Little tremors started to go through my body and I couldn’t stop shivering”(98).He says that he feels like crying .”Between him and me ,there shouldn’t have been anything in common ,no link at all”.(99)He feels that all humanbeings are caught by the tentacles of law and are getting sucked into darkness, which is again, the saga of existential struggle. He is a victim of ‘despair.

He recollects his date with Mari’s sister Eri. Although Eri was sitting in front of him, “she was a million miles away from him”(74).The words that he spoke to her was sucked up by a transparent sponge .They were apparently talking, but the words that came out of her mouth stopped making it all the way to him.

Takahashi does not find his career as a trombonist fruitful. So he wants to pursue the life of a lawyer .He believes that life is not simple .He says that, “I found myself less and less able to see other’s problems”(101).He cannot identify himself with others .He finds a gulf between his life and that of the others .He feels that the legal system is like an “octopus without heart and he feels a deep terror .And a kind of hopelessness, a feeling that I would never run away from this

being; no matter how far I went”(97).His inability to develop a warm bond with his father ,underscores his inner conflicts .He stands as the archetype of modern man. “Being alone was never hard for me”(75).He finds himself in the abyss of ‘despair’.

The novel *Nausea* written by Jean Paul Sartre in 1938,deals with the existential struggle faced by man. It is about a dejected historian, who becomes convinced that inanimate objects and situations encroach on his ability to define himself, on his intellectual and spiritual freedom, evoking in the protagonist a sense of ‘nausea’.The titular ‘dark’ in *After Dark* refers to an all engulfing gloom that lingers on in the characters’ for the existential crisis faced by man. .The opening sentence of the novel is evocative of ‘nausea’.

Midnight is approaching and while the peak of activity has passed, The basal metabolism that maintains life continues undiminished, producing the basal continuum of the city’s moan ,a monotonous sound, that neither rises nor falls but is overwhelmed by foreboding(1).

This echoes the concept of ‘nausea’. “Nothing happens when you live. The scenery changes ,people come in and go out ,that’s all .There are no beginnings .Days are tracked onto days without rhyme or reason, an interminable monotonous condition” (Sartre 3). A similar instance occurs in *After Dark*. “The street is bright enough and is filled with people coming and going-people with places to go and people without a place to go, people trying to hold time and people trying to urge it forward”(1).

The novel portrays the plight of Eri Asai and Mari Asai in alternating chapters. Everybody wanted Eri’s attention.But it was Takahashi’s friend who gets a chance to date Eri.

Takahashi accompanies him on a double date .He meets Mari Asai and Eri Asai there. Once a successful model, Eri is now in a deep sleep in a room. “It would be hard to tell that, it was the room of a young girl .There are no clothes, stuffed animals or other accessories to be seen .No posters or calendars”(31). The reason of her sleep is unknown. Mari says that one day Eri said that she wanted to take a deep sleep and from that day, she drifted into a profound sleep. The food placed in her room is consumed by her, despite any apparent movements in her posture. Her plight is reminiscent of the feeling of nausea ,mentioned by Jean Paul Sartre in his existential novel, *Nausea*.

Objects should not touch because they are not alive. You use them, put them back in place ,you live among them, they are useful .But they touch me and it is unbearable. I am afraid of being in contact with them, as though they were living beasts. (34)

It's said in the novel that Eri's existence is placed in the threshold that separates the organic from the inorganic .Even the photographs inside her room convey the same idea. She is alone in all her photographs-no family, no friends. She hates the bare existence of things (25). She is a victim of the feeling of 'nausea'.

Shirakawa is the man who assaults the prostitute, as he gets angry, when the woman has her period. He takes off all her valuables and clears off the love hotel. He maintains a stoic indifference to life. “His face remains expressionless ,neither breaking into a smile of satisfaction, nor frowning with disappointment at the results of his work”(80),His room is without any furniture ,except a painting of Edward Hopper titled, 'Loneliness' He tries to handle things analytically. He is an archetype of the modern man, who tries to make meaning out of his

absurd life; he says that, "I have got an apartment and I want go back there ,but I have nothing to do there, nobody is waiting for me"(67). He prefers it this way. He thinks that as long as he is able to concentrate on his work, he doesn't have to be distracted by practical trivia, towards the end of the novel, Shirakawa contemplates on the interrelationship between thought and action."Is action merely the incidental product of thought or action the consequential product of thought?"(182)He echoes the assertion of Sartre that existence precedes essence(34).

Kaoru is in search of Shirakawa to punish him. Mari and Kaoru engages in a brief banter and she reveals several of her inner thoughts-about her past , her relationship with others, to Kaoru. Like Kurogi, Kaoru is of the opinion that sex is devoid of any feelings .She reveals that she has engaged in sex with many men ,not out of love but out of fear and compulsion. She experiences the solitude and perpetual fear faced by human beings. Her plight is suggestive of the feeling of 'nausea' ,explained by Sartre."If I exist, it's because Iam horrified at existing . I am the one who pulls myself from the nothingness to which I aspire(34). She is of the opinion that, "no one can predict when or where such abyss will sweep people"(105).

*The Myth of Sisyphus* is a philosophical essay written by Albert Camus in 1942.In the essay, Camus introduces his philosophy of the absurd: man's futile search for meaning, unity, and clarity in the face of an unintelligible world,devoid of God and eternal truths or values. Does the realization of the absurd require suicide? Camus answers: "No. It requires revolt." He then outlines several approaches to the absurd life. The final chapter compares the absurdity of man's life with the situation of Sisyphus, a figure of Greek mythology, who was condemned to repeat

forever the same meaningless task of pushing a boulder up a mountain, only to see it roll down again. The essay concludes, “The struggle itself ... is enough to fill a man's heart.”

There's a reference to a myth about three brothers in the novel. Takahashi tells Mari about it, to convince her about the necessity of making meaning out of absurdity. The brothers went out for fishing and were caught in a storm. They drifted on the ocean for a long time until they washed up on the shore of an uninhabited island. That night they were shown a hill by a god in their dream and were assigned the duty of pushing the boulders up the hill; they can enjoy fortunes once, the tedious task is accomplished. The place where they stop will be the place where they live. The younger ones quit the task, but the elder brother continues. He has no regrets. The elder one stands as the archetype of the man, who is in the existential struggle for making meaning, as exemplified by Camus' Sisyphus.

To put it in a nutshell, each character in the novel is a stereotype of modern man. Though we are living amidst all kinds of luxuries, deep inside we are tormented by the searing flames of existential crisis. Mari Asai confronts this, when she is always likened to her charming sister, Eri. She feels that she lacks something, even when Takahashi tries to convince her. Eri is always in a deep sleep, which is symbolic of the narrow twilight zone between birth and death. Takahashi lives with the pain of being an orphan. He considers himself as an outcaste in the world, which is exclusively meant for the rich and powerful. Even minor characters are haunted by the trauma of their melancholic existence.

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# ***DALIT CONSCIOUSNESS: REDEFINING THE NOTIONS IN LITERATURE***

**TANIAMOL CHACKO**

GUEST LECTURER, DEPARTMENT OF ENGLISH

ST. STEPHEN'S COLLEGE, UZHAVOOR

Ph: 9496470803, Mail: [taniamolchacko@gmail.com](mailto:taniamolchacko@gmail.com)

## ***Abstract***

*It is said that that India is at the threshold of a Dalit Revolution, dalits being the most marginalized people in India. The term Dalit means 'oppressed', 'broken' or 'crushed' to the extent of losing original identity. However, this name has been adopted by the people otherwise referred to as Harijans, untouchables, and has come to symbolize for them a movement for change and for the eradication of the centuries-old oppression under the caste system. In legal and constitutional terms, Dalits are known in India as scheduled castes. The roots of Dalit oppression go back to the origins of the caste system in Hindu religion. The philosophy of caste is contained in the Manusmriti, a sacred Hindu text dating from the second century BC. 'Untouchable' outcast communities were forbidden to join in the religious and social life of the community and were confined to menial polluting tasks such as animal slaughter and leather-working. The introduction of Islam to India from about the thirteenth century AD led to widespread conversions by many low-caste and 'untouchable' groups, and by the mid-nineteenth century about one quarter of the population was Muslim.*

***Key Words: Ambedkar Dalit, Dalit Literature, Manusmriti Paraya, Untouchables***

## **DEFINING DALIT AND DALIT CONSCIOUSNESS**

Exploitation is the caste of Dalit. Dalit means those who are affected through social, economic and cultural darkness of exploitation. (Manohar: 1978:3)

Contemporary society adjoins the ideals of liberty, equality and justice but the socially and culturally ostracized community “Dalits” have always remained on the periphery. Though silenced for a long time their fight for social justice brought positive transformation in collective socio-cultural consciousness. Dalit writing attempts to deconstruct the dominant, casteist constructions of Hindu Varna system and it constructs a distinct dalit community.

It has been said that the root word Dal means “broken, ground –down, downtrodden or oppressed.” Those previously known as Untouchables, Depressed Classes and Harijans are increasingly adopting the term “Dalit” as a name for themselves. Dalits are outcastes falling

outside the traditional four-fold varna system. “Lost rights are never regained by appeals to the conscience of the usurpers, but relentless struggles...Goats are used for sacrificial offerings and not lions” (Dr B.R Ambedkar). Dalit is not a caste. It is the state of being, an Achilles’ heel to the society. It is a condition – by taking away their land, by rejecting them language, by contravening their sense of self and denying them a place in history, a history of their own. Thus caste puts a limit on the pleasures of the community. It does not allow a person to surpass the caste limits for his enjoyment. Dalits do not have their own history; they are marginalized as objects in their own country rather than being treated as its subjects. Modern writers like Bama are tracing the history of Dalits and the dalit consciousness of the whole society. Dalit writing can be seen as a protest against written history that excluded them. Dalit literature not only hoists heart wrenching questions but also authenticates the capability of the people in the margins to fight injustice.

In the essay *What is Dalit Literature* Sharad Chandra Guha vehemently laid down the fact that Dalit is a state of revelation of exploitation and humiliation. It is not a literature of the caste but of a consciousness. He states that:

The nature of Dalit Consciousness is obviously not subjective. It is true that pains and pleasure are lived and experienced by individuals alone but the sufferings of Dalit are common reasons. Hence the content is essentially social. (Muktibodh: 1994:267)

Dalit Consciousness can be defined as the reformative thought of Dalit’s life. It is the consciousness that rise among certain sections of the dalit population. It is essentially against exploitation. It is the power, which gives them a freedom of speaking, writing and living. It is the condition to be conditioned. It is the feeling of Dalits. The Dalit author Sharan Kumar Limbale calls it “the burning cry of untouchables against the injustices of thousands of years”. There raises a question in minds of Dalit “When have I really lift my life as myself”. Is it possible to make boundaries by naming them?

I speak up bluntly

But now if anyone ask me

I speak up bluntly,

I am Paraichi”. (Sukirtharani)

In the essay “*Dalit Woman Writing in Telugu*,” Challapalli Swaroopa Rani says that Alphabet is now a weapon to attack the oppressions perpetuated by Brahmanism for centuries. “Even a short...gives a long content of Dalit life.”

The article also attempts to explore how Dalit Consciousness is articulated through Dalit writings by analysing Bama’s *Karukku*. *Karukku* is the first Dalit Tamil autobiography, vociferously condemns all forms of oppression: be it caste, class or gender. It traces the dalit consciousness and how dalits are treated in the society. Many thought that conversion to Christianity may free themselves from the dark clutches of the caste system. It stands as a means of strength of the multitudes whose identities have been destroyed and denied. Bama’s rewriting of self is the rewriting of dalit history. She expresses her grief over the pathetic conditions of

Dalit: “They never received a payment that was appropriate to their labour” (47). She demolishes that no religion can build an identity their own.

“In this society, if you are born into a lower caste you are forced to live a life of humiliation and degradation until your death. Even after death caste-difference does not disappear” (26). Masses from the ‘*Paraya*’ community converted to Christianity either to escape from caste oppression or for reservation benefit. But for Bama, the response of the old priest for expelling her from school was “After all, you are from Cheri. You might have done it. You must have done it” (19). At each and every stage she experienced oppression: as a child, a student, a nun and as a woman. She uses colloquial language to strengthen dalit consciousness. “What do we lack?” becomes a questioned question in *Karukku*. Each *Paraya* family is attached to a *Naicker* family as a bonded labour. Everyone seemed *Harijan* contemptible, but they didn’t hesitate to use them for menial works. It was Bama’s Annan, who inspired her to educate herself to fight against discrimination. He once told her “Because we are born into the *Paraya Jati*, we are never given honour or dignity...but if we study and make progress we can throw away these dignities (17). Bama’s Annan reflects the subversive Dalit consciousness. *Karukku*, written by a wounded self has not been dissolved in the stream of time. On the contrary, it has been a means of relieving the pain of others who were wounded.

In a nutshell, *Karukku* subverts the Dalit consciousness that accepts lower caste people as untouchables, contemptible, polluted and inferior. “*Karukku* have enabled many suppressed voices to raise their voices and proclaim, ‘my language, my culture, my life is praiseworthy, it is excellent “(Ten Year Later). Thus in *Karukku*, it is the “*Subaltern* who speaks”. According to P.B Shelley’s view in his *To a Skylark*, “Our sweetest songs are those that tell of saddest thought”. Sweetest songs for long had been struggling to find a voice of its own till Bama came out with her *Karukku*. Epic in the scale of its hurt and hope, *Karukku* tells the largely untold story of masses suffering silently in a society of segregation and lynching to start more fulfilling lives.

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## **Ecological Nescience To Ecological Wisdom: A Study Of T.S Eliot's**

### ***The Waste Land***

**Ms. Sruthy Elza Jose**

**FDP Substitute**

**Department of English**

**St.Stephen's College, Uzhavoor**

The influence of *The Waste Land* as a criticism on the condition of the twentieth century is immense. The term 'waste land' by its definition indicates a land left to run wild, undeveloped and untamed. But Eliot's wasteland is ironic, as civilization and the ensuing development has become the cause of the "waste." In this way, wasteland in the poem suggests our existence in a bleak and barren world, lifeless in both physical and spiritual sense. Ours is an intrinsic web of life, in which everything is connected to everything else. This interconnectedness, which is the basic underlying principle of ecology, is thwarted in *The Waste Land*.

The first section of *The Waste Land* is titled "The Burial of the Dead" which in fact is read on par with the burial of the fertility God itself, suggests sterility and barrenness. The poem opens with the following lines: "April is the cruelest month, breeding/ Lilacs out of the dead land, mixing/Memory and Desire" (1-3). Eliot describes April as the cruelest month which is in stark contrast to the depiction of April in Chaucer's reverdie passage in the *Prologue to Canterbury Tales*. Chaucer's April is gentle and rejuvenating, whereas Eliot's April is cruel and breeds little life out of the dead. Thus the irony resides in the fact that rather than being a time of rebirth and regeneration, spring does not offer any scope for rejuvenation. We live in a world as meaningless as a spring without life. Thus the very beginning of the poem establishes the lack of fertility and barrenness pervading the modern

civilization. The “dried tubers” are indicative of the fact that the environment is on a reverse action, sucking life out of everything that once it supported.

The sterility in nature is reflected in the human characters presented in the poem. Marie, the globetrotter, is introduced in the poem to suggest that the modern humankind is totally disengaged from Nature and natural cycles, just like Marie who spends much of her nights reading and travelling to south in the winter. Marie is the true representative of the modern wasteland with April being the cruelest month, winter providing warmth and summer bringing rain. According to Brooker and Bentley Marie “perceives the dualistic and paradoxical present as cruel because, in remembering the past and intuiting the future, she is left in a vacuum in the present moment, an absence in the middle of her life” (62). Her detachment from the present life does not just suggest her disintegration from the natural cycles of the season but a total neglect of her relation with nature. In this way we can say that Marie has neglected her own biospheric tendencies, leading to the present emptiness of her life.

The poem often reminds us of the absence of life in wasteland when “the dead tree gives no shelter” (23). Trees are the lungs of Nature which serves as a life supporting system to its members. But such a tree has become lifeless unable to provide shelter or support life forms, not even to a cricket. This transformation of the land to a ‘desertscape’ reflects what has come of our nature out of its constant exploitation and negligence. What is being left is only “a heap of broken images” (22) referring to broken or incomplete memory.

Madame Sosostris was a much celebrated clairvoyant and the wisest of women in Europe, who could rightly predict the rise and fall of river Nile. But such an eminent personality has degraded herself into a mere cheap card reader, under a bridge. Once she was so close to nature that she understood and decoded even the slightest signs produced in

nature. Now that she has distanced herself from the natural system she says “fear death by water” (55). Water is a very important element of nature known for its cleansing and regenerative abilities. Death by water in Shakespeare’s *Tempest* is transformative in nature but when Madame Sosostris prophesies “fear death by water,” she is almost saying fear transformation as well as regeneration.

The desertscape soon shifts to the dry urban cityscape of London. The city of dreams is portrayed as “unreal city” whose inhabitants are deeply entrenched in the mechanized routines of modern life. The brown fog that clogs the city is suggestive of the industrialization and the resulting pollution. The crowds tread their way up and down merely focusing their eyes upon their feet. This suggests not only hopelessness but the lack of a vision of the future. This lack of farsightedness is clearly reflected in the present environmental degradation which is completely devoid of an ecological conscience.

“The Burial of the Dead” closes with a passage which literally alludes to the title of the section. “That corpse you planted last year in your garden, / Has it begun to sprout? Will it bloom this year? / Or has the sudden frost disturbed its bed?” (73). Planting a corpse totally subverts the idea of vegetation in which the fertile soil makes bed for the good seed to sprout, with proper care and nurturing. A corpse is already dead and lifeless; it provides no scope for a further rebirth. Yet again it is asked by the poetic persona whether it would bloom this year. This also suggests the false hope nurtured by the modern society upon a future that they think would sprout without any effort, out of nothingness. We humans have exploited and sucked the very life out of nature to the core that only corpses can be planted from now onwards.

The second section of the poem titled “A Game of Chess” provides snapshots of people who inhabit the wasteland, and how their lives are detached from each other, unable to communicate. The poem opens by introducing a woman alone at home waiting for her lover,

but obviously in a sterile relationship. When he arrives, they do not speak but merely look at each other. The expression “burnished throne” has its reference to Cleopatra, whose love for Antony is celebrated as unconditional. This reference transposes the unconditional love with the modern predicament of conditional love, lacking vitality and sincerity:

Nothing again nothing

Do

You know nothing? Do you see nothing? Do you remember

Nothing?

Are you alive, or not? Is there nothing in your head? (120-127)

These lines reflect the lack of substance and warmth in human relationships. Man–woman relationship in the ecological and spiritual contexts should be a congenial one, which is necessary for harmony to exist in nature. Man has not only lost his connection with Mother Earth but also with his fellow beings. Thus the degradation of the ecosystem with its implication in the human realm suggest how everything is connected to everything else.

A second depiction of loveless relationship is portrayed through Lil and her husband Albert, who is returning to her after a long time. Their relationship portrays sex as a mere mechanized action. Much of the man-woman relationship that exists in the wasteland is fruitless of this sort. The line “HURRY UP PLEASE ITS TIME” (141) occur many times in this section. This can be seen as a wakeup call for the entire humanity to start and initiate actions that would save the environment from a complete catastrophe.

The third section of *The Wasteland* is “The Fire Sermon” which depicts the picture of clear environmental degradation through the imagery of the polluted river:

The river's tent is broken: the last fingers of leaf

Clutch and sink into the wet bank. The wind

Crosses the brown land, unheard. The nymphs are departed.

Sweet Thames, run softly, till I end my song. (173 - 176)

All civilizations grew and thrived on river banks. It paved the way for a rich culture deeply moored in moral and spiritual values. But development has surpassed every limit set by nature where mankind has become completely devoid of what is called an aristocratic spirit. It was then that the disintegration of human civilization started and culminated in the wasteland presented by the poem. Through the picture of contaminated river from where the nymphs have departed, it seems we perceive ultimate death and destruction right from where we began. The lines "The river bears no empty bottles, sandwich papers, / Silk handkerchiefs, cardboard boxes, cigarette ends" (177-178) are ironic, suggesting that the river is almost on the verge of dying, having been clogged with all pollutants. Silk handkerchiefs, cardboard boxes and cigarette ends are all products of modernity.

The poem gives another picture of loveless relationship through the typist and her lover. As the lover arrives and finds that the time is propitious for him, he assaults her. She put up no defence at all as she thinks "His vanity requires no response, / And makes a welcome of indifference" (241-242). After the act is done she is hardly aware of her departed lover and whatever half formed thoughts her brain allows to pass she says, "Well now that's done: and I'm glad it's over" (252). Here we can apply Heideggerian ecophilosophy, which allows things to unfold themselves in their own way rather than assigning them an instrumental value which in a way commodifies the object. It states that "responsible human beings have an implicit duty to let things disclose themselves in their own inimitable way,

rather than forcing them into meanings and identities that suit their own instrumental values” (Garrard 34). Here, equating Nature with the woman, we tend to understand that we have been assaulting Mother Earth in order to meet our physical and material needs. Nature has remained passive all this while, but it is certain that she would retaliate in no time, as we have crossed all boundaries set by nature.

The poem once again refers to the plight of river when it states that “The river sweats / oil and tar” (266-267). Sweating is a natural process, which releases the excessive and unwanted liquid from the body. Similarly when the river sweats, it gives out not what it is naturally composed of, that is water, but oil and tar. Moreover, water does not mix with oil. This suggests that memory and desire no longer mix and that they act counter to each other. Also, more than water, the river is full of unnatural elements like oil and tar, mainly an aftermath of industrialization. These substances create an extra layer over the water surface, which prevents the permeation of sunlight, suggesting that the river is choking to death, due to the lack of oxygen. Thus the river no longer supports any life forms within it. The expression “drift” in the line “The barges drift” (268), reflects the paradigmatic change that has happened to the river, over the years.

“The Fire Sermon” closes with an account of the nothingness of the post-modern world. It says,

I can connect

Nothing with nothing.

The broken fingernails of dirty hands.

My people humble people who expect

Nothing. ( 301-305)

These lines once again talk about the loss of the interconnectedness that is essential for a happy and sustainable living. The nothingness is reflected in the postmodern self, its climate, relationships and in all walks of life. What is left behind is only the superficial connections, without intimacy and a genuine thought. Technology and artificiality has superadded all true relationships and we are left out in a spiritual vacuum. Our hands are dirty with sin, destroying our moral spirit and congeniality with nature. Eliot ironically calls the modern mankind “humble people who expect nothing” (304). In fact it was Nature who provided us with whatever we want and more, without expecting anything from us. But human greed has exhausted her so excessively that our diverse and throbbing ecosystem has reduced to a wasteland, barren and sterile, supporting nothing.

to Carthage then I came  
 Burning burning burning burning  
 O Lord Thou pluckest me out  
 O Lord Thou pluckest  
 Burning (307-311).

These closing lines evoke the picture of a dying Earth, burning and blazing in the purgatorial fires which accounts for the alarming rate in which global warming eats up our Earth. These lines are also a plea and final cry of mankind which yearns for an immediate redemption from the deadly Earth and hence wants to be plucked out and planted somewhere else by God.

The fourth section of *The Waste Land* titled “Death by Water” talks of the lack of transformation. The title also forces us to think of resurrection occurring in the act of death by water, common throughout mythologies. But here such a resurrection does not happen, though as Phlebas is literally decomposing in eddies.

The last and final section of *The Waste Land* titled “What the Thunder Said” provides us an apocalyptic vision, where the urban imagery merges with the natural.

All that has been described previously as attributes of the wasteland of the poem is drawn together in this final section. The lines “He who was living is now dead/ We who were living are now dying” (328-329) are apocalyptic in nature which suggest that death and destruction have become synonymous with life in wasteland.

Here is no water but only rock

Rock and water and the sandy road

The road winding above among the mountains

Which are mountains of rock without water

If there were water we should stop and drink

Amongst the rock one cannot stop or think

If there were only water amongst the rock. (331-338)

We have reached a stage where there is no water left but only hard rock. Absence of water is apocalyptic in nature since no life thrives without water. Without water there can be no death by water. Without water, there can be no resurrection. The life in wasteland has also become stale and stagnant. Feeling and thinking has come to a stop, only to remember that this lack of thought in ecological conscience is the cause of the present deplorable condition.

There is not even silence in the mountains

But dry sterile thunder without rain

There is not even solitude in the mountains

But red sullen faces sneer and snarl

From mudcracked houses

If there were water

And no rock

If there were rock

And also water (341-349).

Material advancement of humankind has reached everywhere that the silence and serenity from the mountain tops have been blotted out. The thunder without rain is useless and it also suggests the disruption in natural cycles. As a result peace and happiness have become total strangers to humankind, with the residents from the city sneering and snarling within the buildings of the city. Once again the modern man laments the destruction he himself has caused and he hopes for a spring of water, which can bring about a complete change in the present scenario. He yearns for the sound of water over the rock. Similarly, the inhabitants of the modern wasteland longs for the lullaby of water gliding and brimming over the rocks. Even though this image evokes a positive imagery, the hopelessness and bleakness of the desertscape returns as the poet says “but there is no water” (359).

The unreal city is all cities, both past and present, all crumbling to the Unreal. “Falling towers/ Jerusalem Athens Alexandria/ Vienna London/ Unreal” (374-377). All cities of great cultural heritage at one point in history are now conflated into the Unreal city, the one decaying and dying. “Merged into the single Unreal City, it has become the wasteland, nothing more than the desiccated ruins turning to dust among the mountains” (Morrell n.p.). “London bridge is falling down falling down falling down” (427), suggests that there are no cities left and the people are still divorced from the natural world because it can no longer support them. The “falling towers” read along with the “Murmur of maternal lamentation” (368) gives us an apocalyptic view which is soon to happen. Outcries have already started in wasteland and is soon to resonate all over the world, from where life has been sucked out. These cries can be of Mother Earth herself lamenting on its lost vitality.

Towards the end, the Fisher King is sitting on the bank merely fishing contemplating whether he should restore fertility in his lands but the poem does not provide the reader with any attribute of hope as it says “These fragments I have shored against my ruins” (431). As

the poem comes to a close, all problems stated in the poem can be focused on the lack of one aspect, which Fritjof Capra calls 'crisis of perception'.

Ultimately these problems must be seen as just different facets of one single crisis, which is largely a crisis of perception. It derives from the fact that most of us, and especially our large social institutions, subscribe to the concepts of an outdated worldview, a perception of reality inadequate for dealing with our overpopulated, globally interconnected world. (Capra 25)

What Capra advocates is a paradigm shift in our thoughts values and perceptions. This is exactly what Eliot's wasteland is lacking. What Eliot suggests through 'shanti shanti shanti' and the concepts of 'Datta, Dayadhvam and Damyata' can only be seen as a desirable goal. But this is a far cry.

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## **Ecological Nescience To Ecological Wisdom: A Study Of T.S Eliot's**

### ***The Waste Land***

**Ms. Sruthy Elza Jose**

**FDP Substitute**

**Department of English**

**St.Stephen's College, Uzhavoor**

### **ABSTRACT**

T. S. Eliot's *The Waste Land* foresees the present degeneration of humankind where man becomes a hapless victim of the corrupt modern civilization. Eliot uses the barrenness of land as a poignant locale to throw light on man's pointless exploitation of Mother Nature. He uses the title *The Waste land* to depict the hopelessness prevalent in the contemporary society. In this modern era of industrialization and mechanization, where global warming and green house effect have become major threats, it is indeed germane to delve into the ecological concerns presented in literary works. Ecocriticism is a movement that emerged in the 1970s, which explores the link between literature and environment. The paper aims an ecocritical reading of T.S. Eliot's poem *The Waste Land*, which brings out the need for ecological awareness. By painting the picture of an ecologically unbalanced and spiritually chaotic wasteland, Eliot showcases his ecological concerns, which prompt us to meditate on the relationship between human and Nature. The application of ecocritical framework to the poem reveals the ecological consciousness inherent in the poem.

**Key words:** degeneration, barrenness, wasteland, exploitation, industrialization, ecocriticism, ecological consciousness.

To

Whomsoever it may concern

I have reviewed the paper entitled “Ecological Nescience to Ecological Wisdom: A Study of T.S Eliot’s *The Wasteland* “and have found that it is the outcome of bona fide research done by Ms. Sruthy Elza Jose.

I recommend this paper for publication in your esteemed journal.

Dr. Roseline T Mathew  
Head of the Department  
PG Department of English  
St. Dominic’s College  
Kanjirapally

# **DIASPORIC IDENTITY AND CULTURAL ROOTLESSNESS: A CRITICAL ANALYSIS OF JHUMPA LAHIRI'S *THE NAMESAKE***

**UNNIMAYA RAJU**

“Quest for identity” or “roots” makes up diasporic fiction. The major concern of diasporic writers is the fluid nature of individual identities. They also mark the difference of attitude of the first generation immigrants and the second generation on exploring the host land and identifying with the homeland. The diaspora’s quest for identity creates a sense of inability to belong and become problematic in terms of alienation.

Identity crisis is one of the first things that an immigrant focuses on landing in a new land. When an immigrant enters into a new land, he enters in with his inherited identity. But as his identity is confronted by new social, political, economic and most importantly cultural factors, the inherited identity is thus pluralized. This stage of pluralisation is described as “unresolved” because it is a situation in which the diasporic is torn between his needs on one side and his longings at the other along with the minimal possibility of the two congregating. A better life in a foreign land is chosen over the environment of one’s root culture within the homeland. Though the native is away from the homeland, yet the place of origin never let goes of its hold on him. There is a constant bondage –emotional as well as cultural – that the diasporic feels all the time in his conscious and unconscious mind. The diasporic learns to fit into the adopted society with or without a native cushion. There is a revisiting of the homeland, of the history and the heritage of the native land in the “third space”. And the third space is also the space of self evaluation wherein the diasporic evaluates his beings and categories - the characteristics that constitute his makeup. He also realises his limitations and shortcomings. Thus it is a process of merging the identity of the individuals with that of

community in which he lands. He carries with him anxieties and attitudes that seem to be contradictory within their own selves. Thrust into a world that he is not prepared to handle, a constant conflict marks his identity. Thus, identity becomes the core issue in any exploration of diaspora, especially diasporic identity that is composed of various factors and sub-factors. Mishra in his work *New Lamps for Old* identifies diasporic identity with hybridism, “cross cultural and contaminated social and cultural regimes.” The usage of the word ‘contaminated’ only perpetuates the complexity of combining pluralities in the singular self of the diasporic being who tries hard to root himself with the out of reach native land that dominates his unconscious and subconscious memory.

Several of the issues and the ideas raised by diasporic writers like Rushdie and Kureishi deals with identity. In particular, the ‘in-between’ position of the migrant and his or her errant, impartial perceptions of the world have been used as the starting point for creating new , dynamic ways of thinking about identity (216).

Homi K. Bhabha in his work *Location of Culture* talks about the people who lived “border lives”. He says that they requires a new ‘art of the present’. V.S. Naipaul’s work *A House for Mr. Biswas* and *The Mimic Men* also portrays the theme of identity crisis in a colonised country. In both of these works Naipaul has a more subjective approach towards the problem of identity. Chitra Banerjee Divakaruni, who is a distinguished Indian American writer, carries identity crisis as the major theme of her works. Most of the works of the Indian diasporic writers hold issues like cultural mixing, the sense of identity and belongingness and the hybrid and multicultural aspects of human life in the contemporary world.

Identity becomes the core issue in an exploration of diaspora, especially diasporic identity that is composed of various factors and sub-factors. The identities which are

produced by diaspora are constantly producing and reproducing themselves as new through transformation and difference.

### **Culture and Rootlessness**

Robert Kohl said that Culture is an integrated system of learned behaviour patterns that are characteristic of the members of any given society. Culture is the total way of life of particular groups of people. It includes everything that a group of people think, say, does and makes - its systems, attitudes and feelings. Culture is learned and transmitted from generation to generation.

Culture suggest the arts, customs and institutions of a certain people or nation. Multiculturalism in the context of one nation's experience of vicissitudes, institutionalize another way of expressing that nation's cultural identity. It suggests the co-existence of a number of different cultures. It does not suggest homogenization and conformity directly nor does it encourage overtly different ethnic religious, lingual or racial constituents of a society. Cultures show up in many forms and are expressed differently. All the forms and levels of culture express the fundamental aspects of values, assumptions and symbols. Though cultures vary across different parts of the world, they share certain characteristics and some basic elements. Culture is learned and to be shared. It is dynamic and needs time to be developed. It cannot be isolated as it is essential for life. Culture refers to a part of human activity and the symbols that give significance to them. Culture manifests itself in the form of art, literature, clothing, customs, language and religion. The way people live and what they believe constitute their culture. Cultural differences contribute to the diversity in people's thinking and living styles. The word 'culture' hails from the Latin word culture which is derived from colere that means, 'to cultivate'. Our culture has a major share in cultivating our minds.

All cultures including India's culture, have three inter-dependent attributes: religion and spirituality; society and polity; and economy and technology. Culture is closely related to religion and spirituality and it is expressed through values and symbols, belief patterns and myths. Religion and spirituality have greatly influenced the cultural identity of people. Among the factors which have contributed to the continuity and richness of our culture, the most important is the plural characters - the ideas, languages, forms of worship, architecture, agricultural practices, etc. Recent decades have seen the dramatic changes in demographic ratios and in the social and cultural mix of people in several regions.

India's culture provides a mirror in which we see India as a land of the past - of myths and legends - and of the future. India has played a creative role in her creative manifestations, whether in literature, painting, music or drama. These cultural encounters by themselves are a matter of achievement; they have imparted to creative men and women - experiences of modern cultural form and have provided forums for experimentation and expression.

Cultural rootlessness is the state of having no roots and ties with a particular place or community where someone is born and brought up. Alienation is the basic form of rootlessness. It forms the subject of many psychological, sociological, philosophical and literary studies. Alienation is the major theme of the human condition in the contemporary epoch. It emerges as a natural consequence of the existential predicament in intrinsic and extrinsic terms. Cultural rootlessness, which has so many causes, shows how important cultural roots are. It contributes to a loss of people's social and cultural identity and dignity. Cultural rootlessness is a desirable means of achieving a sense of belonging in the world. It leads to a sense of cultural belonging for the cultural exile - that is a person who has been rejected by, or served from, his/her cultural roots - for the said exile can feel at home without being tied to any one particular culture. The notion of 'rootlessness' appears to contradict the

very idea 'belonging'. The culture exiles turn to rootlessness in their crafting of a sense of belonging. Apart from belonging to spaces in between, rootlessness can translate into a sense of belonging for the cultural exile in the way it allows the exile to become rooted in all cultures.

In the present era of transnational migration, the concepts of homeland and identity became a complex framework. The idea of 'home' evokes the spatial politics of home, the sense of self, its displacement, intimacy, exclusion and inclusion. The notion of home not only constructs the sense of self, but also ties with the human emotions, feelings, sentiments and intimacy. It is associated with emotional territory. The experience of alienation, guilt and nostalgia can be said to be just one dimension of the migrant sensibility. In the present globalised, multicultural world, diaspora studies and diasporic literature are emerging fields in literary and socio-cultural studies. As the diaspora people are displaced, dislocated and deterritorialized in foreign lands, they feel alienated and suffer from rootlessness, mental trauma, failing in their attempts to acculturate themselves with the host culture.

## **Animal Symbolism in the Book Series *A Song of Ice and Fire***

**Roshan T.R.**

Symbolism was a late nineteenth century art movement of French, Russian and Belgian origin in poetry and other arts. Symbolism emerged as a result of continuous attempts of the artists to represent absolute truths symbolically through metaphorical images and language mainly as a reaction against prevailing naturalism and realism, anti-idealistic styles which were attempts to represent optical reality in its gritty particularity and to elevate the humble and ordinary over the ideal (“Symbolism (Arts)”). Symbolists sought a deeper reality from within their imagination, dreams and unconscious. Symbolism was a literary and artistic movement organized liberally through a group of French poets in the late nineteenth century. Later it spread to music and visual arts and went on to influence the European and American literatures of the twentieth century (“Symbolism-Examples and Definitions of Symbolism”). It is believed that symbolism flourished throughout Europe between 1886 and 1900 in almost every area of arts.

“The term symbolism is derived from the word “symbol” which derives from the Latin “*symbolum*”, a symbol of faith and “*symbolus*”, a sign of recognition” (“Symbolism (Arts)”). “In literature, the style originates with the 1857 publication of Charles Baudelaire's *Les Fleurs du Mal*” (“Symbolism (Arts)”). “The works of Edgar Allan Poe, which Baudelaire admired greatly and translated into French, were a significant influence and the source of many stock tropes and images. The aesthetic was developed by Stéphane Mallarmé and Paul Verlaine during the 1860s and 1870s” (“Symbolism (Arts)”). “In the 1880s, the aesthetic was articulated by a series of manifestos and attracted a generation of writers. The term “symbolist” was first applied by the critic Jean Moréas, who invented the term to distinguish the Symbolists from the related Decadents of literature and of art” (“Symbolism (Arts)”).

Symbolism always favoured spirituality, imagination and dreams. Some writers turned to symbolism due to their interest in spirituality and religion. This is because naturalists and realists dealt with sexuality and such so called taboo topics explicitly but symbolists could hide it or express it indirectly through several techniques of symbolism

Aestheticism is considered as the closest counterpart of symbolism and the pre-Raphaelites too have much in common with symbolists. Symbolism had a significant influence on modernism, expressionism and surrealism. The marks of symbolism can be found in the work of many modernist poets including T.S. Eliot, Wallace Stevens, Hart Crane and W.B. Yeats.

Edmund Wilson's 1931 study *Axel's Castle* focuses on the continuity with symbolism and several important writers of the early twentieth century, with a particular emphasis on Yeats, Eliot, Paul Valéry, Marcel Proust, James Joyce, and Gertrude Stein. Wilson concluded that the symbolists represented a dreaming retreat into things that are dying—the whole belle-lettristic tradition of Renaissance culture perhaps, compelled to specialize more and more, more and more driven in on itself, as industrialism and democratic education have come to press it closer and closer. (“Symbolism (Arts)”).

Symbolism is a highly effective technique in modern fiction writing. It is used widely to make an impact and to provide additional meanings. There are five different types of symbolism identified and agreed on by all the literary critics across the globe: Metaphor, Simile, Allegory, Archetype and Myth.

Although symbolism is generally considered a late nineteenth century art movement in poetry and other arts, the classic examples of perfect symbolism can be traced back to the time before the introduction of literature. History says, human ancestors who lived in caves used

animal portraits to convey messages among themselves and this can be seen as the beginning of animal symbolism in human life. From there symbolism plays a vital role in every aspect of human life especially in the mode of conveying things indirectly, bringing great beauty to language and literature. As a result of the eventual growth and development of this popular technique, the critics have been able to identify five types of symbolism in literature, namely metaphor, simile, allegory, archetype and myth. Speaking of animal symbolism, where animals are used to symbolize deeper meanings, many authors have used this provision to the fullest and books like *Animal Farm*, *Lord of the Flies* and *To Kill a Mockingbird* are some actual testimonies to this advocacy.

*The Song of Ice and Fire* by George R. R. Martin can be placed in the list of books mentioned above, since it uses the technique of animal symbolism in the wisest manner. This epic fantasy novel series could even provide a personality to animals like Wolves and Dragons too, even though they are mere mythical beasts. Any reader who is a fan of Jon Snow from the books would be equally a fan of Ghost, his wolf, literally a synonym for loyalty too. Not just Jon Snow and Ghost, but most of the main characters have some connection with their pets and the latter often symbolize the real and deeper personality of their respective masters. Such a treatment of animals undoubtedly helps the reader to understand the deeper meanings which the author tries to communicate.

This project advocates that animal symbolism should be entertained and it has a huge relevance in the current scenario. Animal symbolism always gives space to the behaviour and other notable characteristics of the animals projected. Such a manner of detailed projection of a particular animal would surely help the reader to understand fellow living beings more accurately and a keen understanding of the animals and their way of living would enhance the

chance of coping with the animal world. These initiatives would help us to decrease the man-animal clashes and encounters and lead to a healthy mutual co-existence. Those who still doubt the effectiveness of this literary revolution should remember that a serpent is still an enemy of humans since *The Bible* used it to symbolize evil and a lamb is dear since it symbolised Jesus in the same book. Literature manipulate things more than one can simply imagine and using animal symbolism wisely in it would help the world to build an eco-friendly future which is a need of this era. To conclude, even those who do not wish to become Jon Snow or Arya Stark would easily wish to have a loyal wolf like Ghost or Nymeria or at least not harm those gorgeous creatures and that's where the animal symbolism in *The Song of Ice and Fire* wins.

## शिकंजे का दर्द - दलित जीवन की करुण कथा

\* डॉ. मेरली के. पुन्नूस्

### सारांश

सुशीला टाकभोरे ने अपनी आत्मकथा में अपने जीवन के साथ-साथ संपूर्ण दलित जीवन को समेटने का कार्य किया है। दलित एवं स्त्री होने के नाते उनका संघर्ष दोहरा रहा है। समाज में अपनी एक पहचान स्थापित करने के लिए उन्हें कड़ा संघर्ष करना पड़ा है। लेखिका के अनुसार घर के बाहर और भीतर, समाज में शिकंजे ही शिकंजे हैं। लेखिका ने इस शिकंजे को तोड़ने का कार्य किया है। इस कार्य से लेखिका लहुलूहान भी हुई है। लेखिका ने समाज के दंश को परास्त किया है। एक अध्यापिका, सामाजिक कार्यकर्ता और लेखिका के रूप में वे कार्यरत हैं। उनका लेखन उनके इस प्रतिरोध की ही अभिव्यक्ति करता है।

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\* विभागाध्यक्ष, सेंट स्टीफन्स कॉलेज, उष्वूर, E-mail: merlykunnose@gmail.com

तोते की मौत हो गई। बड़े दुःख के साथ उसका मृत्यु संस्कार करके पानी में बहाया। तोते से इतना प्यार करने वाले ये इनके साथ बदसलूकी से पेश आते। लेखिका की माँ के शब्दों में - “वे इतनी छुआछूत करे हैं कि, हमारी छाँह से भी दूर रहे हैं। वे का किसी मज़दूर, भिखारी का बच्चा गोद लेते? इतनी पूजा-पाठ करे हैं; मगर हमको कभी इनसान नहीं समझें।”<sup>4</sup> इनके अलावा निम्नजाति के लोग भी इनसे भेद-भाव बरता करते थे। तेलन दूर से ही इन्हें तेल दिया करती थी, मालिक के नौकर तक इनसे दूरी बरतते। फूलचन्द सेठ की दूकान से सामान दूर से ही टोकरे में फेंककर दिया जाता था। लेखिका की माँ के बीमार होने पर डॉक्टर उनके घर आने को तैयार नहीं होते। नानी के बहुत गिडगिडाने पर वे आते हैं और बरामदे से ही बिस्तर पर सोई हुई माँ को देखकर दवाई लिख देते हैं। ये इनके जीवन का ऐसा सच था जिसे लेखिका को कदम-कदम पर झेलना पड़ता है। स्कूल की कक्षा में बैठने के लिए इनके लिए एक निश्चित जगह हुआ करता है। कक्षा की लड़कियाँ जो स्कूल में सामान्य ढंग से बातें किया करती हैं वे ही लेखिका के घर आने पर एक दूरी बनाये रखती है। कॉलेज की प्राध्यापिका का पद हासिल कर लेने पर भी लेखिका को अपने सहयोगी मित्रों द्वारा जाति-भेद का दंश सहना पड़ता है। लेखिका द्वारा अपनी सहयोगी प्राध्यापिकाओं को घर पर खाने का निमंत्रण दिया गया। तेरह प्राध्यापिकाओं में से केवल तीन ही आई। जब खाने का समय हुआ तब महाराष्ट्रियन ब्राह्मण मैडम ने कहा कि उनका व्रत है। जब कि अब तक उन्होंने बातों में भी इसका जिक्र नहीं किया था- “मेरा मन कड़वाहट से भर गया था। दूसरों के दिखावे की परतों के पीछे उनके मन की सिलवटें नजर आ रही थीं। उस दिन मैंने समझ लिया था, अपने घर बुलाकर वे अपनी महानता का भाव व्यक्त करती थीं। मगर हृदय में समानता का भाव नहीं था। अपने इस ऊपरी भाव को वे समरसता का भाव बताकर महानता को ओढ़ रही थीं। हम क्यों इस तरह बेवकूफ बन जाते हैं? मुझे अफसोस हुआ था। बहुत व्यथा होती है, अपनी यह स्थिति देख-समझकर।”<sup>5</sup> इसी प्रकार कॉलेज में सवर्ण सुपरवाइजर हरदम झूठा आरोप लगाकर उन्हें परेशान किया करते थे। कचरा जमा करनेवाला डुमार जाति का सफाई कर्मचारी टाकभौरे का कचरा देखकर भुनभुनाते हुए जल्दी से कचरागाड़ी आगे बढ़ा देता था। किराए का मकान लेते समय भी उनकी जाति आडे आती है। कई शतों के बाद कामरेड महेन्द्र की पत्नी उन्हें अपना मकान किराये पर देने को तैयार होती है। लेकिन लेखिका ने कभी भी अपनी जाति नहीं छुपाई और पड़ोसियों द्वारा अपमानित की गई।

सवर्णों द्वारा अपने वर्चस्व को बनाये रखने के लिए दलितों को डरा - धमकाकर, भयभीत रखने की सजिश ज़ारी है, ताकि वे कभी भी अपने हालात से उभरने का प्रयास न कर सके। इसी का शिकार लेखिका के बड़े दो भाईयों को होना पड़ा। उन्होंने परंपरा को तोड़ने की जुरत की थी। उन्होंने कॉलेज में होनेवाले अत्याचारों के विरुद्ध संघर्ष किया था। परेशान करनेवाले सवर्ण लड़कों को पीटने के कारण उन्हें अपने भविष्य से हाथ धोना पड़ा था। पढ़ाई छोड़कर मज़दूरी करनी पड़ी थी। यही हाल मालती का हुआ था। वह लेखिका से उम्र में डेढ़ साल छोटी थी, लेकिन निडर और साहसी थी। उसने गाडरी मोहल्ले में बकरीवाली के कुएँ पर चढ़कर बाल्टी से कुएँ का पानी खींचकर पीने की हिम्मत की थी। इसका नतीजा यह हुआ कि वह आठवीं से आगे पढ़ नहीं सकी। उसे हमेशा के लिए खामोश कर दिया गया। इस प्रकार उन्हें डरा-धमकाकर भयभीत रखने में ही सवर्ण अपनी हतिश्री माना करते थे। बात-बात पर इन्हें पीटा जाता है। उनके वर्चस्व को समाज में प्रतिष्ठित करने का कार्य ही धर्म एवं कानून द्वारा किया गया - “वैसे धर्म के नाम पर क्षत्रिय, वैश्य और शूद्र ब्राह्मणों की उच्चता की रक्षा करते रहे हैं, तभी वे सर्वोच्च बने रह सके हैं। तब मैं ये बातें नहीं जानती थी। स्कूल की पाठ्य पुस्तकों की शिक्षा और हिन्दी फिल्मों का प्रभाव हमें हिन्दू धर्म के प्रति अधिक आस्थावान बनाते थे। इससे अलग लोग सोच ही नहीं पाते थे।”<sup>6</sup> उनमें हीन भावना पैदा की जाती रही है। कई ढोंगी बाबा द्वारा अज्ञानता के गर्त में डूबे दलितों



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**Principal, St. Stephen's College, Uzhavoor**

**Ph: 04822 240127**

**Fax : 04822 240709 Mob. 9447433321**

**e-mail : [info@ststephens.net.in](mailto:info@ststephens.net.in)**

**Web : [www.ststephens.net.in](http://www.ststephens.net.in)**

