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COMPARATIVE ANALYSIS OF COMMUNITY-BASED TOURISM MODELS IN UTTARAKHAND

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Abstract

Community-based tourism (CBT) has surfaced as a vital program to promote sustainable evolution in Uttarakhand, India, especially in the environment of its different artistic and ecological geography. This paper explores the diverse models of CBT enforced in the Garhwal and Kumaon regions of Uttarakhand, emphasising on their socio-economic impacts, challenges, and opportunities for liable groups, especially women and youth. The exploration draws purely on secondary data to estimate the socio-profitable impacts, environmental sustainability, and scalability of CBT models. The study highlights how CBT encourage local livelihood through job coinage, art evolution, and community participation. It also addresses the challenges faced by local communities, involving structure poverties and seasonal oscillations in tourism. By analysing strengths, weaknesses and opportunity CBT enterprise, this exploration aims to give perspective into enhancing the effectiveness of CBT as a device for community evolution. The findings punctuate the significance of cooperative initiatives among stakeholders to ensure that tourism advantages are equitably allotted and contribute to the conservation of local culture and environment.

Keywords: *community-based tourism, uttarakhand, garhwal, kumaon, sustainable development, socio-economic impacts*

Introduction

Community-Grounded Tourism (CBT) has surfaced as a significant model within the realm of sustainable tourism, particularly in regions like Uttarakhand, India. Defined as a tourism approach that directly involves original communities in the planning, development, and operation of tourism conditioning, CBT aims to ensure that the benefits of tourism are equitably distributed among community members. This model not only fosters profitable upliftment by creating job openings and generating income but also plays a pivotal part in artistic preservation and environmental sustainability. In Uttarakhand, where different societies and rich natural coffers pullulate, CBT serves as a catalyst for community development, empowering residents to take charge

of their tourism means while promoting their unique artistic heritage. Despite the honoured eventuality of CBT, there's a notable gap in comprehensive studies that compare different CBT models within Uttarakhand. While diverse enterprises have been enforced across the state, there's limited exploration that totally evaluates these models' effectiveness in achieving profitable, social, and environmental objectives. Understanding how different approaches to CBT operate and their separate impacts on original communities is essential for optimizing these enterprises and icing their sustainability. The primary ideal of this exploration paper is to conduct a relative analysis of community-grounded tourism models in Uttarakhand. Specifically, this study aims to examine the profitable benefits

generated by these models, assess their social impacts on community cohesion and artistic preservation, and estimate their environmental sustainability practices. By assaying these confines, the exploration seeks to give precious perceptivity into the effectiveness of colorful CBT approaches and offer recommendations for enhancing their perpetration in Uttarakhand. Eventually, this paper aspires to contribute to the broader converse on sustainable tourism development while pressing the unique environment of community-grounded enterprise in this ecologically and culturally rich region.

Literature Review

Community-Based Tourism (CBT) has got popularity as a sustainable tourism model which not only promotes economic development but also fosters social equality and environmental sustainability. This review of literature synthesizes key findings from 25 studies published between 2000 and 2023, focusing on various CBT models, their implementation, and outcomes in contexts to Uttarakhand.

Review of Existing Research

1. **Economic Benefits:** CBT significantly enhances local economies by creating jobs and generating income through tourism-related activities (Patwary et al., 2019).
2. **Social Cohesion:** CBT initiatives improve social ties within communities, fostering a sense of belonging and collective identity among residents (Bramwell & Lane, 2000).
3. **Cultural Preservation:** CBT contributes to the preservation of local cultures by encouraging the sharing of traditions and practices with tourists (Scheyvens, 2002).
4. **Environmental Sustainability:** Many CBT models incorporate sustainable practices that help protect local ecosystems while promoting responsible tourism (Honey, 2008).
5. **Community Empowerment:** CBT empowers local communities by involving them in decision-making processes related to tourism development (Boley & Uysal, 2011).
6. **Diverse Models:** Various models of CBT have been identified, including homestays, guided tours, and community-led conservation initiatives, each with unique characteristics and impacts (Bramwell & Lane, 2011).
7. **Challenges in Implementation:** Common challenges faced by CBT initiatives include inadequate infrastructure, lack of training for community members, and insufficient marketing strategies (Kiss, 2004).
8. **Stakeholder Engagement:** Effective stakeholder engagement is crucial for the success of CBT projects; studies emphasize the need for collaboration between local communities, government agencies, and NGOs (Mason & Cheyne, 2000).
9. **Impact Measurement:** The importance of measuring the socio-economic impacts of CBT is highlighted in several studies, advocating for standardized metrics to evaluate success (Proctor et al., 2011).
10. **Adaptation to Local Contexts:** Successful CBT models are often tailored to fit the unique cultural and environmental contexts of specific regions (Bramwell & Lane, 2011).
11. **Visitor Experience:** Tourists often seek authentic experiences in CBT settings, which can enhance their overall satisfaction and likelihood of return visits (Tosun, 2000).
12. **Policy Frameworks:** Effective policy frameworks are essential for supporting the development and sustainability of CBT initiatives (Fletcher & Wanhill, 2000).
13. **Technology Integration:** The integration of technology in marketing and management

- practices can enhance the visibility and efficiency of CBT initiatives (González et al., 2020).
14. **Gender Roles:** CBT can empower women by providing them with economic opportunities and a platform for leadership within their communities (Sundar & Bhatia, 2021).
 15. **Crisis Resilience:** Recent research emphasizes the resilience of CBT models during crises such as natural disasters or pandemics, showcasing their adaptability (Bramwell et al., 2021).
 16. **Cultural Exchange:** CBT promotes cultural exchange between tourists and locals, enriching both parties' experiences and understanding (Scheyvens & Momsen, 2008).
 17. **Long-term Sustainability:** For long-term sustainability, it is crucial to balance economic benefits with social equity and environmental protection (González et al., 2020).
 18. **Capacity Building:** Capacity-building initiatives are vital for equipping local communities with the skills needed to manage tourism effectively (Mason & Cheyne, 2000).
 19. **Market Trends:** Emerging trends in consumer preferences towards sustainable travel options increase demand for CBT experiences (World Tourism Organization, 2019).
 20. **Evaluation Frameworks:** The development of comprehensive evaluation frameworks is necessary to assess the effectiveness of various CBT models systematically (Proctor et al., 2011).
 21. **Collaborative Governance:** Collaborative governance structures enhance the effectiveness of CBT initiatives by ensuring inclusive participation from all stakeholders (Boley et al., 2014).
 22. **Impact on Local Livelihoods:** Successful CBT initiatives can lead to improved livelihoods for local residents through diversified income sources (Kiss, 2004).
 23. **Environmental Awareness:** Participation in CBT can increase environmental awareness among both locals and tourists, promoting sustainable practices beyond tourism contexts (Honey & Gilpin, 2009).
 24. **Cultural Sensitivity Training:** Providing cultural sensitivity training for tourists is essential to minimize negative impacts on local cultures during their interactions with community members (Tosun & Timothy, 2003).
 25. **Future Directions:** Future research should focus on longitudinal studies to assess the long-term impacts of CBT on communities and explore innovative models that incorporate technology and digital platforms.

Identified Models

The literature identifies several distinct models of Community-Based Tourism:

- **Homestays:** These provide tourists with an authentic living experience within a local household.
- **Guided Tours:** Local guides offer insights into cultural heritage and natural attractions.
- **Community-Led Conservation Initiatives:** Projects where local communities manage conservation efforts while benefiting from tourism revenue.
- **Cultural Festivals:** Events organized by communities that showcase local traditions and attract tourists.
- **Artisan Workshops:** Opportunities for tourists to engage with local artisans and learn traditional crafts.
- **Farm Stays:** Experiences that allow visitors to participate in agricultural activities while staying on a farm.
- **Wildlife Tours:** Guided excursions focused on observing local wildlife while promoting conservation efforts.

- **Eco-Lodges:** Accommodations designed to minimize environmental impact while providing educational experiences about local ecosystems.
- **Adventure Tourism Activities:** Community-led activities such as trekking or rafting that highlight natural landscapes.
- **Culinary Tourism Experiences:** Opportunities for visitors to learn about and taste local cuisine through cooking classes or food tours.
- **Cultural Exchange Programs:** Initiatives that facilitate interaction between tourists and locals through shared activities or events.
- **Heritage Trails:** Designated paths that guide visitors through significant historical or cultural sites managed by the community.
- **Volunteer Tourism Projects:** Programs where tourists engage in community service while experiencing local culture.
- **Art Exhibitions or Galleries:** Spaces showcasing local artists' work that attract tourists interested in arts and culture.
- **Local Markets or Fairs:** Events where community members sell crafts or food products directly to visitors.

Theoretical Framework

This study will pay a theoretical framework grounded on sustainability principles and community evolution propositions. Sustainability principles punctuate balancing profitable excrescency with social equality

and secure the environment—ensuring that development of tourism does not compromise the needs and wants of the future generation. Community development propositions concentrate on empowering original populations through participatory approaches that enhance their capacity to take coffers effectively. Also, this study integrates the comprehensive understanding of their impacts on local community.

Research Design

The research is based on a mixed-methods approach, integrating both qualitative and quantitative data to provide a comprehensive understanding of community-based tourism models in Uttarakhand. This approach allows for the exploration of complex social phenomena by leveraging the strengths of both qualitative insights and quantitative data.

Data for this research gathered from various secondary sources, such as review of existing academic literature on CBT in Uttarakhand i.e. scholarly articles, books and reports, Case Studies, Government Reports and Statistics, NGO Publications, Online Databases such as JSTOR, Google Scholar etc.

Comparative Study of CBT Models

The below table provides the insights about various tourism models and their characteristics.

Table 1. The comparative analysis of various community-based tourism models in different regions of Uttarakhand: (Source: Researcher)

Tourism Model	Description	Regions	Impacts	Challenges
Homestays	Offers tourists an authentic living experience within local households.	Khirsu, Sarmoli	Provides income to families and promotes cultural exchange.	Quality control and marketing remain concerns.
Guided Tours	Local guides provide insights into cultural heritage and natural attractions.	Rishikesh, Nainital	Enhances tourist experience and creates jobs for locals.	Need for training and certification for guides to ensure quality.

Community-Led Conservation Initiatives	Local communities manage conservation efforts while benefiting from tourism revenue.	Chhoti Haldwani, Corbett National Park	Fosters environmental stewardship and provides financial resources for local projects.	Balancing conservation goals with community needs can be difficult.
Cultural Festivals	Events organized by communities showcase local traditions and attract tourists.	Almora, Ranikhet	Strengthens community identity and attracts visitors during peak seasons.	Dependence on seasonal tourism can lead to economic instability.
Artisan Workshops	Allows tourists to engage with local artisans and learn traditional crafts.	Kumaon region	Supports local craftsmanship and provides a source of income.	Limited marketing reach for artisans can hinder growth.
Farm Stays	Experiences where visitors participate in agricultural activities while staying on a farm.	Mukteshwar	Promotes sustainable agriculture practices and generates additional income for farmers.	Seasonal variations in agricultural activities affect availability.
Wildlife Tours	Guided excursions focused on observing local wildlife promote conservation efforts.	Corbett National Park, Rajaji National Park	Raises awareness about biodiversity and generates revenue for conservation.	Risk of wildlife disturbance due to increased human activity.
Eco-Lodges	Accommodations designed to minimize environmental impact while providing educational experiences about local ecosystems.	Valley of Flowers	Attracts eco-conscious travelers and supports conservation initiatives.	High initial investment costs can be a barrier for locals.
Adventure Tourism Activities	Community-led activities such as trekking or rafting highlight natural landscapes.	Auli, Rishikesh	Creates jobs and promotes physical fitness among locals.	Safety concerns need to be addressed through proper training.
Culinary Tourism Experiences	Opportunities for visitors to learn about and taste local cuisine through cooking classes or food tours.	Dehradun	Promotes local food culture and enhances visitor experiences.	Limited awareness about culinary offerings can restrict growth.
Cultural Exchange Programs	Initiatives that facilitate interaction between tourists and locals through shared activities or events.	Various villages across Uttarakhand	Fosters mutual understanding and cultural appreciation.	Ensuring meaningful engagement can be complex.

Heritage Trails	Designated paths guide visitors through significant historical or cultural sites managed by the community.	Almora, Nainital	Educates visitors about local history while generating income for communities.	Maintenance of trails requires ongoing community effort.
Volunteer Tourism Projects	Programs where tourists engage in community service while experiencing local culture.	Various locations across Uttarakhand	Provides valuable assistance to local projects while enriching tourist experiences.	Need for structured programs to ensure positive outcomes for communities.
Art Exhibitions or Galleries	Spaces showcasing local artists' work that attract tourists interested in arts and culture.	Dehradun, Nainital	Supports local artists financially while promoting cultural heritage.	Limited exposure can hinder artist recognition outside the region.
Local Markets or Fairs	Events where community members sell crafts or food products directly to visitors.	Various towns during festivals	Provides direct sales opportunities for artisans and farmers, enhancing economic resilience.	Seasonal fluctuations can affect market viability

The table summarizing community-based tourism models in Uttarakhand illustrate various models, their characteristics, impacts, and challenges. Each model, such as homestays and guided tours, plays a significant role in generating income for local community while promoting cultural exchange and environmental stewardship. However, challenges like quality control, infrastructure deficits, and seasonal fluctuations can hamper growth. For instance, homestays provide authentic experiences but face marketing issues, while wildlife tours raise awareness about biodiversity but risk disturbing habitats. Overall, these initiatives contribute to sustainable development by empowering local communities and fostering economic growth through diversified offerings through tourism.



Figure 1. Challenges of Community Based Tourism Initiative (Source: Researcher)



Figure 2. Major Initiatives of Community Based Tourism in Uttarakhand (Source: Researcher)

Result & Discussions

SWOC Analysis

Strengths

- **Rich Cultural Heritage:** Diverse traditions and practices that attract tourists.

- **Community Involvement:** Strong participation of local communities in tourism planning and management.
- **Natural Resources:** Abundant natural beauty and biodiversity, enhancing eco-tourism potential.
- **Government Support:** Policies like the Deendayal Upadhyaya Homestay Development Scheme promoting CBT.
- **Unique Experiences:** Opportunities for authentic experiences through homestays, guided tours, and festivals.
- **Digital Marketing Potential:** Utilizing online platforms to promote local tourism initiatives effectively.
- **Community Empowerment Initiatives:** Programs aimed at empowering marginalized groups can enhance community benefits.

Challenges

- **Environmental Concerns:** Unplanned tourism can lead to ecological degradation and loss of biodiversity.
- **Regulatory Barriers:** Complex regulations can impede the establishment of new tourism ventures.
- **Cultural Erosion Risks:** Increased tourist influx may threaten local traditions and lifestyles if not managed properly.
- **Climate Change Impacts:** Vulnerability of ecosystems to climate change affecting tourism sustainability.
- **Economic Disparities:** Unequal distribution of tourism benefits within communities can lead to social tensions.

Weaknesses

- **Infrastructure Deficiencies:** Poor transportation and accommodation facilities in remote areas.
- **Limited Marketing Reach:** Many local initiatives lack effective marketing strategies to attract tourists.
- **Seasonality of Tourism:** Heavy reliance on peak seasons can lead to economic instability for communities.
- **Lack of Training:** Insufficient training for local guides and service providers affecting service quality.
- **Fragmented Efforts:** Lack of coordination among various stakeholders can hinder effective tourism development.

Opportunities

- **Growing eco-Tourism Market:** Increasing demand for sustainable and responsible tourism experiences.
- **Cultural Exchange Programs:** Potential to enhance interactions between tourists and locals, enriching experiences.
- **Adventure Tourism Growth:** Expanding activities like trekking, rafting, and wildlife tours can attract more visitors.

Socio- Profitable Impacts

In the Kumaon region, CBT enterprises have significantly contributed to perfecting original livelihoods by creating direct and indirect employment openings. Villages like Sarmoli and Munsiyari have served from homestays and eco-tourism, empowering women and marginalized groups through profit generation. Community participation in crafts, organic husbandry, and cultural tourism has strengthened gregarious cohesion and saved original traditions. Also, in the Garhwal region, areas like Chopta and Mana have witnessed swelled rubberneck footfall, leading to profitable diversification. The involvement of original youth in touring and guiding services has not only generated profit but also downgraded migration. Also, festivals like Gauchar Mela have gained attention through

CBT enterprise, further enhancing community earnings.

Environmental Sustainability

CBT in Kumaon emphasizes eco-friendly practices, involving waste operation, organic husbandry, and wildlife sustenance. Villages like Jageshwar have executed programs for ruled tourism to cover fragile ecosystems, promoting responsible tourism practices. In Garhwal, locales analogous as the Valley of Flowers and Chopta concentrate on biodiversity sustenance and minimal environmental footprint. Enterprise promoting plastic-free necks and travelling regulations have successfully eased environmental declination. Both regions demonstrate a devotion to aligning tourism excrescency with ecological conservation.

Scalability

In Kumaon, CBT models have significant scalability eventuality due to organized community networks and brace from original NGOs. Prosperous crapshoots in Sattal and Mukteshwar can serve as arrangements for other areas. In Garhwal, the elaboration of passage waists like Char Dham offers openings for expanding CBT practices. Integrating technology and enhancing structure in both regions can ensure steady scalability and sustainable excrescency.

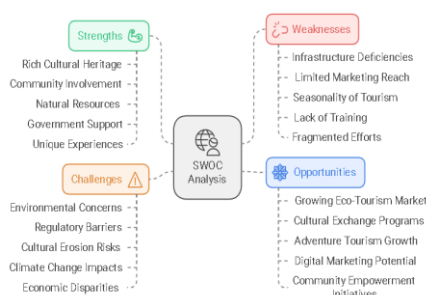


Figure 3. SWOC Analysis of Community Based Tourism in Uttarakhand (Source: Researcher)

Conclusion

The analysis of community-based tourism (CBT) in Uttarakhand highlights the comparative analysis of CBT models in Uttarakhand region the CBT approach plays crucial role in promoting sustainable development, conserving artistic heritage, and perfecting local livelihoods. While Uttarakhand possesses immense eventuality due to its rich natural and artistic coffers, the study reveals varying situations of success across different regions, told by factors similar as community participation, structure development, and policy support. Regions with visionary community engagement and government backing have showcased significant progress, setting marks for others. Still, challenges similar as shy marketing, lack of skill development, and limited access to fiscal coffers persist, hampering invariant growth across the state. Addressing these issues requires a cooperative trouble involving policymakers, original communities, and private stakeholders. Drawing assignments from successful CBT models in Uttarakhand and encyclopedically, it's apparent that commission through education, transparent decision-timber, and indifferent benefit-sharing are vital. The innovative practices similar as digital marketing, eco-certification, and thematic tourism can bridge being gaps and attract different sightseer parts. In conclusion, Uttarakhand's eventuality as a mecca for community-based tourism can be completely realized by fostering a participatory approach that aligns with the principles of sustainability. By using its unique strengths while addressing systemic challenges, the state can place itself as a leader in community-driven tourism, contributing not only to profitable upliftment but also to the preservation of its artistic and environmental treasures.

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SCENARIO OF ARTIFICIAL INTELLIGENCE (AI) TECHNOLOGY FOR EVER LASTING HOSPITALITY BUSINESS PERFORMANCE (HBP)

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Abstract

Artificial Intelligence (AI) applications and tools are entirely new. This technology is newly spread in all businesses, especially in the hospitality business, based on factual data from past, present, and future companies to ascertain their performance and growth. Hospitality Business Performance (HBP) is driven by a human professional's expertise, which has been good so far. Adopting AI technology is demandingly upfront and requires an integral involvement in the entire hospitality Industry. This industry includes hotels and restaurants, events and facilities, leisure resorts and estates, airlines and airport passenger handling units, travel and tourism organizations, passenger-cruise shipping companies, industrial catering units, and public utility catering. AI applications and tools for various business performances play a vital role in constant performance achievements, where investments in assets are high to establish resources and services.

Keywords: *artificial intelligence (ai) applications and tools, hospitality business performance (hbp), hotels, restaurants, resorts, tours & travels, and tourism.*

Enhancing and retaining a business from all business competitors and their disastrous business strategies tailored to adopting new technology from existing technology is the biggest task, and it is one of the important decisions to be taken in the business. The coined words Artificial Intelligence (AI) and Machine Learning (ML) integrated into any business is the need of the hour. Artificial Intelligence (AI) and Machine Learning (ML) attribute to leading the business from a traditional kind of running to a technology-oriented one. Establishing a business is easy, but an intelligent way of doing that with technology has played a pivotal role for a long time.

Artificial Intelligence (AI) applications and tools are entirely new. This technology is newly spread in all businesses, especially in the hospitality business, based on factual data from past, present, and future companies to ascertain their performance and growth. Hospitality Business Performance (HBP) is driven by a human professional's expertise, which has been good so far. Adopting AI technology is demandingly upfront and requires an integral involvement in the entire hospitality Industry. This industry includes hotels and restaurants, events and facilities, leisure resorts and estates, airlines and airport passenger handling units, travel and tourism

organizations, passenger-cruise shipping companies, industrial catering units, and public utility catering. AI applications and tools for various business performances play a vital role in constant performance achievements, where investments in assets are high to establish resources and services.

Artificial Intelligence (AI) for a business is not an unfriendly dream of the future, but it is a reality for many leading business brands today to adopt. Artificial Intelligence (AI) for a hotel includes transforming from traditional computer server-based to robotic server based on intelligent computer works and systems. According to Hotel Technology News, Artificial Intelligence (AI) benefits for hotels is "not just a matter of gaining a competitive advantage; it's imperative to stay in business." For example, increased security and safety through AI such as 'facial recognition' and 'video analytics' enrich hotel security and safety at a given point. Facial recognition is for visitor identification, guest proof, stay confirmation, access control, and movement monitoring. Video analytics are for detecting suspicious activities, and ensuring a secure environment for guests, and staff.

In this 14th-generation technology World, customer expectations and satisfaction are sky-high in the hospitality industry. This industry faces everyday challenges from the need for experience to effectively manage operations with the shifting technology with talents in demand. Artificial Intelligence (AI) has created a new era, with promising solutions to all the budding challenges to grab and solve technological business data gathering issues aggressively. Artificial Intelligence (AI) is self-assured for all to organize processes, enhance efficiency, and enrich decision-making by emulating human Intelligence in the industry. AI's effortless volume as certain how hospitality businesses must operate in terms of vast data set analysis, demand forecasts, and intelligent decision-making. A wealth of visions and innovations in Artificial Intelligence is

currently on-trend, which is not only on the market, but also on the minds of innovative hospitality managers with ideas, thoughts, and answers to the most crucial AI-based hospitality questions. The hospitality Industry-hotels, resorts, restaurants, and travel services, always face unique challenges in addressing the ever-increasing demands of capable guests. With the rise of net-based reservation or booking websites, social chatting media, one-to-one messages, word of mouth, and review sites, guests have become more sensitive, resolving, and demanding. They assume personalized experiences, all-in-one interactions, and efficient and perfect services. AI can also play a fundamental role in the growth of the hospitality industry and transforming Hospitality Business Performance (HBP).

AI can add to revenue management through dynamic pricing strategies, support predictive maintenance to minimize interruption, and offer valuable insights through data analytics for superior decision-making. AI services and solutions can improve guest services, augment operations, and advance security and safety within the hospitality sector. Additionally, AI's influence in hotels and other hospitality businesses can provide personalized recommendations to guests based on their likings; program predictable tasks with chatbots and virtual assistants; and give voice recognition systems for unified control of available hotel amenities.

Trendy Applications and Tools of Artificial Intelligence (AI) in Hospitality Industry Significant advancements through Artificial Intelligence (AI) for various aspects of guest experiences, functioning efficiency, and overall management always have Hospitality Business Performance (HBP) prominence through the stated trendy applications and tools cases. They are as follows:

Chatbots (CB), are meant for guest support, to attend to guests' queries; guest support handling; routine customer query handling; extending

customers' needs; and required services. This is available 24/7 and exclusively used in hospitality businesses to enhance customer support and improve guests and visitor satisfaction. Ultimately, this reduces staff workload and human dependency.

Virtual Assistants (VA), run by AI, are digitalized smart speakers with sensors to have guest satisfaction and a good experience with hospitality products and services. It is used in most householders, with voice-enabled systems for safety and security purposes. Electrical and electronic items such as fans, telephones, water heaters, thermostats, voice-controlled lighting, and entertainment systems are widely used not only to attract guests and kids but also to fetch business in the hospitality industry. These innovative assistants make guests feel comfortable, know them, and learn the technology advancements. Further, this kind of smoothly customized facility provisions provides information about local attractions, food & beverage recommendations in restaurants, personalized tourism itineraries, and so on. All of these tailored to individual preferences, ensure a memorable stay and satisfaction.

Artificial Intelligence Reservation Systems (AIRS)

Artificial Intelligence Reservation Systems (AIRS) is the reservation and booking process meant to enhance restructuring and reshuffling. This happens through Machine Learning Algorithms (MLA) and data analysis, which predict and create demand patterns. This process adjusts the prices of the products dynamically and recommends rooms and other hospitality product options to potential guests. This ensures maximized hotel revenue but also enhances the bookings from customers. Offering personalized suggestions, and ensuring rooms and services availability during busy and peak periods ensure Artificial Intelligence Reservation Systems (AIRS) efficiency in hand and customer satisfaction in the other hand in the hospitality industry.

Artificial Intelligence Robotics and Automation (AIRA)

Artificial Intelligence Robotics and Automation (AIRA) is the 'Robotic Man (RM)', which is pivotal in advancing the cleaning process through robotics and its automation within the hospitality sector. AI-powered robot automation efficiently handles tasks such as room service for food and beverage deliveries, cleaning & housekeeping, and concierge services. It restructures check-in and check-out processes, by reducing unnecessary waiting time for the guests. Additionally, AIRA-enhanced hotels improve staffing levels, boost guest experiences, and make data-informed decisions. Ultimately, AIRA elevates operational efficiency and customer satisfaction.

Smart In-Room Assistants (SIRA)

Smart In-room Assistants (SIRA) called AI-driven assistants offer the provision of multi-lingual services that enable guests to understand and have personalized recommendations, information, and assistance, including insights on hotel services, nearby attractions, dining choices, and answering inquiries through Natural Language Processing (NLP) and Machine Learning (ML). It ensures guests handle and deliver a personalized experience. Also, it ensures guests receive the information and support that they need for a memorable stay.

Language Translation (LT): Chatbots and Virtual Assistants (VA) - equipped with language translation capabilities are meant to overcome language barriers between staying guests and staff. It enables all-in-one communication and confirms guests feel comfortable during their stay, regardless of their known language. Further, this translation tool helps with tasks like room booking, reservation confirmation, room service supply, parties and banquet support, and providing information about any other services.

Guest Comment and Excitement Analysis (GCEA): It is an AI-powered chatbot tool that can collect guests' recommendations during their stay, and analyze feelings expressed in their reviews or emails. This analysis shall be processed through a tool called 'Natural Language Processing Algorithms (NLPA)'. It allows hotels to gain perception of guest experiences, as certain guests' sentimental and emotional analysis, recognize areas for improvement, and respond promptly to any other concerns and issues. This pro-action improves guest satisfaction and the hotel's service fame.

Upselling and Cross-selling (USCS): This application is based on the 'Historical Data' collected from the log book or page. Chatbots and Virtual Assistants (VA) can assist with upselling and cross-selling by endorsing additional services or upgrades to guests based on their preferences and historical data. It can also suggest custom-made offers such as health & spa treatments, restaurant reservations, room upgrades, and services. Also, it helps by visualizing guest tendencies and preferences, hotels maximize revenue while enhancing the guest's good experience.

Streamlining Operations (SO): It is meant for handling internal hotel operations through Chatbots and Virtual Assistants (VA) to streamline entire operations. It assists staff in doing repetitive tasks like answering all guest questions, managing guest reservations, and providing room availability information. It sets free hotel staff focus on complex situations, personalized guest interactions, and improves overall operational efficiency.

Pricing and Demand Analysis Determination by Artificial Intelligence (AI) in Hospitality Industry Pricing Optimization (PO): It is meant to determine Optimal Pricing Strategies (OPS). 'Artificial Intelligence Algorithms (AIA)' analyse guests spending data, including historical booking information, guest likings, and business trends, to

regulate best pricing strategies. It adjusts room rates based on consistent demand by detecting demand patterns and peak seasons. It ensures maximum revenue and occupancy rates.

Personalized Pricing and Promotions (3P): By examining hotel guest feelings and preferences, 'Artificial Intelligence Algorithms (AIA)' leverage customer profiles and ensure segmentation data to offer personalized pricing and promotions. The system can determine every guest's most relevant pricing options and incentives to increase the probability of securing hotel or room bookings and fostering customer reliability.

Room Allocation and Availability (RAA): Intelligent Reservation Systems (IRS), through 'Artificial Intelligence Algorithms (AIA)' continuously monitor Room Allocation and Availability (RAA)-real-time booking data and demand fluctuations. It dynamically allocates available rooms to maximize occupancy rates. It also ensures room inventory utilization efficiently and minimizes unoccupied or available free or ready-to-sale rooms.

Integration with Distribution Channels: Intelligent Reservation Systems (IRS) through 'Artificial Intelligence Algorithms (AIA)' incorporate various distribution channels and online travel agencies (OTAs). It ensures optimal inventory management (OIM) by analyzing data from channels such as booking tendencies, competitor pricing, and market demand. Dynamically, it adjusts room availability and pricing across different platforms. Also, it captures bookings from several sources while upholding uniformity.

Demand Forecasting (DF): Intelligent Reservation Systems (IRS) through 'Artificial Intelligence Algorithms (AIA)' examines Demand Forecasting (DF) based on historical data and business market trends. It provides correct forecasts and demand analysis. It helps hotels for resource provision, display demand fluctuations, correct pricing

strategies, and make perfect decisions regarding inventory management.

Predictive analytics by Artificial Intelligence (AI) in Hospitality Industry

Predictive Maintenance (PM): 'Artificial Intelligence Algorithms (AIA)' can endorse Predictive Maintenance (PM) data from smart room devices and sensors to distinguish potential maintenance and issues before they cradle disruptions. It can predict failures, schedule maintenance proactively, minimize downtime, and ensure a smooth and uninterrupted guest experience. Also, it constantly monitors equipment performance.

Personalized Room Settings (PRS): 'Artificial Intelligence Algorithms (AIA)' through Personalized Room Settings (PRS) provide complete information to learn and remember guest preferences such as preferred rooms, facilities available to be utilized by them, needed Air-air-conditioning or hot temperature, lighting intensity, or entertainment options.

Smart Room Technology (SRT): It automatically adjusts settings based on individual guest profiles, creating a personalized and comfortable environment when guests arrive at their rooms.

Intelligent Energy Management (IEM): 'Artificial Intelligence Algorithms (AIA)' through Intelligent Energy Management (IEM) analyze guest habitation patterns, weather conditions, and room usage data to optimize energy consumption in smart rooms. It reduces energy waste, reduces operational costs, and stretches sustainability efforts by robotically adjusting cooling, heating, and lighting based on occupancy and ambient conditions.

Personalized Services and Recommendations (PSR): AI-powered smart room technology provides personalized recommendations and various offers available in hotels to guests. According to the guest's interest, PSR also suggests available personalized services, nearby places to

visit, and opened tourist attractions that align with the guest's interests. It upsurges the guest experience and helps hotels build a stronger association with their guests based on the analysis of guest preferences, historical data, and contextual information.

Front Desk and Check-in (FDC): AI-powered robots handle front desk tasks like guest check-in and guest check-out processes with automatic data verification on customer identification, provide room keys, offer information about hotel services and amenities, and reply to usual guest inquiries. It reduces waiting time and improves the effectiveness of the guest check-in process through programs such as AI tasks.

Concierge Services (CS): Robots serve as computerized concierges, providing information about local attractions, directions, restaurant recommendations, and other services to the guests with the required information. It provides interactive maps and tangible routes, guides guests within the hotel, guides for destination visits, and even assists with luggage transportation. These kinds of robots enhance guest convenience and provide a unique and unforgettable experience.

Security and Surveillance Cameras (SSC): AI-powered Security and Surveillance Cameras (SSC) apply facial recognition technology to improve hotel security. It identifies guests, monitor access points, and alert staff in case of suspicious activities or unauthorized entries. Also hotels can improve safety and enhance guest harmony of mind by powering safekeeping measures.

Data Analytics and Insights (DAI): Robotics and computerization generate huge data that can be used to scrutinize to gain insights into guest preferences, operational efficiency, and resource utilization. Artificial Intelligence Algorithms (AIA) through Data Analytics and Insights (DAI) compute for better decision-making and optimize the booking process. It identifies various guest data to know

patterns of guest visits, guest visiting trends, and hospitality areas for quality improvements. It enables hotels to prepare well in advance and strive to serve their guests, visitors, and tourists.

Conclusion

The hospitality Industry faces challenges, but the advancement of technology in the form of Artificial Intelligence (AI) is a new era of possibilities of all the time success. AI innovations in computer data-based personalized recommendations, chatbots, virtual assistants, etc, have significantly enhanced guest experiences and satisfaction. Incorporating Artificial Intelligence (AI) with other existing Internet of Things (IoT) leads to smart technology-enabled hotel environments and improves operational efficiency. Artificial Intelligence (AI) driven hotels ensure Hospitality Business Performance (HBP) which includes better revenue management, predictive maintenance systems, optimized pricing strategies, and reduced maintenance costs. Artificial Intelligence (AI) further ensures benefits such as better customer experience, enriched efficiency and productivity, cost savings, data-based decision-making, improved security and safety, concurrent personalization, and modest advantages. Advancements in Artificial Intelligence Algorithms (AIA) and predictive analytics will also enable hyper-customized customer experiences, while voice-activated bright smart rooms will become more predominant. AI-powered innovations like virtual and augmented reality will continue to enhance guest engagement in hospitality businesses. Artificial Intelligence (AI) solutions in some of the top hotels like Marriott International hotel with an implemented AI-powered solution named "ChatBotlr"; Hilton Hotels & Resorts with an embraced AI through their "Connie robot"- concierge robot; Inter Continental Hotels Group (IHG) with an AI-powered concierge named "Watson Assistant"; Four Seasons Hotels and Resorts with AI-powered chatbots called "Reservations Chat"; Yotel-a hotel

chain known for its tech-focused approach, with an implemented AI-powered robots called "Yobot" etc, demonstrate how prominent, companies in the hospitality industry are leveraging AI technologies to enhance guest services, guest satisfaction, and distribute personalized experiences to their field. In a nutshell, AI's role is to help hotels and resorts with the provision of extraordinary services, boost operations, and stay competitive in an increasingly digital and customer-centric background in the hospitality industry. When AI advances, more innovative applications transform how hotels and resorts operate and cater to their guests successfully. By implementing AI technologies reliably, the hospitality industry will continue to innovate and elevate the guest experience, setting new standards of excellence.

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TRAUMA AND HEALING ELEMENTS IN STEPHEN ALTER'S *BECOMING A MOUNTAIN*

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Abstract

*In Stephen Alter's travel narrative, *Becoming a Mountain*, published in 2014, he intricately weaves his odyssey through the lofty realms of the Himalayas, chronicling his ventures amidst these majestic peaks. In the wake of a profound personal upheaval, the author undertook a series of arduous journeys, venturing into the sacred realms of Bandarpunch, Nanda Devi, and the revered Mount Kailash in Tibet, each pilgrimage marking a chapter in his quest for solace and self-discovery. The article endeavours to forge an interdisciplinary stage where profound dialogues on the intricacies of psychological trauma intertwine with the artistry of literature, creating a fertile ground for profound contemplation and exploration. It delves deep into the profound themes of trauma and the journey towards healing, presenting invaluable insights that resonate with psychotherapists, rehabilitation experts, and aspiring souls venturing into the realms of mental health and the intricate path of trauma therapy. Furthermore, the narrative subtly suggests the existence of unconventional pathways towards healing, ones that transcend the boundaries of traditional Eurocentric frameworks entrenched in Freudian ideologies and terminology, beckoning towards unexplored realms of therapeutic possibility.*

Keywords: *silence, psychological trauma, spirituality, survival, resilience, hallucination*

Since time immemorial, humanity has felt an innate pull towards the towering peaks of mountains, drawn by a primal longing for spiritual fulfilment that resides deep within the soul. The Himalayas, held sacred by four venerable faiths—Hinduism, Bon (an ancient Tibetan belief predating Buddhism), Buddhism, and Jainism—have served as a beacon, calling forth legions of pilgrims across the annals of time. In the Rig Veda, the Himalayas are portrayed as a divine entity, while the illustrious Sanskrit poet Kalidasa sings praises of its grandeur and splendour, the “soul of the gods, emperor of the mountains”, it is regarded as the benchmark for evaluating the human world (qtd. in Kalelkar 61). This article endeavours to explore the intricate tapestry woven by Stephen Alter in his travel memoir *Becoming a Mountain* (2014), wherein he intertwines his odyssey through the Himalayas with the haunting echoes of a violent incident from his distant past, adding layers of depth

and meaning to his profound narrative. Though of American lineage, the author drew his first breath and spent his formative years amidst the tranquil embrace of Mussoorie, a hill station cradled in the gentle foothills of the Himalayas, where he and his beloved wife, Ameeta, made their home. The serenity of their existence was shattered in an instant, as their sanctuary was besieged by four shadowy figures wielding weapons, unleashing a savage onslaught that left them both grievously wounded and their tranquil world forever altered. The article, framing Alter's narrative as a poignant tale of trauma interwoven with the essence of a travel diary, draws heavily from the venerable tome of the American Psychiatric Association's *Diagnostic and Statistical Manual of Mental Disorders*, 5th edition (DSM-5), where in the harrowing contours of Posttraumatic Stress Disorder (PTSD) in adults find their defining contours as “[a]n exposure to actual or threatened

death, serious injury, or sexual violence” (271). The article also weaves together insights gleaned from the profound musings of esteemed scholars like Cathy Caruth, Sandra L. Bloom, Michael Reichert, Judith L. Herman, and a host of other luminaries whose wisdom enriches the tapestry of discourse. Truly, delving into dialogues surrounding a literary work offers a unique avenue for contemplation, allowing for a deeper exploration of clinical encounters that may elude conventional confines. This sentiment is echoed by the scholarly voices of Crawford et al., Klugman and Lamb, DeTora and Hilger, and Bleakley, whose insights resonate with the profound interplay between literature and healing. Additionally, the article endeavours to unveil the author's critique of Eurocentric methodologies in psychiatric interventions and trauma therapy, revealing his quest to challenge conventional paradigms through the lens of his narrative. In a broader context, trauma, as elucidated by Cathy Caruth, “describes an overwhelming experience of sudden or catastrophic events in which the response to the event occurs in the often delayed, uncontrolled repetitive appearance of hallucinations and other intrusive phenomena” (Caruth, *Unclaimed Experience* 11). Judith L. Herman reflects on the imperative to delve into the depths of psychological trauma, urging us to explore its intricate labyrinth and unravel its enigmatic layers, revealing truths that lie veiled beneath the surface:

To study psychological trauma is to come to face to face both with human vulnerability in the natural world and with the capacity for evil in human nature. To study psychological trauma means to bear witness to horrible events. When the events are natural disasters or “Acts of God,” those who bear witness sympathize readily with the victim. But when the traumatic events are of human design, those who bear witness are caught in the conflict between victim and perpetrator. It is morally impossible to remain

neutral in this conflict. The bystander is forced to take sides. (*Trauma and Recovery* 7)

As defined by the American Psychiatric Association's DSM-5, trauma manifests through various intrusive symptoms tied to the traumatic incident. These symptoms encompass involuntary and intrusive recollections of the event, frequent distressing dreams, and dissociative reactions like flashbacks, where the individual experiences the sensation or behaviour as if the traumatic event is recurring. Additionally, there are enduring negative emotions, including fear, horror, anger, guilt, or shame, along with challenges in concentration and sleep disturbances, such as difficulty falling or staying asleep, or restless slumber. This disruption leads to significant distress or impairs functioning in crucial areas of life, such as employment, relationships, or daily activities. The violent incident that transpired in Oakville, Mussoorie years ago caused Alter to question the convictions he had embraced since childhood. For the first time, he confronted the terrifying reality of evil and the unsettling uncertainty that accompanied it. He felt a profound sense of alienation in his own homeland. Sandra L. Bloom and Michael Reichert note that “the experience of trauma shatters—often irrevocably—some very basic assumptions about our world, our relationship to others, and our basic sense of identity and place in the world. A sense of meaning and purpose for being alive is shaken” (*Bearing Witness* 144). The author longed to wipe away the “brutal memories,” but they relentlessly haunted him for years, rendering his life unbearable. He describes, “The indelible experience of our attack still evokes a sense of violation and loss . . . as if I have become a stranger within the sheltering mountains of my birth” (Alter, *Becoming a Mountain* 7). He relives the violence through recurring flashbacks— “a flashback of gesticulating arms like shadow puppets” (8). Furthermore, the echoes of his wife Ameeta's cries and his own frantic curses that persist in his thoughts are regarded as

auditory hallucinations, acknowledged as significant components in the pathology of trauma. The entire picture of the brutal attack by those intruders involuntarily resurfaces in his consciousness mind, “indelibly tattooed upon [his] brain” (Alter, *Becoming a Mountain* 8). He recounts these harrowing memories repeatedly to police, journalists, friends, and strangers, yet the brutal event remains embedded in his mind like an indomitable fragment of glass.

An innate urge propelled him to rise once more, yearning to feel the pull of gravity and the twisting climb of the mountain trail. This impulse, rooted not in heroism or a spiritual quest to share a healing tale, compelled him to pen this narrative. Another powerful belief propelling him onward was the conviction that his journey to Bandarpunch, a summit in the Himalayas, would bring him some form of healing. As he reached the summit, his anxiety dissolved, and the feeling of imminent danger disappeared. The expansive view of snow-capped mountains beneath drifting clouds, adorned with Buddhist prayer flags, brought a calming balm to his soul; he felt a kind of satisfaction, experiencing “a sense of oneness with the mountains” (34). Bloom and Reichert delve into the profound spiritual dimensions inherent in the life of a trauma survivor, echoing Judith Herman’s concept of transforming the detrimental impacts of violence. “Confrontation with the spiritual, philosophical, and /or religious context– and conflicts of human experience is impossible to avoid if recovery is to be assured” (Bloom and Reichert, *Bearing Witness* 147). The triangular formation of Bandarpunch, Nanda Devi, and Mount Kailash in the Himalayas symbolically charted the author’s inward voyage. To him, these peaks represent three unique aspects of the Himalayas. He writes, “Bandarpunch offers healing and solace, while Nanda Devi promises *ananda* or happiness that releases us from anger, fear and doubt. And Mount Kailash, beyond my line of sight, marks an elusive threshold of

transcendence” (Alter, *Becoming a Mountain* 36). His treks help him to achieve “the mountain’s lofty demeanour, its resilience and dominating stature,” often symbolized metaphorically by the *tadasana*, or mountain pose, in Hatha Yoga (Alter 49).

Months after his first endeavour to ascend Bandarpunch, he redirected his attention towards Nanda Devi. Knowing the summit of Nanda Devi would remain forever beyond his grasp, he approached the sacred peak from countless angles, yearning for darshan and solace to soothe his troubled mind, rather than the fleeting thrill of conquest. Commencing his odyssey toward Nanda Devi from Kuari Pass, where the Curzon Trail meanders into the Dhauliganga Valley above Joshimath, he adopted the mountaineer’s eye for unseen paths while also gazing upon Nanda Devi with the reverence of a pilgrim. Thus, his quest for Nanda Devi metamorphosed him into a devout worshipper of the mountains, venerating their majesty with every step. In the passage that follows, he eloquently conveys his profound reverence for this hallowed landscape:

Topography and myth converge in a mysterious, multi-layered landscape of narratives where nature takes on many different forms, such as rock and ice, lichens and moss, air and sunlight, just as the gods assume their various permutations– Shiva, Bhairava, Rudra and Mahasu– consorting with feminine aspects of Uma, Maya, Parvati or Nanda, all of them being one and the same. (Alter 58-59)

Continuing his quest to glimpse Nanda Devi, he pursued a different route to the east of the Kuari Pass. Beginning on the Curzon Trail, this journey took a novel turn toward *Roopkund*, a diminutive, high-altitude glacial lake perched at 5,029 meters above sea level. Though he initially intended to venture to Nanda Devi alone, he chose to enlist the companionship of two young men, Titu and Akshay from Mussoorie, driven by “a residual fear” from a past assault that left him feeling vulnerable and

defenseless (Alter 96). For years, he was haunted by a recurring dream of traversing or sprinting through rugged mountainous terrain along a narrow path within a pine forest, where the ground was blanketed by a soft carpet of pine needles. Though not directly tied to any particular life event, this recurring dream may have been intensified by the recent attack. In his quest for happiness, he ventured to Taksang, the Tiger's Nest in Bhutan, electing to explore the majestic mountains on foot. For him, walking is an act of meditation in its own right. Indeed, Tibetan mystics, both Buddhist and Bonpo, are revered for their meditative practice called lung-gom, or "trance walking." Much like the poet Rimbaud, whose melancholy found solace in the rhythm of his wanderings, Alter sought refuge from his burdens by traversing the serene and majestic paths of the Himalayas, where each step became a balm for his weary soul. Using Rimbaud's words, the author says, "I was forced to travel, to ward off the apparitions assembled in my brain" (Alter 131). For him, venturing into the mountains becomes a sacred rite, a means to dispel the shadows of anger, fear, and sorrow from the tapestry of life. His next destination beckoned—the hallowed Mount Kailash in the heart of Tibet. He embarked on a fortnight's odyssey with forty Hindu pilgrims from Gujarat and Maharashtra, enduring ten to twelve hours each day on rough, dusty roads. Throughout his travels, he also ventured to other hallowed sites in the Himalayas, such as Kathmandu and Nyalam in Nepal. He visited the principal shrines of Kathmandu, beginning with the revered Pashupatinath temple. He then circumambulated the Boudhanath stupa in the Tibetan quarter, ultimately offering his respects to the Maitreya Buddha at yet another sacred site. Ultimately, he crossed into the mandala, the enigmatic realm of Kailash and Manasarovar—"the axis mundi of several faiths," as he eloquently put it (Alter 142). In Hindu belief, Mount Kailash is venerated as the sacred dwelling of Lord Shiva, the

supreme creator and destroyer. In Buddhist tradition, Mount Kailash is known as Mount Meru, the hallowed peak of the gods from which the world itself sprang forth. Jains honor the mountain by two names, Ashthapada and Padma Harada, sites where the founder of their faith attained enlightenment. Alter's harrowing experience also wrought significant distress and disruption in his social and occupational life. Consumed by restlessness and desperation, he impulsively abandoned his full-time administrative position, feeling an urgent need to journey to Mount Kailash to confront his inner turmoil—"those violent memories and raw veins of fear" (Alter 144). Though his physical wounds had mended, the lingering scars continued to erode his physical and mental confidence, much like ravines in the mountains shaped by unyielding storms. Perhaps that was why he embarked on this pilgrimage—as a means of escape, "[his] own immediate cycle of suffering and rebirth"—seeking solace and redemption in the hallowed landscape of Kailash (Alter 144). Alongside fellow Hindu pilgrims, he immersed himself in the crystalline waters of Manasarovar, cleansing his body and envisioning the scars being gently washed away. Though aware that none of his sins were truly absolved, he felt a sense of purification in the sacred waters, as if relieved of the burdens of a lifetime's transgressions. About five kilometers above Darchen, they beheld a clear view of Kailash, and this profound sight instilled in them "a sense of having arrived" (Alter 180)—a sense of liberation born from the simple yet profound goal of being in the presence of the sacred mountain. Yet, he chose not to partake in the pradakshina, the traditional circumambulation of the sacred peak, a vital rite of Hindu pilgrimage in the Himalayas.

His journey to the Himalayas transcended a mere religious pilgrimage or a devotional temple tour; it was a profound opportunity to delve into the spiritual essence woven into the sacred landscape. It was an opportunity to unravel ancient inherited

traditions and explore their deeper meanings and profound significance. Following his pilgrimage to Mount Kailash, Alter embarked on a second attempt to ascend Bandarpunch two years later. Despite grasping the geological, biological, and physical facets of mountains, he could not resist the enchanting allure of these majestic peaks—"Their healing depths and resonant stories" (Alter 212). Despite his lingering doubts and skepticism, he humbly and compassionately yielded to the majestic Himalayan Mountains, embracing his rightful place within their towering grandeur. The gentle light of the Himalayas enveloped his wounded body and mind, bestowing a profound healing presence. Though his second attempt to reach the summit faltered in the face of nature's challenges, he resolved that his explorations of the Himalayas would continue at lower altitudes and in more temperate conditions. His resilience and optimism emerged victorious, conquering the feelings of defeat that lingered after his arduous descent. Unlike those explorers who seek to conquer and claim lofty heights or treacherous terrains, he harmonizes with the mountains themselves.

In conclusion, Stephen Alter's transformative encounter with the Himalayan mountains and his deep reverence for their majestic beauty enabled him to release the burdens of past violence and extend forgiveness to those responsible, nurturing a spirit of peaceful coexistence within society. The treasures gleaned from his Himalayan expedition—friendships, photographs, stories, and the discovery of new flora and fauna—served to alleviate the wounds of family tragedy. His treks became a path of healing, both mental and physical, allowing him to transcend trauma and reclaim control over his life and emotions. He set this goal to demonstrate his healing, both mentally and physically, and to rekindle his connection with his homeland. Born from a place of sorrow, these journeys transform into a poignant personal quest, a means to rediscover the mountains

within his inner landscape. Alter's journeys to the Himalayas have been fundamentally spiritual in essence, transcending mere religious observance. Throughout the journey, he unveils the essence of life's purity and endeavours to uphold that perspective even upon his return home. His travels often lead him to the heart of his beliefs, while a tourist seeks authentic yet vicarious experiences across diverse places, times, and cultures. Rather than pursuing revenge, the author embodies mercy and compassion toward those who have wronged him. One might contend that it is unjust to allow a perpetrator to advance with their life after committing violent crimes without fully acknowledging and confronting the weight of their past actions. Dominick LaCapra champions in his *Writing History, Writing Trauma* "a viable measure of reconciliation" between former victims and perpetrators as a pathway to nurturing peaceful coexistence. He contends that to disrupt "the cycle of revenge," it is essential for perpetrators to confront and navigate their own trauma (Writing 215). He further states that "the repressed or disavowed will recur once the occasion arises" unless it is adequately confronted and processed (*History and its Limits* 77). This could be seen as an alternative approach to curbing the perpetuation of evil within society. Moreover, Alter's narrative suggests that there are potential pathways to healing beyond the Eurocentric trauma therapy models heavily rooted in Freudian concepts. Stef Craps astutely critiques the constraints of Western psychiatric and trauma therapy paradigms, which are "are based on the premise of verbalizing or narrativizing the patient's trauma" (55). He perceives his expedition in the Himalayas as a spiritual odyssey—a unique approach that enables him to confront the fear, terror, and helplessness arising from the violence he has endured. Alter suggests that silence and spirituality can serve as powerful and legitimate strategies for survival, asserting that "silence heals but it also preserves the pain"

(Alter, *Becoming a Mountain* 28). His unique approach to healing transcends the Freudian talking cure model, providing a fresh perspective that reaches beyond its confines. The article seeks to create an interdisciplinary platform for profound discussions on psychological trauma and its representation in literary texts. It delves into themes of trauma and recovery, providing insights pertinent to psychiatrists, psychotherapists, rehabilitation professionals, and students entering the fields of mental health and trauma care.

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BUYER - SHAREHOLDER TRIAD ENGAGEMENT IN MARKET: ANTHOLOGY

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Abstract

Using communities to grow a marketing business can be an effective strategy, especially after the pandemic, when a feeling of community has surpassed environmental concerns. Gaining new buyers, increasing brand loyalty, gaining valuable insights and feedback, and, most importantly, becoming a more meaningful brand by doing good in society is essential for any marketing business entity or brand while pursuing success. The walk, not just the talk, is a fantastic approach to delivering meaning. While many brands are frantically trying to check all of the eco boxes, the truth is that people inspire people. The stuff that makes an emotional impact is human to human, from community to Fair-trade. We have tried to look at the three stakeholders with whom a marketing business entity should try to maintain a good engagement with - Buyers, Shareholders and Community. We have attempted to figure out why arrangements with these stakeholders are essential for marketing business and how marketing businesses can improve their communication and engagement with all three stakeholders. We have also tried to gather inferences and leverage such engagement.

Introduction

This paper is intended to assist executives at all levels of marketing business in developing strategies for engaging buyers, shareholders, and community stakeholders. The purpose of this paper is to provide step-by-step guidance to creating a process that is appropriate for a marketing business entity's stakeholders and commercial goals. Its goal is to offer advice on strengthening interactions with various stakeholders. The goal is also to comprehend the significance of these engagements and how they affect their bottom lines. We also want to draw some conclusions from these findings and figure out how organizations can keep their relationships robust in the future while still meeting their commercial objectives. We have also looked at some real-life examples to understand the importance and purposes of these engagements in a more understandable manner.

Buyer Engagement

The very first encounter of a buyer with your brand and continuation of relationship beyond sale is what we call Buyer Engagement. The repeated interactions on several fronts between your brand and the consumers demonstrate the Consumer engagement. Buyers may choose where they want to interact with you when you deliver omni channel experiences. By giving them an option, you'll be able to figure out what kind of engagement and material they enjoy. As a result, they will have a stronger emotional connection with your brand. In order to develop and make the interactions meaningful all marketing businesses need to design the consumer journey such that it brings a lot of value to the buyer. Buyers will associate themselves to a brand when they feel the benefits outweigh the cost.

How to Achieve Buyer Engagement

Personalized Content: Impersonal marketing irritates buyers. It is observed that consumers show their response to tailored marketing communication in most of the cases. The marketing businesses must focus on delivering personalized buyer experiences and should make it a vital aspect of their engagement strategy. Because of Amazon's spectacular ascent, buyers demand tailored product recommendations to enhance their shopping experience.

Content Gamification: Gamification is about to take over the marketing world. You're providing buyers a cause to interact with your marketing for longer by using this in your email marketing. If the buyers are engaged in a way that they participate, play and win then they tend to remember your brand and associate themselves with it.

Buyer Loyalty Schemes: These schemes showcases that you are rewarding your buyers for their efforts. This will strengthen the bond between you and your buyers and they will feel as if they are getting back as much, if not more, than they spend in you. You're adding value to every encounter a buyer has with your marketing business when you implement a tier or points-based loyalty programme. This encourages people to become more invested in your brand. They will miss out on the additional value they may gain if they do not purchase with you or participate your social media promotion. Make the most of their fear of missing out (FOMO) by developing a loyalty programme that will increase their long-term engagement and keep them coming back to you.

Chat Widgets: Live Chat is fantastic for year-round engagement with your audience, not only for clearing road blocks on the way to buy. If the buyers have any concern, then staff is ready to assist them before they become an issue. This level of prompt and efficient buyer service will put you ahead of the pack. Brands demonstrate their dedication to the buyer experience by having their buyer support

personnel available to buyers. And when a consumer senses this, they'll form a stronger emotional relationship with your marketing business entity. Putting the requirements of the consumer first is always a winning strategy.

Social Competition: Social Media competitions and challenges are a great way to engage your buyers and expand your reach to the potential buyers. It also spreads a positive word of mouth and makes your brand visible to ones who are not familiar with your brand.

Measuring Buyer Engagement

Social Media Interactions: The overall number of interactions on social media is a wonderful approach to gauge engagement levels. Responses, likes, re-tweets, comments, and tags will reveal the success of your social media marketing. It will also tell what kind of material your target audience like. This should aid in the future development of your marketing plan. Because it is used to evaluate advertising reach, social media 'impressions' are not an adequate approach to quantify engagement. As a result, people are merely passively engaged – if at all – as they scroll by. These provide a simple Insights area where marketing businesses can track their involvement over time.

Positive Reviews and Word Of Mouth: Buyers that are engaged are more likely to be satisfied and speak your praises (whether it's because you're highly responsive and have a high first-call resolution rate or just because you have a wonderful brand). Great consumer reviews may be found on Yelp, Google, Facebook, and other sites.

Satisfied Buyers: This seems self-evident, but can "satisfied consumers" be quantified? Buyer surveys are designed to do just that. Surveys don't have to be long and difficult, and they may be a good indicator of how engaged your consumers are if you send them out on a regular basis (once or twice a year—you don't want to burn out your base). Try to

ask the same or comparable questions each time, especially on their degree of pleasure and likelihood of recommending you. This allows marketing businesses to track their progress over time. Keep an eye on that response rate, too—nothing says "engagement" like a consumer taking the time to complete a survey for a marketing business!

Average Order Value: The average order value is the amount people spend on average when they buy anything. This figure will show you how much your consumers spend on average when they purchase on your website. Repeat consumers spend nearly seven times as much as one-time or new buyers. This should imply that the greater this measure is, the more repeat clients will visit your website. If you're keeping more consumers, it's a sign that your engagement efforts are paying off.

Purchase Frequency: The regularity with which buyers make purchases online or in your marketing business is referred to as purchase frequency. Divide the number of orders in the previous 365 days by the number of unique clients in the same time period to arrive at this figure. It assists you in better comprehending the client lifetime. You can assess how engaged your buyers are and where you need to step up your engagement efforts by knowing how much more time your buyers will take to make the next purchase.

Rate of Repeat Purchase: It basically refers to the percent of clients making more than one transaction during a certain timeframe is known as your repeat buy rate. This figure can help you determine how effective your buyer retention and engagement strategy is. Simply divide the total number of buyers making several purchases (>1) over a certain time by the total number of buyers during that same period to get this rate.

News Letter-Open Rate: Buyer engagement might be difficult to assess with email marketing KPIs. This is due to the fact that email marketing often entails sending many messages to different,

segmented consumer datasets. It's better to focus your analytics on a single campaign that goes out to the majority of your contacts when measuring consumer interaction using email marketing. The greatest solution is newsletters, especially if you send conventional, content-focused newsletters rather than sales-driven newsletters. On a daily, weekly, or monthly basis, you may gain information from open and click-through rates.

Pages Per Session: The number of pages a consumer views during a single "session" on your website is a good measure of how useful and interesting your material is. Buyers are more engaged in your marketing business and items if they visit more pages each session. If your statistics are poor, there might be an issue with your site's structure or content quality. Tracking this can assist you in identifying any concerns, as well as planning and optimising future client engagement techniques.

NPS – Net Promotor Score: This is a metric for determining buyer loyalty and the likelihood of buyers recommending your marketing business to their friends. You may get this information by polling your clients on a regular basis. You may use a number scale to allow clients to score their experience with your brand for quantifiable results: "How likely are you to suggest us to a friend on a scale of 1 to 10?" You may also utilise open-ended questions to uncover areas of your experience to optimise and enhance for more in-depth, qualitative feedback.

Innovative Practices

Many companies have shown excellent examples of buyer engagement that has helped in creating loyalty towards the marketing business entity products and services.

Netflix: Netflix has shown an excellent example of adaptability and evolution. When no one could imagine, Netflix came up with streaming services which was a shift from sales of DVD and rentals.

Netflix's use of data to drive innovation has also been shown recently where it started producing shows.

Netflix has always outperformed buyer's expectations and kept them loyal and engaged

Ikea: Ikea explores every minute need of its audience and knows the importance of interaction and hence was the first to come up with an experience that enables buyers to connect with the marketing business entity virtually by using technologies like video chat and all.

One must hence try to maximise interaction by taking advantage of all the channels available and exploring beyond.

Fender: Fender had a problem of retention where they knew how people who were new to playing guitar would never pick one again. So they decided to provide complimentary services to teach them guitar. This did not just retain their buyers, but added as an additional source of income for the marketing business entity.

Thus, while acquiring new buyers, one must not forget to retain them by creative strategies like such,

Uber: Uber has been revolutionary. It has managed to solve every need of the buyer the way no one imagined. It also provides incentive to promote loyalty, The introduction of Uber Moto was intended not just at solving the problem of cost, but also helped its buyers fight traffic. It explored into the area of dining as well by launching Uber Eats which solved delivery issues that existed. It has shown multiple such examples to solve buyer problems and keep them engaged with Uber.

Gymshark: It has shown a great amount of buyer engagement by using market influencers and giving them products to promote. Not only that, it also makes sure to take buyer feedback about products, reach out to them about their market research, and tell them about the upcoming products. This makes sure that the buyers are waiting for the new launch and are kept engaged.

Apple: It is a perfect example of a marketing business entity imbibing loyalty in the buyers. It created a very high-end product that signified lifestyle for buyers. It represented their buyers as special. Buyers of Apple advocate for its product owing to not just its excellent design, functioning but also because Apple was able to build an emotional connect with its buyers.

Greggs: Along with a great presence on social media to engage the audience, it also focussed on targeting the unserved or underserved buyers. While introducing its vegan sausage roll, it used extensive social media attention to grab attention. Also, it showed its creativity and send its products for review in an unusual packaging to create buzz and was successful. Hence, one must remember that every little experience matters so make it fun.

Reasons for Failing Buyer Engagement

Websites offer poor UI/UX: Clients get easily frustrated with frequent pop-ups, slow loading pages and/or unclear web copy. Provide them the path of least resistance when you want them to take certain activities.

No Direct Contact with Buyers: Since most marketing business correspondence these days is done through digital means, it is more vital than ever that the marketing business entity communicates directly with its buyers. Otherwise, you miss out on a great chance to hear what the buyers think about your brand.

Engagement model is reactive: Assuming that buyer involvement and service are inherently reactive is a marketing business attribution fallacy. In today's world, engagement is an important aspect of your marketing and community outreach initiatives.

Not measuring buyer feedback: Boosting consumer engagement becomes a guessing game if you don't track the metrics that matter. For example: your product is great, and your buyer service is fantastic. Your lead conversion rate is also impressive. However, your buyer retention is lacking.

There might be an answer hidden in plain sight. It's possible that a lack of community or referral system is keeping your clients at a distance. To bridge the relationship gap, start by establishing a referral program.

Lack of an omnichannel: Marketing businesses have traditionally conducted marketing business by meeting with clients, playing golf, or sending payments through a website. And it was at these locations that firms focused their attention on client interaction. However, as new platforms have proliferated in recent decades, the focus has shifted to the online world.

Mediocre buyer services: A marketing business entity's mediocre level of buyer service today is far below today's acceptable standards, which makes consumers less likely to trust and buy the brand. It also leads to brand abandonment.

Why are most firms opting for co-browsing as a consumer interaction strategy?

Because it enables you to: Issues can be recognised and fixed considerably faster when agents can see the buyer's screen rather than relying on phone calls or chat (without any visual content).

- Buyers' worries and frustrations are alleviated faster when they receive immediate reaction and tailored counsel, resulting in the development of personal and trustworthy buyer connections.
- Buyers can engage in real-time live engagement and get concerns fixed immediately with co-browsing.

Who is a Buyer Engagement Manager?

A buyer engagement manager's job is to put strategies in place that will improve the buyer's experience and relationship with the firm. Determine their function in sales, which may include acting as a focal point, managing ongoing duties, and providing assistance to a team.

One's role as a buyer engagement manager differs from that of a regular salesperson. While he is

frequently seen having coffee with clients, making phone calls, answering current client questions, and investigating potential prospects, he is also busy collaborating with the sales team and acting as the first point of contact for all of his clients' needs.

Buyer engagement refers to a client's connection to and involvement with a marketing business entity's products and services. A buyer engagement manager is compensated for ensuring that buyers are enthusiastic about the marketing business entity's products or services. Jane's duty extends beyond sales by ensuring that the client remains interested in the products and services throughout the process and is happy.

The manager's initial task with any marketing business entity is to assist the sales staff in luring a potential buyer or pique their interest in the product.

Connecting with the local coffee roaster for months was done by the Sales Team diligently. To help close the deal, he enquired about the marketing business entity's long-term objectives and then explained how the marketing tool may assist them in achieving those objectives. He assists with the sale before continuing the engagement.

Responsibilities of a Buyer Engagement Manager

- Recommend to consumers which method is the most effective in terms of maximising their ROI.
- Manage all aspects of the project, including the use of technology, communications, training, and development.
- Oversee the development team in order to get applications up and running on the internet.
- To begin efficient social media marketing campaigns, examine the instructions from the board of senior directors as well as the marketing business entity's overall goals.
- Make full use of SharePoint and Microsoft technologies and capabilities to manage several buyer projects at the same time.

- Manage a corporate auditing and assessment system that is employed in the recovery process.
- Collect and analyse frequent reviews of the marketing business entity and key buyers in order to gain a better understanding of future initiatives and client expectations.
- To shorten the delivery cycle, meet with key partners and stakeholders to establish strategic logistical plans.
- To boost the response rate, employ a high-tech analysis tool and work on CRM and marketing business intelligence.
- Forecasting market trends and tendencies, market analysis, product research and development, order administration, and logistics are all tasks that must be completed.
- Propose a variety of training options to improve the key performance indicators.
- Cross-collaboration with internal teams effectively and efficiently resolves issues and meets buyer KPIs.
- Conduct regular incident reviews and reports in order to establish a metrics-based recording system and summarise event reporting.
- Create briefs for creative packaging, in-store design, a website, a Facebook page, and other digital and social media executions.

Most sales today are driven by the marketing business-buyer relationship, which is maintained by engagement managers. It's your responsibility as an engagement manager to gain and keep a client's marketing business. You'll also interact with buyers, identifying and meeting their needs.

Meeting with potential clients and discussing offers may be part of a buyer engagement manager's day. This may necessitate strong collaboration with the client to fully comprehend their project requirements. After a client has signed a contract, engagement managers become the client's point of contact within the marketing business entity.

They assist in clarifying and resolving difficulties when they emerge.

Buyer engagement managers are frequently required to expand their portfolio in order to sign new clients while maintaining existing ones. As a result, problem-solving, listening, communication, and, most crucially, multitasking abilities are required. A degree in marketing business administration or a similar subject is also required to work as a buyer engagement manager.

When it comes to being a Buyer Engagement Manager, there's more to it than meets the eye. Did you know, for example, that they earn an average of \$53.01 per hour? That works up to \$110,268 each year.

Between 2018 and 2028, the career is predicted to grow 5%, resulting in 20,600 job openings across the United States.

Shareholders Engagement in Marketing business What is shareholder Engagement?

The process through which shareholders in public firms use their position as shareholders to influence corporate decision-making is known as shareholder engagement. It can take many different shapes.

At annual general meetings, shareholders can vote on shareholder proposals and resolutions. Depending on the investor's ownership in the marketing business entity and how other shareholders vote, proxy voting may influence how corporations behave in terms of governance and sustainability. Individual individuals are less engaged in proxy voting than institutional investors, who control the bulk of shares.

Other investors prefer a less formal, more collaborative approach, engaging in closed-door discussions with firms. In certain circumstances, more public announcements, such as open letters and presentations, might be used to enhance this discourse. Any type of communication between shareholders and executives is permissible.

The following are some of the most frequent methods:

- Shareholder votes
- Proxy statements
- Annual General Meeting discussions
- One-on-one meetings
- Communication in the annual report
- Announcements on the marketing business entity website

Why is Shareholder Engagement important?

Formal written policies, in general, aid in getting everyone on the same page. They provide the ground rules that everyone must follow.

A shareholder engagement policy lays the groundwork for corporations to connect and communicate with their stockholders. Furthermore, explicit rules give direction to boards of directors and management on dealing with activist shareholders. The means of contact and the categories of issues both parties may engage in are often outlined in shareholder engagement policies. Formal shareholder engagement policies go a long way toward making it easier for shareholders and management to communicate effectively. Effective communication with shareholders is a vital component of today's public marketing business entity's operations. The significance of constructive shareholder participation drives the need for a strong, productive, and long-term value generation for all shareholders shareholder proposal process. Investors generally expect IR staff and the board to communicate with them

Many aspects of life have been challenged during the recent pandemic period, and issuers are no exception. Shareholders are likely to ask a bevy of uncomfortable questions in light of the recent years' exceptional happenings. Boards must be well-prepared to answer a slew of questions about marketing business entity remuneration, rethinking

strategy, risk management, and a slew of other issues raised by COVID-19.

While issuers with long-standing shareholder engagement programmes may be entitled to some investor leniency, this may not be the case for issuers that have yet to engage. The difficulty for issuers who have been hesitant to respond up to this point is to create connections while putting out flames.

What type of people should be involved in shareholder engagement?

It is generally the primary purpose of the engagement that determines who is involved from the firm. The marketing business entity's engagement team will, in most cases, be made up of senior management who are familiar with the engagement's goals. Corporate governance issues should be handled by the general counsel and/or the corporate secretary, while executive remuneration issues should be handled by the head of the HR department. Also involve the relations team of the marketing business entity, since they may already know important connections among shareholder companies and facilitate communication and organise meetings as well. The IR manager may be able to establish consistency between the economic performance concerns that should be discussed in another forum, as well as questions related to governance and ESG subjects that might be the focus of a similar discussion.

Even though board members are not required to take part in shareholder communications, shareholders often appreciate hearing from them, and their presence might boost a shareholder's desire to participate (some wealthy investors insist that board member participation is not necessary, and others discourage it). Some concerns, such as executive remuneration, will necessitate the engagement of the board, usually through the head of the compensation committee or an independent board chair. In reality, if the chief executive attends a

meeting to discuss executive remuneration, shareholders are likely to decline, therefore the involvement of the relevant directors is necessary.

Besides senior management and the board, the engagement team may include other employees or outside specialists knowledgeable about the topics. As an example, if a less senior executive is an expert on a particular subject and better qualified to address more technical issues than a senior executive or board member cannot, the corporation may add that executive. Companies may also choose to have independent experts accessible for a limited engagement, such as legal advice or compensation consultants. Companies should be aware, however, that certain shareholders may refuse to let such consultants participate in their engagements.

It is advisable for the engagement team to select someone who will take notes during meeting so that investor input and marketing business statement are appropriately documented. The marketing business entity's internal auditor, corporate secretary, general counsel, or some other in-house lawyer might perform this vital function. If the shareholder agrees, an outside advisor can also take on this position. As well as providing a concise record of the engagement meeting, taking notes will serve as a guide to the marketing business entity's follow-up plan as well as provide evidence for public disclosure.

How to prepare for Shareholder Engagement?

Prior to each shareholder engagement, the engagement team should be able to assess which shareholders and proxy advisory firms are relevant to the engagement. The proxy voting guidelines of many significant institutional shareholders and proxy advice firms are made public. A number of significant institutional shareholders, including Black Rock, make their engagement goals public every year and provide a quarterly listing of the companies they interact with in addition to the topics they discuss at their engagement meetings. A team of engagement

consultants may collaborate with the marketing business entity's engagement team to prepare for an engagement meeting through messaging, reviewing probable questions and prepared replies (depending on the marketing business entity's unique concerns or the shareholders' objectives), and organizing mock engagement sessions. In order to anticipate questions and areas of emphasis based on the interests and backgrounds of the shareholders representatives, firms should collect the names and titles of the shareholders representatives with whom they will meet ahead of time.

Guidelines for an effective shareholder engagement programme

The marketing business will benefit greatly if the programme is approached with an open mind. Here are some guidelines to prepare a shareholder engagement programme-

1. Laying the groundwork

The board and shareholders for the programme need to be briefed and prepared first of all. The proxy statement could be reviewed to determine if it is sufficiently transparent. Important details of interest to shareholders can also be added to the marketing business entity website.

2. Choosing which shareholders to engage

Because it is unrealistic to expect all stockholders to participate, the marketing business entity must choose and choose wisely. The greatest weight must be given to those who invest, but it isn't the whole picture. It is also important to take into account other interactions as well as people who own more shares over a certain level or are among the top 20 investors. A shareholder analysis is one technique to ensure that the marketing business entity targeting the correct investors.

3. Choosing the correct medium and team

Face-to-face interaction is crucial and can take numerous forms, such as an investor day or other

conferences. Governance road shows may be a very successful strategy for both engaging and preventing shareholder activism in this area. A number of engagements cannot be held in person due to logistical constraints. Apart from that, the corporation might use virtual road shows or even "fifth calls" to promote its products. These are extra phone calls in addition to the quarterly financial performance updates. Also as previously mentioned, choosing the correct set of members to represent the marketing business entity's interest in such a meeting is of utmost importance for an effective discussion.

4. Listen, discuss and follow up

It is critical for issuers to consider activist investors' comments and proposals. The first step toward a solution shouldn't be to act exactly as the requirements are, but rather to recognize them as they are. It is rare for experienced shareholders to believe they can force a marketing business entity to change its course by simply marching in. You may reach a civilised consensus on the path forward by demonstrating that you take their comments seriously. Directors need to explain what transpired and inform the board of the marketing business entity's next steps when they report back to the board members. Explanations are necessary if there are no follow-up activities.

Steps to improve the shareholder engagement

Investing in shareholder education is an essential thing that board directors can do. The marketing business entity's long-term plan has piqued the interest of shareholders. Having knowledge of how the firm intends to achieve long-term success aids in gaining shareholder support. As a result, they're less inclined to trade their shares, which helps the firm weather the storm. Shareholders have a lot to give firms they believe in. They may provide an insider's view on industry trends, buyer desires, and market expectations. Shareholder engagement is a

technique that highlights the need for marketing businesses to better cater to their shareholders, since it has been shown to contribute to long-term financial success.

Creating Corporate Social Responsibility Reports is another important strategy for boards to promote shareholder involvement. These reports are valued by shareholders because they give a short summary of the marketing business entity's long-term objectives. The reports feature helpful progress charts that highlight the long-term effects of different marketing business entity actions.

In the next years, digitization in governance will play an increasingly important role in shareholder participation. Many new modern governance capabilities are provided by software, which gives insight, data, analytics, and other information that is simpler to communicate. Diligent Corporation delivers contemporary governance tools that have the potential to significantly boost shareholder participation.

What we learned

Despite the fact that conversations concerning leadership and strategy were previously off-limits or non-existent between board directors and shareholders, firms are finding that increased shareholder participation benefits everyone. Shareholders have a greater grasp of the marketing business entity's viewpoints and ideas through respectful dialogue. Similarly, corporate officials develop a greater understanding of the various shareholder viewpoints. They are frequently willing to provide suggestions. The end-game of a shareholder engagement strategy, when well-planned, will result in the board and executives' openness and responsibility. The outcomes should improve management's credibility while also building goodwill and confidence among all stakeholders. In general, the growth of greater shareholder participation will improve corporate governance.

Any firm may use community participation to strengthen connections while also increasing brand recognition and exposure. Marketing businesses that encourage community participation might differentiate themselves from their competitors by partaking in or supporting community activities. There are significant advantages for the organization, such as a more loyal buyer base, in addition to the benefits for the community.

Ways to build community engagement

1. Work on Human component

The corporate landscape is always evolving, and it's becoming increasingly easy to conceal beneath our gadgets for additional connections. While social media sites are vital to use, organizations are all still run by individuals at the end of the day. It's critical that we keep in touch with the human element and get out into the market to meet clients face - to - face.

2. Employee Empowerment

Encourage workers to assist with local groups, whether it's a nonprofit, a social group, or something wholly unrelated to their jobs. Connections may happen everywhere, and it's critical that your employees feel encouraged in their pursuit of hobbies outside from marketing business.

3. Focusing on creation of good memories

We've capitalised on what we already know our fans are talking about: the amazing moments they've had while using our goods. "Four Loko Stories," we call them. To promote these tales, we've developed a hashtag and a distinct social media account. Most crucially, we strive to add fuel to the fire by providing reasons for individuals to have these experiences. That is why we organise events.

4. Proper communication and transparency in the process is the key

Make every effort to be as open and honest as possible. Share the information regarding

organizational judgments and important product modifications as soon as feasible, preferably in advance. Your community has a right to know why decisions are made, and they will be far more supporting if they feel competent.

5. Inculcate marketing business values while engaging with communities

Engaging with people in order to have an impact on them should be part of the process of starting a marketing business. To do so efficiently, the communities you link with should have the same values as the leaders and workers. Our link to the community at our organisation, which offers employee assistance programmes, comes from contributing our skills to provide bereavement counselling to families in areas afflicted by gun violence.

6. Work actively and staying true to that passion and mission

Constantly take the time to listen and learn well about people and places in your neighbourhood. Make a difference by being engaged and passionate about it. When you listen and interact, you may form deep bonds with others and provide an environment for unfiltered learning. Listening, learning, and growing are all important aspects of building a good marketing business entity. To be effective, we must be enthusiastic about just the interests of our society.

7. Engage in community initiatives

Visit the local state's website to see how you can make the most difference in the community. The much more noteworthy projects will most likely be posted by the city, village, or township. If you can't figure out what the major endeavour is, contact the municipal administration or registrar in your area and ask how you might help.

Community engagement has always been one of the most crucial and critical points which every

marketing business entity should stress upon if they are willing to strive for success.

When we look at what are the benefits of the community engagement in your marketing business and how it leads to marketing business growth.

Great leaders recognize that mere pay isn't enough to keep top talent in the workplace. A good wage is fantastic, but for this younger demographic, a higher feeling of purpose is required. Workers want their opinions heard and to be involved in activities that matter more than money, according to research. They aspire to make a difference in the world. For many in today's industry, having a sense of personal while performing their job is a far greater incentive.

Smart leaders also understand that a happy and healthy team will create better results. Great things are certain to happen when a leader sparks workers' enthusiasm and unlocks their talent. Developing a community participation programme is one approach to excite, inspire, and legitimise the workforce.

Creating a community participation programme with your marketing business entity has several benefits for your employees, buyers, and the community. By including employees in such programmes, companies can help employees develop key skills like cooperation, problem solving, and communication by including employees in such programmes. Establishing a positive marketing business culture in which morale soars, trust and respect are built, and pride in the marketing business entity is developed, is the most important.

A firm can participate in a variety of projects, including community collaborations with organizations, funding student training, staff volunteerism, and donating resources to certain causes. Developing a community participation programme like this will assist your organization enhance employee performance, lower absenteeism, and attract and retain bright people.

Let us now take a look at a marketing business entity that has tried to give back to the community.

Some of these efforts have really helped people have a better standard of living and even sometimes educate and sustain themselves, eventually contributing to the economy in the long run. Let's now look at Nestle India's journey through the years on building our community a better place as a whole.

Nestle India Limited has been operating in India for almost a 100 years. Over the years, the firm has acted very responsibly ensuring the well-being and development of the communities in which they operate. The marketing business entity strongly believes that it is their responsibility to create employment opportunities for the people surrounding its operation areas. Nestlé focuses its Corporate Social Responsibility (CSR) on areas where they can maximize the overall value. These areas are:

Parliament: India bears a significant malnutrition burden on many of its communities. The marketing business entity tries to bridge this gap as it is a leading FMCG food products giant, Nestlé's CSR Initiative aims at raising nutritional awareness of the entire community, particularly among school-age children.

Water and Sanitation: India suffers severely from water scarcity when seen in comparison countries in the world. Many Indians do not have safe drinking water at their fingertips. Nestle's CSR initiatives aim at providing citizens with considerable help and technology that reduces the overall use of water in various areas like agriculture, urban usage. In addition, it aims to raise awareness about water conservation and ensure that everyone has access to safe drinking water and adequate sanitation.

Rural Development: Nestlé CSR has prioritized rural development to ensure a steady, sustainable growth for the farmers, eventually enabling them in overall progression as their marketing business grows.

This was just a small glimpse of how a marketing business entity can change the society around it for good. This not only helps us all as a community but

also helps a Brand's perception of people in the markets and in-turn gives back to the marketing business entity and the economy in the form of increased revenue and overall growth. If only every marketing business entity would agree to follow such a path than giants like Nestle, Mahindra and Mahindra, Coca-Cola and many others decided to take, the community, the country and eventually the entire world benefits. This is the urgency and importance that we expect from every marketing business entity who can spare a few percent of its profit and invest in our future.

Conclusion

Hence, we may summarize our learnings in the following points:

- **For Buyer's engagement**, make your buyers feel listened to, make your operations and your organization adaptable to changing needs. Give your buyers a reason to come back to you.
- **For Shareholder's engagement**, despite the fact that conversations concerning leadership and strategy were previously off-limits or non-existent between board directors and shareholders, firms are finding that increased shareholder participation benefits everyone. Shareholders have a greater grasp of the marketing business entity's viewpoints and ideas through respectful dialogue. Similarly, corporate officials develop a greater understanding of the various shareholder viewpoints. They are frequently willing to provide suggestions. The end-game of a shareholder engagement

strategy, when well-planned, will result in the board and executives' openness and responsibility.

- **For Community's engagement**, when government organizations and public decision-making entities listen to communities' aspirations, concerns, and values, and communities share those concerns, values, and aspirations with governing entities, community involvement is crucial and can lead to improved outcomes. When data are included in decision-making processes, public decision-makers are more informed and capable of addressing community demands. Through long-term, successful partnerships between government and communities, communities feel more ownership over their services and are more likely to adopt them, since services are tailored to their specific needs.

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THE INTERPLAY OF HISTORY AND FICTION IN AMITAV GHOSH'S NOVELS

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Abstract

This paper explores the intricate relationship between historical events and fictional narratives in the novels of Amitav Ghosh. By examining selected works, the study highlights how Ghosh blends historical facts with imaginative storytelling to create a nuanced portrayal of cultural and historical contexts.

Keywords: amitav ghosh, historical fiction, postcolonial literature, cultural hybridity, narrative techniques, colonialism, migration, environmental change.

Introduction

Amitav Ghosh is a prominent figure in contemporary literature, celebrated for his distinctive narrative style that intricately weaves historical facts with imaginative fiction. His novels often blur the boundaries between the real and the imagined, creating a unique tapestry that invites readers to explore the complexities of history, culture, and identity through the lens of fiction.

Objective: To analyze how Ghosh intertwines history and fiction in his novels.

Scope: Focus on selected novels such as *The Shadow Lines*, *Sea of Poppies*, and *The Glass Palace*.

Literature Review

Historical fiction is a literary genre that combines factual history with imaginative storytelling. This approach allows authors to delve into historical contexts, social dynamics, and cultural shifts through the lens of fictional narratives. The genre has transformed significantly over time, evolving from early romanticized works like Sir Walter Scott's *Waverley* (1814) to modern novels that critically examine historical events. This evolution has made

historical fiction a valuable tool for education, cultural reflection, and critical engagement, providing readers with a unique perspective on different eras and societies.

Methodology

Approach: Qualitative analysis of Ghosh's novels.

Data Collection: Examination of primary texts (Ghosh's novels) and relevant secondary sources (academic articles, books, and reviews).

Analytical Framework: Use of postcolonial theory and narrative analysis to dissect the interplay of history and fiction in Ghosh's works.

Analysis

Historical Contexts in Ghosh's Novels

Amitav Ghosh's novels explore significant historical events and their impacts on personal and collective memory.

In "*The Shadow Lines*," Ghosh examines the partition of India, highlighting how it fragmented identities and histories, leaving lasting scars on those affected.

"*Sea of Poppies*" shifts focus to the 19th-century opium trade, portraying its devastating socio-

economic consequences and the exploitation within colonial commerce.

"The Glass Palace" delves into colonialism in Burma and India, tracing the upheavals and transformations under British rule and the enduring legacies of colonial encounters.

Ghosh masterfully blends fact and fiction using multiple perspectives, non-linear timelines, and intertextuality. He intertwines historical figures with fictional characters, adding authenticity and emotional depth. His use of myths, legends, and speculative fiction invites readers to question the nature of history.

Thematically, Ghosh addresses colonialism, migration, displacement, and environmental concerns, emphasizing the interconnectedness of human and ecological histories and the urgency of addressing climate change.

Discussion

Amitav Ghosh's novels offer a profound understanding of history by blending factual events with fictional narratives. This approach makes historical periods more relatable and emotionally engaging, challenging traditional narratives and highlighting the experiences of marginalized communities. Ghosh's work encourages critical thinking about how history is recorded and remembered.

Cultural hybridity is a central theme in his novels, reflecting the interconnected nature of human societies. Through his characters, Ghosh explores how cultural intersections shape identities, presenting them as fluid and dynamic. This perspective emphasizes the importance of embracing cultural diversity in a globalized world.

Ghosh's innovative narrative techniques, such as multiple perspectives, non-linear timelines, and intertextuality, create complex, layered stories that reflect the multifaceted nature of history and memory. His seamless blend of fact and fiction, along with

myths and speculative elements, pushes the boundaries of traditional storytelling, enriching literary expression and inspiring other writers to experiment with new forms and techniques.

Conclusion

Amitav Ghosh's novels blend historical facts with imaginative fiction using techniques like multiple perspectives, non-linear timelines, and intertextuality. This approach brings history to life, challenges traditional narratives, and highlights marginalized voices. Ghosh's work deepens our understanding of history, cultural hybridity, and the interconnectedness of human and ecological histories. His contributions to literature offer new ways to engage with historical events. Future research could explore the impact of Ghosh's narrative style on readers, compare his work with other historical fiction writers, and use digital tools to analyze themes across his novels. Additionally, examining his environmental narratives could provide insights into the intersection of ecological and historical concerns.

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A DISCORDANT CONCERTO: SEX, POWER, AND THE PERVERSION OF DESIRE IN ELFRIEDE JELINEK'S NOVELS

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Abstract

In a mesmerizing dance between dissonance and desire, Elfriede Jelinek's novels orchestrate a tumultuous opus of insurgent femininity. Unravelling the complexities of sexuality within the confines of patriarchy, Jelinek's characters become poignant melodies, their struggles a concerto of power and perversion. This odyssey delves into the unsettling beauty of her prose, where desires splinter and societal pressures contort them into discordant harmonies. Exposing the raw underbelly of a seemingly idyllic society, Jelinek's heroines emerge as multifaceted enigmas, their quests for intimacy a haunting counterpoint to the prescribed expectations of femininity. Prepare to be captivated by the cacophonous symphony of Jelinek's world, where the exploration of sex transcends the physical realm, laying bare the emotional complexities and societal anxieties that shape the human condition.

Keywords: *insurgent femininity, dissonance and desire, patriarchy, complexity of sexuality, emotional complexities*

Introduction

Elfriede Jelinek's novels don't whisper sonnets of moonlight serenades; they are a turbulent opera where the arias of desire clash with the dissonant chorus of societal constraints. Forget the predictable melodies of happily-ever-after; Jelinek's narratives are a maelstrom of jarring counterpoints, where power struggles rage like tempestuous storms, social expectations that strangle individuality tighten their grip like suffocating vines, and the warped realities women navigate in a world sculpted by patriarchy become a labyrinthine waltz.

This Nobel laureate, a firebrand feminist, wields sexuality not as a delicate brush, but as a broadsword, cleaving through the facade of idyllic existence to expose the ugliness that festers beneath. It is a scalpel, dissecting the burden of prescribed femininity, a burden that binds women to a narrow definition of who they "should" be. Yet, the darkness doesn't exist in a vacuum. It's a spectral

echo of Austria's fascist past, a haunting melody that lingers in the background, colouring the present with a sense of unease. Jelinek's characters are not damsels in distress, pining for a knight in shining armour. They are caught in a tempestuous ballet, their movements dictated by the societal winds that buffet them. Theirs is a struggle for agency, a desperate attempt to carve out a space where their desires can resonate, even if that resonance is an acrimonious one.

Sex, Power, and the Perversion of Desire in Elfriede Jelinek's Novels

Within the exquisitely crafted worlds of Jelinek's narratives, her characters writhe like butterflies ensnared in a silken net of societal expectations. In works like *Women as Lovers*, her heroines, Brigitte and Paula are not women at all, but exquisite porcelain dolls fashioned for the male gaze. Their bodies, sculpted by societal norms, are mere

instruments, their curves and features commodified for a singular purpose: male gratification. They exist within a gilded cage, their desires rendered mute, their sexuality a performance dictated by a system that thrives on their objectification. This leaves them adrift in a sea of alienation, their true selves yearning for a depth of connection forever out of reach. Unfulfilled and yearning, they become tragic testaments to a world that devours their essence, leaving behind hollowed shells where vibrant, desiring women once bloomed.

Jelinek's artistry is unmatched in her ability to weave alienation into the very fabric of her narratives, crafting characters who are as exquisitely rendered as they are profoundly isolated. In *The Piano Teacher*, Erika Kohut, a woman whose fingers dance across ivory keys but whose heart remains locked in a frigid vault, exemplifies this masterfully. A repressed piano instructor, she embodies the suffocating grip of a societal corset that cinches her desires into a form both suffocating and unnatural. Seeking solace in the shadows, Erika turns to sadomasochistic relationships, a twisted reflection of the pressures that bind her. Her desires, warped by the constant push to conform, become a grotesque parody of intimacy. The pleasure she craves is laced with pain, a desperate attempt to forge a connection in a world that has rendered her emotionally sterile. This macabre dance underscores the destructive impact of forced conformity. Like a wilting orchid starved of sunlight, Erika's true self withers, leaving behind a desolate landscape where intimacy once bloomed, a testament to the alarming consequences of societal demands that leave the soul parched and aching.

Jelinek's prose is a searing indictment, a fiery brand wielded against a society that prefers to slumber in the comfortable darkness of denial. Novels like *Lust* become battlefields, not of romance, but of brutal power dynamics twisting within the warped embrace of an abusive relationship. Gerti, a name once whispered with affection, becomes a

chilling symbol. Her very body becomes the canvas upon which societal anxieties are writ in violence. The shadows of Austria's fascist past, like phantoms refusing to be exorcised, slither into the present, poisoning the air Gerti breathes. Jelinek flinches not, but plunges us head first into this brutal reality, the lyrical beauty of her prose serving only to heighten the stark horror of the scene. This isn't titillation, but a harsh critique, a mirror held up to force us to confront the ugliness that festers beneath the veneer of an idyllic society. Like a rose choked by parasitic thorns, love is asphyxiated, its delicate beauty replaced by the stench of decay. This unflinching portrayal serves as a stark reminder that true beauty lies not in ignoring the darkness, but in confronting it head-on, its ugliness a necessary catalyst for societal healing.

Jelinek's *Wonderful, Wonderful Times* explodes like a fractured waltz, a flurry of friction where sex, power, and desire thrash against each other in a desperate, atonal dance. Her characters, teenagers like Rainer and Anna, are not budding lovers, but instruments in an outrageous ensemble conducted by societal expectations. Their desires, warped by the pressure to conform, become a harmonic chaos of domination and submission twisting into a cruel counterpoint. Power dynamics become a twisted fugue, with dominance and submission weaving in and out, creating a scary congruence of dissension. This perversion of desire is a jarring counterpoint to the idyllic backdrop of their youth. Love, which should be a soaring aria, is reduced to a shrill clash, leaving behind a sense of alienation and disharmony. Jelinek, with her masterful prose, forces us to confront this conflict, the ugliness of a world that exploits youthful innocence and distorts the natural rhythm of desire. It's a disturbing yet necessary composition, a call to recognize the destructive power of societal pressures that turn the tender melody of young love into a shrieking dissonance, a discordant symphony.

Jelinek's genius lies not in painting her heroines with a single, muted brushstroke. They are not merely damsels in distress, their narratives devoid of agency. Rather, they are mosaics meticulously crafted with a disturbing yet intriguing mix of threads – threads of defiance intertwined with unsettling strands of passivity. This complexity is a deliberate discord, a challenge to simplistic notions of female sexuality. We are invited to delve deeper, to explore the psychological landscape where societal pressures and a simmering undercurrent of rebellion for connection create a tangled web. Jelinek compels us to confront the uncomfortable truth: within a patriarchal world, desires morph and twist, taking on unsettling shapes. Are these women victims, or are they complicit in the dance? This ambiguity is the very essence of their intrigue, forcing us to grapple with the multifaceted nature of female experience in a world that dictates desire even as it denies it.

Conclusion

Jelinek's narratives are not crafted from delicate watercolours, but etched with the sharp point of a shard of obsidian, each sentence a stinging lash that shreds complacency. They are not for the faint of heart, for they pierce the comfortable veil of societal pretence, revealing the ugliness that festers beneath. Her characters writhe on the page, their stories a harrowing collage from disturbing truths and the raw brutality of human experience. Yet, within this discomfort lies a potent power. Like a surgeon laying bare an infection, Jelinek forces us to confront the complexities of gender, the suffocating grip of power dynamics, and the turbulent undercurrents of longing and aversion that churn within the human heart. This isn't voyeurism, but a necessary reckoning, a spark that ignites a dialogue about the forces that shape our lives. Jelinek's works stand as a testament to the enduring power of literature: to provoke discomfort, shatter illusions, and ultimately, illuminate the path towards a more nuanced understanding of ourselves and the world we inhabit.

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THE DEMONIC INFLUENCE OF IDEOLOGY: A STUDY OF DOSTOEVSKY'S *DEMONS*

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If there is God, then the will is all his and I cannot get out of his will. If not, the will is all mine, and it is my duty to proclaim self-will.

-Dostoevsky

Abstract

Fyodor Dostoevsky's Demons examines the perilous effects of radical ideologies, depicting them as forces that disrupt societal harmony and lead to chaos and violence. Through characters like Pyotr Verkhovensky, the novel illustrates how extremist beliefs can corrupt individuals and society. Dostoevsky suggests that a return to traditional religious values might counteract these dangers. However, historical conflicts such as the Crusades and Marx's view of religion as "the opium of the people" challenge the efficacy of this solution. This article makes an attempt to underscore the need to critically assess Dostoevsky's proposal, recognizing that both radical ideologies and religious responses can be destructive.

Keywords: *fyodor dostoevsky, demons, radical ideologies, extremism, societal stability, religious values, existentialism, nihilism, overman, superman historical conflicts, crusades, marx, nietzsche, religion, ideological fanaticism*

Like the specter that Karl Marx famously identified as haunting Europe, Fyodor Dostoevsky's *Demons* emerges from a similarly unsettling concern with the ideological upheavals of his time. Dostoevsky, deeply affected by the radical ideas permeating Europe during his brief stay there, channeled his anxieties into *Demons*, a novel that scrutinizes the destructive influence of ideological extremism on Russian society in the 1860s. Dostoevsky's concern was not merely theoretical but a response to the tangible shift in Russian intellectual and social life, which was increasingly mirroring the tumultuous ideological landscape he observed in Europe.

Born in 1821, Dostoevsky was a writer who preferred the vibrant blue of the sky and the lush green of leaves to the drabness of life. In his late nineteenth-century novel *Demons*, Dostoevsky seeks to warn the Russian people about the political and personal dangers posed by the popular Western ideals infiltrating Russian culture. *Demons* is considered one of Dostoevsky's major works and

provides a critical exploration of the ideological and social upheavals of his time.

Demons centers on Pyotr Verkhovensky, a radical revolutionary, and his group of followers. The novel begins by depicting their attempts to overthrow the established social order and replace it with Western liberal ideals. The group employs increasingly violent and disruptive tactics to achieve their goals. They start with smaller acts of defiance and sabotage aimed at weakening the existing structures and traditions. As their radical agenda progresses, their actions become more extreme and destructive, including acts of violence and chaos. The novel captures their efforts to challenge and dismantle the traditional societal norms, illustrating the escalating intensity of their revolutionary activities and the resulting upheaval in the town.

Demons explores the perils of ideological extremism, showing how radical beliefs can corrupt both individuals and societies. Dostoevsky illustrates how extreme political and social ideologies lead to

chaos and moral decay. Pyotr Verkhovensky and his followers embody nihilism, rejecting traditional values and institutions. Dostoevsky uses their actions to demonstrate the destructive potential of nihilism and its impact on society.

The novel critiques the social and political climate of 19th-century Russia, reflecting Dostoevsky's concerns about the destabilizing effects of Western radicalism. It also addresses moral and existential conflicts, highlighting the struggle to find meaning in a world beset by ideological fanaticism. One controversial aspect of Fyodor Dostoevsky's **Demons** is its narrative irregularity. The novel begins with a first-person narrator who provides a detailed introduction to Stepan Trofimovich Verkhovensky, setting up the main story. This narrator is notably talkative, gossipy, and ironic. However, starting from the second part of the novel and particularly in chapters focusing on Nikolai Vsevolodovich Stavrogin, the narrative voice shifts dramatically, and references to the first-person narrator vanish. David Stromberg observes:

One of the controversial aspects of Fyodor Dostoevsky's *Demons* is the problem of its narrative irregularity. At the novel's outset, a first-person intradiegetic narrator sets out to relate a brief history of his friend Stepan Trofimovich Verkhovensky, which is meant to serve as an introduction to the main "chronicle." This first-person narrator has a unique voice—profusely talkative, gossipy, ironic, and repeatedly justifying the information he reports. But beginning with the second part of the novel, and in many chapters describing the actions and behavior of and around Nikolai Vsevolodovich Stavrogin, the narrative voice abruptly changes, and all references to a first-person narrator disappear. (Stromberg 460)

The 19th century in Russia was marked by profound social, political, and intellectual upheaval, which led to the emergence of various radical movements. This period was characterized by widespread discontent among the populace, driven

by the oppressive autocratic rule of the Tsars, significant social inequality, and a rigid class structure that stifled social mobility. The harsh and often repressive policies of the Tsarist regime created an environment ripe for dissent and calls for reform.

The growing dissatisfaction was further fueled by the influx of liberal, socialist, and anarchist ideologies from Western Europe. As Russian intellectuals and activists encountered these revolutionary ideas, they began to critically evaluate and challenge the existing social and political order. These Western ideologies advocated for democratic governance, social equality, and the dismantling of traditional hierarchies, resonating with many Russians who were disillusioned with the status quo.

The influence of these radical ideologies catalyzed a surge in political activism and unrest across the country. Russian society, increasingly exposed to these transformative ideas, became a hotbed for political agitation and radicalism. Various movements emerged, advocating for substantial reforms and often resorting to extreme measures to achieve their goals. This period of intense ideological conflict and political upheaval set the stage for significant social change, but also contributed to a climate of instability and tension. As a result, 19th-century Russia witnessed a dynamic and often volatile interplay between traditional structures and emerging radical ideas, shaping the course of its political and social development.

The novel, *Demons* is set in a Russian provincial town in the 1860s and revolves around radical revolutionary Pyotr Verkhovensky and his followers. Pyotr Verkhovensky is a key figure in the novel **Demons**. As one of the main antagonists, he personifies the novel's exploration of radicalism and nihilism. The narrative includes a diverse cast of characters. Liberals such as Stephan Trofimovich, Varvara Petrovna, and Governor Von Lembke, along with minor figures like Liputin, advocate for reform and are drawn to Western socialist ideas.

They oppose Russian Orthodox beliefs and traditional values but are cautious about using violence to achieve their aims.

In contrast, the radicals, including Pyotr Stepanovich, Nikolai Stavrogin, and Shigalov, fully embrace extreme political and social ideologies. They are vehemently opposed to the Russian Orthodox Church and pursue their goals with greater ruthlessness and intensity, reflecting their commitment to radical change. While liberals like Stephan Trofimovich and Governor Von Lembke advocate for reform and atheism, they are wary of using violence to promote their ideals. In contrast, Pyotr Verkhovensky, driven by his radical ideology, embraces extreme measures. He employs deceit and orchestrates chaos, including arson and the murder of his ally Shatov, to advance his cause. Verkhovensky is indifferent to the suffering he causes, both to society and to his own revolutionary cell. As the embodiment of nihilism, he remains fiercely committed to his destructive ideology throughout the novel.

Alexei Nilyich Kirillov is also an important character in *Demons*. His philosophical and existential views significantly contribute to the novel's exploration of nihilism, a philosophical belief that life lacks inherent meaning, purpose, or value. It is often associated with the rejection of traditional values, moral principles, and religious beliefs. Kirillov is an honest man who is intoxicated by a radical philosophy and ends up killing himself. His ideology is well brought to light when he proclaims:

If there is no God, then I am God" (Dostoevsky 683) and "He who conquers pain and fear will be a god. Whoever conquers pain and fear will himself be a god (Dostoevsky 128)

Kirillov is influenced by the radical philosophies of human freedom, the existence of God, and the ultimate expression of free will. He uses suicide as a means to embrace his ideology and believes that once man overcomes the fear of death, a fear implicit

in their belief in God, they will have the power to challenge the divine order. It gives rise to a Man-God, which is none other than human will. Kirillov is known for his radical and philosophical outlook, which revolves around the idea that human freedom and self-determination can only be achieved through the complete denial of existing moral and religious structures.

In a way, we can say the Kirillov a kind of Nietzsche's *overman* or *superman*. Friedrich Nietzsche's concept of the **Übermensch** (often translated as "Overman" or "Superman") is a central idea in his philosophy, particularly as presented in his work **Thus Spoke Zarathustra**. The *Übermensch* represents Nietzsche's vision of an individual who transcends conventional morality and societal norms to create their own values and meaning in life. Nietzsche's concept of the *Übermensch* and Dostoevsky's character Kirillov both explore themes related to existentialism, nihilism, and the questioning of traditional values. While their ideas intersect in some ways, they also diverge significantly in their implications and interpretations of nihilism.

Nietzsche's *Übermensch* is an ideal figure who transcends traditional moral and societal constraints. This individual creates their own values and meaning in life, rejecting the constraints imposed by conventional morality and religious doctrines. The rejection of all traditional values and beliefs leads to ultimate freedom. The *Übermensch* embodies self-creation and empowerment, driven by the "will to power." This drive is the fundamental force behind their ability to shape their own existence and assert their own values. Unlike Nietzsche's *Übermensch*, Kirillov's nihilism leads to a sense of despair and existential emptiness. Kirillov is a radical nihilist who believes that the rejection of all traditional values and beliefs leads to ultimate freedom. Unlike Nietzsche's *Übermensch*, Kirillov's nihilism leads to a sense of despair and existential emptiness.

However, both Nietzsche's *Übermensch* and Dostoevsky's Kirillov engage with themes of nihilism and the questioning of traditional values, they represent different responses to these ideas. Nietzsche's *Übermensch* embodies an affirmative approach to life and self-creation, while Kirillov's nihilism leads to existential despair and a tragic end. Kirillov's radical beliefs are strongly atheistic, rejecting the idea of God. Like Pyotr Verkhovensky, he wants to eliminate the Russian Orthodox Church and replace the role of God with human authority. Although Kirillov doesn't believe in God, he thinks that the idea of God is necessary to give meaning to human life.

Kirillov's fixation on suicide, which he developed from ideas introduced by the liberal Stepan Trofimovich, was later exploited by Pyotr for his revolutionary aims. Pyotr manipulated Kirillov by suggesting that his suicide could serve a greater revolutionary purpose. Ultimately, Kirillov was used as a scapegoat for the revolutionaries' crimes, including the murder of Shatov. His tragic end highlights how ideological obsession can lead to destructive outcomes.

Ivan Pavlovich Shatov is another significant character in *Demons*. His character plays a crucial role in the novel's exploration of ideological conflict and personal tragedy. Shatov is a former revolutionary who becomes disillusioned with the radical movement led by Pyotr Verkhovensky. He initially supported the revolutionary cause but eventually rejects it due to its destructive and nihilistic nature.

Shatov undergoes a significant ideological shift in *Demons*, moving from radicalism to a conservative stance with renewed respect for Russian Orthodox Christianity. This change makes him a target for the radical group led by Pyotr Verkhovensky, who views his new beliefs as a threat to their goals. Shatov's opposition to the radicals and his alignment with traditional values escalate the conflict, leading to his

brutal murder by the group. His death highlights the novel's examination of the clash between radical ideologies and traditional values, demonstrating the destructive impact of ideological extremism on individuals and society. Ivan Pavlovich Shatov reflects many aspects of Dostoevsky's own ideological beliefs. He can be called Dostoevsky's sword in attacking the demons like socialism, nihilism.

In *Demons*, the roots of Marxism are reflected through the novel's portrayal of radical ideologies and revolutionary movements prevalent in 19th-century Russia. Characters like Pyotr Verkhovensky and his followers are driven by revolutionary zeal, aiming to overthrow the existing social order and replace it with a new system, echoing Marxist goals of class struggle and societal change. The radical cell's actions, such as undermining traditional institutions and advocating for radical reforms, resonate with Marxist ideas of dismantling the old class structures. While the novel does not explicitly discuss capitalism, it critiques the existing social conditions that Marxism seeks to address. Pyotr Verkhovensky represents the extremes of revolutionary ideology, using manipulative and destructive tactics to achieve his goals. His character, along with other radicals, illustrates the potential dangers of radical ideologies, including those inspired by Marxism.

Dostoevsky critiques the moral and existential consequences of radical thought, reflecting his concerns about ideological extremism leading to societal chaos and moral decline. *Demons* thus serves as a critique of Marxist and other revolutionary ideologies, exploring their impact on individuals and society. Though Dostoevsky did not directly reference the **Communist Manifesto**, the themes and ideas explored in the novel reflect the broader impact of Marxist thought. The period of publication of the two texts, *Communist Manifesto* (1848) and *Demons* (1872) also give scope for the above inference.

Shatov was once a member of the revolutionary cell but during the course of the novel, we could see him going back to the roots, completely rejecting his former convictions and making efforts to resist the ideological infection. His disillusionment with radicalism culminated in his search for meaning in Russian nationalism and orthodoxy. He says:

I believe in Russia, I believe in her orthodoxy, I believe in the body of Christ, I believe that new advent will take place in Russia... I believe! (Dostoevsky 281)

He is a true Slavophile who has great love and respect for Russia and its Orthodox beliefs. He does not exactly believe in God, but strives for belief because he thinks it is necessary. "I will believe in God", he says. Shatov begins to free himself from ideological intoxication when his wife gives birth. The baby, whose father is not Shatov, brings him a moment of profound revelation and helps him reclaim his faith in God. As Shatov starts to understand himself and embrace religious convictions, he is tragically murdered. Despite his attempt to escape the dangerous ideologies that once consumed him, he cannot escape the radical ideologues themselves. Shatov's murder underscores the destructive effects of extremism on individuals and highlights the peril of being caught in the crossfire of ideological fanaticism.

The above analysis of select characters in *Demons* reveals that ideologies can act as destructive forces, consuming individuals' peace and leading to death and chaos. Dostoevsky suggests that the antidote to these ideological "demons" is a return to the old order, centered on religion. However, this approach is fraught with its own dangers. Historical events like the Crusades, the Thirty Years' War, and other religious conflicts demonstrate that religion, while offering solace, can also become a powerful source of destruction. Marx famously described religion as "the opium of the people,"

implying that it provides illusory comfort and false hope. Therefore, Dostoevsky's proposal of seeking refuge in religion from the turmoil of revolutionary ideologies warrants careful reconsideration.

In a way, Dostoevsky's *Demons* illustrates the profound dangers posed by radical ideologies, depicting them as demons that can consume individuals' peace and lead to widespread chaos and violence. Dostoevsky suggests that returning to traditional religious values might counteract these ideological threats. However, history shows that religion itself can be a source of significant conflict and destruction. Marx's critique of religion as a false comfort adds another layer of complexity to this solution. Thus, while Dostoevsky's call for a return to religious values is an attempt to address the turmoil of revolutionary ideologies, it necessitates a nuanced examination of its potential pitfalls and historical consequences.

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DIGITALIZATION OF STOCK MARKET TRANSACTIONS IN NEUTROSOPHIC ENVIRONMENT

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Abstract

NSE in India was the nation's first stock market to execute automated trading. Through the digitalization of stock market the online trading platforms help the traders to monitor market conditions, place orders, and manage their portfolios with a few clicks easily. In finance, the digitalized transaction yields the sustainable development in the society based on investor's maximum return and minimum risk with neutrosophic environment. In the stock market trading, there are ups and downs in the stock prices which induces an uncertainty for the investor. Online trading platforms provide valuable data to the investors for their decision-making in neutrosophic environment. In this paper, the investor's maximum return and minimum risk on investing in multiple stocks in the stock market is identified by analyzing returns from the neutrosophic mean and the extent of risk from the neutrosophic portfolio variance with neutrosophic random intervals.

Keywords: sustainability, equity, neutrosophic mean, neutrosophic portfolio variance

Introduction

NSE was founded in 1994 by the Indian government in order to increase transparency in the nation's capital market. It makes it easier for investors all from the nation together and form a single base. The specific goals of the NSE is to create a national trading platform for debt, hybrid products, and stocks. Because of strong network communication it provides investors around the country with equitable opportunities. Investors can access a transparent, efficient, and equitable security market by using electronic trading platforms. It facilitates book entry settlement systems, faster settlement cycles, and accordance to the most modern international securities industry standards.

In earlier times, shares were kept in physical formats which was very difficult to maintain. The requirement for paper certificates are eliminated

while enabling electronic trading and share ownership changes. Dematerialization is the process of converting physical share certificates into digital files that are kept in an online database. A demat account is a financial account that is registered with a depository, making it easier to manage shares and simplifying the investing process.

The main objectives of the study are, to study about the investor's maximum return and minimum risk with neutrosophic environment through the dematerialization of digitalized transaction which gives the sustainable development in the society. To investigate the orders placed by the investors in NSE's automated trading system to get a good average return with minimum risk in future. To analyse the investor's maximum and minimum range of average return and its extent of risk portfolio variance from the neutrosophic combined mean and

neutrosophic portfolio variance with neutrosophic random intervals. On the basis of findings some recommendations are made.

Materials and Methods

In the digitalized era, sustainable development in the stock market transaction there were ups and downs in the shares of each company, which induces uncertainty in neutrosophic environment. Now a days, the investor investing money in a stock over a particular period need to know about the average returns of the stock prices and volatility is a measure of risk for a single stock. But, for multiple stocks, average returns of the stock prices and portfolio variance are used to identify the extent of risk. Successful investing requires careful analysis, so the investor need to know about the maximum and minimum range of average return and its portfolio variance which will give the guidance for perspective investor on investing money in multiple stocks during a certain period of time.

In neutrosophic statistics some of the basic definitions such as neutrosophic mean, neutrosophic standard deviation, neutrosophic random numbers, neutrosophic random number interval were defined in [2], also the basic operations on neutrosophic random intervals and neutrosophic correlation matrix are defined in [4] were given as follows:

Definition 1 ([2]): The Mean of the Neutrosophic Numbers $a + bI$, $c + dI$ where a, b, c, d are real numbers, I is indeterminacy are defined by $(a + b)/2 + (c + d)I/2$

Definition 2 ([2]): The Neutrosophic standard deviation of Neutrosophic Numbers in an observation is defined by the square root of the sum of the squares of the deviation taken from neutrosophic mean divided by number of observations.

Definition 3 ([2]): Neutrosophic Random Numbers can also be generated using, instead of only crisp numbers, a pool of sets from neutrosophic random intervals.

Definition 4 ([2]): A Neutrosophic Random Interval is defined by $[a, b] = \{x/a \leq x \leq b\}$ where x is a neutrosophic number.

Definition 5 ([2]): Neutrosophic random interval denoted as $NR(I)$ has the standard form $I_1^{NR} = [a, b]$ where a and b are real coefficients or reals and $a < b$. When $a = b$, we get a crisp number $[a, a] = a$. The neutrosophic random interval can be a subset, not necessarily a crisp number a (closed, open, half-open, half-closed) interval.

Definition 6 ([2]): Operations on Neutrosophic random intervals

1. Addition of Neutrosophic random intervals
2. $[a_1, b_1] + [a_2, b_2] = [a_1 + a_2, b_1 + b_2]$ where $a_1 + a_2 < b_1 + b_2$
3. Subtraction of Neutrosophic random intervals
4. $[a_1, b_1] - [a_2, b_2] = [a_1 - a_2, b_1 - b_2]$ where $a_1 - a_2 < b_1 - b_2$
5. Division of Neutrosophic random intervals
6. $(I_1^{NR})/(I_2^{NR}) = [a_1/b_1, a_2/b_2]$ where $a_1/b_1 < a_2/b_2$
7. Multiplication of Neutrosophic random intervals
8. $I_1^{NR} * I_2^{NR} = [a_1 * a_2, b_1 * b_2]$ where $a_1 * a_2 < b_1 * b_2$

Definition 7 ([2]): If the data sets are of the I_1^{NR} , I_2^{NR} , ..., I_n^{NR} , then their Neutrosophic mean is $\mu_{I^{NR}} = x_{I^{NR}} = (I_1^{NR} + I_2^{NR} + \dots + I_n^{NR})/n$ where n is the total number of Neutrosophic random intervals.

Definition 8 ([2]): $[S.D.]_{I^{NR}} = \sigma_{I^{NR}} = \sqrt{((I_i^{NR} - \mu_{I^{NR}})^2)/N}$ where $I_i^{NR} =$ i th Neutrosophic random intervals $\mu_{I^{NR}} =$ average of the Neutrosophic random intervals. $N =$ Total number of observations.

Definition 9 ([4]): Neutrosophic variance-covariance matrix $= 1/n$ ETE

Definition 10 ([4]): Neutrosophic correlation matrix $= (\text{neutrosophic variance covariance matrix}) / (\text{product of neutrosophic standard deviation})$

Methodology

The stock market transaction with neutrosophic environment through online trading investing money in multiple stocks in a portfolio, adapts the statistical measures such as, neutrosophic combined mean for maximum and minimum range of average return of stock prices for overall stocks, and neutrosophic portfolio variance for the range of extent of risk, neutrosophic correlation matrix for the correlation between any two stocks and compare the movement of stock prices from neutrosophic random intervals in a portfolio. Here, every month daily return has been scrutinized into a neutrosophic random interval.

Results and Discussion

Study of Digitalization of Stock Market Transactions in Neutrosophic Environment

The investor's maximum return and minimum risk with neutrosophic environment is studied. It facilitates quick and easy transactions via internet platforms for trading and investment monitoring through the dematerialization which gives a sustainable development in the society. This transition from paper-based to digital share ownership has streamlined the investing process and made the door opened for a more efficient and eco-friendly method of managing investments. This empowers the investors to make informed decisions and maximize the potential of their investments in the digital era.

Investigation of Automated Trading System in NSE

The orders placed by the investors in NSE's automated trading system are investigated. NSE's automated trading system provides biggest trading volume, fast transactions, market's depth, accessibility and reliability with an investor and trade statistics for every month to know the performance of companies listed on the exchange to get a good average return with minimum risk in future.

Analysis of Returns and Risk for an Investor in Multiple Stock with Neutrosophic Environment

The investor's maximum and minimum range of average return and its extent of risk portfolio variance are analysed through the following illustrative example.

The investor's maximum return and minimum risk on investing in multiple stocks in shares of stocks of five companies ICICI bank, National Hydroelectric Power Corporation (NHPC), Reliance, Sun Pharma and Tata Consultancy Services (TCS) in the stock market is identified by analyzing the maximum and minimum range of average return from neutrosophic combined mean and its extent of risk portfolio variance from neutrosophic portfolio variance with neutrosophic random intervals. He analyzes the quote-equity data of five companies from February 2023 to May 2023. In addition, neutrosophic mean for returns and neutrosophic standard deviation for risk are quantified in neutrosophic normal distribution.

By the use of neutrosophic statistical measures, the maximum and minimum range of average return of stock prices for overall stocks in five companies is calculated from the neutrosophic combined mean. The range of extent of risk to get the average return of stock prices can be identified by portfolio variance. Neutrosophic portfolio variance is calculated by using weighted neutrosophic standard deviation and neutrosophic correlation coefficient.

Here, every month daily return has been scrutinized into a neutrosophic random interval. The range of daily return of five companies ICICI bank, National Hydroelectric Power Corporation (NHPC), Reliance, Sun Pharma and Tata Consultancy Services (TCS) for the months of February, March, April, May, June 2023 is given in the neutrosophic random interval.

1. ICICI Bank: February [-1.41, 3.56], March [-1.55, 1.78], April [-1.74, 0.97],
2. May [-0.84 , 1.18] and June [-1.90, 0.82]

3. NHPC:February [-4.29,1.49] ,March [-3.94,5.99], April [-2.78,5.23], May [-2.41,3.16] and June [-1.48,1.60]
4. Reliance:February [-1.94, 2.35], March [-2.35, 3.37], April [-2.37, 1.62], May [-1.61, 1.97] and June [-1.25, 1.22]
5. Sun Pharma :February [-2.08, 2.10], March [-1.22, 1.57], April [-1.84, 1.50], May [-1.48, 2.75] and June [-2.76, 2.92]
6. TCS:February [-1.87, 1.35], March [-1.98, 1.89], April [-1.54, 1.70], May [-1.45, 2.13] and June [-1.45, 2.55]

Neutrosophic mean of each company is calculated using $\mu_{I^*NR} = (I_1^{*NR} + I_2^{*NR} + \dots + I_n^{*NR})/n$

$$\mu_{I^*}(ICICI\ NR) = [-1.49, 1.66], \mu_{I^*}(NHPCNR) = [-2.98, 3.49], \mu_{I^*}(Reliance\ NR) = [-1.90, 2.11]$$

$$\mu_{I^*}(Sun\ Pharma\ NR) = [-1.88, 2.17], \mu_{I^*}(TCSNR) = [-1.66, 1.92]$$

The combined neutrosophic mean for five companies :

$$\mu_{I^*NR}^{\wedge} = (n_1 \mu_{I^*}(ICICI\ NR) + n_2 \mu_{I^*}(NHPCNR) + n_3 \mu_{I^*}(Reliance\ NR) + n_4 \mu_{I^*}(Sun\ Pharma\ NR) + n_5 \mu_{I^*}(TCSNR)) / (n_1 + n_2 + n_3 + n_4 + n_5)$$

$$\mu_{I^*NR}^{\wedge} = [(-1.49 - 2.98 - 1.90 - 1.88 - 1.66) / 5, (1.66 + 3.49 + 2.11 + 2.17 + 1.92) / 5]$$

$$\mu_{I^*NR}^{\wedge} = [(-9.91) / 5, 11.35 / 5] = [-1.98, 2.27]$$

By analyzing neutrosophic combined mean, the average return of stock prices for over all five companies for five months ranges from -1.98% to 2.27%. From the neutrosophic random interval [-1.98, 2.27], the minimum average daily return is -1.98% and the maximum average daily return is 2.27%

The volatility is a measure of risk for the five companies is computed from $[(S.D)]_{I^*}(NR)$

Standard Deviation of Neutrosophic random intervals $[(S.D)]_{I^*NR} = \sigma_{I^*NR} = \sqrt{((I_i^{*NR} - \mu_{I^*NR})^2 / N)}$

$$\text{For ICICI, } \sigma_{I^*NR} = [2.73, 3.68],$$

$$\text{for NHPC, } [\sigma]_{I^*NR} = [5.84, 7.36],$$

$$\text{for Reliance, } \sigma_{I^*NR} = [3.80, 4.29],$$

$$\text{for Sun Pharma, } \sigma_{I^*NR} = [3.88, 4.28],$$

$$\text{for TCS, } [\sigma]_{I^*NR} = [3.34, 3.84].$$

Neutrosophic variance-covariance matrix is determined to measure the covariance of one stock over the remaining stocks. Neutrosophic variance-covariance matrix $= 1/n$ ETE is computed with the excess return matrix

	ICICI	NHPC	Reliance	Sun Pharma	TCS
ICICI	[7.47, 13.51]	[18.39, 21.72]	[10.38, 15.24]	[10.49, 14.99]	[9.93, 12.32]
NHPC	[18.39, 21.72]	[34.06, 54.16]	[23.29, 29.63]	[22.33, 28.94]	[20.15, 26.29]
Reliance	[10.38, 15.24]	[23.29, 29.63]	[15.45, 18.43]	[14.50, 17.57]	[13.17, 15.47]
Sun Pharma	[10.49, 14.99]	[22.33, 28.94]	[14.50, 17.57]	[15.02, 18.36]	[12.9, 16.19]
TCS	[9.93, 12.32]	[20.15, 26.29]	[13.17, 15.47]	[12.9, 16.19]	[11.13, 14.73]

The movement of stock prices is analysed by the neutrosophic correlation matrix.

$$\begin{pmatrix} [0.55, 1] & [0.68, 1] & [0.66, 1] & [0.67, 1] & [0.70, 1] \\ [0.68, 1] & [0.63, 1] & [0.74, 1] & [0.71, 1] & [0.71, 1] \\ [0.66, 1] & [0.74, 1] & [0.79, 1] & [0.79, 1] & [0.80, 1] \\ [0.67, 1] & [0.71, 1] & [0.79, 1] & [0.82, 1] & [0.78, 1] \\ [0.70, 1] & [0.71, 1] & [0.80, 1] & [0.78, 1] & [0.75, 1] \end{pmatrix}$$

A positive neutrosophic correlation coefficient between each company is observed.

Let's calculate the neutrosophic weighted standard deviation of five companies by assigning weights to each of the company.

In table 1 the weights are assigned according to the significance of the companies.

Table 1

Company	Weights
ICICI	16%
NHPC	22%
Reliance	25%
Sunpharma	7%
TCS	30%

The weight Standard Deviation for five companies is calculated using the formula:

Weight S.D = weight % x neutrosophic standard deviation

$$w_{ICICI}^{SD} = [2.73, 3.68] \times 0.16 = [0.44, 0.59]$$

$$w_{NHPC}^{SD} = [5.84, 7.36] \times 0.22 = [1.28, 1.62]$$

$$w_{Reliance}^{SD} = [3.8, 4.29] \times 0.25 = [0.95, 1.07]$$

$$w_{Sunpharma}^{SD} = [3.88, 4.28] \times 0.07 = [0.27, 0.30]$$

$$w_{TCS}^{SD} = [3.34, 3.84] \times 0.3 = [1, 1.15]$$

In table 2, the weights & neutrosophic weighted standard deviation are pooled and given as follows:

Table 2

Company	Weight	Neutrosophic weighted standard deviation
ICICI	16%	[0.44, 0.59]
NHPC	22%	[1.28, 1.62]
Reliance	25%	[0.95, 1.07]
Sunpharma	7%	[0.27, 0.30]
TCS	30%	[1, 1.15]

The range of extent of risk the portfolio is exposed to, can be identified by the portfolio variance. Portfolio variance = $\sqrt{(\text{Transpose}[\text{weight S.D}]) \times \text{neutrosophic correlation matrix} \times \text{weight S.D}}$

$$= \sqrt{\begin{bmatrix} [0.44, 0.59] & [1.28, 1.62] & [0.95, 1.07] & [0.27, 0.30] & [1, 1.15] \end{bmatrix} \times \begin{bmatrix} [0.55, 1] & [0.68, 1] & [0.66, 1] & [0.67, 1] & [0.70, 1] \\ [0.68, 1] & [0.63, 1] & [0.74, 1] & [0.71, 1] & [0.71, 1] \\ [0.66, 1] & [0.74, 1] & [0.79, 1] & [0.79, 1] & [0.80, 1] \\ [0.67, 1] & [0.71, 1] & [0.79, 1] & [0.82, 1] & [0.78, 1] \\ [0.70, 1] & [0.71, 1] & [0.80, 1] & [0.78, 1] & [0.75, 1] \end{bmatrix} \times \begin{bmatrix} [0.44, 0.59] \\ [1.28, 1.62] \\ [0.95, 1.07] \\ [0.27, 0.30] \\ [1, 1.15] \end{bmatrix}}$$

$$= \sqrt{\begin{bmatrix} [2.62, 4.73] & [2.71, 4.73] & [3.4, 7.3] & [2.96, 4.73] & [2.94, 4.73] \end{bmatrix} \times \begin{bmatrix} [0.44, 0.59] \\ [1.28, 1.62] \\ [0.95, 1.07] \\ [0.27, 0.30] \\ [1, 1.15] \end{bmatrix}}$$

$$= \sqrt{\begin{bmatrix} 2.62 \times 0.44 + 2.71 \times 1.28 + 3 \times 0.95 + 2.96 \times 0.27 + 2.94 \times 1.15 \\ 2.94 \times 1.15 + 4.73 \times 0.59 + 4.73 \times 1.62 + 4.73 \times 1.07 + 4.73 \times 0.3 + 4.73 \times 1.15 \end{bmatrix}}$$

$$= \sqrt{\begin{bmatrix} 1.15 + 3.47 + 2.85 + 0.8 + 2.94 \\ 2.94, 2.79 + 7.66 + 5.06 + 1.42 + 5.44 \end{bmatrix}}$$

$$= \sqrt{[11.21, 22.37]}$$

$$= [3.35, 4.73]$$

Portfolio variance for multiple stocks are [3.35, 4.73]. By analyzing neutrosophic portfolio variance for multiple stocks, the range of extent of risk for multiple stock portfolio is identified in the range 3.35% to 4.73% in getting a minimum and maximum average daily return in the range -1.98% to 2.27%.

The investor's minimum average return of stock prices is analysed as -1.98% and the maximum average return of stock prices as 2.27% while investing on multiple stock. Also its extent of risk portfolio variance ranges are analysed by neutrosophic portfolio variance ranging from 3.35% to 4.73%. These results will be useful for the investors in investing money in digitalization of stock Market transactions with neutrosophic environment.

It is recommended that

- The investors stock transactions through dematerialization is easy for search ability, quick retrieval, reduced physical storage requirements and eco-friendly method of managing investments.
- If the existing investor is ready to bear the extent of risk the portfolio is exposed in the range 3.35% to 4.73% yields the minimum average daily return of stock prices is -1.98% and the maximum average daily return of stock prices is 2.27%.

- Based on investor's maximum return and minimum risk, the investor may decide not to sell the shares of five distinct companies at the end of June 2023.
- Stock trading in NSE because of its advanced technology, high-speed automated trading systems and advanced trading tools.

It is suggested that getting an investor's average return of stock prices and extent of risk in Neutrosophic random intervals instead of crisp values will be helpful to both the existing and perspective investors to gain confidence and to know the limits in keeping or selling the stocks.

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ANCIENT INDIAN EDUCATION: ITS RELEVANCE AND IMPORTANCE IN THE TODAY'S EDUCATION SYSTEM

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Abstract

Indian knowledge system aims to support and facilitate further research to solve contemporary communal issues. Education is a process of development from birth to death. It includes every experience of life. Experience based on culture is also education. Education is a lifelong process. India has been known as the land of Gurus and Gurukulas. Gurukulas were great centers of learning in ancient India. In the Gurukulas education system, students lived in the kula of their Guru and studied the Vedas and other subjects. Sages and scholars imparted education orally. Palm leaves and barks of trees were used for writing. The main motto is to develop knowledge and they were highly focused on education. The Guru trains their students with meditations, yogas, and other standards. The students will gather there and learn Vedas from their Guru. Knowledge leads to wisdom. Therefore education should lead to the acquisition of knowledge. Education brings this virtue and power. Since ancient times, people have given importance to knowledge. They consider that a man without knowledge is like an animal. Integrating the Indian Knowledge System into recent education can create a more holistic, general, and moral framework. By accepting the wisdom of the past, we can promote critical thinking, creativity, and moral truthfulness in our students. As we reflect on the journey ahead, let us recognize the transformative power of Indian knowledge and its essential role in shaping a brighter future for education. National Education Policy has opened its doors to explore the native technique in Indian literature. NEP has opened its doors to give a prominent place to Indigenous genres and literature. NEP has opened its doors to make learning interesting, inclusive, holistic, multicultural, and multilingual in secondary and higher education. Our Indian thought and knowledge offer to resolve the problems of sustainability of the earth leading us to a better tomorrow.

Keywords: *education, gurukula, vedas, knowledge and indigenous.*

Indian knowledge system aims to support and facilitate further research to solve contemporary communal issues. Employment opportunities for youth through skill-based programs will be created. IKS will promote heritage technology by bringing technology solutions to showcase the Indian heritage to Indians and the world. W.B. Yeats says "Education is not the filling of a pail, but the lighting of a fire." Education is a process of development from birth to death. It includes every experience of life. Experience based on culture is also education. Thus all experiences are educative. Swami Vivekananda has rightly said, "Education is the manifestation of the perfection already in man". Talent is something that preexists in a child. Education has to discover and

provide suitable experiences to it and that talent has to be bloomed. From this, a child's behavior, knowledge, language, character, etc. are refined and education is responsible for the all-round development of the child. Ramakrishna says. I seek to know more and yet more all through life. With increasing knowledge life expands and flourishes. When I cease to learn, I cease to grow. Education is a lifelong process. A child when educated is influenced by different media directly or indirectly that shape the personality. APJ Abdul Kalam says "Education is the most powerful weapon which you can use to change the world."

India has been known as the land of Gurus and Gurukulas. Gurukulas were great centers of learning

in ancient India. In the Gurukulas system of education, students lived in the kula of their Guru and studied the Vedas and other subjects. Sages and scholars imparted education orally. Palm leaves and barks of trees were used for writing. Education was free. But students from well-to-do families paid "Gurudakshina," "A voluntary contribution after the completion of their studies. The Gurukul was a type of school in the ancient education system. It is an ancient learning method. It has existed since the Vedic age. The main motto is to develop knowledge and they were highly focused on education. The Guru trains their students with meditations, yogas, and other standards. The students will gather there and learn Vedas from their Guru. The students were treated equally irrespective of their social standards; the students were treated as a part of Guru families. The ancient educator presents a different spectacle. He had his forest university. He did not need equipment which is made much of today. Reading and writing had no place in his plan. Chanting and memorizing was the basis. Discussion and discourses were carried on systematically. Living a disciplined life was the norm. Austerity was his sheet anchor. Nature was his library reference book and research institute. With the minimum of material equipment, the maximum of the personality culture was obtained. All attention was paid to the way of life.

The Guru's refers to the master or a teacher. The Gurukula system gained a new tradition known as the Guru-Shishya tradition. The teacher is called a Guru and the students are called Shishyas. The Gurukul system was the only education system known at the time. The students gained their education with in-depth knowledge. Not only the education but also they had been taught essential aspects of their cultured and disciplined life. The Gurukula is a comprehensive learning center where the students are taught good habits of respecting elders, mothers, fathers, and teachers. On the whole,

the ancient system gained a huge respect with this Gurukulam system.

In Gurukula the teachers will not be mere lectures but paragons of all-round excellence and they will reside and live with their families. Elderly teachers and wives will function as fathers and mothers to the students at college. The Gurukula on the other hand will be a home and family. Parental affection and filial reverence will envelop the atmosphere. Study and leisure, labor and recreation, work and play, serious business and merry-making, idealism and actual doing will all be cooperative efforts of teacher and pupil.

Life training will be the curriculum; life training and intellectual equipment will be there, but just as an important aspect of that life training. Education of old did not fail to pay attention to educating the body and to equipping it with martial valor and fighting skill. Viswamitra and Drona were famous teachers in this respect. Rama with his Kodanda, Bhima with his Gada, Arjuna with his Gandiva, and Krishna with his Chakra were shining products of the ancient type of Kshatriya education. A bookworm is no true student. Play is necessary for a virile life. The Gurukula will pay attention to physical culture. In the Gurukula spiritual culture will envelop and pervade all the atmosphere and activity. Thrice a day the students will gather for self-composure and contemplation at dawn, noon, and dusk, which are the three periods of natural calm. Professors and students will assemble in the prayer hall in solemn quiet and impressive orderliness at these times. Sitting erect and stilling the oscillations of the mind they will meditate on the body as a sacred temple, and on the blissful conscious principle within as the true self of their being.

Objectives of Gurukulas

- Self Control
- Development of Character
- Preservation of Knowledge and Culture

If you want an employment, what is the most important one? If you want a job what is the most important one? All of us want to improve our knowledge, so we take effect, otherwise we can't improve our knowledge. In the global world, unless you have knowledge, you can't do anything else, and you can't achieve anything else, so knowledge plays an important role. Knowledge leads to wisdom. Therefore education should lead to the acquisition of knowledge. 'Knowledge is virtue and knowledge is power'. Education brings this virtue and power. Since ancient times, people have given importance to knowledge. They consider that a man without knowledge is like an animal. Hence education should help the individual to acquire knowledge and it is instrumental for the progress of a society. Charles Dickens says, 'Children must be stuffed with as much knowledge as possible because the character and sound education are associated with it'. Therefore, the educative process ultimately leads to knowledge. Hence, knowledge is considered as a product of education.

Every educated person is not knowledgeable, but every knowledgeable person is educated. This statement may sound weird but it's true. In today's world, almost everyone is educated still they do not know the subject that they have studied. Accordingly, a knowledgeable person is more important than a rich person because a rich person can give money to the nation but a knowledgeable person can give knowledge to the nation and this knowledge can also increase the wealth of the nation. Swami Chidbhananda says: Don't worship the Indian epics the Mahabharata and Ramayana just read them, everything is there, when you read every sentence, your life will be better, at the same time your skills also will be better. Read only one page repeatedly; when you read loudly don't be shy to read. Reading is the best way to develop your personality. Read after a word after a word is power. Rabindranath Tagore suggested "If you want to know

India, study Vivekananda. In him everything is positive and nothing negative."

Through the ages what India has meant by educating a man is the building of character. The yardstick of a person's attainments is his character. The sciences and arts that one has mastered are good in themselves; still, one's worth is not gauged by the amount of knowledge acquired, but verily by the degree of self-perfection attained by that one. An ancient man in ancient times did not carry his credentials and qualifications recorded on paper but on the life, he lived. The pure is educated. Instead of character, what obtains today is the knowledge of the curriculum and efficiency gained in branches of knowledge. If a person proves himself proficient in one or more subjects, he is deemed learned. The number of degrees and titles conferred on a person goes a long way to prove he's a savant.

A good character forms the base of our personality. It gives us the strength to live with honor. A character has many elements. It is made up of certain virtues like honesty, truthfulness sincerity, and dutifulness politeness. "If wealth is lost, nothing is lost. If health is lost, something is lost. But, if character is lost, everything is lost." Education is now in a melting pot. The magnitude of the problem of the so-called educated can never be overestimated. The role of the teacher in the present system of education requires reviewing. The system has reduced the responsibility of the teacher to that of the postman.

With the correct delivery of the bundles of letters, packets, and parcels apportioned to him. The duty of the postman ends. What effect the duty-delivered articles have on the addresses is no concern of the man who delivers them. One letter may contain mournful news while another cheque a prize for a crossword puzzle. The postman has neither the time nor the inclination to probe into the reactions that the letters have produced in the persons concerned. Similar is the function of the teacher today in our country.

Conclusion

Integrating the Indian Knowledge System into recent education can create a more holistic, general, and moral framework. By accepting the wisdom of the past, we can promote critical thinking, creativity, and moral truthfulness in our students. As we reflect on the journey ahead, let us recognize the transformative power of Indian knowledge and its essential role in shaping a brighter future for education. Together, we can cultivate minds and shape futures, grounded in the rich heritage of the Indian Knowledge System. We feel that everyone has the right to be educated. Although education may not solve all our problems, we must intensify our efforts to educate all children. We should carry on the tradition of providing children with the education that they will need to meet the challenge of a constantly changing world. National Education Policy has opened its doors to explore the native technique in

Indian literature. NEP has opened its doors to give a prominent place to Indigenous genres and literature. NEP has opened its doors to make learning interesting, inclusive, holistic, multicultural, and multilingual in secondary and higher education. Our Indian thought and knowledge offer to resolve the problems of sustainability of the earth leading us to a better tomorrow.

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SELF – EFFICACY AND PERSONAL HEALTH

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Abstract

Indian literature always reflects the hopes and aspirations of people. The work title is "Self-Efficacy and Personal Health" in the select works of Swami Chidbhavananda. He was deeply influenced by Swami Vivekananda's values and patriotism and he was also influenced by Swami's ideology and philosophy. Health is wealth is a famous proverb, our father of the nation Mahatma Gandhi says, "It is health that is real wealth and not pieces of gold and silver". A critic William Osler states, "The good physician treats the disease but the great physician treats the patient". It has been rightly said that cleanliness is next only to godliness. Cleanliness is to our body, while godliness is to our soul and mind, so we must teach the lesson of cleanliness to the children so that they grow up as great and useful citizens and members of society. Food is the material that the body needs for its survival and well-being. A critic says, "Too much of anything is not good for health". That is also essential for a happy, healthy life. Sleep is one of the crucial things you need to do for your body because it is your body's way of recharging its batteries. We must all sleep for eight hours in our Adult lives. A critic says, "Natural forces within us are the true healers of disease". Every man's life is a fairy tale written by God's fingers, says Anderson. Death is a daily occurrence; there is no age limit to it. Our Indian epic Bhagavad Gita says, "A hundred years ago we were not. A hundred years hence, we will not be", so we should be healthy and blissful.

Key Words: *cleanliness, disease, food, health, and death.*

Indian Writing in English, today, has attained an independent status in the realm of Indian literature; its wide-ranging themes have led it to reach that status. It touches upon multiple themes that project a wide area of Indian culture and tradition, social values, and even Indian history by depicting life in India and Indians living elsewhere. Recently, Indian English has been trying to express the Indian experience of modern predicaments. Satchidanandan says that literature becomes important not when it reproduces established values, given truths, or readymade slogans. It is like an ear that can hear beyond the understanding of common sense knowledge, sociology, or politics, like an eye that can see beyond the color spectrum perceived by politics. (167). Indian literature always reflects the hopes and aspirations of people. K. R. S. Iyengar, in Indian Writing in English, states that there are three types of Indian writers in English, First, those who have acquired their complete education in English schools

and universities. Secondly, there are Indians who have settled abroad but are constantly in touch with the changing surroundings and traditions of their country. Finally, there are Indians who have acquired English as a second language. Their writings consisted of Indian themes and attitudes but still their way of writing and storytelling was predominantly Western. The working title is "Self-Efficacy and Personal Health" in the select works of Swami Chidbhavananda's Defying Disease, and Daily Divine Digest. The work is divided into six chapters. The first chapter is an Introduction of the Author, the second chapter reminds the proverb "Health is wealth", the third chapter reflects "Cleanliness is next only to godliness", the fourth chapter is "Healthy body is always a healthy mind" the fifth chapter is "Death," and the final chapter is "Summing up".

Swami Chidbhavananda was born on 11th March 1898 in Senguttaipalayam near Pollachi in Coimbatore District, Tamil Nadu. His parents

named him Chinnu. After completing his degree, he found a book about Swami Vivekananda's philosophy. The book had a profound impact on his mind. In the book, Swami learned many things from Vivekananda. Swami Vivekananda established the Ramakrishna mission. It promoted spiritual and humanitarian movements. Swami Vivekananda's ambition was to set a missionary to teach noble ideas and his motto is "Elevation of the masses without injuring the religious". His main concern was sympathy for the poor, oppressed even till death. He was deeply influenced by Swami Vivekananda's ideology and patriotism. As per the wish and advice of Swami Sivananda, he returned to Tamil Nadu and established an Ashram near Ooty. In his early forties, he established Sri Ramakrishna Tapovanam in Tiruparaithurai, Trichy District. Since then, the Tapovanam has established several educational institutions in Tamil Nadu and propagates the ideals of Ramakrishna and Vivekananda through religious and social activities such as book publishing. Swami Chidbhavananda has authored more than a hundred books in both Tamil and English. He wished to take Indian culture, religion, and tradition to all sections of society. He peacefully passed away on 16th November 1985. Swami Chidbhavananda fulfilled Vivekananda's ideology and philosophy.

Professed self-efficacy has been described as "the conviction that one can successfully execute the behavior required to produce the outcomes" (Bandura, 1977, p. 193). Being an attractive healthy lifestyle is not an easy task for most people. Individuals with high self-efficacy tend to see challenges and opportunities instead of evils and obstacles, choose more determined goals, and motivate themselves to attain them. They think more positively and are less harassed before difficult situations. If people are confronted with obstacles, people with high self-efficacy show more insistence and maintain their efforts over longer periods. In contrast, persons low in self-efficacy doubt their

capabilities to reach their goals. They experience more self-doubt and anxiety when confronted with situations they perceive as challenging and keep away from such situations. Therefore, they cope less effectively and are more vulnerable to stress and depression (Bandura, 1997). Concepts distinct from self-efficacy beliefs do not necessarily reflect ability—they are an individual's subjective impression of being able to succeed. Actual abilities do not need to be high to build self-efficacy, as self-efficacy can also be generalized if related tasks have been mastered successfully (Bandura, 1977). Health is wealth is a famous proverb, which means health, is everything. Being healthy means we are mentally and physically fit. If we are not healthy, wealth means nothing to us. Health is our real wealth. If we do not take care of our health we suffer many health-related diseases. Health is not valued till sickness comes. The father of our nation Mahatma Gandhi says, "It is health that is real wealth and not pieces of gold and silver. All of us suffer from some disease. Diseases make us feel low and frustrated. A critic William Osler states, "The good physician treats the disease but the great physician treats the patient". It has been rightly said that cleanliness is next only to godliness. Cleanliness is to our body, while godliness is to our soul and mind. For the purity of our mind, we should have noble thoughts, similarly for our good health. We should keep our house neat and clean and also should keep the environment spick and span. Nobody likes an unclean child or adult and a clean one is loved desired and respected everywhere. Let the children be taught the habit of cleanliness from their very early life. I would like to quote the Education Quotation, A poor teacher tells; an average teacher explains; a good teacher demonstrates; and the best teacher inspires the students, so we must teach the lesson of cleanliness to the children so that they grow up as great and useful citizens and members of society" (Schwarzer & Jerusalem, 1995a). Food is the crucial material that

the body needs for its survival and well-being. Healthy foods give us a healthy life and longevity. Eating food that is healthy and rich in nutrients is vital for proper body functioning. Good food is the foundation of genuine happiness. Both the body and the mind require to be nourished with food. Noble thought is the direct pleasant food for the mind. A critic says, "Too much of anything is not excellent for health. Let food be thy medicine, and thy medicine shall be thy food. Some people live to eat while others eat to live. Overeating and Under-eating are both bad. The over-eater becomes a dullard, and the under-eater becomes a weakling. Measured eating is like tuning a Veena. If the wire in the Veena is over-tightened it snaps. If it is loosened the required music would not come out of it. Moderate eating is beneficial. I like to quote the Tamil Pandit Thiruvalluvar's Thirukkural "Maarupadu Illaadha Uundi Maruthunnin, Oorupaadu Illai Uyirkku". There will be no disaster to one's life if one eats with moderation, food that is not disagreeable. Body and Mind are interrelated. It is the mind in the subtle state body in the gross. Self-efficacy refers to the belief in being able to pursue those actions that are necessary to accomplish the chosen goals. Some studies find a strong association between autonomy and self-efficacy in specific domains (Vieira & Grantham, 2011). When the body becomes weak and sick there is a corresponding effect on the mind so keep the body strong and healthy. Keep the mind calm and serene. A sound mind is always in a sound body. A healthy person can think normally and act rapidly in any given situation. A sound body means a healthy body that is free from diseases and pain. The body and mind are connected. Therefore, a sound mind can function with a positive approach if it exists in a sound body. Early to bed and early to rise, makes a man healthy, wealthy, and wise. It is commonly said that happiness is a state of mind. Real happiness does not depend upon the amount of wealth and

items of luxury. A man must be truthful honest and brave. That is also essential for a happy, healthy life.

Sleep is one of the important things you need to do for your body because it is your body's way of recharging its batteries. We must all sleep for eight hours in our Adult lives. A critic says, "Five hours for women; six hours for men; eight hours for fools. Whether you eat food or drink water, sleep is inevitable because it's what the body does naturally. Sleep is that golden chain that ties health and our bodies together. William Blake says, "Think in the morning; act in the noon; eat in the evening; and Sleep in the night". It is commonly said that happiness is a state of mind. Real happiness does not depend upon the amount of wealth and items of luxury. A man must be truthful, honest, and brave. That is also essential for a happy, healthy life. The disease is an unavoidable factor in life. Man goes on causing wounds, Nature goes on healing them. If there was no healing power in nature the world would become ugly very soon. Once again, I would like to quote the Tamil pandit Thiruvalluvar's Thirukkural "Noainaadi Noaimudhal Naadi Adhuthaikkum, Vainaadi Vaaippach Cheyal". Let the physician enquire into the nature of the disease, its cause, and its method of cure and treat it faithfully, according to me. A critic says, "Natural forces within us are the true healers of disease". The father of English essayist Francis Bacon says. "Men fear death as children fear to go in the dark, so we do not bother about death and disease". Shakespeare says, in his play Hamlet "Death is an undiscovered country whose borne no travellers return" Happy are those who are contented, our romantic poet Shelly has rightly said Death is here; Death there; Death is busy everywhere; All round, within, beneath, above is death and we are death. Every man's life is a fairy tale written by god's fingers, says Anderson. Death is a daily occurrence; there is no age limit to it. Our Indian epic Bhagavad Gita says, "A hundred years ago we were not. A hundred years hence, we will not

be". Life is a tale told by an Idiot; it is full of furry and mires. Care killed the cat. What can't be cured should be endured. Life is not an empty dream. Our Noble Prize winner Rabindranath Tagore says, in his poem "Gitanjali" Where there is a mind; there is a way, so we should be healthy and Bliss.

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SUBJUGATION OF WOMEN: A THEMATIC ANALYSIS IN MANJULA PADMANABHAN LIGHTS OUT

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Abstract

*Indian Writing in English has a recent history of one and a half centuries. The term Indian Writing in English is used in a wider sense; despite its differences in cultures, customs, races, and religions. Plot is the central aspect of all drama, primarily concerned with what happens. 'Plot' is another term for 'structure', everything that happens in the play comes under the term 'plot'. Drama is a very influential and powerful medium in English literature because of its audio-visual means of expression. Manjula Padmanabhan, in her plays, gives significance to female characters rather than male ones. Her plays are mostly woman-centric. They deal with the lives of women, their status in society as well as family and their psyche set. Her plays expose the pathetic condition of women in every state of society. The play *Lights Out* is based on a life incident in a Mumbai suburb in 1982. Padmanabhan portrays a world in which women are deprived of their identity, their voice, their freedom, and their rights; she has to implore men to listen to her concerns, and this further leads to gender discrimination in every sphere of life. *Lights Out* opens at a point where a critical decision has to be taken. Leela and Bhaskar, a higher middle-class married couple, have been hearing strange sounds of sexual harassment of a woman from their neighboring building very often. Leela is terrified and traumatized because of these sounds. These sounds make Leela hysterical; she can hear the voice of the victim and her cries in her subconscious mind. Leela implores Bhaskar to take action against the perpetrators but all her pleas fall on deaf ears. Bhaskar is least disturbed by all these actions and sounds. It is because for a woman the very thought of purity of her body and soul, and right over her own body is intensely embedded in her mind and consciousness but for a man, a woman is an object of play and to have pleasure with her body. This is the main reason why the men in the play never try to see the matters associated with women's honor and respect from a female perspective. Leela begs her husband Bhaskar to call for police but he brushes away her request by saying that the sounds merely cannot hurt her.*

Keywords: *dehumanization, marginalization, exploitation, and physical violence.*

Indian Writing in English has successfully captured and reflected the multi-cultural and multilingual society. It expresses the shared tradition, cultural exercises, and Indian heritage. In Indian Writing in English, M. K. Naik states that Indian Writing in English began as an interesting by-product of a lively encounter in the late eighteenth century between a vigorous and enterprising Britain and a stagnant and chaotic India. Consequently, a large number of Indians were greatly moved by the genuine desire to present an accurate picture of India through their writings. A play is composed of a series of incidents or episodes that follow after one another according to some plan of the playwright. Manjula Padmanabhan

is among the fewest contemporary playwrights who have added fruit-bearing possibilities to the theatrical development in the country. R.K. Dhawan (2000:63) rightly observes, "Very recently, Indian English Drama shot into prominence, because younger writers like Mahesh Dattani and Manjula Padmanabhan have infused new life into this branch of writing".

Drama is a very influential and powerful medium in English literature because of its audio-visual means of expression. Shukla Supriya, in *Indian English Drama: An Introduction*, comments that drama is a counterfeit representation of life combining in itself the real and the fictional, art and

reality, and representing the events and characters within the given dimension of space and time. It combines the elements of narrative poetry with those of visual arts. In short, it is a narrative made visible. The origin of Indian drama is outlined from the Vedic Period and is considered one of the most popular mediums in India. As an indication of our nation's sensibility Indian drama came into existence using imparting the truth about the popularly known "Fifth Veda." Women writers have also played an important role in the development to find writing in English. Dr. M. F. Patel writes in *Studies in Indian Women Writers in English*: Women writers in India are moving forward with their strength and matching the pace of the world. The focal point of the women writers is largely the prevailing conditions and the problems of women. They aim to bring out the plight of women in the present time. (93) Manjula Padmanabhan was born in Delhi in 1953; she went to a boarding school in her teenage years. After passing out from Bombay University, with her courage and self-confidence made her way in life. In her later years, she made her place as a playwright, cartoonist, journalist, novelist, and children's book author. Apart from writing newspaper columns she also created comic strips such as Suki, an Indian female comic character. The title of the proposed research work is "Subjugation of Women: A Thematic Analysis in Manjula Padmanabhan *Lights Out*". Secondly, the research work is an in-depth study of all female characters in Manjula Padmanabhan *Lights Out* irrespective of their major or minor role. Thirdly, the work makes a modest attempt to explain that the female characters' sufferings, plight, despair, agony, and discrimination are due to the result of their desire to conform to the expectations of Indian society. Most Indian women living in orthodox and conservative families feel inhibited from raising their voices against the aggressive dominance of men owing to their inferiority complex and the rigid code of conduct imposed on them. It is wrong to assume now

that women know only their homes. It is wrong to say that being ignorant of the ways of the world, women experience untold and intolerable hardships if they come out of their homes. However, a vast majority of women, even now, continue to lose their identity, independence and self-respect. Women are pawns in the hands of their husbands. They should realize how important they are not only at home but also in the society in which they live. They should assert their independence and know themselves. Manjula Padmanabhan proves that male is the root cause of female suffering. Women have never been considered equal to men. Men have always looked down upon women as the weaker sex. The ruling of the male in the family can be considered a patriarchy. All the decisions about women, children, and property are taken by the head of the family. Sometimes this authority creates a feeling of superiority over the male head of the family. The head considers him superior to women. This type of attitude begins to create problems for female existence. Her female characters are struggling and suffering in all her novels. They confront several hardships and their life is one of endless suffering. They all suffer at the hands of their chauvinistic husbands and their family members. Almost all the characters in the novel have something to say about their loss. Even the minor characters are not an exception to this rule. They all suffer in different ways. The Plot of Padmanabhan's *Lights Out* (1986) is based on an eyewitness account; the incident took place in Santa Cruz Mumbai in 1982. The characters are placed here between complete, unnoticed silence and palpable horrifying screams. Hannah Arendt opens up new perspectives on violence, thus challenging simplistic and limiting definitions of the term that only engage with its physical manifestations (46). Phenomenological, it is close to strength, since the implements of violence, like all other tools, are designed and used for the purpose of multiplying natural strength.

Lights Out presents a tragic spectacle of the daily rape of women watched at a distance by the middle-class characters. A group of urban middle-class people watch the brutalization of a woman in a neighboring compound but fail to perform any meaningful action. The play also proposes complete negligence towards a woman's fight and sensitivity by her husband. In the first scene of the play, Leela's worry about the night-after-night ongoing crime, in the neighboring compound, is seen clearly in her expression, "When you were away on tour, I couldn't sleep at night! And with all the windows shut with all the curtains drawn, cotton in my ears-the sound still came through! Even in the children's room on the other side of the house, I could hear it!"(138). Her request to call the police is rejected on the basis that the police generally ignore the complaint. Bhaskar, Leela's husband, takes the stance, "I don't want to stick my neck out, that's all." (140) Being a woman, Leela finds it difficult to keep herself as a passive observer of a woman being molested just outside her house. The rude and loud voice dreads her continuously. Leela is informed by her husband about a guest coming that night for dinner. He suggests to her, "Baby you must learn to ignore it now, I insist". (143). She replies, "If it takes so much effort to ignore something, isn't that the same thing as not ignoring it?" (144). Bhaskar's reaction to the incident seems callous and insensitive. The arrival of the guest, Mohan, commences the second scene. Mohan was told already about the screaming by Bhaskar. Mohan is curious to know about the horrible incident rather than to help the victim. His selfish nature can be seen clearly in his expression: "But - why not? What harm is there in watching?" (149). Bhaskar and Mohan's attitude insinuates the typical urban middle-class mentality which prefers discussion to perform. Once Mohan declares, "I am against becoming entangled in other people's private lives; outsiders can never

really be the judge of who is right and who is wrong." (153).

Bhaskar tells Mohan about the assailants and their naked appearance. The shamelessness of these assailants becomes the subject of their discussion. In panic, Leela listens to their discussion. Mohan considers the incident as a 'religious ceremony'. Bhaskar concedes with Mohan and they take the incident as a ritual. They successfully turn the seriousness of the subject to triviality. The bizarre sounds of women open the third and the last scene in the play. The sound is truly ragged and unpleasant. The sound begins with distinct words - "Let me go! Help me!" and it ends with a general screaming, sobbing, with a jagged tired edge to it. At the dining table, Leela is found with hollow eyes and tension. The screaming makes no difference to Bhaskar and Mohan. Another woman character, Naina, appears on the stage, she is Leela's schoolmate. Like Leela, she is also anguished by the sounds while the men, Bhaskar and Mohan are fascinated and morbidly curious. Their attitude signifies escapism, while the willingness of Leela and Naina to help the victim shows their womanly compassion and concern.

Through the character of Leela, the dramatist throws light on the sensitive nature of the female section of society. The woman is soft-hearted, emotional, and very sensitive by nature. Anything appeals to her heart first; she expresses her emotions with higher intensity. Padmanabhan voices her concern about the fate of women in society through the character Leela, where the educated, resourceful, capable, and conscious elite class remains a mute spectator and an indifferent partner in the crimes committed against women. Here, the words of Swami Vivekananda are worth recording it is impossible to think about the welfare of the world unless the condition of women is improved. A bird can't fly on only one wing. Naina in Lights Out is another character who falls in the second category. Naina, Leela's friend is the one who raises her voice

against the strange sounds that she hears are the sounds of locale slum religious ceremony. But Naina grows curious and looks out of the window to know what kind of religious ceremony is taking place exactly and finds to her horror four men assaulting and attacking a woman sexually. She is shaken to see three men holding a woman as the fourth attacks her brutally.

NAINA: Someone's being.....(She fights for her voice.)They're---they're (She dry retches.)

BHASKAR: Don't say anything outloud--Leela will be upset! (Mohan remains at the window, mesmerised)

NAINA: Someone,s being (She still cannot complete her statement. She Dry-Retches again.) There's woman being --- MOHAN: (Over his shoulder) Dragged around by the foot. (Leela, who has been sitting motionless, now holds her head with both hands, covering her ears.)

BHASKAR: (Brightly.) Do you think it can be a part of the ritual, Mohan? NAINA: What ritual? That's no ritual! That,s a ---112)

Where Naina denies calling it a religious ritual, men in the play deny calling it a rape. Through the informal attitude of Bhaskar and other male characters in the play Padmanabhan tries to project the mindset of males, usually, men try to control women, men are the ones to decide what a woman should think, what a woman should do, what a woman should sense, etc. The chief intention of the carefree outlook by Bhaskar, his two friends Mohan and Surinder build internal fear in the minds of Leela, her friend Naina, and Leela's domestic helper Frieda. By doing so, they can uphold and withstand the ever-ruling patriarchal power inside as well as outside the home. The display of male dominance and women's sedition is seen in *Lights Out*. Surinder, Naina's husband, appears on the scene with his violent passion. He plans to kill them all. His exasperation is seen clearly in his expression: "Let's go and wipe them out!" (181). His compassion

for the victimized women is in vain. Though he reacts differently than Bhaskar and Mohan, he fails to instigate any decisive action. He embarks on the journey of passionate expressions only. No one goes to the aid of the victims, meanwhile, the screaming stops as the rapists run away from the place. *Lights Out* appears to be more like a discussion play. Mahesh Dattani aptly describes it as "a play that deals with urban dilemma." It is an ugly face of urban society that has been effectively mirrored through the play. *Lights Out* has a well-structured plot. It has a good beginning, a good middle, and an appropriate end. The reluctance to get involved and the reluctance to get out and do something, to take a stand are all authentically portrayed in the play *Lights Out*. The play opens with Bhaskar coming home from the office and shows Leela, as extremely sensitive, upset by the nightly happenings, and desperate to get to the police. In the beginning, the reader fails to understand what she is talking about. Afterward, they get a clear idea about the incident witnessed by Leela and Bhaskar. In the middle, the women in the play, Leela and Naina, are the ones moved by the rape and 'nag' the men to take action. The men in the play, especially Bhaskar and Mohan don't mind watching the rape and look for excuses not to do anything. The arguments are not about going to the police, but; hurting ugly sounds does not affect the police even if informed as it is an unnecessary interference according to them. If it is a domestic fight, maybe it is something religious and therefore no one should interfere. If the victim is a whore she requires no protection. Why should we interfere when we haven't been harmed? The 'rapists' are human beings and so must understand their problems too. The endless discussion on what to do took a long time; by that time, rape is over and rapists have all gone away. The way the play ends sends shivers down the spine. In this way, the play holds the readers from the beginning to the end very naturally.

No incident or event seems unnecessary or extra. There is logical connectivity between them.

Manjula Padmanabhan has portrayed her characters attentively. The qualities and the temperaments are reflected through dialogues. Every character has its importance in the play. Some characters appear on the stage rarely; nevertheless, they are not minor characters, for example, Virgil in *Harvest*. He doesn't come on the stage at all but he is the main character in the play. All these characters represent modern man, his problems, his way of thinking, and his continuous effort to cope with the situation. Manjula Padmanabhan's *Lights Out* is a realistic play. The cast of the play consists of three male characters - Bhaskar, Mohan, and Surinder and three women characters- Leela, Naina, and Frieda. Bhaskar, a young man of 30, married, and having two children, is one of the few round characters in the play. Leela, a young woman of 27, is his wife. They are living in a sixth-floor apartment in a building in Mumbai. Bhaskar and Leela are a middle-class couple. Bhaskar is doing a job somewhere and has love and affection for his wife and children. Though Bhaskar and Leela are husband and wife there is a great difference between their nature and temperament. Bhaskar lives in his world. He gives the most importance to the job and his daily routine. He doesn't find much time for other things. Bhaskar and Leela are living in Mumbai, where people do not get time to look after one another. At the beginning of the play when Bhaskar comes back from the office, his wife asks him, "Did you do it?"(3). Bhaskar does not pay much attention and asks, "What?" At first, the reader gets confused about what they are talking about. Through her six characters who cease to be individuals at length and become rather stereotypes of the middle class, the playwright foregrounds their actual responses in a given situation. The reaction of Bhaskar to this act of gang rape is noteworthy, as he does not come forward to extend any help to the victim. Manjula Padmanabhan intends to portray not

individual characters but stereotypes that represent society. Bhaskar is also a stereotypical character. Since the beginning of the play, his wife is insisting on him to call the police and tell them about the gang rape. But Bhaskar tries to convince her to avoid paying attention to that incident. He says, "You never know the police these days, they may say it's none of our business, what goes on in the next-door compound. After all, there is the chowkidar...." (9). Bhaskar thinks, nowadays the police don't concentrate on such incidents, because everyday such things happen in one place or another. According to Bhaskar, It is not his responsibility to call the police. It is the responsibility of the owner of the building. His attitude is - why should he help the woman, why not others? Even if his wife is tense and disturbed, he enjoys wine with his friend Mohan. Bhaskar tells about the incident to the Mohan. But both of them are birds of the same feathers. They think, "Unless the victim calls for the help is it our business to go for the help? That's the question Bhaskar feels that if he will help the victim, he will interfere in the life of other people. When Bhaskar and Mohan discuss the incident, they think that it may be a religious ritual. When Naina, the childhood friend of Leela, comes, all the members with Bhaskar try to hide the screaming of the woman. When Surinder, Naina's husband, comes he decides to kill that bastard. Bhaskar reaction is remarkable; he says, "I am in service". It reflects his nature. He is very selfish; he doesn't care about anything. Screaming the victim doesn't have any effect on him. When Surinder suggests to him to go and offend those vulgar, who are raping a woman in front of their eyes Bhaskar says, "Those people are also human beings, we have to understand their problems".(Ibid:48) All These details suggest that he is not interested in helping the woman. He is a coward. When Surinder insists they get ready but; at that time screaming stops and the rapists go. Planning and discussion of all the members go in vain. Through this play,

Bhaskar gives the impression that he is a self-centered character. He is representative of sophisticated metropolitan citizens, developed throughout the play. With the action of the play, layers of his personality get unfolded before the audience. The reader might hate Bhaskar because he is not helpful by nature. He is different from Surinder. He prefers to be indifferent to crime and violence, scared of getting involved and losing safe comfort. Though it is a good habit all the time it is not right. Leela is the character who suffers in the play. Bhaskar and Leela witness the incident, but Leela takes it seriously. The difference in the approach of the male and the female characters in a given situation can be observed in the play that has its roots in human psychology. The social conditioning in the process of socialization of an individual is responsible for the individual's behavior. In the Indian middle-class society, the difference between the male and the female psyche depends mainly on social expectations and upbringing. The way the feminine role is emphasized in society surely has an everlasting impact on a woman's personality and identity formation. Quite early in their lives, women are taught the need for flexibility, adjustment, and submissiveness. Perhaps, this is the reason why women hesitate in forming any strong opinion or taking initiatives. Women are mentally conditioned to obey their husbands and not to take initiative in any case. They are ignorant or they do not wish to approach the police or law and they are intimidated by the facilities provided against any harassment by law, administration, or police. As Jasbir Jain has observed in Modification of Lacan,—Women have not learned to see themselves, for the mirrors they look into do not reflect them. They reflect the male idea of a woman. They reflect —Women confined in long skirts or long slaves or purdah (33).

Male characters in the play are expected to take initiative throughout the play. Leela nags her husband to call the police. Leela is a very sensitive woman.

She is shocked to watch the rape incident. She does everything possible to prevent the voice of a screaming woman from entering her house by keeping the window shut, curtains drawn, and plugging her ears. She is so much afraid that she cannot dare to go near the window to find out what is happening outside. She has little idea about the problem outside the window of her house, but she feels awkward to reveal these things to others. She believes in what her neighbor Sushila says, "That by watching it, we are making ourselves responsible". (6) Leela is very much disturbed by the screaming that can be heard in her house; she is more worried about her own life than about the victim. She wants her life to remain undisturbed. Leela's comments very aptly portray the individualistic way of life that has slowly crept into Indian society, where people weigh their relationship to a particular problem according to the direct influence it has on their lives in terms of profit and loss. Leela says, "I don't care what they do or who they are - I just want them far away out of my hearing.... Out of my life". At another place, she comments, "Their sounds come inside my nice clean house and I can't put them out. If only they didn't make such a racket I wouldn't mind so much. Why do they have to do it here? Why can't they go somewhere else". (8) Leela is the main source through which we come to know that other neighboring women Kumm, Picky, Tara, Mrs. Memon, Nini talk about this incident among themselves to which Bhaskar comments, "And what they are doing about it?... Right ! Wringing their hands and nagging their husbands". (7). In a way, Leela gives the impression that she is sensitive towards the incident; but in reality, she wants to protect the harmony and peace in her own house which is disturbed by the screaming of the woman. She also represents a well-sophisticated society. In comparison to Bhaskar and Mohan, Leela is better, because at least she is conscious about the surroundings, and she suggests calling the police.

Like other Indian women, Leela is also a typical housewife. She keeps her house clean and takes care of her husband and children, but she doesn't dare to call the police on her own. Instead, she requests her husband to take the initiative. She is not bold. She can't make her own decisions. She always needs the help of others. By watching the act of gang-rape she suffered a lot. Bhaskar comments on her situation. "And the sounds disturbed Leela so much that she became hysterical". (45). It suggests that mentally also she is not strong.

Mohan Bhaskar's friend has invited him to dinner, and he soon joins this couple on stage. The dialogues of Mohan and Bhaskar appear complementary to each other and can be seen as a response of the typical male world towards the act of violence against women that prevails in society. The passivity of Mohan towards this sensitive issue is a result of the apathy of the police. As Bhaskar and Mohan are friends, their nature and temperament are also the same. They both have the same view, and attitude regarding women's violence. When Mohan asks about the gang rape incident and says that he wanted to see it, Leela asks why he is so much interested in seeing such awful things. His answer is very remarkable which reveals his whimsical nature. He replies, "I was curious". (15) His answer suggests that if he doesn't have any sympathy towards the victim, he just wants to enjoy the incident by watching it.

Bhaskar states Sushila's opinion to Mohan that, if someone can stop the crime, he/she is helping it to happen. To Mohan, Sushila seems intellectual; he comments, "These intellectuals always react like that, always confuse simple issues. After all, what's the harm in simply watching something? Even when there is an accident in the street, don't we all turn our heads to look? (16). His comment shows that he doesn't have a good opinion regarding women. He feels women are not capable enough to suggest such issues. In this way, Mohan is curious about the crime;

but is insensitive towards it. He would enjoy watching it because he is just far enough not to get involved just close enough to see everything. It's his safety that matters much to him. He doesn't feel connected with the happenings outside. His passive behavior finds its expression when he says, "Who said anything about help? I am talking about looking that's all". (16) Mohan's insensitivity is visible as he discusses with Bhaskar in detail the kind of screaming, whether it was high-pitched or hysterical, genuine or not. To cover up their quiescence and hide their timidity, both these characters Mohan and Bhaskar build up illusionary interpretations of reality. To hide his cowardness, Mohan says, "That woman might be whore". He tries to polarize the issue creating a dichotomy between their women and victims. He crosses the limit by giving it the name of 'religious ceremony', 'sacred rites', which does not require any interference. Naina is a childhood friend of Leela. When she enters the scene, she asks about the children and the voice of screaming coming from outside. It shows that she is very conscious. When she insists on Leela tell about the screaming, all the members including Leela try to hide the matter calling it, "some sort of religious ceremony, the local dwellers putting up a program". (33) Naina dares to accept and give words to the reality, although Mohan and Bhaskar try to mislead her by calling it a ritual and then exorcism. First, they try to reason out that it is not aging rape, but afterward, they accept before her that this was something they didn't want to talk about. Naina is different from the Leela. She is bold enough to make her own decisions. Though Naina can be seen arguing in favor of women's rights soon she too can be seen falling into the trap of fear. As for initiative, she too looks at the male world to do something about it and asks them to call the police. When her husband Surinder enters the room, realizing the sensitivity of the issue, becomes enraged and desperate to take immediate action, Naina is seen preventing his involvement for his

safety. This suggests that Naina also represents a typical Indian woman, who wants to help the victim but doesn't want to take risks. She insists on her too-excited husband to decide after thinking that Surinder is Naina's husband. He is the only male character who seems a bold and active young man in a real sense. He is contrary to Mohan and Bhaskar. When he heard about the violent act, he got excited and was ready to kill the rapists. Mohan and Bhaskar realize that as Surinder is ready to take the initiative it won't be possible for them any more to hold themselves back. So they were involved in the discussion. All these characters plan to use knives, petrol, acid bulbs, guns, electro-cutting, public lynching, running cars over them, setting fire to their huts and taking pictures, etc.

Mohan and Bhaskar plan to make money by selling authentic pictures of the gang-rape whereas Surinder sticks to his idea of beating the victimizers. Surinder is sensitive to the situation, but he too couldn't make decisions on time. He wastes a lot of time in resolving conflict regarding his time of action. The sudden entry of Surinder and his excitement attract the attention of the reader. Though his role is minor or he appears late, he creates interest in the mind of the reader. Surinder is honest with himself. He intends to help the victim and not more than that. For that he is ready to take risks, to put his life in danger. But all his hard efforts turned futile at the end and he couldn't save the victim. Frieda is a minor character in the play. She is a maidservant in the house of Leela. Frieda, being a woman belonging to the poor section of society that is most exposed to all types of violence, throughout the play can be seen performing her duties in a mute undemanding way. Perhaps she is well aware of society's response in such matters and feels frustrated. When she sees other characters engage in planning various strategies to cope with the situation, she can be seen on her mission bringing things even before she is asked. Her silence indicates that she is not happy

with these well-sophisticated people. Manjula Padmanabhan's intention behind portraying these characters is to project the inner fear that leads a person to approach a problem negatively and how men betray the exaggerated sensitive matters to small disappointments that they experience in society.

Padmanabhan in one of her interviews stated that: One is not born a woman, rather one becomes a woman. To the playwright's eyes, the lot of women in India has not changed for the better; they are still in the 21st century treated as playthings for the men-folk as they were treated in the past; they are conquered to numerous physical, and emotional and mental tortures at the hands of men. In her play *Lights Out* she portrays and discusses the social status of women and their responsibility towards the country. She portrays her female characters as brave enough to fight and survive in the techno-centric world. When there were many local theatre groups in different parts of the country, the need for such a theatrical production giving importance to female resistance was unavoidable. The colonial idea of pride as a poor man's fancy dress has been questioned by the playwright. The female body is used in *Harvest* as a weapon of resistance, which was in all sense proved to be a historical need of a post-colonial nation like India. In *Light's Out*, she speaks about the raped female body as it generates multiple responses within the hegemonic male system of knowledge. Padmanabhan reveals the image of the transformed female, who is led from passive observance to tradition to its active rejection to become a woman thinking. This paper attempts to look at the different sets of social conditions under which these women are trapped such as gender discrimination, female infanticide, child marriage, the status of a widow in a patriarchal society, and male chauvinism. These issues are being discussed in their respective texts separately focusing on any one of the issues in a detailed manner.

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FINANCIAL INCLUSION: AN INTRODUCTION, ROLE OF RURAL FINANCE INSTITUTIONS AND NEED OF MARKETING & DIGITAL BANKING SERVICES IN FI

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Abstract

To understand the role of Financial Inclusion and the barriers to access to financial services emanate both from the demand side and the supply side. To achieve financial inclusion, it is not only critical to deliver the access to financial services and products, but also disseminate knowledge of the services and products among the poor and excluded. To succeed in financial inclusion needs organisational clarity, operational efficiency and coordination between the institutions. The overall set up of Rural Finance Institutions and the need of RFI's. The Scope, Historical, Consequences and Conditions for success in FI. Marketing for Financial Inclusion & Products. Digital Banking services in Financial Inclusion.

Keywords: *rrb: regional rural bank, rbi: reserve bank of india, nabard: national bank for agriculture and rural development, goi: government of india, sidbi: small industrial development bank of india, rfi: regional financial institutions, odi: organisational development institution, afc: agricultural finance corporation, ncdc: national cooperative and development corporation, ardc: agricultural refinance and development corporation, sldb: state lead development bank, slbc: state level bankers committee, atm: automated teller machine, fitf: financial institution technology fund.*

Introduction

Institutional Credit System for Rural Sector in India started with the organization of Cooperative credit societies in 1904. The advent of the Green revolution with technical advancement created an increased demand for credit which co-operatives could not meet, so the commercial banks were nationalized. This move aimed to create healthy competition between commercial & cooperative banks. This is known as the "Multi-Agency approach". In 1975, a new organization Regional Rural Bank (RRB) was established in select areas with an exclusive focus on Small & Marginal Farmers.

The overall set-up of rural financial institutions includes Co-operatives, Commercial Banks, and RRB's. The Indian Banking system is having one of

the largest outreaches in delivery of financial services. The bank branches are not only serving through the traditional financial products like deposits, loans and transfer of money, but also providing services like delivery of mutual fund products, insurances products, credit cards etc. The banking industry has shown significant improvement in all areas relating to financial viability, profitability and competitiveness, over the years. However, there are concerns that the banks have not been able to reach the vast segments of the population and in bringing them into the fold of basic banking services. This has brought the concept of "Financial Inclusion", to the fore.

Mission

"THE FINANCIAL INCLUSION IS THE PROCESS OF ENSURING ACCESS TO FINANCIAL SERVICES, TIMELY AND ADEQUATE CREDIT WHERE NEEDED BY THE VULNERABLE GROUPS SUCH AS WEAKER SECTIONS AND LOW INCOME GROUPS AT AN AFFORDABLE COST".

Objectives

The objective of marketing the Financial Inclusion is to reach each and every corner of the country and to make sure that the financial inclusion should reach the remotest corners of the country. Financial inclusion is delivery of banking services, at an affordable cost to the vast section of disadvantaged and low-income groups. Unrestrained access to public goods and services is the sine qua non of an open and efficient society.

Overall set up of Rural Financial Institutions (RFI)

Under a multi-agency approach, Co-operatives and Commercial Banking sectors receive active financial and non-financial support from the Central and State governments, RBI, NABARD, AFC, SIDBI, and NCDC also provide supports to RFIs.

Function and Policies of RBI in Rural Banking

- a) To maintain an expert staff to study all questions of Agricultural credit and be available for consultation by the Central Government, State Government, State Co-operative Banks, and other banking organizations.
- b) To coordinate the operations of the Bank in connection with Agricultural credit and its relations with the State co-operative banks and any other banks or organizations engaged in the business of agricultural credit.

The Rural Credit Survey Committee recommended the creation of the State Bank of India as a very crucial part of the Integrated Scheme of Rural Credit. The proposed bank was to provide

remittance facilities for co-operatives and other banks and be responsive to the needs of Co-operatives connected with credit. The Central Government accepted the recommendation of the survey committee then, the Imperial Bank of India was converted into the State Banks of India in July 1955. The Reserve Bank of India was the major shareholder in the State Bank. RBI established the Agricultural Refinance Corporation in 1963, as its associated institution. Subsequently, it was renamed as Agricultural Refinance and Development Corporation (ARDC). The ARDC was primarily a refinancing agency to make available term credit for agricultural development for compact area development schemes. ARDC until its merger with NABARD had been refinancing the Land Development Bank, Commercial Banks, State Co-operative Banks, Electricity Boards, and Regional Rural Banks of various schemes for agriculture and allied activities as well as for another diversified purposes.

RBI played an important role in the expansion of rural credit by the cooperative sector till the formation of NABARD. Its role can be summarized as (i) Provision of Finance (ii) Promotional activities including advisory role, and (iii) Regulatory functions. After the establishment of NABARD, the powers relating to statutory inspections and other allied regulatory functions relating to cooperative banks were transferred to NABARD. The NABARD was empowered, by an amendment of the BR Act, to inspect the cooperative banks without prejudice to the powers of the Reserve Bank to undertake inspections.

The National Bank of Agriculture and Rural Development (NABARD) acts as a refinancing agency for the entire rural credit system. NABARD was established in July 1982 with a paid capital of Rs.100 Crores and took over the entire undertaking of the ARDC and most of the RBI's functions relating

to the State Co-operative Banks and Regional Rural Banks.

The main functions of NABARD were; (a) to provide refinance to eligible institutions via. SLDB, State Co-operative Banks, Scheduled Commercial Banks and Regional Rural Banks for supporting in production and investment credit for development activity in Rural Areas (b) to improve the absorptive capacity of the credit delivery system through institution building by monitoring formulating of rehabilitation schemes, restructuring of credit institutions and training of personnel (c) to coordinate the activities of different agencies engaged in development work at the field level and to keep liaison with Government of India, State Governments, RBI and other national level institutions (d) to undertake monitoring and evaluation of projects refinanced by it.

After the formation of NABARD, RBI continued to initiate necessary steps to promote credit flow to agriculture and total development by commercial banks. According to the NABARD Act 1981, NABARD was to work under the RBI's general guidance and would receive support from RBI. NABARD provides refinance facilities to rural credit institutions and State Governments. To enable NABARD to discharge its credit functions, RBI was providing finance to NABARD.

NABARD borrowed from RBI funds required for its short term operations of agriculture and rural development. Reserve Bank continued to be the regulatory authority for the Co-operative Banks and RRB by issuing license to Co-operative banks and giving permission for the opening of branches, issuing directives and getting the statutory returns prescribed under the RBI Act and BR Act. Inspection of Co-operative banks (other than Primary Co-operative Banks) and RRB were with NABARD, but RBI retained its powers to conduct inspection wherever necessary.

Customers, today, look for high standards of digital communication. They are attracted by slick designs, rapid results for searches and interactive features. As such, websites of Banks are required to be attractive and offer pleasing experience, while being functional and practical at the same time. It is not uncommon to see Banks send account statements to their customers by postal mail. This will, however, not go down well with younger customers. The need today is of a digital banking which permits the customer to generate their own accounts statement 24X7, and from the comfort of the home.

The Scope of Financial Inclusion

Financial inclusion requires integrated efforts of State, Financial Sector and community based organizations (Three Pillars), in reaching out to disadvantaged and make the financial services available to them. The scope of inclusion covers provision of banking services such as saving, credit and remittances, insurance, social security, pensions, etc. Social transformation can be achieved with self-sustaining movements at the grass root level. For any such movement to succeed, it is necessary that the three pillars work in unison, supporting each other's efforts.

- a) State driven intervention by way of statutory enactments may be necessary. The Governments needs to consider making all the payments through banks, as mandatory.
- b) Financial Sector evolving various strategies to bring within the ambit of the sector the large disadvantaged strata of society and provide them with wide range of services.
- c) Community based organization in inclusive education of disadvantaged section. Capacity building, educating about the services offered by the financial sector and creating linkages with them is better managed by such organizations.

Historical Background of Financial Inclusion

In Indian Scenario, financial inclusion is not new to India. From the days of formation of State Bank of India in the year 1955 and after nationalization of major commercial banks in the year 1969, Indian banking industry as a whole, consciously sought to position itself, as a provider of services, to many unreached sections. The great wave of branch expansion that the government-owned banks undertook was without a parallel, anywhere in the world. This has made the not-so-well-off sections of the population, to access the modern banking. Designing innovative loan products for small-scale and agriculture sectors by the Banks was an outstanding example of Financial Inclusion. Despite the efforts of Indian banks to reach out, it is estimated that 85 percent of population do not have access to financial services, in cost effective manner.

Seventy percent of farmers have no deposit accounts and 87 percent no formal credit, 48 percent of households are feared to be excluded from banking services. This made the Government of India and Reserve Bank of India to express concern with regard to the banking practices that tend to exclude rather than attract vast sections of population and urge the banks to review their existing practices to align them with the objective of financial inclusion.

Consequences of Financial Exclusion

Consequences of financial exclusion will vary depending on the nature and extent of services denied. It may lead to increased travel requirements, higher incidence of crime, general decline in investment, difficulties in gaining access to credit or getting credit from informal sources at exorbitant rates, increased unemployment etc. The small business may suffer due to loss of access to middle class and higher-income consumers, higher cash handling costs, delays in remittances of money. According to certain researches, financial exclusion can lead to social exclusion.

In Rural India, small and marginal farmers together constitute nearly 82 percent of the total cultivators having fragmented land holdings, averaging around 1.14 hectares. For these groups of farmers, agriculture is not merely an economic activity but a livelihood issue as well. For achieving the much needed growth rate in GDP, we have to consider empowering this category of farmers and find solutions and innovations which would enable them to be mainstreamed in the overall, credit delivery system.

The findings of the NSSO 2003 brought out the following points mainly

- First, the total cultivator households at 89.35 million, only 49 percent are indebted to formal or informal sources or both. The remaining 51 percent are not indebted at all.
- Second, among the households indebted to the banking system, there is a significant bias in favour of large farmers.

The one line conclusion is that with in the agricultural matrix, a large section of Small Farmers / Marginal Farmers and Tenet Cultivators are presently excluded and need to be brought with the banking fold.

Conditions for Success in Financial Inclusion

FI, to be effective, needs certain enabling and supporting measures. There is general consensus that the new steps being taken and new products being introduced under FI will not achieve their ultimate objective of inclusive growth, unless these conditionality are met. These preconditions are also necessary to ensure that the products, at least in the medium term, become viable banking products, so that, they do not hang heavy on the banks from the profitability point of view. Mainly four areas have been identified under this, viz., Financial Education, Technology Solutions and Process Management, Infrastructure & HR and Inter agency cooperation.

Financial education is the capacity to have familiarity with and understanding of, financial market products, especially, the returns and risks, in order to make informed choices. In India, it has been held that such education can be through an institutional framework, with a suitable delivery mechanism, and a decentralized approach, in view of the differences of language and socio-economic standards. The Banking Codes & Standards Board of India, set up by RBI, is a step in this direction. As to leveraging technology for FI, appropriate, low cost, and innovative technology is a must for success examples are low cost / biometric ATM's limited area networking, rural information Kiosks / Common Service Centres, rural area e-banking, etc. The role of rural infrastructure, which is high on the agenda of the Union Govt., needs no reiteration. HR issues of financial institutions have to be addressed through development of a committed manpower, with contributively attitudes and initiatives, which aid the cause of FI. Inter-agency co-ordination has also gained primacy in the Indian context, since a multi-agency approach has been the characteristic of rural development in India. Rightly, therefore, SLBC Convenors in all States have been given the responsibility of achieving objectives under FI, through inter agency cooperation, on the lines of the Lead Bank Scheme.

Pradhan Mantri Jan Dhan Yojana – A new approach to financial inclusion

The Government approach toward greater financial inclusion followed by two strategies: First setting up of new institutions to augment the outreach; second, providing policy directions for existing institutions to actively participate in the inclusion agenda. The launch of the Pradhan Mantri Jan Dhan Yojana (PMJDY) was different in its approach as it took the issue of financial inclusion from a supply side–passive architecture building project to the next level–the saturation of the demand side by adopting

both the 'push' and the 'pull' strategies. There is another significant change of approach which had started during the earlier phase which is being reinforced by the PMJDY. The past inclusion efforts were aimed at 'ameliorating the poor from the clutches of the oppressive money lender', thereby putting institutional credit at the centrepiece of the efforts. It was only the SHG Bank Linkage Program was one of the few programs that not only put the bank at the centre, but also talked about multiple financial services and had the starting point as savings. The PMJDY not only reinforces the aspect of savings, it also takes it beyond to the next stage of social security through insurance.

The features of the PMJDY, launched by GOI in August 2014, are given below

- It is a National Mission for Financial Inclusion to ensure access to financial services viz. banking / savings and deposit accounts, remittance, credit, insurance, pension in an affordable manner.
- Account can be opened in any branch or Business Correspondent outlet. PMJDY accounts are being opened in zero balance. If the account holder wishes to get cheque book then they will have to fulfil minimum balance criteria.

Special benefits under the PMJDY can be summarized as

- Interest on deposit
- Accidental insurance cover of Rs.1.00 lakh
- No minimum balance required
- Life Insurance Cover of Rs.30,000/-
- Easy transfer of money across the country
- Beneficiaries of Government scheme will get direct benefit transfer in these accounts
- After satisfactory operation of the account for six months, an overdraft facility will be permitted
- Access to Pension and insurance products

- Accidental insurance cover, RuPay Debit Card must be used at least once in 45 days
- Overdraft facility up to Rs.5000/- is available in only account per household, preferably lady of the household.

The policy thrust is evident from the focus that the Union Government is giving to the PMJDY—an ambitious scheme to ensure that every household would have access to a bank account. This account would be bundled with an insurance cover, a debit card and overdraft facility. The intent of the government in making this program a corner stone of its inclusion agenda was reiterated in the announcement made by the Government about Pradhan Mantri Jeevan Jyoti Bima Yojana (PMJJBY) that provides life cover, Pradhan Mantri Bima Suraksha Yojana (PMBSY) that provides accidental insurance cover and the Atal Pension Yojana (APY) that provides pension cover to the excluded.

The PMJDY rested on six pillars and was to be rolled out in two phases. The six pillar were

- Universal access to banking services
- Providing basic banking accounts, with overdraft facilities and a RuPay debit card
- Financial Literacy Program
- Creation of a Credit Guarantee Fund
- Providing micro insurance
- Providing unorganized sector pension scheme.

While the first three pillars would be covered under Phase I, the rest would be covered in Phase II of the Program. The basic banking services covered four essential services of deposit and withdrawal, remittance, balance enquiry and getting a mini statement on demand.

Marketing for Financial Inclusion

Financial inclusion is the delivery of financial services at affordable costs to sections of disadvantaged and low-income segments of society. In our country, Government of India has come up with various financial schemes as a part of Financial Inclusion

initiatives in order to serve the low-income segment of the nation.

With the launch of Pradhan Mantri Jan Dhan Yojana (PMJDY), the country has witnessed the addition of more than 19 crore new bank accounts.

The objective of marketing the Financial Inclusion is to reach each and every corner of the country and to make sure that the financial inclusion should reach the remotest corners of the country.

Government, Banks and other financial entities are promoting Financial Inclusion by mass advertisement on TV, print and on radio across different parts of the nation. However, such sales pitch are to yield results only if transaction points desired by the customers are around, for which building up the ecosystem is important.

Digital Banking services in Financial Inclusion

Digital banking is about dovetailing various technology services and capabilities, to enhance the service content, values and customer experience. This will obviously look for less cost, less effort, availability at fingertip, transaction across systems and geographies seamlessly, services for all possible activities around use of funds.

For FI, the availability of basic banking service was itself not there, and services even now are not fill fledged-neither mainstreamed. The customer demands are yet to get assertive due to their lesser purchasing power. Presently therefore, Govt. and social organization forces are in the attempt to create the ecosystem and bring up the potential user. So, very complicated or integrated development developments are not meaningful now, but building correct products, capable delivery channels and channel operators, etc., are the need of the hour. It has been seen that the FI customers are made to pay more to get less of financial services and they decide guided by their faith and risk perception based on their social support, continuity of earning etc, if these and the banks offerings do not meet, further integrations may not help any side.

The credit eligibility of FI customers has been a difficult issue, and some attempts to compile credit history, was experimentally taken up in the industry; this has been only a start so far. The Technology and servicing companies in this domain bring in some good experience. Relevant inputs from these sources are taken by banks to expand understandings and capabilities. In a collaborative understanding from these factors and increasing participation of FI clientele, a meaningful ecosystem may evolve and work actively.

FI involves supply of appropriate financial products and services outlets, which has been discussed above. IT also involves demand for such services. Demand requires money to back up the need and awareness of its utility, ability to use the services to advantage. So, the infrastructure, appropriate product and prices, the ability to buy such services, ability to use such services are required to serve FI.

Banks have been, under Government and RBI direction building up the supply side, and some work got done, including in technology. The infrastructure creation was by banks and technology vendors; this involved financial burden from them, without return, weakening the initiative. However, most accounts were inoperative and/or had zero balance. It seemed from these, that demand or reasons for use of the FI accounts were not there for the customer. Channelling of DBT to these accounts by Govt. and also funds transfer to these accounts, are positive contributors for improving demand for FI services provided by banks. Additional funds availability increase purchasing power of FI population, will also do it. Providing subsidized insurance cover has now been a welcome addition to demand creation, through focused selection of

covered people from the FI population does not seem to have happened.

Conclusion

Financial Inclusion (FI) is delivery of banking services at an affordable cost to the vast sections of disadvantaged and low-income groups. Unrestrained access to public goods and services is the sine qua non of an open and efficient society. FI, to be effective, needs certain enabling and supporting measures. For transmitting the latest agriculture techniques to the Farmers' field, orienting them to establish better relationship with banks, adoption of latest post-harvest handling technology, value addition, etc. and enjoy the benefits of collective bargaining power both for procuring inputs and market their produce, the Farmer's Club Program is an appropriate and most suitable strategy initiated by NABARD. Financial literacy is considered an important adjunct for promoting financial inclusion and ultimately financial stability. Reserve Bank had emphasized the need for credit and technical counselling for increasing the viability of credit, particularly in the relatively under-developed regions.

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FEMININE IDENTITY AND GENDER DISCRIMINATION IN MANJULA PADMANABHAN'S HARVEST

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Abstract

Manjula Padmanabhan is among the fewest contemporary playwrights who have added fruit-bearing possibilities to the country's theatrical development. In the Play Harvest, Manjula Padmanabhan presents a frightening vision of a futuristic, technologically advanced world against the well-known images of a romantic, fancy, beautified, and easy-going virtual world. The play Harvest is a complexly meditated play that attempts to address the problems and worries of the Third World. The Play not only, illuminates the tribulations of the marginalized people in the Third World but also delineates how the much-celebrated progress in science and technology turns antagonistic to the underprivileged. The Play Harvest (1998) is a competition piece, written to the stipulated specifications of the contest. It is an intensely gripping play that presents a futuristic angle. This dark, bitter, cannibalistic future awaits the poor, helpless, innocent, unsuspecting folks of third-world nations like India. The play won the Coveted International Prize in 1997. The play was placed in 2010. It deals with one of the most unusual themes, organ selling. The play mainly highlights social apathy, especially amongst the members of middle-class society. The Play Harvest deals with the first and the third world countries. It is a futuristic play that throws light on the anxiety and the survival of a man and how he put his whole family in trouble to sell organs via an agency to someone in the first world for a paltry amount of money. The play, centers on Om, who agrees and signs up to be an organ donor for an American woman named Ginni because there are no other jobs available for him in Mumbai. Ginni pays him to lead a clean and healthy life so she can harvest healthy organs whenever she needs them. Ginni begins to control every attribute of Om's life, from when and what he has to eat, to whom he should speak and meet and how he has to use the bathroom. Ginni comes to control the entire family until the end of the play, when Om's diseased brother, Jeetu, is taken to give organs instead of Om, and the recipient, Ginni, turns out not to be what she initially seemed.

Keywords: *body, gender, virtual space, and technology*

Manjula Padmanabhan dramatizes the indifferent attitude of the people in the society. She depicts man-woman relationships and male dominance that rule the society. The violence in a woman's life often has outward signs, it can seem bloodless. It can enter one's life as a newspaper item or destroy the body of another woman. She depicts family violence. It is the most dangerous secret killer. It is kept secret because we are ashamed and lose our voices when it is around us Gender is not only a social and cultural construct but a technological construct as well. Gender becomes a deliberate choice in the virtual space which not only enables human beings but disables, manipulates, and negatively affects the

familial and larger social system. The Play Harvest deals with the harm of the emerging organ transplant industry, resulting in the commoditization of third-world bodies and cases of abuse. It portrays a dystopian world where men and women from the middle and lower classes are either dragged into prostitution or forced to sell their body organs due to the state of poverty and unemployment. Arthur Brittan talks about masculine identity construction in the context of masculine identity construction, whereas, as it suggests, the idea also applies to other genders. He wrote, "that in inspecting myself and coming to the conclusion I am a man, I am not simply replicating automatically what everybody else has

told and taught me about men, I am also accomplishing or doing 'maleness'. Whenever I see myself as a man I am doing 'identity work' (99). Brittan has rightly said, 'Identity work' is exhibited in greater ways in the virtual space of advanced media and technologies, and making, producing, and establishing images becomes an everyday affair that is too unstable and dangerously fragile (36). At the beginning of the play, Om explains the nature of his job to his mother but fails to make her understand since no job pays for sitting at home idly. In Act I Scene One, the conversation between the two is as follows: MA. But what is the work? The pay packet? The hours? OM. (looking distracted) I -- I'll be in the house . . . MA . What?! All the time? JAYA. You don't know what it will be like, do you? MA. What kind of job pays a man to sit at home? (13) Without revealing his work, Om informs them that they will be monitored carefully. He says, "Not just us but our lives. To remain employed, we must keep ourselves exactly as they tell us" (13). MA, who is still unable to understand Om's job, asks, "Tell me again: all you have to do is to sit at home and stay healthy?" (13). Jaya uncovered the ugly reality as, she told MA, "All that remains to be known is which part of yours been given away (21). Woman, Body, and Identity Construction Simone De Beauvoir's statement that a woman is not born a woman but becomes one indicates the constructive nature of gender or gender determinism. The idea of 'woman' is a socio-cultural construct and it has also been the product of history, literature – and textual formation. Women are not only the product but also the participants and producers of narratives of female spaces. Contemporary feminist scholars try to avoid "fixing" women and the word becomes contextual having multiple connotations. Judith Butler's significant theory of gender as formative, gender as 'drag', and gender as being repeated stylization of the body has challenged the notion of originality and naturalness of gender identity. Gender roles are fluid and negotiable

and never fixed. Halberstam quotes, "Gender shapes a male as the masculine man and a female as the feminine. Butler says, "Gender is a copy with no original" (17). A woman's body has always been devalued and considered vulnerable. Ironically, even in the ultra-modern world of technology, as projected by Padmanabhan in the Play Harvest, the woman is demanded to perform her socially assigned and biologically non-obligatory role of child bearing to create the future generation of donors in the Third World. A male virtual figure Virgil tells Jaya that it is her destiny as a woman (97). He tells Jaya the duty of a woman which is to become a childbearing body. Because in the world of Virgil, people have lost the art of childbearing due to advancements and long, competitive lives, he targets Jaya as a labouring body to produce future generations. Jaya's female reproductive body is commoditized and considered as saleable which she resisted and denied. Hence, the animated figure of Virgil who is visible only on screen, explains to Jaya, VIRGIL. We look for young men's bodies to live in and young women's bodies in which to sow their children – (96) Virtuality Every time Guards of Inter Planta Services enter into Jaya's home, they mechanically repeat, "Thank you for your cooperation and valuable time! I and my colleagues deeply appreciate the contribution you are about to make towards creating a healthier, happier and longer-lived world!" (19). Virgil told Jaya that Ginni is not real only after completing a body transplant. He plays a game with Om and Jeetu to lure them as he says to Jaya, "For every fish, a dish" (95). Virgil chooses a gender for performance in front of Om and his family which was a strategically made choice. Virgil never comes in his real body but always in desirable form, manipulating other's gaze to serve his purpose. It is not any woman in real who persuades Om and Jeetu to make them agree to transplants but a man with a white male gaze behind Ginni's face, a beautified image of a woman. Ginni's presence makes Jaya uneasy. Laura Mulvey wrote, "Women

are constantly confronted with their image in one form or another. Yet, in a real sense, women are not there at all. Pollock says, "The parade has nothing to do with woman, everything to do with man"(180). Virgil chooses to become Ginni for, Om and Jeetu and he changes into Jeetu's body and comes in his skin through the Contact Module to persuade Jaya though he fails in Jaya's case. Virgil's body is present only on the screen throughout the play. Virgil is a virtual figure in the position of the subject, demanding obedience from the others. It is not only a neutral, genderless voice but a gendered figure. It is not a denial of gender but the assertion of gender through Ginni. The fluidity of gender identity has both positive and negative connotations and the visual world can create a non-human, artificial gendered figure, an illusion that results in negative. Through Ginni, Virgil chooses a gender to perform deliberately, to persuade and control, Om and later, Jeetu also. The act of choosing a gender to perform, provided by the tech space and the virtual world does not liberate individuals from gendered bodies rather it reconstructs the gender differences, objectifies the body, and confirms the idea of man and woman in an essentialist sense by projecting it into the animated figure. Anne Balsamo points out that tech-body is also the cultural construction and it "allows normative gender identity to be reinscribed, despite much-vaunted promises to the contrary" (Wolmark, 228). Her Play Harvest (1998) arrests the readers' curiosity right from the beginning. It may be called a visionary play that tries to bring the reader close to the modern civilization crisis. The play has a good beginning, an appropriate middle, and a significant end. It has a striking opening; it reflects all-pervasive, dismal, and polluted atmospheres. In the very beginning, there is the description of the sound of inner-city traffic, grimy, despairing, poison-fumed bear background. Jaya is the first character introduced to the reader. She stands looking out; her face drained and waits hopelessly for her husband and mother-in-law. Her

mother-in-law is always in the mood to quarrel with her. She keeps on criticizing her, "So high and mighty she is staring out of her precious window! There is no chance he will get a job", to which Jaya counters, "I am not the one hopping" (I). Padmanabhan suggests a state of affairs in the lives of the characters and forms a perfect setting for the movement of the play. Right from here, the reader is made to come face to face with different kinds of reality that each character creates in their life. Readers understand the male characters from the point of view of the female characters. The actual play starts with Om's signing a contract with an unknown party in the hope that it will fetch him more money, more than what they had dreamt of. This contact creates suspense in the mind of the reader. It is only later that the reader comes to know that he has signed a contract for selling his body organs and the party happens to be machines and not human beings. One more important character who contributes to the development of the plot is Jeetu. He is shown visiting prostitutes and has carnal relations with his sister-in-law. He lives in his world, for him, the ultimate truth is the ability to gratify his physical needs without bothering about the feelings of others. He appears to be very close to the absurdist character who takes refuge in escapism, for reality would be painful to him.

The control of Ginni over the family members compels them to live lifeless lives as Jaya mentions "It's not a life anymore. We're just spare parts in someone else's garage –" (34). The restricted, machinery life makes Om and Ma insensitive and mechanical. They obey Ginni blindly, for example, Om mentions, "Ginni says, – the curse of the Donor World is sentimentality" to explain Jaya about Jeetu's condition (p.49). He forbids Jaya to risk her skin by taking care of Jeetu who came back sick after spending a few days on the streets. The donor's family was not treated as human beings but as body parts that need to be protected to make use of as

Jaya argued that Ginni spends money on them and cares for them “just as much as she cares about the chicken she eats for dinner” only in desire of the best when it gets to her table finally (50). Jeetu expresses his disgust for the changed interior of the room by calling it a “fancy prison” (59). When Jeetu’s eyes are transplanted his condition becomes pathetic as he is not able to see, sleep, dream, or even cry. Jeetu loses his eyes and he can see only those images that were projected into his mind directly by Virgil. He not only lost his eyes but his vision towards life, his pride, and his sense of freedom. When Jaya accuses Virgil of the death of Jeetu whose body organs are transplanted into the old body of Virgil, he contemptuously defines death in two ways: body-death and self-death (93). Jeetu has lost both as he lost his self, and his freedom to make his decisions, and he also lost his body (transplanted) due to Virgil’s greed for youth, health, and long life. Instead of getting assimilated, Virgil’s hybrid body after the transplants kept the sense of self and other, the binary differences between first-world world, and donor-buyer intact. It makes Virgil a Mephistophelian figure in the play who not only controls other’s bodies and self but also takes control over their death. He says to Jaya that she cannot choose death for her since the food he has provided contains anti-suicide drugs. Sujatha Moni wrote that plucking out of Jeetu’s eyes symbolizes the “removal of the indigenous gaze” and replacing it with unfamiliar images according to Virgil’s wish (7). Hence, there was no escape and no choice for the third-world underprivileged bodies, not even death. The play represents the world of advanced technology and science with the cultural and gendered practices same as exist differently and more hideously.

According to the contract, instructions are carried out through computerized machines and robot-like guards who install gadgets for the comfort of the family. There is no human communication. The Play reaches its climax when Jeetu resists the slavery,

“I won’t listen! Because listening brings acceptance”; but finally, he succumbs to the temptation. His eyes are mistakenly transplanted, instead of the eyes of Om. Ultimately, Jaya loses both men. As a writer, Manjula Padmanabhan is highly sensitive to the problems arising out of the fracturing of human relationships. Through Jaya, the author has been able to raise some feminist questions, especially ‘the right to choose’. Jaya wants to attain motherhood but not by sacrificing her womanhood. In a way, *Harvest* is a stormy turbulent story of Jaya, of her struggle, and above all of her, ‘emergence and emancipation’. The play ends on an optimistic note that hope still lies in this woman, being the symbol of procreation. Thus, the play is well-constructed, well-designed, and smoothly developed. Manjula Padmanabhan has portrayed her characters attentively. The qualities and the temperaments are reflected through dialogues. Every character has importance in the play. All these characters represent modern man, his problems, his way of thinking, and his continuous effort to cope with the situation. Padmanabhan characters are carefully constructed and reflect the altering approaches of the marginalized people to the ‘brave new world’ of advanced science and technology. Ma is a simple and unwise old woman, who is guided by her emotion rather than intellect. She is not prudent enough to see beyond the veneer of things and fails to notice the predatory and cannibalistic threat of the job to which Om enters. Ma is lured by the dream-like, technologically-induced bliss and she becomes addicted to her new life of luxury. Jeetu, a gigolo and the secret lover of Jaya is also unable to resist the phony allurements of Om’s employer, the ‘virtual Ginni’, who is later revealed as nothing but a “computer-animated dream” (95). When Jeetu is mistaken for Om and taken away by the guards Ma, unlike Jaya, shows no sign of pain; JAYA. He’s gone! They’ve taken him – and I could do nothing to prevent it! MA. Can I switch on my TV? JAYA. Your son goes off to the slaughterhouse and

you're just worried about your TV! MA. ... You are just a slut who happens to be standing between me and my TV! (65). Ma's lack of emotion, love, and concern shows technology's power to freeze or channel human emotion and intellect. Her self-indulgence in television and Jeetu's self-submission to the 'virtual Ginni' are typical examples of escapism. As it says, when reality is hard to accept, fantasy is the better option. While the character of Ma shows the ignorance and neo-slave status of the Third World woman, Jaya embodies the dare and spirit of the same class. Jaya is frustrated by the ultra-hygienic setup and the technological intrusion into her domesticity. She is prudent and has a clear vision to see the potential danger of 'the affluent job' taken up by Om. While Ma is baffled about the new 'job' Om, Jaya explains: I'll tell you! He's sold the rights to his organs! His skin. His eyes. His arse. Sold them! Oh God, oh God! What's the meaning of this nightmare? How can I hold your hand, touch your face, knowing that at any moment it might be snatched away from me and flung across the globe? If you were dead I could shave my head and break my bangles – but this? To be a widow by slow degrees? To mourn your piece? Should I shave half my head? Break my bangles one at a time? (23). Through the character of Jaya, the author has been able to raise some feminist questions, especially the "right to choose". In the beginning, Jaya is a very submissive type of character, she always keeps on submitting to her husband's wishes and resents being introduced as a wife and this resentment grows till he protests and finally makes her own choices, unlike other characters. Though she has an unhappy relationship with her husband, she is aware of her bodily needs and she celebrates them. She fulfills herself and when she is given a choice of attaining motherhood by having relation with the unknown mechanical device, she rejects it. She wants the device to surrender to her and come to her in human form. "She wants human touch", otherwise the only

thing she is left with, "which is still mine is my – death and my pride. . .". (10). All her dialogues show that she has self-respect and self-proud. She is not a woman who can be easily influenced by others. She has her own opinions. She can make her own decisions. She asserts that she would like to be in touch with the real world of human beings and not with mechanical things. It is quite evident at the beginning of the play that there exists a strained relationship between Ma and her daughter-in-law Jaya. Jaya is always found near the window, which appears to be the symbol of freedom in an otherwise trapped world. She longs to break away from all the clutches and therefore is found very often peeping outside the window.

Jaya's character displays the remaining traces of integrity in her bold act of defense and defiance. When she fervently expresses her dissatisfaction with Om's decision, it is obvious that she is unwilling to be lured by the luxurious life offered by Inter Planta Services. More than any other character in the play, Jaya has a clear sensibility about the need and wholeness of the body, and maybe the absence of that sensibility in Om drives her to a clandestine affair with Jeetu. Throwing light into the other shades of Jaya, Padmanabhan denies her the halo of so-called purity, but at the same time delineates the emotional stress and loneliness of Jaya. The play further problematizes the concept of free will and choice. Liberal democratic societies cherish themselves for being liberal and giving ample space to individual freedom. But what is the meaning of freedom without the basic needs of life in a Third World country like India? You never cared for me. You never wanted me OM. Wanting – not wanting – what meaning do these words have in our world? What choices do we have? Was it my choice that I signed up for this program? JAYA. Yes! You went off on your own accord! OM. No. I went because there wasn't anything left to do. I went because I lost my job in the company. And why did I lose it? Because nobody needs clerks

anymore! There are no new jobs now, from here till next week! It's all over! The factories are all closing! There was nothing left for people like us! Don't you know that? There's us--and there are the street gangs--and then the rich. (69). The heated last scene of the play is a confrontation between Jaya and Virgil. Through the contact module Virgil, who looks like Jeetu, approaches Jaya for a new deal. He reveals that Ginni was nothing but a "computer-animated dream" (95). Virgil claims himself to be true and original and he wants Jaya to be a carrier of his child without having any physical contact with her. With the strength born out of failure, Jaya audaciously bargains with Virgil, "Look: I'm not stupid, you know? I know you're stronger than me, you're richer than me. You'll get me in the end – I know you will. But I want you to risk your skin for me. Even though it's Jeetu's skin – I want you to risk it". (100). The play ends as Jaya threatens Virgil that she will take her own life if there is any attempt on his part to dominate her. The play centers on Om, who signs up to be an organ donor for an American organ receiver named Ginny. Ginny provides all the facilities to make and keep Om's body parts hygienic. Gradually the electronic contact module takes possession of all the characters in the play. Om, Ma, and Jeetu except for Jaya, Om's wife who, as Durgesh Ravande says, represents the conflict between technological adventures and human relationships in life. (163) Jaya appears as the last hope of emotional value in the fire when legal moral and bio-ethical debates about organ sales and transplants have been overcome when the trade in human organs is fully institutionalized and smoothly operated by the rapacious forces of global capitalism (Shital Pravinchakra, 8). Helen Gilbert in her introduction to the *Anthology of the Postcolonial Plays* rightly comments on the nature of the play. She observes: *Harvest* can be read not only as a cautionary tale about the possible use of modern medical and reproductive science but also as a reflection on

economic and social legacies of Western imperialism, particularly as they coverage with new technologies (216). The play *Harvest*, with a very apt title, describes how one such family falls victim to the flesh market controlled by the Western world. The action of the play moves around four full-fledged characters, Om the jobless husband, his 19-year-old wife Jaya, his 17-year-old brother Jeetu, and his 60-year-old widow mother, Indumati Prakash. There are four other minor nameless mechanical guards, two screen characters, Ginni and Virgil, and a neighbor Vidyutbai. An attempt made herein is to describe how the machine world governs the human world and how the playwright has cleverly used the electronic devices turning them into characters.

When the play opens, Ma and Jaya are seen waiting for Om who is about to come after job-hunting. Apart from the usual retorting and differences between the mother-in-law and the daughter-in-law, one notes their concern for Om's getting a job. Though the ever-growing use of electronic devices like computers has turned Om jobless, his sixty-year-old mother seems to be addicted to another electronic domestic television. She appears to be less concerned about her son and daughter-in-law. One feels that she believes more in the celluloid world than the real world where one finds it difficult to feed only four members of the family. Ma retorts her daughter-in-law Jaya when the latter asks to leave her alone. MA. Alone, alone! Have you seen your neighbors? Ten in that room; twenty in other! And harmonious as a TV show! But you? An empty room would be too crowded for you. (218). One begins to feel the influence of technology more when Om comes back and begins to describe how he has been selected for a different kind of job. He narrates the non-human instructions at the time of his selection procedure. There begins the commanding influence of machines in human life. Om narrates OM. We were standing all together in that line. And the line went on and on -not just on one

floor, but slanting up, forever. All in iron bars and grills. It was like being in a cage shaped like a tunnel. All around, up, turn, sideways, there were men slowly moving. All the time, I couldn't understand it. Somewhere there must be a place to stop, to write a form. Another question? But no. Just forward, forward. One person fainted but the others pushed him along. And at the corners, a sort of pipe was kept. You had to be quick. Other men would squeeze past behind. The fellow who was doing his business. Sometimes there was no place and he'd have to move on before he finished still dripping. (219). Om's further narration makes clear that all these men in line were ordered and monitored by the instructions given by faceless machines. OM. I don't know for how long we moved. Then there was a door. Inside it was dark like being in heaven! So cool so fresh! I too fainted then with pleasure, I don't know. I woke up to find how the ground was moving under me. The floor was moving then there was a sign. REMOVE CLOTHING so we do that still moving. Then each man gets a bag. To put the clothes inside. (219) Then a sort of rain burst. I wonder if I am dreaming! The water is hot-scented. Then cold. Then hot air. Then again the water. It stings a little; this second water smells like some medicine. Then air again. Then we pass through another place. I don't know what is happening. Ahead of me a man screams and cries but we are in separate little cages now, can't move. At one place, something comes to cover the eyes. There's no time to think, just do. Put your arm here, get one prick, put your arm there, get another prick-pish! Pish! Here, stand, take your head this side, look at a light that side. Finally, at the end, there's another tunnel with pretty pictures and some music. And the sign comes, RESUME CLOTHING. I just do what I have to do. All the time, the ground keeps moving. Then at the end, the ground stops we are back on our feet, and there are steps. It must be on the other side of the building. And as we come down, guards are standing there, waiting for us. And to me, they

say you come and that was all. Some other men were also with me, all looking like me, I suppose blank. They told us we had been selected. They wrote down our names, addresses, and that. All details. Then they gave us these packets. Told us not to open them and that we must go home, the guards would come with us for final instruction. (228). Only Jaya realizes the seriousness of the situation when the real receiver of the body organs of Jeetu, Virgil appears before her. She comes to know that Virgil is the man who has bought the body of Jeetu and entered his body. When she realizes that, the person whom they had been talking to so long - Ginni was nothing but a computer-animated wet dream. She realizes that they have been cheated by Western buyers with the advanced technology. Virgil reveals the objective of buying the body of Jeetu to retain youth forever. He also expresses his desire to fill the womb of Jaya with a child with technological sex-remote sex without touching her body. She rejects his offer and invites him to have a real skin touch. When the guards threaten to force her to have e- sex, she threatens to end her life rather than give in. In this battle between the machine and men, it's Jaya wins the battle and decides to live a relaxed life. In this way, Manjula Padmanabhan in *Harvest* presents a battle a war between machine and man for possession human beings have to wage in the future if not learn to control machines. Where machine will succeed at the initial ground, but the final victory will lie with a woman. The play also shows a futuristic picture of modern times where machines will be replacing and distancing human beings gradually. The play warns through the character of Jaya how one has to govern the machines instead of being governed. Jaya means 'victory' as the name suggests. She is one of the central figures in the Play *Harvest*. Jaya's role develops from being submissive to an assertive woman, who is the only one to get victory over Virgil in the battle of pride, towards the end of the play.

Through Jaya lives a spatially motionless life with the four walls; yet she maintains her individuality throughout. The character of Jaya, as portrayed by the playwright, is not defined by her oral nature but by her vitality and courage.

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திருநாவுக்கரசர் பாடல்களில் இறைவனின் தன்மைகள்

முனைவர் க. ராஜ்குமார்

உதவிப்பேராசிரியர், தமிழ்த்துறை

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Abstract

Realizing God is the state in which those who renounce worldly attachment and transcend the self-realize it. Those parents who keep God in their mind and worship them are godly parents. Devotees are virtuous in giving charity to the Lord. Regardless of the tribulations and sufferings that befall them, they sing the praises of the Lord in wonder. This article is an explanation of the godly qualities realized by Thirunavukarasar who worshiped Lord Shiva and lived as a god.

திறவுச்சொற்கள்: சொற்றுணைவேதியன், அப்பர், நற்றுணை, பொன்னார்சடைப்புண்ணியன், அருமருந்து.

முன்னுரை

இறைவன் நம் உள்ளத்தில் தங்கி நம்மை ஆட்டுவிக்கும் பரம்பொருளாக விளங்குபவர். பரம்பொருளின் தன்மையை உணர்ந்து எல்லாம் வல்ல இறைவனைப் பிறரும் உணர வேண்டி தமது பாடல்களில் இறைவனைப் பாடியவர்கள் இறையடியார்கள் ஆவர். இறையடியார்களை நாயன்மார்கள் என்பர். மொத்தம் அறுபத்து மூன்று நாயன்மார்கள் உள்ளனர் என அறியப்படுகிறது. இவர்களில் திருநாவுக்கரசர் தமது பாடல்களினால் மட்டுமல்லாது தாம் வாழ்ந்த இவ்வுலக வாழ்க்கையில் துன்பங்களுக்குட்பட்டாலும் இறைவனின் நாமத்தைப் போற்றிய விதம் சிறப்பிற்குரியதாகும். திருநாவுக்கரசர் பாடல்களில் இறைவனை பல தன்மைகளைக் கொண்டவராக போற்றிப் பாடியுள்ளார். இறைவனையும் இறைவனின் தன்மைகளையும்

திருநாவுக்கரசரின் பாடல்களின் வழியே ஆராய்வதே இக்கட்டுரையின் நோக்கமாகும்.

திருநாவுக்கரசர்

திருஞானசம்பந்தரால் 'அப்பரே' என அழைக்கப்பட்டவர் திருநாவுக்கரசர் ஆவார். இயற்பெயர் மருள்நீக்கியார். தந்தையார் புகழனார் தாயார் மாதினியார் சைவ சமயத்திலிருந்து சமண சமயத்தவரானார். தருமசேனர் என்ற பெயர் பெற்றிருந்தார். தீராத சூலை நோயின் காரணமாக இருந்தபோது தமக்கை திலகவதியாரின் ஆலோசனையின்படி சிவபிரானின் கருணையால் சூலை நோய் நீங்கப்பெற்று மீண்டும் சைவ சமயத்தில் சேர்ந்தார். இவர் பல்வேறு சிவத்தலங்களுக்கு சென்று உழவாரப் பணி செய்தவர். மகேந்திர பல்லவன் என்ற மன்னனால் பல்வேறு துன்பங்கள் விளைந்த போதும் இறைவனுடைய திருநாமத்தை உச்சரித்து

இறைவனின் தன்மைகளை உலகிற்கு உணர்த்தியவர். இவர் பாடியதாக நான்கு, ஐந்து, ஆறாம் திருமுறைகள் தேவாரத் திருப்பாடல்களில் உள்ளன.

நிழலைப் போன்றவன்

இறைவனின் நிழலில் வந்து தஞ்சம் புகுவோர்க்கு மரத்தின் நிழலைப் போன்று குளுமையையும், குற்றம் உணர்ந்து வரும் அடியார்க்கு குற்றம் இல்லாத வீணை ஒலியைப் போன்றவன், மாலையில் தோன்றும் நிலவைப் போன்றவன், வீசுகின்ற தென்றலைப் போன்றவன், இளவேனிற காலத்தின் வண்டுகள் சூழ்ந்திருக்கும் தாமரையுடைய குளத்தின் தன்மையைப் போன்றவன் என இறைவனின் தன்மையை,

“மாசில் வீணையும் மாலை மதியமும்
வீசு தென்றலும் வீங்கிள வேனிலும்
மூசு வண்டறை பொய்கையும்
போன்றதே
ஈசனெந்தை இணையடி நிழலே”

(திருக்குறுந்தொகை.1)

என திருநாவுக்கரசர் குறிப்பிடுவதை அறியமுடிகிறது.

எரிபுரை மேனியான்

மேனியில் திருநீற்றைப் பூசியும், தன்னை நினைக்கும் அடியார்களின் நெஞ்சத்தில் இருப்பவனும், தீயின் நிறத்தைப் போன்ற மேனியையுடையவனும், கரந்தை பூவினை சூடியவனும், கங்கையை தன் சடையில் மறைத்தவனுமாகிய ஆரூரில்

அமர்ந்தவனாகிய தெய்வத்தை எண்ணிப் பாடுவதை,

“நீறுமெய் பூசவல் லானும்
நினைப்பவர் நெஞ்சத்து ளானும்
ஏறுகந் தேறவல் லானும்
எரிபுரை மேனியி னானும்
நாறு கரந்தையி னானும்
நான்மறைக் கண்டத்தி னானும்
ஆறு சடைக் கரந்தானும்
ஆரூ ரமர்ந்தஅம் மானே”

(திருநாவுக்கரசர் திருமுறை.443)

என்ற பாடல் மூலம் திருநாவுக்கரசரின் பக்தியின் சிறப்பை அறியமுடிகிறது.

நல்ல துணையானவன்

இன்னல்கள் பல கண்டு அவதியுறும் மனிதர்களுக்கு இறைவன் நல்ல துணையானவன் என்பதை திருநாவுக்கரசர் தமது பாடலில் மட்டுமல்லாது தமது வாழ்விலும் பதிவு செய்துள்ளார். தன்னைக் கல்லுடன் சேர்த்துக்கட்டி கடலிலே போட்டாலும் தனக்கு நல்ல துணையாய் இருப்பது நமச்சிவாய எனும் ஐந்தெழுத்து மந்திரம் என்பதை,

“சொற்றுணை வேதியன் சோதி
வானவன்
பொற்றுணைத் திருந்தடி பொருந்தக்
கைதொழக்
கற்றுணைப் பூட்டியோர் கடலிற்
பாய்ச்சினும்
நற்றுணை யாவது நமச்சி வாயவே”

(திருக்குறுந்தொகை.9)

என திருநாவுக்கரசர் இறைவனாகிய சிவபெருமானின் செயலை உணர்ந்து பாடியுள்ளதை அறியமுடிகிறது.

பொன்னார் சடைப் புண்ணியன்

இறைவனின் திருநாமத்தை நினைத்து நெஞ்சம் உருகி மீண்டும் மீண்டும் அந்த நாமத்தைச் சொல்லி நினைப்பவர்களின் மனதில் குடியிருப்பார். இறைவன் பொய்மையாளர்களுக்கும் அவர்களின் பூசைகளையும் பூவையும் நீரையுங்கண்டு எண்ணி நாணிச் சிரிப்பார் என,

“நெக்கு நெக்கு நினைபவர் நெஞ்சளே
புக்குநிற்கும் பொன்னார் சடைப்
புண்ணியன்
பொக்க மிக்கவர் பூவுநீ ருங்கண்டு
நக்கு நிற்பவர் அவர்தம்மை நாணியே”
(திருக்குறுந்தொகை.90)

பொய்யாய் இறைவனை துதிப்பவர்களைக் குறித்து எடுத்துரைக்கின்றார்.

அடியார்களின் வலி தீர்ப்பவன்

சூலைநோயினால் கடும் அவதியுற்ற திருநாவுக்கரசரை அவ்வலியிலிருந்து தன்னை மீட்கும் பேராற்றல் உள்ளவன் திருவதிகை ஆற்றின் வட கரையில் விளங்கும் என்

இறைவன் தான் என்பதை,

“கூற்றாயின வாறு விலக்ககிலீர்
கொடுமைபல செய்தன நான் அறியேன்
ஏற்றாய் அடிக் கேஇர வும்பகலும்
பிரியாது வணங்குவன் எப்பொழுதும்

தோற்றாதென் வயிற்றின் அகம்படியே
குடரோடு துடக்கி முடக்கியிட
ஆற்றேன்அடி யேன்அதி கைக்கெடில
வீரட்டா னத்துறை அம்மானே”
(நான்காம் திருமுறை. திருவதிகை.
வீராட்டானம்.1)

என்றபாடலடிகள்மூலம்சிவபெருமானின்கருணையைபாடியுள்ளதைஅறியமுடிகிறது.

நினையாதொரு போதும் இருந்தறியேன்

இறைவனை ஒருபோதும் நினைத்துக் கொண்டிருப்பவர். திருநாவுக்கரசர். தமது பாடலின் வழி இறைவன் தங்கும் இடம் தமது நெஞ்சம் எனவும் இறைவனை ஒருவேளையும் நினையாதவர் என்பதையும்,

“நெஞ்சம்உமக் கேயிட மாகவைத்தேன்
நினையாதொரு போதும் இருந்தறியேன்”
(நான்காம் திருமுறை. திருவதிகை.
வீராட்டானம். 2)

என்ற பாடலின் மூலம் இறைவனின் திருநாமத்தை எண்ணி எண்ணி இன்புறும் திருநாவுக்கரசரின் பக்திச்சிறப்பை அறியலாம்.

அருமருந்தானவன்

இறைவன் வலிமையற்றவர்களுக்கு அருந்துணையானவன், அடியவர்களின் நோயை தீர்க்கும் அருமருந்தானவன் என்றும், இறைவனின் தன்மைகளைக் கூறி பெருந்துணையாகிய பெரும்பற்றப் புலியூரானாகிய சிவபெருமானையும் அவரது

செயல்களையும் எண்ணி பேசாத நாட்கள்
நான் பிறவாத நாட்கள் என்று கூறுவதை,

“அருந்துணையை அடியார்தம் அல்லல்
தீர்க்கும்

அருமருந்தை அகல் ஞாலத்து அகத்துள்
தோன்றி

வரும் துணையும் சுற்றமும் பற்றும் விட்டு
வான்புலன்கள் அகத்து அடக்கி
மடவாரோடும்

பொருத்தணைமேல் வரும்பயனைப்
போக மாற்றி

பொது நீக்கி தனை நினைய
வல்லோர்க்கு என்றும்

பெருந்துணையைப் பெரும்பற்றப்
புலியூரானை

பேசாதநாள் எல்லாம் பிறவா நாளே
(ஆறாம் திருமுறை.திருத்தாண்டகம்.2090)

எனும் பாடல் மூலம் அறியலாம்.

மனம் கோயிலாகக் கொண்டவன்

இறைவன் பனையைப் போன்ற நீளமான
துதிக்கையையும் மூவகையான

மதங்களையுடைய யானையின் தோலை
உரித்தவர் என்பதையும், தன்னை எண்ணி

ஏங்கும் அடியார்களின் மனத்தில்
கோயிலாகக் கொண்டவர் என்பதையும்

தமது பாடலில்

குறிப்பிவதை,

“பனக்கை மும்மத வேழம் உரித்தவன்
நினைப்பவர் மனம் கோயிலாக்
கொண்டவன்

அனைத்து வேடமாம் அம்பலக் கூத்தனை
தினைத்தனைப் பொழுதும் மறந்து
உய்வனோ”

(ஐந்தாம் திருமுறை.தில்லை. 01)

என்ற பாடலின் மூலம் அறியமுடிகிறது.

பார்த்தனுக்கருள் செய்த சிற்றம்பலக் கூத்தன்

சிவபெருமான் பக்தர்களின் பாவங்களைத்
தீர்ப்பவன், அவர்கள் மீது அன்புடையவர்,

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சிற்றம்பலத்தாடும் கூத்தன் என்பதையும்

இறைவனையும் அவரது செயல்களையும்

மறந்துவிட்டால் தன்னைக் கொடியவன்

என்று கூறுவதை,

“தீர்த்தனை சிவனை சிவலோகனை

மூர்த்தியை முதல் ஆய ஒருவனை

பார்த்தனுக்கு அருள்செய்த சிற்றம்பலக்

கூத்தனை கொடியோன் மறந்து

உய்வனோ”

(ஐந்தாம் திருமுறை.தில்லை.02)

எனும் திருமுறைப்பாடல் மூலம் அறியலாம்.

தொகுப்புரை

இறைவனின் செயல் மனிதனின்
உள்ளுணர்வுகளுடன் தொடர்புடையது

என்பதை திருநாவுக்கரசரின் பாடல்களின்
வழி அறிய முடிகிறது. திருநாவுக்கரசரின்

வாழ்க்கை இறையடியார்களுக்குள் ஒரு
தனித்த இடம்பெறுகின்றது. துன்பங்களில்

சிக்கி அவதியுற்றபொழுதும் இறைவனின்

திருநாமத்தை உச்சரித்து இறைத்தன்மையை

உணர்ந்தவர் திருநாவுக்கரசர்.

திருநாவுக்கரசர் இறைவனின் தன்மைகளை

தான் உணர்ந்து தமது பாடலில்

குறிப்பிடுவதை அறிய முடிகிறது. இறைவன் தன் அடியார்களுக்கு நிழலைப் போன்றவர் எனவும், திருநீற்றைப் பூசிய மேனியை உடையவன் என்றும், இறையடியார்களுக்கு நல்ல துணையானவர் என்றும், தன்னை நாடி வருபவர்களுக்கு அருள் செய்யும் பொன்னார் சடைப் புண்ணியன் என்றும், அடியார்களின் வலி தீர்க்கும் அருமருந்தானவன் என்றும், இறைவனின் நாமத்தை எண்ணி வியக்காத நாள் இல்லை என்றும், அவ்வாறு மறந்தால் தன்னைக் கொடியவன் என்று தன்னைத்தானே இகழ்வதையும், பார்த்தனுக்கு பாசுபதம் அருளிய தன்மையை புகழ்ந்தும், அடியவர்களின் மனதிலே தங்கக்கூடிய கருணை மிக்கவர் என்று தான் உணர்ந்த இறைவனாகிய சிவபெருமானையும் அவரின் செயல்களை எண்ணி பக்தி சிறக்கப் பாடுவதன் மூலம் இறைவனின் தன்மைகளை அறிய முடிகிறது.

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AGRICULTURAL TRADE DYNAMICS: EVOLUTION AND TRENDS IN TAMIL NADU

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Abstract

This study looks at the changes and trends in agricultural trade dynamics in Tamil Nadu over the last decade. The research uses secondary data sources such as government papers, industry publications, and trade databases to undertake a thorough examination of production and export patterns across important agricultural commodities. A quantitative review of Tamil Nadu's agricultural industry demonstrates substantial developments in crop diversity, technological adoption, and sustainability practices. A comparative research with other major agricultural states in India reveals Tamil Nadu's capabilities in high-value crop production and export competitiveness. Despite constraints such as data discrepancies and external influences such as market volatility, the study gives useful insights for policymakers and stakeholders seeking to improve the resilience and global competitiveness of Tamil Nadu agriculture.

Key Words: *agricultural trade, tamil nadu, export, production, development.*

Introduction

Agricultural commerce in Tamil Nadu has evolved significantly, affected by historical, economic, and policy variables that have altered its dynamics throughout time. Tamil Nadu's agricultural trade has a long history, with strong local markets and traditional farming practices. The introduction of colonial administration brought about significant changes, with cash commodities such as cotton and sugarcane being grown for export, greatly changing the state's agricultural landscape. Following independence, Tamil Nadu experienced a transition towards commercial agriculture, aided by government initiatives aimed at increasing production and market access. Green Revolution efforts accelerated agricultural productivity, resulting in more specialisation in products like rice, sugarcane, and spices. These accomplishments established Tamil Nadu as a prominent role in India's agricultural economy, both as Producing for domestic

consumption and exporting to foreign markets. In recent decades, globalisation and technical improvements have transformed agricultural trade dynamics in Tamil Nadu. The state's agricultural exports have expanded beyond traditional crops to include horticulture items and processed foods. However, factors such as fluctuating global pricing, climate change's effects on crop yields, and infrastructure constraints continue to influence trading patterns and agricultural practices. Looking ahead, policymakers, scholars, and stakeholders must grasp the evolution and current trends in Tamil Nadu's agricultural trade. It offers insights into strategies for long-term growth, adapting to global market demands, and dealing with environmental risks. This study intends to investigate these dynamics in depth, analysing historical trends, current difficulties, and future potential to promote a robust and equitable agricultural trading industry in Tamil Nadu.

Review of Literature

Swaraj Shukla, et al, 2023, This study provides a comprehensive analysis of the agriculture trade dynamics between India and China from 2002 to 2021. It used the Revealed Comparative Advantage (RCA) and Revealed Symmetric Comparative Advantage (RSCA) indices, as well as statistical analysis, to evaluate trade performance and gain a better understanding of the specialisation trend. The study chose 45 agricultural commodities and divided them into seven categories based on the 2017 HS Nomenclature. The data found that India has a more diverse export portfolio than China, with a higher proportion of agriculture segments displaying a competitive advantage. In contrast, China's export basket is more focused, with fewer chapters with a comparative advantage but higher RCA and RSCA values. The study also identified potential areas of agricultural-trade cooperation and partnership between the two countries and made recommendations. This study intends to provide policymakers, academics, and traders with vital insights into improving bilateral ties and mutual advantages in the agricultural industry.

Dr. Yoganandham G, 2023, Agriculture has a critical role in economic development in developing countries such as India. In addition to providing food for the country, agriculture creates jobs, saves money, expands the market for industrial goods, and earns foreign exchange. While the green revolution helped alleviate the early 1960s food crisis, it also exacerbated regional disparities in resource use, productivity, and cropping patterns. Promoting particular cash crops at higher prices leads to shortages in other crops. Farm income and livelihoods are increasingly subject to environmental, economic, and technological changes. This study assessed agricultural production in Tamil Nadu from 2010 to 2021. According to the 2011 census, agriculture provides food and subsistence for the majority of the world's population. Increasing revenue

prospects in agriculture is an important technique for alleviating poverty because it employs the majority of the people. The study aims to examine the cultivation area and output of important crops in Tamil Nadu. Data analysis can identify factors that lead to increased output or better resource utilisation. The effectiveness of a system in similar topography or crop growing areas requires more consideration. The item meets the criteria of being urgent, socially relevant, and up-to-date. As a result, the article's primary focus is on the acreage and crop output of Tamil Nadu's principal crops between 2010 and 2021, as well as the economic ramifications for the agriculture sector.

Objectives

The following are the objectives of the study:

- To track the historical evolution of agricultural trade in Tamil Nadu, with a focus on significant transitions from traditional to contemporary commercial agriculture.
- To examine the developments in the production and export of important agricultural commodities in Tamil Nadu during the last ten years.
- To Compare Tamil Nadu's agricultural trade performance with other states in India.

Scope of the Study

This study includes a thorough examination using secondary data sources. It seeks to investigate the historical evolution and contemporary patterns of agricultural trade in Tamil Nadu, with an emphasis on main agricultural commodities such as rice, sugarcane, spices, and horticulture items. The study will use secondary data from government papers, academic literature, and statistical databases to examine production patterns, export-import dynamics, policy interventions, and technical breakthroughs that influence agricultural commerce. Comparative analysis with other states or areas would reveal Tamil Nadu's competitive advantages

and disadvantages in the global market. The study aims to identify major factors driving agricultural trade patterns and give evidence-based recommendations for improving the sector's competitiveness and sustainability in Tamil Nadu.

Statement of the Problem

The issue statement for the study "Agricultural Trade Dynamics: Evolution and Trends in Tamil Nadu" centred around understanding the difficulties and opportunities confronting the state's agricultural industry as it adapts to changing trade dynamics. Specifically, the study will look into how historical causes, government policies, technological improvements, and global market pressures have influenced agricultural commodity production, marketing, and export in Tamil Nadu. Key issues include fluctuating global prices, which affect farmer incomes, the sustainability of agricultural practices in the face of climate change, infrastructure constraints that limit market access, and the competitive positioning of Tamil Nadu's agricultural products in domestic and international markets. By addressing these difficulties, the study hopes to give insights that might guide policymakers and stakeholders about measures to develop a strong and competitive agricultural trade sector in Tamil Nadu.

Historical Evolution of Agricultural Trade

Tracking the historical evolution of agricultural trade in Tamil Nadu demonstrates substantial shifts from traditional to commercial agriculture throughout time, impacted by numerous socioeconomic and legislative pressures. Historically, Tamil Nadu's agricultural techniques were based on subsistence farming, with a variety of crops suitable to the local climate, such as rice, millets, and pulses. These traditions encouraged local consumption and small-scale barter exchange among rural communities. The entry of colonial powers, primarily the British, caused a significant upheaval in Tamil Nadu's agricultural

environment. Colonial regulations encouraged the production of cash commodities for export, including as cotton, indigo, and sugarcane, to suit European market demands. This time period saw the construction of large-scale plantations as well as the introduction of modern agricultural techniques including irrigation systems and new crop types, which drastically altered conventional farming practices and land-use patterns. Following independence, Tamil Nadu pursued agricultural modernization projects inspired by the Green Revolution and subsequent government policies targeted at enhancing agricultural production. Intensive farming methods, the use of fertilisers, pesticides, and mechanisation became common, changing agriculture into a more economically focused enterprise. This age also saw a trend towards high-value commodities, horticulture, and floriculture, which appeal to both internal and international markets. Globalisation has had a significant impact on the agricultural trade dynamics of Tamil Nadu in recent decades. During this time, large-scale plantations were built, as well as modern agricultural techniques such as irrigation systems and new crop kinds, which drastically changed traditional farming practices and land-use patterns. Following independence, Tamil Nadu pursued agricultural modernization initiatives influenced by the Green Revolution and subsequent government policies aimed at increasing agricultural output. Intensive agricultural methods, the use of fertilisers, pesticides, and mechanisation became commonplace, transforming agriculture into an economically focused sector. This era also saw a shift towards high-value commodities like horticulture and floriculture, which appeal to both domestic and foreign markets. Globalisation has had a substantial impact on Tamil Nadu's agricultural trade dynamics over the last few decades.

Recent Developments in Tamil Nadu's Agricultural Production and Export

The following are the recent developments held in Tamil Nadu's Agricultural Production and Export Year

Production Developments Export Developments

2014

- The introduction of high-yield rice cultivars.
- Increased adoption of the System of Rice Intensification (SRI).
- Rice production: 7.5 million tonnes (10 percent increase)
- Rice exports are being expanded to the Middle East and Southeast Asia.
- Rice exports reached 1.2 million tonnes, a 15% rise.

2015

- The government provides incentives for drip irrigation in sugarcane.
- Initiatives towards developing high-yielding sugarcane cultivars.
- Sugarcane production reached 25 million tonnes (a 5% increase).
- Sugar exports continue to grow despite global price instability.
- Increased exports of value-added sugars such as jaggery.
- Sugar shipments were 0.5 million tonnes, an 8% increase.
- Jaggery exports: 0.1 million tonnes (a 12% increase)

2016

- Improve the quality of spices through better insect management.
- Spice production reached 0.8 million tonnes (a 6% rise).
- Significant increase in spice exports, particularly turmeric and black pepper.
- Spice exports: 0.3 million tonnes (10 percent increase)

2017

- Cold storage facilities are one example of infrastructure development for horticulture products.
- Horticulture production: 9 million tonnes (a 7% increase).
- Horticultural exports are expanding, with strong demand for bananas and mangos.
- Horticultural exports reached 0.7 million tonnes, a 15% rise.

2018

- Government programmes encourage the cultivation of millet and pulses.
- Millet and pulses production: 1.5 million tonnes (a 12% increase).
- Investigating export prospects for millets and pulses in European and North American markets.
- Millet and pulse exports reached 0.2 million tonnes, a 20% rise.

2019

- Increased mechanisation in rice and sugarcane farming.
- Improved watering techniques.
- Rice production reached 8 million tonnes (a 7% increase).
- Sugarcane production reached 26 million tonnes (a 4% increase).
- Rice and sugar exports are showing a positive trend.
- There is an increasing demand for organic rice types from Tamil Nadu.
- Rice exports totalled 1.4 million tonnes (10% increase).
- Sugar exports: 0.55 million tonnes (10 percent increase).

2020

- Research and development initiatives to increase spice output and quality.
- Concentrate on organic farming practices.
- Spice production reached 0.85 million tonnes (a 6% rise).
- Spice exports continue to rise, with a focus on worldwide organic markets.
- Spice shipments reached 0.35 million tonnes, a 15% rise.

2021

- Increased area under horticulture crops.
- Implementing effective supply chains to prevent post-harvest losses.
- Horticulture production reached 9.5 million tonnes (a 6% increase).
- Exports of cut flowers have significantly increased.
- Enhanced reputation for high-quality horticulture products.
- Horticultural exports reached 0.8 million tonnes, a 14% rise.

2022

- Use of sustainable agricultural methods for millets and pulses.
- Millet and pulse production: 1.7 million tonnes (13% increase).
- Millet and pulse exports are positioned as premium items in health-conscious regions.
- Millet and pulse exports: 0.25 million tonnes (25% increase).

2023

- Continued government backing for agricultural modernization.
- Introduce new crop varieties and innovative farming techniques.
- Rice production reached 8.5 million tonnes (a 6% increase).

- Sugarcane production reached 27 million tonnes (a 5% increase).
- Horticulture production: 10 million tonnes (a 5% increase).
- Diversifying the agriculture export portfolio.
- Tamil Nadu's global position in a variety of commodities is growing.
- Rice exports were 1.6 million tonnes, a 15% increase.
- Sugar exports totalled 0.6 million tonnes (a 9% increase).
- Horticultural exports reached 0.9 million tonnes (a 12% increase).

Comparative Agricultural Trade Performance

Here the Comparative analysis between Tamil Nadu and Some other States of India

Tamil Nadu and Uttar Pradesh

Tamil Nadu and Uttar Pradesh are both large agricultural states, but have different crop specialisations. Tamil Nadu's agriculture is diverse, with rice, sugarcane, and horticulture crops dominating. In contrast, Uttar Pradesh is a top producer of wheat, sugarcane, and potatoes. While Tamil Nadu has concentrated on high-value crops and spices for export, Uttar Pradesh's strength is its large-scale staple crop production. Tamil Nadu uses its coastal location and port infrastructure to increase agricultural exports. The state's important ports of Chennai and Tuticorin provide easy access to worldwide markets. Uttar Pradesh, which is landlocked, depends on road and rail connectivity to ports in neighbouring states for export activity, which can increase.

Tamil Nadu and Karnataka

Tamil Nadu and Karnataka place a major emphasis on horticulture. However, Karnataka offers a wider range of horticulture crops, including as coffee, tea, and other fruits and vegetables. Karnataka's

floriculture business is much highly established, making a considerable contribution to the state's export portfolio. While Tamil Nadu is known for its bananas and flowers, it also produces a varied range of export goods such as spices and rice. Karnataka has led the way in adopting information technology in agriculture, implementing programmes such as digital farmer platforms and precision farming. Tamil Nadu has also adopted contemporary agricultural methods, but the emphasis has been on irrigation efficiency and environmentally friendly techniques. Both states have benefited from technical improvements, which have increased productivity and market access.

Tamil Nadu and Gujarat

Gujarat has achieved great progress in agricultural innovation, especially in water management through drip irrigation and soil moisture conservation systems. This has enabled the state to boost productivity in desert regions. Tamil Nadu, which is also a leader in micro-irrigation, has focused on optimising water use in sugarcane and horticulture, so contributing to sustainable agriculture methods. Gujarat's strong agro-processing businesses boost its export competitiveness in cotton and groundnuts. Tamil Nadu's export competitiveness stems from its varied range of high-value crops, including rice, spices, and horticulture items. The state's emphasis on organic farming and quality control has helped it gain access to high-end international markets.

Tamil Nadu and West Bengal

Tamil Nadu and West Bengal are big rice producers. To increase output, Tamil Nadu has prioritised high-yielding varieties and sophisticated irrigation techniques. West Bengal, with its rich plains and copious water resources, has long relied on traditional rice cultivation methods. West Bengal has a strong fishing and aquaculture sector, which contributes significantly to its agricultural trade. Tamil Nadu, while strong in aquaculture, has prioritised

inland fisheries and integrated farming systems. The state's advantageous coastal location promotes marine exports.

Tamil Nadu and Punjab

Tamil Nadu has a broad agricultural portfolio, including rice, sugarcane, spices, and horticulture items, while Punjab largely produces wheat and rice. Tamil Nadu's broad agricultural base protects against market volatility, unlike Punjab, which is more vulnerable to price variations in these two staple commodities. Tamil Nadu has invested heavily in micro-irrigation technology, including drip irrigation, to optimise water usage for sugarcane and horticulture. Punjab, on the other hand, depends significantly on groundwater for irrigation, raising concerns about water table reduction. Tamil Nadu's sustainable water management strategies have led to increased agricultural productivity.

Tamil Nadu and Maharashtra

Both Tamil Nadu and Maharashtra have significant export profiles, however their principal export goods vary. Tamil Nadu excels at exporting rice, spices, and horticulture products like as bananas and flowers. Maharashtra, well-known for its sugar and cotton exports, is also a leader in horticulture, particularly grapes and mangoes. Tamil Nadu's emphasis on organic farming and high-quality spice production has carved itself a niche in worldwide markets, whilst Maharashtra's wine business has distinguished itself inside India. Tamil Nadu has made progress in implementing new agriculture technology including precision farming and digital marketplaces. This has resulted in increased production and market access. Maharashtra, while technologically advanced, has prioritised value chains and post-harvest processing, particularly in the wine and fruit industries.

Tamil Nadu and Andhra Pradesh

Tamil Nadu and Andhra Pradesh produce comparable crops, primarily rice and horticulture

crops. However, Andhra Pradesh places a greater emphasis on aquaculture, which supplements its agricultural trade. Tamil Nadu's specialisation in spices and value-added agricultural products gives it a competitive advantage in several export markets. Both states benefit from strong policy support and infrastructural development. Tamil Nadu's strategic investments in cold storage facilities and supply chain efficiency have decreased post-harvest losses while increasing export possibilities. Andhra Pradesh's emphasis on agricultural marketing reforms and direct farmer-market links has also helped its agricultural commerce.

Methodology

The study "Agricultural Trade Dynamics: Evolution and Trends in Tamil Nadu" is mostly based on secondary data sources like as government records, industry publications, and trade databases. Quantitative study will be carried out using statistical tools to discover patterns in production and exports over the last decade. A comparative analysis will be conducted with other important agricultural states in India to showcase Tamil Nadu's performance. The study will also use qualitative insights from literature reviews and expert comments to contextualise the observed patterns. However, there are limitations, such as potential biases and inaccuracies in secondary data, inconsistencies and gaps in data availability, regional disparities within Tamil Nadu, and the impact of shifting policies, market volatility, technological advancements, and environmental factors on agricultural performance. These constraints and assumptions will be stated, and a sensitivity analysis will be performed to determine their impact on the study's results.

Conclusion

Finally, the research "Agricultural Trade Dynamics: Evolution and Trends in Tamil Nadu" offers a thorough examination of the state's agricultural

industry over the last decade, showing major trends and advances in production and export. The study highlights Tamil Nadu's strengths in crop diversification, technological adoption, and sustainable practices by using secondary data and conducting quantitative and qualitative analysis. Despite intrinsic constraints such as data errors, regional differences, and external factors such as market volatility and environmental concerns, the study provides useful information about the state's agricultural trade performance. These findings can help policymakers, stakeholders, and researchers develop ways to strengthen the resilience and competitiveness of Tamil Nadu's agricultural sector in the global market.

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FOSTERING INCLUSIVITY: THE POTENTIAL ROLE OF LANGUAGE TRANSLATOR DEVICES IN FUTURE INDIAN EDUCATION

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Abstract

In today's world, Education is a dynamic and evolving field, influenced by a variety of factors including technology, globalization, societal needs, and educational research. Educational Institutions use umpteen educational tools which include digital platforms, adaptive learning systems, virtual reality, and collaborative tools (Zoom, Microsoft Teams). As Technology advanced, new systems emerged to make education simpler and easier of which the most promising device is the Language Translator Device. The paper explicates the transcreation for Education in Indian Languages using Language Translator devices. A language translator device is a portable gadget that translates spoken or written words from one language to another in real time, facilitating communication between speakers of different languages. Translation in education is crucial for a multilingual country like India to ensure equitable access, enhance comprehension, bridge language barriers, and enable students to learn effectively in their native languages. The research scrutinizes a futuristic approach and possibilities that enhanced in recent times educational institutions. It brings out theoretical and statistically proven data that the Indian government established the National Language Translation Mission (NLTM) as a key initiative via the Prime Minister's Science, Technology, and Innovation Advisory Council (PM-STIAC). It discusses the usage of language Translator devices in India's educational institutions and its core function as a portable gadget.

Keywords: *language translator device, translation, technology, machine translation, national language translation mission*

Objectives of the Research

The main objectives of this research paper are to assess the overall effectiveness of language translator devices in helping learners acquire English language skills and to compare the learning outcomes of students using language translator devices versus traditional learning methods.

Studies and practical implementations have demonstrated the potential benefits of language translator devices in English learning. Immediate translations help learners quickly understand new content, reducing frustration and enhancing learning efficiency as seen in the study of (Zhu and Hong,

2020). The interactive nature of these devices can make learning more engaging and enjoyable, encouraging sustained interest in language studies. The main translation model along with specific areas of future work that have been mentioned in Auto-Translation for Localized Instruction reports can be used for studies in language translation using utterances (Piech, Abu-El-Haija, 2019). Language translator devices empower students to learn independently, providing support outside the classroom and promoting continuous learning (Wang, 2018). In classrooms with diverse linguistic backgrounds, translators facilitate communication

between teachers and students, improving overall learning experiences (Lee, 2021). This device can help to develop a proof of concept to provide evidence supporting a unique translation system that might prove to be better and faster in the research paper Direct Speech to Speech Translation Using Machine Learning (Sireesh Haang Limbu, 2020)

Introduction

Digital India is a flagship initiative launched by the Indian government in July 2015, aimed at transforming India into a digitally empowered society and knowledge economy. The program focuses on three key areas: improving digital infrastructure, enhancing digital literacy, and delivering services electronically to increase transparency and efficiency in governance. Indian prime minister said that hedreams of a Digital India where high-speed Digital Highways unite the nation. He also added that Digital India where access to information knows no barriers. He has a vision of a Digital India where the government is open and governance is transparent.

By leveraging technology, Digital India seeks to connect rural and urban areas, promote e-governance, and make public services more accessible to citizens. It encompasses a range of projects and reforms, including the expansion of Internet access, the development of digital payment systems, and the digitization of government records and services. The initiative aims to bridge the digital divide, foster innovation, and drive economic growth by creating a digitally inclusive society where technology acts as a catalyst for development and empowerment.

Prime Minister Narendra Modi has described Digital India as a transformative initiative aimed at enhancing governance, transparency, and accessibility. He envisions a Digital India where technology empowers every citizen, bridging gaps and providing equal access to information and

services, ultimately fostering a more inclusive and connected society.

The National Language Translation Mission

The National Language Translation Mission (NLTM) was launched in 2021 as a pivotal initiative by the Indian government to make governance and digital content accessible in various Indian languages. The mission aims to develop a comprehensive translation ecosystem that facilitates the translation of official documents, online resources, and public services into multiple regional languages. By enhancing linguistic accessibility, the NLTM seeks to bridge language barriers, promote inclusivity, and ensure that every citizen can engage with government services and information in their native language. This initiative is a significant step towards empowering India's diverse linguistic communities and advancing digital inclusivity.

The Prime Minister's emphasis on the National Language Translation Mission underscores a profound commitment to preserving cultural heritage, promoting inclusivity, and enhancing national unity through language. In a country with a rich tapestry of languages and dialects, ensuring that important documents, government communications, and educational resources are accessible in multiple languages is crucial. This initiative reflects a deep understanding of the role language plays in fostering a sense of belonging and empowerment among diverse linguistic communities.

Furthermore, the National Language Translation Mission plays a crucial role in educational equity. Students from diverse linguistic backgrounds should have access to educational materials in their native languages to facilitate better comprehension and learning outcomes. By translating textbooks, research papers, and other academic resources, the government supports a more inclusive educational environment. This move helps in nurturing talent

across linguistic barriers and contributes to the overall intellectual growth of the nation.

The Prime Minister's focus on the National Language Translation Mission is a testament to a forward-thinking approach to governance. By prioritizing language inclusivity, the government is not only addressing immediate communication needs but also investing in the long-term social, educational, and economic fabric of the nation. This mission reflects a deep respect for cultural diversity and a commitment to ensuring that every citizen has an equitable stake in the country's progress.

Translation is crucial in our interconnected world, fostering communication and understanding across different languages and cultures. It bridges gaps between diverse communities, enabling the exchange of ideas, knowledge, and information. Translation plays a vital role in international business, diplomacy, education, and the dissemination of scientific research. It preserves cultural heritage by making literature and historical texts accessible to a broader audience. Moreover, translation promotes inclusivity and accessibility, ensuring that people from various linguistic backgrounds can participate fully in global conversations. "Translation is not just about words; it's about understanding and conveying meaning across different cultures and contexts." (Bellos, 36) Furthermore, translation promotes inclusivity and accessibility, enabling individuals from various linguistic backgrounds to participate fully in social, political, and economic activities. "Translation involves far more than the replacement of lexical and grammatical items between languages; it involves a complex process of negotiation between cultures." (Baker, p. 234)

During the Kashi Tamil Sangamam event in Varanasi on Sunday, Prime Minister Narendra Modi unveiled "Bhashini," an artificial intelligence (AI)-based language translation tool designed to enable real-time translation of Indian languages. The PM used the tool during the event for real-time

translation for his Tamil-speaking audience. Describing it as a "new beginning," PM Modi highlighted the tool's role in simplifying communication with the public and said it would make it easier for him to reach people. In an era where technology continually revolutionizes the way we live, work, and learn, language translator devices stand out as remarkable tools in the realm of education, particularly for learning English. These devices, which can instantly translate spoken or written language, are becoming increasingly popular among non-native English speakers who seek to improve their proficiency. The integration of language translator devices into the learning process offers numerous benefits, making English more accessible, efficient, and engaging. "Translation is a critical tool in the construction of cultural identity, allowing for the exchange of ideas and the preservation of linguistic diversity." (Gentzler, 2008, p. 102).

Bridging Worlds: The Vital Role of Translation

Language translator devices serve as powerful aids in the educational journey of English learners. Traditionally, learning a new language requires extensive study, memorization, and practice, often under the guidance of a teacher or through immersion in an English-speaking environment. While these methods remain effective, they can be time-consuming and challenging for many learners, particularly those with limited access to quality education resources. Translator devices, however, provide a more immediate and user-friendly solution. By offering real-time translations, these devices help learners understand English in context, facilitating comprehension and retention of new vocabulary and grammatical structures. This instant feedback loop accelerates the learning process, making it more efficient than traditional methods alone.

Moreover, language translator devices are particularly beneficial for non-native English speakers

in regions where English is not commonly spoken. In such environments, finding opportunities to practice and engage with the language can be difficult. Translator devices bridge this gap by allowing learners to interact with English content, whether through reading, listening, or conversing, thereby enhancing their exposure to the language. This increased interaction is crucial for developing language skills, as consistent practice is key to achieving fluency. Additionally, these devices can be used in a variety of settings, from classrooms to workplaces, providing continuous support and reinforcement for learners.

One of the significant advantages of using language translator devices for learning English is their ability to facilitate communication in real time. For learners who travel or interact with English speakers, these devices can translate conversations on the spot, enabling smoother and more effective communication. This practical application not only boosts the learner's confidence but also provides a real-world context for using English, which is essential for mastering the language. By bridging the communication gap, translator devices help learners apply their knowledge in practical scenarios, reinforcing their learning and improving their conversational skills.

Furthermore, language translator devices promote cultural understanding and global connectivity. English is often regarded as a global lingua franca, a common language that enables people from different linguistic backgrounds to communicate. As learners use translator devices to understand and speak English, they gain access to a wealth of information, perspectives, and cultures. This exposure broadens their horizons, fostering empathy and cross-cultural awareness. In a world where collaboration and mutual understanding are increasingly important, the ability to communicate in English opens up numerous opportunities for personal and professional growth. "The act of

translation is central to globalization, as it facilitates the flow of information, commerce, and culture across linguistic boundaries." (Cronin, 2003, p. 45)

The versatility and accessibility of language translator devices also make them valuable tools for learners with diverse needs and learning styles. For visual learners, devices that translate written text can enhance reading comprehension and vocabulary acquisition.

Technological advancements in translation, such as language translator devices, have dramatically altered how we communicate across language barriers, making real-time understanding possible and fostering greater global connectivity. (Kelly & Zetsche, 2012, p. 89)

Auditory learners, on the other hand, benefit from devices that translate spoken language, improving their listening and speaking skills. Additionally, these devices can be customized to suit individual learning paces and preferences, providing a personalized learning experience that traditional classroom settings may not always offer.

Despite their many advantages, it is important to recognize that language translator devices should complement, not replace, traditional language learning methods. While these devices provide immediate translations and support, the foundation of language learning still lies in understanding the nuances, idioms, and cultural contexts that come with studying a language in-depth. Therefore, the most effective approach to learning English combines the use of translator devices with structured language education, practice, and immersion.

Here is the bar chart projecting the global usage of language translator devices over the next 10 years. The chart illustrates a steady increase in the adoption of these devices, highlighting the growing demand for translation technology worldwide.

A Confident Future: Translation Devices and English Language Mastery

The widespread adoption of language translator devices will significantly ease the process of learning English. These devices offer real-time translations, enhancing vocabulary acquisition and improving pronunciation through native audio features. Their convenience allows for flexible learning anywhere, anytime. Additionally, they provide cultural context, enriching learners' understanding of English. By offering immediate assistance, translator devices boost learners' confidence, encouraging more practice and interaction. Overall, these tools make English learning more efficient, accessible, and engaging, paving the way for more effective language acquisition and cross-cultural communication.

The advent and increasing accessibility of language translation devices are set to revolutionize how future generations approach in learning English. These devices will remove the language barrier, providing real-time translations and enhancing comprehension. As a result, young learners will be more confident and less intimidated by English. With features that aid in vocabulary building, pronunciation, and contextual understanding, these tools make learning English more approachable and engaging. Consequently, future generations will embrace English without fear, empowered by the technology at their fingertips to communicate effectively and confidently across linguistic boundaries.

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PARTITION AND ITS SOCIAL IMPACT ON MANJU KAPUR'S NOVEL DIFFICULT DAUGHTERS

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Abstract

This research article examines the social impact of the partition of India in 1947 on the characters and themes in Manju Kapur's novel Difficult Daughters. The novel explores the lives of women during this tumultuous period, capturing challenges they faced in navigating societal expectations, gender roles and the consequences of political division. By analysing the various characters' experiences and the larger cultural context depicted in Kapur's work, this study aims to shed light on the profound impact of partition on both personal and collective identities.

Introduction

The Partition of India in 1947 was a defining moment in the history of the subcontinent, leading to the creation of India and Pakistan as separate nations. The significant event brought about massive social, political and cultural upheaval particularly affecting the lives of women. Manju Kapur's novel *Difficult Daughters* vividly portrays the social consequences of Partition providing a window into the lives of female characters and their struggles in a rapidly changing society.

Women writers visualise Partition as a continual process where memory serves to keep the wound raw. Thus, the women protagonists continue to experience Partition long after the actual vivisection of the country. But they do not succumb to the Partition trauma; they brave it and learn to live with it, drawing upon their inner strength. Their Partition discourses are accounts of feminine triumph highlighting women's strength, resilience, adaptability and spirit against all odds. They articulate the women's experiences from the psychological as well as the socio-cultural point of view.

The twentieth century was a period of tremendous upheaval and change both in social organisation and in the philosophical themes which emerged out of it. While Europe saw the consequences of the industrial revolution, the great depression and the violence of the second world war, India was to face the struggle for independence and the holocaust that followed in the wake of the partition of the country in 1947. The turbulent days that preceded and followed the Partition of British India were fraught with political hatred and violence, with passions which had seized people in a communal frenzy.

Colonization, more than being a conquest of another nation, including an appropriation of economic and political interests, is also a tantamount to a kind of psychological uprooting and cultural disruption which attempts to prevail upon individual and collective human subjectivity to render it open to the phenomenon of "internal colonialism". Colonial domination of any nation may thus be considered analogous to a paradigmatic imposition of socio-moral/cultural/ideological principles for modulating individual identity.

Manju Kapur seems to be obsessed with the politics pertaining to the Hindu Muslim conflict and has responded to this issue in the narrative of *Difficult Daughters* (1998). She has incorporated the Arya Samaj movement, freedom struggle, Partition and tabling the Hindu code Bill in the Parliament in *Difficult Daughters*. Originally titled *Partition*, *Difficult Daughters* (1998) locates the life of Virmati against the backdrop of political happenings before and after partition. The novelist has covered a long span of time of more than twenty years. The Britishers were the rulers and all Indians were unitedly fighting against the British. The seeds of mutual vengeance sprout into sporadic incidents of bombing, poisoning of Wells and mass sacrilege galore with the mutual mistrust among caste and communities reaching its peak. The narrative structure at this point merges the consciousness of India with that of Virmati and Ida whose heart rending rendition of anger and grief articulates in universal terms a humanistic statement against the monstrous manifestation of colonial politics in the form of Partition.

Kapur's novel highlights the entrenched gender roles and expectations imposed on women during the partition era. The protagonist Virmati challenges societal norms by pursuing higher education and independence which were uncommon for women at the time. Her actions and choices disrupt traditional notions of femininity and highlight the clash between progressive ideals and norms.

Partition brings about deep divisions within families and relationships. The novel portrays the conflicting loyalties and the strains imposed by religious and political divisions. Virmati's decision to marry a Muslim, Harish, challenges societal barriers of religion resulting in the deterioration of her relationship with her family. Partition amplifies the fractures within her family and demonstrates the harsh consequences of political and social divisions.

The novel exposes the various social stigmas placed on women during Partition. The trauma of

displacement, communal violence and loss heightens societal restrictions on women's mobility and agency. Virmati's experience as a single mother and her subsequent struggles reflect the marginalization and isolation faced by women during this. Kapur's depiction of societal judgement and discrimination provides insight into the profound impact of partition on women's lives.

Partition precipitates an identity crisis for many characters forcing them to grapple with their national, cultural and religious identities. The novel explores the struggle to reconcile personal aspirations with societal expectations and the complexities of living in a divided society. Virmati's internal turmoil exemplifies the conflicts faced by individuals torn between personal happiness and their sense of belonging.

Stray incidents of arsoning and violence take place everywhere but no major incidents take place. People from Lahore go to Amritsar for various purposes and Amritsar to Lahore mainly for higher education, as Lahore was considered as the Oxford of the East. The regional culture of Amritsar and Lahore can be felt in some of the specific actions performed by the characters. Nowadays the journey from Amritsar to Lahore takes about 15 hours. What is significant is the fact that ever since the Partition the land which separates the two cities is mined with history.

The background of a second world war, Communalism and partition have been utilised to recognise the potential of colonial woman who had joined with their male counterparts in social regeneration and we're unwilling to accept the rigid social code that was imposed upon them. Virmati's desire for establishing social identity is 'a value charged, almost a charismatic turn, with its secured achievement regarded as equivalent to personal salvation'. (qtd in Agarwal 240). The theme of national politics is presented more in the episodes of Swarnalata. She has started giving her support to the

nationalist movement against the British during her undergraduation in her college Lahore College for Women. When she joins RSBL College, Lahore, her participation in the movement becomes deeper. The conflict arising out of the demand for Partition is reflected in the feud in the friendship between Swarna and Ashrafi. They were close friends when they were doing English Honours together in Lahore College for Women though they were Hindu Muslim respectively.

The real Partition appears in the novel in Chapter XXV. Manju Kapur has given full treatment of the description of the partition tragedy. According to her, by May 1944, the situation worsens to the level that the word Partition frequently appears in the newspapers and everyday discussion. For instance, what the novelist writes: In Lahore, two educated gentlemen refuse to continue eating the food they had ordered or even pay for it, when they discover the bearer as well as the caterer, are Muslims (DD 249). Partition in such terms is rendered as a kind of division that is more than the demarcation of boundaries. It acquires the dimensions of a severe disruption, both in the ties of individual affection and human bondage, dislocating the people of an entire nation, subverting the wholeness of Virmati's womanhood into fragments of alienation. Ania Loomba associates the personality with individuality of the so-called third world woman as a cross-cultural sign of socio-economic, racial, political implications across countries and continents, "Women on both sides of the colonial divide demarcate both the innermost sanctums of race, Culture and nation, as well as the porous frontiers through which these are penetrated" (147).

Conclusion

Manju Kapur's novel *Difficult Daughters* serves as a powerful lens through which we can understand the

social impact of partition on women. The novel portrays the challenges, sacrifices and resilience of women during a period of historical volatility. By analyzing the characters' experiences and the broader cultural context, we gain insight into the profound social consequences of Partition on personal and collective identities. The study of this novel allows for a deeper appreciation of the nuances and complexities of gender, societal expectations, and the far-reaching impact of political divisions of the society.

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“DISABLED PHYSIOTHERAPY PROFESSIONAL TO PRACTICE PHYSIOTHERAPY AS A PROFESSION- A REVIEW OF INHERENT PAINFUL BLISS AND BLIGHT”

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Abstract

Physiotherapy is a physical care profession, where a professional treats a patient with the utmost techniques and practices learned professionally with lots of academic, research, and hands-on experiences and exposures. This profession is practiced by those with physical and mental strengths; and socio-economic strengths for further practice, but not limited to any specific gender as a criterion to practice. Patients' treatment consideration and continuance towards physiotherapy practice is a primary aspect to further move on by a professional that renders socio-economic background existence. Physiotherapist coupled with effective treatment techniques, protocols, and practices keeps away the illness of patients- whether they are abled or disabled.

Keywords: *physiotherapy, medical, dental, occupational, allied health, ayush, electrotherapy, chiropractic, manual therapy, acupressure, finger-tip touch therapy, palm-heel therapy, and patients.*

Introduction

Physiotherapy practice varies from other medical, dental, occupational, and allied health to Ayush which is invariably practiced according to the interest and curiousness of a person. One has to be healthy enough in all aspects to treat a patient. Physiotherapy is a drug-less or medicine-less treatment procedure and protocol on patients through electrotherapy, chiropractic, manual therapy, acupressure, finger-tip touch therapy, and palm-heel therapy. An important aspect of physiotherapy is to indulge, encourage, uphold, or reinstate health through patient instruction, physical involvement, disease preclusion, and health promotion. Physiotherapists work as team members with other health or social care professionals by deep behavior

and systematic clinical cognition. This contributes to sustaining a problem-solving approach to patient-centric care.

The term 'disability' according to the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) is defined as "Disability as long-term mental or psychological, physical, intellectual or sensory impairments which may hinder full and also affect involvement in humanity on an equivalent basis with others". The physiotherapist role often comes as a challenge in restoring a Disabled individual. Physiotherapy is a physical care profession, where a professional treats a patient with the utmost techniques and practices learned professionally with lots of academic, research, and hands-on experiences and exposures. This

profession is practiced by those with physical, mental, and socio-economic strength for further practice, but not limited to any specific gender as a criterion to practice. Patient's consideration towards a physiotherapy practice is a primary aspect to further move on by a professional that renders socio-economic background existence.

A review of inherent painful bliss and blight

A physiotherapist coupled with effective treatment techniques, protocols, and practices keeps away illness from patients, no matter professional is abled or disabled. The scope of the physiotherapy profession for a disabled individual to become a physiotherapy aspirant, discrimination in admission to education, and jobs can be reserved based on disability factors by making some modification and their fortitude.

The disability of a person means a lot in terms of various factors from external ones like public appearances, public meetings, and talking, society well well-being to internal factors like family, friends, well-wishers, relatives, neighbors, and followers. A review was done to find the working situation of disabled physiotherapists who wish to acquire a physical therapy profession in starting training or employment. This is to increase awareness among healthcare professionals for their involvement in the profession or physiotherapy education, even if they are disabled. The focus was on the effects of physical disability on workability, working relationships, employment, and the individuals' views concerning disability, and the results of their work like job satisfaction, self-esteem, self-actualization, and so on. According to Iona Bateman, "Authorizing society to join the profession is what energizes me. She was working as a photographer and journalist around the world until a boxing injury shifted her sights to physiotherapy". At the same time, "Carmel admits that on one side association of patients seem to be improved, while on the other side, moderate job

scenarios wherever competence as physiotherapists was not exaggerated".

"Within the physiotherapy occupation, it is that social acumen against disabled people is strengthened by healthcare workers as these attitudes were poorly investigated. Sometimes unintended perspicacity and discrimination create the erection of walls for disabled people". As per the view of M.J Sharp-an ICU and surgical ward, "Every disability is different, what suits one person may not suit another, so don't assume what they need or can and can't do. It's constantly a decent idea to inquire the person what they find cooperative". Greet Janssens- a stroke survivor with congenital hearing impairment, who works as a community children's physiotherapist opines that "every person with a disability can encourage and support physiotherapy bringing the profession closer to reflecting the makeup of society. 'I'm completely besotted with my job; I like making a difference for my patients and if I accomplish to pass that on to alternative therapist or undergraduate that will keep me going". Unlike Singhamati- a neurophysiotherapist who was diagnosed at the age of 19 with a rare neuromuscular condition, whose thoughts are admitted as "Ableism is the water we swim in, and people don't realize how strongly it shapes how they see the world. For someone to reflect on their views is hard and subtle work".

In contrast, Susan E.Roush and Nancy Sharby opine that there is a paradoxical approach for physical therapy to simultaneously work and to ameliorate disability while celebrating it as diversity. The biopsychosocial disablement model provides various mechanisms to practice, but it is no longer sufficient to intellectualize disability. To be away from the impact of the larger society, it is purely an individual stuff which require attention in remoteness. As suggested byJean E Cromie et al knowledge, skills, relationships, and attitudes of caring and working hard are all thought to be valued by physical

therapists. As per the view of French.S attitudes of physiotherapists to the recruitment of disabled and handicapped people into the physiotherapy profession is a challenging one to enhance smooth and cordial relationships between all types of patients and professionals. Sometimes this ends in a psychological aspect that prevents visiting a clinic and remains without treatment for patients.

French.S further opines that “the widespread discrimination against disabled people in most types of employment is well known. Moreover, many disabled professionals find themselves difficult to ascertain access to the health and practice activities, in spite of many personal experiences of disability would be an invaluable asset to the professions and patients alike. Employing semi-structured interviews this study aimed to gain insight into the experiences of people who had been accepted into the health and caring professions despite having a substantial disability. There are positive or neutral attitudes from colleagues which are moderately less experienced negative attitudes, particularly when trying to gain access to training and during training itself. Negative attitudes of patients and clients in contrast, exceptionally were infrequent. Most respondents with their disability found it as an advantage rather than a disadvantage in the work situation. Although there were restrictions in the specialties they could follow, most could satisfy all of their work duties and responsibilities”.

According to G Brearley, “the need to train disabled persons as counselors are necessary so that more of a disabled client's experiences can be shared. The content and structure of a 20-wk course in counseling skills for the disabled physiotherapist” shall be taught to be effective in all aspects of protocols. At the same time, A Furnham and J Pendred in their study “set out to determine lay people's attitudes towards disabled people while specifically avoiding some of the major methodological problems”.

Additionally, Amanda Sharp and Deana Herrman admit strongly that “Within communities, people with disabilities (PWD) frequently engage with physical therapy through service provision, as volunteer patients in classrooms”.

Moreover, Cara N Whalen Smith, et al, admit that “Americans with disabilities represent the largest historically underserved and marginalized health disparity population in the United States that need the awareness of physical therapist, faculty, and clinicians in healthcare provisions and about their disability. Also, one shall get actionable strategies, frameworks, and resources available to improve and bring enough disability skills to make variations in clinical aspects and practice protocols. In one hand, health discrepancies are described through an in-depth illustration of the lived experiences of people with disabilities. As a result, biased healthcare providers' assumptions about disability and lack of disability competence are considered. On the other hand, detailed information of disability skills to physiotherapist about the treatment protocols were given. Finally, to address disability skills and training programs that addresses gaps, critical, evidence-based insights, actionable frameworks, and resources were provided to promote anti-ableist practices”.

As per the view of Dave Nicholls, “Physiotherapists are far too quick to assume that just because they often work with disabled people, they have insights into the ways that disabled persons experience physiotherapy profession, as students, and consumers. The profession's relative with lack of acceptance of disabled people suggests that we have had a longstanding antipathy to the contribution that disabled people may make to poor healthcare preparation, extension of work, and everyday work and even in life. These historical biases will be overturned much faster when we have a large cohort of disabled students in our educational programs. Let us hope that all educators take this

report seriously and consider how they might implement change in their workplaces”.

“Physiotherapy profession plays an important role in treatment of muscle, wounds and injuries recovery, cardio exercises, psych-somatic disorder treatments, strokes treatments, and disability and abnormal walk correction management, with the tailored interventions that promote healing, restore function, and improve overall well-being of a person. Also, physiotherapists diagnose the nature and extent of injuries or disabilities, by conducting thorough assessments, and allowing them to design personalized treatment plans. Physiotherapy aims to alleviate pain, improve mobility, and enhance functional abilities through various pain management, techniques, rehabilitative exercises, manual therapy, and through the use of assistive devices,

Here are the abled or disabled physical therapists who can treat the most common medical conditions:

1. **Lymphedema:** Swelling due to excess fluids in the lymphatic system and moving around in the bloodstream. A Decongestive Therapy Program (DTP) is applied to decrease swelling and prevent imminent fluid backlog.
2. **Sports Injuries:** All fractures, muscle sprains, and muscle catches can be treated with Appropriate Recovery Protocols (ARP) for a harmless and fast recovery.
3. **Muscular Dystrophy:** This is the degeneration and weakening of muscles and skeleton due to age or various syndromes that can be treated with a Mobility Exercises Program (MEP) and using supportive frames.
4. **Back and Neck Pain:** It restricts normal functioning due to acute or chronic back and neck pain that lasts for months or years and can be treated through an Easing Pain Program (EPP) and improving mobility.
5. **Limited Range of Motion (ROM):** Emphasized stress or overuse of some parts of our body causes swelling or tenderness in those areas that can be treated with a Revived Therapy Program (RTP) with better extension or flexion.
6. **Osteoporosis:** Bones get holes inside due to their thin and brittle, sponge-like conditions, causing breaks and fractures that can be prevented with a Timely Therapy Program (TTP).
7. **Vertigo:** Patients complain of dizziness or lightheadedness leading to dangerous falls that can be treated to improve Balance and Strength Program (BSP).
8. **Headaches:** Migraine and stress-type headaches lead to severe head or neck injury that can be treated through a Proper Care Program (PCP) to increase neck mobility and strengthen the upper back muscles.
9. **Carpal Tunnel Syndrome:** Being Deskbound all day leads to repetitive stress injuries, wrist injuries, and pain in the body posture that can be treated by the Performing Stretches and Exercises Program (PSEP).
10. **Chronic Fatigue Syndrome:** A complex disorder that causes devastating fatigue that cannot be improved with rest, shall be treated with Endurance Training Program (ETP).
11. **Respiratory Issues:** Chronic bronchitis, and other respiratory disorders can be treated with a Pulmonary Rehabilitation Program (PRP) by strengthening the lungs with Diaphragmatic Breathing Tasks (DBT).
12. **Wounds and Burns:** All Wounds, Severe burns, all-stage burns, and splinting can be treated to prevent unwanted scar tissue formation by a Scar Tissue Massage Program (STMP).
13. **Joint Replacement:** A Post-operative Care Program (PCP) can be planned for the patients of surgical removal or replacement of hip or knee joint with an artificial joint (prosthesis) to provide adequate knee relief from pain.
14. **Ankle sprain:** Twisting in the ankle causes the ligaments torn, leading to a swollen and painful

- ankle that can be healed faster and regain strength with a Home Exercises Program (HEP).
15. **Parkinson's Disease:** A neurological and progressive movement disorder that causes chronic motor limitations and tremors that can be treated with physical therapy and the Resistance Strength Exercises Program (RSEP).
 16. **Foot Fracture:** A simple fall can lead to bone fractures-closed, open, or compound fractures, the severity of pain, and the fracture in the location can be treated Foot Exercises Program (FEP)
 17. **Huntington's Disease:** It affects both voluntary and involuntary movements and common symptoms are Spasms, slurred speech, and unsteady gait that can be treated with physical therapy.
 18. **Knee Ligament Injury:** Ligaments-are bands of tissue on either side of the knee, injured in contact with sports or if hit strongly that can be treated with physical therapy.
 19. **Pelvic Floor Dysfunction:** Pelvic floor disorders, and sexual glitches, particularly in womanhood, can be treated by adjusting the posture and elating and carrying weights properly.
 20. **Cancer:** Cancer treatment leaves patients in severe pain and disability, which is disastrous in life and can be made possible when physical therapy programs identify and treat diminishing.

Conclusion

All Physiotherapy professionals those with or without disabilities are determined based on their efficiency to take up their profession despite their disabilities. Passion only drives a person to choose their profession in their life. Ambition coupled with patience knowledge and up-to-date techniques elevates a professional world famous and learn from them. There is no hindrance for a person to pursue and practice this physiotherapy profession with

undeterred confidence and determination. Disability depends on what tasks you intend to do in the profession creating positive notes and inspiration for a person who is in rehabilitation. According to the U.S. Centres for Disease Control and Prevention's Disability and Health Data System, people with disabilities make up the largest minority in the nation, representing over 27% of the adult population, where one can practice physiotherapy as their profession. For instance, conditions such as Cerebral Palsy (CP) can greatly benefit from physiotherapy in ways of Maintaining Functional Ability (MFA)-preventing further limitations in muscle length and muscle contractures; Promoting Mobility (PM)-to perform daily activities with greater ease; Boosting Confidence (BC)-fostering a positive outlook on life with self-esteem, and Inclusive Participation (IP)-enabling individuals with disabilities to engage in sports or hobbies they are passionate about. No matter what you are. If you are a physiotherapist, you are the one to do so, and make a treatment protocol for a patient.

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THE ROLE OF SOCIAL MEDIA IN EDUCATION: INSIGHTS FROM STUDENTS

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Abstract

Social media has become an integral part of modern education, offering a dynamic platform for communication, collaboration, and learning. This study explores the role of social media in education from the perspective of students, with a particular focus on how these platforms enhance learning, engagement, and academic performance. Drawing on a survey of 100 students from various educational institutions in Madurai, India, the research investigates the frequency and nature of social media use in educational contexts, as well as the perceived benefits and challenges associated with its use. Findings indicate that the majority of students use social media for academic purposes, such as staying updated on trends, engaging in discussions, and collaborating with peers on group projects. Additionally, platforms like WhatsApp, Facebook, and YouTube are commonly used to communicate with teachers, access educational resources, and share knowledge. However, the study also highlights concerns about digital distractions, with nearly half of the students reporting that social media sometimes detracts from their focus on academic tasks. Despite these challenges, students overwhelmingly view social media as a valuable tool for enhancing their learning experience, fostering collaboration, and improving engagement with course content. The study underscores the importance of using social media responsibly in educational settings and suggests that educators integrate social media into teaching strategies to create a more interactive and inclusive learning environment. The findings contribute to a deeper understanding of how social media can shape contemporary educational practices and offer insights for educators and policymakers seeking to optimize its use in academic settings.

Keywords: *social media, education, student engagement, collaboration, digital learning, academic performance, distractions*

Introduction

Social media has transformed the way people communicate, share information, and interact with one another. These platforms, which include Facebook, Twitter, Instagram, LinkedIn, TikTok, WhatsApp, and many others, have become an integral part of daily life, especially for young people. Initially designed as tools for social interaction, social media applications have evolved into powerful platforms with widespread impact across various sectors, including education.

In the context of education, social media plays a significant role in enhancing communication, collaboration, and knowledge-sharing among students, teachers, and educational institutions.

It provides a platform for learning, engagement, and the creation of communities where individuals can share resources, engage in discussions, and participate in collaborative projects. In fact, social media platforms have been increasingly integrated into educational practices to complement traditional methods of learning. As education systems around the world begin to incorporate digital tools into their curricula, the role of social media in facilitating learning has become a topic of interest for researchers, educators, and students alike. This paper aims to explore how students use social media in their educational experiences, and the ways in which social media enhances their learning, engagement, and communication. By examining

students' perspectives on the use of social media in education, the study will provide valuable insights into the benefits and challenges associated with its use.

Significance of the Study

The significance of this study lies in its focus on the role that social media plays in education, from the perspective of the students who actively engage with these platforms. In today's digital world, social media has become a ubiquitous presence in education, facilitating communication, providing learning resources, and enabling peer collaboration.

In the classroom, social media platforms are used to share educational content, engage students in discussions, and connect with experts. Outside of the classroom, they serve as a space for students to engage in self-directed learning, exchange ideas, and access a wealth of information. For educators, social media provides a new channel for communication with students and an opportunity to foster a sense of community among learners.

Given the growing importance of social media in modern education, understanding how students perceive and use these platforms can help educators develop more effective teaching strategies and policies. Additionally, it can guide policymakers in shaping educational frameworks that integrate social media in ways that are beneficial to both students and educators.

This study will also highlight the challenges associated with using social media in education, such as issues related to privacy, digital distraction, and the quality of online interactions. By gathering insights directly from students, this research seeks to understand both the positive and negative aspects of social media use in educational settings.

Related Studies on the Role of Social Media in Education

In a study by Junco (2015), the author examined the relationship between social media use and academic

performance among college students. The study found a negative correlation between social media use, particularly on platforms like Facebook, and academic performance. However, the study also noted that when students used social media platforms to engage in academic discussions or collaborate with peers on projects, there was a positive impact on learning outcomes. Junco concluded that the context in which social media is used plays a crucial role in determining its effect on academic success. Findings:

- Social media use for academic purposes (e.g., studying with peers, discussing academic topics) enhanced learning outcomes.
- Excessive use of social media for entertainment purposes (e.g., checking statuses, browsing Instagram or Facebook) was linked to decreased academic performance.

A study by Manca and Ranieri (2017) explored how students in higher education use social media platforms for learning. The authors conducted a survey among university students across several countries to investigate the use of social media for educational purposes. The study revealed that social media was used by 70% of students for academic discussions, knowledge-sharing, and collaboration. The most popular platforms for educational purposes were Facebook and LinkedIn, with YouTube and Twitter being used for sharing educational videos and updates. Findings:

- Social media use in higher education facilitates collaborative learning and peer-to-peer interaction.
- Platforms like Facebook are used by students to form study groups, share resources, and discuss academic content.
- Students also used social media to connect with instructors, seek guidance, and access external learning materials.

In Harrison's (2018) study on collaborative learning through social media, the focus was on the

impact of social media on student engagement and teamwork. The research, conducted in a university setting, revealed that students who participated in collaborative projects through platforms like Google Drive, WhatsApp, and Slack reported higher levels of engagement and productivity. The study emphasized that social media enhances student learning by enabling collaboration beyond physical classroom settings, allowing for a more flexible and dynamic learning experience. Findings:

- Social media tools facilitate real-time collaboration, increasing the efficiency of group work and allowing students to share resources instantly.
- Platforms like Google Drive, Slack, and WhatsApp were instrumental in maintaining communication between group members, promoting active participation.
- Students experienced increased engagement and satisfaction when collaborating with peers on social media platforms.

A study by Al-Fadhli (2019) investigated the role of social media in improving communication between teachers and students in an educational context. The study focused on how social media platforms like WhatsApp, Facebook, and Telegram are used to bridge the communication gap between teachers and students, especially in remote learning environments. The results indicated that the use of social media made it easier for students to ask questions, seek feedback, and clarify doubts outside regular classroom hours, leading to a more personalized learning experience. Findings:

- Social media improves the availability and accessibility of instructors, allowing students to ask questions and receive feedback at any time.
- The platforms enabled instructors to share resources, assignments, and important announcements in real-time.

- Students reported a higher level of satisfaction with their learning experience when social media was used for communication.

A more recent study by Tess (2020) examined how the use of social media impacts student engagement, learning outcomes, and motivation in both K-12 and higher education contexts. The research indicated that social media platforms, particularly those used for educational purposes (such as discussion boards on Facebook or YouTube for lectures), had a positive impact on student engagement and academic motivation. The study noted that social media encourages students to be more proactive in their learning and to take ownership of their educational experience. Findings:

- Social media tools, when integrated into the learning environment, can significantly boost student engagement and motivation.
- Students who used social media for academic purposes reported higher levels of involvement in their coursework and a greater sense of connection to their peers and teachers.
- Social media platforms allow for continuous, on-demand access to educational content, fostering a more flexible learning environment.

During the COVID-19 pandemic, the use of social media in education became even more pronounced as schools and universities shifted to remote learning. Suhail and Khalid (2021) conducted a study to assess how social media platforms supported distance learning during this period. The study highlighted that social media platforms, especially WhatsApp, Facebook, and Zoom, played an essential role in maintaining communication between students and teachers. These platforms helped students stay engaged in their studies, connect with peers, and access learning resources. Findings:

- Social media platforms were vital for maintaining communication and engagement during the transition to online learning.

- WhatsApp, Zoom, and Facebook were used to conduct virtual classes, share resources, and facilitate peer interaction.
- Despite the challenges of remote learning, students reported that social media helped them feel more connected to their educational community.

In Khan and Akbar's (2022) study, the researchers focused on the negative impacts of social media, particularly in relation to distraction during study time. The study surveyed students to measure how frequently they were distracted by social media and how this affected their academic performance. The results revealed that although social media can enhance communication and learning, it also contributes to decreased concentration, especially when students spend too much time on platforms like Instagram, Snapchat, and TikTok. Findings:

- Social media can lead to significant distractions, with students spending time on platforms unrelated to their academic work.
- Excessive use of social media was linked to reduced study time, leading to poorer academic outcomes.
- The key to mitigating these effects lies in managing social media use and setting boundaries to focus on academic tasks.

A study by Miller and Collins (2023) explored how social media contributes to lifelong learning and professional development. The research focused on how professionals and adult learners use platforms like LinkedIn, Twitter, and YouTube to engage in continuous learning. The study found that social media allows individuals to access a wide variety of professional resources, connect with experts, and engage in ongoing learning outside formal educational institutions. Findings:

- Social media platforms facilitate lifelong learning by offering continuous access to learning

materials, professional networks, and expert advice.

- Platforms like LinkedIn and Twitter are used for networking, career development, and staying updated on industry trends.
- Social media empowers individuals to engage in self-directed learning, improving both professional and personal growth.

Aim of the Study

The aim of this research is to explore students' perspectives on the use of social media in education. Specifically, the study will examine the ways in which students utilize social media platforms for learning, communication, and collaboration. The research will also investigate the impact of social media on student engagement, academic performance, and social interaction within educational contexts.

Research Methodology

This study employs a quantitative research methodology to gather data from students attending various educational institutions in Madurai, India. A sample size of 100 students was selected for the study using a simple random sampling method. The aim was to capture a diverse range of student experiences and perspectives on the use of social media in education.

Data Collection

Data was collected through a survey designed to assess students' usage patterns, perceptions, and experiences with social media in an educational context. The survey consisted of a set of structured questions aimed at understanding the frequency of social media use, the platforms students engage with most, and the purposes for which they use social media in relation to their studies.

The survey also included questions about the perceived benefits and challenges of using social

media for educational purposes, as well as the overall impact on student learning and engagement.

Analysis

The collected data was analyzed using percentage analysis and graphical representation through pie charts. The results from the survey were aggregated to identify common trends and patterns in students' use of social media in education.

Data and Results

The results of the survey provide valuable insights into how students utilize social media for educational purposes. Below, we discuss the responses to key questions from the survey.

1. "I stay up to date with the latest trends and news with the help of social media."

This question aimed to assess how social media helps students stay informed about the latest developments in various fields, including their academic disciplines. The responses indicated that a significant majority of students (80%) use social media platforms to follow news, trends, and updates related to their field of study, current events, and global issues.

Pie Chart: Purpose of Social Media Usage among Students

- Stay informed about current events and trends: 80%
- Engage in academic discussions: 65%
- Collaborate with peers on projects: 60%
- Access educational resources and materials: 70%
- Engage with educational content creators: 50%
- Other (personal use): 30%

The survey revealed that social media is an essential tool for students to keep themselves updated on the latest developments in their academic and personal interests. Students use platforms like Twitter, LinkedIn, Reddit, and YouTube to access

articles, videos, and discussions that enhance their learning.

2. "I use social media to communicate with my teachers and peers."

The survey indicated that 75% of students use social media to interact with their teachers and peers. Platforms such as WhatsApp and Facebook are particularly popular for academic communication, as they allow for informal and immediate interaction.

- **Communication with teachers:** 40% of students mentioned using social media to clarify doubts, ask questions, or receive feedback on assignments.
- **Peer collaboration:** 65% of students use social media platforms to discuss course material, exchange notes, or collaborate on group projects.

3. "Social media enhances my learning experience."

When asked if social media has enhanced their learning experience, 70% of students agreed that it has positively impacted their educational journey. Social media provides an avenue for students to access diverse learning materials, collaborate with peers, and engage in discussions that extend beyond the classroom. Platforms like YouTube and educational blogs also allow students to access tutorials, documentaries, and lectures that enhance their understanding of complex topics.

4. "I feel distracted by social media during my studies."

While social media offers many benefits for learning, some students reported challenges in maintaining focus due to the distracting nature of these platforms. About 45% of students indicated that social media sometimes distracts them from their studies, especially when they are using platforms like Instagram, Snapchat, or TikTok, which are primarily designed for entertainment.

However, a majority of students (55%) said that they are able to balance social media use with their academic responsibilities by setting boundaries and using social media specifically for educational purposes.

5. "Social media fosters collaboration and group learning."

A large portion of students (80%) agreed that social media platforms encourage collaboration and group learning. These platforms provide an opportunity for students to engage in virtual study groups, share learning materials, and collaborate on assignments. Moreover, social media platforms like Google Drive, Slack, and Microsoft Teams are frequently used by students to organize study sessions and manage group projects efficiently.

Discussion

The findings of this study confirm that social media plays an important role in modern education, especially in terms of communication, collaboration, and access to educational resources. Social media platforms facilitate interaction between students, teachers, and peers, making it easier for students to seek academic help, share ideas, and engage in collaborative learning.

However, the study also highlights certain challenges, particularly in relation to distractions and the potential for reduced face-to-face interaction. While social media can enrich the learning experience, it can also lead to disengagement from traditional classroom settings if not managed effectively.

Despite these challenges, the majority of students expressed positive attitudes toward the use of social media in education. They view these platforms as powerful tools for staying informed, accessing resources, and collaborating with others. Moreover, students who used social media primarily for academic purposes reported improved learning

outcomes and greater engagement with course material.

Conclusion

This study provides valuable insights into how students perceive and use social media for educational purposes. The findings underscore the potential of social media to enhance communication, collaboration, and learning in the educational context. However, it also highlights the need for students to use social media responsibly and effectively to avoid distractions and ensure that it serves as a beneficial tool for learning. As social media continues to play an increasingly significant role in education, it is important for educators to understand its potential and challenges. By integrating social media platforms into their teaching strategies and encouraging students to use them responsibly, educators can foster a more dynamic and inclusive learning environment. Further research is needed to explore the long-term effects of social media use on student learning outcomes and to examine how educational institutions can develop policies to effectively incorporate social media into their curricula.

Recommendations

1. Educators should integrate social media tools into their teaching strategies to enhance student engagement, foster collaboration, and create a more interactive learning environment.
2. Students should be encouraged to use social media responsibly and set boundaries to avoid distractions and maintain focus on their academic goals.
3. Educational institutions should provide training on digital literacy to help students navigate social media platforms in a way that supports their academic success and personal development.
4. Further research should be conducted on the long-term effects of social media use on

academic performance and overall student well-being.

By understanding and leveraging the power of social media, students and educators can transform the learning experience and prepare for the future of education in a digital world.

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EXPLORING THE CORRELATION BETWEEN KINDNESS AND INTELLIGENCE

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Abstract

Intelligence and kindness are two essential traits that are often valued by society. While intelligence refers to the ability to acquire, understand, and apply knowledge and skills, kindness is the quality of being friendly, generous, and considerate towards others. Human beings need to be intelligent if not a great level, at least to a basic level - kindness is an essential component that keeps the society running. It is no exaggeration to say that both intelligence and kindness are two traits which are very closely related. Studying the relationship between these two factors is sure to give important insights and help in further research. While these two traits may seem unrelated at first glance, research suggests that there may be a significant correlation between intelligence and kindness. The relationship between kindness and intelligence is a nuanced topic. While the two traits are distinct, they can be interconnected in several ways. In this article, we will explore the relationship between intelligence and kindness and how they can influence each other.

Introduction

Kindness and intelligence are two unique qualities in the animal kingdom. They fall under the category of those rare traits that we all want to have innately but do not want to actively work to grow. Conventionally seen as two distinctly separate features, recent research is surprisingly showing us that there is a huge and meaningful overlap between the two characteristics and the people that possess them. Those that are intelligent are also kind and vice-versa. We traditionally think of intelligence and intelligent people as STEM experts and Einsteins and Ramanujams who can tell you what 533 multiplied by 432 is in a second. And kindness is often associated to softer qualities like empathy, compassion, and benevolence toward others. There is this general zero sum game philosophy to approaching life and work where we think the other's failure is our direct success. But this myth is also very strongly debunked by the establishment of this connection between kindness and intelligence. The relationship between kindness and intelligence has long been a source of great interest and mystery to researchers and psychologists. We measure intelligence through

cognitive capacities like logical thinking, reasoning, problem solving, memory retention, etc, but kindness is always seen as an innate or inherent quality.

Defining Kindness and Intelligence

Kindness is generally defined as a quality of being friendly, generous, and considerate. It involves empathy and a willingness to help others without expecting anything in return. Intelligence, on the other hand, is often categorized into various types, including cognitive intelligence (IQ), emotional intelligence (EQ), and social intelligence (SI).

Emotional Intelligence and kindness

Emotional intelligence (EQ) is an important ground where kindness and intelligence crossover. EQ is the capacity to comprehend and balance one's emotions, identify others' emotions and also have an impact on the feelings of others. People with good EQ, we see are quite understanding of others and their problems—they are more likely to show kindness. Emotional intelligence decides how we manage relationships and get through in the society, which are very important for kindness. We can infer that

there may be some relationship between cognitive intelligence, emotional intelligence and kindness.

Cognitive Intelligence and kindness

Relationship between kindness and cognitive intelligence is not as clear as with emotional intelligence. Reasoning out, analyzing capabilities, finding and working out solutions for problems—all these go up to make up cognitive intelligence. In fact, some researches point out that persons who are very intelligent may be capable of understanding social dynamics in a better way and so may tend to display greater kindness. But we cannot say that intelligence will result in kindness because there are other factors like one's religious beliefs, family upbringing and social behavior that tend to have a major impact.

Social Intelligence and Kindness

Cognitive intelligence and emotional intelligence are related to social intelligence. People who are socially intelligent can comprehend interpersonal communications and social connections and behave in the most appropriate manner. A person with a higher level of social intelligence tends to be more kind and empathetic towards fellow humans because, such people are capable of immediately identifying and addressing the issues and problems of those around them. This competence and capacity to relate and associate with others on a closer degree develops kind attitude and helpful communications.

Researching the relationship between kindness and intelligence

A study done in the University of Cambridge concluded that persons whose cognitive empathy was greater scored higher for their intelligence quotient than those who had lesser levels of cognitive empathy. This point goes to tell that intelligence does have a role in the development of empathy and kindness. Studies in the University of Rochester said that persons who had greater cognitive abilities,

calculated with the help of IQ tests—tended to display kinder attitude like helping out and being charitable.

A research in the University of California found persons who involved in acts of kindness for a certain period improved their cognition. Here is evidence to establish connection between both.

In a research done by the Michigan University it was observed that those people who had the blessing of good associations with family and friends had a better cognitive functioning when compared to those who didn't. Those who had lesser support systems had very low measures of functioning.

We cannot outrightly say that the relationship between cognitive intelligence and kindness are perfectly direct. Intelligent people need not necessarily be kind towards others. But again it is common observance that those with greater emotional intelligence do tend to exhibit kinder behaviours because of their increased understanding of other persons' feelings and sentiments.

Intelligence and kindness do vary a lot between them, but some shades of intelligence, most importantly emotional and social intelligence are sure to have an impact on kindness.

The Journal of Research in Personality established a link between prosocial behavior and emotional intelligence in the year 2013 going on to theorize that better EQ leads to kinder behavior.

But, studies on cognitive intelligence have not been very conclusive. Few studies indicate that intelligent persons may comprehend social settings better that may lead to overall kindness. Anyway, intelligence alone can never forecast kindness—this is the key finding. Understanding the link: Intelligence as an empathy booster one theory that explains the correlation between intelligence and kindness involves the role of emotional intelligence (EI), a subset of overall intelligence. Emotional intelligence, as explored in Daniel Goleman's work, involves the ability to understand one's own emotions and those of others, fostering empathy and social awareness

(Goleman, 1995). People with higher EI are typically more attuned to others' needs and feelings, which often results in acts of kindness. Since high EI is a common trait in individuals with advanced intelligence, it follows that they may also be more inclined to show kindness and empathy in their interactions.

Cognitive abilities enable perspective-taking

Advanced cognitive abilities play a role in a person's capacity to understand diverse perspectives and complex social dynamics. In a study by Mayer, Salovey, and Caruso (2008), it was shown that individuals with higher cognitive abilities are more adept at perspective-taking, a skill that allows them to understand the needs, motivations, and emotions of others. Perspective-taking enhances empathy, which directly contributes to kindness. When intelligent individuals can comprehend the experiences of others, they are more likely to act with compassion, making kindness a natural outcome of their intelligence.

The role of self-reflection in compassionate behaviour

Another possible link between intelligence and kindness lies in the self-reflective nature of intelligent people. A study by Kaufman (2013) found that individuals with higher cognitive abilities tend to engage more deeply in self-reflection, allowing them to consider the ethical implications of their actions and the impact on those around them. This reflective capacity fosters prosocial behavior, leading them to act with kindness rather than self-interest. By constantly evaluating their behavior and its effect on others, intelligent individuals are more motivated to act altruistically.

Practical benefits of kindness for the intelligent

Kindness does not only benefit those who receive it but also provides practical advantages to those who display it. Research by Layous et al. (2012) has

shown that engaging in kind acts leads to increased levels of happiness, satisfaction, and psychological well-being. Intelligent individuals often recognize these benefits and actively incorporate kindness into their lives. By helping others, they enhance their own mental health, leading to a positive feedback loop of kindness and intelligence. When smart individuals experience the rewards of kindness, they are more likely to make it a regular part of their lives.

Conclusion

The positive correlation between intelligence and kindness is grounded in empathy, perspective-taking, self-reflection, and the psychological rewards of kindness. As studies indicate, individuals with higher cognitive abilities are often more attuned to the needs of others, actively engaging in compassionate and prosocial behavior. This connection benefits not only the individuals themselves but also their broader communities, as intelligence and kindness combine to create more understanding, supportive, and humane societies.

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TECHNOLOGICAL ADVANCES IN SHAPING THE FUTURE OF EDUCATION: LOOKING BEYOND THE ARTIFICIAL INTELLIGENCE

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Abstract

The future of education is undergoing a technological transformation, driven by advancements in artificial intelligence (AI), online learning platforms, augmented and virtual reality (AR/VR), and gamification. Personalized learning, powered by adaptive AI systems, is becoming a key trend, allowing curricula to be tailored to individual students' needs. The rise of online and blended learning models, accelerated by the COVID-19 pandemic, is making education more flexible and accessible globally. Immersive technologies such as AR and VR are improving student involvement, and gamification adds interactive components to maintain students' interest. AI technologies for teachers improve targeted education by automating administrative activities and offering data-driven insights. Global cooperation and inclusive education are being promoted by cloud-based collaborative tools and hybrid learning paradigms. Furthermore, the EdTech industry is spearheading technologies that democratise education with the help of start-ups. Open Educational Resources (OER) and block chain-based credentials are emerging to improve the security of credentials and lower the cost of learning resources. This change has the potential to completely alter the educational landscape by establishing dynamic, fair, and stimulating learning settings.

Keywords: *technological advancements, future education and artificial intelligence*

Introduction

The world of education stands on the brink of a revolutionary transformation, driven by the rapid pace of technological advancements. Traditional educational paradigms are being replaced by more dynamic, individualised, and inclusive settings as a result of advances that are changing the way that teaching and learning take place. At the forefront of this shift are important trends like gamification of learning, the increasing popularity of online and blended learning, personalised learning driven by adaptive systems, immersive educational experiences made possible by augmented reality (AR) and virtual reality (VR), and artificial intelligence (AI) tools for teachers. These technologies have the potential to completely transform education and offer more widespread, fair access to high-quality education as they develop. This essay examines

these major changes and considers their wider ramifications for education in the future.

Personalized Learning and Adaptive Systems

Personalised learning is one of the most revolutionary developments in education, and it is becoming increasingly practical thanks to adaptive systems. AI-powered platforms known as adaptive systems evaluate and modify course contents in real time to accommodate each student's unique requirements, aptitudes, and learning preferences. The one-size-fits-all method of traditional education, where standardised curriculum are applied universally and frequently leave behind pupils who struggle or disengage those who find the content too simple, is being replaced by this technology.

Adaptive learning systems evaluate a student's performance and development to make well-informed modifications, such as providing remedial support to

students who require more assistance or introducing more difficult content for advanced learners. To keep a student interested, the system may, for example, make tasks more challenging if the learner demonstrates mastery of a certain subject. However, the system may provide additional explanations, resources, or tutorials if it detects that a pupil is having difficulty.

Adaptive systems are growing increasingly perceptive as AI and data analytics develop, identifying subtleties in unique learning styles. By adjusting instruction to meet the specific needs of each learner, this individualised method seeks to close achievement disparities and provide more fair educational opportunities. Teachers obtain valuable insights on students' performance, which enables them to provide more specialised support and interventions. Over time, more inclusive learning environments that guarantee every student may realise their full potential could be established through personalised learning.

The Rise of Online and Blended Learning Models

The delivery of education is changing as a result of the popularity of blended and online learning approaches. By combining digital resources with conventional classroom education, blended learning gives students the freedom to study at their own speed while still gaining the advantages of in-person interactions with peers and teachers. Since schools and universities around the world were obliged to switch to remote learning due to the COVID-19 epidemic, the adoption of these models was greatly expedited. As a result, there was a huge surge in investment in digital platforms that facilitate both synchronous and asynchronous learning.

By making education available to a worldwide audience, online learning platforms such as Massive Open Online Courses (MOOCs), virtual classrooms, and digital tutoring services have democratised education. Today, students can access learning

resources from any location with an internet connection, take classes offered by prestigious colleges, and hear lectures by internationally recognised academics. Students in underserved or rural places, as well as those who might not have previously had access to such resources, now have more options to pursue higher education thanks to this trend.

We may anticipate more integration of these tools into conventional educational systems as the digital infrastructure for online learning develops. It's conceivable that the lines separating virtual and real classrooms will become hazier, resulting in hybrid learning environments that incorporate the greatest features of each. This change has the potential to improve education's adaptability, inclusivity, and flexibility to meet the varied demands of contemporary students.

Immersive Learning with AR and VR

Virtual reality (VR) and augmented reality (AR) are revolutionising how students interact with course content by providing immersive, interactive experiences that go much beyond lectures and textbooks. Through 3D simulations and interactive virtual experiences that would be challenging or impossible to duplicate in a traditional classroom, these technologies enable students to investigate difficult subjects. For example, in science classes, students can digitally explore the human body in three dimensions, participate in chemical reactions in a lab simulation, or take a historical trip to ancient civilisations. AR and VR give students real-world, hands-on learning experiences that are crucial for becoming experts in professions like architecture, engineering, and medicine. Additionally, these technologies help make notions that are abstract or hard to visualize—like astronomical phenomena, historical events, or molecular structures—more concrete and intelligible.

AR and VR will probably be used in a wider range of educational contexts, from K–12 schools to higher education and career training programs, as they become more widely available and reasonably priced. AR and VR can improve students' retention of material and foster the development of critical thinking abilities through experience learning by making learning more dynamic and interesting.

Gamification of Learning

A potent technique to raise student motivation and engagement is gamification, which is the incorporation of game features like challenges, prizes, and interactive narrative into instructional materials. Gamification helps students stay motivated and focused by transforming learning into an engaging, fun experience, especially when tackling challenging subjects like physics, math, or language acquisition.

Gamified learning environments empower students to take charge of their education by utilising leaderboards, badges, points, and progress tracking. This method can help students overcome the anxiety that comes with tests or new material by making studying more engaging and less daunting.

Additionally, gamification can foster cognitive development by promoting problem-solving, critical thinking, and collaboration. As educational games evolve, they are becoming more sophisticated, aligning with specific learning objectives while providing entertainment. The future of gamification in education will likely involve even more complex and immersive games that not only engage students but also offer measurable improvements in learning outcomes.

AI Tools for Educators and Administrators

Artificial intelligence is increasingly being used to support educators by automating administrative tasks and providing data-driven insights into student performance. AI-powered systems can assist

teachers with tasks such as grading, lesson planning, and providing personalized feedback. For example, AI can grade multiple-choice tests instantly and even assess written assignments using natural language processing (NLP), offering feedback on grammar, structure, and content.

AI-driven analytics solutions give teachers more insights into student performance and engagement in addition to lessening their administrative workload. AI can assist teachers in identifying students who would benefit from extra support or intervention by examining trends in student behaviour, such as the amount of time spent on assignments, involvement in class discussions, or test results. More proactive and individualised instruction is made possible by this data-driven approach, guaranteeing that struggling students get the support they require before falling too far behind. Additionally, educators can use AI to spot trends and make well-informed choices on teaching tactics and curriculum design. AI tools will become more and more important in raising the efficacy and efficiency of education as they develop.

Collaborative Learning and Cloud-Based Tools

Collaboration is a critical component of modern education, and cloud-based tools have made it easier than ever for students and educators to work together, regardless of location. Platforms like Google Workspace for Education, Microsoft Teams, and other cloud-based collaboration tools enable students to work on group projects, share documents, and communicate in real-time, breaking down the barriers of physical distance.

These resources also encourage more fair and inclusive learning environments by enabling students from various geographic regions and backgrounds to work together on projects and interact with other viewpoints. Furthermore, cloud-based solutions are always changing, adding AI-powered features like real-time feedback, predictive analytics, and astute recommendations that improve group learning.

Cloud-based applications will become more integrated into traditional and online classrooms as they advance, facilitating collaboration as a natural part of the learning experience. This change will better equip students for the future workforce, which is becoming more integrated and global.

The Endurance of Hybrid Learning Models

In the future, hybrid learning models—which blend online and in-person instruction—are probably going to continue to be a mainstay of education. With hybrid learning's flexibility, students can access course materials and finish tasks online while still getting the benefits of in-person interactions with classmates and teachers.

Many students find that hybrid learning provides a more convenient approach to continue education without compromising quality, especially those who are balancing employment, family, or other obligations. By offering chances for professional growth and lifetime learning, this approach also helps universities reach a wider audience. As hybrid learning gains popularity, it will probably develop into an even more adaptable and customised approach that meets the many demands of contemporary students.

The EdTech Boom and the Role of Startups

The educational technology (EdTech) sector has experienced explosive growth in recent years, with startups driving much of the innovation in this space. From AI-powered tutoring platforms to learning management systems (LMS) that streamline course delivery, EdTech startups are creating tools that make education more personalized, flexible, and accessible.

EdTech companies are democratizing education by offering high-quality learning experiences to a broader audience, regardless of socioeconomic status or geographic location. As the demand for more personalized and flexible learning options

grows, so too will the role of EdTech startups in shaping the future of education. In addition to improving access to education, EdTech innovations are enhancing the overall learning experience by providing tools that cater to the diverse needs of learners. With significant investment pouring into the sector, we can expect to see even more groundbreaking solutions that will continue to transform education in the coming years.

Blockchain-Based Credentials and Open Educational Resources (OER)

Blockchain technology is set to revolutionize how educational credentials are issued, stored, and verified. Blockchain offers a secure, transparent, and tamper-proof system for recording academic qualifications, making it easier for students to share their achievements with employers and educational institutions. This technology can help reduce credential fraud and streamline the verification process, providing greater trust in academic records.

At the same time, Open Educational Resources (OER) are gaining traction as institutions seek to reduce the cost of learning materials. OER are freely accessible, openly licensed educational materials that can be used, adapted, and shared by educators and students. By providing high-quality resources at no cost, OER can make education more affordable and accessible to a wider audience.

Conclusion

The smooth integration of technology will define education in the future by increasing learning's personalisation, accessibility, and engagement. The way that students and teachers engage with content and one another is being completely transformed by AI, AR/VR, gamification, and cloud-based technologies. All students will have more access to high-quality education as a result of this transition to a more adaptable, team-based, and data-driven educational system. The secret to our success going

ahead will be developing learning environments that support kids' unique needs while encouraging inquiry, teamwork, and lifelong learning.

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ECOLOGICAL INSIGHTS IN *THE SHIVA TRILOGY*

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Amish Tripathi wrote a mythological fiction series that follows the journey of a man named Shiva, who becomes a warrior and leader of an ancient Indian Tribe in a mythical land of Meluha. Shiva is initially unaware of his destiny, but as the series progresses, he learns more about his true identity and the role Shiva encounters various characters, both allies and enemies, and battles with them to protect his people and fulfil his destiny. The series explores theme of love, faith, duty, and destiny.

Amish Tripathi's *The Shiva Trilogy* comprising *The Immortals of Meluha*, *The Secret of the Nagas*, and *The Oath of the Vayuputras* is celebrated for its innovative reinterpretation of ancient Indian mythology through a contemporary lens. While *The Trilogy* is renowned for its mythological depth, complex characters, and philosophical inquiries, it also offers a compelling ecological narrative that subtly weaves through its epic storyline. Each presents in the series provides unique insights into humanity's relationship with the natural world, presenting a rich tapestry of environmental themes that explore the interplay between technological advancement, ecological balance, and sustainable living. From the advanced but harmonious society of *Meluha* to the untamed landscapes of the Nagas and the wartime devastation in the Vayuputras' territory, Tripathi's *Trilogy* reflects on the impact of human actions on the environment and underscores the necessity of ecological stewardship in the quest for balance and harmony.

The Immortals of Meluha

Amish Tripathi's *The Immortals of Meluha*, the first book in *The Shiva Trilogy*, is widely celebrated for its innovative retelling of ancient Indian mythology. While the novel primarily focuses on mythological and historical themes, it also subtly weaves ecological exploration into its narrative. This aspect of the book often goes unnoticed amidst the grandeur of its epic storytelling, yet it offers a significant commentary on the environment and humanity's relationship with nature.

The Ecological Paradigm of Meluha

In *The Shiva Trilogy* by Amish Tripathi, ecological themes are woven throughout the narrative, emphasizing the intricate relationship between nature and humanity. *The Trilogy* portrays nature as a dynamic and influential character, integral to the plot and the characters' fates. It explores the balance between order and chaos, depicting how human actions disrupt this equilibrium and lead to ecological crises, such as deforestation and pollution. The series also highlights sacred geography, reflecting traditional beliefs that view nature as divine and deserving of reverence. Through its depiction of rituals and ancient practices, the trilogy underscores the importance of traditional wisdom in maintaining ecological balance. Overall, *The Shiva Trilogy* serves as both a celebration of nature's majesty and a cautionary tale about the consequences of environmental neglect, urging readers to reflect on

and address their impact on the natural world. Shiva says, "I don't deserve a prophetic destiny. But maybe this is my chance to redeem myself" (119 *The Immortals of Meluha*).

The fictional land of Meluha, where much of the novel's action unfolds, is depicted as a highly advanced and meticulously planned society. The ecological elements of Meluha are portrayed with a particular focus on the harmony between its technological advancements and natural environment. Meluha's prosperity is deeply intertwined with its environmental management practices, presenting an idealized vision of ecological balance. Meluha's idea to include its sophisticated water management systems and the creation of a healthy, thriving ecosystem. The land is characterized by its lush forests and pristine rivers, suggesting that technological advancement does not inherently lead to ecological degradation. Instead, the Meluhans' ability to harness and control nature responsibly underlines a theme of sustainability.

The protagonist, Shiva, plays a pivotal role in the ecological narrative of *The Immortals of Meluha*. His journey and transformation are not merely personal but have broader implications for the environment of Meluha. Shiva's identity as the Neelkanth, a savior with the power to restore balance symbolizes the potential for human intervention to correct environmental imbalances.

As Shiva confronts various challenges, he also engages in actions that reflect a deep connection to nature. His understanding of the environment and its interdependencies to reflect the central theme of the novel, and the need for humans to act as stewards of the earth. Shiva's leadership ultimately seeks to preserve the ecological harmony of Meluha, revealing the novel's underlying ecological message.

In *The Immortals of Meluha* by Amish Tripathi, ecological exploration is a key element that highlights the connection between the environment and the characters' lives. Set in the ancient land of Meluha,

the novel delves into how the pure ecosystem of the region supports its people and their way of life. The story illustrates the impact of environmental changes on societal health and balance, depicting Meluha's advanced environmental management and its role in sustaining the population. The novel also contrasts Meluha's harmonious relationship with nature with the more polluted and chaotic conditions of neighbouring lands, exposing the theme of ecological responsibility and the consequences of neglecting the environment. In *The Immortals of Meluha*, the clean and advanced environment of Meluha stands as a testament to successful ecological management. The novel presents Meluha as a utopian land where nature and human civilization coexist in harmony. The meticulous management of resources and the balance between nature and human needs highlight the significance of ecological direction ship.

The Meluhans' reverence for nature is reflected in their advanced environmental technologies and practices. The story contrasts this with the more chaotic and polluted conditions of neighbouring lands, illustrating the direct impact of ecological health on societal well-being. The narrative developed the importance of maintaining a harmonious relationship with the environment, setting the stage for a broader exploration of ecological themes in subsequent books.

The concept of sacred geography in *The Immortals of Meluha* is another critical element of its ecological discourse. The Sapt Sindhu region, with its seven great rivers, is central to Meluha's prosperity and symbolizes the intrinsic value of natural resources. The reverence shown towards these rivers and the careful management of their water highlight a respect for nature that is integral to the society's functioning. The rivers in the novel are not just physical entities but also carry a symbolic weight, representing the lifeblood of the land. The careful consideration given to these water bodies reflects a broader ecological awareness and respect for natural

resources. The novel also addresses ecological challenges through its narrative. The story introduces the concept of the "Chronicler of Time" and the challenges faced by Meluha, including issues related to resource depletion and environmental threats. The responses to these challenges within the novel illustrate a proactive approach to ecological problems, suggesting that human ingenuity and respect for nature can work in tandem to address environmental crises.

Amish Tripathi's portrayal of these ecological issues is not only a reflection of the values held by Meluha but also serves as a commentary on contemporary environmental concerns. The book subtly encourages readers to consider the impact of technological progress on the environment and to seek solutions that harmonize advancement with ecological sustainability.

The Secret of the Nagas

In *The Secret of the Nagas* by Amish Tripathi, ecological exploration continues to play a significant role in the narrative. The novel examines the interactions between different regions and their environments, focusing on how ecological factors influence the characters and their quest. As the protagonists journey through various landscapes, the story highlights the contrast between the flourishing, well-maintained environments of Meluha and the deteriorating conditions in other regions. This ecological backdrop serves to underscore themes of balance, harmony, and the consequences of environmental mismanagement. The novel uses these ecological elements to deepen the exploration of societal issues and the ongoing struggle between nature and human activities.

The Secret of the Nagas continues the ecological exploration by contrasting the flourishing environment of Meluha with the deteriorating conditions in other regions. The contrasting environments serve as metaphor for the broader

conflicts within the story, illustrating how ecological decline can exacerbate social and political tensions. The novel also touches upon the impact of pollution and environmental degradation on the quality of life, reflecting on the interconnectedness of ecological health and societal stability.

Amish Tripathi's *The Secret of the Nagas*, the second book in *The Shiva Trilogy*, extends the mythological and philosophical explorations introduced in *The Immortals of Meluha*. While the novel delves into themes of identity, power, and morality, it also incorporates a significant ecological dimension. Through its depiction of the environment, its management, and the interplay between nature and civilization, the book provides a nuanced commentary on ecological issues. In *The Secret of the Nagas*, the world expands beyond the borders of Meluha to include new lands and cultures, each with own approach to the environment. The contrast between the ecological practices of Meluha and those of the surrounding regions highlights different philosophies of environmental management.

The novel introduces the reader to the land of the Nagas, a region that is portrayed as more untamed and less controlled than Meluha. This contrast underscores the tension between advanced, orderly societies and those that are more in harmony with the natural world. The Nagas, with their close connection to the wilderness, embody a different kind of ecological relationship, one that emphasizes coexistence with nature rather than its domination. The Naga territory is depicted as a place of raw, unspoiled beauty, characterized by dense forests, rugged terrain, and a sense of wildness that contrasts sharply with the engineered landscapes of Meluha. This setting is not merely a backdrop but an integral part of the story's ecological narrative. The natural beauty of the Naga lands symbolizes an ideal of ecological purity, suggesting a way of life that respects and integrates with the environment.

Parasuram to motivate his people asks, "Why don't you get out of the ship, you spineless wimp? And I'll show you how a man fights!" (202, *The Secret of Nagas*). The novel presents the Nagas as adept at navigating and surviving in their environment, highlighting their knowledge and reverence for the natural world. Their practices, including their methods of agriculture and resource use, reflect a sustainable approach to living that contrasts with the more technologically driven methods of Meluha.

Shiva's Journey and Ecological Insight

Shiva's journey in *The Secret of the Nagas* is not only a quest for truth but also an exploration of different ecological philosophies. As he travels through diverse landscapes, he gains insights into various ways of interacting with nature. His encounter with different cultures and their environmental practices broaden his understanding of the world's ecological diversity. Shiva's evolving perspective on nature is mirrored in his growing awareness of the complexities of ecological balance. His experiences with the Nagas, challenge his previous notions of environmental management and force him to consider alternative approaches to living in harmony with the environment.

The serpent, a central motif in the novel, carries significant ecological symbolism. In many cultures, serpents are associated with the earth, water, and natural cycles. The Naga serpent, with its deep connection to the earth, represents the primal force of nature and the interconnectedness of all living things. The serpent's role in the novel exemplifies the importance of respecting and understanding these natural forces. It serves as a reminder of the power and mystery of nature, and the need for humans to approach it with reverence and care. This symbolism reinforces the novel's broader ecological themes and encourages readers to reflect on their own relationship with the natural world.. A recurring theme in *The Secret of the Nagas* is the balance between

technological advancement and ecological preservation. The novel explores how different societies navigate this balance, from the technologically advanced Meluha to the more nature-oriented Naga lands.

This thematic exploration raises important questions about the impact of technological progress on the environment. It suggests that while technology offers solutions to many problems, it must be applied in ways that do not compromise ecological integrity. The novel advocates a harmonious coexistence between human ingenuity and natural systems, encouraging readers to consider how they can contribute to a sustainable future.

The Oath of the Vayuputras

Amish Tripathi's *The Oath of the Vayuputras*, the final book in *The Shiva Trilogy*, wraps up the epic saga with a dramatic and insightful exploration of mythology, philosophy, and the environment. While the narrative primarily focuses on the resolution of Shiva's journey and the overarching conflict between good and evil, it also continues to weave an intricate ecological thread throughout its storyline. The novel's portrayal of ecological themes and environmental management offers a profound commentary on humanity's relationship with nature. In *The Oath of the Vayuputras* ecological exploration is woven into the broader narrative of conflict and resolution. The novel continues to depict the environmental contrasts between the advanced civilization of Meluha and the deteriorated states of its neighbouring regions. As the characters navigate through various terrains, the story emphasizes the impact of ecological balance on societal stability. The novel also touches on the consequences of environmental neglect and the importance of maintaining harmony with nature. Through these elements, it reflects on the broader implications of ecological direction and its role in sustaining societal health and prosperity.

In *The Oath of the Vayuputras*, the ecological themes reach their culmination. The novel explores the consequences of previous environmental missteps and the efforts to restore balance. The characters' quest for resolution involves addressing the environmental issues that contribute to societal discord. The narrative emphasizes the need for a holistic approach to environmental control, and integrating technological advancements and traditional practices. The restoration of balance in the environment parallels the resolution of the story's central conflicts, reinforcing the message that ecological health is crucial for societal harmony and prosperity.

In *The Oath of the Vayuputras*, the world expands further, bringing new regions and civilizations into focus. The novel illustrates a diverse array of environments, each with its own ecological dynamics. The contrast between these regions emphasizes different approaches to environmental develop and highlights the broader implications of human actions on nature. The land of the Vayuputras, with its remote and rugged terrain, contrasts with the more developed and controlled environments of Meluha and the Nagas. This setting serves as a backdrop for the novel's ecological themes, showcasing a more primal and untouched aspect of the natural world. The portrayal of these landscapes reflects the novel's ongoing exploration of ecological balance and the consequences of environmental manipulation.

The Impact of War on the Environment

A significant aspect of *The Oath of the Vayuputras* is its depiction of the environmental impact of warfare. The novel does not shy away from showing how conflicts can lead to ecological devastation. The war between the forces of good and evil is depicted with a stark realism that includes the destruction of natural habitats, the depletion of resources, and the suffering inflicted on the environment.

The environmental consequences of war are illustrated through the ravaged landscapes and the disruption of natural cycles. This portrayal serves as a powerful reminder of the far-reaching effects of human conflict on the environment and emphasise the need for more sustainable and peaceful ways to resolve disputes. Shiva's journey in *The Oath of the Vayuputras* reflects deep understanding of his role not only as a leader and warrior but also as a steward of the environment. Throughout the novel, Shiva grapples with the complexities of balancing technological progress with ecological preservation. The chief of Medicine Ayurvati says, "Why don't you get out of the ship, you spineless wimp? And I'll show you how a man fights!" (148 *The Oath of the Vayuputras*). Shiva's interactions with the various regions and their different approaches to nature highlight his evolving perspective on environmental direction. His efforts to restore balance and harmony to the world emphasize the importance of sustainable practices and respect for the natural world. Shiva's leadership is portrayed as an attempt to reconcile technological advancement with ecological responsibility, reflecting a nuanced understanding of the interplay between human innovation and environmental health.

The novel employs natural elements as symbols to deepen its ecological themes. The rivers, forests, and mountains in *The Oath of the Vayuputras* are not merely settings but are imbued with symbolic significance. These elements represent the power and fragility of nature and serve as metaphors for the broader themes of balance and harmony. The sacred rivers, in particular, are highlighted as vital sources of life and symbols of purity. Their portrayal emphasizes the need to protect and preserve these vital natural resources. The novel's reverence for these natural elements reinforces its ecological message and encourages readers to consider the importance of maintaining the health and vitality of the environment.

The resolution of the story in *The Oath of the Vayuputras* reflects a legacy of environmental wisdom passed down through generations. The novel suggests that the lessons learned from past conflicts and ecological mismanagement will guide future generations towards more sustainable practices. The characters' experiences and the ultimate resolution of the conflict convey a message of hope and renewal. The idea can exposed from the past can inform a more harmonious relationship with nature is the central theme of the novel. This legacy of environmental wisdom serves as a reminder of the importance of learning from history and striving for a balanced and respectful coexistence with the natural world.

The narrative is also critique on the human attitude and response towards nature and raises ethical questions. When Brahaspati relates to king Daksha his new alarming findings about the Somras and its precious impact on human. Gunvant Suthar in his article mentions "Brahaspathi, the Meluhans scientist further divulges the shocking insidious impacts of the Somras. He relates that the plague of Branga is caused by the Somras. The Somras production also "generates large amounts of toxic waste. A problem we have never truly tackled" (18).

Conclusion

To conclude, Amish Tripathi's *Shiva Trilogy* not only remains ancient mythologies but also delivers a profound commentary on ecological issues. *The Immortals of Meluha* presents an idealized vision of a society where technological advancements coexist with environmental harmony. *The Secret of the Nagas* contrasts this with a more primal, nature-oriented approach, emphasizing the wisdom found in living harmoniously with the environment. *The Oath of the Vayuputras* addresses the devastating impact of war on nature while highlighting the legacy of environmental wisdom. Collectively, *The Trilogy* reflects on the importance of balancing technological

progress with ecological sustainability and serves as a reminder of the enduring need for responsible stewardship of the natural world. Through its rich narrative and vivid settings, *The Shiva Trilogy* not only entertains but also educates, offering valuable lessons on maintaining harmony between humanity and nature

The Shiva Trilogy by Amish Tripathi presents a nuanced exploration of ecological themes through its richly woven narrative and vibrant world-building. Throughout the series, the interaction between advanced technology and nature serves as a central motif, reflecting the complex relationship between progress and environmental stewardship. In *The Immortals of Meluha*, the utopian civilization of Meluha showcases advanced yet sustainable practices, emphasizing a harmonious integration of technology with ecological balance. *The Secret of the Nagas* contrasts this with the Nagas' deep-rooted connection to their natural environment, highlighting the diversity of ecological philosophies. *The Oath of the Vayuputras* concludes with a powerful message on the importance of maintaining ecological harmony amidst technological advancement and conflict.

The Trilogy reveals the importance of respecting and preserving the natural world while embracing progress. It advocates for a balanced approach that harmonizes technological development with ecological sustainability, reinforcing the notion that true advancement must align with the principles of environmental stewardship. Through its narrative, *The Shiva Trilogy* offers a compelling vision of how societies can thrive by integrating respect for nature with innovation and progress.

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