Story-Events as Narrative Propositions in Toni Morrison's *Beloved*

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Abstract: The basic focus of narratology is on analysing and understanding how stories make meaning. It seeks to establish the basic mechanisms and procedures which are common to all acts of story-telling. The sequences of events, which comprise the basic framework of a story are fundamental to any analysis of narratives, which uses narratology for its mode of analysis. The present paper analyses the significant story-events in Toni Morrison's *Beloved*, which are viewed as narrative propositions for its overall design as well as thematic content.

Key Terms: Narratology, story-events, story paraphrase, narrative propositions, minimal sequence, functional and indical events,

This paper is based upon the formulations and methods of analysis used in 'narratology,' which is basically "the study of how narratives make meaning and what the basic mechanisms and procedures are which are common to all acts of story-telling" (Berry 223). Narratology is the study of narrative structures. It examines literature as a systematic formal construction rather than viewing it as a fictional representation of life. Although a branch of structuralism, it has attained a status of its own in recent times. Like structuralism, narratology also derives much of its terminology from linguistics. A study in narratology

attempts to "discern the rules, or codes of composition, that are manifested by diverse forms of plot," and also to formulate "the grammar of narrative," in terms of "structures and narrative formulae that recur in many stories, whatever the differences in the related subject matters" (Abrams 173). Narratology may thus be described as the study of the basic mechanism and strategies by which narratives yield meaning.

Narrative fiction, which has traditionally been the prime focus of narratological studies, is defined as a succession of fictional 'events.' The narration or telling of such 'events' implies a communication process between the addresser and the addressee with the narrative as a message transmitted. It also implies the verbal nature of the medium used to transmit that message. The *Oxford English Dictionary* describes 'event' as 'a thing that happens, especially something important.' In other words, an 'event' is something that can be "summed up by a verb or the name of an action" (Rimmon-Kenan 2). It indicates a change from one state of affairs to another. Further, an event being indicative of action has a causal characteristic so that one event may lead to another, thereby giving rise to a narrative sequence. Events may be classified as being 'functional' and/or 'Indical.' Functional events help to determine the nature of action in the narrative by either advancing it or by delaying or modifying it. Indical events, on the other hand, pertain to the textural part of a narrative. Some important motif in a given narrative may be regarded as an indical event as it imparts certain specificity to the narrative.

A story comprises the sequence in which the events are narrated, "abstracted from their disposition in the text and reconstructed in their chronological order, together with the

participants [characters] in these events" (Rimmon-Kenan 3). The text is the verbal representation of the story-events and comprises the spoken and the written discourse which underlies the 'telling' of the story. The story and the text may be said to comprise the structure of the narrative and the manner in which the linguistic medium, in which the story is told, is manipulated to achieve the desired or designated effect as comprising the different levels and/or voices of narration.

The organization of the events into a sequenced story involves principles of combination like time and causality along with the participants or characters in the story that help to focalize the text. Time, causality and character are, therefore, specially differentiated functions of the story as well as the text. Indeed, event, story, time and character are closely interlinked and mutually related concepts within the matrix of narratology. As such, the reference to any one of these invariably invokes the others.

Beloved (1987) is the story of Sethe, a black slave woman, who kills her infant daughter, Beloved, in order to save her from becoming yet another victim of the abominable and inhuman institution of slavery. It is based on an article Morrison read in a magazine while editing *The Black Book,* a history of blacks in America. According to the article, Margaret Garner, who was a runaway slave, attempted to kill her four children to save them from being captured by the slave owner. She succeeds in killing one. Morrison imagined the life of the dead girl whom Margaret had killed. As Morrison explains: "And I call[ed] her Beloved so that I can filter all these confrontations and questions that she [had]... and then to

extend her life... her search, her quest' (quoted by Draper 81). In *Beloved,* Sethe's daughter

returns from the grave after eighteen years to seek revenge for her death.

Morrison combines the free play of imagination with history to represent the

implications of slavery for both the former slaves and their cultural descendants. Through the

use of flashbacks, fragmented narration and myth, Morrison delineates the events that led to

Sethe's crime and her refusal to seek expiation from the black community.

Narrative fiction, as already discussed, comprises the narration of a sequence of

fictional events. An event is the basic constituent of narrative fiction within the matrix of

narratology. According to Shlomith Rimmon-Kenan, an event is "something that happens,

something that can be summed up by a verb or a name of action" (Rimmon-Kenan 2). Mieke

Bal, in a similar vein, describes an event as a process which brings about a "transition" or an

"alteration" (Bal 182) in the existing state of affairs including the physical and the emotional

situation of characters or 'actants' in it. An event is thus characterized by "the transition from

one state to another state, caused or experienced by actors" (Bal 182). An event being

indicative of action or process has a causal characteristic so that one event may lead to

another to establish a narrative sequence. In other words, the narration of a story may be

viewed as the movement from one event to another and so on.

However, it is very difficult to establish which statements in a narrative represent an

event. "The difficulty arises not only from the fact that too many sentences refer to elements

that may be considered processes, but also from the fact that these same elements may often

be considered objects as well as processes depending upon the context" (Bal 183). Bal

therefore lays down a three-term criteria to determine which elements in a stoiy may be

considered as potential events. The three parameters involved are "change," "choice," and

"confrontation" (Bal 183-187). Any process is viable as an event if it brings about a change in

the initial situation. In classical tragedy, for example, any act of indiscretion or misjudgment

by the protagonist is a core event as it dramatically changes the situation of the protagonist.

Any change in the initial situation opens a choice between two possibilities. In Morrison's

Beloved, Sethe is confronted with an existential choice: should she, the mother, surrender her

children to be slaves like her, or should she try to protect them. Once a choice is made, it

leads to subsequent events which determine the development of the narrative. Sethe tries to

protect her children and ends up killing her infant daughter, Beloved, with a handsaw. The

choice is clear: she should rather die rather than live as a slave. The narrative then explores

the consequences of Sethe's action characterized by guilt and retribution. The third criterion,

'confrontation' has been suggested by Hendricks.[1] According to him the structure of a

narrative is determined by 'confrontation' between two actors or groups of actors. Such a

confrontation leads to a new event or process at each stage of the narrative. This

confrontation can be between the forces of good and evil in moralistic literature. It is the

confrontation between 'white' ideals and 'black identity' in Toni Morrison's fiction as well as

in Afro-American literature. A highly poignant statement of such a confrontation is Beloved's

description of the white people as "men without skin" (254).

Narratologists seek to work out a 'minimal sequence' of events in a narrative which constitutes its 'story-line.' This minimal sequence of events must comprise an action or a process, the possibilities which are opened up by it and a resulting situation or process which is different from or the inverse of the initial process. The events comprising a sequence may be named or labelled and written in the form of simple sentences or statements. Such statements serve as "narrative propositions" (Rimmon-Kenan 14), since it is around these events that the story is ultimately structured. A narrative proposition, in the words of Gerald Prince, may be analysed as a "topic-comment structure" (Prince 61). Such a statement should provide the reader not only with a subject or topic but also offer a comment or analysis of the narrative statement. Beloved's description of the whites as "men without skin" is a "topic comment" as it is aphoristic of the denial of the right to exist to the blacks epitomized by Beloved's story.

When the events comprising a narrative are worked out and arranged according to certain principles of combination like causality, chronological order and other modes of rendering action like telling and showing (Fludernik 35), a story is constructed. It is the constituent events of a narrative which enable "story-paraphrase"[2] (Rimmon-Kenan 14) by serving as name labels or narrative proposals which might then be resolved into a tangible code of reading *a la* Roland Barthes, Vladimir Propp and others.[3] Events may thus be viewed as the basic observable signifiers of a story with a performable function which is later designated as the 'text.'

According to Barthes, event labels form a part of the 'proairetic' code of reading, which is the result of the reader's initial response to a narrative:

> ... whoever reads the text amasses certain data under some generic titles for actions *(stroll, murder, rendezvous),* and this title embodies the sequence; the sequence exists when and because it can be given a name, it unfolds as this process of naming takes place, as a title is sought or confirmed. (Culler 220)

Assigning names or labels to events at subsequent points of the narrative helps to make it intelligible. Labels may pertain to a murder, a rendezvous, revenge and so on. The killing of Beloved by Sethe is an event label or narrative proposition of multiple dimensions in the *Beloved.* Event labels may also pertain to a metaphor or an epiphany. The scene in *Beloved* in which Beloved's apparition, naked and pregnant, is standing next to Sethe, who grapples with a white man in an illusory attempt to protect Beloved from him, is an epiphanic event. Not only do past and present coalesce into one in this event, but it also helps to relieve the guilt of Sethe's past.

Slavery and racism are the central cardinal events in Toni Morrison's fiction which determine the context, import and structure of her narratives. These form the "real hinge-points" around which the various events of thematic and structural value are worked out, including the quest for the real identities of her characters, whereby they can acquire a name and live a life of their own against the backdrop of denial and discrimination which forms their past as slaves or victims of racism.

The opening event(s) of any narrative is particularly crucial in determining its temporal and spatial dimensions. As Strendberg observes, the primary story-line of any narrative must begin with the "first scenically and singulatively, presented event" (Jahn 61). Barbara Gerber Sanders further observes that "Structurally, the beginnings and endings of chapters are strategic places for development of thematic images" (Richardson 312). Thus, in *Beloved,* the first two narrative statements - "124 WAS SPITEFUL. Full of baby's venom" (3) - metaphorically introduce the theme of slavery. '124' refers to Sethe's house where she lives with her daughter, Denver. Sethe is a former slave who struggles with the haunting memories of her past as a slave. The house is 'spiteful' because it is haunted by the ghost of Beloved, whom Sethe had killed in order to save her from slavery. Beloved was Sethe's third child. Hence, the significance of the house number '124,' where the missing numeral '3' between '2' and '4' signifies Beloved. For the past twelve years, "no visitors of any sort and certainly no friends" (14) have entered the 'spiteful' house. After Paul D's arrival at 124, the reader gets an insight into the past of the slaves who worked at 'Sweet Home' plantation in Kentucky. The narrative thus opens with characters that have been so profoundly affected by the experience of slavery that time cannot separate them from its horrors. They are incapable of emotions because they have suffered deeply and experienced such terror. For instance, Sethe is unable to acknowledge the colour of dawn every morning. Paul D experiences his heart as "the tobacco tin lodged in his chest" (133) which holds the painful memories of his own past.

Further, it is not only the "tellability" but also the "experientiality" (Jahn 62) of the events depicted in it which is the essence of a narrative. As Jerome Bruner explains:

... Story must construct two landscapes simultaneously. One is the landscape of action, where the constituents are [...] agent, intention or goal, situation, instrument [...]. The other landscape is the landscape of consciousness: what those involved in the action know, think, or feel, or do not know, think or feel. (Jahn 62)

The 'tellable' and 'experiential' aspects may thus be viewed as two prototypical narrative forms. Accordingly events may also be classified as being 'functional' and/or 'indical' (Barthes 92-93). The functional events in a narrative help to determine the nature of action by either advancing it or by delaying or modifying it. Functional events partake of both the 'kernels' and 'catalysts' and belong to the realm of narrative structure. Indical events, on the other hand, pertain to the textural part of a narrative. Texture is the special colouring gained by a narrative because of the peculiar handling of the events which comprise it.

While the 'tellable' events in a narrative provide momentum and linear development to the story, the 'experiential' events determine how such events are recounted to accord depth and spatiality to it. The 'experiential' events which characterize Morrison's fiction comprise the experiences of loss and abandonment and the repercussions, which denial and rejection as slaves, have for the lives of individual characters or groups of people described by her. The paradigmatic import of these events for Morrison's fictional world is established by their concurrent significance in her works.

In *Beloved* loss and abandonment create disharmony in life to the extent of denying the very right to live as evidenced by the killing of Beloved. Her murder is a catastrophic

revelation and a stark reminder of the physical as well as psychical devastation caused by the denial of human status to the blacks under the pernicious institution of slavery. Sethe kills Beloved so that her daughter's life is not abused and extirpated by slavery, like her own. Sethe was not only beaten and raped but was even denied the right to nurture her children by disgracing the "milk" which she carried for them. By killing her, Sethe denies Beloved the right to her "milk," the right to be loved and nourished by her mother. The denial of life to Beloved, as she is metaphorically abandoned by her own mother,[3] results in anguish and rage manifested by the presence of Beloved's spirit in Sethe's house which makes it "SPITEFUL" (3). Beloved's outraged spirit clings to her mother first as a baby-spirit and then as an apparition of a young girl to seek retribution for what she lost. Beloved then gains complete control over Sethe's life and virtually begins to devour and consume her with demands of unequivocal love. The following excerpt from the text is significant in this context:

> I AM Beloved and she is mine... I am not separate from her there is no place where I stop her face is my own and I want to be there in the place where her face is ... her smiling face is the place for me it is the face I lost... (248-252)

The lack of punctuation marks in the above passage is indicative of, as Barbara Schapiro remarks, "an utter breakdown of the borders between the self and the other" and reveals "incorporative fantasies" (Schapiro 306). Thus, denial, loss and abandonment comprise vital events through which *Beloved* gets its peculiar texture and are indispensable for negotiating and understanding its narrative structure.

The quest of Morrison's major characters for identity and selfhood cannot be accomplished without negotiating their past encumbered with the experiences of denial, loss and abandonment. However, remembering and negotiating the past is bound to have repercussions in the present. In *Beloved,* Sethe avoids confronting the past - "she worked hard to remember as close to nothing as was safe" (6). For Sethe, the present is mostly a struggle to beat back the past because the memories of her daughter's death and the experiences at 'Sweet Home' are too painful to recall. Sethe struggles daily with the haunting legacy of slavery in the form of her threatening memories and also in the form of her daughter's aggressive ghost which haunts the house.

It is the arrival of Paul D and the reappearance of Beloved which provides Sethe the opportunity and the impetus to finally come to terms with her painful history. When Paul D arrives at '124,' he is at once struck by the evil in the house and beats out the baby-spirit, Paul D holds Sethe's breasts (her "milk") and rubs his hands on her back in order to understand her sorrow. He proposes to accept the responsibility for Sethe's life and happiness and instantly promises to her: "Sethe, if I'm here with you … you can go anywhere you want to … cause I'll catch you girl. I'll catch you 'fore you fall" (55). However, Paul D is not aware of Sethe's murderous past which must refigure before they can secure the possibility of enjoying a future.

It is the ghost of Beloved which serves as a metaphor for the horrors of the historical past. Beloved's arrival forces Sethe to face the past memories. Morrison reclaims the history of slavery through the story of Beloved as her presence pointedly establishes the significance

of the memory and history of the characters. In fact, the events which comprise Beloved's story have wider implications beyond the structured text. As Morrison observes in the last chapter of *Beloved,* "It was not a story to pass on" (323). She wants to emphasize the pain involved in the process of re-memory or rediscovery for the blacks whose history is a painful one. Morrison calls Beloved's story "an unpleasant dream during a troubling sleep" (324). At the same time, she re-emphasizes the importance of Beloved and thousands of such slaves whose story has gone 'unaccounted' for. As she writes:

> Everybody knew what she was called, but nobody any-where knew her name. Disremembered and unaccounted for, she cannot be lost because no one is looking for her. (323)

Thus, all the characters in *Beloved* must undertake a journey into their past life of slavery. For this Morrison draws upon the significant act of re-memory. By this she means "a journey to a site to see what remains have been left behind and to reconstruct the world that these remains imply" (Samuel and Hudson-Weems 97). Every character "must remember and pass on their stories" (323). The characters must look back to their past experiences so that they can overcome them through decisive and imaginative action in the present. It is only by journeying back into the past that the characters can feel free. They can reclaim their lives and begin their journey of freedom.

However, it takes "the presence of Beloved to break down her [Sethe's] resolve to the point where she can confront the most disturbing parts of her past" (Carmean 89). It is

Beloved's reappearance in the form of an apparition which forces Sethe to face and revoke her past. Morrison reclaims the history of slavery through the story of Beloved as her presence pointedly establishes the significance of memory and history of the characters.

Initially, Beloved's presence has a positive influence on Sethe. She feels relieved of the burden of memory once she believes that Beloved is her dead daughter. She recalls her most humiliating experiences at 'Sweet Home,' the loss of her sons, and the death of Baby Suggs. Thus, Beloved is the embodiment of the past that must be remembered in order to be forgotten. Gradually, Beloved's presence begins to have a devastating effect on Sethe's life. She becomes obsessed with pleasing Beloved in order to reclaim her love for her daughter who has come back from the dead. She desperately tries to satisfy every whim and fancy of Beloved in order to earn her forgiveness. Sethe seeks to be exonerated for what she did by "counting, listing again and again her reasons: that Beloved was more important, meant more to her than her own life" (284). Beloved now exhibits a kind of demonic rage as she possesses Sethe's body and mind as a mark of her retribution. Sethe grows weak both physically and psychically and relegates herself to the bed in which Baby Suggs, her mother-in-law, had died. She is reclaimed from there by Paul D, Denver and the community.

Paul D, who had abandoned Sethe after the discovery of the truth about Beloved, returns to fulfill the promise he had initially made to her. His journey with Sethe into the past experiences of slavery helps him to reclaim his own life. When Paul D had tried to escape from Sweet home, he was caught and thrust into a "human grave," a ditch "five feet deep, five feet wide, into which wooden boxes had been fitted" (125), with iron fixed in his mouth. Paul

D also has to dredge up his awareness about the fact that every slave has an unrevealed secret or a secret one does not want to dwell in. He remembers how Sethe had allowed him to retain his manhood by not referring to the neck shackles he was forced to wear after his attempted escape. As such, he must try to understand not only Sethe's sorrow but also comprehend imaginatively the horror and the compulsion which obliged her to resort to the extreme act of killing the infant Beloved. What Sethe did was the extreme manifestation of dehumanizing and decimating influence of the inhuman institution of slavery.

As such, Paul D returns "to put his story next to hers" (322). He finds her in Baby Suggs' bed. Sethe must also remember and accept the lesson of love which Baby Suggs' had taught - to "Love your heart" (89). She also understands that "Paul D was adding something to her life … new pictures and old re-memories" (95). It is only after the final disappearance of Beloved which marks the weaning of the grip of her past over her that Paul D comes "to the border of Sethe's life; and it takes a re-memory to let him cross that threshold" (Middleton 157). Thus, in *Beloved,* Morrison challenges her characters to "recall the past and dare to confront it, however traumatic it may have been" (Carmean 87). The remembering of the past experiences by the characters is a significant experiential event in the novel which enables them to outlive their traumatic history.

To conclude, the major story-events in *Beloved* serve as significant narrative propositions for the structural as well as the thematic context of the narrative. The characteristic events which form the core of *Beloved* are slavery and racism and the denial of identity and selfhood associated with the institution of slavery. The quest for self and identity

on the part of her characters is correlated to the experiences of loss and abandonment in the past. The memory of the past and the mode and manner of renegotiating and overcoming it for a possible present and future existence is delineated with a sense of earnestness and exigency which enriches Beloved's story with subtle nuances of the implications which the core events of slavery and racism have for the major characters and the fictional world of *Beloved vis-d-vis* the real, lived experiences of the blacks. While slavery and racism form the core functional events of structural importance in *Beloved,* the associated event of denial, loss and abandonment lend depth and scope to the narrative and enriches its texture and appeal.

Notes

[1]William O Hendricks, *Essays on Semiolinguistics and Verbal Art* (The Hague: Mouton, 1973). Hendricks presents a method for extracting the structure of the fabula from the text via formal procedures. According to him two actors or groups of actors are confronted by each other. Each phase of the fabula consists of three components two arguments and one predicate.

[2] The phrase is adopted from Shlomith Rimmon-Kenan, 14

[3]Theorists such as Vladimir Propp, Claude Bremond, A J. Greimas, Levi Strauss, Todorov and Barthes have developed models to study the different aspects of narrative structure. Propp in his pioneer work *(Morphology of the Russian Folktales)* studies the pattern that governs the narrative propositions abstracted from a corpus of two hundred Russian fairy tales. He separates the constant events from the variable events for this purpose. Thus he develops a model for the functional classification of events and description of action sequences at the level of fabula.

[4]According to Gerald Prince, dynamic events constitute an action and cannot be expressed in the form of a sentence. Stative events, on the other hand, can be expressed in the form of a sentence as they constitute a state of rest.

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Borders and Displacement: A Revisionary Study of the Displaced people in Kharagpur, West Bengal, India

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Abstract: In the 'postcolonial' period 'migrations' of various natures , aided and supported by faster means of communications, have put the two words 恟'roots' and 'routes'─ in a position of contestation. As a result of migratory movement and displacement from one's place of origin, the notion of one's place of belonging is contested and the issue of crossing 'border'─ both literally and metaphorically ─ has often been fore grounded. Attempts are being made to interrogate the fixity of the 'border' which stands for artificially created barriers that prevent and limit cultures that travel. The crossing over of boundaries that are not merely physical or natural but are created or drawn artificially has led to the rethinking on movement across borders. Migration or moving over from one place to another, therefore, has come to be associated all the more with the notion of borders. As a result of this movement, the issue of crossing the 'border' ⸺ both literally and metaphorically ⸺ has often been foregrounded. Among the various signifiers of Border, the partition of India in 1947 is probably the recent and crudest act of physical demarcation of place in the history of colonial imperialism. The event of partition affected a huge mass human population to displace from their original 'homeland'. Nevertheless, there is no denying the fact that partition of India served as yet another, metonymy of Border formation/creation. Through textual analysis of the literature on border theory, the Partition of India and the East Bengali Hindu community and interviewing the local residents of the community resettled in Kharagpur, this paper proposes to understand the impact of borders on their lives.

Key Words: Space/Place, borders and boundaries, forced migration, displacement, East Bengali refugees

Introduction: Notion of Space and Place

The relationship between space, place, time and being was first theorized by Heidegger. Heidegger defined place as "the locale of the truth of being" and called attention to the way in which places are 'constructed':

> All distances in time and space are shrinking… Yet the frantic
>
> abolition of all distances brings no nearness; for nearness
>
> does not consist in shortness for distance. What is least
>
> remote from us in point of distance, by virtue of its picture
>
> on film or its sound on radio, can remain far from us. What is
>
> incalculably far from us in point of distance can be near to us …
>
> Everything gets humped together in uniform distancelessness …
>
> What is it that unsettles and thus terrifies? It shows itself and hides
>
> itself in the *way* in which it presences, namely, in the fact that
>
> despite all conquests of distances the nearness of other things
>
> remains absent. (Heidegger 165)

And thus, he showed that construction of a place can take place not only in physical, social or cultural contexts but also in memory.[1] Following Heidegger, Harvey concludes that "place in whatever guise is, like space and time a social construct" (Harvey 5). However, spatiality, as Edward Soja suggests, "cannot be completely separated from physical and psychological spaces"(Soja 120), for, according to him, 'spatiality exists ontologically as a product of a

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[1] "He [Heidegger] emphasizes" as Harvey suggests, "how place experiences are necessarily time-deepened and memory-qualified" (Harvey, 1993:11).

transformation process, but also remains open to further transformation in the context of material life"(Soja 122). Harvey examines in detail "shifting relations between space and place" and also inquires "why it might be that the elaboration of place bound identities has become more rather than less important in a world of diminishing spatial barriers to exchange movement and communication" (Harvey 3). He insists that "place construction should be about the recovery of roots, the recovery of the art of dwelling" (Harvey 11). Space becomes place when its relationship is defined in the spatio-temporal structuring of social life.

Place, therefore, is a complex phenomenon and implies people's connections to locales. Places enable associations between lived experiences, personal stories, myths, images, memories, which present legacies that carry meanings to individuals and communities. In postcolonial studies, interest in space, place and identity has directed particular attention to the meaning of place. It is Paul Carter who explains how all spaces turn into places with the help of naming and history in imperial history. Carter suggests that spatial history or the history of a particular space begins "not in a particular year, nor in a particular place but *in the act of naming*" (Carter 377). For, according to Carter, "by the act of place-naming, space is transformed symbolically into place, that is, a space with a history" (Carter 377). In the postcolonial theorization of place, "the problem", as Harvey suggests, "is to recover a viable homeland in which meaningful 'roots' can be established".

Once the notion of 'place' is defined and differentiated from that of 'space', it becomes easy to understand the process of the demarcation of 'places' and the formation of borders and boundaries. It may be mentioned that the line separating space and place, determined and undetermined, actual and virtual, form and formlessness is often based on exclusion. The identity of places, of homes, suburbs, towns, nations, is time and again won by separating a familiar inside from an alien outside. Boundaries, borders and frontiers may be defined as the 'creative' markers of a particular place and to retain and preserve the identity of that specific place. However, the terms borders, boundaries and frontiers, though

apparently derived from a common 'signified', have acquired different and distinct meanings over historical time.

Coming now to Maps: Maps, according to Ashcroft, "not only represented space, they represented the power of the fixed, all-seeing viewpoint: the power to create a universal space" (Ashcroft 129). The history of borders in Western Europe dates back to the Roman Empire, where emperors regulated the 'practice of boundaries' in order to control demarcated lands. With the introduction of cartographic mapping during the Renaissance, the drawing up of borders continued and reduced frontiers to lines on maps.

And further, according to Ashcroft, "the physical occupation and control of space have been crucial to British imperialism" (Ashcroft 124). Paula Bannerjee contends that, "Liberals and Marxists alike agree that boundaries are made to manipulate a certain distribution of power and that there is a clear connection between imperialism and the demarcation of state borders" (Bannerjee 28). The mapping of the world and spaces thus asserts European dominance over "other ways of experiencing" and also the "dominance of imperialist language".

One might, therefore, well understand that borders drawn to divide spaces are "not some innate traits of sovereignty, but merely human constructs built on an amalgamation of geography, cartography, theories of sovereignty and the prevalent system of power" Bannerjee 38). It is interesting to note that when spaces are demarcated in this manner for dominating the space of others, the colonial mapping of borders becomes understandable. Therefore, the moving or crossing over of these imperial boundaries and reconstructing of borders is a natural human tendency. As Ambreem Hai maintains:

> In recent years, the problems and possibilities of
> borders and boundaries —— of questioning, crossing,
> transgressing,   reconfiguring, dismantling and indeed
> inhabiting borders and border spaces —— have become an

increasing preoccupation for theoretical discourses and a
wide variety of fields. (Hai 380)

The crossing over of boundaries that are not merely physical or natural but are created or drawn artificially has led to the rethinking on movement across borders. Migration or moving over from one place to another, therefore, has come to be associated all the more with the notion of borders. As a result of this movement, the issue of crossing the 'border' ⸺ both literally and metaphorically ⸺ has often been foregrounded. Attempts are being made to interrogate the fixity of the 'border', which stands for artificially created barriers that prevent crossing over. Recent postcolonial writings also emphasize the flexibility of border-crossing and bring the conventional notion of the border to a contestable level. The *leitmotif* in these writings is that political borders are really 'shadow lines' and that all cultures and human beings reach out to others defying such divisive lines.

Partition of India: Another Metonymy of 'Border'

The Partition of India in 1947 is probably the most recent act of the physical demarcation of place in the history of British imperialism that caused a huge human population to be displaced from its original 'homeland'. For, Sir Cyril Radcliffe, the official in charge of demarcating the borders of east Pakistan(now Bangladesh) from India, himself "confessed to the impossibility of trying to construct a contiguous boundary between eastern India and East Pakistan." The lines that were drawn were "too static and too simple" (Banerjee 37). This is probably because the line made an incision through the shared culture and identity of its inhabitants. Lucy Chester, in her essay "The 1947 Partition: Drawing the Indo-Pakistani boundary", examines the problems in the drawing of the political boundary line between India and Pakistan and analyzes the reasons for the violence and trauma associated with the drawing of the boundary line (Chester 2002). As Tai Tan and Gyanesh Khudaisya comment, "the boundary line was drawn arbitrarily, mostly ignoring factors such as communications and railway links, water channels, cultural and pilgrimage sites, location of industries and vital strategic factors" (Tan 144).

In his book 'Post-Colonial Transformation', Bill Ashcroft poses the question, "where is one's place" which, he says "is fundamental to the cultural impact of colonization and affects every aspect of colonized society" (Ashcroft 124). Ashcroft contends that "all construction and disruption of space hinge on the question: 'Where do I belong?'"(Ashcroft 125). Therefore, if we accept Ashcroft's understanding of 'place' as a "continual and dynamic state of formation, a process intimately bound up with the culture and the identity of its inhabitants" (Ashcroft 156), we may be able to understand the trauma and pain associated with the displacement with partition. The arbitrary division of physical geographical space left the displaced people with an altogether ambiguous sense of 'home' and identity. The border demarcation for domination led to a rethinking on the question: "where do I *belong*?"

Communities Victimized and Displaced due to Partition

The partition of India, as mentioned already, caused violence and mass displacement. This displacement was, however, catalyzed by enormous violence, destruction of human life, property and honour leaving survivors with the traumatic experience of being alienated, rootless and homeless all of a sudden. The victimized communities normally associated with the violence of partition in 1947 are those that crossed from the west side of the border, mainly Hindu and Sikh Punjabis but also Sindhis. However, the violence, trauma and displacement experienced by the affected communities in East Bengal were no less distressing. Historians like Mushirul Hasan and Gyanendra Pandey, have made notable contributions in conceptualizing the event of partition in the West by moving its focus to the lived experiences of violence and displacement. In his essay "Memories of a Fragmented Nation", Hasan contests both imperialist and nationalist histories of partition through pioneering a revisionist history of partition. Eminent scholars like Ishtiaq Ahmed, Ian Talbot, Urvashi Butalia, Veena Das, Nonica Datta (to name only a few) have made notable contributions to the study of the politics of resettlement in the West. Following Hasan, this group of partition scholars have focused on personal narratives and oral histories of partition, which has led to an altogether new rethinking on the cross-border movement and migration of refugees during and after the drawing of the

new borders in 1947.[2] The trauma of women affected by the division is brought out all the more poignantly in the form of oral testimonies compiled by scholars like Urvashi Butalia, Veena Das, Ritu Menon and the like. Butalia, in her book *The Other Side of Silence: Voices from the Partition of India,* begins with her own family's traumatic experience of the partition. And eventually in the form of oral narratives and testimonies of women, she brings out the untold violence and suffering which the 'division' (partition) brought forth. However, Butalia's archival work is based on the testimonies of the survivors from West Pakistan who moved to the province of Punjab and parts of Northern India (Butalia 1998). A similar work by Ritu Menon and Kamala Bhasin also draws attention to the trauma of women who were victimized during the partition violence especially in the West (Menon and Bhasisn 1998). Veena Das, in her essay "The Act if Witnessing: Violence, Poisonous Knowledge and Subjectivity", describes how women who didn't encounter partition violence but became indirect victims of partition. Das takes up the personal testimony of a woman called Asha who must live with "the poisonous knowledge" of relations of kinship within the family turning sour with the drawing of boundaries(partition of India is referred to here) (Das 2000). These historical documentations, oral narratives, personal testimonies, along with fictional texts, testify to the trauma, displacement and the politics of resettlement related to communities directly affected by the event. However, the displacement of communities in the Eastern Province is not only restricted to the 'event' of partition but continues as subjects continue to travel between the two countries (India and Bangladesh) both physically and mentally (in their memories).[3] Renuka Roy in her essay "And Still the come" has stated that during partition, in the Bengal province, "there was no immediate interchange of population, nor even panic…It was not until December 1949 that it became obvious that an influx of refugees from East Pakistan had started"(Roy 80). Again Meghna Guha Thakurta in her essay "Uprooted and Divided" admits that "even after two generations the migration across borders continues" (Thakurta 98). This gives an

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[2] Ishtiaq Ahmed, 2004; Ian Talbot,2007; Nonica Datta,2001
[3] Recent studies such as Roy and Bhatia's have challenged the perception of the migration in the West as a one-time exchange of populations by uncovering stories of movements of individuals and families that continued well beyond the event of 1947.

interesting twist to the conception of partition not only as an 'event' but as a 'process', which still persists. The displacement due to partition in the Eastern part of the country is, therefore, not restricted to the 'event' of partition but rather a 'process', which continues even sixty years later and on.

The East Bengali Hindu as Victims of Partition:

The 'event' of partition undoubtedly caused the traumatic experience of forced migration due to the drawing of borders in 1947. Further, the Partition of India/Bengal also instigated the Bengali Hindus of East Pakistan (Bangladesh) to move away from their 'roots' being displaced from their 'homeland'. Nevertheless, such migratory movements have brought new dimensions to the lived experiences of men and women. With the drawing of the Durand Line, the Province of Bengal was divided into two halves. And, as a result, the East Bengali Hindus were forced to leave their roots and move to another 'place' (West Bengal).

However, unlike the influx of refugees in Punjab and in northern India (like Delhi), which was believed to be a one-time exchange of populations, the movement of East Bengal refugees in West Bengal was more sporadic and "has turned out to be a continuing process" producing "slow and agonizing terror and trauma"(Bagchi and Dasgupta 2).[4] The trauma, violence, displacement, and migration of the East Bengali survivors of partition, which remained undocumented in official histories, was poignantly inscribed in cinematic and fictional texts.[5] It is only recently that partition scholars including historians, social, and political scientists have brought a new understanding to the study of the partition in the East by documenting the oral histories and testimonies of migrants. In their anthology entitled *Trauma and the Triumph*, Jashodhara Bagchi and Shubhoranjan Dasgupta attempt to bring together women's memories

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[4]Gera Roy and Nandi Bhatia in their Introduction to Partitioned Lives contends that migrations in the West too continued well after the partition of 1947.(Roy and Bhatia 2008)
[5]Among many, films like Ritwick Ghatak's "Meghe Dhaka Tara"(1960), "Nagarik"(1952), "Ajantrik"(1958) , "Subarnarekha"(1965) and fictional texts like Sunil Gangopadhyay's "Purba Pashchim"(1989), "Arjun"(1988), Jyotirmoyi Devi's "Epar Ganga Opar Ganga" (translated as *The River Churning(*1995)), Tasleema Nasreen's "Phera"(1993) Amitav Ghosh's *The Shadow Lines*(1988) have documented the partition of Bengal and its impact on people, culture and society.

and struggles during the partition, through oral histories, literatures and critical analyses. Similarly, in her essay "Re(Creating) the Home", Rachel Weber relies on the oral histories of residents of a refugee colony in South Calcutta (Bijoygarh) and discusses how partition redefined social spaces and enabled women's participation in public activities in an effort to 'place' themselves after the trauma of displacement (Weber 2003). Meghna Guha Thakurta contests the conventional partition historiography while reconsidering the "case of Bengal Partition" by reconstructing family histories. She chooses to study case histories pf two families: one Muslim family from Barasat and the other being her own Hindu family from Barisal(Bangladesh). Thakurta also explains in detail the importance of looking at family histories apart from following the dominant histriographical trends. Further, Dipesh Chakrabarty, in his essay "Remembered Villages. Representations of Hindu Bengali Memories in the Aftermath of Partition", dwells on the testimonies of East Bengali Hindu refugees particularly, the educated '*bhadralok,*' who, in recalling their homeland or "*basha*" in Bangladesh, reinscribe the notion of 'roots' in the Bengali concept of "*bast'*" or "*bar'*". Drawing on his reading of *Chere Asha Gram*, a compilation of essays written by East Bengali refugees in a nostalgic vein, Chakrabarty suggests that the home/homeland remembered by them was one where the "*bast*" or "*bhita*", meaning, foundation lay (Chakrabarty 2002). And then, Manas Ray, in his autobiographical essay "Growing up Refugee" speaks of the efforts of the refugees of a squatter colony on the outskirts of Kolkata in re-placing and re-building the colony into a well settled posh locality of the city. Ray also relies on the oral narrative and anecdotal mode to document the trauma of being displaced and homeless due to the division of Bengal (Ray 2000). In another essay, entitled "Right or Charity? The Debate over Relief and Rehabilitation in West Bengal: 1947 – 50", Joya Chatterji discusses the ideological differences between the relief and rehabilitation measures offered by the State government to Bengali refugees in the years after partition. Chatterji critiques the West Bengal government's policy of dispersing the refugees in the guise of resettlement and rehabilitation and the government's failure to rehabilitate the refugees of Bengal (Chatterji 2001). As Nilanjana Chatterjee aptly points out, that "in the case of Bengal, however, Partition was predated by sectarian violence in

1946, which spurred the initial two-way movement of Hindus to West Bengal and Muslims to East Pakistan, and unlike the situation in Punjab, the flight of Hindu refugees eventually overtook that of Muslims and has continued sporadically through the brutal civil war in Pakistan in 1971 and the birth of Bangladesh into the present. Not only is Partition associated with national and personal trauma for many Bengalis, the presence of over eight million refugees from former East Bengal irrevocably shaped West Bengal's political economy and popular imagination and is seen to be symptomatic of Bengali decline"(Chatterjee 4). This continuous crossing of the boundary line, especially in the eastern part of the country (West Bengal), testifies to the porousness of borders all the more profoundly.

While historians like Dipesh Chakrabarty, Manas Ray, Joya Chatterji, Rachel Weber and many other eminent scholars and historians have attempted to theorize the displacement of the East Bengali Hindu community and its resettlement in West Bengal, there is a need to study partition displacement as a region specific on-going process. The studies of the partition survivors in the East (Bengal) have largely engaged with the resettlement of migrants who have 'placed' themselves (meaning who have relocated their 'homes') in and around the metropolis of Kolkata. Even so, the narratives of several resettlement areas of Kolkata remain undocumented. A recent study by Md. Mahbubar Rahman and Willem Van Schendel on cross-border settlers in the Rajshahi district (which is the borderland of East Pakistan now Bangladesh) calls attention to the need to rethink cross-border migration. Their study, based on the oral testimonies of cross border migrants settled in Rajshahi district of present Bangladesh, demonstrates the need for re-examining historiographical conventions regarding partition migration and poses a rethinking on the conventions that have shaped the literature on partition refugees. They further assert that within the conventional category of migration from East Pakistan to West Bengal more research could be focused on 1.refugees settled in rural areas who "never became beneficiaries of government resettlement programme" and 2.who do not belong to the category of the conventional Bengali '*bhadralok*' (Rahman & Schendel 2003). Urvashi Butalia in her field study (the essay entitled "The Nowhere People") also focuses on the agony of the people, women in particular, living on the borderline of India and Bangladesh

in the no-man's land of Chitmahal. Butalia talks with the people living at Chitmahal to find out the impact of political boundary in their day to day lives.

The Proposal: A study of the East Bengali Hindu community of Kharagpur, West Bengal, India

Kharagpur, in the Indian state of West Bengal, is a major Railway town (Railway Diesel Loco Workshop) since the colonial period. It happened to be the natural choice of re-placement/resettlement for the many East Bengali Hindus who worked with the railways and preferred to move from East Bengal to India (West Bengal) by opting for transfers to the railway town, before and during partition. Gradually, after partition, a considerable number of East Bengali Hindus moved to Kharagpur irrespective of whether they worked with the railways or not. Eventually, after the partition and during the rehabilitation programme, the West Bengal government sanctioned a few acres of land to East Bengal refugees in the peripheral area of the railway colony and Kharagpur grew to be another rehabilitation/resettlement site for the displaced East Bengalis whose, social background, however, was not of the educated '*bhadralok*'. Kharagpur has since been the "home" of the East Bengali Hindu refugees who try to 're-place' themselves after being displaced from Bangladesh during and after partition. Based on my qualitative interviews with a few residents residing in Talbagicha for over 45 years, like Mr. Mullick, Mr. Pal (name changed), Miss. Shyamali Ghosh, and the primary author's personal family narratives, the author came to know that during and after partition these people chose Kharagpur to relocate themselves as i) They had members of their community who were already in Kharagpur holding railway jobs and ii) they could find jobs (technical and non technical) in the Indian Railways and in the newly opened IIT to provide for their families. In the concluding section, the authors will briefly try to reproduce some of the voices of the partition victims who eventually chose to resettle in Talbagicha, Kharagpur, West Bengal (India), for their own defining reasons.

Some Reflections

"Ki korbo?Desh bhaag howar kotha shune agei desh, ghar, mati, bhita chhere a desher jonno pari dilam. Tokhon oboshyo bhinno deshe jachchi bhabini. Bhebechi bhinno shohore jachchi. Desh bhag howar porei tto Bangladesh "bidesh" hoye gelo. Tobe amar kache ekhono nijer desh mane Bangaldesh er amader gram ar tai ami 'banga'l."(Bengali)

What to do? Hearing that partition will lead to a separate Muslim state, I left my village, home, native place and came here to this side of the country. However, the thought of shifting to a foreign land altogether didn't come to my mind. Then it was just the thought of moving/shifting to a different place. Later of course after partition, Bangladesh turned to be a "foreign" ("*bidesh*") land. But to me my place of belonging is still our village in Bangladesh and therefore I am East Bengali ("*bangaal*").

These are the sentimental retrospections of Mr. Pal (name reserved), a 75 yr old veteran of Talbagicha, Kharagpur, who has been residing here for the last 60 years. Leaving "home" at a tender and adolescent age of 12 or 14, Mr. Pal has a very fond relishing memory of his childhood days which he spent at a village in Vikrampur (a subdivision of Dhaka, Bangladesh).

Mr. Prasun Kanti Mullick, another resident of Talbagicha, Kharagpur, about 80 years of age, recollects his days in Bangladesh during partition and the circumstances which led him to leave his place of birth/origin:

"Partition jokhon holo amra temon kichui tokhon bujhte parini. Amar musalman bondhu kichu chilo tader bebohareo kono poriborton lokhkho korini. Kintu 1950 te aaro ekta daanga baadhlo hindu musalman der modhye. Ami tokhon Chittagong a thaki…Chkher shamne ekdin kichu parar musalman chheleder dekhlam hindu der prochondo mardhor korche r hindu rao khepe giye laathi bollam niye rastay beriyeche. Shei shob dekhe baba k chithi dilam j ami kolkatay jetey chai. Baba o tokhon bollo "tui kolkatay giye B.A. pass kor. Okhane giye chakri o korte parbi r okhane eto daanga o nei.Tokhon o mane swadhinata deshbhaager por o amra kintu bhabini j kolkatay porte jachchi mane bhin deshe porte ebong chakri korte

jachhi.Shudhu daanga r bhoy a edike chole aashte bollo baba. Tini nije Dhaka tei roye gelen. Pore ami 1955 a Baba k amar kache Kolkatay niye ashi….” (As told by Mr. Mullick to the primary author on 12th November 2008).

According to Mr.Mullick, partition didn't cause any immediate violence or feeling of hostility towards the Hindus in Bangladesh. Neither did the hindus feel any immediate sense of insecurity but were alert to the need of moving away from their homeland. It was only after the communal riot in 1950 that Mr. Mullick was advised by his father to come to Calcutta(now Kolkata) and complete his B.A. from Calcutta University. However, neither his father nor he himself had the feeling of going to a 'foreign' (international) land to study and then eventually to find the job of a schoolteacher in Ranaghat (a suburb of Kolkata).While narrating his story of migration from Bangladesh to West Bengal, Mr. Mullick tells in detail how, after staying in different refugee camps of Ranaghat, Bolpur, Kolkata,he eventually arrives at Kharagpur after getting a job in the Kharagpur Railway workshop. It was in 1955 that Mullick brought his father from Dhaka to West Bengal. Mr.Mallick, also narrates how refugees were initially rehabilitated in Talbagicha without being allotted individual plots of land.

Again Shyamali Ghosh, a 28 year old girl from Kutba Village of Bhola subdivision in (Barishal district of Bangladesh), who moved from Kutba to Kharagpur along with her parents and four sisters during the "Babri Masjid riot"(to use her own term) recollects how she spent her childhood days in her native village which she still thinks as her "ashol bari"(original home).Shyamali says that their house was set on fire during the "riot" and although her uncles and other relatives preferred staying back after repairing the damaged house, her father felt that his daughters were insecure and therefore decided to move to Kharagpur (India).She still clings on to her childhood memory and says that she remembers each and every by lanes of her native village and yearns to be there. Its only due to the sheer need of economic stability and the fear of losing the feminine dignity ("*ijjat*") to the Muslims that she and her family were compelled to leave their land and home.

Like Shyamali and Mr. Mullick, there are people in Talbagicha who suffered and witnessed the pangs of partition, and each and every one of them have their own story to tell. The author intends to be that listener who listens carefully to each story which is still unheard to many partition scholars. Further, the research intends to document the trauma which the subjects might have undergone through and are perhaps still going through in order to re-place and reorganize their lives which have become disorganized, rootless and strewn due to partition in order to contribute to the growing body of partition historiography.

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Labour in India through the Ages

With a Special Reference to the South Indian Labourers

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Abstract: The aim of the present paper is to examine the transformation of the Indian labourers through the ages. Vedas, epics and other literary sources of ancient India provide several references to the agriculture labour of ancient India. It is learnt from various sources that the economy in ancient India was mainly rural and agricultural in nature. There are numerous references to the agricultural labours and various crops in the *Atharva Veda*. The significant of the present study is that since, India is an agricultural country, the new generation must be well aware of the ancient Indian agricultural methods and the different agricultural practices. It may facilitate a comparative study of ancient and modern methods. The rate of progress in agricultural labour was, of course, difficult to estimate. It may be assumed that it may have been hundreds or thousands years before a distinctly higher type of agricultural labour evolved in India. An examination is made on the activities of the agricultural labourers of the south Indian regions too.

Keywords Paleolithic and Neolithic men, *Brahmanas*, animal labour, *Urvara* or *Kshetra.* Ploughing, pastoral raider

Historical   Introduction to Agriculture

We see that all societies were primarily agriculture based in ancient period throughout the world. This was not different as far as Indian society was concerned. Though

the term 'labour' basically pertains to the subject economics, in this paper an attempt is made to explain the term in historical perspective. Not only the cultivators constitute labour class, but those who engaged in farming, cattle rearing, hunting, fishing, poultry farming etc. also come under the category of labour. Hence, in this paper, an effort is made to analyze the transformation of the labour class in various periods such as Indus valley, early Vedic, later Vedic, epic period, Buddhist period, period of Alexander's invasion, Mauryan period, Gupta period etc. An examination is made on the activities of the agricultural labourers of the south Indian regions too. In India, the Paleolithic[1] men did not have any idea of agriculture. Yet, it is interesting to note that they lived on the flesh of animals and such fruits and vegetables as grew wild in jungles. But the civilization of the Neolithic men shows a distant phase of advance. They started cultivation and grew fruits and corn. Consequently, as years rolled by, men acquired greater knowledge and skill in mastering the cultivation process. The rate of progress in agricultural labour was, of course, difficult to estimate. It may be assumed that it may have been hundreds or thousands years before a distinctly higher type of agricultural labour evolved in India.

Labour as Depicted in Different Literary Sources

Vedas, epics and other literary sources of ancient India provide several references to the agriculture labour of ancient India. It is learnt from various sources that the economy in ancient India was mainly rural and agricultural in nature. There are numerous references to the agricultural labours and various crops in the *Atharva Veda*. Other labour that chiefly contributed to the economy of ancient India included pottery, carpentry, metal-work, glass-work, jewel making, weaving and leather-work. Besides cultivators, there were the carpenters, goldsmiths, blacksmiths, weavers, barbers, woodcutters, labourers, fighters, dancers, hunters, fowlers, beggars, usurers, oil makers, garland-makers, stonecutters, pearl

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[1] The word 'Paleolithic' has been derived from Greek words signifying old stone.

cutters, armour-makers, attendants, merchants, traders, chariot-makers, metal-workers and craftsmen.

In the age of *Brahmanas* too it seemed that the agricultural labour played a significant role as agriculture was the principal occupation. The *Shatapatha Brahmana* mentions the different agricultural operations, such as ploughing, tilling, sowing, reaping, threshing etc. The word *Panchakrsti* literally means either rotation of five crops in the same field or the growing of five kinds of crops in different fields. Besides paddy, barley and sugarcane several other agricultural products are evident through the Vedic texts. *Rig Veda* appears to be familiar with the irrigation canals and the *Atharva Veda* describes the excavation of a canal from a river. Furthermore, cattle-rearing also contributed to the labour of ancient India, as it was an essential occupation in the ancient society. Domesticated animals were known as *gramya*. In a labour based society, which was mainly agricultural and pastoral, huge significance was attached with the cattle. Moreover, in several places described in *Shatapatha Brahmana*, cattle are stated to be the source of prosperity, fortune, goods, foods, richness, home etc. *Atharva Veda* mentions the advantages of the natural manure of animal. In the age of *Brahmanas*, various other labour classes also emerged to suit the needs of mixed castes. Brahmins performed rituals, rites and other religious practices along with the teaching duties. Kshatriyas were mainly engaged in the army. Trade, commerce and agriculture were the occupations of Vaishyas at the same time; service of the upper classes was the livelihood of Sudras.

Labour in the Indus Valley Civilization

In recent years many archaeological excavations have been carried on at Mohenjo-Daro, Sind, Harappa, Baluchistan and different parts of Punjab including the Union Territory of Chandigarh. These excavations have proved beyond that some four or five thousand years ago a highly civilized culture flourished in these regions. The valley of Indus, thus, takes its rank with the valleys of the Nile, the Tigris and the Euphrates as having contributed to the

most ancient phase of human civilization of which, we are yet not aware thoroughly. The antiquity of the civilization in India is thus, carried back nearly to the same period which, witnessed the growth of ancient civilizations in Egypt, Assyria and Babylonia. We see that in these cultures agricultural labour played an important role in the daily life of the common people. Little do we, know about the agricultural labour of the Indus people. The difficulty is that we have no contemporary sources as to the actual method of agriculture practiced by the Indus valley people. The oldest known description of the Indus agricultural labour on flood-irrigated lands comes from Alexander's captains. The existence of such big cities as Mohenjo-Daro and Harappa clearly indicates that food must have been available in an ample measure. Workmen's quarters was discovered at Harappa which, comprised of fourteen small houses built in two blocks separated by a long narrow lane. The remains unearthed at Mohenjo- Daro demonstrate the existence of the learned class, warriors, traders and artisans, and finally manual labourers, corresponding roughly to the *varnas* of the Vedic period.[2] The learned class probably comprised of priests, physicians, astrologers and sorcerers constituted the first group. They were entitled to rule and administer the city. The existence of the armed people and watchmen's quarters at Mohanjo-Daro points to a class similar to the Kshatriyas, whose duty was to protect the people. A commercial class and various artisans such as the masons, engravers, shell workers, weavers, goldsmiths etc. formed the third class. Domestic servants and manual labourers like leather workers, basket makers, peasants, fishermen etc., belonged to last group.[3] The prevalence of the distinct social labour groups in the Indus valley civilization indicates the importance given to the labour. It is mainly noted here that both the third and fourth groups consisted of the labour worked very hard in the city. This groups also included the farmers who, cultivated wheat and barley as their main crops. The examination of the specimens of wheat and barley discovered from the ruins indicates that

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[2] K.N. Dikshit, *Pre-historic Civilization of the Indus Valley*, pp. 31-32.

[3] R.C. Majumdar and A.D. Pusalker, *The History and Culture of the Indian People: The Vedic Age*, 1957, p.179.

they were not of the wild species. The same variety of wheat is cultivated in Punjab even today.[4] From the evidences we understand that they did not use plough instead, only a toothed harrow was in use. Bullock carts were found among the toy models, denoting the use of animal labour in the field, where there was neither plough harness nor a plough proper.

The farmers of ancient India depended upon rainfall. Scholars believe that in olden days Sind and Punjab received copious rainfall, and this, as also the presence of many rivers, must have made the problem of irrigation easy of solution here. Though, in considerable part of India irrigation was not regular or common, yet, canal irrigation was very popular and widely practiced in the ancient Punjab. This might be due to the easy availability of plentiful cheap labour to work for the irrigation related activities. Moreover, the prevalence of fertile silt deposits left on the river-banks by natural floods, the Indus method of irrigation i.e. damming of the rivers on the smaller branches etc. (introduced and practiced by the labourers of here) also helped to produce a regular crop. The specimens of wheat, barley and cotton have been found here, indicating Indus valley people cultivated these crops on large scale. The valley made real agriculture, yielding a substantial surplus, possible, as well as necessary. This facilitated the search for material with exchange of commodities along the great trade route. The increase in population made a revolution in surplus production, which might have a great impact on life style, art, literature and architecture of this culture.

Labour in the Vedic Period

When we consider the early Vedic age we see that the principal occupation of the village folk was cattle breeding. Agriculture was their second main occupation. They cultivated mainly wheat, rice and barley. The cultivated fields were known as *Urvara* or *Kshetra.* They were often watered by irrigational canals. Water was drawn from out of wells or from rivers. They used sickle, digging tool and plough, which was drawn by bulls. Ploughing appears to have been an old practice of the Aryans. All these indicate the highly

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[4] R.C.Majumdar and A.D. Pusalker, *The History and Culture of the Indian People: The Vedic Age*, 1957, p.174.

developed labour activities of this period. There was no evidence of the division of land or land ownership, selling or buying of land by any communities during this period. The wealth of a man was measured by the number of cattle he processed. The wide use of manure was also was known.

In later Vedic period agriculture continued to be one of the main occupations of the people and hence the role of agricultural labour was very dominant which led to great progress in agriculture in this period. During this period labour contributed considerable improvement in the use of agricultural implements. The quality and size of the plough was improved and the use of manure was well understood to increase the production. New kinds of grain and fruit trees were grown. Barley, rice, wheat, beans and sesame were cultivated in their due seasons. The exchange of food surplus for commodities led to the development of a new labour based social organization. This new organization of the society made available for the first time a supply of labour whose surplus was easily expropriated, and with the aid of which new territories could be settled.[5] Thus we see that the agricultural labour activities in the fertile plains increased the material prosperity of the Aryans and this gave rise to a variety of occupational groups and occupations to meet the various needs of the people. There were evidences of the division of labour during this period.

The principal change that took place after the invasion of the Aryans was in the productive relations. It was due to the formation of a servile class from the conquered *dasa* population. The *dasa* by caste had no property and were treated as same as the cattle. The word *pasu*, which applies generally to the beasts and particularly to the cattle, was once applied to human beings also.[6] It may be assumed that these *dasas* were the descendants of the Indus valley people who had provided the surplus for the Indus cities. This was considered as the beginning of caste system in India. The post Vedic period witnessed great

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[5] D.D. Kosambi, *An Introduction to the Study of Indian History*, p. 91.

[6] *Rig Veda*, 3, 62, 14. It is assumed that the word *pasu was* generally applied to call the labourers especially agricultural labourers.

structural changes and also changes in physical measurements, structure of the labour class, birth rates and population ratios due to the superior methods of food production. The initial stage of Aryan transition in India from pastoral raider to agrarian food producing labour was represented by sources like rituals, legend, myth, fable and sermons. As soon as take to regular food production from a previous irregular food gathering mode, they breed more rapidly. In earlier stage Aryan lived by the labour of cattle breeding supplemented by plough cultivation. But in the crucial stage they realized that plough would produce much more than cattle. So, what spread was a new method of life and labour. The plough agriculture greatly increased the food supply, and made it more regular. Thus both quality and quantity of life and labour changed together. The Aryans advanced eastwards, burnt over the forest along the Himalayan foothills only through the physical labour. So, we can say that the Aryans were able to settle in the east by the method of land clearing i.e. well utilization of the physical labour.[7]

Labour in Other Important Periods

In the epic age also agriculture was the main stray of the mass of the people. The bulk of the population lived in villages around forts, tending cattle and practicing agriculture. The villages were autonomous in ordinary affairs, but the king as an overlord, administered justice and exacted taxes, which were perhaps paid mostly in kind. *Manusmriti* gives details of the tax collections.[8] This indicates the significance of the labour as the perennial source of income and the best means to meet expenditures. It was during the period of Buddhism and Jainism the situation remained unchanged. The *Jatakas*, the *Pitakas* and other *Pali* works furnish detailed account of the village life and agricultural labour of this period. The village folk had common rights over the adjacent forest and grazing ground, where the cattle belongs

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[7] The method of land clearing was confirmed by many adjectives for *Agni* mentioned in *Rig Veda*: The swallower of forests, the axe etc. were described in *Rig Veda*. Though this method was not a principal one for bringing land under cultivation in historical times, land burning was mentioned in *Mahabharat*, *Khandavadaha Parva*, 1.214-225 too.

[8] *Manusmriti*, VII, 130-132.

to various house holders, were sent under the charge of a collectively hired herdsman called *gopalaka*. The rural economy was based on what may be called peasant proprietorship. But no owner could sell or mortgage his land without the consent of the village council. He cultivated the fields himself, but often employed labour and slaves to work. There were no big estates or landlords. The labourers of the village united of themselves in such undertakings as laying irrigation channels, building rest houses etc. The clan subsisted on the produce of the rice-fields, and the cattle grazed in the village common or the forests. The villages were grouped together, and the labourers following particular crafts and occupations generally lived at one place. On the whole, each village was self sufficient, and life was simple and unsophisticated. It was during the time of Alexander's invasion the number of the agricultural labour was very large in every kingdom. Agriculture and cattle breeding were important occupations of the people of Punjab and the North West during this period. The bigger holdings were rare, which were owned by the Brahmins and nobles and were managed with the help of hired labour. Many irrigational canals and reservoirs were constructed in this period with the help of hired labour.

Classification of Land during Mauryan Period

In the Mauryan period the state had a large part of the agriculture of the country directly in its own hands. It was specially the state's business and responsibility to organize and extend the agricultural productivity of the country by the schemes of colonization, encouraging the surplus population to settle new or abandoned tracts, and also by assisting the emigration of foreigners to settle in the country (in Sanskrit it is said: *bhutapurvam abhutapurvam va janapadham paradesapavahanena swadesabhishyandavamanena va nivesayet*).[9] Each village had its full apparatus of agricultural life. Fields with crops (*kedara*), horticultural gardens (*pushpa vata*), plantations of bananas and sugarcane (*mula vapa*) and fields of roots like ginger, turmeric (*ardrakaharidradhi*) etc. were developed and prospered

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[9] M. P. Radha Kumud Mookerji, *Chandragupta Maurya and His Times*, 1952, p.197.

due to the hard work of the agriculture labour of the villages in the Mauryan period. The recorded and registered area was known as *nibandha* of the village. After deducting from it the area covered by boundaries were known *simavarodhena*. It consists of following parts:- [10]

Features of the Land	Common Names
(1) cultivated area	*krishta*
(2) uncultivated wastes	*akrishta*
(3) high and dry ground	*sthala*
(4) fields with crops	*kedara*
(5) grove	*arama* also known as *upavana*
(6) plantations of fruits like plantains	*shanda* also known as *kadalyadi kshetram*
(7) sugarcane plantations	*vata* or *ikshvadibhumi*
(8) the area of firewood for the village and other requisites	*vana*
(9) area under houses	*vastu*
(10) area of sacred trees	*chaitya*
(11) area of temples	*devagriha*
(12) embankments	*setubandha*

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[10] M.P. Radha Kumud Mookerji, *Chandragupta Maurya and His Times*, 1952, pp.197-198.

(13) cremation grounds	*smasana*
(14) almshouse	*sattra*
15) area kept store-house of drinking water	*prapa*
16) holy places	*punyasthana*
17 grazing ground for village cattle	*vivita*
18) area covered by roads	*pathi*

The labour played a significant role in managing and supervising these lands and, hence, we can proudly say that they were actually responsible for the prosperity of these lands.

Agricultural Labour in South India

Even in south India too we see that society was primarily agricultural labour based. It is said that the trade relations between south India and the west countries started in ancient period itself due to the labour based activities in the south Indian region. South Indian ports had been frequently visited by the merchant ships from the Red sea and Persian Gulf in search of spices and valuable products from very early times. The credit for developing south Indian region as an emporium for international commercial and trade activities goes to the labour. The *Sangam* literature gives adequate proofs regarding the activities of the labourers in various fields: It says that 'labourers brought warhorses that came through sea, they carried bags of black pepper brought overland by cart, gems and gold from northern mountains, sandal and *akil* wood[11] from the western mountain, pearls of the southern sea and corals of

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[11]*Akil* wood= Neem tree (*Azadiracht indica*), also known as *margosa* tree or aloe wood. Elamko Atikal, *Chilappatikaram*, Vol. XIV, pp. 104-112 says that the rulers of Tondi dispatch vessels loaded with *akil* wood (eaglewood), silk, sandal and spices and all sorts of camphor (*Cinnamomum camphora*), indicating the role of labourers as carpenters and textile workers. They even engaged in dealing with sandal and spices also.

the eastern sea were brought by them, the produce of the Ganga basin and Kaveri valley, foodstuffs from Ceylon and luxuries from Kadaram too were bought by the labourers.'[12] It validates the multi phase of the labour based activities. It is clear from the descriptions that the service of the labour was available in each and every phase of south Indian life. *Bible* and early Greek-Roman records also testify to this fact: 'King Solomon built a fleet of ships…[13] Hiran sent his servants with the fleet along with sailors, who were familiar with the sea, together, with the servants of Solomon.'[14] The arrival of the Greeks consisted of the labour in ships is clearly validated in *Akananuru* also.[15]

A Boost to the Spices by the South Indian Labourers

In Kerala, the production of spices was very high from ancient period onwards and, hence, always on high demands.[16] Labour centered activities contributed much to the development of trade relations between Kerala and other European countries. *Bible* testifies this fact: 'The queen Sheba (Ethopia) came to Jerusalem with a very great retinue, with camels bearing spices, and very much gold, and precious stones….'[17] It is believed that the spices might have been reached Ethopia and other western countries from south Indian

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[12] *Pattinappalai*, II. pp. 185-191.

[13] *The Holy Bible*, *1 kings, 9. 26, 2 Chronicles*, 8.17-18. The descriptions in the *Bible r*egarding the buildings of the ships indicate the availability of the labour class, who were expert in ship building in thousands and thousands years back. Moreover, it also validates the availability of the service of the labourers in the ships, fleet and also as sailors.

[14] *The Holy Bible*, *1 kings*, 9. 27. The sailors of Solomon are believed to have arrived at Kodungallur in Kerala.

[15] *Akananuru*: 149: 7-11.

[16] W.H. Schoff, Ed., *Periplus of the Erythrean Sea*, pp. 210- 215; E.H. Warmington, *Roman Trade with India*, pp. 181-183.

[17] *The Holy Bible*, *1 Kings* 10. 2. 2, Chronicles 9.1- 28, *1 kings* 10:10, 2, Chronicles 9.1- 28.

region, especially Kerala through trade relation. This tradition of high production of spices continued in the modern period also due to the active participation of the labour. It is to be noted here that at present too Kerala is the largest producer of spices in India. That is why it is known as 'Spice Garden of India.' The magic of the spice trade lured traders from the western world to this region. Vasco da Gama's triumphant voyage intensified an international power struggle over the spices.[18] Among the spices, the pepper was the centre of attraction to the foreigners and,[19] thus, the south Indian regions became the arena of many battles[20] and, hence, we can aptly say that the labourers were indirectly responsible for the occurrence of many battles in the southern regions.

Conclusion

In short, towards the close of the sixth century and beginning of seventh century A.D., in India, the feudalization of the state can be traced. Later, division in the labour, agrarian expansion and deforestation led to the growth of private farming. Interestingly, improvements in the techniques of agriculture and increase in crop production, ultimately, led to the growth of market economy during the ancient period. The features of the developments, which characterized the growth of rural economy in and around these focal points, were summed up as: attempts to increase the production of food crops by reclaiming new lands and felling and burning forests, converting old dry land into wet rice field through consolidation of drainage facilities, development of new modes surplus collection etc. by the labour class.

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[18] S.L. Kochhar, *Economic Botany in the Tropics*, p. 27,

[19] The travellers like Yaqut, Al Kaswini, Al Idrisi, Marco Polo and Marignolli give elaborate accounts of pepper cultivation and its trade in southern region. For details see, M.H. Nayinar, *Arab Geographers Knowledge of Southern India*, pp. 34, 41, 46, 206. The details of the extensive and intensive cultivation of paddy, different crops, vegetables and fruit trees practiced by the agricultural labour are also available.

[20] Velayudhan Panikkassery, *Marko Polo Indiayil*, pp. 80- 82.

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Communal Violence in Chetan Bhagat's *The Three Mistakes in My Life*

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Abstract: In negotiating responses to post Babri Masjid demolition, the communal violence afterwards in Gujarat, Chetan Bhagat investigates the issue of identity, terrible human suffering, and loss of faith, perpetual hatred, aggressiveness and nothingness within the larger political and religious context. With the help of his third novel The *Three Mistakes of My Life* he tries to present the dark, witty tale about modern India and also brought out the ethos and isolation of an entire generation. The present paper will analyse the communal violence depicted in Chetan Bhagat's *The Three Mistakes of My Life, with* the theme of religious clash, which is significant from all perspectives.

Keywords: Religion, Community, Politics and Hinduism.

Chetan Bhagat's *The Three Mistakes of My Life,* picturises the incidents in the life of Govind Patel; the protagonist of the novel, a young man from Ahmadabad. Present work is curious blending of various themes like love, hate, friendship, betrayal, cricket, passion, religion and business. It reveals the religious and social displeasure in Gujarat state. One group of characters; Omi, Bittoo mama, Parekh-ji, and Hasmukh-ji, stands for Hindu community and another group; Ali and his family represents the Muslim community.

Narrator used first person point of view narrative technique to narrate his story. Govind Patel himself is the narrator. Govind and his friends Ishan and Omi opened a cricket shop in Ahmadabad. Ishan and Govind started the coaching for cricket and mathematics respectively, which reveals Ishan's passion for cricket. Govind, as a tutor, encounters with Vidya, Ishan's sister and they became the victim of cupid.

The setting of novel is in Ahmadabad and it start in March 2000 and ends in 2005. The story covers five years span with different changes not only personal or social but also religious and political. The character of Omi stands for religious consciousness of Hindu people. Omi has the religious family background. His father is the priest of the Swamibhakti temple. The character of Bittoo mama, Omi's maternal uncle, stands for traditional Hindu beliefs. At the time when Bittoo mama entered in cricket shop he says:

> Your shop is in a temple, and you are wearing
>
> Shoes? A Brahmin priest boy?
>
> You are Hindu boys; you have your shop in such a pure place. At least remove
>
> your shoes, light
>
> A lamp. (31)

Another character, Parekh-ji is a senior Hindu party leader. Once Bittoo mama explained about Parekh-ji, that "Parekh-ji not only knows the CM, but also talks to him twice a day".

In chapter no. 4 there is an episode of "party-meeting" in the house of Parekh-ji. The crowd of party members looked like a marriage party where only the priests were invited. Most of them carried some form of accessory like a 'TRISHUL', a 'RUDRAKSHA', or a holy book, which show the influence of Hinduism. The narrator ironically called Parekh-ji as "*a hybrid, a poli-priest*", which indicates the interrelated religious and political consciousness.

In the speech of Parekh-ji we may easily find out the thoughts in the favor of Hindu religion.

> Our scriptures tell us not to harm others and not to bear injustice. The
>
> Geeta tells Arjun to fight virtuous war, so at some point we are meant to
>
> fight back, I don't even want to go into whom this country belongs to.

In above statement Parekh-ji referred virtuous war which signifies religious war between Hindus and Muslims. According to him Muslims are the "outsiders" or "strangers" and primarily Hindus are the local one. Here Parekh-ji and his religious party sacrificing their humanity, religious faith; they make a mockery of god and goddesses.

The poor Hindu is accustomed to being ruled by someone else- 700 years by Muslims, 250 years by the British. We are independent now, but the Hindu does not assert himself. But what makes me sad is that we are not even treated as equals. They call themselves secular, but they give preference to the Muslims. We fight for equal treatment and are called communal? (43)

Parekh-ji brings out the colonial context in the above statement. As the outsiders, Muslims were the colonizers and as the native, Hindus are colonized. In the history, they were attacked by Muslim emperor several times and now they are treated as "communal".

The most brutal terrorists are Muslim but they say we are hardliners.

More Hindus sleep hungry every night than Muslims, but they say

Muslims are downtrodden. (43)

In this way Parekh-ji wants to make people aggressive against the governments and secularism. By the example of Parekh-ji we can say that Chetan Bhagat allegories some political leaders, who always use such a speech and people become the victim of their speech. Such political leaders use historic events as their weapons and want to change the future.

In his speech Parekh-ji used the issue of "Temple of Ram in Ayodhya", which is closely related to the issue of "Babri Masjid Demolition". The Babri mosque constructed by order of the first Mughal emperor of India, Babar, in Ayodhya in 16th century. Hindu nationalists destroyed it, during a planned ceremony on December 6, 1992 despite a commitment to the Indian Supreme Court that the mosque would not be harmed.

Hindu nationalists believe that Babar's commander-in-chief Mir Baki destroyed as existing temple of the site, which Hindu believe was the temple built to commemorate the birthplace of Ram, an incarnation of Lord Vishnu and ruler of Ayodhya. Interestingly the mosque shared a wall with a Ram temple. In chapter no. 4 we have such speech of Parekh-ji:

Hindus asked for the resurrection of one temple. Not any temple, a temple where one of our most revered gods was born. But they won't give it to us. We said we would move the mosque respectfully, round the corner. But no, that was considered

unreasonable. We tried to submit proof, but that was suppressed. Is this justice?" Ali's father, who was the member of secular party, but Omi called as,

"It is not secular. It is suck-ular party. (67)

Through this statement he shows his anger and bitter thoughts against contemporary so called secular party and Muslim community.

In chapter no. 17, 18, 19 there are the reference of "Godhrakand". Chetan Bhagat has refered the accident of fire in "Sabarmati Express" which happened on 27 February. "58 Activists of Vishwa Hindu Parishada" were killed, mostly women and children. The burnt bogies of Express were S5 and S6, which were full of with people who were going to "Chitavani Yatra". All lovers of Rama were invited to come to Ayodhya. After that incident, media declared the news that:

> The mob had Muslims. They had an argument with the Hindu Kar Sevaks and burnt everyone- women, children.

This tragedy resulted into Godhrakand. Some Hindu started to kill Muslims in Ahmadabad. Bittoo mama's son, Dhiraj was killed in the fire of Sabarmati Express. In the fury of anger Bittoo mama and his companions attacked on Muslim community. They killed Ali's parents and attacked on him. These descriptions clearly present the conflict and over consciousness of religion.

Bittoo mama and his companions have used "Trishul" as weapon for killing the Muslim people. In myths of Hindu religion, Gods and Goddesses to kill the sinners or devils used "Trishuls". In this way Bittoo mama wants to show this massacre as a religious war against sinners and devils.

In *The Three Mistakes of My Life* Chetan Bhagat presents a social political issue with the vision of a partaker in the chain of events. The action is not imposed from outside but emerges from within. The integrated vehemence of passion provides an additional force to action. Each character in the novel struggles at two levels personal connections and

commitments towards society. All social and communal differences are generated out of individual difference and social apathy that has no rational ground.

As the representative of young generation Govind, Ishan and Ali are less conscious towards their religion. It is the old generation (the generation of Bittoo mama), who has the over religious consciousness. The young generation has the passion in business, love, career and other problems of life.

The irrational and unorganized behaviour of Bittoo Mama and crowd is the external manifestation of prejudice that admits no rational justification of human thoughts. Ishan, Govind and Omi became successful to save the life from Bittoo mama and his companions, but Omi sacrificed himself to save the life of one Muslim. Through this example we may say that they not only saved the life of Ali but also the Humanity, Friendship, which are the most important than Ram Mandir, Babri Masjid or any religion. Chetan Bhagat expressed this message of humanity to all worlds with the help of the theme of religious clash in his present novel.

Chetan Bhagat, through the cross examination of Govind, Ishan and Omi tries to reflect on the roots of motive behind the passion for communal violence. It is not a natural calamity but manmade; chaos that primarily springs out the loss of human values.

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Electronic Indexing: A Distinct Portfolio for the Readers

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Abstract: This paper explains indexing techniques to the Occasional indexers, such as authors and technical writers, who may be called upon to index their own books. This paper can be a guide to readers who want to know more about indexing with concrete examples or who want to become a professional indexer or to the Librarians who need a review of indexing techniques. Paper also discusses about embedded indexing, XML indexing, eBook indexing, web indexing, and taxonomies.

Keywords: Indexing, Subject Heading, Vocabulary, Taxonomy, Uncontrolled Term, Cross-Reference, XML Indexing, Embedded Indexing, Electronic Indexing.

1. Introduction

Databases exist to provide data by delivering it efficiently to the end users. Indexes provide an efficient navigation between the user and the data. Through this access path, the user can ask for data from the database and the database will know where to go to retrieve the data. Indexes point out the actually data in the database defined by the indexers in the quickest manner.

In the library, books are stored on the shelves using the Dewey Decimal Classification system. This system assigns a number to a book based on its subject. Once the value is

assigned, the book is stored in numerical order within the library. For instance, books on Literature are in the range of 800 to 899. From there, if you wanted a book on English Fiction, you would look for books with a classification of 820 to 829. Then to find a book on drama, you'd look for books numbered 822. With this classification system, finding a book on any subject is easy and very efficient. Once you know the number of the book you are looking for, you can go directly to the stack in the library where the books with 822 are located, instead of wandering through the library until you happen upon drama books. This is exactly how indexes work; they provide an ordered manner to store information that allows users to easily find the data (Walker).

What happens, though, if you want to find all of the books in a library written by J.K. Rowling? You could make an educated guess that they are all categorized under databases, but you would have to know that for certain. The only way to do that would be to walk through the library and check every stack. The library has a solution for this problem—the card catalog. The card catalog in the library lists books by author, title, subject, and category. Through this, you would be able to find the Dewey Decimal number for all books written by J.K. Rowling. Instead of wandering through the stacks and checking each book to see if I wrote it, you could instead go to the specific books in the library written by me. This is also how indexes work. The index provides a location of data so that the users can go directly to the data (Horn).

2. Faces of Indexing

Even in today's world of rapidly changing technology and publishing practices, most professional indexers are still writing back of the book indexes for print books. The most frequently used indexes; however, are website indexes and other online finding tools. Most of us use many online information sources every day: library catalogs, encyclopedias, dictionaries, recipes, newspapers, and journals. We search for product reviews and book reviews, we find restaurants and theaters, we map our way through cities, and we buy

everything from books to appliances online. In all of these activities, we use indexes or search tools.

2.1 Not an Open and Shut Case

Closed-system indexing assists people in finding relevant information within a document, while open-system indexing is designed to retrieve one or more documents that contain relevant information. In other words, closed-system indexing applies to a single document, such as a book, while open-system indexing applies to multiple documents, such as magazines and newspapers, or to large-scale information collections such as databases and websites. One key difference between open and closed systems is term choice. In a single-volume book, term choices for index entries are based on the author's own words. Although synonyms and cross-references are required to provide multiple points of access and to reconcile the author's own inconsistencies, the author's content determines the indexer's choice of terms. By contrast, controlled vocabularies or taxonomies are often developed for periodical indexes before the material is indexed, or the material is indexed using subject heading lists, such as the Library of Congress Authorities or other specialized vocabularies.

Time is another difference between open and closed systems, Indexers working on closed-system projects perform the work during pre-publishing production in a specific period of time. When the book is finally published, the project is complete; Indexers working on open-system projects may never be finished. Journals are indexed after publication, sometimes on an annual basis. Although annual indexes may be published for periodicals, the ongoing work of indexing the journal continues from year to year (as long as the journal is still being produced) (Safadi).

2.2 Print Books

As long as nonfiction print books are produced, professional indexers will be needed to index them. Print isn't going away, at least not in the near future. Even though half of all Indian adults now own a reader or tablet computer, many adults are still reading print books.

There are many segments of the book publishing industry that use indexers, including trade, scholarly, textbooks, medical and scientific, and technical.

2.3 Trade Books

Trade books are defined as those published for the mass market. Trade includes cookbooks, travel books, and consumer health subjects from arthritis to weight loss. It includes titles for amateur, athletes and celebrity biographies. Because these books are written for a general audience, the texts are easy to understand and often fun to read. Those characteristics may not, however, translate into "easy to index," especially for beginners. If you are indexing a cookbook but aren't familiar with foods and cooking methods, you may fail to include important cross-references. If you can't visualize a prepared dish, you might not realize that the spice in a recipe is central to taste and should be indexed as a main ingredient. Cookbook indexing is actually a specialized area with its own standards and conventions. Because a single recipe can generate many index entries (recipe name, main ingredients, type of dish, cooking method), indexing cookbooks requires extra attention to detail and is time-intensive. Indexing can actually be a way to learn about an object, but you may need to do research in addition to reading the works you index.

2.4 Scholarly Books

Scholarly indexing is the pride of many book indexers. It's the most challenging type of indexing and one that requires some definite subject knowledge; University presses publish the majority of scholarly works. These books are usually narrowly focused on a specific aspect of a particular field, and are written by well-respected scholars and experts in that field. These books are based on research studies by the authors or other experts. In addition to subject-matter knowledge, scholarly indexers benefit from understanding research methods and terms. Scholarly texts can be difficult to index because of the complexities of the authors' arguments interwoven throughout the text. It may be best idea to underline and mark up the text as we read, but the main point of reading the whole book is to follow and understand the author's argument before we get near the computer. If there is enough time in the schedule,

this approach is excellent advice and can definitely make indexing easier. With a broad view of the author's argument and its main points, the indexer is less likely to miss concepts that may not seem important until later in the text. Other indexers jump right into the text, indexing during their first reading.

2.5 Textbooks

Textbooks, another area of indexing specialization, can range from elementary school books to undergraduate collegiate texts to professional school texts for law or medical students. A well-read general indexer may not need subject-matter knowledge to index introductory undergraduate texts. After all, those books are teaching tools focused on basic knowledge. On the other hand, an indexer with no legal background could have difficulty indexing a text for final-year law students. As technology changes, textbook publishers are moving toward eBooks and digital products. Even in elementary schools, there is debate on tablet computers versus textbooks.

2.6 Medical & Scientific Books

There is much medical and scientific information published today, ranging from basic consumer health books to textbooks to publications produced by professional organizations. STM (scientific, technical, and medical) publishers produce academic and scholarly journals, reference works, and monographs on new research, as well as materials for practicing professionals such as doctors, lawyers, and engineers. According to the International Association of Scientific, Technical & Medical Publishers, most of the journals are now available electronically. We don't have to a medical or health sciences background to index in these areas, but you do need some subject-matter knowledge. Even when indexing consumer health trade books, a basic knowledge of human anatomy and medical terminology is useful.

2.7 Periodicals

Periodicals include magazines, journals, newspapers, newsletters, and other serial publications. The prime example of open system indexes, periodicals are indexed using

subject heading lists, controlled vocabularies, or taxonomies. Examples of subject heading lists (also called subject authorities) include Library of Congress Subject Headings and Medical Subject Headings (Mesh headings). As mentioned in the discussion of open and closed systems, indexers may use a vocabulary created by someone else, such as a taxonomist or information architect. In recent years, periodicals have largely shifted to online publication along with online or database formats for their indexes. Some online publications rely on fully searchable text rather than indexes. The terms "periodical indexing" and "database indexing" are sometimes used interchangeably (Clevelan).

2.8 Databases

Like periodical indexing, database indexing is an open system that relies on controlled vocabularies or taxonomies. Database indexers are adding, or key wording, information to an existing system. These systems are designed by taxonomists or information architects, and the indexers must follow the rules and use the vocabularies of that design, Adherence to the rules and vocabulary is essential for consistency and quality control since multiple indexers work on the same database. Database indexes provide access to vast amounts of information and their vocabularies require maintenance as information is added and the database grows. As terminology changes over time, additional maintenance is required. Examples of database indexes are the MEDLINE database of the National Library of Medicine (NML) and the EBSCO Information Services databases.

2.9 Embedded Indexing

Embedding was probably the first type of page less indexing. (By "page less," I am referring to electronic documents without definite page breaks.) Embedded indexes use hidden codes inserted directly into the document to mark a hyperlink anchor and name the index entry. Desktop publishing software and document processors can easily generate index entries from a highlighted term, but the software can't generate a well-analyzed index. The embedded tagging conventions and index generation procedures of these software programs aren't difficult to learn, but producing a decent index with them can be frustrating. Some

indexers actually create the index using dedicated indexing software, and then embed the tags and terms into the electronic document. Once an indexer understands the software's limitations and how to work within that system, it is possible to produce user-friendly indexes-it just takes more editing and is more labor-intensive (Safadi).

2.10 XML Indexing

XML indexing is a form of embedded indexing, where codes are inserted into the text using XML (extended Markup Language). HTML (Hypertext Markup Language) is an example of XML. These markup languages are used to define elements in a text, such as chapter titles, section headings, and index entries, similar to the old days when we marked up paper text with typesetting codes to show the compositor where each element started and stopped. Because XML markup is complex, some indexers use the double-duty method, creating the index with dedicated indexing software then embedding the codes into the documents. XML editing software is available to simplify that process.

2.11 Proprietary Systems

Other systems for creating index tags, developed by publishers such as Cambridge University Press (CUP-XML), allow indexers to use their dedicated indexing software to create the index then embed a locator code into the document text. This does have a double-duty element to it, but it does not require the indexer to learn XML or HTML codes. Texts using these systems are usually produced in print, but the systems allow indexing to take place before pages are stable and also allow for text conversion to electronic formats for end-users.

3. Conclusion

No matter what the text format-print book, eBook, or web page the function of the index is always going to be the same: guiding readers to the information they seek. The index

should give the reader accessibility to all the main points of the text and provide cross-references and synonyms to assist in that function. Terms should be consistent and follow proper sorting conventions. In other words, indexes in any format should follow professional standard of quality.

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Subversive Voices: A Bakhtinian Reading of Ismat Chughtai's *Lihaf* and *Muqaddas Farz*

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Abstract: This paper will analyze the selected stories of Ismat Chughtai by means of a detailed investigation of the Bakhtinian concepts of dialogism, polyphony and the carnivalesque to examine the points of mutual association and confirmation between Bakhtin's ideas and Chughtai's stories. Ismat Chughtai is one of the most distinguished and among the most debated Indian writers of Urdu Literature. Her stories deal with the topics that were regarded as a taboo in Indian society. In her works, she revolts against the authority and "monological" thinking of all pervasive patriarchal world views. She gives voice to multiple and conflicting points of view in her stories. Therefore, the Carnivalesque subtext is apparent in her stories that approve counter-hegemonic and subversive voices to run parallel to the official, serious, and hierarchical power structure of the ruling class. Thus, Bakhtinian conception of language and the text offers full scope to the "centrifugal forces" to decentralize the unified and monologic designs of dominant world views in the stories of Ismat Chughtai.

Keywords: Bakhtinian concepts, Dialogism, polyphony, Ismat Chughtai, *Lihaf* and *Muqaddas Farz.*

Ismat Chughtai is one of the most prominent writers of the Progressive Writers Association. She was born in Badayun (UP) in August 15, 1915 and died on 1991 in

Mumbai. She belongs to that generation of Muslim women writers who were able to taste the fruit of education and could make a foray into the field of literature owing to the ongoing process of transition of several middle and upper-class Muslim homes into modern familial structures. Along with Rashid Jahan, Wajeda Tabassum and Qurratulain Hyder, Ismat's work laid the foundation of a radical feminist aesthetics in Urdu literature in India. Ismat Chughtai uses her pen as an instrument to question male authority and hierarchical power structures in patriarchy. She depicts the effort of women against the harsh and repressive social institutions of her time and her profound understanding of the female psyche are clearly mirrored in her writings.

Chughtai's stories are double-voiced, for they are doing two things. At one level, it's a parable and guide book of her time with reference to the close connection between the circumstances of its own production and historical development in the thoughts of Indian intelligentsia. At another level, she directs to scholars anywhere at any time to highlight the real condition of females in contemporary time. She takes the material of her stories from the sorority of Muslim women and attempts to portray their plight in most realistic manner. In her stories, Chughtai gives an atrocious description of a fragmented and fractured social milieu where deprivation and discrimination range from denial of access to education and many other social activities for women was rampant. She reviews the concept of identity and gender by challenging her readers' assumptions about the distinction often made between monological notion of sex and gender. She raises her voice against humiliation, subjugation, and call for implementation of social justice for women. Thus, tries to interrogate and deconstruct the gender supremacy by putting on trial to the authoritative male voice or the patriarchal world-view.

For Bakhtin a conversation could only be considered dialogic, if it adheres to specific conditions, for example it should recognize the multiplicity of different perspectives and voices that mean it should be "double-voiced" or "multi-voiced."[1] Thus a dialogical work all the time engages with and is acquainted by other works and voices. The development of

Ismat Chughtai's oeuvre can also be seen in the historical perspective. Therefore, her writings cannot be analyzed in isolation. If critic is serious to analyze and evaluate her literary production, he/she is required to study the western canon of story-writing as well as several other contemporary writers like Manto, Hajab Ismail, Niaz Fatehpuri and Rasheed Jahan. One might also hear the voices of Dostoyevsky, Chekhov, Somerset Maugham, O' Henry, Dickens and Prem Chand in her writing.

By its very nature, the dialogic perspective highlights social multiplicity and dynamic processes. According to Bakhtin, a dialogic understanding of knowledge rejects formulations which tend to posit a singular mode of knowing derived from a singular perspective.[2] Chughtai speaks not as an individual but as a member of a whole female community in her stories. Same is with her characters, therefore, the voices of her characters are not monologic instead they are dialogic in nature. She rejects the single mode of interpretation in favour of the production of the discourses and practices which have been either marginalized or labeled as improper, invalid and perverse activities. That is why, she tries to break the binaries through her characters. She not only exposes the exploitation of woman's body for man's gratification but she also describes woman's sexual desire – a theme or subject considered forbidden in the patriarchal set-up. She highlights the issue of lesbianism in "Quilt," and interfaith marriage in "Sacred Duty," which was alien to story-writing at that time particularly for women writers. It is true that neither of these stories is dialogic to the degree that Bakhtin claims for Dostoevsky's work; that is, all voices within the text do not bear equivalent ideological or narratological weight. It is also true that, at certain moments in each of her story, the nature of the power struggle between different perspectives help to move these texts in the direction of a more explicit polyphony and a more carnivalesque style of action.

Chughtai's famous story "Sacred duty" (*Muqaddas Farz*) undoubtedly has carnivalistic elements. The concept of carnivalesque is crucial as a specific means of unmasking the problematic nature of hierarchies not only within the language but also within the society.

Carnivalesque tries to subvert the centrality of the dominant authority or truth rejecting its claim of being natural, central and privileged. Therefore, it seeks to discover the world of non-hierarchical paradigm to pay attention on the repressed, marginalized and ignored viewpoints. "Sacred Duty" outlines the story of Siddiqi's who live in Delhi. Having arranged the Muslim marriage, the Siddiqis are planning the next-day wedding of Samina to a man employed in Dubai, who receives a monthly salary of twelve thousands. Suddenly, Siddiqui Saheb reads a letter from her, in which she informs she has just eloped and married Tashar Trivedi, a Hindu guy. In fact, Samina, the protagonist of the story, is very vocal, self-asserting, broad-minded, domineering, and radical lady. She takes religion as a trivial and negligible custom and practices it with least sincerity. Thus, she does not show religious zeal or religious fervor toward either of the religion. She argues with her parents over the issue of re-conversion saying: "first it was papaji who forced me to become Hindu, telling me to recite all kinds of holy hymns that sounded like gibberish, and now you have started this farce" (28). Ismat Chughtai's portrayal of a strong female protagonist is itself the example of breaking the convention of writing where females play subordinate part and their voices are either unheard or given no weight.

First and foremost, one might observe the rejection of so called truth-claim where one is only supposed to marry in his/ her community. Both Samina and Tashar defy this notion by their interfaith marriage. They also pose challenge to the fanaticism and extreme intolerance born between the two communities as a result of the partition followed by brutal communal riots. Samina's bold decision to marry a Hindu is a kind of cultural coup at that time. She also makes fun of the orthodoxies and dogmas that both religions have. The story further unfolds that they believe in modern secular values instead of conservative and conformist religious ideas. They do not perform rituals for marriage out of any devotion but to enjoy that is clear from their dialogue as Samina says of her performing Hindu marriage ritual: "Yes, it was romantic like a wedding in a fishing village, with the Pandit muttering holy worlds that sounded like 'shutrum, shutrum', and Papaji, your father, pouring all that real ghee over the

fire; it reminded me of carrot halwa when it's being fried –sugary sweet!" (31). She also hails *mangal sutra* as "these are diamonds, you know. Look, don't you think it's pretty? (29). Tashar is also least concerned for his conversion into Islam which is evident from his dialogues. He says to Siddiqi Saheb: "you had better convert me right away. I've booked seats for the matinee" (30). He further writes in a letter for Siddiqi's that: "we don't subscribe to any religion, and now I'm telling you the same thing. We have no religion. All religions are gifts from the same Bhagwan, they're for all mankind; he's also called God. You know him only as Allah, but we know of his thousand other names," (37).

Therefore, both of the protagonists in "Sacred duty" display the inversion of society's normal order-of-rank. They prefer civil marriage to religious and convert to each other's religion just for the sake of their family. Furthermore, their conversion, re-conversion and finally rejection of both the religions and the family subvert the dominant role they play in the lives of masses. Therefore, they "decrowned" the sacred place of religion and family for the sake of a lovely comfortable life.

Ismat chughtai's "The Quilt" is a land mark in the history of Indian story writing. With the help of this story she instigates a lively discourse as far as female sexuality is concerned. Breaking the binaries and conventions of writing she goes deep into the bottomless ocean of female sexuality and desire. In "The Quilt" multiple voices or consciousnesses struggle to be heard. These kinds of consciousnesses are of Begum Jan, Rabbo, Narrator, and Nawab sahib. Thus, the voices in the reading of the story keep on multiplying, therefore, producing several layers of meanings. As a result, one can read this story using the Bakhtinian conception of polyphony as "The Quilt" consists of a variety of points of view and voices. In other words, there is not one truth or reality in "The Quilt" but several. The story of "The Quilt" is told from the narrator's point of view who goes into flash back to recount the event of her childhood days. The protagonist of the story is Begum Jan who has a very fateful marriage life. She marries to a respectable and wealthy Nawab sahib who is much older than her. He does not have time for her and spends his time in the

company of young and slender boys that gives hints of his being homosexual as Ismat says: "Nawab Sahib had a strange hobby… all he liked to do was keep an open house for students; young, fair and slim-waisted boys, whose expences were borne entirely by him" (8). Now the lonely and deserted Begum Jan turns toward Rabbo, her maid for emotional support as mentioned by the author that: "Rabbo came to her rescue just as she was starting to go under. Suddenly her emaciated body began to fill out. Her cheeks became rosy; beauty, as it were, glowed through every pore!" (9). Despite the fact, "The Quilt" gives very strong signals of homosexuality but there is no clear cut remark related to it discernible throughout the story.

In "The Quilt" Nawab sahib has not been given a dominant voice and his point of view is ignored. In spite of this it is clear that he marries because of the burden of society who has been hostile to homosexuality. He wants to show off to the society that he is not a "deviant" but a happily married family man. As a result of this hypocrisy and moral burden Begun Jaan suffers. If he had been given the freedom to choose his sexual preference, the result would have been quite different. On the other hand, Begum Jaan's mental and physical exploitation cannot be ignored. She becomes the victim of patriarchy and the ultimate word or the absolute totalizing viewpoint that ensures epistemic authority. Consequently, once she marries to Nawab sahib who crushes her identity and desires find no way to thwart the clutch of patriarchy so that she can fight back and raises her voice against the ill-treatment. Despite doing everything she is allowed by the repressive patriarchy she could not win him back.

The most important thing Ismat does in "The Quilt" is her audacious exposition of female sexuality and desire. She tries to write her own "language" filled with the sigh and exploitation of fair sex in male dominated literary world. Portraying Begum Jaan as woman longing for same sex was a literary coup at that time. Begum Jaan's openness towards lesbianism suggests that she has very intense physical desires that could not be expressed before Nawab sahib due to strong patriarchal notion where a pious lady should wait for her husband to commence. Ismat engages a dialogue between several consciousnesses and between their varied world-views and permits equal and absolute mandate to the words of the

other insofar as they constitute an impenetration of voices rather than the imposition of a single voice. Therefore by way of her characters i.e., Nawab sahib and Begum jaan Ismat attempts to give the voice to the marginal and repressed notion of homosexuality.

It is also important to note that Ismat Chughtai does not advocate the homosexuality as such rather as a conscious writer she presents marginalized point of view. She does not intend to teach a lesson to her reader but to make them familiar with the hidden truth that none is willing to hear. Therefore, she neither endorses nor censures the reality but to portray it without mingling her own ideology. As a result she strives to incorporate the multiplicity or plurality of voices, view points, consciousnesses, meanings, sense, connotation and so forth, which one might observe in the course of narrative of "The Quilt". One may also read this story from the child's consciousness that is unaware of these hidden things. It is through her voice that one comes to know the story of Begum Jaan and Rabbo. Therefore, hers is the perspective that governs the story. In the absence of her mother she lives with Begum Jaan. She becomes afraid seeing the night scene between Begum Jaan and Rabbo beneath the quilt. This incident leaves an imprint on her memory. The other voice and perspective which might be seen in the story is of Begum's maid Rabbo. She is doubly marginalized first on being the woman and secondly on being the poor. Hers only duty is to give Begum Massage and emotion solace. Hers psychological condition is not being discussed by Ismat. It is also not discernible if she is lesbian by choice or her economic condition compels her making physical relation with Begum Jaan.

After analyzing Ismat Chughatai's writing in general and her two stories in particular one may sum up her attempt as she is trying penetrating into the citadel of literary works which has been the stronghold of male monological thoughts. She attempts to give voice to the silenced half humanity which has been repressed and muted by the single totalizing notion of patriarchy. Despite being the victim of patriarchy's single and unified interpretation that construes female as weak, inferior, shy, submissive, and emotional, her characters revolt against it and asserts their identity.

End Notes

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Deep Ecology and Self-Realization: Two Sides of a Coin

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Abstract: Arnes Naess, Norwegian philosopher, originally developed the term 'deep ecology' in against of 'shallow ecology', in 1973 in an English Language article "The Shallow and The Deep, Long- Range Ecology Movement: A Summary" where deep ecology is defined as- the humans are only part of this ecology and they should believe that by realizing our unity with nature can bring the full realization of all living forms of this planet. All the living forms of the planet have their own intrinsic values and we should respect those values. It believes that all the human and non-human forms are equal; no one is master of anyone. Self-Realization is the fundament norm of deep ecology. Realizing the true self will give the equal rights to every species of this ecosystem to live freely in this biosphere. The present paper will deal with the origin of deep ecology movement, how it goes against of the shallow ecology movement, what are the basic differences between the deep and shallow ecology, origin of ecology philosophy 'Ecosophy T' and how we can achieve the 'Self Realization' which is the most important norm of Deep ecology and everything goes around it.

Keywords: Deep Ecology, Deep and Shallow Ecology, Deep Ecology Movement, Self-Realization and Ecosophy T.

Deep Ecology

Rachel Carson *Silent Spring* (1962) is considered by many ecologists to be the beginning of the deep ecology movement. Later on it turned out to be the modern environmentalism where the depletion of the resources and their degradation were the main concerns. Carson initiative was the first step towards the preservation of all the resources on this planet. She emphasized on the excess usages of the pesticides which was giving the economic growth to the USA but led to the extinction of the birds' population. She has explained with the live examples that how we are the part of this ecosystem and if we are destroying it then we are digging the grave for ourselves too. She threw the light over the human practices and their lifestyle which straightaway needed the deep changes. The government understood the problem but they thought that some mild changes in the technology will solve the problem but this is not the case. Arness Naess, Norwegian philosopher, called it the shallow approach towards ecology. Along with him, Rachel Carson and other ecologists emphasized that we need to change our basic value system, ethics and practices to save this whole biosphere. Then ArnesNaess originally developed the term 'deep ecology' in against of 'shallow ecology', in 1973 in an English Language article "The Shallow and The Deep, Long- Range Ecology Movement: A Summary" where deep ecology is defined as that the humans are only the part of this ecology and we should believe that by realizing our unity with nature can bring the full realization of all living forms of this planet. It believes that all the human and non-human forms are equal; no one is master of anyone. Concerning the ecological issues, deep ecology is quite relevant nowadays

Deep ecology is an environmentally oriented philosophy with eight basic principles which teach the human world that we have to change our perception concerning the environment around us as it is going towards a destructive mode because of our actions. In April 1984, Arnes Naess and Geroge Sessions set out the eight basic principles for the deep ecology, while camping in Death Valley, California and during the arrival of Spring and John Muir's birthday, in a hope that these principles would be understood and accepted by

everyone. The following are the eight basic principles of deep ecology which was presented by Naess and Sessions:

1. The well-being and flourishing of human and nonhuman life on Earth have value in themselves (synonyms: intrinsic value, inherent value). These values are independent of the usefulness of the nonhuman world for human purposes.

2. Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.

3. Humans have no right to reduce this richness and diversity except to satisfy vital human needs.

4. The flourishing of human life and cultures is compatible with a substantial decrease of the human population. The flourishing of nonhuman life requires such a decrease.

5. Present human interference with the nonhuman world is excessive, and the situation is rapidly worsening.

6. Policies must therefore be changed. These policies affect basic economic, technological, and ideological structures. The resulting state of affairs will be deeply different from the present.

7. The ideological change is mainly that of appreciating life quality (dwelling in situations of inherent value) rather than adhering to an increasingly higher standard of living. There will be a profound awareness of the difference between big and great.

8. Those who subscribe to the foregoing points have an obligation directly or indirectly to try to implement the necessary changes. (Naess 68)

These eight basic platforms of Deep ecology defines its existence as it says that deep ecology is the philosophical study of the nature and the living beings, especially as it concerns the values, ethics and religion of human and nonhuman. We should appreciate a quality life rather than higher standard of living. We should understand the difference between bigness and highness. Here our responsibility arises to understand the difference between bigness and

highness. We should be simple in our practices and rich in our goals. To comprehend this formulation we should understand the difference between shallow and deep ecology.

Shallow and Deep Ecology

Shallow ecology is mainly concentrated on anthropocentric mode of living. It believes in the whole purpose of nature is to save and serve the human. Nature is meant to fulfil humans' needs. It is like the dominance of culture over non culture. It always consider human as a single unit, independent and master of nature. Conservation and preservation can be the two terms which can give us the better explanation of shallow and deep ecology. Conservation means that conserving nature; usages of all the natural resources like water, forests and oil in a systematic way so that they can be used for the further upcoming generations. Therefore we can compare shallow ecology with the conservation whereas preservation is quite similar to the deep ecology. In it, it is more along the lines of keeping safe. Here it means that humans preserving nature from human use. To keep nature in its original state, free from human interference and damage with the idea that nature holds its own right.Here are the different key terms and slogans from the environmental debate that will more clarify the differences between shallow and deep ecology.

1. **Pollution**

   Shallow Approach: Shallow approach believes in that all the polluting industries are the lads of the developing countries as the developing countries can take care of them very well. They should be exported to the developing countries. They believe in the technology advancement as it brings boom in the economic prosperity. We are in the spirit of promoting technology but indirectly it is creating the cloud of smolder where the breaths are in danger. The shallow approach doesn't find the reason behind the pollution, doesn't try to solve the problem rather than make the short cut which is not fruitful at any cost.

Deep approach: Whereas the deep approach concentrates on the ill effects of pollution upon all the life forms of this planet. Deep approach tries to find out the reason what is wrong in the ecosystem and fight against the root causes of pollution rather than finding the substitute of the problem.

2. **Resources**

Shallow Approach: This approach believes that the resources of the earth are only meant to be exploited by humans as God has created them for humans only. If they are not useful tous then could be destroyed indiscriminately.

Deep approach: But deep approach is more concerned with the resources and habitat for all life forms. All the resources on this earth is not meant for any particular species, it is meant for everyone, culture and non-culture and should be consumed equally and wisely.

3. **Population**

Shallow Approach: Shallow approach prefers that overpopulation will increase the economic stability of the country, more population; more income- is the belief of shallow approach. This is an inevitable fact that overpopulation will destruct the wild habitat. It can bring the drastic decrease in the wildlife forms but it is accepted by the shallow approach as long as species are not driven to extinction.

Deep Approach: Where as deep approach believes that human population explosion is increasing pressures on the planetary life conditions; population reduction is must for developed as well as developing societies.

4. **Cultural diversity and appropriate technology**

Shallow Approach: This approach believes that the industrialization which is growing in the west should be the goal of the developing countries too. It also fetches the cultural diversity .There should be the universal adoption of western technology.

Deep Approach: Deep approach in this regard says that cultural diversity is equal to the human level for the biological richness and diversity of life forms. They say that in the industrial societies we should give the higher priorities to cultural anthropology

in their education. There should be less impact of western technology upon the non-industrial countries.

5. **Land and Sea ethics**

   Shallow Approach: According to shallow approach all the resources on the earth should be cut into the bits and these bits should be used by human as they have the power to use them for their growth. These resources should be conserved for "future generations of humans" so that they can also use it as per their comfort.

   Deep Approach: They say that the earth does not belong to human or any particular species. Humans only inhabited the land and use the resources for their vital needs. If their non-vital needs   conflicts with the vital needs of non-humans, humans might yield.

6. **Education and Scientific Enterprises**

   Shallow Approach: We need the training which can train us to grow economically by balancing a healthy environment. Shallow approach says that the scientific enterprise must continue giving priority to the 'hard sciences'. They need highly manipulative technology when global economic growth makes further degradation inevitable.

   Deep Approach: They say that there should be a shift from concentration upon 'hard' to 'soft' sciences, emphasizing the local and the global culture. We should implement and execute the educational objective which works in the favor of the biosphere.

In the reference of the above points, we should understand that we are in the need of deep ecology and we should straightaway refuse the shallow approach

Deep ecology is the movement which is contrasted to an environmentalism concerned with the depletion of resources and pollution. Deep ecology wants a fundamental change in religion, morality and social institutions with the above set of eight basic principles by ArnesNaess and George Sessions. Still they had been set as the 'core doctrines' of the deep ecology movement. These principles gave a position to deep ecology and those points are:

1. Firstly, that the deep ecologists reject anthropocentrism and welcome ecocentrism and is of the opinion that we are the part of this ecosystem, therefore it is not only our moral duty but also we are obligatory to the extent to save the integrity of this biotic community.

2. Secondly, deep ecologists want that there should be decline in the population. Naess and Sessions are of the opinion that if we want to maintain and flourish the relationship between man and nature then there should be a significant decrease in the human population. The down fall in the human population will be good for the non-human world. According to Naess that the present environmental crisis is only because of the over population. Naess and Sessions' statement was more towards the great decline in human population.

3. Thirdly, deep ecologists are a throwback to the 1930s. Michael Zimmerman says that the deep ecology is like the German National Socialism which was also a neo-pagan revival and a radical green movement.

4. The fourth one is the most alarmingly one where the deep ecologists promote ArnesNaess; fundamental norm of deep ecology, 'Self-Realization' as a replacement of morality. Everything goes around this fundamental norm of deep ecology. Naess is of the opinion that if we identify ourselves with the nonhuman world then we are in no need ofmorality. We are the only one who can wake up our self and our self will do the same what it is actually. Deep ecologist Bill Devall said that it is our right to save nature as it is the part of our body and if we are destroying nature it means we are destroying a part of our body.

The above points illustrate the fact that deep ecology is a deep response towards he environmental crisis; respecting nature and realizing a true self. Deep Ecology may refer to egalitarian and holistic environmental philosophy founded on phenomenological methodology. There are four major deep ecology philosophers and they are:

1. The Norwegian Arnes Naess

2. The Americans George Sessions and David Rotherberg

3. The Australian Warwick Fox

Academically deep ecology has two basic principles:

1. Axiology (study of the criteria of value systems in ethics) of a biocentric egalitarianism

2. Ontology (study of existence) of metaphysical holism which asserts that the biosphere is internally related to each other that make up an ontologically unbroken whole.

The first principle: Biocentric egalitarianism also known by biocentric, biospherical and ecological, with equality and egalitarianism. Here Naess means that the whole ecology has equal intrinsic value. But some critic has denied this principle like Watson; he said that deep ecology is not just non- anthropocentric but anti- anthropocentric.

The second principle: The second one is metaphysical holism- by this principle we can correlate or inter connect the ontogical interconnectedness with 'self-realization' with the help of this principle if we are able to find the intrinsic value of other living beings that we can find the life in all forms.

It has been said in the main theoretical formulation that shallow ecology is not based on a well-articulated but incorrect philosophical or religious foundation. There is a lack of depth of guiding philosophical or religious foundations.

Ecosophy T and Self-Realization

Arnes Naess has also introduced the term 'ecosophy' which means ecological philosophy which is part of Deep Ecology. Ecosophy deals with the science of ecology and systems theory as well as many philosophical and religious traditions. Naess called his own ecosophyor his own personal philosophy as 'Ecosophy T' as T stands for Tvergastein, his hut. It is situated among the mountains of Norway where Naess has written all his

philosophies and also encouraged people to have their own philosophies. Naess' definition for 'ecosophy' is:

> By an ecosophy I mean a philosophy of ecological harmony or equilibrium. A philosophy as a kind of sofia (or) wisdom, is openly normative, it contains both norms, rules, postulates, value priority announcements and hypotheses concerning the state of affairs in our universe. Wisdom is policy wisdom, prescription, not only scientific description and prediction. The details of an ecosophy will show many variations due to significant differences concerning not only the 'facts' of pollution, resources, population, etc. but also value priorities. (Drengson 34)

Deep Ecology stands against the 'shallow ecology' with retain a utilitarian and anthropocentric attitude to nature. Shallow ecology focuses on technological solutions to environmental problems where as deep ecology tries to find out the root causes of the problems and then make a solution of it. It also asks deep questions about our personal lifestyle, society and experience. Because by probing deeper question, we can discover our true place in nature. Naess calls his own version of deep ecology as 'Ecophilosophy T' but it is not intended because Naess wanted that everyone should have to think about their beliefs and construct their own philosophy.

Self-Realization: It is central to Naess' Deep Ecology. Naess means by Self-Realization that one has to realize his/her sense of self beyond the narrow ego to identify with all living beings. It is the spiritual realization of the self as the part of human and nonhuman worlds. One has to broaden and deepen their thoughts to realize what they are actually. We have to realize 'self' (ego) in 'Self' (soul). Naess is quite influenced by Gandhiji when Gandhiji described his ultimate goal in a way that may eccentric to many of us but somewhere or else it is true. Gandhiji said that for the last thirty years what he had been striving for?It is self-realization; to confront with Almighty. Gandhiji wanted to clarify the distinction between the ego or the 'narrow' self (jiva) and Self (atamn). He said that if we

want to live a happy and peaceful life, then we have to leave aside our egocentric interests and need to realize universal self- the atman. Naess has summarized Gandhiji's statements in six points in his essay "Self-Realization: An Ecological Approach to being in the World"and they are:

1. We underestimate ourselves. I emphasize 'self'. We tend to confuse it with the narrow ego.

2. Human nature is such that with sufficient all-sided maturity we cannot avoid "identifying" ourselves with all living beings, beautiful or ugly, big or small, sentient or not. I need of course to elucidate my concept of identifying. I'll do that later.

3. Traditionally the maturity of the self develops through three stages — from ego to social self, comprising the ego, and from there to metaphysical self, comprising the social self. But Nature is largely left out in this process. Our home, our immediate environment, where we belong as children, and the identification with living human beings, are largely ignored. I therefore tentatively introduce, perhaps for the first time ever, a concept of **ecological self**. We may be said to be in, of and for nature from our very beginning. Society and human relations are important, but our self is richer in its constitutive relations. These relations are not only relations we have with humans and the human community, but with the larger community of all living beings.

4. Joy of life and meaning of life is increased through increased self-realization, That is, through the fulfilment of potentials each has, but which never are exactly the same for any pair of living beings. Whatever the differences between beings, increased self-realization implies broadening and deepening of self.

5. Because of an inescapable process of identification with others, with growing maturity, the self is widened and deepened. We "see our self in others". Self-realization is hindered if the self-realization of others, with whom we identify, is hindered. Love of our self-will labor to overcome this obstacle by assisting in the self-realization of others according to the formula

"live and let live." Thus, all that can be achieved by altruism — the dutiful, moral consideration of others — can be achieved — and much more — through widening and deepening our self. Following Immanuel Kant's critique, we then act beautifully but neither morally nor immorally.

6. A great challenge of today is to save the planet from further devastation that violates both the enlightened self-interest of humans and nonhumans, and decreases the potential of joyful existence for all (Naess, *Self* 35).

We need to dissolve the boundaries between human and nonhuman world. Self-realization is the ultimate way to save this whole planet. Realization of Self is actually depends upon the realization of the Self of other beings then only we realize our ecological self. It's our necessity and birthright too, to identify ourselves for the survival in this biosphere. If we want to deepen and widen ourselves then firstly we have to start with our ego gratification which is the most inevitable point of our life. The opposite of egoism is altruism and in the Latin the opposite of ego is alter means to change. Here it implies that if we want to throw away our egoism to receive altruism then we have to alter our ego, our self. We ought to love others as strongly as we love ourselves. We still believe in social self, means we always believe in sharing the things among our family members and friends. We hang out with them; find our happiness in theirs, our sorrow in theirs. If we care of our family and friends then why we are not paying attention to this maltreated nature which give us a breath to live. It is only because of this nature we are able to live together with our dear and near ones. Therefore this is the time that we should save our earth by deepening and widening our self and try to identify our self with nature to save this ecosystem.

Erich Fromm said that the best example of the unselfishness can be observed in the love of a mother. She believes that the unselfishness nature of her will certainly teaches her child to understand what is meant to be loved and what means to love. This analogy helps us to understand the environmental affairs and ecophliosophy that what it demands, it demands

that nature unselfishly nurtures us for our survival and growth and expect the same in return for its survival and growth. But unfortunately we give up our efforts and forget that what nature has done for our happiness. Nature gives us the genuine happiness but in return we exploit them unceasingly. Until and unless, we will not realize our Self, we will not be able to help our nature. Buddha has the same thought. Naess believed that Buddha had always preached that we, human beings should always take care of all living beings, all the life forms on this earth like a mother cares of her children. But for some it is seemed to be useless to care of all living beings for the human self-realization. But at least not in our deeds but in our mind we can embrace all living beings and can maintain an intention to care, feel and act with compassion.

The philosopher Immanuel Kant gave a pair of concepts to live harmoniously in, for and of nature. The concept of moral act and of beautiful act. Moral acts are always motivated by moral laws and then it becomes our moral duty to perform it whether we like it or hate it. Sometimes it goes against our inclination but we are compelled to do it by our respect for moral law. If we do something only because of moral law not because of our inclination and joy- then what will be the outcome of our satisfaction? And if we do what is right with our inclination and happiness then it turns into a beautiful act. So the point is this that the people should take the environmental affairs as a beautiful acts rather than the moral act. Until and unless, their efforts for nature will be out of their inclination they will never give justice to their Self and nature too. People are in the impression that the ecological movement is more about to show their responsibility, concern and morals. But it is more about our inclination towards nature.

Conclusion

        Therefore we can say that deep ecology is a radical environmental philosophy. Naess and Sessions said that deep ecology has its religious roots from many different religions roots but its philosophical roots lies in the ecocentrism and social criticism of Henry David

Thoreau, John Muir, D.H. Lawrence, Robinson Jeffers and Aldous Huxley. The fundamental norm of deep ecology is **Self-realization**. The self is extended and deepened as a natural process of the realization of its potentialities in others. Therefore, universally, we can derive the norm, "Self-realization" for every being. We increasingly see ourselves in others and others in ourselves. We should make such an effort that we should realize ourselves and also help others to realize themselves.

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Acquisition Of English via ELT

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Abstract: Basic function of language is communication. Learning a language is of no use if effective communication don't takes place between addresser and addressee. Genre helps the language students with examples of how to use the language in particular context. Each genre has its equal place of importance in ELT (ENGLISH LANGUAGE TEACHING/TRAINING). A primary concern for an ELT teacher is the content that he/she needs to incorporate in the classroom to teach. Content development is a crucial part of language teaching that can be benefitted tremendously by the employment of literary genres.

Keywords: Students, learning, genre, psychology, understanding, motivation.

Introduction:

While teaching English, students must be made aware that English is no longer the language of the British but has today many roots and many voices. The students should understand of the changing facets of the target language, particularly the local use of the language. English is symmetrical language. It can be used with any language. We have seen the use of English words in our sentences knowingly or unknowingly in our daily routine. The word "Hinlish" has been coined for the use of English while speaking Hindi or vice-a-versa. Even rural people use English words because they find it easy to relate with their speaking. Knowledge of the way Indian English is fashioned to suit the Indian ethos and culture will help the learners to relate to it more easily, and think and employ the language in

their speech and writing effectively without stumbling over cultural constructs that hinder their understanding and use of the language.

It has been universally presumed that students from the local medium, rural areas and the lowered strata of the society are weaker than other urban students; especially in English subject. This thinking has been proved right till now as there was no nourishment for the flowering of this language as it had been viewed as foreign and especially used by upper class people. This language has been seemed as the most difficult to acquire and the fear and reluctance about this language made the task difficult for ELT. The most important task before teacher is to change the mindset of the student. He has to motivate the students constantly on following:

1. Eradicate the ***FEAR*** of the English language from students mind.
2. Give students the ***CONFIDENCE*** to learn.

Task is difficult. But there is an opportunity in every difficulty. This is my belief that consistent efforts and the new techniques of teaching will help students enormously if they take it positive ways.

There are 4 processes of language acquisition.

1.   Listening

2.   Speaking

3.   Reading

4.   Writing

Above steps are synchronized by ***Thinking.***

Apart from the complementary role that the genres provide to the process of LSRW, it will also help in making ELT learner based by incorporating projects and study groups on the genre and the related text. The teaching process will become more interactive and interesting catching the attention of the students and sustaining it throughout the class for a better

reception of knowledge and its practical use in society and practical situations. Genre and its contribution to the basic steps of ELT are – L S R & W.

Listening:-

- The teacher can brief the class with an introduction of the theme and background of the text. The students will become familiar with the social and cultural background of the work that will help them in better comprehension.

- Initial reading out of the text by the teacher will enable the students to listen and learn: pronunciation, punctuation, voice modulation, stress, intonation and expression.

- Being the first step towards language learning the students will benefit from listening to the language as it is spoken; verbally as well as nonverbally with proper and appropriate expression, pastures and body language.

Speaking:-

- Students should be actively involved by the teacher in the discussion of the text. Expression of their views regarding the theme, background and culture are to be encouraged.

- Groups can be formed and after the teacher has discussed the introductory part of the text, one speaker from each group can present their view after discussion.

- Queries related to the text and introduction should be encouraged thereby initiating the second step of language learning – the ability to overcome inhibitions and speak out.

Reading:

- After the initial introduction and discussion, students are to be encouraged to read the text aloud in the class with proper pronunciation, punctuation, stress, intonation and expression.

- The teacher is to act as a guide in correcting the errors if any.

- Groups can be formed and listener groups should act as an invigilator to record the mistakes made by the student of the speaker group. In case groups are not formed, some individual students can act as reporters to record the mistakes of the speaker.

- Discussion of the errors spotted while reading should be discussed with active student participation under the guidance of the teacher.

- The teacher is to guide the students regarding the norms and conventions of recitation while reciting poetry; the rhyme and the rhythm, the stress, etc. Emotion and expression should be properly coordinated through pitch, intonation and stress.

- The teacher is to guide the students through the salient features of non-verbal communication as well as per the requirement of the genre, the inherent mood and expression of the text.

- Through reading, along with the earlier step of speaking the most important aspect of language learning is undertaken and that is oral communication: verbal and non-verbal.

- Proper care, constant guidance and supervision are to be provided by the language teacher with adequate freedom to the student to make their own effort and learn so as to master the language and not just be a passive imitator.

Writing:

- The final step of language learning is to put into practice the creative and critical faculties developed through the employment of the genre in ELT.

- Writing project should include a discussion and analysis of the poem, drama or fiction; theme and convention of a particular genre; character analysis, vocabulary, and their own interpretation and analysis of the genre, the text and the cultural construct.

- Writing work should also encourage creativity of the students thereby enabling them not only to learn the structure and conventions of the language but also to think in it

which is a crucial link in its effective use. Students should be encouraged to write their own verse, dialogues and stories and present them in class.

Here the teacher needs to understand the responsibility that rests with him/her as not only the guide but to be truly a friend, philosopher and guide. Content should be chosen with proper care and activities related to content should be developed to encourage the students to practice their skill.

- Text should match the level of the learners' language skill. It should be relevant to their lives, age and interest. It should be fun, interesting and lively.

- It should have emotion, expression, racial and cultural variants that stimulate the student's curiosity and interest. Content having violent, aggressive and negative emotions, expressions and prejudice may be avoided. Activities like quiz related to the textual content, author, and social milieu can be held.

- Vocabulary test as to the formation of words in rhyme, pronunciation, etc. can be incorporated into games, and quizzes. Character development' and dramatic presentation of the poem, play or story speaking and conversation can be developed through recitation and role play. Poetry, drama and stories can be developed, created and presented by the students themselves.

Conclusion:

The four crucial steps of language learning and the importance of the course content is an integral part of ELT irrespective of the method or approach adopted in teaching. Use of literary genre however transforms this somewhat placid and dull task into an activity full of creative potential and energy. Imagination gets a free and controlled reign with the role of the teacher as a facilitator not the dictator. With creative energies flowing out through the content into the minds and hearts of the students, the language teaching and learning experience becomes an enjoyable and fruitful one.

Few suggestions for English learners:

1. Try to speak in English among college circle. Make a small group for that purpose.

2. Always keep a pocket dictionary with you to increase the vocabulary.

3. Watch English News and Movies.

4. Read English Newspapers every day.

5. Think in English language. Whatever you think, try to convert/translate in English.

6. Try to write in English by translating the mother language.

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Wovoka! I am Stepping out

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This way is clear,

my flight to the untrodden plots,

to the unnamed digs of the earth,

to the suicide points of the greater hills,

tothe golden bridge of the San Francisco,

tothe carved ways in the Oakighara forest!

Oh, Wovoka! these alarming noises of the night,

these darkest lands, frighten my dying soul,

and why this screaming love inside me invokes you for this dance?

Oh, Wovoka! Let me be in trance,

Let me flow without this ailing body.

Let my dance unite my soul with those ghosts in woods,

When I dance, I could only see shadows of the spirits,

hummings of the nightjars,

Yes, someone is always talking to me,

where to wave my body gestures and to where not!

 I found my questions answered here,

I found them inside my interior forests,

and in my lungs with the smoke debris.

But before I lose my way,

I have my last wish, to be with your disciples,

and I want to dance with them over the hells of this earth.

I want to dance with the dancers of Haveli.

I want those braces again, and dance with my wounded knee until I die.

My way is not wrong,

It's all clear Wovoka! I found my way to you

Oh, Wovoka! My way is clear,

I am on my way, dancing in your tunes of death.

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Time Heals the Times

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Seasons change, and do we.

We do like the birds fly away from siblings

when their plumage thickens.

Tree leaves sieve, like our smiles do,

when they succumb to the farland storms.

We do to each other like bees do

to each blooming flower, hurting with love,

in those wounds, your pains hide my remains.

Like they drop petals in bliss,

you drop eyelids instead, and those memories

of pungent kisses sleep in them and they vanish like we do.

Oh Beloved! But remember that Time

brings new tides when the restless

sea spits the waves after each wake,

like these trash boxes deliver fags after fags,

We find skies after skies, love after love!

Like those trapped dew drops in the spider webs

climb the sky after the sunray's gentle touch,

the wrinkles of our wrangles at times of sulking

will erase the cracks in our minds.

Then we drip our eye gems,

and find them shining again for us.

Remember after all chaos,

we realize what we were to each other,

and we start believing why seasons change,

birds fly, petals die, and we lost each other.

Remember Time heals the times. Doesn't it?

……………………………………………………………….

What a Stone told to the Great Mountain

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What a Stone told to the Great Mountain:

Let me ease this stillness to movement,

and release this stagnant river to eternal flow.

Let this flower bloom and seep its nectars to the hungry bees.

Let me tune this unsung lyrics

and bring it to the wayward of your ears.

Let this wind in me muse the echos

of unfathomed caves inside you.

Let me be buried in your inner rooms of memory,

and finish my arduous sleep in your unending dreams.

Let me wrap you with these enumerable fireflies of black odor,

and let me love you to the heaven's limit.

Let me rejuvenate the sacredness of the sages

for the ancient secrets meditated on me,

to heed the voices you uttered in the difficult decades.

Let me transform into a shapeless statue,

and die in your wounded hands forgotten ever.

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Editor : Saikat Banerjee

Someday Again

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Someday I will get back to you again,

to know why you did trash me

into the deep darkness of forgetting,

and I will oil my niche of memories,

to show you how special you were to me!

This book of mine for you which is built

of your smiles, blinks, and gags may flutter,

in the scary fingers of mysterious skies ,

then it will echo the unsung flirts that made

you dump me into the garbages of uncertainty.

Again, I will remind you, of the songs you asked

me to sing in the nights that we climbed the stars,

of the dusks I caked your eyes with my dusty kisses

which were never lipped to anyone else, then I watch

you longing for a retake of the lights faded.

Again I will go with the same smile that I kept

when you waved your hands with goodbye,

and until you come back I'll wait for you!

Verge Of Liberation

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I am enslave to my own liberty..

It is the only way for peace and prosperity. .

Era is wandering back to back..

Don't lodge your steps, in between the track..

If you are petrified for my betray..

I will assuredly get back

just show me the right way..

It is as same as you taught me how to stroll..

You were standing far away and left me to fall..

Don't kill my curiosity to left its remnant..

Let them over up themselves

So, I will be sane up to the end..

The tress of the land and the tress of altitude

have their own cultivating scale and their own degree of latitude. .

So, just like nature understand my differences and don't get rude..

I am different from him and he is different from them

We all carries our own individuality

As likely, different fingers of same hand..

Even they can work, when you set them free and not by your command..

We all are the child of that super power..

He is the composer, he is the wrecker..

He never set any rule and regulations..

The only way for a good heart and saint soul is to the

'Verge of liberation.'

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Bulki

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She lay in a mangled heap, her bones broken and ground to powder. In death she was as stubborn as she had been in life. It took a long time to extricate the stubborn mass of gore and flesh from the truck's tyre... And to think that she had chosen this fate...

Bulki was a happy girl. She was young, vivacious and pretty and also boasted of a good job in the city. A young orphan santhal girl, she had been brought to the city by Kamli mashi, her aunt. Her childhood had been spent accompanying Kamli to houses of rich people where her aunt worked as a part time maid. When Bulki was old enough to work, she started to share her aunt's workload. Soon she was to take care of entire households on her own. Like her aunt, she would visit one house after the other, sweep and mop the floors clean. She would also do the dishes. Her work was good and she did it with a smiling face. Bulki was liked all around. Then tragedy struck in the form of her aunt's sudden death. Bulki had no home to go back to. It is then that Mrs. Roy intervened. She invited Bulki to stay in her house as a full time maid. Bulki would do all her housework and in return she would have a roof over her head. Mrs. Roy was no paragon of virtue. She sensed opportunity when she saw one. Good maids were difficult to come by and Bulki was young and could be trained easily. Mrs. Roy knew she had made an extremely wise decision in getting the girl to stay with her.

Mr. Roy was an engineer by profession who was currently on the verge of retirement. A man of few words and needs he kept pretty much to himself. He was a quintessentially hen pecked husband having married his wife for love – he had been smitten by her milky white complexion, her short curly locks and her convent educated English. He had gone against his

family and pursued her doggedly till she had acquiesced to the marriage. His parents and sisters had been extremely pained by his decision. Matters took a turn for the worse when instead of trying to adjust with her in laws, Mrs. Roy insisted on her husband moving out of his ancestral house. Soon Mr. Roy was to find himself in a loveless marriage where his wife called the shots. Also in the upmarket steel township where they lived, he became the butt of ridicule – a short, stumpy, dark man married to the strikingly beautiful and articulate Mrs. Roy. The couple was childless so Mr. Roy was extremely happy when young Bulki addressed him as "baba". She would take care of him, cook his favourite food, massage his head and watch TV with him. Mrs. Roy was happy with this new turn of events. Bulki was a good worker. She was happy her husband had some company at home when she went out for her long card sessions in the club.

Mr. Roy had not anticipated this but it seems his bosses had been pleased with his work. They had recommended his name for a three month long posting on deputation to Singapore. Mrs. Roy was delighted. This would be her first international travel. Oh! How her club mates would envy her. For days now she talked of nothing else but the impending travel. Mr. Roy was quiet through it all – his only concern was leaving Bulki all by herself. He worried about her. He tried to talk to his wife, "Maybe we should ask Bulki to stay with our neighbours till we are back. It's not safe to let a young girl stay all by herself." Mrs. Roy would have none of that. "You can't trust a good maid servant with the neighbours. They won't let her come back. Also we need to have her staying here in order to keep the house clean." So the Roys left. Mrs. Roy had left Bulki with innumerable chores and several instructions. Knowing that she was a hard worker, Mrs. Roy knew that she had done the right thing by entrusting her house to her. Bulki would not only keep it squeaky clean but would ensure that her kitchen garden was well tended as well.

Bulki had never known romance so when his hands roamed her body in abandon and his eyes held hers infinitely long, time had stopped for her. Manik had observed her watering the plants; he could not take his eyes off her. Bulki had turned to meet his hungry eyes.

Expecting to be rebuked Manik had tried to move away but Bulki in all her innocence had smiled back at him. He came back late in the evening to find her all alone in this big house. To his surprise, she did not spurn his advances. She allowed him to take her and reciprocated his love with all ferocity. For Manik this was something completely new. He had known girls before – they would feel shy, there would be an elaborate love ritual, he would promise marriage and so on. Bulki did not ask for anything. She just gave. She loved him and didn't ask for anything back. Initially Manik was taken aback with Bulki's complete lack of self consciousness but later as he continued to visit her every evening, she was the blood which ran in his veins. They made love hungrily, taking each other again and again. It was carnal, bestial and cosmic – like Shiva's Tandava.

Manik's heart was filling with dread. He knew his time in this city was running out – he was an engineering student who was visiting his aunt during the semester break. He would soon have to go back to his college. In his time with Bulki he had realised that she was special – he wanted her like he had never wanted anyone before. He also knew that it was impossible. Bulki was a santhal girl who was a domestic help. There was just no way that he could propose marriage to her. So Manik did the most honourable thing under the circumstances – he quietly went away without informing Bulki. She waited for him staring fixedly at the back gate from where he used to make his entry every evening. He never came back and then one day the front gate opened and the Roys were back.

Mr. Roy was the first person to notice a visible change in the effervescent Bulki. Suddenly the girl seemed to have lost her high pitched laughter. Her eyes which danced in mirth even when Mrs. Roy was rebuking her were now filled with some kind of dread. Her gait was slow and measured. It was as if the child Bulki had suddenly and rudely attained adulthood. When the Roys got to know of Bulki's pregnancy, it was time for Mr. Roy to retire from his services. A slew of parties had been planned – from the office to the ladies' club. This was to be Mrs. Roy's big moment as everyone would eulogise her contribution to the club, talk about her immaculate sense of dressing and her priceless garden. Mrs. Roy

knew that she was envied by many in the club. This would be her final moment to bask in the adulation that was due to her. She couldn't let Bulki spoil it for her. So inspite of the disgust she felt for the girl, she chose to keep quiet about her pregnancy. Bulki was allowed to stay on and the Roys pretended that things were just the same as before.

After retirement the Roys moved to their quiet bungalow in Asansol. Here no one knew them. It was like life was starting again for all three of them. Mrs. Roy had chosen to invest in this house as opposed to a flat in Kolkata as she wanted as much distance possible between her husband and his sisters who lived there. To Mr. Roy she had said that a flat made her feel claustrophobic and hence the choice of a sprawling bungalow in the outskirts of the city. Inspite of her deep seated anger and resentment for Bulki, Mrs. Roy had not been able to get rid of her. Initially the fear of ruining her final moments of glory in the Retirement ceremonies had stopped her from turning Bulki out. Later Bulki proved invaluable in the packing and organising of the new home. And much later in the faraway land of her current friendless existence Bulki proved to be Mrs. Roy's sole connect to her erstwhile world. Bulki had indeed proved to be the daughter the Roys had never had. She took care of them with total and complete devotion. Mrs. Roy's health had started to fail her and now she could not imagine her world without the ministrations of Bulki. They had given out this story that Bulki's husband had died of a road accident soon after their marriage and that Bulki was expecting his child. In the quiet world of Asansol much had changed in the relationship between the Roys and Bulki. Initially Mrs. Roy had been determined to get rid of Bulki. The thought of her having had a lover behind her back would make her livid with rage. Mr. Roy had stood by the girl. He tried to reason with his wife that Bulki had been too young to understand. She did not understand deceit and lies. Angered beyond control Mrs. Roy had asked Bulki to get rid of the child. But for once Bulki had held her ground. She fell at her feet begging for the child to be allowed to be born. "It's not his fault Ma. Please don't punish him. I will go away Ma but please don't ask my child to be killed." Mr. Roy had continued to reason with his wife. Let her have the child. She/he will be the grandchild we never had. Let

the girl stay on. So Bulki had stayed on and as time passed the old couple's dependence on her continued to grow just as little Kartik continued to grow in Bulki's womb.

"He looks like Kartik thakur", were Mrs. Roy's first words for the newborn. By then her anger for Bulki had been replaced by genuine maternal concern for the young girl. Bulki had suffered enormously during the childbirth but she had borne it with great stoicism and fortitude. Kartik had wrought an incredible change in Mrs. Roy. She felt drawn to this child and right from his birth she treated him like her own. The child was fair skinned so she joked that the child resembled her and not Bulki. Mr. Roy was happy at the turn of events. He dreamt of a time when kartik would be old enough to go to school. He would ensure that he grows up to be an engineer like him. Bulki saw them fussing around with Kartik and smiled to herself. For the first time since Manik's desertion she felt at peace. Her son was safe and sound and Baba and Ma were there to ensure a safe future for him.

Mr. Roy took off his glasses, wiped it and put it back again. He could not believe his eyes. Bulki was standing before him, her back erect and unbending holding hands with Haren, the local drunkard. There was nothing that Haren had not been accused of – from womanising to gambling, he seemed to be a mastered the art of debauchery. No one knew what he did for a living but Haren seemed to be feared by all. School and college going girls changed tracks to walk on another road if they learnt that Haren was cycling down the street. He was dreaded and despised by one and all and here was Bulki holding hands with him. "Baba we are getting married," Bulki's voice was clear and without a tremor. By then Mrs. Roy had had enough of this. "What nonsense is this? Get out of my house right now and let go of Bulki." Haren stood by and smirked. It was Bulki who answered. The timid and calm Bulki was suddenly transformed into someone they did not recognise. "I love him Ma. And don't you remember when Kartik came in my belly you had called me a slut. So yes you were right. I'm a slut and I want to live my life my way."

"But Bulki, Kartik?" Mr. Roy stammered.

"You keep him, kill him. He is yours. You can't stop me. I have given free service to you all for years, never took a penny of salary. I have had enough. I'm off to start a new life."

The Roys could only stare. Kartik continued to sleep in Mrs. Roy's arms unaware of things changing around him. Bulki and Haren walked off. He held her by her slim waist and she leaned against his broad shoulder. Mr. Roy shed tears while Mrs. Roy raved and ranted. In the years to come their memory of Bulki was one that was best forgotten. The Roys had adopted Kartik formally and he seemed poised to realise his dadu's dream of becoming an engineer.

On that fateful night Haren and Bulki sat next to each other on the bus which was to take them to Siliguri. Haren could not believe his good luck. His life in Asansol was becoming tougher by the day. The liquor dens had started hounding him for money and word was out that police was on his lookout as the father of a girl he had recently got into trouble had lodged a complaint against him. He had eyed Bulki long enough but had never had to guts to approach her as it was well known that she was the adopted daughter of the Roys. And then one day Bulki walked up to him. She was tall, lithe, dark and beautiful. Her body was like an arched bow and her lips were full and inviting. Haren was riveted. The way she tied the sari showed off her midriff. Haren wanted nothing more than to open that sari and take her right then. Bulki knew exactly what he wanted but she had a little task for him before she would give herself up to him. He would have to accompany her to the Roys' house and would later have to flee the city and go to a place where no one knew them. Haren was bewitched. For this girl he was willing to do anything and a new city with a new girl was exactly what he needed. When he had his fill of her he could also call in clients. A body like Bulki's was bound to sell for good money.

Bulki sat on the bus with her eyes closed. She had gambled brazenly and had no idea what future held for her. She knew that her presence in her son's life would earn him nothing but shame in future. People were bound to ask questions. She was secure in the knowledge

that Kartik was indeed the apple of the old couple's eyes. They would bring him up as their own. She also knew she would have to fall so low that Baba and Ma would be forced to abandon her. From the young girl who had given herself to Manik without thinking of consequences, Bulki had matured. She knew that the society was harsh. Her son would be stigmatised forever if she continued to be around. The Roys in all their goodness would not be able to prevent him from being called a bastard. She had to make this sacrifice for her son's sake.

The bus thundered on the expressway. It was pitch dark when the bus pulled up to its last halt for the night. Haren was snoring with his head on Bulki's shoulder when the bus ground to a halt. "Passengers are requested to get off and relieve themselves. After this the bus won't stop till we reach Siliguri", the conductor announced. "I'll just be back'" Bulki smiled at Haren. He smiled back as he watched her get off the bus. Her back was straight and her breasts firm. Haren couldn't believe his good luck. His reverie was broken by a loud commotion outside. There had been an accident. Someone had come under a speeding truck. People had started to gather in front of the mangled remains of Bulki's body. Haren did not know and was not bothered. He closed his eyes and kept waiting for Bulki to come back.

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Its Nothing Like That"

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After the low beam pleasuring lights and soft instrumental music of some old Hindi songs, with glasses of wine and scotch, the environment of same place got a very terrifying form. Ravi went to see off their guest and Maya, at home, sod off on Sanjay. What the hell is going on between my husband and that bitch?' Maya's patience was at its lowest ebb and she was ready to burst.

Sanjay knew that she was serious. 'Look, Maya. There is nothing going on between the two of them. Just a little bit of healthy flirting, I'd say.'

'Flirting? Healthy flirting? Really Sanjay . . .' she rolled her eyes in disgust. 'That's what you men call it? There is nothing healthy about flirting, Sanjay, not for a married man.

Healthy flirting is a term introduced by perverted men who want to lend legitimacy to their extramarital dalliances. Flirting invariably has a sexual connotation to it.' She got up from her seat and walked around the room gesticulating and muttering something to herself.

Suddenly she stopped, turned back, looked at Sanjay and asked, 'Did my husband sleep with her? You are his friend. Did he ever tell you anything about it?'
    Sanjay replied, "Okay! Maya now it's too much, you should not think like this for Ravi. I think you both need to talk, and Sanjay left.

When Ravi came back, Maya was sitting on the couch in their drawing room. All the lights were on, and everything was so messy after the party. Maya raised her brows and spoke with matter of fact," you may find my question a very dizzy statement but it's enough, now you have to answer me". With the face of awe Ravi was standing just a foot away from the door, and he replied," answer of what?"

Maya asked with her orotund voice, "what does this healthy flirting mean to you?" This time Ravi was more astonished than earlier and he answered, " Maya, you are a fully - bloomed personality working in to the top most corporate company of this country, how can you   think   like   this. The answer of Ravi made Maya more infuriate, she lashed out on Ravi and said," my home is not your office's work desk, if you can feel stag there, I can be silly here.

Now the scenario was in search of a rare word 'sorry' from any of side to keep the home, home, and not the burning jungle which got fire because of a single unknown spark, but   there   was   no   scope.
Now Maya started implicating her apprehensive feelings towards Ravi and Ravi was just astonished with the fact that the matter which never came in his mind, how it could hit in Maya's. At the end Maya's tears roll down to her cheeks while saying," I really can't get this thing that how you men can show courtesy on yourself with a single line, "ITS NOTHING LIKE THAT". The tears of Maya dissolve Ravi's disagreement; after all they both do love each other. At times distraction leads to a better concentration, if it is in limits.

Next day Maya got ready for her office. She wore a yellow and pink coloured suit with small earrings and put a light pink shaded lip-gloss. The fair colour of Maya got enough to make her look stunning. When she reached office, she accidently met her boss on cabin's door. He regards her with an appreciation for her beauty. She felt like some current has passed through all over her body, she smiled a little with her pretty shyness and entered the cabin, where one of her cohort was standing and watching the scenario happened on the cabin's door. When Maya looked up on him, he asked, with a teasing smile,"ahaa! What is going on?" Can you believe what she replied, she said, "Nothing like that".

The reason was, on a genuine base there is really nothing like that. Sometimes you get attracted towards the things for which you think, you can't havethem, but when once you approach towards it freely, your interest fades like fog, in a minute. A healthy flirting is nothing but a representation of enormous boost of self-confidence from knowing, you are still admirable, which, at times, get hides behind the 24×7 togetherness. Whether it is Ravi or it is Maya, it's just a positive radiation in your body, now it's their understanding that how they propagate with this radiation which will end on the fences of truthiness of relation. Surely.

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Sohan papdi

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Air has become chilled, dry and the warmth of sun seems to be pleasant. The winter has just peeped in. Woolens are still not compulsory but the chillness can be felt in the air. My daughter was playing with her friends in the garden. I was watching them play and their childish tantrums. It made me remember my golden days as a child. When I was in school I used to move about here and there after my school. Many people may not know the reason exactly; I still remember those days of crisis when parents had to work hard for earning a single penny. I belonged to a lower middle class but my parents never let me face the hostility of being poor. I was admitted to the best school in the town, was provided every single amenity for studies and had never been made to compromise with things which were required for my upbringing. Parents always try to provide their children with the best available facilities.

My father always nurtured a dream right from my childhood i.e. he wanted me to study in English medium school and speak fluent English; in the times of utter crisis like when sometimes paying my school fees appeared impossible for him he would then sometimes under the dim light of the lantern utter to my mother " ak din amar chele khub bhalo ingreji bole amake gorbito korbe" (one day my son will speak fluent English and will make me proud), just thinking about it made him feel proud as a father and immediately with this enthusiasm he would get busy to arrange the money for my school fees. Today I am an

established person working as an associate professor in the university. Till date my father's eyes get filled with tears when I am addressed as a good speaker of English literature. My mother does not know the complicacies of hierarchy for her I am the best son she could have. I am lucky to have parents like them. My daughter also likes my speaking skills; for her I act as the saviour who always saves her from her mother's scolding when she does something wrong. She is just the replica of me when it comes to hooliganism, surely she can manage her grandparents, father and friends, the only exception is her mother.

Sometimes she complains to me about her mother how she scolded in front of everybody; the funniest part of it is she tells be "*Baba, Maa* does not care of my prestige she scolds me in front of anybody. Please tell her not do so." These are the words of my eight year old girl. Surely today children are very conscious about their image; the credit goes to the present age i.e. Age of Globalisation. I don't remember such advancement during my time. For me playing was the most important thing after school. I was fond of cricket; I used to play several hours under the scorching heat of the Sun till my mother appeared in the playground and dragged me home.

When I was around eleven years old, One day I saw a salesman selling *sohan papdi*, my eyes lit up, I was very hungry at that time. I asked him what the cost of *sohan papdi*,. He replied its two rupees for fifty grams. I didn't have a single penny. I asked him what else I can give him apart from money, he answered scrap metals, tin, etc. I started to think "where can I get these things?" Suddenly it struck my mind that there is a small scale battery industry nearby; there was a heap of garbage outside this industry which comprised of zinc and metal plates. I asked him to stay right there till I am back. "Some of the plates left there might be in good condition", I thought and without wasting anytime I ran towards that area in search of those plates. Suddenly chill ran in my spine at the thought of crossing that ominous blackberry tree which appears to have remained there since the time immemorium. According to my neighbours a man had hung himself with that tree. They said "His spirit resides in that tree and the area was a forbidden one". It's the nature of human to believe in

myth like this. But the myth became stronger from some incidents that took place around the premises of the tree. A child crossing the tree was hit by a branch and was severely injured. A man died within hours after he crossed that tree. Still knowingly there was a life risk involved I decided to go that place. When I was near that tree I started chanting *gayatri mantra.* It gave me power to accomplish the work for which I had set out there. At last I reached the garbage site and found there was a huge dump of garbage; to find scrap metal plates from there was like finding a needle from a hay stack. After a tedious search I could manage four – five such plates. Somebody rightly said that "no pain can ever match the pain of a hungry stomach".

Till date I cannot believe what I had done for my hunger. I went to the *sohan papdiwala* and gave him those plates; he asked me from where did I get them? I thought if he became aware of the place he might not come again to sell *sohan papdi*. I asked if I bring you these will give me *sohan papdi*? He nodded his head, I asked him to come daily and promised him that I will provide him these things. For me it was like a jackpot. After that whenever he came I got *sohan papdi* in exchange of those useless plates which for me turned out to be quite useful. My parents are unaware of the fact till date. "*Baba*, please listen to me." It was my daughter jerking my hands. I was still lost in my thoughts when she started pleading I want to have *sohan papdi*, *Maa* is forbidding me to have it because according to her it is not the time to have *sohan papdi."* My wife was making her understand it's already 12 noon so its lunch time, she can have in the evening when she will go out with me. But for her, *sohan papdi* was more important she could not wait till evening. Her only hope was me and when I looked at her I remembered my face when I didn't have money to buy *sohan papdi.* I decided to take her to the sweet shop because I wanted to fulfill all her desires.

Still I can recall that day when it was raining cats and dogs. I was waiting under a tin shade of a shop, hoping that rain will stop soon. But alas! my hopes were washed out with a heavy downpour. I was not having umbrella with me. My friends went home early but I was waiting for the rain to stop. It was more than an hour I was standing there. I was thinking about my mother who might be worried about me. Next moment sound of a bell invaded my

thoughts. I looked up to see and was astonished to see that it was the *sohan papdiwala*. He asked me, "where are your friends?" I replied that they had left early today. He asked me should he drop me to home. But I was afraid; my mother had instructed me never to take help from strangers. But he had an umbrella with him. "I have to reach home soon and the rain is also not stopping". He said "I would drop you there tell me the way". I took a deep breath and in the name of Almighty started my journey with him. In a few minutes we reached home. My mother was eagerly waiting for me in the *verandah*. At the sight of me she felt a sigh of relief. I thanked the *sohan papdiwala* for his help. That day he had already sold out his entire stock of *sohan papdi* so, he promised me that he would bring *sohan papdi* next day for me and for that I don't have to give him metal plates. With time I moved out for my higher studies and in the course of few years I heard the *sohan papdiwala* passed away in a fatal road accident.

Twenty five years have passed but I still remember those past events so vividly. Then I was a school boy now I am an Associate Professor. Then I was one among the crowd now I am an individuality of my own. I feel that small things do matter in life, that time I was not having even a single penny to buy *sohan papdi* now I have enough of that. I still recall that many times when my mother use to come late in the evening from work I had to depend on that *sohan papdi* for curbing my appetite. I was helpless; my parents had to go out for earning a living. I don't wish to see my daughter helpless for anything. I will not let her face the hardships which I faced as a child.

When we reached the sweet shop, she hurried to the shop owner. She demanded to give her *sohan papdi.* I could not take my eyes off her, the way she was relishing her *sohan papdi.* She was contended and I could feel my hunger satiated by seeing her happy and contended. I was feeling the same satisfaction which my father always feels i.e .watching me conversing in English fluently.

Key Words

 # Sohan papdi- a famous sweet dish of India made of flour, sugar and milk.

 # Sohan paadiwala – a person who sells sohan papdi

 # Baba – Father in Bengali.

 # Maa- Mother in Bengali.

 # Gayatri mantra- Chanting of Sacred hymns of Vedas.

 # Verandah- Space in front of main door of house.

Disquiet In The World: A collection of English poems

Arnab Chatterjee

- Book Review: Arnab Chatterjee, Serampore-712201.

Disquiet In The World, a collection of 42 poems by Sri Pradip Kr. Chaudhuri, out of which 15 have been transcreated from his Bengali poems tend to show the essential variety embedded in daily, mundane existence. As the poet himself puts it in the Preface, these poems are "in a sense kaleidoscopic", they pick out what the eye and the ear see and do not see, hear yet do not hear. Subjects range from terrorism, racism, love, nature to that of emotions brought to surface tempered by nostalgia. This is the poet's second collection of English poems, but the variety of themes that tend to encapsulate nearly the entire gamut of human existence in a language that shows a combination of the heart and the intellect is striking. The style is conversational, simple and words seem to have been carefully chosen to achieve the desired effect. A former technocrat by profession and a poet by temperament, Sri Chaudhuri has been the recipient of numerous awards, and his name rests in the repository of "The Who's Who of Indian Writers Writing in English" published by The Sahitya Akademi, the National Academy of Letters. An author of over 14 books, his poems overall show his social consciousness and an eye for unusual and the overlooked. In this volume of poems, the

poet shows his consciousness for a time that is "torn by severe conflicts" and an existential angst for what cannot be changed and has to be endured.

   Preferring not to be locked in his ivory tower of poetic composition; the very first poem deals with the theme of Kargil war that claimed hundreds of lives in the recent past. Entitled "Stop War", the poem deals with the loss of able soldiers who were killed during the said insurgency. In a tone that is characteristic of Owen, the poet in the end wonders if wars could be avoided at all, even though the dead soldier who was brought in a coffin performed his duty and nothing else. The poem is marked by melancholy and a deep gloom surrounds the depiction of incidents.

   The scene immediately shifts to the description of Nature in the poem "Gangtok", a place that the poetic persona wants to visit again-and-again. It is marked by a felicitous use of expressions: the city is called, inter alia, "A handsome pretender to the / grand trappings of north-east", and one that is marked by "a tight kiss of poetry." The poet celebrates the mountain air, the people who delight in social intercourse and the Kunchenzongha, the mountain peak, the "guardian deity" of the city that is sustained by tourism. Images flow after images and the poet, in good mood, records the nostalgia of having visited this place once that calls him again.

   That the poet is not averse to comment on the vicious times that we live in is attested by the poem "Degradation" that in fitting details maps the various ramifications of anti-social activities today. In the Yeatsian manner that narrates how the "best lack all conviction", the

poet charts how "anti-socials now look bright and smart" and that living a life like this has become the order of the day. Human rights are thrown to the four winds bullets rule the day. Thoroughly exasperated, the poetic persona wonders if all this is a part of God's great plan, as His ways are strange. Sri Chaudhuri, being a poet of social consciousness never fails to document the degraded, the out of the track and the "dust in the eye."

Concerns over the self and the world at large and one's true place in the grand scheme of things is the theme of the poem "The World", transcreated from one of his Bengali poems. With animal consciousness, the poet wonders if any place is at all left in this world for him, as the best part has been thieved out by a few: "This is the large world/ still, is there any place left for me?/I sit in the corner of it all alone…" Lamenting on the unequal distribution of resources and the ever-widening gulf between the rich and the under-dogs, the poet wonders if any place alone would be left for him in future. This disorder in the earthly realm is extended to include a similar malady in the natural world as well. The sun and elements do their wonted task, but the night is rent by screams.

Another composition entitled "Silence" is marked by a flood of highly suggestive images. The manner the poet depicts this rather abstract quality in concrete terms attests to his grip over the matter that has been chosen for poetic composition. The use of refrain is notable: "Silence is like a kiss/ of a nice and aromatic rose/ Silence is like a grass/ strewn by the quail's eggs." The last line that compares silence to a school canteen in "long vacation's time" shows the rare union of the qualities of the head and heart.

Suggestive comparisons rule the poem "Expectation" wherein the poet's latent expectation is firstly compared to keeping his eyes on the passers-by below the lane, with the poet stationed on the fourth floor, and lastly to the "mailwoman's hasty steps" that brings a "small pile of letters" from his pen pals and friends.

Thus, these poems made of various concerns and themes show the essential variety embedded in daily existence and the levels within them that we are often not prepared to accept. Marked by lyricism, subjectivity and nostalgia, they bring home the poet's social consciousness and his role as a commentator of the era in which he lives. The poet voices the disquiet in the present milieu in a language that soothes and instructs at the same time, and they perhaps carry a message that we should not leave the world as we found it.