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BREAKING THE MOULDS: (RE)-READING OF DALIT WOMEN'S WRITINGS

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Abstract

The proposed paper attempts a critique of the select personal narratives of Dalit women writers. The personal narratives written by these women demand an analysis of how they try to create a space of their own and get engaged in the cultural and political construction of their roles in the society thereby creating an alternate way of identification. By writing about their lives and thoughts, they try to assert their "personal voice", challenging the stereotyped identities projected on to them in an attempt to refashion and recreate their identities. According to Spivak, "If in the context of colonial production, the subaltern has no history and cannot speak, the subaltern as female is even more deeply in shadow"(Spivak 287). Marginalized groups, in terms of race, colour, class or gender exist in a negative relation to power. The subaltern autobiographies attain complex magnitudes as they interrogate the hegemonic, heterosexual, patriarchal regimes, bringing in alternative selves of identity

Feminist literature has endeavored to examine the oppression of women and has tried to exemplify the dictum, 'the personal is the political'. Simone de Beauvoir has examined the process of cultural othering: "She is defined and differentiated with reference to man and not he with reference to her... He is the Subject, he is the absolute-she is the Other (Beauvoir 16).The 'masculine' is taken as a yard stick and the 'feminine' is analyzed with regard to the former. Patriarchy exercises in our society as a set of organized power structures occupied by man and his supporting mechanisms. Patriarchy identifies

femininity and womanhood as the same and women are marginalized due to its subjugating ideologies.

Literature written by men often misrepresents women as angels, symbols of purity, sacrifice and service or as the evil demon witches, for it is indoctrinated by the ideology of patriarchy. Hence, creating a history of women's literature, providing a space for female sensibility in literature is an attempt to subvert patriarchal dominance. Virginia Woolf has opined "She is of the highest importance: practically she is completely insignificant ...She is all but absent from history" (Woolf 45). Adrienne Rich

has mentioned the importance of revisionary writing, "Revision –the act of looking back, of seeing with fresh eyes, of entering an old text from a new critical direction ...an act of survival" (Rich 90). Helene Cixous has coined the term 'écriture feminine', bringing out the relation between the female body and feminine writing: "Write yourself. Your body must be heard" (Cixous 250). Hence women can strive towards autonomy and self-esteem by transcending the barriers created by "man- made language".

Patriarchal ideology offers a subject position that is not true to women's experiences. 'Subaltern', a sixteenth century military term, comes from the Latin *sub* meaning below and *alternus* which means alternative. Subalternity refers to the composite culture and resistance to and acceptance of dominance and hierarchy. The answer to the question "Can the Subaltern Speak?" is essentially negative. According to Spivak, "If in the context of colonial production, the subaltern has no history and cannot speak, the subaltern as female is even more deeply in shadow"(Spivak 287). Marginalized groups, in terms of race, colour, class or gender exist in a negative relation to power. The subaltern autobiographies attain complex magnitudes as they interrogate the hegemonic, heterosexual, patriarchal regimes, bringing in alternative selves of identity. "Dalit women have shown unique spirit to shatter the ideal image

of women established in the society ... for the freedom of females, the voices of women must unite and make them the loudest" (Thorat 151). Within Dalit literature, autobiography has emerged as one of the most powerful literary expressions that can challenge existing literary structures through their articulations of cultural and caste discriminations. These auto biographies "focus on the question of otherness, difference, marginality canon and the categories of aesthetics. In order to voice the protest of the marginalized Dalit literature often follows the subversive historiographic paths of personalizing history" (Devv 272).

P. Sivakami has explored the lives of the Dalit people and has tried to unveil the untold plights of the Dalit women in all her novels. *The Grip of Change*, an English translation of her Tamil novel, *Pazhayana Kazhithalum* looks into how Dalit women are being exploited and objectified by the patriarchal society. Dalit women are not only ill-treated by the men of the higher castes but also by the men of their own caste. This predicament of the women is brought out through the character named Thangam. The protagonist of the novel, Thangam is a poor parachi widow and she suffers not only for being a Dalit but also for being a woman. As she was helpless after her husband's death, her brother-in-laws try to make sexual advances. Refusing their demands, she boldly gets out from the house and

begins to work as a labourer in the fields of an upper caste landlord, Paranjothi Udayar. But he abuses her sexually. She blurts out her misfortunes to Kathamuthu, the Dalit leader:

My husband's brothers have tried to force me but I have never given any room for it. They refuse to give me my husband's land for being a barren woman, but they have wanted me to be a whore for them! I would not give in . . . Udayar has also raped me in his sugarcane field. I have to remain silent because Udayar is my paymaster (Sivakami 7).

Even the place of shelter of Kathamuthu becomes fatal for her life; Instead of being a protector of the women of his Dalit community, Kathamuthu raped her. She speaks out: "Dogs! Dogs in this house! Shameless as dogs" (93). In view of the predicament of this Dalit widow, Ginni Rani explains in her article: "Ironically, she is victimized even by her own Dalit community. Thus, she faces triple marginalization such as economic oppression, gender subordination and caste discrimination. Being helplessly caught up in the jaws of patriarchy, she is abused, raped and beaten rapidly "(684).

Urmila Pawar, a woman who has hailed from Maharashtra is known for her autobiography, 'Aaydan'(2003), translated by Maya Pundit as 'The Weave of My Life: A Dalit Woman's Memoir'. As Maya Pundit puts the text

as "a complex narrative of a gendered individual" (XVII), it is a genuine effort in transcending the identity forced upon oneself on the basis of caste and gender. The work is replete with many incidents of social rejection, which she herself notes down: "what the writer writes about is social reality and not his/her individual life"(342).the Dalits were suppressed and humiliated by the upper castes openly in the public, by "sprinkling water on then to wash away the pollution, "avoiding contact as if their hands would have burnt if they touched" her (65). She was even asked to vacate her house as she belonged to lower caste.

Even from her childhood, the children from the lower castes knew of this social reality: "We were aware without anybody telling us, that we were born in a particular caste and in poverty, and that we had to live accordingly" (96). Being Dalit women, they had to face suppression from the male superiority. Urmila Pawar concludes her memoir stating,

Life has taught me many things, showed me so much. It has also lashed it me till I bled, I don't know how much longer I am going to live, nor do I know in what form life is going to confront me let it came in any form; I am ready to face it stoically. This is what my life has taught me. This is my life and that is me. (320)

C K Janu's *Mother Forest* is an autobiographical narrative, a representation of a community relegated to the margin.

It is a subaltern text of resistance and a form of survival literature for it becomes a platform for projecting the culture and identity of its community. Told to Bhaskaran and translated from Malayalam by N. Ravi Shanker, the narrative celebrates “self” with all its vivacity. the Janu, a tribal activist with no formal education became the voice of a community with her own vision of survival and strategies of positive development. An example of native writing, the narrative showcases the life of the tribal community, the Adiyar community of tribes. The articulating authority is a first person plural “We”, standing for the community as a whole. Tribal identity, rooted in culture and tradition is linked with the landscape they inhabit. For the tribal women, the notion of landscape is fused with her identity. Forest is like a mother to the tribal women, an extension of her on self and her identity. Landscape means everything to the tribal group as Janu says in her narrative: “No one knows the forest like we do. She is mother to us. More than a mother because she never abundance us (Janu 5). The forest seen as a human being, lively presence: “When the virgin earth fire it gives out a strange smell. Like it is being roasted live. It is a scary when hill catches fire.in the night it looks as if a human being is being burnt alive(1-2). The deep bond the Adiyar community shares with the forest is detailed: “We created a system of life for ourselves through centuries of direct observation of the earth and

Nature. We never had a problem creating a place for cultivation for ourselves, the implements, the vessels, a hunt to live in such. Though it did not conform to the needs of civil society, and it was a system of life that was complete in itself (47).

Sidonie Smith in her *A Poetics of Women's Autobiography* emphasizes on the importance of retrieving individual autobiographies from the gaps in literary history and to be reread from the perspective that insists on gender in the autobiographical process. Smith adds: “While women have been relegated to a negative position in culture, they have nonetheless resisted this assignment’ . . . by becoming ‘subject(s) in discourse, rather than remaining ‘subject(s) of discourse” (Smith 51). Bama is a leading voice of the suppressed class who has committed herself to impart social consciousness among the Dalit section of the society. Her works include *Karukku* (1992) and *Sangati* (1994), her autobiographies that reveal the darker sides of patriarchal structures.

Sangati, translated into English by Lekshmi Holmstrom covers a set of interconnected incidents that happen in a span of three generations. In this sense *Sangati* is “perhaps the autobiography of community” (XV). Her text documents the life of her community who were silenced and suppressed to voice their stories. Rigid patriarchal distinctions are forced into their culture by various ways. Her anecdotes portray the sensitive issues

in the book, where girls are not allowed to play the games of boys, but have to excel in other jobs like cooking, have to get married and limit themselves within the walls of domesticity. Bama explains in her autobiography *Sangati*:

Why can't we be the same as boys? We are not allowed to talk loudly or laugh noisily; even when we sleep we can't stretch out on our backs nor lie faces down on our bellies. We always have to walk with our heads bowed down, gazing at our toes. You tell us all this rubbish and keep us under control. Even when our stomachs are screaming with hunger, we must not eat first. We are allowed to eat only after the men in the family have finished and gone. What, patti aren't we also human beings? (29).

In writing an autobiography, the woman tries to find a place inside her which is outside the roles offered to her by the society. Her language evokes sensations, non-verbal or even pre-verbal and memory works upon consciousness by dissolving or loosening the boundaries between past and present. In other words, autobiography is a space of freedom and potentiality, which she has created in defiance. In a sense, women's autobiography is both a

reaching towards the possibility of saying, "I" and towards a form in which to say it. Writing for her becomes a quest, a process. A woman who attempts to write is engaged in re-writing the stories already written about her. Hence, by writing themselves, these women try to deconstruct the imposed identities and try to rewrite their lost histories.

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MULKRAJ ANAND AND KRISHAN CHANDER ARE CHAMPIONS OF OPPRESSED CLASS

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Abstract

Novel is a powerful instrument of social reform. This genre came into being in 18th century. Daniel Defoe was the pioneer who used this domain to preserve the contemporary culture of current era. By the turn of the centuries novel spread its glory across the globe and became a popular means of entertainment for reader. In the 18th century a writer Clara Reeve defined novel in these words "The novel is a picture of real life and manners and of the times in which it is written" (14)ⁱ. In India it got prominent status with the publication of most notable work Rajmohan's wife. After this work the novel did not look behind it marched on and on. Though novel gained currency in the 18th century yet some writers who descended from noble origins have put concerted efforts to make it more appealing in pre-independence era. Those were Raja Rao, R.K.Narayan and Mulkraj Anand. These novelists wrote on sociological aspects of society. R.K.Narayan had shown his expertise in describing a locale place called Malagudi. Similarly Mulk Raj Anand evinced how India was beset with basic problems like caste, creed, and divisions in particular sects. The present paper will study Mulkraj Anand's untouchable and Krishan Chander's Kalu-the Addict from the caste politics aspects. The veteran writers believed Division in Indian society is major setback which hauls society towards medievalism in coming times. If the blotch of caste is not removed it proved a disaster in future.

Keywords: Genre, paragon, upliftment, caste politics, Brahminism, outcaste, realistic, untouchable.

Introduction

Mulkraj Anand, a voice of new born India and avant grade intellectual in the field of English writing had brought forward certain corrective measures in Indian society for making it a more civilized society. With this intention he picturized those tales of atrocities in his works which out and

out focused on revolutionary idealism of him. Anand was a paragon of radicalism and iconoclast. He believed Indian caste system has become obsolete and it should not be carried out in modern ages. He presented stringent ideology in his works. Having acquiesced to the principle of Ahinsa or non-violence he became a diehard

socialist who worked for the betterment of society. With a view to bring a drastic change in Indian society, he advocated for equality and upliftment in downtrodden section of society. Instead of shedding tears on pitiable condition of underdogs he gave them voice through the portrayal of Bakha in *Untouchable*. He described the realistic life of Bakha. Bakha is an untouchable, a sweeper by birth but he visions the golden age where communion prevailed. Moreover Anand through the character of Bakha depicted how can a man who take birth like any other man be dispossessed of having all unfeigned privileges of life on the basis of their birth and who is the society that denies him all of those things of his life that he deserves to have. Same ideology he elaborated in his other work "Coolie" where Munoo was the victim of circumstances, incidences, penury and deep-rooted outworn values. Bakha has a repulsive mind, he wanted to transform the world but paradoxically it is society that changed him. Balram S. Sorot expressed his view on Bakha's state " He changes, grow, attain self-realisation, resents but he cannot transform his resentment into action as he is socially powerless"(61)². Anand portrayed whether one belonged to untouchable section or have not strata, all of these classes reduce a citizen to the sub-human level of existence. Not to talk of their amelioration and reestablishment they are even deprived of basic

amenities of life. Bakha lives in a muddy-dingy hut where foul smell is taken as a part of life-force. In *Coolie* Munoo is an orphan, his expectation are less in life but still he has a strong desire to live his life. Many a time Anand himself admitted that coolie and untouchable are his works of propaganda that he had written with the aim of rectification of the polluted minds of particular class and for those who does not have kept good intention for lower classes.

Krishan Chander was the writer of pre-independence era, whatever he had documented in that era was meant to the upliftment of weaker section in society. He started his career as a writer when India had been struggling for its liberation. Since Indians wanted to execute own rule in country but at the same time they were still glued to dogmatic practises that had been on rampant in guise of parochialism, caste, religion and class before independence. Krishan Chander was the witness of struggling period of Indian freedom movement. He was just not an onlooker to the movement but an activist who contributed immensely by means of his pen for achieving freedom. Apart from that sort of writing he worked on caste-politics which he picturised in his short story *Kalu*, the Addict. The short story *Kalu*, the Addict recounted the day to day life of a sweeper. Through the mouthpiece *Kalu*, Chander had made an endeavour to criticise Indian society at its bottom level. Krishan Chander

was a prolific writer. He produced 20 novels and 30 short stories. Most of his stories presented such themes that have diseased Indian society with their harmful effects. In describing sudden changes and issues of society Krishan Chander foreshadowed the works of Mulkraj Anand. The former concentrated on disparities, penury, demon's face partition and two nation theory, the latter explored those issues which are responsible for bringing human civilization on the brink of extinction. Like Krishan Chander, Mulkraj Anand denounced caste system and besmirched as foul ritual. He revealed his repugnance for this custom while portraying antagonist Bakha in his most popular work "Untouchable". Bakha told his experiences of one day through first person narration. Chander peeped through his magnified glass and described division in society by the character of Kalu, the Addict. As Kalu was sweeper so was Bakha. Both the suppressed beings and both of them were in search of their identities and have a strong urge for earning respect for them. It is unfortunate that likeminded intellectuals like Krishan Chander and Mulkraj Anand saw a ray of hope that convinced them to accept their present degrading places and paved ways for better tomorrow. Anand through his character Bakha showed his abhorrence for caste sick people. One of the critics Prof. K.R.S. Iyengar gave an elaborated assessment on story "Untouchable strikes us as

the picture of a place, of a society and of certain persons not easily to be forgotten" (73)³. Bakha is a sweeper by caste and by habits he is full of sensibility. He realised his birth has undignified him unnecessarily in real sense he is innocent. Like any other child he has sturdy body, curious mind to learn things and ability to perform work skilfully. Instead of doing sweeping job he has aspiration for joining army. Since the day he was interacted with Havildar he felt his dream might be fulfilled by Army job only. Havildar was secular too he never behaved like any orthodox Hindu. He invited Bakha to collect Hockey stick for playing game. Mulkraj shows the persons like Havildar are important asset in society who bridges the gap between classes. Mulkraj Anand put his words in Bakha's mouth and Bakha elucidated how our society suppresses untouchable on the name of sanctity and at the same the man of upper section never hesitate to cast evil eye on lower section woman. To give authenticity of his words Mulkraj described an incident where Bakha's sister Sohni became the victim of lustful Pandit. Sohni was the apple of every young man's eye. In village Pandit misbehaved with her when she was doing the sweeping work in the courtyard of temple. The episode occurred in the premises of temple when Sohni was too engrossed in cleaning the temple courtyard. At a time pandit entered into courtyard and held Sohni who did not pay heed to

Pandit's advancement and fell into trap. As he tried to molest her she raised alarm. People thronged Sohni. Sensing trouble Pandit changed his tactics. He misled the people by saying that she has polluted him by her touch. Actually he enacted the scene with immense shrewdness that people began to rely on his theory and slung mud on Sohni's character. Bakha could not tolerate the predicament of his sister who was about to fall into erected trap and Bakha saved her at the eleventh hour. Having seen Sohni in such a state he burst into fury and abused " Brahmin Dog I will go and kill him (71)⁴. Same ideology has been dissimilated by writer U.R. Ananthamurthy in his work Samaskar, Where Chandri is outcaste and concubine of high caste Brahmin. Every Brahmin in Agarahara put allegation on Chandri but Naranappa was not responsible for anything. Brahmins believed Naranappa illicit liaison with chandri has polluted him.

Krishan Chander short story Kalu Bangi has close semblance of Bakha in untouchable. Kalu was known to writer he entreated krishan chander to write on him. Initially the writer refused him finally one day he agreed to make story on him. Like Bakha he does sweeping from morning to evening. He always carries his broom and basket to lift fifth from roads. He is hard worker. He is alone and unmarried. He could not marry because his family is only family in locality and he could not find suitable

match for him. No upper class family was ready to solemnize their daughter's marriage with an outcaste who was beneath their dignity so he remained bachelor. When he grew older he died no one came forward to perform his last rituals. His dead body remained lied in isolated place in hospital. This is travesty and god's damnation. How could a dead body pollute any other being mere its touch. This question asked by Krishan Chander to society. Mulk Raj Anand raised same question why the touch of sweepers and other menial class despoil the upper class. Mulk Raj Anand revealed a pathetic occurrence with Bakha when he was going to town after attending his duty. Bakha lives in an extra-ordinary unhygienic condition. His touch also pollutes upper class pedestrians. He was revoked by a man to whom he had brushed past. The man abused him and about to hit but he was intervened by Muslim cartman. Bakha felt so embarrassed and wanted to hide in land. Mulk Raj Anand through this heart rendering incidence Mulk Raj wanted to say casteism has destroyed the roots of Indian civilization; there is dire need to vanish it. If it continues the day wouldnot far when Indians would be recognised by their castes only, their true identity as Indian could have been lost in the ocean of fake testimonies.

Another incident that was raised by Mulk Raj Anand in book was on prohibition on any untouchable's entry

into upper class people. They can ask for meal but meal they cannot take in homes. After completing the work of cleaning the latrines when Bakha had gone to collect meal in upper class locality he was harshly treated by the ladies of house. The Lady who came to deliver roti did not put the roti at his hand she flung the pancake at him. The roti that she threw on him instead of coming at his hand landed in Street. Bakha was sensible by nature could not tolerate the behaviour of lady picked up Roti with tearful eyes. Through this disgraceful happening Mulk Raj Anand tried to say that how could a human treat other human with such a undignified manner inspite of this fact that all humans are equals. Moreover why untouchables are victim of shameful behaviour, Is there any sin to be born as untouchable. Mulk Raj Anand's Bakha and Krishan chander's Kalu presented themselves as Greek heroes. Those heroes symbolised heaven, hell, purgatory and inferno. Bakha is a representative of weaker section. Same is the case of Kalu he sustains his life in gauche circumstances. He has same desire and whims. He earned only one and half rupee. In this small income he has to cover his expenses sometimes he feels to buy anything he cannot as his pocket does not allow him to take things. Similarly MulkRaj Anand shows Bakha wanted to have all things of life but caste is such stigma that discourages him to consume earned resources extravagantly. Inspite of

urges both the heroes undergo hell and purgatory. At the end of day future promise them something new and unique. Bakha comes to face to face with three options Christianity, Gandhism and Modernism. Out of these options Bakha chose to Gandhism and modernism. He realized to convert into another sect pose a new threat to present existence so conversion does not appeal to Bakha. After taking into consideration of all provisions he decided to adopt Gandhian philosophy and to become a staunch follower of Mahatma Gandhi. Bakha was impressed by the words of Gandhi. Moreover the words of Gandhi left an inedible mark in his mind. Actually Gandhi showed him the path of salvation and self-realization. He also comprehended if any one adapts to Gandhism modernism automatically comes to that person.

Conclusion

Chander and Mulkh Raj Anand are writers of propaganda. They wanted to bring revolution, emancipation, bridge the chasm between lower class and upper class. Mulkraj Anand showed the anger fuelled in Bakha but he never gave vent to his anger. Through the technique of first person narration Anand explored the mind of his protagonist who is trying to assert his individuality. He searched himself and got a beam of hope. This hope teaches him a lesson for his future life. He decides to go home with determination that they would be having better

future. Two writers Mulkraj Anand and Krishan Chander envisioned the ideal state which was the dream of "Plato" that never comes to reality. Both writers intended to have equality in society. With a hope of bringing equality they became active members of progressive society. The band of intellectuals who worked for menial labours and their aim was to address the issues of Indians. Beings members they collectively made efforts to reform some ills. Not only this they endeavoured to fill the vacuum that has been created since centuries. Anand summarized his abomination towards discrimination in his Apology for Heroism:

"Always, however, I believe in the struggle- the struggle of men to free themselves and to expand freedom to others to sustain the ever expanding

areas of consciousness, to make man truly human". (48)⁵

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SPICES REVENGE: A MAGICAL REALISM IN CHITRA BANERJEE DIVAKARUNI'S THE MISTRESS OF SPICES

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Abstract

Food is Medicine and Medicine is food". Do Indians give much more important to Spices, it is just seen as an agent for cooking items, we are using those spices without knowing their powers? , we can think whether the Spices have power if it so what it is? Its raises billion dollar questions to Postmodern people. This novel moves in the Postmodern thought, philosophers believe that When there is order there is violence, when there is disorder there is love pertinently suits for the Chitra Banerjee Divakaruni's Novel The Mistress of Spices Spices, not only adding colors to your food only but also for our life too is clearly explained by our author in the novel. The author tries different technique fusing with Magic and reality.

Keywords: *Magic realism, Spices revenge, Fusion of thoughts, Postmodernism, etc.*

"Revenge... is like a rolling stone, which, when a man hath forced up a hill, will return upon him with greater violence, and break those bones whose sinews gave it motion."

- Jeremy Taylor

Chitra Banerjee Divakaruni has characterized the lifeless spices as living characters through her novel. The Mistress of spices the Diaspora writer Divakaruni has given metaphorical representation to the Indian spices in order to touch upon

the knowledge beyond science. It also depicts the representation of different myths, magic, and history, related to spices. It also evaluates the importance of spices in Socio-Cultural perspective in the life of the protagonist. Chitra Banerjee Divakaruni has been able to produce the better meaning of the text and context by characterizing the spices as non-human beings. "The Mistress of Spices" is a unique novel. It is written with a blend of prose and poetry. The novel is full of mystical turns and

magical spells. She views that: "I wrote in a spirit of play, collapsing the divisions between the realistic world of twentieth-century America and the timeless one of myth and magic in my attempt to create a modern fable".

She fuses myth with magic and gets success in achieving the literary flavors. If T.S. Eliot uses the theory of "Tradition and Individual Talent", as his literary vehicle, Virginia Woolf the 'steam of consciousness', Mathew Arnold's "The Touchstone method", S.T. Coleridge's "Primary imagination and secondary imagination", Chitra Banerjee uses myth and magic to achieve her literary effects. In the novel *The Mistress of Spices* is the narrative of an immigrant, Tilo living in the US, she is the mistress of spices who owns a spice shop, 'Spice Bazar' in Oakland, California. Tilo's past and her capabilities as a mistress of spices create a narrative fantasy, while her experiences as an immigrant and that of her customers, mostly Indians, and make for a realistic narrative. She uses the postmodern technique of magical realism in her novel.

Mistress of Spices is a story of a girl who is born to poor parents and regarded as a one who will again put her parents in misery as they will have to pay dowry. Little did they know at the time of her birth that she is born with supernatural powers of foreseeing future. As her fame spread, pirates hear about her and abduct her one day! However, she was powerful enough to overthrow the chief and

became the queen of pirates. She was not satisfied and when in search of peace, she comes to an island where she is to become the Mistress of Spices under the rigorous training of First Mother. The First Mother teaches her along with other girls all about the Spices. These spices are later to be used to cure other peoples' misery when given to them with the magical chants. Once she manages to learn all those Special Powers, she is to run a Spice Store in Oakland. She is given the name 'Tilo'. Tilo should never leave the store, she should never use the powers for herself but for others to help and last but not the least she should not make any physical contact with any human being. As the story progresses, readers find smaller stories intertwined where Tilo uses her powers to help others. While helping others, she is so taken into it that one after another she starts breaking the forbidden rules laid for Mistresses. Not only she breaks rules but she also allows herself to fall in love with a lonely American. But Tilo abandons this exalted position when mystical sea serpents tell her about the existence of an island upon which she, and other women like her, can develop their supernatural talents to use them for a greater good. This isolated island is a haven for these women, who call themselves the "Mistresses of Spices" and are under the care of the First Mother, the eldest and wisest teacher of all the women. The women are trained in the art of listening and

controlling the spices and are then sent forth into the greater world to aid humanity. After Tilo learns all that she can, she is sent to Oakland, California, to a tiny Indian spice shop where she must begin her duties of healing the masses. Thus, she is thrust into the chaos of American life and the newness of a culture to which she must adapt. Although Tilo has already begun her diasporic journey, she does not feel the loss of a home, but rather a finding of many.

A Spice is a seed, fruit, root, bark, or other plant substance primarily used or flavoring, coloring or preserving food. Spices are distinguished from herbs, which are the leaves, flowers, or stems of plants used for flavoring or as a garnish. Spices are sometimes used in medicine, religious rituals, cosmetics or perfume production, or as a vegetable, this is the thing we know about the Spices but the author views her dimension somewhat unique and she gives a unique description for Spices in the novel. The interesting thing is the Revenge of Spices against her (Tilo). Did really spices take revenge on her, did they have the power to revenge on a human being? Whether the Spices make the Mistress feel bad at once when they break the law? Yes, we are the Indians where we follow some certain customs and values according to our elder's words. Here the older one is the First mother who taught Tilo about the power of Spices and consequences if the

mistress of Spices violates the rules. There are three rules for Mistress they are

"You are here to see to the others desires, never to use spices for your own

You may never leave the store so there is no danger of string away from the spices

You may never touch another's skin."

"I love being the mistress of spices, the spices are my love, I know the origins, the colors, smells, the magic powers, yes the all old magic, every spice has a purpose and for every person, there is special Spice... but here no one knows who I am?" clearly states the magic powers of Tilo which others could not have and she could vision the person's future happenings with the power of spices. When the problem arrives at the Mistress she is warned by the Red Chillies. The spices have something different powers as we don't think in our lifetime, for example

Chandan, the powder of Sandalwood Tree has the power "that relieves the pain of remembering"

Saffron for Lonely Nights "to glow and attract love into your life"

Coriander leaves "to feed your passion through nights"

Cynamon is for “friend maker and destroyer of enemies.”

Kala jeera Black Cummin seeds will “protect from Evil eye”

Methi Seed For “Strength”

Ajuvan for “Confidence”

Fennel for “Perseverance”

Asofetia “The antitode to Love”

Tulsi for “Remembering”;
“Remember to come back”

Crushed.... are burnt with lotus root it would come back our loved ones

Almand powder with Kesar to sweeten words and remember the love in anger

Coconut for Sweet words/bind new hearts

Cardamom to “bind true loves”.

Mustard seeds to “send him/her away from a person”

Karam masala for “Hope”

Black gold, the king of spices, “help to tell our deepest secrets”

Black chilly for “making bond together “

Lotus root for “making couples lifelong happy”

These are magical powers which spices have; they are features which we won't know but we are using in our day to day life. The mistress uses the spices according to customers desires, but the day came where Mistress break the laws of spices and she suffers because of the revenge of Spices and regrets for her mistake and she wants spices to be back to her. It's like biblical allusion where Eve commit sin and regrets for her and she wants

to go back to the Eden garden, here in the novel she suffers like eve but at last she got spices and the loved one too. Spice is like a King, it will take revenge immediately where Tilo break the first rules by giving the other spices to Doug to keep with her. when Doug asks for his spices to the mistress she can't find the Spice for him she in chaos, the Spices refused to speak to her because she left her desires into vision, the true seeing is taken from her and the Spice won't obey to Mistress, But after some time the Spice showed asafoetida as his(Doug) spice, but knowing the fact Tilo that Asofoetida is an Antitode for love, so she gives Tulsi as his Spice which makes Doug remember Tilo. She is longing for Doug for being back to the Spice Bazaar, she burns Lotus root with crushed pusparani, that has the magical power to Doug to come back. On Loving Doug, She is forgetting to think of Haroun to give Kala Jeera to protect him, and she is distracted from her duties. Accidently Tilo is hurt with knife while preparing Kaala Jeera for Haroun and Doug touches her hand with love but she feels breaking the rules, suddenly turns back, unfortunately, fire caught in chilies and they try to put off the fire in the Spice Bazaar and this is the first warning of revenge of Spices against Tilo, The Mistress of Spices. On the following, she prays to God that Spices should not leave him and wants to speak her to again. The first revenge by coriander leaves is on Kwesi by

parting him from the loved one, Tilo feels sorry for that and asks Spices why punish him when she broke out the rules? Next is Jugjit, he dramatically changed innocent into worse by making bad friends, it's because of Cinnamon revenge on Jugidith instead of Tilo.

Oh, Cynamon! , Friend maker what have you done? what friends are these?

Cynamon, we are losing him

Spices speak to me is this the way you have chosen to punish me and

What about him, how will you punish him?

He didn't mean to touch him, I won't see him again spices don't punish him?

After these she does not want to see him again, she wants to continue his duty as Mistress of Spices but in the night Doug Knocks the Spice Bazaar shop to share his feelings. He talks to Tilo that her mother is passed away and he cries in feeling and getups and walks out, suddenly she stops and add Black Gold(Pepper) with lime Soda to tell the deepest secret about him and by the magic of black gold she heard all the secrets about him and he proposes his love to her and leaves the bazaar. Next day Tilo prepares Kala Jeera for Haroun, Suddenly Jugjit mother comes there and return the pickle and scolds her for adding more spice in the pickle and she gets backs the amount for doctor fees, it's all because of Red chilies Revenge, and next Gita's grandfather

comes to say about the Gita refuses to say no to Sathish, the almond revenge is seen here in that family. She wants to prepare another Almond with Kesar powder for Gita's grandfather, when she drops Almond in a grin, the almond is with bugs and insects. She drops that to trash box where she notices her plants are dry, she catches that the Spices taking Revenge upon her. She asks Spices to not to punish her customers. And she wants to go out of Spice Bazaar to give Kala Jeera to Haroun and she says Spices that she is not going own his own sake and she is not leaving the Spices alone, she will be back soon after finishing the work. Before giving Kala Jeera to Haroun he is attacked black and blue by the thief. Now Black Cumin takes revenge on Haroun in the disguise of the thief. She feels that she is distracted by her own desires and she fails from the duty assigned by Spices. When she returns home, her Spice Bazaar is stolen by the thief and all the spices were damaged, it all because of revenge of Spices. Suddenly the first mother appears and speaks to Tilo and advice that she broke many rules and she wants to go back where you belong, that means the fire is an only thing if Mistress fails in the duty.

"You have gone too far, this will destroy everything you have

You are in danger, you are broken too many rules

But we have to live different rules here, maybe spices are not allowed by the sex

You are nothing without the Spices, the Spices are your tradition, do not let America seduce you, with the dreams of love you aroused the Spices to hate

To all whom a mistress love usual, is not chaos welcome,

I want the Spices and him

If a Mistress fails in her Duty, Fire is the End, the Spices will decide..."

Tilo makes the decision that she going to commit suicide in the Spice Bazaar, and make a notice "Final Day sale" in her shop, where she meets Gita's Grandfather whom happily saying that she is returning with his lover, she made thanks to Spices for joining their hands. And she notices Mahesa and Kwesi found love between them. Jagjit had found a new friend with Kwesi for guide highs and loses life in America. She feels happy and ready to date with her lover Doug. She commits adultery with Doug and returns her home with a note "Forgive me, Doug, I have to return where I belong to... I will carry your love with me ever".

Tilo is returning to the store she collects all the leftovers in the store and made a pyre in the center of the room and sprinkles sesame all over to protect her through the journey and invokes words but nothing happens. She fears if she has been doomed to live as an old woman without power and livelihood and plans to end herself from climbing the red goldgirdens of the bridge. , but finally decides to accept the decree of spices. She

willingly accepts it and firmly believes that she had not sinned but acted out of love. She recollects the story of Shiva - halahal - Tor one to be happy another must take upon the suffering'. She is ready to take whatever burden they lay but needs one hour of sleep saying so she lies down. After a while, when she heard Raven, she was in confusion whether she was dead or alive but spices speak to her saying that as she accepted the punishment in mind without battling that was enough for her and no need to undergo any physical punishment. Now she was neither like the old mistress nor like the young lady of the last day. She notices one Red Chilly is her hand that denotes that the Spices forgave Tilo for mistakes done by her. She happily lived with Doug and enjoyed being as a Mistress of Spices.

"Spices...Love cannot be wrong, but I really leave him if it means losing you, I give my life to you..."Do you know Mistress, you are shown your devotion to the Spices will never leave you"...

As a Mistress, one should not touch others but Tilo has crossed this rule many times, once she touched Lalitha to console and comfort her, later she was touched by the American when her finger was cut while she was cutting Black Cumin for Haroun. She tries many times to offer Black Cumin to protect Haroun from the evil eyes but every time she fails. One night when Haroun found the American in

the store and asked Tilo to send him away, Tilo rejects saying she can take care of herself. From then she fails to meet Haroun and he too never met her. As a Mistress of spices, she must feel other's pain and leave her own passions behind, but from the time she was attracted by the American, spices start working against her as well as the persons to which they were used. As a result of which Geeta was separated from her family. Feeling responsible for these actions Tilo tries to meet Geeta and tries to unite her with the family members. In this process, she stepped out of the store – breaking another rule of the mistress'. So as to meet Geeta she tries to prepare clothes of American style out of khus seeds but fails as spices do not cooperate her. Then she went to sears and takes all the worldly items with want but puts away everything again and takes a pair of American clothes to wear to Geetha and also a mirror - the most forbidden thing for mistress.

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PERFORMANCE OF AGRICULTURE AND ALLIED SECTORS IN INDIA

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Agriculture and the Structure of the Indian Economy

The monsoon remains the major factor impacting Indian agricultural prospects. In 2017, the southwest monsoon brought normal rainfall (5 per cent below long period average) to the country as a whole, though regional variations were observed. Despite that, foodgrains production had reached a record level of 279.5 million tonnes in 2017-18. As a result, agriculture and allied sectors, in terms of gross value added (GVA), grew at 3.4 per cent during 2017-18. This was a deceleration compared to 6.3 per cent growth in the previous year, but a good performance compared to 2014-15 and 2015-16. While the industrial sector grew at 5.5 per cent in 2017-18 as compared to 6.8 per cent in 2016-17, the services sector improved to 7.9 per cent during the year from 7.5 per cent growth in the previous year. As a result, the share of agriculture and allied sectors in GVA, was 14.8 per cent in 2017-18, as compared to 15.3 per cent in 2016-17 and 17.8 per cent in 2013-14.

The share of the service sector showed an increasing trend, while that of the industrial sector hovered around 31 per cent in the last five years. Inter-sectoral shares have implications for the farm and non-farm sector linkage which need to be forged for diversification. According to the Dalwai committee on Doubling Farmer's Income (DFI), strong linkages of agriculture sector with manufacturing and service sectors are needed to transform 'agricultural units' to 'agricultural enterprises'. Development of the non-farm sector is emphasized to effectively supplement income of farmers.

Agriculture has been on top of GOI's agenda, as reflected in the Union Budget 2018-19, with increased focus on infrastructure, marketing and product enhancement, for market sensitive and perishable vegetable crops. Pegging MSP of foodgrains at 1.5 times the cost of production, strengthening agricultural market infrastructure, and introduction of "operation Greens" for price sensitive vegetables, viz. tomato, potato and onion (TOP) are some of the other

measures announced in the Union Budget 2018-19.

Doubling Farmer's Income-Strategies

One of the major challenges faced by the agricultural sector is that farmers remains in frequent distress despite increase in production. Another critical problem faced by India's agriculture sector is the fragmented and distortion-ridden state of agricultural markets. To address this issue a path-breaking agriculture marketing reform initiative by GOI is e-Nam, under which a common e-market platform has already been deployed in 585 regulated wholesale markets in 16 states and 2 Union Territories. Doubling real income of farmers, involves increase in private investment by 6.62 per cent per annum from the base year 2015-16 at the national level, according to the Dalwai Committee on Doubling Farmer's Income. The strategy in this regard should include: increasing the share of farm income in total income, enhancing agricultural growth in less developed regions and rainfed areas. With a focus on marginal and small holders; strengthening livestock –

related activities and crop diversification to high value produce, focus on post-production management and the agricultural marketing system; increase in institutional credit to farmers; higher allocation of resources by state governments towards irrigation, and incentivizing private corporate sector to participate in investments in agriculture.

Capital Formation in Agriculture

With close to 50 per cent of the population still dependent on agriculture, there is an express need to step up investment in agriculture, to enhance production. This would require continued increase in allocation of funds for the agriculture and allied sectors, by both Central and State governments. Sustaining growth in the agriculture sector largely depends on capital formation in agriculture. On a positive note, there was an increase in the ratio of Gross Capital Formation (GCF) to GVA in agriculture and allied sectors in 2016-17, at 15.5 percent from 14.4 per cent in 2015-16. However, there is a case for further increase in the ratio.

Table 1 GVA and GCF in Agriculture and Allied Sectors (Amount in Crore)

Year	Agriculture and Allied Sectors		Ratio of GCF to GVA in Agriculture and Allied Sectors (%)
	GVA at Basic price (at 2011-12 prices)	GCF (at 2011-12 prices)	
2015-16	16,15,216	2,32,839	14.4
2016-17	17,16,746	2,65,352	15.5

Source: Press Note of First Revised Estimates of National Income, Consumption Expenditure, Saving and Capital Formation for 2016-17, MoSPI, GoI(31 January 2018)

Budgetary Allocations to Agriculture

Emprical evidence shows that higher government spending on infrastructure and other capital investments has a crowding – in effect on private investments by raising the marginal productivity of private capital. Hence, public investment in agriculture needs to be increased to facilitate further investments in the private sector. Therefore, states need to increase the budgetary allocation for capital expenditure for agriculture and allied sectors.

Budgetary estimates by select states for capital expenditure on agriculture and allied sectors, including irrigation and flood control, for 2017-18 are presented in Table: 2. It is observed that six states had made a substantial budgetary allocation for capital expenditure in total budgetary estimates for the same sectors (>40 per cent) in 2017-18, viz. Andhra Pradesh (69.7 per cent), Gujarat (52.7 per cent), Odisha (44.3 per cent), Assam (44.1

per cent), Jharkhand (42.5 per cent) and Karnataka (40.9 per cent). Five states which had share of capital expenditure between 30 to 40 per cent of total budget for agriculture and allied sectors, including irrigation and flood control, as shown in Table: 2, were Madhya Pradesh (38.5 per cent), Telangana (37.9 per cent), West Bengal (35.3 per cent), Bihar (32.8 per cent), and Maharashtra (31.6 per cent). The share of agriculture and allied sectors in total state budgetary allocation in 2017-18 was above 15 per cent in Telangana (19.5 per cent), Chhattisgarh (17.5 per cent), Karnataka (16.2 per cent), Punjab (15.6 per cent) and Odisha (15.3 per cent), Whereas the share of five states, viz. Maharashtra (14.6 per cent), Andhra Pradesh (13.5 per cent), Uttar Pradesh (12.2 per cent), Gujarat (11.7 per cent) and Madhya Pradesh (11.6 per cent), ranged between 10 and 15 per cent.

Table 2 Budgetary Estimates of Select States for Agriculture and Allied Sectors, Irrigation and Flood Control: Capital Expenditure – 2017-18 (Revised Estimates)

(Amount in crore)

State	Total state budget	Revenue + Capital Expenditure (Agri and Allied Sectors)	Capital Expenditure (Agri and Allied Sectors)	Share (%) of Capital Expenditure in Total Agri and Allied Sectors, Irrigation etc. Expenditure (col.4 as % of col.3)	Share (%) of Expenditure on Agri and Allied Sectors, in Total State Budget (col.3 as % of col.2)
1	2	3	4	5	6
Andhra Pradesh	1,59,822	21,547	15,013	69.7	13.5
Assam	99,454	9,763	4,308	44.1	9.8
Bihar	1,72,884	9,970	3,271	32.8	5.8
Chhattisgarh	78,623	13,706	2,258	16.5	17.5
Gujarat	1,67,611	19,597	10,327	52.7	11.7
Jharkhand	76,044	6,177	2,627	42.5	8.1
Karnataka	1,76,880	28,725	11,748	40.9	16.2
Kerala	1,11,351	8,668	1,744	20.1	7.8
Madhya Pradesh	1,64,295	19,071	7,351	38.5	11.6
Maharashtra	3,23,652	47,127	14,891	31.6	14.6
Odisha	1,07,235	16,423	7,271	44.3	15.3
Punjab	1,12,797	11,806	595	5.0	15.6
Rajasthan	1,90,615	10,569	2,706	25.6	5.5
Tamil Nadu	2,05,442	16,801	4,022	23.9	8.5
Telangana	1,42,506	27,812	10,554	37.9	19.5
Uttar Pradesh	3,68,401	45,041	5,005	11.1	12.2
West Bengal	1,85,998	8,910	3,142	35.5	4.8

Source: Budget documents of state governments (calculations by NABARD).

Note: 'Agri and Allied Sectors' here include agriculture and allied activities, irrigation, and flood control.

Production of Major Agricultural Crops

1. Food grains

The total food grains production during 2017-18 was estimated to increase by 1.6 per cent over the previous year, to 279.5 million tonnes (MT). Rice production was expected to increase by 1.7 per cent to 111.5 MT; pulses by 6.1 per cent to 24.5 MT; and wheat by 0.1 per cent to 98.6 MT. Total foodgrains production increased in the past decade from 234.5 MT (2008-09) to 279.5 MT (2017-18), at a compound annual growth rate (CAGR) of 2.0 per cent. The CAGR trend of rice (18 per cent), wheat (2.0 per cent), coarse cereals (1.5 per cent), and pulses (4.6 per cent).

2. Commercial Crops

Production of sugarcane is estimated to increase by 16.0 per cent to 355.1 MT in 2017-18 (Table: 3) due to 9.4 per cent increase in the area under cultivation. Cotton production is estimated to increase by 7.1 per cent to 34.9 million bales, with area under cultivation having increased by 19.3 per cent. Production of oilseeds (30.6 MT) is estimated to decline by 2.2 per cent and that of jute and mesta (10.6 million bales) by 3.6 per cent.

Table 3 Production of Commercial Crops

Crop	2013-14	2014-15	2015-16	2016-17	2017-18 (3 rd AE)
Oilseeds (MT)	32.8	27.5	25.3	31.3	30.6
Cotton (million bales of 170 kg each)	35.9	34.8	30.3	32.6	34.9
Jute and mesta (million bales of 180kg each)	11.7	11.1	10.5	11.0	10.6
Sugarcane	352.1	362.3	348.5	306.1	355.1

Source: Third Advance Estimates of Production of Commercial Crops for 2017-18, Department of Agriculture, Cooperation and Farmers Welfare, GOI

3. Horticulture Crops-Tomato, Onion, and Potato (Top)

The area under tomato cultivation is estimated to have increased from 7.97 lakh ha in 2016-17 to 8.08 lakh ha in 2017-18. While the estimated area under cultivation of onion has declined from 13.06 lakh ha in 2016-17 to 11.96 lakh ha in 2017-18, the

area under potato is estimated to have declined marginally from 21.79 lakh ha to 21.76 lakh ha. Irrigated area under tomato, onion and potato stands at 71 per cent, 51 per cent and 86 per cent respectively. Tomato production is expected to increase to 22.3 MT (2017-18) from 20.7 MT (2016-17) (Table.4) and of potato to

49.3 MT (2017-18) from 48.6 MT (2016-17), whereas onion production is expected to decline from 22.4 MT (2016-17) to 21.4 MT (2017-18). The Union Budget 2018-19 has announced 'Operation Greens' with a

view to reduce volatility in tomato, onion and potato prices, and enhance farmers' income on a sustainable basis.

Table 4 Production of Horticulture Crops –Tomato, Onion, and Potato (MT)

Crop	2013-14	2014-15	2015-16	2016-17	2017-18 1st AE
Tomato	18.7	16.4	18.7	20.7	22.3
Onion	19.4	18.9	20.9	22.4	21.4
Potato	41.6	48.0	43.4	48.6	49.3

Source: Department of Agriculture, Cooperation and Farmers' welfare, GoI

Dairy and Other Allied Sectors

Strategies for enhancing farmer's income envisage the adoption of activities in animal husbandry, dairy, poultry and fisheries by the farming community. India continues to be the largest producer of milk in the world. Milk production stood at 165.4 MT during 2016-17, recording a growth of 6.4 per cent over the previous year. The poultry sector has also grown significantly over the years. The production of eggs increased by 6.3 per cent in 2016-17, over the previous year. India also has a vast potential for fisheries on account of a long coastline of about 8,118km, in addition to large in land water resources. The country is the world's second largest producer of

fresh water fish, with total production of 77.7 lakh tonnes in 2016-17. Production of marine fisheries stood at 36.4 lakh tonnes.

Minimum Support Price vis-à-vis Cost of Production of Major Crops

The Union Budget 2018-19 announced that the MSP be at least 50 per cent higher than the cost of produce, to ensure remunerative prices to farmers. The cost of production is assessed in three ways, viz. A_2 , $A_2 + FL$ and C_2 . The present status of major foodgrains and the corresponding MSP is presented in Table: 5

Table 5 MSP vis-à-vis cost of Production

Commodities	All India Weighted Average cost of Production (Rs / quintal)			MSP (2017-18) (Rs /quintal)
	A ₂	A ₂ +FL	C ₂	
Paddy	840	1,117	1,484	1,550
Wheat	642	817	1,256	1,735
Arhar	2,463	3,318	4,612	5,450
Moong	2,809	4,286	5,700	5,575
Urad	2,393	3,265	4,517	5,400

Source: Price Policy for Kharif Crops 2017-18 Marketing season & Price Policy for Rabi Crops 2018-19 marketing season, CACP, GoI and MoA & FW, GoI for MoSP.

Note: A₂ = cost the farmer actually pays, viz input costs for seeds, fertilisers, pesticides, labour etc, and hiring cost of machinery and leased – in land, A₂+FL = Imputed cost of family labour added to A₂; C₂= Comprehensive cost which includes imputed costs of family labour, imputed rent of owned land and imputed interest on owned capital.

Credit to agriculture and Allied sectors

During 2017-18, banks disbursed Rs 11,79,428 crore (provisional) credit to the agriculture sector (agriculture and Allied activities, agri

infrastructure, and ancillary activities under priority sector) as may be seen from table:6 against a target of Rs 10,00,000 crore.

Table 6 Agency –wise Ground Level Credit Flow

Agency	Amount in crore)				
	2013-14	2014-15	2015-16	2016-17	2017-18
Commercial Banks	5,27,506	6,04,376	6,42,954	7,99,781	8,86,771
RRBs	82,653	1,02,483	1,19,260	1,23,216	1,42,415
Cooperative Banks	1,19,964	1,38,469	1,53,295	1,42,758	1,50,242
Total	7,30,123	8,45,328	9,15,509	10,65,755	11,79,428(P)

Source: NABARD (as reported by banks); P- Provisional

Table: 6 reveals that, agricultural credit disbursement continues to be dominated by commercial banks (75 per cent). While the share of Regional Rural Banks (RRBs) remains constant at 12 per cent for the last two years in

2016-17 and 2017-18, the share of cooperative banks was also constant at 13 per cent respectively during the years.

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UMBERTO ECO'S REFLECTIONS ON THE EMERGENCE OF 'NEW REALISM'

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Abstract

In this paper, various approaches towards the analyses of literary texts are discussed with regard to the literary claims of Umberto Eco. He has come with the new ways of interpreting the semiotic theory in its expansive parameters for the textual interpretation. The emergence of language is analysed with the perceptions of its active as well as passive phases that originated from the various sources. Since, Umberto Eco asserts on the exploratory nature of knowledge and meanings, it is very important to mention here that the theory of semiotics also assimilates the semantic reservoirs in the linguistic practices. There is also an idea of continuous formation of ideas and ideologies with the help of sign and signification, and in this process of interpretation, the relevance of author is considered quite significant. He also emphasised the postmodernist rather deconstructive notion of evaluating symbolic order wherein the binaries are mostly blurred in the interpretations of texts across the socio-political discourses. In addition, there are chances of semantic and epistemological breaks that give scope to the practice of discursive forgeries in the field of knowledge. Besides, the concept of hyperreal is another aspect that may be used as a field of research to expand the epistemological spheres. This attitude towards the development of reality puts us in new concept of realism i.e. 'new realism' that would leave us to such an ambiguous and ambivalent state of mind where it is very difficult to be categorical in our statements and judgemental in our claims. So, the formation of reality is a continuous process with the help of semantic and epistemological discoveries time after time that largely changes the version, under which, reality is comprehended.

Keywords: Semiotics, Language, Imagination, Literary Text, Fiction, Reality

UMBERTO ECO was born in Piedmont, Italy, in 1932, and studied philosophy at the University of Turin. He is the author of over a dozen books on semiotics, literary theory, and cultural criticism as well as the best-

selling novel *The Name of the Rose* (1980), *The Island of the Day Before* and others; and most recently, *Foucault's Pendulum* (1989). Eco's ambition to pursue truths traces back to his other career as a distinguished

professor of semiotics, and his practice to analyze the semantic development across the varied structures of language. He also claims for the plurality of meanings but under the set format of interpretations. There, as per his studies, are different modes of interpreting a particular text that leads to the numerous meanings beyond the genuine level of interpretations. Meanings are hidden everywhere, they argue — a view not far from that of the conspiracy theorist which is not to equate scholars with cranks. Only to note that, „Eco is professionally interested in vast array of meanings, and talks of the risk of over interpretation. Umberto Eco is a voracious writer and has the potential to cope with the contemporary issues in terms of fact and fiction; reality and imaginary; truth and lie with many other issues. Eco has very progressive approach with dynamic inclinations towards the nature of multifaceted interpretation. His vision is very inclusive and integrating in his vast epistemological and philosophic interests.

Semiotic Representation of Reality

Textual reality is the world that is comprised of imagination, probability and possibility, in this regard, in *A Correspondence with Umberto Eco*, Stefano Rosso translated by Carolyn Springer, we find the elevation of the Eco's mental horizons as in below conversation. Rosso: In response to the scope of the term 'postmodern' and its

relevance to *The Name of the Rose* asked by Rosso (an interviewer). Eco says that the idea of postmodernism is not a limited phenomenon but a vast idea of critical analyses in terms of contemporary mannerism and other social, psychological and intellectual practices. Since Eco is literary very mature and has inclination to detective and inductive characteristics. Besides, about the detective novels, Eco says that there is difference between the literary nature of detective and the real detective; as the former is more imaginative and the latter is more practical. He further compares a detective to a scientist in terms of their hypothetical conclusions. Referring to Peirce, he plays with the term conjecture with regard to detective nature of observing the varied nature meanings across the structure of language. In this context, he says:

Peirce said that conjecture is exposed to "fallibilism." A true conjecture is always a wager, a dare. Besides it has to be proven over and over, and often the proofs are mutually contradictory, and so on. ... The true conjectures are not the ones in detective novels. Those are just representations of thoroughly successful conjectures, which in real life are extremely rare. In real life we first make a conjecture, then we make the conjecture that perhaps our conjecture was correct, and so on, till the conjecture is squared, cubed, ad infinitum. In this sense,

in real life as well as in philosophy, the process never ends: there is no closure. (Springer, 11-12)

Therefore, it may be said that the process of understanding and interpreting of any text is an open-ended process until it is justified as per the structural aspects of any literary composition.

Then, David Parry in *Umberto Eco and the Echoes of Adamic Language*, debates on the divine origin of language is undertake. He compares the two versions vis a vis Biblical and Quranic about the nature of language in terms of its creativity and mechanical state. He further says that while Adam in Quran receives the names directly from the divine source, i.e. Allah. So, in different religious scriptures, human beings have been given the agency to name the things. The below mentioned quote has indicated to this idea:

It is to put the angels in their place that God bestows upon Adam the knowledge of all things, as encapsulated in their names: He taught Adam the names of all things, who discovered them to the Angels, to whom God said, Declare to Me the names of all things that I have created, if you know them; they replied, Praise is due to thy Divine Majesty, we know nothing but what Thou hast taught us, thou alone art knowing and wise. He said to Adam, 'Declare to them the names of all things that I have

created.' Although the Quranic text treats the knowledge of the names as a marker of humanity's significance and divinely given authority, the Quranic Adam is not given the agency that God gives to Adam in Genesis — where God gives Adam the opportunity to name the animals in Genesis 2; in Surah 2 of the Quran, Adam passively receives the names of the creatures from God. This passage played a role in medieval Islamic discussions of the origins of language that parallel the early modern European discussions on language. ... (David Parry, 19-20)

With the above quote, this is obviously indicated that there are two versions of the same event under which one symbolises the creative nature of language and the other symbolises the mechanical nature of language.

Cinzia Bianchi in *Thresholds, boundaries, limits: Ideological analysis in the semiotics of Umberto Eco* under the caption, 'The boundaries of analysis' explains that semiotics should be used systematically in order to create set meanings. There is also a chain of patterns that help us to interpret the various layers of meanings. In this context, Bianchi refers to the Eco's definition of semiotics as follows:

Semiotics, according to Eco, can identify the universe of knowledge of the addressee and the group to which the addressee belongs only if

it is communicated. Explicit reference is thus made to the system of communicative conventions shared by at least one group of people. Ideology is understood as a vision of the world shared by many speakers and potentially at least, by a whole society. ... Eco gives marked emphasis to the demystifying role that semiotics can have, given that its force is based on its capacity to supply the meta-semiotic judgments required to "show how the relationship between a particular use of language and a particular semantic system are crystallized historically" (1971: 152, my translation).⁵ (Cinzia Bianchi, 11-13).

Umberto Eco projects an idea that semiotics has a very crucial role to play in terms of appropriating the semantic threads of ideology. It is this semiotic thread that explores the world of experiences across the various communities and ethnicities. This in turn speaks of the semiotic resonance that makes the communication possible using linguistic tools as a refining agent for the suitability and appropriation of semantic influences in social communication.

In Cristina Farronato's *Eco's theory of the sign and the concept of encyclopedia*, she writes about the levels of interpretations. It has been said by Heidegger that things or the objects are the causative factors for the emergence of language. The

explanation of these objects in the different contexts is the way to assert the discovery of truth about the analyses of things. That means there is an existential tendency of the things that help them to get their meaning in the social context. Moreover, in this context influenced by the American philosopher Charles S. Peirce, Eco writes as,

This (the triadic structure of the sign) has important consequences for the whole of Eco's semiotics and theory of interpretation. The concept of interpretant still alludes to the earlier concept of the signified, because it is what the sign represents in the interpreter, what the sign signifies for the interpreter, but it has a different ontological status. This is because the interpretant is not a mode of expression of the object, but it is in itself a sign, one of those signs that clarify another sign. "In other words, in order to establish what the interpreter of a sign is, it is necessary to name it by means of another sign which in turn has another interpretant to be named by another sign and so on. At this point there begins a process of unlimited signified signifier reference....(Farronato, 53)

From the above lines, it is indicated that Eco has the deconstructive notion about the ethics of interpreting the *sign* its value of projecting the semantic characteristics. *Sign*, as constituted into *signifier* and *signified*,

plays no determined and definite role in the world of semantics. This is not the contamination of semantics as some consider it so, but a step forward to enhance the meanings by the broadening of the contexts.

Further, Annarita Primie in a Ph.D. thesis under the title 'The Concept of Self-Reflexive Intertextuality in the Works of Umberto Eco', writes in its abstract about the authorial involvement in the determination of textual interpretation. Eco, as per the thesis, claims that the complete withdrawal of author in the interpretation of text is not possible. This is asserted in the below mentioned quote as,

The question of who is speaking in Eco's novels is particularly problematic as, more often than not, as in *Baudolino* or *La misteriosa fiamma della regina Loana*, the speaker is surrounded by a fog (a recurring theme, literal and metaphorical, in Eco's novels) of ambiguity as a result of the nature of irony and parody (discussed in chapter 3). Though the issue remains ambiguous to a surface or superficial reader of the text, Eco gives the responsibility to his Model Reader to decode the ambiguity left behind by the author. The intricate framework of Eco's narratives makes it difficult to decipher who is recounting the story: the author, the narrator, the text, or a combination of these elements. Eco maintains in the *Limits of Interpretation* (LOI) that it is the text

that speaks, not the author. The author simply "becomes a character of the narration" (LOI 53). It is difficult to comprehend, however, this idea of the author as a narrative strategy that effectively would eliminate the authority of the author, since manifestly it is the author who decides the type of narrative strategies to use in the work. This issue becomes even more complicated when the narrative has a direct correlation with the author's own experiences, particularly when it is from these experiences that Eco begins the process of his writing. (7)

The role of the intertextuality is very prominent in the post-structuralist works. That means there is a sharing of interpretation of the texts and one text has the role to determine the interpretation of the other. Umberto Eco has a little bit different stand in the making of interpretation of texts. He says that the author has an important role in the interpretation of any text that means the author cannot be completely dead with regard to the reading and interpreting of a particular text.

Regarding the cultural assimilation of the various communities, Eco has a very positive approach. He wants that the different cultures must have the ability to interact and get assimilated to each other. This would enhance the validity of social processes at global level; and would lead to the very standard of

popular culture. As in a collection of essays, *New Essays on Umberto Eco* under one of essays captioned as, 'Eco and popular culture', Bouchard says,

Because such evaluations belong to a corpus that spans from the 1950s to the present, they necessarily reflect the larger epistemological changes that ensued when the resistance to commercialized mass culture on the part of an elitist, aristocratic strand of modern art theory gave way to a postmodernist blurring of the divide between different types of discourses. yet, it is also crucial to remember that, from his earlier publications onwards, Eco has approached the cultural field as a vast domain of symbolic production where high- and lowbrow arts not only coexist, but also are both complementary and sometimes interchangeable. (N.ESSAY Norma Bouchard, 3)

This means that elastic and accommodative approach towards the social assimilation will create very congenial environment for the further upliftment of human understanding and social serenity.

Eco's Notion of Realism

Guy Raffa in *Eco's scientific imagination* talks about the empirical state of the literature. He while quoting Umberto Eco conveys a message that literature has to be in consonance with scientific temper along with logics. Eco comments that "there is something

artistic in a scientific discovery and there is something scientific in that which the naive call 'brilliant intuitions of the artist.' what they share is the felicity of Abduction" (Eco, *The Limits of Interpretation*, p. 159). (Raffa, 34-35). Related to this very idea, there is a tradition of detective story that becomes the source for the scientific inferences in terms of induction, deduction, and abduction. Bondanella in *Eco and the tradition of the detective story* refers to the tradition of detective story as an inclination to structured and systematic literature. This detective tendency has been considered as an intellectual capability amongst the cultured and mature people. Eco has used this tradition in his very first novel *The Name of the Rose* with full vigour and magnitude. Besides, there are other famous Italian writers like Eugenio Montale who has also been the Nobel prize winner in 1975 in literature. This speaks for the height of Italian literary values with empirical inclinations as in following:

The detective novel is not only a youthful sin; it is a perpetual temptation."² This precocious appreciation of a popular literary genre's value as the reading fare of not only distracted travellers and bored housewives but also cultured intellectuals reflects Eco's early critical independence from the predominant schools of criticism in Italy at the time, both of which took themselves very seriously and refused to deal with anything but

“high” culture. (Peter Bondanella, 90-91)

As per the above text, the distinguishing characteristic of the detective nature of literature is very significant and soothes the intellectuals of the time with regard to the motivations of high culture.

Under the caption, *Sensations, Perceptions and Subjectivity*, it is apparent that one and significant version of formation of reality comes from these three terms. And this has been analysed that the world of semiotics has a very dominating impact on the subjectivity and perception of any thinker. In this essay, the term ‘subject’ has been dealt with some semiotic tones wherein it is some symbolic representations that determine the perception of any subject. Though there have been many versions of interpreting the various modes of perception, but here it is more the ‘functional and empirical’ part of it that is significant and appropriate. This has been highlighted in the following quote as:

I want to argue that semiotic models (or, being French, ‘semiological’ models) of individual subjectivities, when not, in any important sense, about subject-hood-in-general, would only be adequate if they were to ‘postulate a noncircular notion of perception (or of perception events)’. That is, a ‘real’ (not semiotically ‘constructed’) realm of perceptual

‘contents’, of aardvarks and platypuses, and so on, to return to Eco. But, I also argue, such an analysis cannot be provided by what could legitimately be called a semiotic theory, one that is only concerned to explicate signs, signification and sign usage. It must move beyond semiotics. This necessarily means distinguishing ‘semiotics’ (the processes of semiosis understood contextually) from cognitive psychology, where psychology includes perception of the physical world. In making these arguments, I want explicitly to support a realist epistemology and to argue for the utility of functional and empirical versions of semiotics. (Philip Bell, 203-204)

This means that semiotics has been the expansive field of meanings where the pragmatics of the sign and signification is quite relevant in the contemporary literature, language and social communication. The new way of systematising the field of semiotics will largely develop the appropriateness of the notions of meanings in humanities and social sciences.

In the same essay, Bell has pinpointed that while critiquing the semiotic reductionism, there comes the strong reactions against the ‘psychological determinism and essentialism (particularly biologism)’. But ultimately, they as per Bell have failed to appreciate the characteristics of academic psychology. This has been indicated in the following quote:

Yet they have frequently failed to appreciate both the complexities of psychological phenomena and the virtue of empirically circumscribed analysis and explanation based on detailed descriptions of explananda (the phenomena to be explained) and explanans (the putatively explanatory proposals), which are the stuff of academic psychology.....And here it would be preferable to acknowledge that we are dealing with psychological questions rather than, or as well as, semiotic questions. However, as an alternative to psychological theory, semiotics may offer only reductive, simplistic explanatory potential, and may even be quite vacuous or circular in many contexts. (Philip Bell, 215-216).

Hence, the concept of semiotics is further related to psychological domains for its definiteness in the assertion of meanings and the possibility of communications.

Claudio Paolucci in *Three Pragmatist Legacies in the Thought of Umberto Eco* comments on the nature of truth and reality observed and understood by Umberto Eco. He believes that truth is exchange of intellectual energy to perceive the physical world vis a vis the cause for the existence of this physical world. But this perception varies from the different levels of intellect. Because of this discursive analysis, Eco has a unique vision to comprehend the

nature of truth as is commented in this way:

.....This is why Eco finds it necessary to "laugh at the truth": truth, being a form of correspondence between intellect and things on the one side and between the mind and the world on the other side, is a form of order that we try to impose on the world to gain experience. ... However, according to Eco, the truth is often nothing other than an attested version of the world which is the effect of research that must never be interrupted, but which should always be entrusted to the uncertain logic of interpretation and conjecture. (Claudio Paolucci 8-9).

The above quote indicates that the appearance of truth is transitory in its exposition and it has to be analysed in a systematic way to reach to its essence.

John Cameron{ "*Fiction Imitating History, or History Imitating Fiction?*"} highlights the literary style of Umberto Eco in terms of the nature of reality and its validity. His style has revitalised the writers writing about the history and historical fiction. With this Eco explored the basic constituents of reality. and set the ground for the interrogation in the making of reality. That means when we try to investigate the origin of reality in terms of the making of discourse and projecting any kind of ideology. These types of literary exercises usually help us to discover the historical wrongs

and epistemological conspiracies. This has been expatiated in the following quote:

Linda Hutcheon famously coined the term 'historiographic metafiction' to describe the way that these postmodern writers of historical fiction force readers to question not only the reliability of their fictional constructions of history, but of all such constructions. This may help to explain Eco's persistent fascination not only with forgeries and hoaxes but with the very important roles that they have played in shaping history. ...(John Cameron, 1)

Thus, there are utter chances of semantic shift in the construction of texts and the various discourses that are being projected through them.

In another attempt, Josie Arnold in *Meeting the Platypus: When fact equals fiction* discusses the rhetorical use of 'word' vis a vis meaning and the understanding of the text or any other discourse. Eco indicates to the magical role played by the 'play' of the word that sometime creates the horizon of happiness; and sometimes the deep dungeons of tragedy. Under this tendency, Eco says that the intellectual and critical judgment based on the 'play' is not only cultural but also academic. This semantic and linguistic role of word is further illustrated with the following quote:

For Eco, the reader is indeed the writer; the reader enframes meaning and constructs possible

worlds. Nowhere is this more explicated than in his best-selling novel *The Name of the Rose* (1980). As with all writing, the title bears close scrutiny. In itself it proposes that the rose is not, as Gertrude Stein said, 'A rose is a rose is a rose'; nor as William Shakespeare said: 'A rose by any other name would be a rose'. Rather, a rose is a name for a living floral bush that has been captured by the word. The word itself is extremely powerful: 'In the beginning was the Word and the Word was with God and the Word was God' (The Bible quoted in Eco 1983: 399). In Eco's novel, even the power of the Inquisition cannot overtake the power of the word. Even the burning of the mysterious and multi-layered library cannot solve the complex contradiction between past learning, current research, cultural impositions of meaning and the transmission of what is acceptable knowledge. (Josie Arnold, 6).

This means that the power of *word* in terms of metaphysical determination cannot be suppressed by some ideologies and discourses. It will consolidate its power of semantic cum spiritual validity in the socio-cultural arena.

Radu Nicolae Homorozan in *The Concept of Hyper real*, comments on the shift of pragmatics to some ethereal notion of possibility. The concept of hyper real can be the boost

to the human imagination to some innovative facets of life. This way one can satiate the perception of ideal world or can stabilise the public opinion in some particular direction. The further evidence in this regard is directed in the below mentioned quote:

It can indeed be dangerous to run away from reality into a reproduced world such as video games, which become closer and closer to reality as technology advances. However, positive effects that are triggered by hyper reality can also be observed. Happiness and hope can be stimulated by giving people the impression that everything is fine, even though their country might be at war, for example. In this case the government and media could hide unpleasant events from the public in order to not get people depressed and concerned. As a conclusion I can say that the concept of hyper real plays a very important role in our daily life.2... (Homorozan, 2)

With this, we can claim that the notion of hyper real is an inclination more to the innovations and enforce the mundane minds to get imagined for the observation and experiments in new walks of life and untouched fields of knowledge.

There is a notion of Eco about the pragmatic facets of literature wherein he elucidates how literature is valued in terms of its utility across the social and cultural arena of the world. The following quote indicates to the social,

intellectual and pragmatic utility of literature as,

Eco explores the relationship between life and literature and makes only three vague points: that literature provides the reader with an image of the ambiguities of life and language; that it is a universe that tests the soundness of our sense of reality; and that it gives us a knowledge of the inexorable laws of death and destiny that govern our existence. (Norma Bouchard, 13-14).

With this trinity-paragmatics, Eco tries to integrate the didactic characteristics of literary practices.

Moreover, Umberto Eco under the caption, *Some Remarks on a New Realism* gives a new way of understanding in postmodern scenario under which a group named as literary or architectural postmodernism that looks to return to ancient classics for their retelling. Eco also give an illustration of a word open 'door' written on a wall that may be interpreted as real door, painted door, artistic door. Supposing it as a real door and try to cross it would make realise the wrong perception of ours; but reader, as per Eco, cannot always demand for the empirical state of author in the process of interpretation of texts. That means that, 'This idea of lines of resistance, by which something which does not depend on our interpretations challenges them, can represent a form of Minimal or Negative Realism according to which

facts, if scarcely tell me if I am right, frequently tell me that I am wrong. (Eco, 9).’ This is more inclined to the emergence of ambiguities in the statements in literary and social contexts in a Ph.D. thesis under the title ‘The Concept of Self-Reflexive Inter textuality in the Works of Umberto Eco’. Besides, there is always a probability of scepticism both in terms of literary exercises and social contexts. Regarding the interpretation of texts and understanding of the discourse or ideology within it, we need to approach system of language as a battle field of varied semantic systems wherein the shifting and re-shifting of the levels of comprehensions of any text develops time after time. The following text reflects the same idea as:

While Eco does not approve of his model reader searching for the empirical author of a text –and admittedly it is more difficult with Nerval as he writes under a pseudonym and has not provided any theoretical or critical treatises with which to look back and make connections with his narrative work ... With Eco, he (Nerval) is clearly simultaneously present as both the model author and the empirical one since the intertexts (and intratexts) he utilizes, Sylvie included, reveal both his reading and writing practices and processes. Umberto Eco, thus, is a hybrid entity, both reader and author, and his novels are a combination of intertexts and

intratexts, and personal, cultural and reading experiences and memories. (AnnaritaPrimier, 259-260).

The above quote indicates that in the interpretation of any text, we need to look deep into the structure of text along with its particular context. Once again, this is claimed that there is also a convincing relationship between the reader and the writer of the texts; and it is the balancing mode of this relationship that can determine the definite meaning of any literary text.

Therefore, it is concluded that the new ways of interpreting the semiotic theory, with its expansive parameters for the textual interpretation, are dealt with innovative literary and symbolic vigour. Active as well as passive phases of language developments are discussed. Since Umberto Eco asserts on the expository nature of knowledge and meanings, it is very important to mention here that the theory of semiotics somehow assimilates in the semantic reservoirs of linguistic practices. There is also an idea of continuous formation of ideas and ideologies with the help of ‘sign’ and ‘signification’. With these scholastic tones of deconstructive inclinations, there emerges a way of understanding and evaluating symbolic order to reveal the ironic relation of the conservative binaries across various social and intellectual discourses. Moreover, contrary to the notion of Roland Barth’s phrase “the death of the author”, the validity of author in

the process of interpretation is considered very relevant in the definite meaning of text. The space for semantic cum discursive conspiracy is quite applicable that affects the epistemological standards. Besides, the concept of hyperreal is another aspect that may be used as a field of research to expand the epistemological spheres. This prepares a threshold of ethics that would be more liminal and ambivalent in nature. With this, an innovative development occurs in the field of reality that leads us to a new facet of realism i.e. 'new realism.' This ultimately would accelerate the process of exposition of the various levels of reality and leads the way to developments in the understanding of the hidden realities of in the world.

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PROSPECTS AND CHALLENGES OF E-COMMERCE

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Abstract

Online business or Electronic Commerce means purchasing and selling of merchandise, or administrations over the web. Web-based business is otherwise called electronic trade or web trade. These administrations are given online through the web. Exchange of cash, assets, and information are likewise considered as E-business. It very well may be done in four different ways: Business to Business (B2B), Business to Customer (B2C), Customer to Customer (C2C), and Customer to Business (C2B). The standard meaning of E-trade is a business exchange which occurs over the web. Online stores like Amazon, Flipkart, Shopify, Myntra, Ebay, Quikr, Olx are instances of E-business sites. By 2020, world retail internet business can reach up to \$27 Trillion. This article attempts to see a portion of the prospects and difficulties of E-trade.

Keywords: Prospects, Challenges, E-commerce.

Introduction

Online business or electronic trade simply alludes to the business exchanges did utilize the web. The business exercises are practiced electronically over the system of PCs. Much the same as in regular organizations, electronic trade has every one of the parts of a business exchange, for example, purchasing, selling, and installments. The significant contrast is that this plan of action depends on electronic exchanges. In online business, organizations set up stores on the web and give UIs that permit to the buy and selling of product. There is no physical contact between the dealer

and the purchaser since buys are done on the web. Internet business receives the utilization of innovation to satisfy client needs and settle exchanges. In this plan of action, a business person does not need a physical reason; just a store for keeping wares.

Objectives

1. To understand the concept of E-Commerce.
2. To explore the prospects and challenges of E-commerce.

Research Methodology

Research Type: Descriptive Research

Type of Data/Data Source used: Secondary Data

The present study is based on secondary data. Basically, the required information has been derived from

1. Articles from Newspapers, Magazines, and Journals, and
2. Various related websites

E-Commerce

E-commerce can be between:

- **Business-to-business (B2B):** It alludes to the business exchanges among business through electronic modes. For instance, the entire vendors put in the requests online by setting off to the producer's web-based interface.
- **Business-to-consumer (B2C):** Business set up online stores. Singular clients purchase great and administrations over the web. Precedents: web based shopping entryways.
- **Consumer-to-consumer (C2C):** An outsider, (for example, an online specialist) encourages exchanges between shoppers. Model: sell off locales, work destinations, wedding locales, person to person communication destinations, and so on.

- **Consumer-to-business**

(C2B): The customer makes an idea to the business. The organizations may acknowledge or dismiss the purchaser's offer. For instance, a blog author may make an idea to compose visitor posts for the organization.

Prospects of E-Commerce

Services for Producers

Makers can exploit web-based business by connecting themselves with on the web, by giving better data about their item to different connections in the business chain and by having a brand personality. Makers can offer their merchandise legitimately to customers and retailers. Suppliers have the simple potential for correspondence and they can never again depend on the client to be compelled to speak with them by sending handouts or through commercials.

Services for the entire Distributor

Wholesalers can exploit web-based business that is fit for building up contractual workers with rumored makers and connecting their business with them on the web. Internet business diminishes the expense of making, preparing, dispersing, putting away and recovering data by digitizing the procedure

Services for People

Individuals can purchase with a tick of mouse catch without moving

out of their home or office, online administrations, for example, banking, ticketing including aircraft, transport, railroads, in booking, and so on have been a colossal advantage for the clients. The web-based business enables buyers to communicate in electronic networks and to trade thoughts and think about encounters.

Services for Retailers

A Retailer can spare his reality by connecting his business with online circulation. They can make accessible much extra data about different things to the customers, meet electronic requests and be in contact with the buyers constantly. The retailer put the data on their item on such site which is intensely visited by the client like yahoo.com and so on. At the point when their item notice is seen by numerous individuals, more clients will get pulled in and therefore vendor can get more requests.

Challenges of E-Commerce

Security issues

Online installment is a broad enthusiastic factor for clients in India since they having dread while making such installments. About 60% of the clients don't trust the net as a legitimate installment channel. The charge card itself isn't verified while utilizing a Visa for online exchanges. They additionally not verify when giving the subtleties of the MasterCard online in light of the fact that they don't know about the sales rep

character. The customer is likewise not sure that card isn't utilized for a malicious reason which additionally the reason for enormous defies of web-based business in banking moreover.

Customer Acquisition Forces

There ought to be a solid effective web-based business connection between the business sectors. One of the huge tests looked by internet business are issues identified with need in conveyance, absence of store network, coordination, absence of appropriate messenger high charges for items in certain territories likewise make clients disappointed. The issue that the beginning time of web-based business startup will face is to get individuals to come on the web-based business webpage and make buy includes surprising expenses because of promoting and commercial.

Product Target

New organizations storm the commercial center with the most recent items. Target advertising ends up a standout amongst the most significant instruments for separation. The item which isn't attractive for the client will, in general, be returned or supplanted. The vast majority of the items take significantly more time in conveyance to achieve clients home .time conveyance of items may change from day to month. This is one of the primary issues which lead to a general misfortune in income, notoriety, transportation costs. For the most

part, Indian clients have extraordinary conviction issues in internet business exchanges.

Less Awareness

The clients of India are increasingly agreeable in purchasing/buying items while picking the item they straightforwardly contacting the item. About 70% of country Indians are uninformed of the web and its uses .it isn't an excellent one with regards to a normal of web clients. Just some knowledge about the net debasement extortion and this unhappiness will in any case exist. At any rate half of the Indian web, clients are unconscious of an answer for online security.

Conclusion

Online business gives huge open doors in various territories yet it requires a cautious application for customer insurance issues. Development of online business would likewise depend, as it were, on successful IT security frameworks for which fundamental innovative and legitimate arrangements should be set up and reinforced continually. While numerous organizations, associations, and networks in India are starting to exploit the capability of online

business, basic difficulties stay to be defeated before the web-based business would turn into a benefit for ordinary citizens.

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NEW METHODS OF TEACHING ENGLISH LANGUAGE AS A SECONDARY LANGUAGE

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Abstract

Language is a type of expression used to communicate their thoughts and emotions. It is nothing but the exchange of ideas. English language is considered as a secondary language in India. It is quite difficult to merge with that language since we do not have apt environment to learn the language. In order to develop the language skill and ability among the students we use some new techniques and approaches to make the language learning easy and accessible. Some of the ways are task based, project based, discussion, interaction, debates, internet source etc.,. The plays a major role in the English language learning.

Keywords: teacher, skill, expression, learning, technique, passive

Introduction

English Language is considered as secondary language, which is considered to be difficult in teaching and learning process. In order to develop the ideas and methods of English language learning we should analyse the strength and weakness of all language to develop the innovative methods of English language learning. The analysis of this paper provides the methods, background and its characteristic of language learning. The methods given are brought up after teaching English in bilingual approach.

Some of the methods used in teaching English are

1. Grammar- Translation method
2. Direct Method
3. Reading Method
4. Army Method
5. Audio-lingual Method
6. Structural Approach
7. Communicative Language Teaching Bilingual Method

Grammar Translational Method:

Grammar Translation method is clearly known to be rooted from Traditional teaching of Greek and Latin. This method is otherwise known

as traditional method and classical method. According to Mackey, this method lays upon the study of grammar rules via translation. The objective of this method is to teach the principles and rules of grammar from and into the target language.

The three assumptions of this method:

1. Translation of foreign language ensures the consistency of vocabulary items, sentence and its collocation.
2. This process interprets the phrases of foreign language.
3. The target language can get its reach while comparing it with the mother tongue.

The late 18th century and early 19th century became very popular by this method. It is considered a failure since it emphasizes on grammar rules and fails in fluency in language. This method can be used in the most populated classroom with minimum resources. The teacher acts as an active communicator whereas the students are passive reactors. Students are just passive in classroom and quite in doing exercise and while correcting.

Direct Method

From 1850 to 1900 particularly in Europe language teaching gets reformed to make language teaching more effective by using grammar translation method. Several methods were developed during this

period in order to prevail theory and practice. This method reform is also known as 'reform method', 'natural method', 'psychological method', 'phonetic method', and most apt name was direct method which accompanies new features. Direct method is the teaching of language directly without the interpretation of mother tongue.

Some of the features of this method are:

1. Vocabulary, structure and grammar should be taught naturally.
2. Usage of different words for same meaning.
3. Concrete words are taught by the objects accessible.
4. Encourage imitation and discussion.
5. The learning and reading should be done in the classroom itself.
6. First few sessions of classroom should be engaged on pronunciation.

The students get a lot of opportunities to listen spoken language. It is the main merit of this method. The language learning requires the major skill of listening. The students can easily improve their speech habit by this method. The learner thinks the ideas and understands the subject only through the target language without the interference of mother tongue. Thinking directly in target language will induce confidence among the learners.

Reading Method

This method was developed in the early 20th century, it was mostly supported by the British Educators. The basic of language learning is reading, it is most especially required in secondary language learning. It is easy and useful skill to requirement. The readers are advocated to read the text since it is called as the reading method. It is demonstrated that Reading Method makes the class lively and it is easy to learn and teach. The method is based on the psychological mind set of students in the process if listening and understanding which proceeds to speaking and writing a language. The objective of this method is to make the readers to read the materials more and encourage them for their reading habit.

Some of the elements in this method are:

1. The possibility of vocabulary usage leads to specific purpose..
2. Control of vocabulary on secondary language.
3. Creating reading interest among students.
4. Engaging students in improving knowledge.

This is also considered to be failure because it comprises plenty of reading comprehension. West believes that silent reading is a key of writing and speaking. The students act as a passive throughout the process. The most important reason for failure is lack of knowledge and efficient teachers in our country.

Army Method

Army method was introduced during the outcome of Second World War. The aim of this method is used to train fluent speakers in many languages. This method was considered to be a great success since the trainers are selected specifically for a small group of trainers with efficient materials. This method was used only during the time of war and later it was not relevant to the language and get demolished.

Audio-Lingual Method

In the time development of grammar translation method and direct method this audio lingual method also gets popularized. This method was also the extension of army methods. In the above all methods the aural-oral method was used whereas in this is the audio lingual method.

The characteristics of this method are:

1. Dialogue delivery is the main source.
2. Usage of language laboratory.
3. Practices are given as drills, mimicry etc.,
4. Teaching language and not about language

This method gives importance to oral presentation rather than the writing presentation. In the audio-lingual method was followed as a habituation and conditioned without the interruption of any kind of intellectual thoughts and ideas. An audio-lingual class is, on the whole high. Audio-lingual process of learning

is recommended for language learning because, it does not require a strong and deep academic knowledge and inclination.

Structural Approach

In late half of 20th century the research was conducted on the English language which proved that it is also taught as a foreign language rather than secondary language. This method was formed in emergence of teaching English by its structure and also to improve the direct method of teaching. The principle and structure of these two direct and structural approaches are similar and same. The structured approach insists on the structure of language rather than acquitting the vocabulary knowledge in this approach the structure of language is graded by its form and meaning.

Basic features of the structural approach are:

1. The teaching unit starts from a sentence.
2. The structure are graded by its form.
3. The material recommended is presented via the techniques of aural-oral.
4. The patterns are given practice by intensive drilling.
5. The materials are taught under its circumstances.

Communicative Approach

In last few years, teaching of secondary language has been popularized by the communicative

language, it also covers various kinds of fields especially though the syllabus and its methodology of teaching. The secondary language teaching (English) has changed its way of teaching tradition in 1960's because of communicative language teaching. The secondary language learning has got popularized in the world by the development of communication approach. This form of approach is not against the rules of grammar but, it is felt useless until it is used in the language while communicating.

Communicative competence depends on the composite skill development. The language learning is on the basis of communication. Communicative competence is composed minimally of grammatical competence, socio-linguistic competence, communicative strategies or what we will refer to as strategic competence. There is no strong theoretical or empirical motivation for the view that grammatical competence is more or less crucial to successful communication than is socio-linguistic competence or strategic competence.

Conclusion

The four skills of language should be developed and established in a balanced manner. Students should not be taught in traditional ways, i.e., to teach four skills separately without integrating them into meaningful English interaction. In sum, this study emphasizes that listening, speaking, and reading should be also taught in a

holistic manner in a writing course in order to integrate students' language expertise into their writing aptitude.

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JOSEPH CONRAD'S HEART OF DARKNESS- LANGUAGE ANALYSIS

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Joseph Conrad's short novel *Heart of Darkness* was written in the year 1899 during nineteenth century, the age of the novel. The travel to Congo in the year 1980 inspired him to write the novel. It was during the time when Congo was under the rule of Belgian, a colonial period. Even today it is considered to be the best English novel. Conrad's works have a concoction of Victorian rules and epitomes of modernism. Conrad has included European imperialism with attitudes of colonialism and racism.

Joseph Conrad was a remarkable Polish-born novelist who was best recognized as an English author. He is considered to be the greatest novelist where his language has a blend of atmospheric word choice. *Heart of Darkness* is a frame narrative tale and not a first person narrative. From the beginning of the novel, Conrad puts us in the heart of the tragedy, and the darkness becomes the prevailing background of the story. Throughout the story, there is an appropriate interplay between light and darkness. The story is built around oppositions and rigidities.

Conrad has not used colloquialism which is formal among the class. Conrad uses cynical and evocative language which, is a trait of modern style. Marlow shares about the adventures and experiences through Congo. Conrad uses the language style got through travel in Congo to compare Marlow with Buddha. Conrad personifies Marlow as Buddha god preaching with illumination.

"Marlow ceased, and sat apart, indistinct and silent, in the pose of a meditating Buddha" (HOD 76)

Like how Marlow goes into the jungle in search of Kurtz with struggle, Conrad uses his language to make his reader fight with the words. One frame narrator, unnamed sailor, uses a denotative meaning of the language, and the other narrator Marlow uses connotative nature of the language to make the reader feel the essence of the text. Conrad has used repetition of words Dark, darkness and black such to build experience for the readers about the people of Africa and also to understand the constriction in the language. Conrad gives importance to repetition of words because he feels that the level of experience cannot be

achieved by using single word. According to Conrad, the readers can limit their language in reading the text but grasping the words through the language used should not be limited. Conrad uses reiterate in words to stress the importance of the word. For example, he has used the word 'brooding' with 'gleam' five times in the text to create a poetic assonance.

"It was difficult to realize his work was not out there in the luminous estuary, but behind him, within the brooding gloom" (HOD 7)

Conrad has used sophisticated words of more than three syllable words in English such as 'inscrutable', 'inexorable', 'inconceivable', 'implacable', 'inestimable', 'incomprehensible'. Marlow's adventure can understood with the help of Conrad's language. Conrad's phrases have more connotative meaning than literal one. For example, he describes the sea as the seamen's mistress which is to be interpreted more than a denotative meaning. Conrad has used adjectives in clusters, which serves different purposes in the text such as decorative aspect and semantic wealth. The use of word clusters helps the reader to understand the core meaning of the text which also further helps to overcome the obscure interpretations.

"He has to live in the midst of the incomprehensible, which is also detestable.

And it has a fascination, too, that goes to work upon him" (HOD 4)

The reader gets number of interpretations while reading the novel. There is multiple meaning instead of single meaning. He has used the word 'cannibals' which is in a threatened form in combination with tender words to bring out the natives from the savage and uncivilized attitudes.

"Fine fellows - cannibals-in their place. They were men one could work with...And, after all, they did not eat each other before my face: they brought along a provision of hippo-meat" (HOD 104)

Conrad has used words that represent the native people's characteristics such as clapping hands, dancing and singing, which also represents the comportment of that time. According to Robert Baker words of Conrad are "poetically exploitable, malleable and subtle" (Baker 337). Conrad feels that words are subjective for the text.

"...the wool of his pate shaved into queer patterns, and three ornamental scars on each of his cheeks. He ought to have been clapping his hands and stamping his feet" (HOD 106)

Conrad has explained about the darkness of Africa in many spaces with power in words of the language in different situation, which is also emphasized with the title of the novel. Darkness, savagery, and wilderness represent the core belief of Africa. He represents 'darkness' as the symbol of evil in the novel.

“And this also,” said Marlow suddenly,
 “has been one of the dark places of the earth.” (HOD 9)

Conrad has used a simile to explain roving through river as a feeling of travelling back to the past of the world. The process of contemplation in the movement towards the beginning of the ancient times reveals that man moves away from civilization. He has used words such as “impenetrable” and “thick” to explain about the enormity and power of the forest.

“Going up that river was like traveling back to the earliest beginnings of the world” (HOD 47)

Conrad's words resonate more than visualization. Readers' understanding is higher with the words of the characters in the novel. Conrad has used symbolic language to make the audience understand the characters from more superficial view. Kurtz, the central figure means nothing if he is not a symbol. He is represented as greedy and a man with mentality of the white people. Marlow is a symbol of adventure, love, and knowledge. Other such symbols are Congo River and candle in steamship. Conrad's use of lower order hyponym in abstract to concrete form is significant to add eloquent and emotional power to the language, which also gives more meanings to the sentences.

"Black shapes crouched, lay, sat between the trees leaning against the trunks, clinging to the earth, half coming out, half effaced within

the dim light, in all the attitudes of pain, abandonment, and despair” (HOD 14)

Conrad has used number of collocations between the verbal sets grass and death, nightmare and dream, and light, vision associated with gleam, glisten, glitter, folly and foolish. Fragments, ellipses and dashes are also used as language technique by Conrad to understand the varied structure of words and levels of experience. One such fragment is

“Perhaps on some quite night a tremor of far-off drums, sinking, swelling, a tremor vast, faint; a sound weird appealing, suggestive and wild-and perhaps with the profound meaning as sound of bells in a Christian church” (HOD 20)

In the last scene, when Kurtz capitulates and deceases, Conrad flings language in a powerful way to the audience.

“He was an impenetrable darkness. I looked at him as you peer down at a man who is lying at the bottom of a precipice where the sun never shines..... Did he live his life again in every detail of despair, temptation, and surrender during that moment of complete knowledge? He cried in a whisper at some image, at some vision—he cried out twice, a cry that was no more than a breath: ‘The horror! The horror!’” (HOD 195)

Conrad uses Marlow as mouthpiece to convey the last words of dying

Kurtz. Kurtz's last word, 'The horror!' reveals the evil practise in the interior dark part of Congo. Conrad raises the position of Marlow to Kurtz when he explains to Kurtz's wife that the last word spoken by Kurtz was her name.

In spite of using rich language techniques, Conrad also shows some limitations in the language by showing the inability of the narrator to interpret or express the words of his own or others. When the doctors, tell Marlow about measuring his head before going to the boat, they quote about Plato for which Marlow gives no notice due to his inability to interpret. Marlow also could not interpret the words of African tribes during conversation. Only through Kurtz the curb of the language can be identified because Kurtz acts as a link between the narrator and the interpreter.

Thus, the use of language techniques by Conrad is playful and experimental. Language of Conrad cannot be easily interpreted without context. Darkest regions in the human

existence are the context, and it can be interpreted by the reader only if they experience the darkness through association with text. Conrad uses language techniques to paint images and to animate those images in our mind.

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RELATIONSHIP BETWEEN EMOTIONAL INTELLIGENCE AND LEARNING STYLES OF IX STANDARD STUDENTS

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Abstract

A study was conducted to investigate the relationship between emotional intelligence and learning styles of IX standard students. The study included the categorical variables gender, locality and medium of instruction. Emotional intelligence scale was standardized by Daniel Golemen (1995). It contains 35 items. Learning styles scale standardized by Peter Honey and Alan Mumford (2006) was used. It consisted of 80 items. Suitable objectives were framed and set the hypotheses to test the objectives. Normative survey method was adopted and total 88 students studying in IX were standard selected randomly from the higher secondary schools in Salem District. The collected data was statically analysed by using simple correlation technique. Result shows that the boys and girls, rural and urban, Tamil and English medium IX standard students found significant and positive correlation in respect of their emotional intelligence and learning styles.

Keywords: *Emotional intelligence, Learning styles, Higher secondary school students*

Introduction

Today education is the hope and dream of every person. Education has to prepare man to face the unknown, unpredictable and uncertain tomorrow. In modern age, a society cannot achieve a goal without education. So education is essential for the growth and development of individuals as well as society. Human performance is influenced by many factors out of which intelligence and emotions are prominent. Emotions can be useful in terms of directing attention.

Emotions are personal experiences that arise from complex interplay among psychological, cognitive and situational variables. Emotions if properly used are an essential tool for successful and fulfilling life. But if emotions are out of control, it can result in disaster. In day-to-day life, they affect our relations with other people, our self-identity and our ability to complete a task. Emotional process is not an isolated phenomenon but component of general experience, constantly influencing and influenced by other processes going on at the same time. To be effect, the cognitive

processes must be in control of the emotions, so that they work for rather than against.

Every individual has its own natural or habitual pattern of acquiring and processing information in learning situations. The common ways or patterns by which people learn are known as their learning styles. Learning styles are essential elements for students' as learning styles have its strong influence on the achievement of a subject.

Learning is a very complicated variable which is being affected by multiple factors such as intelligence, incentive, adequate environment, family and social parameters, quality of school and education, educator and etc. some type of intelligence e.g. emotional intelligence is one of the variables which is related to the learning style of individuals. Emotional intelligence has been described as skill, knowledge, and understanding which can guide our incentives to make us success in our life. On the other hand, learning style involves individual methods for processing information in learning new concepts.

Review of Related Literature

Chamundeswari.,(2017) studied emotional intelligence and academic achievement among students at the higher secondary level. Results showed that there was a positive significant correlation between emotional intelligence and academic achievement among the students. Further the

students belonging to the central board schools had higher level of emotional intelligence compared to students in state board but did not differ with students in matriculation board schools at the higher secondary level. Similarly, students belonging to central board schools were found to perform better in academics compared to students in state and matriculation board schools at the higher secondary level.

Jayalakshmi.,(2016) studied attitude towards learning styles and academic achievement among high school students. The findings of the study revealed that there was no significant difference in learning styles among high school students in terms of gender.

Title of the Problem

The title of the problem as stated as **“Relationship between Emotional Intelligence and Learning Styles of IX Standard Students”**

Operational Definitions of the Study Emotional Intelligence

Emotional intelligence refers to the ability for recognizing our own feelings and those of others, for motivating ourselves and managing emotions in ourselves and in our relationship.

Learning Styles

A learning style is very important for every student as it has a strong influence in contradiction of achievement. Learning style refers to

students' preferences for some kinds of learning Activities over others.

IX Standard Students

The students who are passed in VII standard were referred to as IX standard students.

Objectives of the Study

- To investigate the relationship between emotional intelligence and learning styles of IX standard boys
- To study the relationship between emotional intelligence and learning styles of IX standard girls
- To find the relationship between emotional intelligence and learning styles of rural IX standard students
- To investigate the relationship between emotional intelligence and learning styles of urban IX standard students
- To study the relationship between emotional intelligence and learning styles of IX standard students with Tamil medium
- To investigate the relationship between emotional intelligence and learning styles of IX standard students with English medium

Hypotheses of the Study

- There is no relationship between emotional intelligence and learning styles of IX standard boys

- There is no relationship between emotional intelligence and learning styles of IX standard girls
- There is no relationship between emotional intelligence and learning styles of rural IX standard students
- There is no relationship between emotional intelligence and learning styles of urban IX standard students
- There is no relationship between emotional intelligence and learning styles of IX standard students with Tamil medium
- There is no relationship between emotional intelligence and learning styles of IX standard students with English medium

Method for the Study

The present student is based on survey method. Descriptive research involves collection of data in order to test the hypothesis or to answer questions concerning the current status of the subject of the study. It determines and reports on the way things are. It has no control over what is, and it can only measure what already exist. Descriptive research has been criticized for its inability to control the variables, for being a post – hoc study and for more frequently yielding only descriptive rather than predictive, findings. Descriptive research makes some type of comparison contrasts and correlation and sometimes, in carefully planned

and orchestrated descriptive researches, cause and effect relationships may be established to some extent.

To achieve the objectives of the present study a total number of 88 students studying in IX standard. in Salem district were selected as respondents from higher secondary schools by using random sampling technique. Emotional intelligence scale was standardized by Daniel Golemen

(1995). It contains 35 items. Learning styles scale standardized by Peter Honey and Alan Mumford (2006) was used. It consisted of 80 items. The investigator has taken printed copies of the scale consists of 115 items to the IX standard students from Salem district. The data collected from the sample are statistically analysed by using correlation technique. The results are presented in the tables.

Data Analysis of the Study

Table 1

Correlation of Mean, SD and ‘T’ Value between Emotional Intelligence and Learning Styles of Boys Studying in IX Standard					
Variables	Mean	SD	Correlation co - efficient	t- value	S / NS
Emotional intelligence	114.81	19.86	0.097**	6.36**	S
Learning style	199.86	88.48			
Correlation of Mean, SD and ‘T’ Value between Emotional Intelligence and Learning Styles of Girls Studying in IX Standard					
Emotional intelligence	116.97	19.40	0.259**	5.68**	S
Learning style	196.25	88.24			

**** Significant at 0.01 level ** Table value of r for df 88 at 0.01 level is 0.114**

From the above table it is inferred that the obtained t value is greater than the table value at 0.01 level of significance ($r = 0.097$, $t=6.36$). This shows that there is a positive and significant relationship between emotional intelligence and learning styles of boys studying in IX Standard. The obtained t value is greater than the table value at 0.05 level of significance ($r = 0.259$, $t=5.68$). This

shows that there is a positive and significant relationship between emotional intelligence and learning styles of girls studying in IX Standard. Girls studying in IX standard have higher mean scores than the boys of emotional intelligence whereas boys studying in IX standard have higher mean scores than the girls of learning style.

Table 2

Correlation of Mean, SD and 'T' Value between Emotional Intelligence and Learning Styles of Rural Students Studying in IX Standard					
Variables	Mean	SD	Correlation co - efficient	t- value	S / NS
Emotional intelligence	115.28	20.96	0.228**	4.44**	S
Learning style	200.62	89.62			
Correlation of Mean, SD and 'T' Value between Emotional Intelligence and Learning Styles of Urban Students Studying in IX Standard					
Emotional intelligence	115.59	21.23	0.172**	7.70**	S
Learning style	200.88	86.74			

**** Significant at 0.01 level ** Table value of r for df 88 at 0.01 level is 0.114**

From the above table it is inferred that the obtained t value is greater than the table value at 0.01 level of significance ($r = 0.228$, $t=4.44$). This shows that there is a positive and significant relationship between emotional intelligence and learning styles of rural students studying in IX Standard. The obtained t value is greater than the table value at 0.05 level of significance ($r = 0.172$, $t=7.70$). This shows that there is a positive and

significant relationship between emotional intelligence and learning styles of urban students studying in IX Standard. Rural students studying in IX standard have higher mean scores than the urban of emotional intelligence whereas rural students studying in IX standard have higher mean scores than the urban of learning style.

Table 3

Correlation of Mean, SD and ‘t’ Value between Emotional Intelligence and Learning Styles of IX Standard Students with Tamil Medium					
Variables	Mean	SD	Correlation co - efficient	t- value	S / NS
Emotional intelligence	116.973	19.40	0.259**	5.89**	S
Learning style	196.40	88.24			
Correlation of Mean, SD and ‘T’ Value between Emotional Intelligence and Learning Styles of IX Standard Students with English Medium					
Emotional intelligence	115.36	21.25	0.177**	6.22**	S
Learning style	200.50	87.16			

**** Significant at 0.01 level ** Table value of r for df 88 at 0.01 level is 0.114**

From the above table it is inferred that the obtained t value is greater than the table value at 0.01 level of significance ($r = 0.259$, $t = 5.89$). This shows that there is a positive and significant relationship between emotional intelligence and learning styles of IX standard students with Tamil medium. The obtained t value is greater than the table value at 0.05 level of significance ($r = 0.177$, $t = 6.22$). This shows that there is a positive and significant relationship between emotional intelligence and learning styles of IX standard students with English medium. IX standard students with Tamil medium have higher mean scores than the English medium of emotional intelligence whereas IX standard students with English medium have higher mean scores than the Tamil medium of learning style.

Major Findings of the Study

- There is a positive and significant relationship between emotional intelligence and learning styles of boys and girls studying in IX Standard. Girls studying in IX standard have higher mean scores than the boys of emotional intelligence whereas boys studying in IX standard have higher mean scores than the girls of learning style.
- There is a positive and significant relationship between emotional intelligence and learning styles of rural and urban students studying in IX Standard. Rural students studying in IX standard have higher mean scores than the urban of emotional intelligence whereas rural students studying in IX standard have higher mean scores than the urban of learning style.

- There is a positive and significant relationship between emotional intelligence and learning styles of IX standard students with Tamil and English medium. IX standard students with Tamil medium have higher mean scores than the English medium of emotional intelligence whereas IX standard students with English medium have higher mean scores than the Tamil medium of learning style.

Conclusion

On the basis of the results obtained in the present study the following conclusions were drawn. Boys and girls, rural and urban, Tamil and English medium IX standard students found significant and positive correlation in respect of their emotional intelligence and learning styles. When there is a higher ability in emotional intelligence IX standard boys and girls, rural and urban, Tamil and English medium so the learning styles increases.

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ECOFEMINISM AND ENVIRONMENT ETHICS

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Abstract

Women and other subjugated peoples. Collectively, they find value in extending feminist analyses to the simultaneous interrogation of the domination of both nature and women. In the current postfeminist and post environmentalist world, ecofeminists are less concerned with theoretical labels than with effective women's activism to achieve ecological sustainability.

Introduction

Women and nature, and the implications of these relationships for environmental politics.

The essay's final section considers the shift in authority concerning sustainable practices from north to global south that characterizes ecofeminism in the twenty-first century. relationships with the land – as beacons for sustainable, ecologically sound, economic development. This veritable transfer of power sheds light on the value of the moral commitments underlying relationships between women's socioeconomic political engagement and the ecological sustainability of their communities.

Ecofeminism: An Intellectual History

Ecofeminism emerged in the early 1970s, coincident with a significant upturn in the contemporary women's and environmental movements. Ecofeminism entered the academy in the 1980s. This moment of ecofeminist unity culminated in the Women's Action Agenda 21, presented at the United Nations Conference on Environment and Development (UNCED) in 1992. Ecofeminists in the current postfeminist (Clark-Flory 2009) and postenvironmentalist (Shellenberger and Nordhaus 2004; Stein 2008) world are less concerned with theoretical labels than with effective women's activism to achieve ecological sustainability. The 1970s: Establishing Women's Relationship

with Nature In 1974, cultural anthropologist Sherry Ortner which argues that women's subordination to men is rooted in their symbolic connection to nature. Environmental historian and philosopher Carolyn Merchant followed this intellectual assault on scientism with a more academic treatise – *The Death of Nature: Women, Ecology, and the Scientific Revolution* (1980) – about how modern science's mechanistic worldview has enabled the simultaneous exploitation of nature and subordination of women. of a “humane, ecological, and liberatory society” (www.social-ecology.org). ecology, and theater. WLOE groups worldwide (Sturgeon 1997). The 1980s: Gendering Sustainable Development These early years of the expanding ecofeminism movement also coincided with the establishment of the United Nation's Decade for Women, (1975–85) during which UN-sponsored meetings brought hundreds of international Participants concluded that environmental degradation and pollution are destroying fragile ecosystems worldwide and displacing communities, which increasingly threatens the sustainability of safe and healthy environments, especially for (poor) women and their children. Women's actions are consequently essential to the institution of sustainable, ecologically sound patterns of production and consumption and approaches to natural resource management (United

Nations Division for the Advancement of Women 1995) her “Dear Sisters”: Our call to action, our call for nonviolent transformation of society is based on the belief that the struggle for disarmament, peace, social justice, protection of the planet Earth, and the fulfillment of basic human needs and human rights are one and indivisible (Plant 1989:x). *Reweaving the World: The Emergence of Ecofeminism*, edited by Irene Diamond and Gloria Orenstein (1990) provides a more academic treatment, peace politics during this period. The 1980 Women's Pentagon Action, in which 2,000 women surrounded the Pentagon to protest nuclear war and weapons development, in particular, was arguably a WLOE phenomenon (Sturgeon 1997; Merchant 2005). When Nott refused, the marchers protested by creating a camp that remained there until September 2000, when the last of the protestors left the site.

Heretofore, inadequately examined the aspects of ecofeminism. in the United States and Europe .This conclusion supports Ariel Salleh's (1997) argument that men as well as women should be regarded as being “close to nature”; however, “attaining the prize of masculine identity [typically] depends on men distancing themselves from that fact” (Salleh 1997:13). While Salleh seeks to combat environmental degradation by strengthening women's identification with nature via alliance between

women's and indigenous movements, Sturgeon's (1997) interrogation of gender and other essentialisms positions of the post-Cold War period. actual interactions with the natural environment. Indeed, the worldwide range of plausibly ecofeminist actions had become so extensive by the mid-1990s that Maria Mies and Vandana Shiva opened *Ecofeminism* (1993) with the admission that "perhaps In addition to oft-referenced instances of ecofeminist activism, such as Lois Gibb's establishing the Citizen's Clearing House for Hazardous Waste and the Chipko women's resistance to logging in the genetically modified food on four continents. Throughout much of the global south, women were also increasingly visible on the front lines of campaigns: for access to fresh water, to conserve soil in the interest of sustainable agriculture, for universal health care, and to establish schools. During this period of accelerating globalization, scholars and activists alike focused on the interrelationship between the effects of uneven patterns of economic growth and development, such as scarcity, environmental degradation, and conflict, and women's empowerment and human rights. Although WEDO is not an ecofeminist organization in name, its advocacy for women's leadership as a means to "achieve economic, social and gender justice, a healthy, peaceful planet a range of academic and disciplines and a wide range of environmental and women's activists. in Rio de Janeiro,

Brazil; (2) to initiate action to ensure that all Earth Summit delegations would be gender-balanced; and (3) to facilitate the growth of an international network of The Miami conference yielded the Women's Action Agenda 21, a policy document that relates the experiences of diverse groups of women in localized environmental actions to a critique of Twenty-First Century Ecofeminism With a keen awareness of activists' efforts to address current ecological crises from a women-and-development perspective, contemporary ecofeminist scholars have increasingly emphasized women's global citizenship and participation in democratic processes of economic, environmental, and security policy making. in the context of contemporary democratic theory. Interpersonal relationships and care work to many women's motivations for environmental activism. Gender and Global Environmental Politics:

Conclusion

Ecofeminist Contributions natural environment, feminist critiques emphasize the contextualized experiences of women in politics. Liberal Ecofeminism Liberal ecofeminism has become practically mainstream. To date, women continue to lack political power relative to men so that, arguably, any efforts by ecofeminists to reform existing patriarchal, naturist political institutions would ultimately be counterproductive. Those who do are

frequently indistinguishable from their male counterparts in terms of their support for social equality, horizontally organized institutions, and networking with like-minded members of other environmental agencies and organizations. Cultural Ecofeminism According to Merchant, Physiologically, women bring forth life from their bodies, undergoing the pleasures, pain, and stigmas attached to menstruation, pregnancy, childbirth, and nursing, while men's physiology leave them freer to travel, hunt, conduct warfare, and engage in public affairs. Socially, childrearing and domestic caretaking have kept married women close to the hearth and out of the workplace. Psychologically, women have been assigned greater emotional capacities with great ties to the particular, personal, and present than men who are viewed as more rational and objective with a greater capacity for abstract thinking (Merchant 2005:202). valid bases for environmental policy. They argue that this "relation of separation and domination" (Plumwood 1993:47), or dualism, involves an unjustifiable value hierarchy that also elevates subject/mind/reason over object/body/emotion (Mies and Shiva 1993). Some go further to embrace and valorize women and all that would be considered culturally feminine – from women's biological capacity to bear children, to their socialization as caretakers, to their relationship-oriented habits of mind. a key

counterargument). Essentialism is immediately problematic because it supports the dominant patriarchal view of women as nurturers whose attention and activity is necessarily focused on the private world of home and family. By maintaining that biology is a more important determinant of moral political action than is socialization, cultural ecofeminists absolve men of responsibility for environmental protection (unless or until preserving nature becomes sufficiently profitable). Since the publication of Paul Erlich's *The Population Bomb* in 1968, which restated Thomas Malthus's (1798) fears of social breakdown from overpopulation, environmentalists have regarded population control as essential to the planet's ecological health. Whether or not they are card-carrying members of Zero Population Growth (ZPG), many environmentalists continue to adhere to a two-child cap on family size, if they choose to reproduce at all. The adoption of such ethical restrictions on human reproduction has coincided with the development of "the pill" and other means of family planning during a period of tremendous economic growth. Consequently, populations have remained steady or declined throughout Europe and North America, as well as parts of Latin American

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THE CONCEPT OF FEMININITY IN ARTHUR MILLER'S *THE DEATH OF SALESMAN AND ALL MY SONS*

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Abstract

A feminine being as the creation of God has manifold manifestation son earth like wife, mother, and daughter so on. Of these, woman's primary role in the society is in the home, where she naturally plays the 'mother' to man, she sustains the race by giving birth to the human child. In the civilized society and she is the partner to man. This partnership makes woman as the 'wife' and also the subsequent 'mother' to their children. In woman, these aspects are naturally blended and contribute toward the progression of families. This paper tries to examine the concept of feminity in Miller's The Death of Salesman and All My Sons. It is an attempt at an in-depth study of Miller mothers and wives, who in their interrelated capacities affect not only family ties, but also social relationships. Morally conscious, these women endeavor their best to preserve family unity. But in Miller's dramatic cosmos, the socio-moral forces shake the family foundations. Mothers and wives lack inner strength to confront these external forces and thereby fail miserably in saving the stability of homes. Thus, family is the core of his dramatic imagination, through the feminine figures like Linda and Kate, Miller clearly exposes his views as the dual aspects of women in family like mother and wife, are inseparable role.

Miller characterised the two feminine characters Kate and Linda who are more mother figures than wives. They ardently believe in the laws of domesticity, busy nourishing, nurturing and treating their homes and havens. These women possess virtues of loyalty, devotion and love. Kate and Linda are middle-aged mothers with two sons each. Miller grew up in the years of depression, the economic debacle that shook the lives of the American people. Obviously, his

mothers and wives are all post-depression figures, the time of the upsurge of industrialisation. Linda and Kate are the least influenced by modernisation. They reflect traditional values of commitment to the home front. Unexposed to the complexities of industrial life, these operating in society and the interpersonal relationships are for them, their entire universe. They function as the moral guardians and try their best to

preserve the comfort and tranquility of their homes.

For a sincere understanding of Miller feminine sensibility, we can analyse the different mothers/wives evaluating their strength and weakness, conflict and ambition, success and failure. The first mother/wife figure is Kate, who is presented with vivid force and intensity, remaining the crucial figure in *All My Sons*. As mother and wife, she reigns supreme, establishes her sway in the house and makes her declarations binding on others. In *All My Sons*, when Kate finds Joe alone, she immediately asserts her privilege and warns him not to betray any sign of Larry being dead, as that would upset the apple-cart of her family. Sternly she warns Joe:

I want you to act like he's coming back. Both of you.

Don't think I haven't noticed you since Chris invited her.

I won't stand for any nonsense(107).

Kate's importance in the play is more as mother than wife and this is clearly evident from her repeatedly being addressed as 'Mother' with the initial 'M' in capital. Kate is middle-aged, "in her early fifties" and has "an overwhelming capacity to love" (102). Her warmth and affection are indicated from the way the neighbours always flock around her, tending to her personal needs like, Frank making Larry's horoscope and Sue fixing up her hair. Her son Chris too has loving

regard for her that is close to idolatry. The mother figure in *All My Sons* has traits that are mostly Jewish. She is loving, protective and morally authoritarian. Miller's personal background and experience have entered his Kate who is filled with an intense mother love, that is best revealed in the scene when George arrives in the Keller household. His wrath and spirit of revenge get subdued by the empathy and love of Kate, "They made an old man out of you. Look, you're grey" (144). She offers George his favourite grape juice and woos him with nostalgic reminiscences of the sweet old days, "None of the changed, Georgie. We all love you. Joe wasgive him some juice!" (145).

By forcing her good nature and love on George, Kate almost mollifies his passion. George nearly surrenders his anger to her charm. Kate immediately suggests cancellation of going to dinner in a hotel that night and proposes to arrange dinner at home. She compels George, Chris and Ann to accept her offer. With flattering warmth, Kate influences George so much that he forgets the bitterness of the purpose of his visit. The two become close friends and with a note of nostalgia George utters:

I never felt at home anywhere but here, I feel so_ [He

nearly laughs, and turns away from them.] Kate, you

look so young, you know? You didn't change at all. It

...rings an old bell (152).

Kate is a contrast to Linda Loman. Unlike her, she does not repress her emotions, rather gives a free vent to them. There is a good reason for her temper. Kate is not strong enough to face society on her own terms. The awareness of her husband's guilt weakens her being; so in order to hide the truth she deliberately puts on a face of boldness, literally behaving as a boss and bullying others to accept her views. She keeps the myth of Larry coming back, taking recourse to astrology and her own mysterious faith in things. She even stakes her motherhood on that, "Because if he's not coming back, then I'll kill myself" (107).

Kate engages Frank, her neighbour and astrologer friend to out whether November twenty fifth is Larry's favourable day, because once it is proved favourable, then his death becomes an impossibility, for a man "won't die on his favourable day" (154). Like Linda, who fights for the protection of Willy's personal failure, Kate also tries to cover up Joe's crime, perfectly aware of its moral repercussions. Though her own logic, she constructs a world of reality where Larry's death becomes an impossibility. She argues, "Because certain things have to be, and certain things, Can never be. Like the sun has to rise, it has to be" (113).

Until Act II, Kate enjoys her firmness and authority, never for a moment, allowing others to override

her, but her inadvertent 'slip of tongue' brings about a sudden reversal in the dramatic action. In the scene were George's passionate outbursts over his father having been framed, and Ann being taken away as the inverted bonus of crime, Kate furnishes the loving balm of a mother and softens the temper of the scene to such an extent, the George feeling relaxed, compliments Kate on her youth and tells Joe that he is "amazingly the same" (152).

In *All My Sons*, Kate grows out of the frame of wife/mother. She becomes a moral woman, free of her astrological fixation and protectionist impulse. In the last scene, the tolerant with whom she bears the suicide of her husband, is suggestive of her great feminine strength and moral earnestness. Kate is like a catalytic agent who causes Joe's moral transformation which is tragic and terminal. Till the end, Kate remains a steadfast and strong moral woman made stronger by Joe's atonement. She not only accepts the reality herself, but with moral firmness also offers it to her son, Chris.

The next mother and wife is Linda Loman, wife of Willy, who is the heart of the family and possesses virtues of motherly love, affection, care and responsibility. As wife, Linda is prosaic and earthly and her activities merely remain confined to the four-walled structure. Her love for Willy takes the form of admiration, where their relationship rests not on terms of

reciprocity but on idealisation or hero-worships:

Willy, darling you are the handsomest man in the world

... Few man are idolised by their children the way you are. (*Death of Salesman*: 37)

Linda, unlike Kate does not shout at Willy, rather is shouted at "Shut up!"(41). She has no recourse to the metaphysical or the occult to influence the members of her family. She silently bears everything and has no overwhelming presence. Linda grows with Willy's self-deception and honours his 'lies' because she knows that if she upholds the mirror of truth before Willy, the egoist will be disappointed. She realises the truth that Willy is a mental wreck; so the only way to keep him going is to encourage him through false adoration. Till the end Linda remains loyal, fights for her husband and affirms her position in the family. In Miller's dramatic framework, the social and moral forces always interact with the pressure of the family. Therefore, when the realisation dawns on Willy, he fails to bear it and heads for atonement, committing suicide.

From the above study, it is clear that mothers/wives constitute the nucleus the Miller family. These women persistently struggle against the socio-moral forces and fiercely try their best to protect their personal worlds. Morally conscious, they

however, lack inner strength to confront reality and to challenge to affecting forces of the wider world outside. They provide rhythm to the practical and assured world of family life but the subtle and incomprehensible socio-moral pressures of external world that envelope their family circles, place mothers and wives in such a position where they lack the capacity to overcome the moral dilemma. Kate and Linda cling to the family walls till their end and greatly contribute to the self-awareness of their husbands. Miller mothers and wives stands for the continuity of family life as they remain survivors of his plays and witness events till the last. These women remain silent spectators to the victimisation of heroes and in due course, also get themselves involved in the process of moral redemption. Thus, they become victims as well.

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TRENDS, ISSUES AND REFORMS IN TAX POLICY IN INDIA

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Abstract

Monetary markers propose that India is on the edge of getting to be a standout amongst the most reliably dynamic economies of the world. The change in the worldwide financial condition over the most recent two decades has been joined by critical changes in duty approaches and framework by different nations. India was no exemption. India charge strategy has seen noteworthy and complete changes since the mid-nineties when market based monetary changes were started. Guided by expense nonpartisanship, widening of duty base, defense of assessment rates and a progressively powerful expense organization and strategy changes India with no special case. This paper evaluates the changes in India's duty approach. The paper depicts and overviews the introduction of new kinds of prompt likewise roaming expenses, their pay and esteem recommendations and the triumphs achieved in their utilization. The paper reasons that following eight years in length time of progress upgrading the expense system remains a genuine test in India. In this paper, an endeavor has been made to typified charge approach activities and progressing changes, money related administrative structure and openings in India.

Keywords: Tax Policy, Direct tax, Indirect tax, GST, Reforms

Introduction

A standout amongst the most significant explanations behind late expense changes in many creating and transitional economies has been to advance a duty framework to meet the prerequisites of global challenge (Rao 1992). The progress from an overwhelmingly halfway arranged improvement methodology to market based asset allotment has changed the point of view of the job of the state being developed. The progress from an

open division based, overwhelming industry commanded, import substituting industrialization methodology to one of allotting assets as indicated by market sign has required foundational changes in the expense framework. In a free open economy, the expense framework ought not just raise the essential incomes to give the social and physical foundation yet in addition limit bends. In this way, the expense framework needs to change in accordance with

the prerequisites of a market economy to guarantee global intensity.

Indian tax System

The ability to correct expenses in India is segregated between the focal government and the state governments. The focal government demands prompt charges, for instance, singular personal duty (PIT) additionally corporate assessment (CIT); underhanded expenses, for instance, conventions and concentrate commitments and an organization charge; likewise an arrangements charge on between state exchanges (CST). States request a VAT on items, state arrangements charges, and diverse adjacent duties. As in other making countries, charge driving forces trademark discernibly in India, with expense events being the favored kind of helpers. Such helpers might be basic for a couple of associations to adjust various costs of working together in India, for instance, still commonly high import commitments, restrictive work laws, and lacking open establishment yet an awful end has been to scatter the for the most part quick and winding duty bases. Since 1991, the assessment structure has been significantly guarded. Changes at the focal government level consolidate diminishing conventions and concentrate commitments, cutting down CIT rates, expanding an indication of VAT to a couple of business undertakings, and augmenting the expense base to a

couple of organization. At the state level, the basic change has been the introduction in 2005 of the VAT in 24 states and association locales, following ten years of delay.

Current duty arrangement centers in India:

The latest period of expense arrangement changes in India saw the presentation of two huge enactments – the direct charges code (DTC) Bill 2010 to supplant the current personal duty Act and the established (Amendment) Bill to present the Goods and Services Tax (GST). The twin changes can possibly change the Indian duty framework, which could convert into a generous positive effect on the financial development of the nation. In any case, given the key idea of changes that both the enactments look to present, the two Bills have been subjects of exceptional open discussion for a long-lasting and are right now pending with the Parliamentary Standing Committee on Finance for examination and remarks.

India's Tax Reforms

A portion of the duty changes in India are as per the following:

Direct Tax

Annual expense: In 1973-74, there were 11 personal duty pieces, running from 10 for each penny to 85 for each penny. Figuring in a 15 for each penny additional charge, those increasing over Rs 200,000 would make good on

a negligible regulatory obligation rate of 97.5 for each penny; including wealth charge, this would move to 107 for each penny. Along these lines, there were sweeping disincentives to announce one's veritable salary and this helped make a tricky society. Noteworthy changes in 1985-86 reduced the amount of duty rates from 8 to 4, and brought the fringe assessment rate down from 60 for each penny to 50 for each penny. Further, the wealth assessment rates were decreased. Additional changes happened in 1991-92 and 1996-97 and today, there are just 3 assessment rates, with a 10 for each penny surcharge for those acquiring above Rs 1 million for each annum. In any case, such issues as the Incidental points of interest Tax and certain avoidances, remain to be resolved.

Company charge: Until around a decade earlier, there were a couple of unmistakable rates for different sorts of associations (for example almost held and for the most part held) – going from 45 for each penny to 65 for each penny – and expansive expense preferences existed. Assessment rates were consistently lessened to 40 for each penny, and further, to 35 for each penny in 1997-98. Additionally, the refinement between by and large held and about held associations was dropped, and the rates united. Despite these changes, regardless, there has been a lot again and again on the benefit charge, and the game plan of

Least Option Tax (MAT) continue being faulty.

Indirect Tax

Association removes commitments: The present concentrate charge structure is complicated, discretionary and falling, with 24 rates and a mix of see valorem and specific commitments. It is starting at now difficult to check effective rates. Organizations are saddled explicitly. Proceeding, a unification of rates – through the CENVAT – will be an indispensable endeavor, as will the diminishing or clearing of rejections, for instance, to little scale business ventures. Traditions commitment: Until the mid-1980s, India had a high, isolated and complex traditions commitment structure, despite quantitative restrictions on imports. Expense rates changed as shown by the period of taking care of. Beginning in 1985-86 and accelerating in 1991-92, changes were put set up, chopping down traditions rates steeply. Top rates were diminished to 30 for each penny in 2002-03, 25 for each penny in 2003-04, and 12.5 for each penny in 2005-06, and to 10 for each penny in 2007-08. A further improvement and bringing down of rates, of course, should be realized in the close in.

The GST Guide

A champion among the most squeezing locales for further change is the circuitous duty system. Specifically, the present government has concentrated on implementing a national Merchandise and

Administrations Tax (GST) by 2010. It remains an open inquiry concerning whether this due date will be met, yet – when set up the GST will be of colossal centrality. This is obvious even from India's contribution with the state-level VAT which, but still lacking, has starting at now unmistakably affected the roundabout duty structure.

Proceeding, it should be recalled that India's duty 'task system' will remain the focal point of expense policymaking and is vital to the inevitable destiny of the GST. The seventh Timetable of the Constitution separates the capacity to charge between the Middle and the states and, any place possible, avoids synchronous duties. This standard of segment construes that the Core's expenses are not to be given to the State, and the different way. For instance, while concentrate is assembled by the Focal point, bargains assessment is accumulated by the states. Additionally, charges on cultivating livelihoods must be constrained by the States and those on non-provincial earnings must be accumulated by the Inside. Then again, given that the duty bases are between ward, this makes different break conditions, and leaves plentiful space for expense evading and evasion. For the GST to be successfully realized there is as needs be a necessity for it to be a synchronous, yet mixed, system as in such countries.

Conclusion

In a certainly open economy, for instance, India's, there is a need to focus on the profitability part of the expense structure more than ever some time as of late. This suggests limiting three separate costs: the cost of social occasion charges; the consistence costs to citizens; and the mutilation costs to the economy free to move around at will. One such winding, for India's circumstance, is an exorbitant reliance on expense earnings from the for the most part State controlled) oil fragment – which failingly affects various locales of the economy. Given that bindings tend to increase with higher unimportant expense rates, a less perplexing system with lower duty rates is appealing. All minor duties and tolls whether at focal or state level or of civil bodies must be abrogated on the grounds that these experts might spend more cash on accumulation or recuperation than the incomes. All minor assessments and tolls whether at focal or state level or of civil bodies must be abrogated in light of the fact that these experts might spend more cash on gathering or recuperation than the incomes.

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