VOICE is an annual journal for all concerned with the study of literature and language and is published by the Literary Society, Department of English, B.N. College, Dhubri. It is intended to serve the purpose of a forum for sharing knowledge of literature and language, to discuss the problems before us and find out their probable solutions.

The journal also aims at providing information on the socio-cultural life of the people of this district by way of conferences, seminars and workshops to be organized by the Literary Society in this college from time to time.

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# VOICE

JOURNAL
DEPARTMENT OF ENGLISH
B.N. COLLEGE, DHUBRI, ASSAM



Editor Dr. Mir Jahan Ali Prodhani

Literary Society
Department of English
B.N. College, Dhubri, Assam

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## MESSAGE OF THE PRINCIPAL B.N. COLLEGE, DHUBRI, ASSAM

I am fully gratified to learn that the Literary Society of the Department of English of this college has been ready to publish the 4th issue of its Journal, VOICE, 2013 very shortly. This, undoubtedly, is an outstanding success of the department to continue the publication of the Journal keeping its standard intact. I hope the Journal will go on playing its significant role in the field of academic interest with its gradual increase in scope and appeal. I also hope that the editor of the Journal will make all eforts to make the issue a readable one.

May the Journal play its path-finding role in the college!

Principal

Principal B.N.College, Dhubri

# MESSAGE OF THE PEER TEAM, NAAC VISITING THE COLLEGE ON 11-10-2004

When there is co-operation between God and man, there is outstanding success. God co-operates to those who do really good work. So, let the Department of English is motivated by this philosophy.

DEPENDED

You have been placed in this Department by God. Tend it with care.



## ABOUT LITERARY SOCIETY OF THE DEPARTMENT OF ENGLISH B.N. COLLEGE, DHUBRI, ASSAM

Literary Society of the Department of English of this College was formed on 30-06-2004 with a view to the realization of the following aims and objectives:

- Arranging Remedial Courses/Classes and encouraging Advanced Research/Studies.
- Linguistic Consciousness Raising in English and Vernaculars (Indian).
- Literary and Cultural Activities-independently or in collaboration with National/International Institute(s).
- Social Works.
- Representation/Participation in National/International congregation as far as practicable.
- All such activities as may be necessary to attain the above objectives and purposes.

OFFICE: Department of English, B.N. College, Dhubri, Assam.

# EDITORIAL

It is a great pleasure and pride for literary society of the Department of English, B.N. College, Dhubri to bring out the fourth issue of "VOICE" (2013) with its enlarged scope of investingation. We are overwhelmed to receive the responses of the readers and scholars from different areas of academic study. We are happy that the present issue of the journal includes articles of varied interest and interdisciplinary concern. In Intertextuality Dr. Mir Jahan Ali Prodhani has presented the nature and scope of a literary text, its inherent stucture and references to different texts in various fields. different cocept & methodology of a comparative study. Kim and India presents the novel in its postcolonial reading revealing the tension between self and the other ominipresent in a Colonial discourse. Bhishma in the Mahabharata is a character study of the legendary character of Bhisma, the model for Indian notion of individual wisdom, tolerance and archetype of the familial head. Faminine Influence on Tagore is an investigation into the making of the world poet, Tagore which has an interest of the contemporary taste and implication.

Sylvia Plath and Kamala Das As Confessonal poets
Presents the faminine minds at work placing them side by side and
tries to explore the hidden recesses of the creative minds, their
concerns and socio-cultural forces working behind through the
strategies of Comparative Study. Ecocritical Reading: An Analysis
gives another new dimension to the present issue of the journal by
introducing the recent interest of study among the literary critic

and academic scholars. Comparative Literature: An Outline tries to bring out the priliminary concerns of a comparative study and its increasing need and significance in the field of academic thoughts and ideas.

Understanding Terrorism and its Morality in the Light of History presents the recent dichotomy of the ethenic/group/individual state of compulsion and the greater human consideration in its historical perspective and moral implication. Mega Dam and Politics in Assam throws light into the controversial regional issue from a different angle that reveals the socio-political purposes of different groups involved in the controversy.

Robert Frost the Poet of Humanity presents the worldfamous poet in his most acclaimed appeal. Globalization and Women studies the status of women in the contemporary world condition. W.B. Yeats and his poems Based on Folklore and Politics is a study of the modern poet and the influnce of his Irish origin. Inclusion and Qualitative Expansion in Education is an expression of the innovative attempts and imphasis on education present time. The Operating System: How Does It Work and Its Different Types introduces the computer system, its functioning types and networking in a precise manner.

I acknowledge the help and co-operation from within and outside the college and do regret for our all sorts of lapses and limitations. I request all and everybody for their corrective information and pragmatic suggestion. We shall be glad enough it the present issue helps the readers and scholars.

Dr. Mir Jahan Ali Prodhani

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# INTERTEXTUALITY

Dr. Mir Jahan Ali Prodhani Head, Department of English B.N. College, Dhubri

A literary text is a highly intricate and complex linguistic construct and is culture-bound. Language is a set of conventions that has grown as a result of the common living of a large number of people. Since a language is made up of words arbitrarily related to their referents, it can only be conventional. It is a convention common to the entire social group which uses the language and cannot be transmitted through heredity. The system of conventions particular to each language is culturally transmitted. Learning of a language is a non-instinctive behaviour of human beings not handed down from one generation to the next by heredity but has to be acquired. An engineer's son may acquire his father's voice and eyes through heredity but not his/her knowledge of engineering. Similarly an Indian's son/daughter will have no knowledge of an Indian language unless he/she learns it. We are not born with an instinct to learn Hindi or Assamese or Bengali. Learning a language means learning the norms of social behaviour, table manners, the ways of greetings etc. in which one grows up. In recent times the role of the reader has assumed enormous influence, the critical paradigm has shifted from the author to the reader, giving the reader a crucial and central place in the construction of meaning. The

Voice/

meanings of a given text are realized and constituted by the readers on the basis of their knowledge of the semiotic codes which that culture makes available for the text to signify. The readers decipher or interpret on the basis of their knowledge of the world and their belief- structure which allows the interpretation of references. In other words, a text can hardly mean anything without its interaction with a reader who constructs meaning and significance as the reading process takes place. Aristotle was concerned about response or reaction of a text on the reader, Longinus thought and spoke of the "moving" power of the Sublime, the romantic critics spoke of "affecting" the reader through writing, while Reader- Response theory centres exclusively on what readers do when engaged in reading process and how they do it. With the assumption that meaning is not "given" but "constructed", critics have been interested in finding out how it is constructed. Reading is a "meaning-producing" activity, and this activity is firmly grounded in the real situation of the reader. We should be aware of the fact that the constantly shifting nature of linguistic meaning according to changing conventions try to discern the degree and nature of the change. For instance, if we take a writer like Shakespeare or Sayed Abdul Malik or Bankim Chandra Chattarjee, we see there is contemporary literature behind him. Also behind that we see the literature of centuries through history, the literature of other languages that were sources of influences upon English or Assamese or Bengali literature and culture. It happens constantly and inevitably to every literature, and therefore, it happens always to every work literature as well. This influence and borrowing from a text or texts from another literature and culture is called intertextuality.

Sometimes the sound of one piece of literature reminds us of that of another and we say that this piece of literature somehow reminds us of some work in the past or in another language or culture. We recognize words or passages that have been borrowed

from another work. Occasionally, we meet a work that carries on its title page a quotation from another work, the intertextual passage is known as epigraph. Sometimes an epigraph may appear at the head of the poem as is the case with The Waste Land by T.S. Eliot, sometimes it may appear at the head of every chapter of a novel. Intertextually may occur when a writer refers to another writer, for instance, Margaret Wilson says in Trousers of Taffeta: "The admirable sailor says that darkness is not for women". This is a clear reference to Joseph Conrad's novel Heart of Darkness. This type of intertextuality is known as allusion. Incidentally, a writer may refer to another work just to impress the reader which is phoney or false intertextuality. True intertextuality implies that one work woes something of essence to another work, whether the debt is conscious or unconscious. Since every work clearly belongs to a particular time, place and culture, the epigraph, allusion, or a borrowed pattern or character type clearly has special significance to the new work. Only those who are well-read, who read intensively, read extensively, read works in every genre and period of history can ever be genuinely conscious of intertextual debts. It adds greatly to one's reading. Intertextuality is an ancient, unavoidable, important cultural and literary phenomenon that assumes great significance in literary experience and in interpretation as well as judgement. Its existence, importance, its general historical nature and inevitability cannot be denied.

Human beings are biologically same in all parts of the world, the only difference is the culture they belong to, and a literary text is a part of that culture. In all cases, a literary text happens to be related to other texts produced by the same author or by any other author since words or linguistic utterances pre-exist the individual speaker and the individual speech. As literature is never produced in isolation, all literary texts are interconnected and the meaning of a given text is conditioned by other texts to which it responds and from which it absorbs. In structuralism and post-structuralism,

literary texts are seen to refer to other texts rather than to an external reality. Julia Kristeva coined the term intertextuality to refer to this relationship of a text which includes anagram, allusion, adaptation, translation, parody, pastiche, imitation, and other kinds of transformations. Intertextuality assumes that all texts in a language necessarily refer to a repertoire of signs in that language and could be grasped only with reference to the context that produced it. A literary text makes sense only when it is read in relations to its context. A literary text by an author is very closely related to his/her own life and is surrounded by many circumstances connected with the his/her time and culture that refer to the entire corpus of his/her works. For instance, to grasp the meaning of W.B. Yeats' The Wild Swans at Coole (1917), we have to refer back and forth between Yeats' life around Lady Gregory and the Irish Movement for identity, the context of Ireland in 1917. The poem should be read in relation to the other poems of Yeats to asses the significance of the changes that were coming over him and over Ireland through history. To assess the contribution of Yeats to an understanding of life and experience, the poem should be placed in the context of other literature of this and other times. In Eliot's The Waste Land, a perfect example of intertextuality, interpretation emerges only when we refer back to the allusions, the references and to other aspects of the poet's life at that point of time. We should be aware of the fact that no writer or author determines the meaning of his/her text and that it is not confined to or circumscribed by his/her intentions.

Just as the author's life has to be taken into account to make sense of a literary text, similarly, the society to which the author or writer belongs has a major role in shaping the text and its meaning. Contemporary critics and historicists share certain basic assumptions regarding the nature of literary production and believe in the importance of the local, socio-historical and political context for the interpretation of literary texts. They believe that literature from its context in history and culture.

is but one aspect of the cultural practices of a community, and therefore, should be considered with reference to its context for a proper understanding. In any interpretation of a literary text, the entire culture behind that text needs to be taken into account. For instance, an African novel cannot be regarded on to a Japanese context unless it is radically altered to suit that context. A literary interpretation is conditioned by the reader's knowledge of the complex networks of discourse and behaviour within a particular culture or community, and it is incorrect to make assumptions that proceed from insufficient information and understanding of the socio-cultural life of a people. Literary theories like Structuralism and Post-structuralism have radically changed our understanding of the very material or constructive nature of the process of writing. We need to go much beyond the traditional domain of literary criticism; we have to acknowledge the complex and interlocking processes that generate ideas and meanings in different reading communities and the manner the text is received in constituencies with divergent demands. Any text can be written, read and interpreted only through various institutional forms like the publishing network and the academic world which are not literary, though they are certainly meaning constitutive. The mode of the production of literary text is not similar to that of cultivation or weaving, it is very much a product of the material reality and it represents the larger world, always enmeshed in circumstances, time, place and society. Literature is no longer regarded as occupying a timeless space where it reflects an already existing idea or truth and is obscured by the changing panorama of history; it is actively participating in a world which resists all kinds of closure of meaning. The world and the literary text interact to create our understanding of the world and the text, the relation being dialectical and mutual and not one-sided and linear. Such a notion of literature renders it impossible to understand a text divorced

Not only society and culture but also ideology and politics play an important role in interpretation of a literary text. The interpretive strategies are never innocent tools, they are weapons with which we fight and win a battle. Interpretation of a literary text involves a lot of manipulation that takes place in order to install or forestall a particular reading and critical awareness. It involves manipulation and adjustment of power relations, and in that sense, the slogan: personal is political means that even in our personal lives, we constantly take recourse to political moves to fit into or cater to a particular situation or a specific role. Every little act of ours involves choices and manipulation and in that sense, politics permeates our lives to the core. Canon-formation is the most pervasive area of political maneuvering in literary history which is a political act of inclusion and exclusion based on an agenda formulated by a specific constituency. Similar is case in historywriting be it literary history or social history or political history, seeped in ideological choices and manipulative acts. Ideology is a loaded term, it is the system or structure of unconscious belief and values that conditions our experience of the world. It cannot be picked up and discarded according to our own inclinations, there is no such option but we are to conform to it in the world. Even cultural practices are not above politics because there is a constant tension between different strands or forces for dominance and hegemony in a society. Culture and politics are not mutually exclusive categories as they are supposed to be, because any cultural activity involves the entire life of the people and therefore is very much enmeshed in forces that are not literary in the traditional sense. Feminist Criticism has sought to disentangle any issue that pertains to women as writers as well as readers and has offered the most effective challenge to prevailing notion of gender. It has consistently examined the way in which societies construct the gendered subject through discourses which represent women as negative as well as subaltern roles Voice/6

Intertextuality involves two other key concepts: boundary and erasing of boundary which have a great significance for the students of comparative literature. Boundary means a border that circumscribes something, definite limit and constraints. Crossing a boundary is generally considered to be transgression which is not accepted in moral terms. It may happen that we speak to a friend in Assamese and to another in English. The two terms: Assamese and English are words for linguistic boundaries. Some of the boundaries may be transgressed but some others not. We are very much concerned with the boundaries of discipline of study or scholarship, boundaries of different subjects. However, one may be liberal regarding breaching of boundaries, the action brings consequences: incomprehension, objection, disapproval, and dismissal of one's ideas, view or judgment. Confusion is not a state that a human being can enjoy, rather he/she likes to know where he/she stands because without a clear idea of the boundaries of give and take, we find it difficult to think, organize our thoughts and express ourselves coherently. A boundary provides coherence to the mind and an activity. But keeping to boundary strictly also requires some mental discipline and in most subjects it also requires some training. Being students of literature, most of us would be useless in a discussion of Trigonometry or Cosmology. We do not have sufficient knowledge of the discipline, and we lack practice in the methodology of the discipline. A boundary demands discipline in thinking, behaviour and expression, without which coherence is impossible. A knowledge of our stand gives us tremendous advantage in dealing with the subject and that a boundary does not only tell us what it encloses but also what it excludes. In other words, keeping to a boundary means knowing how to keep in it, how to conduct our study or thinking, how to organize our thinking and how to express it. This is generally called methodology. We should behave according to a dependable methodology within each disciplinary boundary which means

enormous convenience and total avoidance of confusion. This will allow us to conduct study in a discipline without cluttering up context, contents and methodology. Boundary discipline or subject methodology has always appealed to human mind has become a necessity.

However, keeping to a boundary mean excluding a great many other kinds of content and eschewing all other methodology which is liable to limit our evidence, data, argument and expression. This is a noticeable disadvantage of an isolated methodology or discipline. We must cross or transgress the boundaries to overcome this great and never-failing disadvantage. It has become necessary for us to cross the boundaries nowadays and also that it is the hallmark of the thinking of all the great persons (Messtahs) in history and of modern ways of thinking and expectation regarding thinking. Crossing the boundary means erasing the boundary and entering into a new boundary. It is easy to say "erase the boundaries" but no one can erase the boundaries that he does not know his her own boundary, no one can erase a boundary without being secure within that boundary and without being able to perform well within that boundary. We should remember that we cannot crase a boundary without knowing the boundary well and without knowing how to work well within it responsibly. We bear even greater responsibility if we wish to work beyond the boundary of our own discipline and in the domain of some other discipline. If we wish to be historical in our literary research, it is useless and dishonest to learn something superficially about one theory of history and pretend to apply it to our work We must learn thoroughly what history is, what the history of history is and what are the pros and cons of history and then choose carefully an approach that makes for better understanding of our subject. It is an intellectual crime, pretence, a posturing to take some theory at random and apply it to something at random. It is misleading and it suggests that we know more than we actually do. It is very difficult and Voice/8

demanding to try to erase boundaries of discipline of study and thought which is a matter of serious responsibility and not to be taken lightly. It is true that other points of view and other assumption help us see a thing better than before but we cannot pretend to hold a view point that we do not command. If we do not clearly define our new position beyond the erased boundary of our discipline, do not clearly identify for our audience or readership exactly which other discipline(s) we intend to use, do not clearly define the new limits within which we wish to examine something and do not explain to them the new methodology we wish to apply and why, then our work will be of no value at all. Erasing of boundaries is not a game, not a matter of fashion, not a matter of posing something that we are not. Michel Foucault, a great postmodern theorist thought that Greek was a very important subject which should be examined and lesson should be drawn from for our own times. So, he embarked upon a book on the subject. But in no time at all, he realized that he really did not know Greek culture well and left his plan to write that book and took four years to study Greek culture and Greek history. He returned to his project only when he had mastered these subjects.

The concepts of boundary, erasing of boundary and intertextuality are of great importance in the domain of comparative study. By definition, comparative study is intercultural and inetrtextual. Its material comes from and belongs to two or more different cultures and literary histories and traditions. It may also have some connection with the history of our own culture, and therefore, a reader or scholar of comparative literature must be aware of all these concepts and constraints and responsibilities they imply separately and together. To compare two works for no significant reason is dishonest and fraudulent, and not a comparative study. A comparative study must originate in experience and perception of comparable phenomena. We must not undertake comparison of two works of literature unless they thrust upon our

consciousness or give clear sings of being important or we feel that juxtaposing them will be an important activity. A Genuine comparative study implies intrtextual, inter-literature, intercultural or inter-historical study. Without mastering these and all other disciplines to the extent that is necessary, we should not undertake comparative study. In fact, what is already difficult to do within one literature, one culture, one history and one tradition becomes more so across works, across literatures, across cultures, across history, across disciplines and many other intellectual disciplines.

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## KIM AND INDIA

### A POSTCOLONIAL APPROACH

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Born in Mumbai in 1865, Rudyard Kipling spent several years of his early life in India. He familiarized the English people with India, because he had gained a rich experience of colonial life. In fact, India is a dominant aspect in Kipling's fiction and Kim is no exception. It seems that a major aim of Kipling in writing Kim is to portray various pictures of India, to introduce its natural richness and show the abundance of its cultures and traditions. While we experience in the novel the vast vistas of India, we also feel the grasp of empire. Kipling directly took part in the colonial situation. He was a prominent actor in the Anglo-Indian situation. This does not, however, necessarily mean that he was an exclusively political figure. As Edward Said remarked that Kipling was both "a historical being as well as a major artist" (Said 1994: 163). He wrote Kim (1901) at a time when the relationship between the British and Indian people was changing. India had already started opposition to British rule and among the dominant British colonial officials important changes in attitude were occurring after the 1857 rebellion. A new relationship between the British and Indians was

evolving. Kipling was not neutral figure in this Anglo-Indian situation. As we read the novel, we face questions such as whether portray Indians as inferior or somehow equal but different. This essay is an attempt to show how Kipling has represented Kim, the protagonist of the novel as superior and privileged when compared with the Indian characters.

Kim is mainly concerned with the quest two individuals-Kim, a fourteen years old Irish orphan, brought up by Eurasian woman, and Teshoo Lama, the holy man from Tibet. While Kim is in pursuit of 'a great Red Bull on green field', the lama is in search of a River "whose nature....is that whose baths in it washes away all taint and speckle of sin" (p.11) and thus can free himself from the Wheel of Life. Kim, though a white boy, is "burned black as any native....spoke the vernacular by preference, and his mother tongue in clipped uncertain sing-song ... (p. 1). He is appropriately nicknamed "Little friend of all the world". On seeing the lama near Lahore Museum, strange looking man in a strange garb, Kim's curiosity is roused. He finds the lama entirely new to all his experience. He is moved by holy man's sincerity and innocence. Kim soon becomes his chela or disciple and the two wander through India, taking some help from the English curator of Lahore Museum. As Kim and the lama begin their journey, we are given remarkable description the Indian landscape and her people. First they travel by train from Lahore to Umballa and from Umballa they set out walking on the Grand Trunk Road, "the backbone of all Hind": "And truly the Grand Trunk Road is a wonderful spectacle. It runs straight, bearing without crowding India's traffic for hundred miles—such a river of life as nowhere else exists in the world" (p. 51). However, in the meantime Kim gets involved in a British Secret Service plan and defeats a conspiracy inspired by the Russians who try to stir up revolt in one of the northern provinces. Kim acts as a messenger between Mehbub Ali and colonel Creighton. Ali is an Afghan horse dealer

and works for the British. Creighton is scholarly ethnographer and the head of the British Secret Service. Later Kim meets the other members of Creighton's team in the Great Game-Lurgan Sahib and a Bengali ethnographer Hurree Babu. As Kim and the lama keep wandering and by the time Kim meets Creighton, it is discovered that the boy is white, though Irish, and not a native as he appears to be. He is sent to St. Xavier's school where his education as white boy is to be completed. His guru the lama gets the money for his tuition. During the holidays the lama and Kim resume their wanderings. They confront Russian spies from whom Kim somehow steals incriminating but the lama receives injuries. Thus the lama and his young disciple foil the Russian plot. Soon after this incident they fall ill. "They are healed by Kim's restorative powers and renewed contact with the earth; the old man understands that through Kim he has found the River. As the novel ends Kim returns to the Great Game, and in effect enters the British colonial service full time" (Said 1994: 165).

It is evident from above summery of the novel that Kim has in him inner reserves of strength and power. He seems to understand both the English and Indian cultures, though at the beginning of the novel he appears very much like an Indian. As a matter of fact, as K. C. Belliappa puts it, "Kim at one level dramatizes the growth of his (Kim's) awareness of being a Sahib. It is this chameleon like quality that makes him a fascinating character who performs different roles be it a Hindu low-caste street boy, a Mohammedan horse-boy or for that matter, a holy man's chela, all with supreme ease and panache" (Belliappa 1991: 90). Hence Kim has been most suitable to imperial scheme. Even the lama depends on Kim for support and guidance and that Kim's achievement is neither to have betrayed the lama's values nor to have let up in his work as junior spy. However, Kipling is less interested in religion for its own sake than in local colour and in the realities of the Great Game. Without diminishing the sincerity

of the lama's search, Kipling firmly places him within the protection of British rule in India. "Throughout the novel Kipling is clear to show us that the lama, while a wise and good man, needs Kim's youth, his guidance, his wits; the lama even explicitly acknowledges his absolute, religious need for Kim, in Benares, toward the end of chapter 9, he tells the 'Jataka', the parable of the young elephant ('The Lord Himself') freeing the old elephant (Ananda) imprisoned in leg-iron. Clearly, the Abbot-Lama regards Kim as his savior. Later, after the fateful confrontation with the Russian agents who stir up insurrection against Britain, Kim helps(and is helped by) the lama, who in one of the most moving scenes of all Kipling's fiction says, 'Child I have on thy strength as an old tree lives on the lime of an old wall.' Yet Kim, reciprocally moved by love for his guru, never abandons his duty in the Great Game.... (Said 1994: 168).

In fact, Kim appears to be a complete phenomenon. His omnipresence throughout India, helping anyone who needs help. makes him worthy of the title "the little friend of the world". He has a finger in every pie. His education seems to be a mélange of Indian culture and formal English. He receives formal education at St. Xavier's in Lucknow. The lama and Mahbub Ali are two sources of his learning. The lama provides him with spiritual support, while Mahbub Ali is his teacher in the Great Game. Lurgan Sahib teaches him how to practice memory games that are a sort of preparation for the Great Game and its related espionage work. Actually the Empire needs one with a bicultural background, one with a grasp of the Indian native way of life on the one hand, and a systematic knowledge of British policies and designs on the other. And, as Nandi Bhatia suggests, "Kim's grasp of Indian life teaches him to process the native culture, whereby he knows its strengths and weaknesses, to react with eleverness when the situation demands, appropriate the useful and dismiss the rest...Kim's knowledge of the various Indian dialects is particularly useful. It

provides him with the ability to translate and overcome the tremendous handicap that colonial rulers felt in their inability to translate for which they had to depend on the 'unreliable' natives" (Bhatia 1994: 3).

Kim is represented as fairly flexible, intelligent and tactful. He is privileged over the characters because he is central European character who goes native, just like Marlow in Heart of Darkness or Jim in Lord Jim. This narrative strategy becomes a sort of mechanism for the Empire's espionage in the world of Kim. Kim's racial heritage (though he is Irish and not English) is a reason to consider him to be on the superior side of the racial dichotomy. Kipling exploits the character of Babu Hurree Chander to assert his imperialist ideology. He represents Kim and his authorial presence among the native Indians through narrative strategy of juxtaposing Kim with Babu. Jacques Derrida's concept of 'binary oppositions' might be applied to the relationship between Kim and Babu. Here the oppositions may be categorized as 'self' and 'other' (Eagleton 1983: 132 ). Self becomes the privileged principle and the 'other' its opposite. Similarly, Kipling in Kim creates a dichotomy of the ruler and the ruled. The ruler is the privileged 'self' who asserts and imposes his position on the ruled 'other'. Accordingly, Kim is authoritative principle and Babu the excluded opposite. In other words, Kim becomes the good guy while Babu represents the bad guy. Kim is the Sahib while Babu his opposite, devoid of all values of the privileged Sahibs. Thus the relationship between Kim and Babu implies what Said called 'hierarchy of power' in his pathbreaking book Orientalism. The image of the oriental of which Babu is an example, shows the inherent inferiority of Easterners, regardless of their education. Though Babu is learned in English Literature, Anthropology and Western culture in general, his knowledge is dismissed as a 'monstrous hybridism of East and West' Kim becomes a Sahib but Babu does not. This is because Babu is different from Kim in terms of race and knowledge. Kim's

knowledge and education are relevant and useful to his situation representing the Empire. There is an attempt throughout the novel to subordinate the non-white to the white. Like the other heroes of imperial fiction, Kim's actions result in victories not in defeats. He restores India to health as the invading foreign agents are apprehended expelled. Part of Kim's strength is his knowledge of the difference between him and the Indians around him. Later he becomes explicitly aware that he is a Sahib, white man.

There is no doubt that Kim can be studied as a great artistic creation. At the same time it is a great cultural document. No one can overlook that it is not free from the contemporary facts, carefully observed and even manipulated its author. Kipling's representation of the Mutiny of 1857 makes point clear. To the British, who brutally put the Mutiny down, all their actions were retaliatory. They said that the mutineers murdered Europeans and therefore Indians deserved subjugation by the higher civilization of Britain. After 1857 the East India Company was replaced by the formal Government of India. On the other hand, for the Indians, the Mutiny was a nationalist uprising against British rule, which later reasserted again and again despite abuses and exploitation. In such a situation of nationalist wave, it was natural for an Indian to feel solidarity with the victims of British reprisal. But the author represents this incident as an act of 'madness' on the part of Indians and Kipling's choice to represent through an Indian and a soldier loyal to the British is very significant. When the lama asks about the reason for the massacre (or Mutiny), the soldier (who is an Indian) replies: "A madness are into all the Army, and they turned against their officers. That was the first evil, but not past remedy if they had then held their hands. But they chose to kill the Sahibs' wives and children. Then came the Sahibs from over the sea and called them to most strict account." (P. 47). The picture given here of the Mutiny is one of madness and revenge. The mutineers are described as 'mad' people their act as an act of 'madness'. The Voice/16

Indian resentment has been deliberately reduced to 'madness'. "And when Kipling has the old soldier describe the British counter-revolt with its horrendous reprisals by white men bent on 'moral' action—as 'calling' the Indian mutineers 'to strict account', we have left the world of history and entered the world of imperialist polemic, in which the native is naturally a delinquent, the white man a stern but moral parent and judge. Thus Kipling gives us the extreme British view on the Mutiny, and puts in the mouth of an Indian, whose more likely nationalist and aggrieved counterpart is never seen in the novel". The other side of the event is never heard: the voice of resistance. This is how the imperialist ideology permeates a cultural text and how the empire colonized the mind of the colonial people, here the Indians.\*

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# BHISHMA IN THE MAHABHARATA

A CHARACTER ANALYSIS

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The earth is an interesting place because we all are different than each others. Not only the individuals differ from each others, within an individual also there are different layers of personality which are difficult to understand. We cannot paint the canvas of life entirely black or white. It has different shades and many times these shades cannot be expressed in words. Mahabharata tries to capture this eternal drama of human life very effectively. 'Bhagavad Gita' which is a part of Mahabharata tries to explain this complicities and intricacies of human nature as an interplay of three 'Gunas' (qualities)1 i.e. 'Sattavik' (Good), 'Rajasik' (Passion) and 'Tamasik' (Dullness). All these 'Gunas' are present in everybody in different combinations. At a particular time one of the 'Guna' predominates and under its influence we think and behave.

Under the influence of the 'Sattavik', man thinks good thoughts and performs good deeds, which brings peace and Voice/

happiness. Under the influence of the 'Rajasik', man is restless and propelled into action with the selfish desires and the 'Tamasik' creates dullness and inertia. As these 'Gunas' are present in us in different combinations, we find that the characters in the Mahabharata behaves differently at different times under their influence. An extremely good person like Yudhishthira comes under the influence of 'Rajasik' and 'Tamasik' and indulges in gambling in spite of the warning and looses everything including his wife.

The present essay is an attempt to study this play of 'Sattava', 'Raja' and 'Tama' through the character of Bhishma, one of the important characters of the 'Mahabharata'.

Bhshma's sacrifice for his father-Bhishma, the sage of sacrifice and selfless service, very brave and upright, is considered as an ideal to be followed by many. He was born to King Shantanu and Ganga. He was named as Devavrata. Originally, he was a Vasu2, who descended on the earth alongwith his other seven brothers due to the curse. All his brothers escaped from the earth as their transgression was not very severe. But Devavrata was compelled to stay for very long years due to his sin. The message here is that the earth is not a very pleasant place and those who are sinner had to stay on the earth.

Devavrata grows up, becomes a fine warrior and being the only son of king Shantanu was his successor. He was very popular among the people of the Hastinapur2. But destiny had something else in store. Meanwhile Ganga, Devavrata's mother left Shantanu.

One day Shantanu got infatuated with a Nishada3 girl, Satyavati. But Satyavati's father put a condition that the future son born to Satyavati will be the king after Shantanu. Shantanu was not willing to deprive his capable son and came back aggrieved

When Devavrata came to know about this, he took initiative and himself went to the father of Satyavati. He promised the father of Satyawati that the son of Shantanu and Satyawati will become the king after Shantanu. Even this did not satisfy Satyawati's father

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and he expressed fear that may be Devavrata's sons will demand kingdom. At this Devavrata took vow that he will not marry and so nullified any possibility of conflict in future. This vow of reaming celibate throughout the life was considered as a terrible vow and so he came to be called as Bhisma, meaning the terrible.

Certain questions arise out of this act of Bhishma. As a prince did he had a right to decide that who will become king after the present king? It was a spontaneous emotional reaction of a young man. Kingship was a position of trust and not a private property that one can leave his share to somebody. Devavrata was wise, learned, very capable administer and a fine warrior. He had all the qualities of becoming an excellent king. But by his excess of dedication and desire of sacrifice for the pleasure of his father he deprived the people of the kingdom of Hastinapur of his capable leadership and that to for the sake of the lust of his aging father. Taking into consideration the age of Devavarata, Shantanu must have been of considerable age that time. He already had his share of joy and happiness in life and during his ripe age he was not able to keep his infatuation under control. Self denial for higher purpose is a noble act, but self denial for the lust of the aging father? Bhishma was extremely idolized for his sacrifice, but if one look from the different angle, he seems to be exploited for his sincerity and dedication by his selfish relations. We find numerous such evidences in the Mahabharata.

Amba Episode- When his half brother Vichitravirya grew up, Bhishma took the responsibility of finding brides for him. He went to the Swyamvara4 of the daughters of the king of Kashi uninvited and abducted the three daughters of the king. He also fought a terrible war with the assembled suitors of the princess. Among the suitors of the princess was king Salva, who was in love with Amba, the eldest of the princess of Kashi. He was also defeated by Bhishma.

His abduction of these princesses for his half-brother, spoiled Voice/20 the life of the eldest princess Amba, who was also in love with King Salva. Vichtravirya refused to marry her, as she had already given her heart to somebody else. Salva also rejected her as she was won by Bhishma after defeating him. She appealed Bhishma to marry her. But here his oath of celibacy came in between and he refused. She even appealed to Parshurama, but he also failed to give justice to her. After failing in all the attempts she finally immolated herself. What is important, self imposed high ideals or life of an individual?

It was a practice among the 'Kshatriyas' to win a girl after the contest. But Bhishma winning the girls for his half-brother appears to be an exception. He should have allowed his brother to find a match for himself. Being a 'Brahmachari' why he should have ventured into a 'Swyamvara' and invited the trouble? During abduction Bhishma defeated many kings and even after this Salva challenged Bhishma to dual, putting his life to great risk. Here at least Bhishma should have realized that, Salva have a special tender feeling for Amba and it will be injustice to forcibly take her away to marry her to somebody else. Later during the 'Rajsuya' yagya5 Sishupala6 criticizes Bhishma for this act. He also says that everybody was aware about the love between Amba and Salva and Bhishma still kidnapped her. The journey from Kashi to Hastinapur in chariot must have taken a couple of days. During the journey also Bhishma seems to have not made his intension clear to the princess that they were being carried to be married to Vicitravirya. Probably the princes were under the impression that they were going to married to Bhishma. But when after reaching Hastinapur, Amba realized that she will be married to good for nothing Vichitrvirya, she directly reveled her love for Salva and Bhishma sent her to Salva. Had he reveled his intention of marrying them to Vichitrvirya at Kashi itself, probably the situation would have not become that complicated. However probably he became conscious about his mistake and thereafter he settled the matches of his family member

through other means than abducting a girl.

Gandhari- Gandhari, the princess of Gandhar was also deceived. She became aware of the fact that she is going to married to a blind prince only after coming to Hastinapur. Here also it was Bhishma who took the initiative for this alliance.

Insult of Draupadi-At the time of insult of Draupadi in the assembly of Kurus, Bhishma remained quiet. Was it not his responsibility as an elder of the family to prevent this heinous crime? Instead he hides behind the argument that 'Dharma' is subtle and throws the ball in Udhishitira's court.

Role during the Great war- During the preparation of the Great War, his attempts of stopping the war seem to be half hearted. Why did he accept the position of the commander-in-chief of the Kaurava army? He should have gone into retirement. He had lived a long life, served and protected the kingdom and race of Kurus for many years.

If he had promised to protect the kingdom to his father, there was no threat to the Kuru kingdom from outside. Whether the Kaurava wins or the Pandava wins, it would have been the decedents of the Kuru, who would have sat on the throne of Hastinapur. If not retirement he should have at least remain neutral in the war like Balrama. After the war he could have come back again to serve the throne of Hastinapur.

His heart was with the Pandavas, but he felt duty bound to serve the Kauravas. Why? Why he did not openly supported the Pandavas? Probably that might have created panic in the heart of Dhritrashtra and Duryodhana. Bhagavad Gita says,

> "Yad-yad acharti sresthas tad-tad eve taro janah sa yet parmanam kurute lokas tad anuvartate"

(Whatsoever a great man does, the same is done by others as well. Whatever standard he sets, the world follows.) ('Bhagavd Gita' S. Radhakrishnan P.140.)

Had Bhishma remained absent from the war, probably his example might have been followed by the others like Dronacharya, who was obliged to him. In the absence of these two valiant and experienced warriors, the war would have been much less destructive and probably there would have been no war at all. Probably it was due to the towering personalities like Bhishma, that many other people supported Kauravas.

He loved the Pandavas, but felt duty bound to serve Duryodhana and finally achieved nothing positive. The futility of his life is captured by poet Dinkar when he says,

" Pyar Pandavopar manse, kauravoki seva tanse,

Sadh payega kaun kam is bikhari hui lagan se"(Hindi) (Love for the Pandavas and the service for the Kauravas, what can be achieved by this divided loyalty) (Dinkar 'Kurushetra' Rajpal and Sons, 2003, P. 50) (English translation mine)

Conclusion-Bhishma's life is full of many contrasts. In spite of being 'Brahmcahri', (celibate) he was attached to the kingdom. Not for the sake of personal enjoyment, but to serve it. He never sat on the throne, but always wielded the power. It was only when Duryodhana had grown up that his authority has diminished considerably. The main councilors of Duryodhana were Shakuni and Karna. But Bhishma refuses to the reinsgo from his hand and as a result gets into ego clashes repeatedly with Karna.

Person who lives life like an average mortal are checked easily, as they are aware of their own limitations. But people, who become larger than life, like living legends, are in a position to do greater harm not only by wrong action but by inaction as well. As Bhishma's inaction during the episode of Draupadi's 'Vastraharan' shows. By not taking strong stand against the policies of Duryodhana, Bhishma stands partly responsible for the war and destruction. Unreasonable devotion to our own perception of duty can sometimes turn into an evil.

By trying to understand the characters in the epics we can understand the peculiarities of the human behavior around us. Who had not seen capable people exploited by flattering their ego!

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# FEMININE INFLUENCES ON TAGORE

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It can be said in general that the influence of mothers fall upon their sons but there was an exception in the case of Rabindranath one reason for that was at that time, the children of Rajas, Zamindars and very rich people grew up under the care of domestic staff. Another reason was that Rabindranath lost his mother at an early age, i.e. when he was only twelve years old. The lady who has influenced Tagore most of all after his mother, was Kadambari Devi, the wife of his elder brother, Jyotindranath Tagore. Rabindranath called her "Notun Bouthan". This lady was his companion in boyhood and also in his teenage years. Kadambari Devi liked literature very much. Rabindranath wrote in "Jibansamriti": "Bouthakurani (Kadambari) had great interest in literature. She used to read Bengali books not for passing the time, she used to enjoy then with attention. I was her partner in her literary activities". Kadambari Devi helped Tagore by inspiring him to have

interest and love for literature and she also encouraged him to write. She was careful to see that Tagore did not boast about his writing capabilities. Tagore wrote in "Chhelebala": "Bouthakurani had a strange behaviour. She would never accept that I would ever become a writer. She was always teasing me by saying that I would never be able to become a writer like Biharilal Chakraborty." Kadambari Devi tried to arouse a grave hunger of competition in the mind of Tagore in this way. It was Kadambari Devi who raised the level of perception of beauty for the young Rabindranath. That perception never became loose. So, we see that Kadambari Devi's sincere effort and strong inspiration worked with great effect for making Tagore world -famous. History tells us that the inspiration and influence of someone special help the writers to become famous: there is a saying in English: "There is a great woman behind every great man". Rabindranath in his book of song "Bhagnahriday" (Broken Heart), has written in the memory of the person (Kadambari Devi) who had inspired him:

"I have made you the guiding star of my life.

I will never lose my way in this ocean.

Wherever I go, you will be incarnate.

Please shower my eager eyes with your fountain of light". The next woman who had influenced Tagore was Anna Toghore. Tagore's first lesson in speaking English easily started with the supervision of Atmaram's daughter, Anna Toghore. Tagore gave her the name of "Nalini" (Lotus). It was Rabindranath's very favourite name. The name of the heroine in his "Kabi Kahini" was Nalini. This Nalini was the inspiration of Tagore many poems. The poem in which he used her name was like this:

"Nalini, please listen to me, open your eyes
Are you still asleep?
Please see, my friend, your Rabi (the sun)
Has come to your door".
The next woman who became very attracted to

Rabindranath and had influenced him was Senora Victoria Okampo. When Rabindranath started on his journey for South America at quite an advanced age in 1924, little did he imagine that this journey held in store for him one of the most wonderful experiences of his life, that he would meet a woman usually gifted, accomplished, at the same time deeply devoted to him. She was the source of inspiration for some of the finest poetry. All through Tagore's stay at Argentina she provided Shelter, comfort and peace and the weary and ailing poet. The story of Tagore's life and works would be incomplete without a mention of Victoria Okampo. Tagore was inspired by the woman who combined beauty with intellect in herself. She gave him the required rest and peace. As her guest he seemed to enjoy one of the happiest, albeit idle times of his life. It was Victoria Okampo again who took up most of the troubled of arranging an exhibition of Tagore's paintings at Galerie Pigalle in Paris in 1931. The exhibition of his paintings brought Tagore worldwide acclaim. Rabindranath called her as "Bijoya" and had also written some poems about Bijoya. An example:

"O! The Foreign Flower, When I asked, What is your name? You smiled and shook your head. And I understand you wanted to say What's in a name? Is there nothing else? Your identity is in your smile".

(Foreign Flower).

The last poems that Tagore wrote for Victoria is in the poetry book "Sesh Lekha". She was very devoted to Tagore and written books and articles and had also given lectures about Tagore. It is true that the love which than tormented Victoria was not that which Tagore spoke of in his poems. Hers was a love very much of the body and the senses, bound to this earth. She was a captive in a maze from which Tagore's poetry brought liberation through tears.

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The poetry of Tagore helped her to reach out of those treasures of youth which were actually fetters shacking her within their fold. She speaks of the poet, who was bringing her the gift of tears, as not even the closest friend would have been able to do. It was a release for her to know about the God of Tagore who was not revengeful or demanding, but merciful and magnanimous, who did not keep her cramped but allowed complete freedom, freedom even to forget Him. Yet she would ever seek Him through love.

She acknowledge the debt she owed to two sons of India, viz; Gandhiji and Tagore. They opened for her the doors of perception to reality. By reality she meant that the triviality of the finite and the emptiness of the infinite were false appearances. The senses have their limits, but the heart has not. One can have joy of attaining the infinite through the finite and love is the force that accomplishes it. Undeniably, Victoria Okampo was one of the few persons with a real insight into Tagore, not only Tagore the celebrity, but Tagore the human being and Tagore the artist.

It is true that Victoria had a greater opportunity to know Tagore than vice versa. He did not have any prior knowledge about his hostess nor had she yet blossomed in the full splendour of her capabilities and accomplishments. So one may wonder whether Tagore could understand her for what she really was. There were instances when Tagore misinterpreted Victoria's action and behaviour. Thus he mistook her shyness and unwillingness to be a nuisance to him by undesired intrusion as the reticence characteristic of the exclusive set to which she belonged. But on the whole there was an intuitive understanding and appreciation on his part of this extraordinary woman who lived as much in the world of the senses as of the spirit. He was not insensitive to the devotion and understanding of Victoria.

Victoria inspired the poet in Tagore in a way that few women did she was like the spirit of joy that stirs men to achieve great things and Tagore himself was fully conscious of the rendered by Voice/28 Victoria in this respect. The verses that Tagore refers to in his letter are included in the collection entitled "Purabi" and dedicated to Victoria. In particular the portion entitled "Pathik" (The Traveler) contains a number of poems with which one can definitely associate Victoria Okampo. The poems are veritable gems among the lovepoems of Tagore. All these poems were written between 12th November and 28th December, 1924, when he was in Buenos Aires. They speak of a love that is not eloquent but whose language flows from soul to soul, a love that is ready for any sacrifice and does not want to inflict itself upon the loved one, lest it becomes a burden. There is also expression of gratitude towards the woman who did so much to fill his days of exile with happiness and beauty.\*

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# SYLVIA PLATH AND KAMALA DAS AS CONFESSIONAL POETS

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Confessional poetry deals with the poet's private experiences and feelings about death, depression and relationships, often in an autobiographical manner. According to M. H. Abrams, confessional poetry developed as a reaction against the demand for the impersonality by T.S. Eliot and the new critics. Confessional poetry differs in its secular subject matter from religious confessions in the lineage of Augustine's Confessions (c.400 A. D.). It also differs from the poems of the Romantic period representing the poet's own circumstances, experiences and feelings such as Wordsworth's "Tintern Abbey" and Samuel Taylor Coleridge's "Dejection: An Ode" in the quality of being frank and open and sometimes expressing the shocking details with which the poet reveals private or clinical matters about himself or herself, including sexual experiences, mental anguish and illness, experiments with drugs and suicidal impulses (Abrams 2003: 45). Confessional

poetry emphasizes the experiences of the poet's personal life, such as despondency, mental agony and even sexual relation. However, the term 'confessional' is applied to number of poets of 1960s and 1970s. Robert Lowell, John Berryman, Allen Ginsberg, Sylvia Plath, Anne Sexton and William De Wit Snodgrass came to be known as 'confessional' poets. M. L. Rosenthal First used the term 'confessional' in 1959 in a review of Robert Lowell's *Life Studies* (1959), entitled "Poetry as Confession". In thought provoking article, Rosenthal points out earlier tendencies towards the confessional and notes how there was typically a 'mask' which covered up the poet's 'actual face'. Robert Lowell (1917—1977) removes this mask and the speaker is unequivocally himself.

Sylvia Plath (1932—1963) was a prize winning student at Smith College. She had a very short poetic career. At the end of her junior year at Smith College, she had breakdown and she attempted suicide, an event recorded in her novel *The Bell Jar*, and in the poem "Daddy" she writes:

At twenty I tried to die
And get back, back, back to you.
I thought even the bones would do.
But they pulled me out of the sack,
And they stuck me together with glue.

Plath published the book of poems that appeared in her lifetime, The Colossus and Other Poems in 1960 and then she began to work on the poems eventually published posthumously in Crossing the Water (1971). These volumes include a number of poems on childbirth and on life with her two children, Frieda born in 1960 and Nicholas in 1962. These were followed by the poems included in Winter Trees (1971) and the poems of Ariel. The poems of Ariel were written in the mood of betrayal and vengeance that followed her discovery of Ted Hughes's involvement with another woman, a family friend. The poems in this collection were centred on love, death, betrayal, rage and entrapment. Her poems can be understood in directly personal terms similar to the confessional poetry of such writers as Berryman, Sexton and Lowell. More recently the themes dealt by Plath in her poems have been read within a broader context. The poems are now seen by critics as articulating the plight more generally of talented, independent women within the gender confines of the 1950s. The Nazi allusions associated with her father Otto Plath in the poems are read as bringing into the poems the force of an oppressive, dictatorial male culture whose power infects alike history, political and cultural dynamics, and the well-intentioned love within even the most intimate of relationships (MacGowan 2004: 103).

The spirit of Indian English poetry in pre-independent period sustained with the issues nationalism and metaphysical preoccupation. But the modern Indian English poetry has become a post-independence phenomenon. The new poets in India, like Kamala Das, concentrated in contemporary life along with a revelation of self. Some of these new poets write with the allusions to their life and the desire for personal change, but Kamala Das brings forward her private life as the subject matter of her poetry. She initiated her voice in her poetry in manner that resembled the pattern of the confessional poetry, especially of Sylvia Plath. Both of them used the self as a poetic symbol around which hovers a personal mythology. Das's poems are accounts of deep personal experiences. Her poems issue out of her sufferings and humiliations. E.V.Ramakrishnan asserts that Kamala Das is a "confessional poet....she has always dealt with private humiliations and sufferings which are the stock themes of confessional poetry" (Journal of Indian Writing in English: 29). Like Plath, she too analyses her personal agony with utmost frankness. The critics of Sylvia Plath are of the opinion that she has a unique power to transform her confessions into poetry of extraordinary complexity and variety. The organic effect of her poetry is wholesome. But in Kamala Das

the confessions are more pronounced than the organic unity of her work. It is the confessional core that dominates the reader's awareness. Kamala das's poems are highly emotive. However, the intensity of her emotion does not go beyond the complexity of life. Her feelings of loneliness, disappointment and obsession contribute to her personality. The lovelorn, anguished woman in Kamala Das stimulates her poetic self. B.K.Mahapatra compares her poetic creation to the rebirth of the mythological bird, the phoenix. "Like the rebirth of the phoenix, her artistic creation occurs only when she dies to her human self. The rebirth of the bird in the situation has become the sequel of the ashes as the remnant afflicted past made a potent influence on Das's artistic orientation" (Mahapatra 2010: 103).

Though born in a highly intellectual family, she received only a little formal education. She was married when she was fifteen years old. She found her husband nonchalant and lustful who was involved with extra-marital relationships. He was cruel and brutal to her. As a result of his indifference and lack of caring, "She grew revengeful towards him, and reacted in a non-traditional fashion in love-making, offering herself to any handsome or resourceful man who came across her, and forgiving even her rapist" (Dwivedi 2009: 2). Within the confinement of domestic walls she recreates her artistic self, the second self of a woman. There is a fundamental relationship between her autobiographical self and the artistic self. Kamala Das becomes her own creation. Her autobiographical self merges with the poetic self. She is the artist who suffers as a child, as a wife and as a woman, "The adverse circumstances have rendered her vision tragic and melancholy, her upbringing by careless parents, her marriage with an egoistic and vainglorious man, her disappointment in love, her illicit love affairs with other men in order to remove her boredom and anxiety. Added to this, she is a very sensitive and unconventional woman, who is not prepared to be dictated. Her dissatisfaction in marriage and life

sharpened her consciousness, and she possibly decided to air out her grievances through the poetic medium" (Dwivedi 2009: 42).

There is an undercurrent of anguish and suffering in her poems. In her poems she represents her own mutilated self, tormented by both past and present, and resulting in a deep sense of crisis. The 'self' is the crucial point in her poems. R. S. Pathak compares her quest for identity to "the spiritual Odyssey" (Pathak 2003: 22). For Kamala Das, poetry was not an escape of the personality but it was an expression of her personality—the inner world that came out to be built on paper. According to Kamala Das, "One's real world is not what is outside him. It is the immeasurable world inside him that is real. Only the one who has decided to travel inward, will realize that his world has no end" (Das 2009: 103). Kamala Das's creativity is enriched with the conflicts of self in a wide range of experiences that she gathers from Malabar where she first lived, and from the metropolitan cities like Calcutta, Bombay and Delhi later on.

The poet surprises her reader by being very much herself in her poems. She always tries to find a linguistic structure and a frame of reference to communicate what she sees, hears and is aware of. This creative urge leads to a confession of her experiences as a married woman not exactly knowing what marriage is, and what it demands of her as a woman:

I was child, and later they

Told me I grew, for I became tall; my limbs

Swelled and one or two places sprouted hair. When I asked for love, not knowing what else to ask

For, he drew a youth of sixteen into the Bedroom and closed the door. He did not beat But my sad woman-body felt so beaten.

("An Introduction").

These lines reveal the fact that her early marriage was a shock to her sensibility as a woman. Extremely confessional in tone, the Voice/34 lines express the 'he' of the poem did not beat her but her 'sad woman-body felt so beaten'.

Confessional poets court death and disintegration so that a higher level of perception may be possible. They long for death and disintegration as well as for psychic wholeness and insight. This tension between two opposites is reflected in the constantly shifting moods of confessional poetry. A confessional poet often writes about disease, death and destruction, and is much concerned with the decay of the body. It may be noted that predilection for suicide and mention of death is common to Sylvia Plath and Kamala Das.\*

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# **ECOCRITICAL READING**

AN ANALYSIS

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An analysis of the criteria for an ecocritical reading of literary and cultural texts presupposes an understanding of what we now call 'Ecocriticism', a term coined by William Rueckert in 1978 in an essay entitled "Literature and Ecology: an experiment in ecocriticism", Simply defined, ecocriticism may be regarded as a theory which looks at literature in terms of ecology. Raymond Williams's argument in The Country and the City (1973) that each age works with particular notions of 'nature' and 'culture' is in a sense the starting point for an ecocritical theory. (Nayar: 242)

Lawrence Buell defines ecocriticism as "a study of the relationship between literature and environment conducted in a spirit of commitment to environmental praxis." Ecocriticism begins with the assumption that cultural texts construct particular notions of 'nature', which then tie into material practices. Thus, it believes that literary representations of nature are very much to do with an age's views and treatment of nature / environment. While looking at the representation of nature and landscape in cultural texts it pays particular attention to attitudes towards nature and the rhetoric Voice/

employed while speaking about it. It examines whether nature / environment has been recognized as a separate physical entity which affects us, and which we can affect. Ecocriticism, however, does not hang about the air : it seeks links between literary studies and some sort of participatory environmental activism. It aims at increasing awarenesses about environment / ecology globally by forming alliances with other social and ecological sciences like philosophy, sociology, feminism, Marxism, economics, biology etc. Thus, ecocriticism is interdisciplinary and pan-directional in approach. There cannot be a stand-alone approach to it: it borrows extensively from existing theories and trends of thoughts. Ecocriticism takes literature out of doors and is a celebration of places / spaces. Its object is to make some difference to the world outside the literary academy. Karl Kroeber, a prominent American ecocritic, wrote in 1994 that ecocriticism was an escape from 'the esoteric abstractness that afflicts current theorising about literature'.

The nature-culture relationship has always been a masterslave relationship. Postcolonial ecocritics, ecofeminists and environmental historians have shown how nature / environment has always been regarded as a terrible entity which must be tamed, controlled and domesticated. The anthropocentric and masculinist models of operations have always sought to own women, capital, territory, wilderness, nature, ecology etc. down the ages – from Socrates to the present times. Eco-feminisms and psycho-analysis show how patriarchy enacts a story of othering and domination. Patriarchy treats nature / environment as something passive and unproductive like women. So nature / environment needs masculinist, imperialist and capitalist intervention and redemption. Man should act upon the space and make it productive.

The domination of nature / environment by men is identical to the domination of women / environment by patriarchy / imperialists. Man has created nature / environment in his own image. Males produce art which is permanent; women produce

babies who are transient, subject to death, threat and decay, "Her-(nature's) world is brazen, the poets only deliver a golden." (Philip Sidney, Defense of Poesy). "True Wit is Nature to Advantage drest." (Alexandar Pope, An Essay in Criticism) The Agustans colonized nature with an axe, the Romantics colonized it with words. Wordsworth's 'simple country folk' is a metropolitan masculine construct. To Baudelaire nature is evil. "Good is always the product of some art." Thus these representations of nature / environment indicate the concerned age's views and treatment of nature / environment, Umberto Eco was hugely dissatisfied with the American Disneyfication / museumization of nature. Dan O'Brien's Buffalo for the Broken Heart debunks American pastoralism, the myth of the "city upon a hill". The settlement history is a total rejection of the idyllic myth. Thoreau's Walden, for example, hides the imperialist context: the sight of the locomotive passing by the Walden pond makes us suspicious about his intentions.

One of the basic principles of ecocriticism or ecocentric reading is that it views literature from an environmentalist viewpoint. It reads texts in terms of their ecologically harmful or helpful effects (Kerridge: 530). Ecocentric readings of canonical texts begin by adding a different perspective, by considering how they represent the external world. It turns the conventional manner of reading inside out. The strategy seems to be to switch critical attention from the inner to the outer world, from the metaphorical to the literal meaning(s). King Lear, for example, has been read as a tragedy which occurs due to the injustice done to the natural world: Lear commodifies and slices up the landscape (his kingdom). Edgar Allan Poe's 'The Fall of the House of Usher' has been seen as a work which represents an eco-system damaged beyond repair. The attention has shifted from the inner psychology (subconscious) of Usher (owner of the house) to the outer world the house and its environs. Thus, ecocentric readings assess beliefs and ideologies for their environmental implications.

Since its emergence in the U.S.A. in the late 1980s ecocriticism has grown rapidly as a global literary and cultural theory of criticism. Recent work in ecocriticism has ranged beyond nature writing (pastoralism, idyllicism) Georgics and Romanticism. Now-a-days ecocritical texts include not only traditional expressive genre but also modes across every expressive genre. Many ecocritics have looked to indigenous non-industrial cultures to explore the possibility of alliance between those cultures and the wider environmental movement. Novels such as Leslie Marmon Silko's Ceremony (1977) and Linda Hogan's Solar Storms (1995) have, for example, set the values of Native American Cultures against those of white industrial capitalism. They, along with many others, have brought together the different environmentalisms of rich and poor. Ecocritics responsive to environmental justice have challenged the versions of environmentalism that seem exclusively preoccupied with preservation of wild nature and ignore the aspirations of the poor. Amitava Ghoshe's Hungry Tide, for example, ends with the vexing question - should we stand on the side of the wretched people of the earth (the eco-system people of the Sunderbans) or on the side of the tiger, the endangered species, - the local or the universal? Who should get the priority - man or nature / environment ? Ecocritics must, therefore, recognize and appreciate the complexity involved in the environmental debate and study and examine its diverse meanings and implications.

Martin Heidegger's concept of Daesin (dwelling) is based on the middle-eastern sufi philosophies. Dwelling / Daesin here means abode, the house, the garden, the entire earth. Because human beings are animals, they cannot do away with the abode. Heidegger does not believe in the anthropocentric view of nature / environment. Man, because he has shifted his priority, defines himself as a thinking being and dissociates himself from nature / environment. It is in eco-poetry that man can repair his image of the natural being and enjoy his association with the rhythmic life

of the natural world. Eco-poetry, also called GRACE Poetry (Global Reparative and Communicative Eco-poetry), will help him trace his old connections with nature / environment. This way we become the natural animals we are. Man should belong not to a particular Oikos (a dwelling place, a house) a particular city, but to the entire earth. It is there that he can become his natural self again. The life of man is a dwelling life. For him a house, a piece of land is something to be used and not something to be owned and exploited eternally. Apart from the natural world man is a lost, houseless, homeless creature. Ecoriticism thus deals with the problematics of dwelling places by unravelling how a piece of work expresses anxiety about specific dwelling places.

Lawrence Buell has suggested four criteria that may well characterize an eco-text:

- (i) The non-human environment is present not merely as a framing device but as a presence which suggests that human history is implicated in natural history.
- (ii) The human interest is not understood to be the only legitimate interest.
- (iii)Human accountability to the environment is part of the text's ethical orientation.
- (iv) Some sense of the environment as a process rather then as a constant / static or a given is at least implicit in the text.

(Buell 1995: 7-8)

Since ecocriticism is a 'diverse biosphere' (Barry – 1995: 269) there is no universally accepted model that we have merely to learn and apply in our reading of literary and cultural texts. It is just like approaching very familiar texts with a new alertness to its ecological dimension, a dimension which has always hovered about the text, but which has never occupied the centre of critical attention. The ecocritics / eco-readers should necessarily forge alliances with the contemporary debates in literary and cultural studies. They Voice/40

should develop a sense of commitment vis-à-vis the ecological disasters and take a position, - ethical, political, economic and so on. An acquaintance with the technical vocabulary of ecology may prove to be of great help. We should appreciate the fact that we need some sort of a "Geo-rhetoric", a new kind of language (metaphors, symbols, visual images, or stories) that may well communicate the different shades of meaning of environmentalism which still remains one of the most contested spaces. The ecocritics must tell us not only about what it means to live on the earth but also about what it means to live with it.

The tasks before the ecocritics / ecoreaders are many and varied. The questions, issues and concerns they address, explore and analyse may be studied under the following for headings:

Analytical Approach: The ecocritic analyses and examines how non-human nature is represented in the texts with particular attention to the depiction of the human-non-human relationship in them. He/She should examine whether the natural matrix is privileged or not and also whether the values / attitudes (to non-human life) expressed in the text and its rhetoric are consistent with the ecological wisdom of the time. An ecoreader pays close attention to the subtexts of literary works that reveal anthropomorphic, patriarchal, capitalist and colonialist attitudes towards the non-human, women, nature and landscape.

Archival approach – considers nature writing as an alternative canon. It builds up achieves wherein place / location / setting (physical, topographical, built) becomes an important factor, Stereotypes like the Arcadia, the virgin land, frontiers, savage wilderness, the scenic sublime, the countryside, the domestic picturesque, etc. are re-read to add to the canon in literary and cultural studies. These archives will be 'glocal' in character – at once local and global. Records of specific dwelling places will be related to the global environmental issues and concerns. Special canonical emphasis may be given to writers who foreground nature

as a major part of their subject matter, such as the American transcendentalists, the British Romantics, the work of Thomes Hardy and the Georgian poets of the early twentieth century.

Theoretical Approach: considers how nature and human culture are mutually influential; whether science (ecology etc.) can be open to literary analysis; whether it can be treated as a narrative; and whether it can make a difference to the world outside. The ecocritics / ecoreaders prepare a socio-political framework from approaches like Marxism, ecofeminism, environmental justice movement, and Third world 'environmentalism of the poor' for reading literary and cultural texts that explore the nature-culture mutual influence by embodying an ecological consciousness. They also extend the applicability of a range of ecocentric concepts, using them of things other than the natural world – concepts such as growth and energy, balance and imbalance, symbiosis and mutuality and sustainable and unsustainable uses of energy and resources.

Extensional Approach :- considers to what extent there can be cross-fertilization; whether there can be interdisciplinary perspectives, Ecocriticism believes that the earth is as much natural and non-human as it is social, cultural and human. The earth is a co-operative called ecosystem. Similarly, ecocriticism is a global co-operative of different disciplines. Anthony Liol draws attention to the interdisciplinarity of eco-criticism when he emphasizes the need develop a 'planetary culture' that contributes its mite towards ensuring the continuation of this ecosphere (earth). Ecocriticism's emphasis on a practice of reading that pays attention to social inequalities as linked to gender oppression and environmental exploitation turns theory into praxis, locating 'reading' within an activist framework. Now-a-days ecocritical reading is extended to factual, especially reflective topographical writings such as diaries, memoirs, essays, travelogues, science fiction, wild life films and documentaries and so on.

To wrap up, environmentalism means different things to Voice/42 different people. It is not only physical but also mental, social, cultural, historical, colonial, gendered (feminist/mesculinist), rocial, tribal, class conscious (of the rich/of the poor), biological, animal, spiritual, economic and so on. Ecocriticism is a rag-bag which accommodates all these diverse, often conflicting meanings and positions. Understanding the relationship between the literary habitat and the ecological habitat, therefore, presupposes an awareness about the reality of each of the various and complex positions mentioned above. There is no single, dominant worldview guiding ecocritical practice.

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# COMPARATIVE LITERATURE

AN OUTLINE

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It is the age of globalization. The advancement of science and technology has turned the world into a global village. In art and other social sciences geographical, political and linguistic differences have become almost irrelevant. In the field of higher studies specialization (in one particular subject) has given way to interdisciplinarity and multi-disciplinarity. Studies showing the interconnection between different disciplines have gained in importance. In the recent studies of arts and social sciences interdisciplinarity and comparison have caught the attention of most scholars and critics.

In the last two thousand and five hundred years much have been taught about literature and literary achievements. But the 20th century literary studies have set new trends and tendencies and standards of looking at life and literature. The 21st century also is keen to carry forward this search for something new. This attitude is leaving its impact on the teaching learning process at the college and university levels also. In this search for the new many subjects

and disciplines are losing their relevance and newer subjects and newer discipline are coming up to meet the demand of the age.

Globalization and interdisciplinarity have brought about an air of change in almost all sphere of life and learning. In literary studies the emergence of comparative literature is perhaps the most significant development of 20th century. Under the impression that literature is universal; that it knows no difference of time, clime and language. Literary scholars and critic alike have been busy studying and analyzing the relationships and interconnections not only among literatures written in different languages and different countries of the world but also among these literatures and other social sciences; so much so that, comparative literatures has established itself as a separate and complete discipline.

#### Some indicators of comparative literature:

The study and analysis of the similarities and differences of the properties of two or more like things may be defined as comparison. These methods of comparison help us to acquire an understanding of those things. Knowingly or unknowingly we compare one thing with another not only in the world of thought but also in our everyday life.

In literary studies and discussions comparison has always been used as a tool since times immemorial although it has been consciously and purposely used only in the 19th century for a comprehensive understanding and appreciation of literature. Literary studies have resorted to comparison as a methodology and this has given birth to what is now known as comparative literature.

#### Definition of comparative literature:

A simplistic definition of the term "comparative literature" is neither possible nor desirable. However, it can be safely averred that 'comparison' is the basis of such studies of literature. If we go by this definition, it may appear that comparative literature is literature that relies on comparison; i.e. comparison is its text. But we know that literature is the personal creation of poets, story-tellers, novelists, dramatists, essayists etc. Literary creation cannot be and is not dependent on comparison.

Generally, literature means the written texts in a particular language of a particular place. In the 19th century literature came to mean all those imaginative texts which have been preserved/transmitted either orally or in writing. It follows that comparative literature is all those texts which are comparative in nature. But if we go by the old definition of literature as a study of man, then comparative literature may mean the "comparative study of Literature", "It is the study of literature without borders"!

In point of fact, comparative literature is only a way, a method of literary study. In the last century there had been a restructuring of old processes in the world of thought. It was an age of isms. Newer and queer ideas turned everything upside down. Literary studies were no exception to it. In fact, literary studies did not lag behind other disciplines in developing newer trends, tendencies, attitudes and approaches. Even creative literature could not escape the influence of "ismism" extentialism, naturalism, surrealism, nihilism, Dadaism etc. Comparative literature appeared to save literature and literary studies from the quagmire isms/ismism.

Its purpose is to enrich enliven literary studies, discussions and judgments and give them a depth and breadth beyond the narrow attitudes of isms. It aims at exploring the unity and diversity of all literatures by analyzing and comparing their multifarious forms, styles, tones, colors and complexities.

Comparative literature took its birth in Europe. Although its seeds can be traced back to the 16th century, comparative literature established itself as a separate discipline only at the end of the 19th century and the beginning of the 20th century. During the 16th century the Europeans explored many places and countries of the world for the first time and came into contact with new peoples and new cultures. These new acquaintances brought about a sea change in the European thoughts and ideas. Scholars and critic have identified

the causes of this change in the world of ideas under three different heads<sup>2</sup>:-

- During this period the Europeans for the first time came to know about the Arabs of the Middle-East and about China, Japan and India of East Asia. With the discoveries of navigators like Copernicus and Columbus, the European concept of the earth changed: it crossed the European shores and expanded up to India and China.
- 2. The European scholars started studying the different languages of the world and discovered the linkages among the languages of the Indo-European family. The amazing fact that the European languages and Sanskrit originated from the same language was discovered. This discovery led to another amazing finding that the Europeans and the Indians (the Aryans) might have originated from one human family.
- Most of the scientific facts discovered during the period proved to be universally true, applicable to all people and all places.

These discoveries brought about great changes in the thinking of European thinkers. Some of these changes were as follows.<sup>1</sup>

Firstly, these discoveries reiterated and confirmed the unity of all mankind. The European thinkers and philosophers were inspired to believe in the biblical statement that all mankind descended from Adam and Eve.

Secondly, the European thoughts and ideas crossed the Meditarians and spread around the entire world.

Thirdly, it dawned upon thinkers, scholars and literary critics that literature is the common heritage of all mankind. Human thoughts, feelings, emotions and dreams do not respect geographical and political boundaries.

Thus the air of changes that blew over Europe following the scientific and geographical discoveries of the 16th century brought about great changes in the concept of literature and literary studies. In literary studies political and geographical differences became

irrelevant. Scholars and critic started studying almost all literatures written in different European languages in the other to explore their variety and essential unity. Thus, slowly and gradually mono literary study gave way to the studies enquiring into the relationship and interconnections among different literatures. This is how comparative literature came into being.

Thus, comparative literature took its birth in Europe. Its seeds had been sown in the 16th century although it attained the status of a complete academic discipline only in the beginning of the last century. This kind of literary study took about 500 years for its growth and development. At long last in 1884 it came to be known as comparative literature. The famous English poet critic Mathew Amold for the first time used the term 'comparative literature' although it would be a disservice if we forget the name of Barrister Hutcheson Macaulay Posnett of Ireland in this regards. In 1886 Posnett wrote a book entitled comparative literature which for the time put the term 'Comparative Literature' in its proper perspective. Later, in 1901 he published his 'The science of comparative Literature' in which he explained the technique, methodology and characteristic features of comparative literature. This was the first critical attempt at identifying the nature of comparative literature. In fact, Posnett is an unforgettable name in the growth and development of comparative literature as a complete academic discipline.

From the early part of the 20th century until the Second World War comparative literature was characterized by an empiricist and positivist approach turned as the French School. The French scholars examined literary works forensically, looking for evidence of "origin" and 'influences' between works from different nations. They trace how a particular literary idea or motive travels between nations over time. In this approach the study of mentalities and influences dominates.

In Germany comparative literature is being squeezed by the traditional philologies on the one hand and more vocational Voice/48 programmes of study on the other which seeks to offer students the practical knowledge they need for the working world (e.g. 'applied literature').

Reacting to the French school, post war American scholars, collectively called the American School, sought to associate the study of comparative literature with literary criticism, de-emphasizing the detective approach and detailed historical research the French school has demanded. The American school was more closely aligned the original internationalist visions of Goethe and H.M.Posnett.

There is a tendency among comparatists in the US and elsewhere to refocus the discipline away from the nation-based approach with which it has previously been associated towards a cross-cultural approach that pays no heed to national borders. Works of this nature Include Alamgir Hashmi's 'The Common Wealth Comparative Literature and the World', Gayatri Chakraborty's 'Spivak's Death of discipline', David Damrosch's 'What is World Literature'?

In conclusion, we may say that comparative literature, though it had its roots in the concept of the nation-state, has moved away from the nation based thinking to wider global and inter-cultural issues. The discipline is thriving in many parts of the world, especially in Asia, Latin America, the Caribbean Islands and Mediterranean.

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Voice/49

# UNDERSTANDING TERRORISM AND ITS MORALITY IN THE LIGHT OF HISTORY

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Terrorism has been a dark feature of human behaviour since the dawn of recorded history. Great leaders have been assassinated, groups and individuals have committed acts of incredible violence, and entire cities and nations have been put to the sword-all in the name of defending a greater good. Terrorism, however defined, has always challenged the stability of societies and the peace of mind of everyday people. In the modern era, the impact of terrorism-that is, its ability to terrorize- is not limited to the specific locales or regions where the terrorists strike. In the age of television, the internet, satellite communications, the global news coverage, graphic images of terrorist incidents are broadcast instantaneously in to the homes of hundreds of millions of people. Terrorist groups understand the power of these images, and they manipulate them to their advantage as much as they can. Terrorist states also fully appreciate the power of instantaneous information, and so they try

to control the "spin" on reports of their behaviour. In many respects, the beginning of the 21st century is an era of globalized terrorism. September 11, 2001: The dawn of a New Era. The september 11, 2001, terrorist attack on the U.S. homeland were seen by many as a turning point in the history of political violence. In the aftermath of these attacks, journalists, scholars, and national leaders repeatedly described the emergence of a new international terrorist environment. It was argued that within this new environment, terrorist were now quite capable of using- and very willing to use-weapons of mass destruction to inflict unprecedented casualties and destruction on enemy targets. These attacks seemed to confirm warnings from experts during the 1990s that a new Terrorism, 1 using "asymmetrical" methods, would characterize the terrorist environment in the new millennium.

The modern era of terrorism is primarily a conflict between adversaries who on one side are waging a self-described war on terrorism and on the other side are waging a self-described holy war in defense of their religion. It is an active confrontation, as evidenced by the fact that the incidence of significant terrorist attacks often spikes to serious levels.

For example, the number of significant terrorist attacks more than tripled from the 175 in 2003 to 655 in 2004. 2 Although such trends are disturbing, it is critically important for one to keep these facts in perspective, because the modern terrorist environment is in no manner a unique circumstance in human history.

It will become clear in the following pages that the history of terrorist behavior extends into antiquity and that common themes and concept span the ages. State terrorism, dissident terrorism, and other types of political violence are found in all periods of human civilization. It will also become clear to readers that there are many common justification rooted in basic beliefs that have been used to rationalize terrorist violence throughout history. For example, the following concepts hold true regardless of the context of history,

culture, or region:

\* Those who practice revolutionary violence and state repression always claim to champion noble causes and values.

\* Policies that advocate extreme violence always cite righteous goals to justify their behaviour – such as the need to defend a religious faith or defend the human rights of people.

\* The perpetrators of violent acts uniformly maintain that they are freedom fighters (in the case of governments).

#### Historical perspectives on terrorism:

It is perhaps natural for each generation to view history narrowly, from within its own political context. Contemporary commentators and laypersons tend to interpret modern events as though they have no historical precedent. However, terrorism is by no means a modern phenomenon, and in fact it has a long history. Nor does terrorism arise from a political vacuum. The present author will explore the cause of terrorism in detail afterwards; let us submit now a brief summary of several historical periods to illustrate the global and timeless sweep of terrorist behaviour.

#### Antiquity:

In the ancient world, cases and stories of state repression and political violence were common. Several ancient writers championed tyrannicide (the killing of tyrants) as for the greater good of the citizenry and to delight the gods some assassins were honored by the public. For example, when Aristogeiton and Hermodius assassinated the tyrant Hipparchus, statues were erected to honor them after their executions. Conquerors often set harsh examples by exterminating entire populations or forcing the conquered into exile. An example of this practice is the Babylonian Exile, which followed the conquest of the kingdom of Judea. Babylon's victory resulted in the forced removal of the Judean population to Babylon in598 and587 B.C.E. Those in authority also repressed the expression of ideas from individuals whom they deemed dangerous, sometimes violently.

In ancient Greece, Athenian authorities sentenced the great philosopher Socrates to death in 399 B.C.E. for allegedly corrupting the city-state's youth and meddling in religious affairs. He drank hemlock and died in front of his students and followers.

#### The Roman age:

During the time of Roman Empire, the political world was rife with many violent demonstrations of power, which are arguably examples of what we would now term state terrorism. These include the brutal suppression of Spartacus's followers after the servile war of 73-71 B.C.E., after which the Romans crucified surviving rebels along the Appian Way's route to Rome. Crucifixion was used as a form of public execution in Rome, and involved affixing condemned persons to a cross or other wooden platform. The condemned were either nailed through the wrist or hand or tied on the platform; they died by suffocation as their bodies sagged.

Warfare was waged in an equally hard manner, as evidenced by the final conquest of the north American city-state of Carthage in 146 B.C.E..The city was reportedly allowed to burn for 10 days, the rubble was crushed; the salt was symbolically ploughed into the soil to signify that Carthage would forever remain desolate. During another successful campaign in 106.C.E., The Declan nation (modern Romania) was eliminated, its population was enslaved, and many Decanis perished in gladiatorial games. In other conquered territories, conquest was often accompanied by similar demonstrations of terror, always with the intent to demonstrate that Roman rule would be wielded without mercy against those who did not submit to the authority of the empire.

Regicide (the killing of kings) was also fairly common during the Roman age. Perhaps the best-known political incident in ancient Rome was the assassination of Julius Caesar in 44 B.C.E.. by rivals in the senate. Other Roman emperors also met violent fates: Caligula and Galba were killed by the praetorian Guard in 41 and 68 C.E. respectively; Domitian was stabbed to death in 96 C.E.a.

paid gladiator murdered commodus in 193 .C.E.and caracalla, Elagabalus, and other emperors either were assassinated or died suspiciously.3

#### The Ancient and Medieval Middle East:

Cases exist of movement in the ancient and medieval Middle Fast the used what modern analysts would consider to be terrorist tactics .For example, in History of the Jewish War- a seven volume account of the first Jewish rebellion against Roman occupation (66-73 C.E ) the historian Flavius Josephus describes how one faction of the rebels, the sicarii(named after their preferred use of sica, or short, curved dagers). attacked both Romans and members of the Jewish establishment. 4 They were masters of guerrilla warfare and the destruction of symbolic property and belonged to a group known as the Zealots (from the Greek zelos, meaning ardor or strong spirit), who opposed the Roman occupation of Palestine. The modern term zealot, used to describe uncompromising devotion to radical change, is derived from the name of this group. Assassination was a commonly used tactic. Some sicarri zealots were present at the siege of Masada, a hilltop fortress that held out against the Romans for three years before the defenders committed suicide in 74 C.E. rather than surrender.

#### The French Revolution: Prelude to Modern Terrorism.

During the French Revolution, British statesman and philosopher Edmond Burke coined the word terrorism in its modern context. He used the word to describe the regime de la terrier, commonly known in English as the Reign of Terror (June 1793to July 1794).5 The Reign of Terror, led by the radical Jacobin-dominated government, is a good example of state terrorism carried out to further the goals of a revolutionary ideology.6 During the terror, Thousands of opponents to the Jacobin dictatorship—and others merely perceived to be enemies of the new revolutionary republic—were arrested and put on trial before a revolutionary Tribunal. Those found to be enemies of the Republic were beheaded by a Voice/54

new instrument of execution -the guillotine .The guillotine had the capability to execute victims one after the other in assembly line fashion and was regarded by Jacobins and revolutionaries at the time as an enlightened and civilized tool of revolutionary justice. The ferocity of the reign of terror is reflected in the numbers of victims: Between 17,000 and 40,000 persons were executed and perhaps 200,000 political prisoners died in prisons from disease and starvation.7 Two incidents illustrate the communal nature of this violence: In Lyon 700 people were massacred by cannon fire in the town square, and in Nantes thousands were drowned in the Loire River when the boats they were detained in were sunk.8 The revolutionary tribunal is a symbol of revolutionary justice and state terrorism that has its modern counterparts in 20th century social upheavals. Recent examples include the "struggle meetings" in revolutionary china (public criticism sessions, involving public humiliation and confession) and revolutionary Iran's Komitehs (ad hoc "people's committees")9

#### Nineteenth- century Europe: Two Examples from the Left.

Modern left-wing terrorism is not a product of the 20th century. Its ideological ancestry dates to the 19th century, when anarchist and communist philosophers began to advocate the destruction of capitalist and imperial society- what Karl Marx referred to as the "spectre...haunting Europe." 10 Some revolutionaries readily encouraged the use of terrorism in the new cause. One theorist, Karl Heinzen in Germany, anticipated the late -20th-century fear that terrorist might obtain weapons of mass destruction when he supported the acquisition of new weapons technologies to utterly destroy the enemies of the people. According to Hansen, these weapons should include poison gas and new high—yield explosive. During the 19th century, several terrorist movements championed the rights of the lower classes. These movements were prototypes for 20th century groups and grew out of social and political environments that were unique to their countries. To illustrate this

point, the following two cases are drawn from early industrial England and the semi feudal Russia context of the late 19 th century.

The Luddites were English workers in the early 1800s who objected to the social and economic transformations of the industrial revolution. Their principal objection was that industrialization threatened their jobs, and so they targeted the machinery of the new textile factories. Textile mills and weaving machinery were disrupted and sabotaged. For example, they attacked stocking looms that mass-produced stockings at the expense of skilled stocking weavers who made them by hand.

A mythical figure, Ned Ludd, was the supposed founder of the Luddite movement. The movement was active from 1811 to 1816 and was responsible for sabotaging and destroying wool and cotton mills. The British government eventually suppressed the movement by passing anti—Luddite laws, including establishing the crime of "machine breaking," which was punishable by death. After 17 Luddites were executed in 1813, the movement gradually died out. Modern anti—technology activists and terrorists, such as the Unabomber, Theodore "Ted" Kaczynski, in the United States, are sometimes referred to as neo-Luddites.

People's Will (Narodnaya Volya) in Russia was a direct outgrowth of student dissatisfaction with the czarist regime in the late 19th century. Many young Russian university students, some of whom had studied abroad, became imbued with the ideals of anarchism and Marxism. Many of these students became radical reformists who championed the rights of the people, particularly the peasant class. A populist revolutionary society, Land and Liberty (Zemlya Volya), was founded in 1876 with the goal of fomenting a mass peasant uprising by settling radical students among them to raise their class-consciousness. After a series of arrests and mass public trials, Land and Liberty split into two fractions in 1879. One fraction. Black Repartition, kept to the goal of a peasant revolution. The

other faction was People's will, which fashioned itself into a conspiratorial terrorist organization.

Peoples Will members believed that they understood the underlying problems of Russia better than the uneducated masses of people did, and that they concluded that they were therefore better able to force government change. This was, in fact, one of the first examples of a revolutionary vanguard strategy. They believed that they could both demoralize the czarist government and expose its weakness to the peasantry. People's Will quickly embarked on a terrorist campaign against carefully selected targets. Incidents of terror committed by Peoples Will members-and revolutionaries who emulated them -included shooting, knifings, and bombings against government officials. In one successful attack. Czar Alexander II was assassinated by a terrorist bomb on March 1,1881. The immediate outcome of the terrorist campaign was the installation of a repressive police state in Russia that, although not as efficient as the police states would be in the Soviet Union or Nazi Germany, succeeded in harassing and imprisoning mostmembasofpeooles will

#### The modern Era and the War on Terrorism:

From the viewpoint of human history, it is clear that terrorism is deeply woven into the fabric of social and political conflict. This quality has not changed, and in the modern world, States and targeted populations are challenged by the new terrorism, which is characterized by the following:

- Loose, cell-based networks with minimal lines of command and control
- Desired acquisition of high-intensity weapons and weapons of mass destruction
- \* Politically vague, religious, or mystical motivations
- \* "Asymmetrical" methods that maximize casualties
- \* Skillful use of the Internet and manipulation of the media.
  The new terrorism should be contrasted with traditional terrorism.

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which is typically characterized by the following:

- \* Clearly identifiable organizations or movements,
- \* Use of conventional weapons, usually small arms and explosives.
- \* Explicit grievances championing specific classes or ethnonational groups.
- \* Relatively "surgical" selection of targets.

New information technologies and the Internet create unprecedented opportunities for terrorists groups and violent extremist s have become adept at bringing theirs wars into the homes of literally hundreds of millions of people. Those who specialize in suicide bombings, car bombs, or mass casualty attacks correctly calculate that carefully selected targets will attract the attention of a global audience. Thus, cycles of violence not only disrupt normal routines, but they also produce long period of global awareness. Such eyeles can be devastating. For example, during the winter and spring of 2005, Iraqi suicide bombings increased markedly in intensity and frequency, from 69 in April 2005 (a record rate) to 90 in May 11 These attacks resulted in many casualties. including hundreds of deaths, and greatly outpaced the previous cycle of car bombings by more than two or one.

All of these threats offer new challenges for policy makers about how to respond to the behavior of terrorist states, groups, and individuals. The war on terrorism launched in the aftermath of the attacks of September 11, 2001, seemed to herald a new resolve to end terrorism. This has proven to be a difficult task. The war has been fought on many levels, as exemplified by the invasions of Afghanistan and Iraq and the disruption of terrorist cells on several continents. There have been serious terrorist strikes such as those in Madrid, (Spain); Bali, (Indonesia), London, (England) and Sharm el Sheikh, Egypt. In addition, differences have arisen within the post September 11 alliance, creating significant strains. It is clear that the war will likely to be a long-term prospect with many

unanticipated events.

#### THE MORALITY OF TERRORIST VIOLENCE:

The term terrorism has acquired a decidedly pejorative (negative) meaning in the modern era, so that few if any states or groups who espouse political violence ever refer to themselves as terrorist. Nevertheless, these same states and groups can be unabashedly extremist in their beliefs or violent in their behaviour.

They often invoke- and manipulate-images of a malevolent threat or unjust conditions to justify their actions. The question is whether these justifications are morally satisfactory (and thereby validate extremist violence), or whether terrorism is inherently wrong.

It is helpful to review two concepts that are used in the study of criminal justice. In criminal law, the terms mala prohibita and mala in sel2 are applied to behaviours that society defines as deviant acts. They represent concepts that are very useful for the study of terrorism.

Mala prohibita acts are "crimes that are made illegal by legislation."13

These acts are illegal because society has declared them to be wrong; they are not inherently immoral, wicked, or evil. Examples include laws prohibiting gambling and prostitution, which are considered to be moral prohibitions against socially unacceptable behaviours rather than prohibitions of fundamental evils.

Mala in se acts are crimes "that are immoral or wrong in themselves."These acts cannot be

Justified in civilized society, and they have no acceptable qualities. For example, premeditated

murder and forcible rape are mala in se crimes. They will never be legalized.

Are terrorist methods fundamentally evil? Perhaps so, because terrorism commonly evokes images of maximum violence against innocent victims carried out in the name of a higher cause. However, is terrorist violence always such a bad thing? Are not some causes

worth fighting for? Killing for? Dying for? Is not terrorism simply a matter of one's point of view? Most would agree that basic values such as freedom and liberty are indeed worth fighting for, and sometimes killing or dying for. If so, perhaps "where you stand depends on where you sit." Thus, if the bombs are falling on your head, is it not an act of terrorism? If the bombs are falling on an enemy's head in the name of your freedom, how can it possibly be terrorism? Morality is not always a relative consideration, for many behaviors are indeed mala in se. However, this is not always an easy analysis because violence committed by genuinely oppressed people can arguably raise questions of mala prohibitum as a matter of perspective.

Critical evaluation of the following quotations would help to address these difficult moral issues:

"One person's terrorist is another person's freedom fighter."

"One man willing to throw away his life is enough to terrorize a thousand."

"Extremism in defense of liberty is no vice."

"It became necessary to destroy the town to save it."14

"One person's terrorist is another person's freedom fighter."
The authorship of this statement is unknown; it most likely originated in one form or another in the remote historical past. The concept embodied in this quotation is, very simply, perspective. It is concept that will be applied throughout our examination of terrorist groups, movements, and individual. As it will become abundantly clear, terrorists never consider themselves to be the "bad guys" in their struggle for what they would define as freedom. They might admit that they have been forced by a powerful and ruthless opponent to adopt terrorist methods, but they see themselves as freedom fighters. Benefactors of terrorists always live with clean hands, because they present their clients as plucky freedom fighters. Likewise, nations that use the technology of war Voice/60

to attack known civilian targets justify their sacrifice as incidental to the greater good of the cause.

"One Man Willing to Throw Away His Life Is Enough To Terrorize a Thousand." This quotation was written by the Chinese military philosopher Wu Ch'I, who wrote, "Now suppose there is a desperate bandit lurking in the fields and one thousand men set out in pursuit of him. The reason all look for him as they would a wolf is that each one fears that he will arise and harm him. This is the reason one man willing to throw away his life is enough to terrorize a thousand." 15 This quotation is the likely source for the better-known statement "kill one man, terrorize a thousand." The authorship of the latter is undetermined but has been attributed to the leader of the Chinese Revolution, Mao Zedong, and to the Chinese military philosopher Sun Tzu. Both Wu ch'l and sun Tzu are often discussed in conjunction with each other, but Sun Tzu may be a mythical figure. Sun Tzu's book The Art of War has become a classic study of warfare. Regardless of who originated these phrases, their simplicity explains the value of a motivated individual who is willing to sacrifice him or her when committing an act of violence. They suggest that the selfless application of lethal force- in combination with correct timing, surgical precision, and an unambiguous purpose- is an invaluable weapon of war . It is also an obvious tactic for small, motivated groups that are vastly outnumbered and outgunned by a more powerful adversary.

## "Extremism in Defense of Liberty Is No Vice"

Senator Barry M. Goldwater of Arizona made this statement during his bid for the presidency in 1964. The theme of his campaign was very conservative and anti-communist. However, because of the nations rivalry with the Soviet Union during this period in American political history, every major candidate was overtly anti-communist. Thus, Goldwater tried to outdo incumbent President Lyndon Johnson, his main rival, on this issue 16This quotation represents an uncompromising belief in the absolute righteousness

of a cause. It defines a clear belief in good versus evil and a belief that the end justifies the means. If one simply substitute any cause for the word liberty in the quotation, one can fully understand how it lends itself to the legitimization of uncompromising devotion to the cause. Terrorists use this reasoning to justify their belief that they are defending their championed interest (be it ideological, racial, religious, or national) against all perceived enemies—who are, of course, evil. Hence, the practice of ethnic cleansing was begun by Serb militias during the war in Bosnia in 1991-1995to forcibly remove Muslims and Croats from villages and towns. This was done in the name of Bosnian Serb security and historical claims to land occupied by others. 17 Bosnian and Croat paramilitaries later practiced ethnic cleansing to create their own ethnically "pure" enclaves.

#### "It Became Necessary to Destroy the Town to Save It."

This quotation has been attributed to a statement made by an American officer during the war in Vietnam. When asked why a village thought to be occupied by the enemy had been destroyed, he allegedly replied that American soldiers had destroyed the village to save it.18 The symbolic logic behind this statement is very seductive: If the worst thing that can happen to a village is to be occupied by an enemy, then destroying it is a good thing. The village has been denied to the enemy, and it has been saved from the horrors of enemy occupation. The symbolism of the village can be replaced by any number of symbolic values. Terrorist uses this kind of reasoning to justify hardships that they impose not only on a perceived enemy but also on their own-championed group. For example, the nihilist dissident terrorists, who are content to wage "revolution for revolutions sake." They have no concrete plan for what kind of society will be built upon the rubble of the old onetheir goal is simply to destroy an inherently evil system. To them, anything is better than the existing order. A historical example of this reasoning on an enormous scale is found in the Great War between two totalitarian and terrorist states-Germany and the soviet union- from July1941 to May 1945. Both sides used scorchedearth tactics as a matter of policy when their armies retreated, destroying towns, corps, roadways, bridges, factories, and other infrastructure as a way to deny resources to the enemy.

#### September 11, 2001

The worst incident of modern international terrorism occurred in the United States on the morning of September 11,2001. It was carried out by 19 Al Qaeda terrorist who were on a suicidal "martyrdom mission." They committed the attack to strike at the symbol of American (and western) interests in response to what they perceive to be a continuing process of domination and exploitation of Muslim countries. They were religious terrorists fighting in the name of a holy cause against perceived evil emanating from the west. Their sentiments were born in the religious, political, and ethno-national ferment that has characterized the politics of the Middle East for much of the modern era. Nearly 3,000 people were killed in the attack. The sequence of events occurred as follows:

7:59 a: m. American Airlines Flight 11, carrying 92 people, leaves Boston's Logan International Airport for Los Angeles.

.8:14 a: m. United Airlines Flight 175, carrying 65 people, leaves Boston for Los Angeles.

8:20 a: m. American Airlines Flight77, carrying 64 people, takes off from Washington's Dulles Airport for Los Angeles.

8:42 a: m. United Airlines Flight 93, carrying 44 people, leaves Newark, New Jersey, International Airport for San Francisco.

8:46 a: m. American Flight 11 crashes into the north tower of the World Trade Center.

9:03 a: m. United Flight 175 crashes into the south tower of the World Trade Center.

 37 a: m. American Flight 77 crashes in to the Pentagon. Trading on Wall Street is called off. 9:59 a; m. Two World Trade Center- the south tower- collapses. 10:03 a; m. United Flight 93 crashes 80 miles southeast of Pittsburgh, Pennsylvania.

10:28 a: m. One World Trade Center- the north tower- collapses.19 The United States had previously been the target of international terrorism at home and abroad, but the American homeland had never suffered a terrorist strike on this scale. The most analogous historical event was the Japanese attack on the Naval base at Pearl Harbor, Hawaii, on December 7, 1941. The last time so many people had died from an act of war committed on American soil was during the civil war in the mid-19th century. After the Al Oaeda assault and the subsequent anthrax crisis (in October-December 2001, more than 20 people were infected with anthrax in the United States; 5 died), ordinary American culture shifted away from complete openness to a period of high security. The adaptation of the American people and political establishment to this new environment was a new experience for the nation. The symbolism of the attack, combined with its sheer scale, drove the United States to war and dramatically changed the American security environment. Counter terrorism in the United States shifted from a predominantly law enforcement mode to a security mode. Security measures included unprecedented airport and scaport security, border searches, visa scrutiny, and immigration procedures. Hundreds of people were administratively detained and questioned during a sweep of persons fitting the terrorist profile of the 19 attackers. These detentions set off a debate about the constitutionality of these methods and the fear by many that civil liberties were in jeopardy. In October 2001, the USA PATRIOT act was passed. The new law granted significant authority to federal law enforcement agencies to engage in surveillance and other investigative work. On November 25, 2002, seventeen federal agencies (later increased to 22 agencies) were consolidated to form a new department of homeland security.

The symbolism of a damaging attack on homeland targets was momentous because it showed that the American superpower was vulnerable to attack by small groups of determined revolutionaries. The twin towers had dominated the New York skyline since the completion of two-world trade center in 1972. They were a symbol of global trade and prosperity and pride of the largest city in the United States. The Pentagon, of course, is a unique building that symbolizes American military power, and its location across the river from the nation's capital showed the vulnerability of the seat of government to attack. On May 30, 2002, a 30 foot long steel beam was ceremoniously removed from the 'ground zero' site in New York City. It was the final piece of debris to be removed from the September 11 homeland attack.\*

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# MEGA DAM AND POLITICS IN ASSAM

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Humans have diverted water from its natural channels throughout history. Remains of water storage dams are found in Jordan, Egypt and other parts of the Middle East dating back to at least 3000 B.C., 5000 years ago. However, the era of large dams or "mega dams" was ushered in by the Bureau of Reclamation Act of 1902. "Large dams" are officially defined by the World Commission on Dams as having heights greater than 15m, or reservoir capacities greater than 3,000,000 cu meters. By these criteria, there are 45,000 large dams world wide spread over 150 countries, and their combined reservoir cover an area larger than the country of France. Of these dams, about half are used exclusively or primarily for irrigation, accounting for 271 million irrigated hectares.

Dams are barriers built across a stream, river, or estuary to confine and check the flow of water for such uses as human consumption, irrigation, flood control and electric power generation.

Dams are categorized according to their profiles (cross sections) and construction materials. The principal types are earth fill, rock fill, gravel fill, solid-masonry gravity, solid-masonry arch, arch Voice/

gravity, structural masonry, and steel or timber. The first four type have been used from antiquity, while the others have been developed in the 19th and 20th centuries. The choices made by modern engineers regarding the materials and design that are best suited for a particular dam depend upon complicated analyses of foundations, load strains, temperature and pressure changes, the chemical characteristics of local ground water, and the probability of seismic activity.

For centuries dam design was based upon previous experience. Remains of ancient earth-fill dams still exists in India and Sri Lanka. The earliest recorded dam is believed to be a masonry structure 15m (49 feet) high that was built across the Nile River in Egypt around 2900 B.C. A rock fill dam built around 1300 B.C. in what is modern Syria is the oldest dam still in use.

#### Purpose of Dams

The traditional concept that development and ecology are opposed to each other is no longer an acceptable principle. 'Sustainable development" is the answer to both these principles, 'Sustainable development" has come to be accepted as a viable concept to eradicate poverty and improve the quality of human life within the carrying capacity of supporting eco-system. And this sustainable development as defined by the Brundtland Report and other international document means development that meets the needs of the present without compromising the ability of the future generation to meet their own needs.

The search for alternative, re-newable energy sources for sustainable development has become the prime demand of the day. The future of traditional energy sources is very gloomy and they are going to run out in the next century.

Power or electricity is one of the basic components of modern day living without which it is impossible to think of any development. To produce power or electricity, different energy sources can be utilized such as wind power, solar energy, geo-thermal power,

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biomass, water power, nuclear power, coal energy, natural gas and petroleum, etc. Of these, water power or hydropower is one of the cheapest, renewable pollution free and benign sources of energy. Hydropower can produce clean energy which is safe for world's ecology and biodiversity.

India's per capita consumption of electricity (PCCE) is about 631 kilowatt hours (KWH) whereas the per capita consumption in the North-East is 222.602 kwh. However, as the pace of development in Assam increases, demand for equivalent power is also picking up. In 2005-2006, the state's requirement of electricity was 4,261 million units (MU) where as 3537 MU was available. But the PCCE of Himalayan states of India, such as Jammu & Kashmir, Himachal Pradesh, Uttaranchal and Sikkim is about 640 kwh which is greater than India's PCCE. It is in this perspective that controversy over the Lower Subansiri Hydro Electric Project (LSHEP) should be seen.

### Good and Ill effects of Big Dam

The controversial Lower Subansiri Hydro Electric Project (LSHEP) has agitated the minds of the people of North East India, particularly in Assam, as the down-stream area of the project falls in the North eastern part of the state. Sections of people have justifiably protested the projects feasibility and also its impact on the down-stream areas. The peoples concern got a feeling when an expert group committee report pointed out the negative aspects of the project. The committee drawn from experts from Gauhati University, Dibrugarh University and Indian Institute of Technology, Guwahati said in report that one of the main areas of concern of the LSHEP is the low foundation of depth (9 meters), being located on Siwalik Rock Formation and in seismically active zone between the foot hill thrust (FHT) and main boundary thrust (MBT). The group also pointed out flaws in the Dam design (Spillway and Reservoir Capacity), dam break assessment for flood inundation mapping in case of failure of gravity dam, disturbances to aquatic

flora and fauna, including the river dolphin, effect on the riparian culture and the possibility of depletion of ground water, etc.

## Pros and Cons of Mega Dam

The pros and cons of the mega dams in general can be mentioned as follows:

#### Pros:

- Dams can store rainwater or water directly from the river itself. Then in case of a draught, the dam will still have relatively constant supply of water.
- 2. Producing power
- Controls flooding and provides recreational activities such as boating, fishing and swimming, if the lake is not being used for drinking water.
- Simple design makes for inexpensive repairs and maintenance cost
- 5. Produce inexpensive (after completion) and clean power
- Renewable energy source, because the water is not destroyed by passing through the dam.
- 7. If needed, dams can be shut down instantly
- 8. Very few break downs

To quote from "Dam and Development: A New Framework for Decision Making" the report of the world commission on dams, 2000; "During the 20th century, large dams emerged as one the most significant and visible tools for the management of water resources. More than 45000 large dams around the world have played an important role in helping communities and economies harness water resources for food production, energy generation, flood control and domestic use. Current estimates suggest that some 30-40% of irrigated land world wide now relies on dams and that dams generate 19% of world electricity. From the 1930s to 1970s, the construction of large dams became – in the eyes of many – synonymous with development and economic progress. Viewed as symbols of modernization and humanity's ability to harness

nature, dam construction accelerated dramatically. This trend peaked in the 1970s, when on average two or three large dams were commissioned each day somewhere in the world. While the immediate benefits were widely believed sufficient to justify the enormous investments made – total investment in large dams world wide is estimated at more than \$2 trillion- secondary and tertiary benefits were also often cited. These included food security considerations, local employment and skill development, rural electrification and the expansion of physical and social infrastructure such as roads and schools. The benefits were regarded as self evident, while the construction and operational costs tended to be limited to economic and financial considerations that justified dams as a highly competitive option."

#### Cons:

- Hydro electric power production required flooding of entire valleys and scenic areas.
- Disrupts natural seasonal changes in the river, and eco-system can be destroyed.
- Ends flooding that help to clean out the silt in rivers, causing them to clog.
- The silt that usually flows down to the Beaches and Estuuries is blocked by the dam.
- Studied show that the plant decay caused downstream of major dams produces many green house gases as more conventional methods of producing electricity.
- Dams are expensive to build, and due to draught may become useless, or produce much less power than originally planned.
- A dam build in Quebec will end up flooding an area as large as Switzerland.
- 8. Dams can break in massive flash flood.

Thus mega dam project have many ill effects. It may cause ecological imbalances which may prove to be deadly for the living Voice/72

species.

## Mega Dam: A Major Political issue in Assam.

The controversial lower Lower Subansiri Hydro Electric Project has become a major political issue in Assam. Several organizations, political as well as non-political, pressure groups etc. have shown their resentment over the construction of Lower Subansiri Hydro Electric Project, These mass resentments has given a new dimension to the politics of Assam. The voluntary organization, Krisak Mukti Sangram Samiti (KMSS), led by Akhil Gogoi has already started their agitation against the NE mega dam projects. They started their agitational programme from 20° October 2010 with a signature campaign against the upcoming NE mega dam project. The campaign is design to secure the approval of one lakh people to the memorandum being submitted to the Prime Minister on the issue.

In a press conference at Guwahati, KMSS' secretary Akgil Gogoi said that the agitation is design to be developed into a joint one with the involvement of all sections of the people and democratic organizations of the state and even the anti-dam people's movement of the neighboring Arunachal Pradesh. "KMSS will not spare any one siding with the mega dam lobby and will also prevent drawing of the power grid line through Assam's territory", Akhil warned.

All Assam Students' Union (AASU) a student body of the state, warns of stir against pro mega dam stance of the government in the state as well as at the centre. In a report published in the Assam Tribune (an English daily newspaper, published from Guwahati, Assam) 21" October, 2010, AASU has warned of stir against mega dam project. The report said that the agitation would start with the hanging of the effigies of Chief Minister Tarun Gogoi, Prime Minister Dr. Monmohan Singh and all Congress MPs from the state at the public places of the district head quarters.

The student body has alleged in a statement that the Chief

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Minister of the state has resorted to double speak on the issue, while the Prime Minister, who represents the state has remained calm on the issue and the MPs of the Congress Party have been lending support to the anti Assam forces with their lack of concern towards the issue.

The students' body asserted that the Chief Minister has been lending support to the expert groups' report on the one hand and speaking in favour of the mega dams on the other. They also said that the Chief Minister lacks the courage to place the recommendations of the expert group before the central government.

The row concerns the 2000 MW Lower Subansiri Hydro Electric Power Peoject in Arunachal Pradesh that began in 2003. Several environmental and pressure groups in Assam have demanded that it's construction be scrapped citing an adverse ecological impact on the state's down stream areas.

Assam's main opposition parties, including the Assam Gana Parishad (AGP) and the Bharatiya Janata Party (BJP), have now jumped into the protest bandwagon. "Surely the big dam issue would be top of our agenda and we shall see to it that the project is shelved at any cost.", BJP Assam Unit President Ranjit Dutta told IANS.

The AGP too is maintaining a strident posture on the mega dam issue. "At no cost shall we allow the Lower Subansiri Hydro Electric Project in Arunachal Pradesh to function.", AGP leader and former Chief Minister of Assam, Profulla Kumar Mahanta said.

The oppositions demand for scrapping the mega dam project has got a phillip with an expert committee constituted by the Assam government expressing concerns of severe flooding if adequate flood control measures and other structural changes were not made in the ongoing project side.

The mega dam issue has turned political is evident from the way the opposition and the ruling congress are locked in a bitter slanging match over it. Countering Assam Gana Parishad's (AGP) allegation over congress – ruled Assam government going soft on the mega dam issue, Chief Minister, Tarun Gogoi charged that Profulla Kumar Mahanta's government had supported construction of dams during its reign.

On AGP's allegation the Chief Minister said, AGP has no legs to stand on, as Mahanta government had given it in writing to the centre supporting construction of mega dams. "My stand is clear and unshakable, it is AGP, which is changing its stand", Tarun Goioi contended (The Assam Tribune, Oct. 20, 2010).

Narmada Bachao Andolan (NBA) leader Medha Patkar said mega dam projects, being built in the North East and elsewhere in the country are anti constitutional as they are not approved by the local people. Speaking at the inaugural session of a two-day national dialogue at the Gauhati University here, Ms. Patkar expressed concern "about the plight the people of Assam and the northeast have been subjected to by the policy makers through attacks and onslaughts on their livelihoods in the name of development."

Over 1000 delegates, representing about 40 grass roots organisations, are part of the dialogue organised by the Krishak Mukti Sangram Parishad and inaugurated by Vice-Chancellor of Gauhati University Amarjyoti Choudhury.

Lending her support to various people's movement against mega hydel projects in Arunachal Pradesh, Assam and other parts of the northeast, Ms. Patkar said such projects were not targeted towards the indigenous people as beneficiaries but the big companies as beneficiaries. She appealed to the people to continue their struggle through non-violence.

She underlined the need for resolving the conflict between the people living in the upstream of a hydel project and those affected downstream through people-to-people dialogue and peopleto-Government dialogue.

Prof. Choudhury said there was a need to analyse academi-

cally "whether we should go for large dams or small dams in the north-east." (The Hindu on line edition of India National newspaper, Monday, June 18, 2007, Front page).

The maga dam issue has become an epic centre of the Assam politics. At any moment it may erupt like a volcano in the Assam political scene. The government is adamant to complete the big dam where as the opposition is stubborn to break down this policy of the government. So, Aristotelian golden method is best applicable here. In other words, a via- media has to be found where no one is loser and everyone is gainer.\*

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# ROBERT FROST THE POET OF HUMINITY

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A 20th-century movement in psychology that believes that man, as an individual, is a unique being and should be recognized and treated as such by psychologists and psychiatrists. The movement grew in opposition to the two mainstream 20th century trends in psychology, behaviourism and psychoanalysis. Humanistic psychologists believes that behaviourists are over concerned with the scientific study and analysis of the actions of man as an organism, to the neglect of basic aspects of man as a feeling, thinking individual, and that too much effort is spent in laboratory research, which quantifies and reduces human behaviour to its elements. Humanists also take issue with the deterministic orientation of psychoanalysis, which postulates that man's early experiences and drives determine his behaviour. Humanist tends to believe that the individual is responsible for his life and actions and may at any time creatively change his attitudes or behaviour through awareness and will. The humanist is concerned with the fullest growth of the individual in the areas of love, fulfillment,

self worth, and autonomy; maturation is considered a process during which one establishes and follows one's own system of values. The Association for Humanistic psychology lists five basic postulates: man, as man, supersedes the sum of his parts, man has his being in a human context, man is aware; man has choice, and man is intentional.

Contemporary conceptions of the humanities resemble earlier conceptions in that they propose a complete educational program based on the propagation of a self-sufficient system of human values. But they differ in that they also propose to distinguish the humanities from the social sciences, and in that they dispute among themselves as to whether an emphasis on the subject matter or on the methods of the humanities is most effectual in accomplishing this distinction. In the late 19th century the German philosopher Wilhelm Dilthey called the "humanities":

"the spiritual science" and "the human sciences" and described them, simply, as those areas of knowledge that lay outside of, and beyond, the subject matter of the physical sciences"

So, taking everything into consideration, we can simply claim Robert Frost's poetry can definitely be called the poetry of man. He defends and asserts the worth of an individual. Further, he related his humanism to the natural order of the world. Robert Frost reveals himself as a student of human nature and interests. Frost's poetry is inseparable from his humanism. His view of man and society has two aspects-loneliness and communion. On the one hand, man feels himself a part of society, with responsibilities toward fellow human beings; on the other hand, these are moments when he feels at a distance from his fellow beings, senses wall and barriers and alienation. Frost's concept of modern man is that he is in the grip of alienation, despair and disillusionment. But Frost does not despair of man's essential potential for nobility. As an observer of human life, Frost is knowledgeable and wise.

Interpreting man's position in the universe, he creates his own myth about human existence. Man must maintain his humility, as we find in 'Birches'.

"May no fate willfully misunderstand me.

And half grant what I wish and match me away

Not to return. Earth's the right place for love".

He imagines that it is some boy who has devised this game, which he can play and enjoy throughout the year. He enjoys birch swinging and climbs and bends every tree. With hard labour, he has acquired the skill of maintaining his balance even at the highest point. The poet remembers wistfully that he had also been a swinger of birches when he was a boy. He feels that he would continue to be a swinger of birches. When he would get fed up of this world, he would find relief in birch swinging. By climbing the bent branches, he would go heavenward for some time and then come back to the earth. The poet would not like to leave this earth forever. He would like to leave this earth, only when sure that he would come back. The poet can't imagine a better place to go to than the earth. He would like to climb a birch tree and its black branches up a snow-white trunk toward heaven but he would not like to reach heaven. He wishes that if the tree could bear no more and dipped its top and set him down again, that indeed would be better for him because "that would be good both going and coming back". The poem 'Birches' lies in its combination of picture and human appeal. In 'Birches', Frost brings out the uncertainty, aimlessness, misery and despair. He is 'weary of considerations', and finds life to be 'like a pathless wood, where face burns and tickles with cobwebs, broken across it, and one eye is weeping from a twig's having lashed across it open'. Frost shows the modern man's awareness of the miseries conflicts and disillusionments of life, and feels he to be a lonely traveler in the pathless woods of life. The poem thus contains man's view of life and its problems. It reveals Frost's human concern and his love of the earth. It voices his preference for the world of facts or reality over that of fancy or dreams.

Now, if we talk of human promises, we certainly find in the poetry of Fröst. In "Stopping by Woods on a Snowy Evening" Frost says that:

"The woods are lovely, dark and deep, But I have promises to keep, And miles to go before I sleep And miles: to go before I sleep".

The poem nicely presents the human situation in general as well as the experience of an individual. The speaker is an individual going on a journey all alone. He may be taken to be a representative of the isolated man in the modern world. His desire to enjoy the beauty of the lovely woods indicates the common man's interest in the joys and comforts of life, and his desire to take rest or to relax among the charming surroundings of nature. But, then his realization of his promises or commitments that are to be fulfilled or the long distance he has to travel before he sleeps, makes him disregard the lure of beauty and comfort and turn towards making an effort to carry out his social responsibilities. The various tasks of life are to be accomplished before he can enjoy eternal sleep-death. He has to fix his priorities, and then to act accordingly. All human beings have at some time to face a similar situation. So, it can be said that Frost presents a common human situation besides dealing with the experience or situation of a particular man at a particular time. The poem presents a dramatic conflict between desire for sensuous enjoyment and a moral awareness of one's duties and obligation. The treatment of a general human situation lends it a universality of appeal.

In 'Mending Wall' Frost deals with the tendency to follow the tradition of exclusiveness and alienation prevailing among human beings. The thought of the poem is immediately relevant to modern man, more than any other. One of the most controversial and baffling problems of our age is the kind of relationship that Voice/80 should exist among nations. In our age, there is a latent, profound paradox. Geographical divisions between countries are constantly giving way to the growth of the world as large community and the promotion of the feeling of internationalism. But time and again, fanatic adherence to one's nation takes the form of militant nationalism. The speaker in the poem, the poet himself and his neighbour get together every spring to repair the stone wall between their respective properties. Contra-posed to the speaker who is young, vivacious energetic and with a flexible mould of mind, his neighbour an old New England farmer, seems to have a deep-seated faith in the value of walls and fences. He does not care to explain his belief, and instead, and asserts his father's saying,

"Good fences make good neighbours".

The speaker holds an opinion, which is diametrically, opposite to that of his neighbour,

"There where it is we do not need wall He is all pine and I am apple orchard. My apple trees will never get across And eat the cones under his pines, I tell him".

To his inquiring and respective mind, his neighbour's unthinking adherence to his father's saying is a blinkered view and ignorance, which was generally the prerogative of the primitive.

> "He moves in darkness as it seems to me, Not of woods only and the shades of trees".

Yet things are not totally in favour of the speaker. His own attitude is also enigmatic and in some respects primitive. To all appearances he seems to be in sympathy with some elemental sprit in nature, which denies all wall, divisions, boundaries. The poem presents a clash between these two points of view, and it may seem that its meaning is the solution Frost offers the conflicts. The poem leads us to make a choice, which of the two is right, the speaker or his Yankee neighbour? Should we tear down the barriers which discriminate and isolate individuals from each other, or should we

be practical and admit that distinctions and limitations are necessary for human beings if they are to maintain mutual and will. Without taking sides with either of these views, the poet presents both in an effective manner, and leaves it up to the reader to decide as to which view is more valid and convincing. The poet does not provide an answer to the question as to which of the views is correct or justifiable. Nor would it be proper to try to derive an answer from the 'casual details' and 'enigmatic comments' he makes, because then we would be misinterpreting his meaning. In fact, he conveys no massage or moral, nor does he offer a solution to the problems he presents. He simply presents a problem, which is relevant in modern times. The poem expresses Frost's philosophy of brotherhood and tolerance, of honest-living, against the neighbour's dogmatic assertion that 'good fences make good neighbours'.

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Description\*\*

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## GLOBALIZATION AND WOMEN

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Historically speaking globalization is an Indian concept. A hymn in the Vedas defines it as "vasudhaiv kutumbkum" meaning that "the world is one family". In our civilization and cultural context spiritual growth of the world is more important than the globalization of economy. Swami Vivekananda's Vedanta is global in its content, and the new world order which he visualized was based on the concept of 'Jiva is Siva' i.e. all human beings are equal. For him the best qualitative consciousness of the people from the east and the west would make the world a better place to live and contemplate. Gandhiji also viewed that India should not be confined its own culture rather to be open to all cultures of the world but should not be attracted to any other. Thus he wanted to mean that we should adopt the cultures of whole world but should not imitate any other culture. Moreover, Gandhiji, the other leaders of our national movement had a broad international outlook. However, in the real sense of the term globalization, has started just from the last decade of 20th century.

#### Objectives:

The objectives of the study are -

- a) To analyse the concept of globalization.
- b) To explain the affects of globalization on women.
- To suggest policy for solving the problem faced by women.
- d) Conclusion.

Globalization is a controversial term. According to the ideology and perception of different people the word globalization mean differently. There are some sociologists like Gidden, Robertson and Waters who come out with a more precise definition of globalization.

Giddens defined globalization "as a consequence of the distinct sociological theme of modernity". According to Robertson, "Globalization is a concept, which refers both to the compression of world and the intensification of consciousness of the world as a whole". For Waters, "globalization is almost akin to centralization of social life".

Globalization has been defined in two broad contexts which are not very far from one another. One is the economic context and the other is non-economic which broadly includes socio-cultural, historical and political dimensions of globalization. Therefore, it is a process integrating not just the economy but culture, technology and governance.

The European commission has defined globalization, "as the process by which markets and productions in different countries are becoming increasingly interdependent due to the dynamics of trade in goods and services and blows of capital and technology".

Globalization is the era of mega-competition. In other words, the competition among giant TNCs (Transnational Corporations). The TNCs are based on the tendency for more profit by further exploitation of labour including lowering the wages, cutting the welfare benefits, laying off employees, depriving Voice/84

workers of their labour rights, using cheap labour such as casual and even child labour and also by further destruction of environment.

In broad terms globalization encompasses every aspect of human life. The socio-cultural or non-economic domain of globalization appears more complex than its economic context. Because, it includes all aspects of human life of which economy is only a part. In narrow terms globalization means liberalization and the free movements of goods, services, capital and finance across national boundaries.

However, the word globalization is used in two ways, positive and negative. In a positive sense, it is used to describe a process of increasing integration of world economy. In other words, it means the increasing economic openness or expansion of economic activities across national boundaries. In negative sense it is seen as domination by developed nations over developing nations.

Globalization is the new slogan or current mantra of the new world or even panacea to solve all human problems. It is believed that the people of all over the globe would make happy with the process and achievement of the globalization. Each individual and community would be so integrated with the world that no one would remain untouched by prosperity.

It is seen that today's world is unprecedentedly interconnected and interdependent due to the rapid change in global economy. This era of globalization opening many opportunities for millions of people in the world. It increased global trade, global techniques, global ideas such as foreign investments, expanding media and internet connection which help in economic growth as well as in advancement of human life. Although globalization has a non-economic dimension in recent times, it has had its maximum impact on economic integration.

Though a large number of country in the world are part of

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the process of globalization, the fruit of globalization is being yet to be enjoyed by most of them. In comparison to some major developed countries there are some other developing countries of Asia and South America, their participation in world economy is not satisfactory. Therefore, it is seen that in the economic globalization the stronger growing to be more stronger and the weaker more weaker. Infact the process of globalization benefited a very few number of privileged stronger nations in the world.

Although there are so many merits of globalization even it can not be ignored the bad effects of globalization. In the process of globalization a large number of people irrespective of genders are its victim. Particularly the vulnerable section of the society, women are the worst victim of globalization. No doubt, globalization has allowed women to become a larger part of the workforce, with opportunities for higher pay which helped in raising their self confidence and independence. It has also provided a power to uproot the traditional views about women that have kept women economically poor and socially exploited. On the other hand in the process of globalization there are various aspects which have affected the life of women. It affected the different level of women in different way. The poor women who suffer most due to the impact of globalization. Because, competition among big corporations cause unemployment and casualization of female labour.

With the changing scenario of the world it is seen that in the present century the tradition of gendered division of labour is still continuing. It is one of the most important aspect that globalization failed to challenge the aged old gender division of labour. Though globalization increases the opportunities of women in the economic activity or paid job, it is usually seen that they are given such posts where the qualities of nurshering required. The social values plays an important role to obstruct the women from many jobs which ultimately resulted gender discrimination and gender disparity. Women workers in many cases face worsening

conditions including extremely low wage, long working hours, labour accident and are denied their actual position in the working field. They are treated like sub-humans without even minimum labour rights. Which is a kind of human rights violation of women. Therefore, the feminists over the world have often fought against such type of discrimination.

With the process of globalization the consumerist culture over the world have increased day by day. Due to the rich trade and commerce policies adopted by the states, women, the vulnerable section of the society becoming like commodity. In order to selling their productive goods, cosmetics etc. in many times women are used for advertisement by which the commodification of women sexuality exposed through television. Now a days, in every nook and corner of the world television has become a vital media for promoting consumerist culture. In the choice of commodification, the essential qualities, the colour and size of the body are decided by men. As consumers, generally the working women at home and outside the home they are the major consumers of healthcare products. In recent years a serious issue has come to light where many products related to women healthcare, found to be dangerous and banned and restricted to developed countries, but all these were marketed in the developing countries.

Globalization has affected the life of the people by another way that is by widening basic services of the state towards their people. Undoubtedly, globalization bring many changes for the nations in socio-economic and cultural field but at the same time it create problems in life support system to the people. The growing price hike of essential commodities like kerosene, LPG, sugar, rice etc. create more problems in kitchen management where women are its first victims.

The introduction of hi-tech medical facilities is another major affect of globalization on women. Undoubtedly, the increasing hi-tech medical facilities have save the life span of people all over the world which resulted the decrease of death rate. But at the same time it also affected the health and birth giving capacity of women by providing various birth control measures. Moreover, all the sophisticated medical facilities which are specifically introduced for women in the globalized era, are not equally accessible to all women.

The problem of insurgency or armed conflict situation is another aspect of violation of human rights fostered by globalization. The consequences of insurgency due to socioeconomic disparity, crisis of cultural identity, ethnic violence, loss of sense of belongingness, tendency of secessionism etc. have ultimately become the curse of globalization. Because globalization was emerged with the aim of that process of restructuring and rebuilding of civilization. The prevailing situation of North-East region in India is one of the glaring example in this regard. In where the main sufferer are women. In order to control the insurgency problem the government of India often deploy a huge number of military and paramilitary forces in this region. In the name of dominating insurgency activity, the security forces are indulged in the violation of women human rights along with other sections of the society. Since last 10-15 years in the state of Assam about 126 women are raped and torture by the security forces, those who are still waiting for acquiring justice (Sadin, 13th January, 2012, Guwahati). Not only the security forces even the militant groups are also become the cause of human rights violation of women in many cases. In this regard a woman, Raboti Kalita from Changsari village in Assam was killed by some militants (ULFA) in the year of 2000, on 21st March for refusal to provide shelter (A study by North East Network). Thus due to the growing network of different insurgency groups in the different parts of the world, insurgency has becoming a serious threat, not only to the human rights of women but also to the future generation in this world. Additionally, prostitution, abuse and dowry related death are on increased since the dawn of globalization. Many young women in the third world countries, with the objective of earning attractive amount and maintaining high profile life, are adopting prostitution as a career option. Moreover, international sex trafficking have also been operating in some developing countries. Many women are sold as sex slaves to middle East and Western countries. From the above study it is come to the light that globalization has had adverse effects on women especially in the developing countries.

#### Suggestion:

 The process of globalization must be reshaped so that it has become more people-centred rather than profit centred and more accountable to women.

Proper legislation should be enacted and implemented in such a globalized manner that women have no need to fight for their legitimate rights.

NGO's can play a major role in creating awareness among the women about the negative impacts on them and to enjoy the benefits of it.

4. To enjoy the benefits of globalization women's equal

In the psychological development of the people of 21st century, globalization appears to be a significant force. It has its primary psychological influence on the issues of identity, that is how people think about themselves in relation to the social environment. Globalization has also a great impact on the family. Due to transnational migration of the younger, in many cases the elders have to face difficulties. However, it is quite fashionable to say that, globalization is an inevitable world wide phenomenon, as it is not possible to void the global forces at this stage. Therefore, no country, society and individual remain unaffected by it. Globalization has both the positive and negative effects, but the negative effects often surpass the positive. Therefore, attempts should be made to minimize adverse effects of globalization.\*

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## W.B. YEATS AND HIS NATIONALISM: A STUDY OF HIS POEMS BASED ON FOLKLORE AND POLITICS

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William Butler Yeats is one of the greatest poets of his period which was an age of transition and rapid social change. In the field of literature, he was the link between the nineteenth and twentieth century. The literary range of Yeats is a large one, because he wrote for a long duration and so many ways. Various poetic features—as a romantic, as a mystic, as a mythologist, and also the poet of political ideology—have revealed in the poems of Yeats. It is the element of nationalism of his poetry that made him the national poet of the Republic of Ireland.

Though the early works of Yeats are suggesting his impracticability and detachment from material and public world yet at the same time he is an active participant of various clubs and societies. He was shrewd judge of people and events. In 1895, Yeats published a collected and revised edition of published poems entitled *Poems* and it became a reliable seller for decades and also a steady income source. Then he got his own flat in London. He met Augusta Gregory and J.M. Synge in 1896. Though the meeting of these people was influential, Yeats had already published *Fairy and Folk Tales of the Irish Peasantry* (1888), *Irish Fairy Tales* (1892), and *The Celtic Twillight* (1893) before meeting them. His interest in folklore and fairytales helped him to create an Irish national literature. But his collaboration with Gregory enabled him to transform his interest for folklore and fairytales. In 1897 Yeats and Gregory formulated the idea of the Irish Literary Theatre.

In 1899 Yeats published The Wind Among the Reeds which marks the end of early phase of poetry. During this period he had a reputation as a Fenian sympathiser and advertised the new theatre in nationalist language. The staging of Cathleen ni Houlihan. written by Yeats and Gregory, became popular and it strengthened his commitment to theatre. In 1903 he published "In the Seven Woods" which indicated a new direction for his poetry, in his own term: "My work has got far more masculine. It has more salt in it". In this volume the poet is gradually coming out of his mythological world and entering into the practical world. In the volumes that followed In the Seven Woods, Yeats embraces "reality" and he has given up his preoccupation with ornament and mythology. In The Folly of Being Comforted he denied any comfort for his love. From then there is the fast development in his poetry and the language gains the force of gesture. In 1903 Maud Gonne married MacBride, He was stirred to the depth of soul and his anger, disgust, despair and love acquiring a depth of insight and gave a new intensity and power to his poetry.

In 1928 Yeats published his next volume of poems The Tower. The Tower represents a group of poems interlocked with each other such as The Phases of the Moon, The Tower, A Prayer for my Daughter, Meditation in Time of Civil War, A Dialogue of

Self and Soul, Blood and the Moon and Symbols. The poet's reaction to his own physical weakness wrought by time is the central theme of The Tower. The poetic maturity of Yeats comes to him gradually and the summit of it is in the poems of this collection. The poems were published earlier to Seven Poems and Fragment (1922) but when these poems were re-arranged and published in The Tower he has achieved poetic maturity, philosophic serenity and accustomed to external affairs of the world. He is now one of the greatest poet s of Twentieth century and conferred the Nobel Prize for literature in 1923. He is also a public figure being appointed a Senator of the Republic of Ireland. But besides all these responsibilities his poetic genius never dwindled. His verse took on new eloquence, it starts taking interest on politics, philosophy, love and friendship. As his body decayed his imagination grew stronger.

Yeats' next major volume of poems is *The Winding State* and Other Poems (1933). It was first published by the Foundation Press in 1929 but it was again published by Macmillan. The Winding Stair represents Yeats' ascension from messy realities of human existence. The Winding Stair includes two very important poems: A Dialogue of Self and Soul and Blood and the Moon. Yeats in this period repeatedly recommits himself to lust, rage and imagination. On the contrary he also wrote several powerful elegies during these years, such as In Memory of Eva GoreBooth and Con Markiewi. In the poems of this period has a voice which was apparent in the time of great productivity. That particular voice is that the poems were preoccupied with romantic and sexual themes i.e. "Crazy Jane" poems.

The Last Poems was published in 1939 and the poems of this volume were arranged by the poet himself. In the Last Poems he shows not the proper tragic joy, but an approach way to it. Yeats is as self aware as ever in Last Poems as careful to re-arrange his poems in order to comment upon one another. One of Yeats' last creative tasks was to re-arrange the content list for Last Poems and he wanted that the volume opens with Under Ben Bulben. The brief lyric Politics, which Yeats placed, last in the volume.

Celtic folklore as the theme of his early poems:

The main issue of Yeats' works was his sense of nationalism. It was the sense of nationalism that inspired him to incorporate the traditional Celtic folklore and myth into his works. Immerging himself in the rich and varied world of Celtic myth and folklore, Yeats would contribute to the literary world poems and plays that embrace his native legends while promoting his own sense of nationalism. The Song of Wanderings of Aengus illustrates how he melds folklore and nationalism. Rather than a song of love, this is more a poem about longing and searching. The subject matter of this poem itself proves the intensity of his nationalism. By choosing a Celtic god over the more traditional use of Greek or Roman gods in poetry, the poet attempted to elevate Irish mythology in the world of literature.

#### Politics as the theme of his poem:

Yeats' participation in the Irish politics had originates in his interest in Irish myth and folklore which had been suppressed under the doctrine of Church and the British education system. Yeats took poetry and plays as an instrument to re-educate the Irish people about their heritage and the development of nationalistic sensibility. He retold entire folktales in epic poems and plays, such as Wanderings of Oisin (1889) and Death of Cuchulain and short poem as The Stolen Child (1886) and Cuchulain's Fight with the Sea (1925). Other poems deal with the folkloric subjects, images, and themes are Who Goes With Fergus? (1893), The Song of Wandering Aengus (1899). It is worth noticeable that, Yeats infused in his poetry with a rich sense of Irish culture. Even though the poem is not purely deal with the Irish myth, it retains the colour of indigenous Irish culture.

Throughout the career of Yeats' life, he used his work as an Voice/94 instrument to educate the Irish people about their own history and comment on Irish politics too. When he was increasingly involved in nationalist politics, his poem took a patriotic tone. He comments on Irish politics through distinguished poems-An Irish Airman Foresees His Death, Easter 1916, and In Memory of Eva Gore-Booth and Con Markiewicz. In the first poem, the poet focused on the hypocrisy of the British soldier in using Irish soldier in the First World War. In the second two poems he addressed particular persons and events related to nationalist politics. Another two poems, The second Coming and Leda and the Swan, the poet used various images for the description of chaotic and disorderly situation of war in Ireland and abroad.

When writing about his country, Yeats used the themes of nationalism, freedom from oppression, social division, and unity. In the three poems, To Ireland in Coming Times, September 1913, and Easter 1916, these aspects, in relation the War of Irish Independence, are very beautifully expressed by the poet. The dominating theme of To Ireland in Coming Times and Easter 1916 is nationalism. In the first poem, he urges the idea of Irish brotherhood:

True brother of a company
That sang, to sweeten Ireland's wrong,

Although he wanted to fight for freedom of Ireland, he did not participate in any military activities. Instead of this type of active participation, he used songs and poems to reflect the situation of Ireland:

> I cast my heart into my rhymes, That you, in dim coming times, May know how my heart went with them After the red-rose-bordered hem.

He introduced the theme of freedom in the poem September 1913. He stated that the Ireland of his imagination no longer existed:

Romantic Ireland's dead and gone,

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It's with O'Leary in the grave.

It is the view of the poet that the sacrifice of the freedom fighter like O'Leary was in vain. Besides this the class division of Ireland is reflected in this poem. Yeats was detested the middle classes for their indifference to Ireland and the nature of earning money as described in first three lines:

> What need you, being come to sense, But fumble in a greasy till And add the halfpence to the pence

The theme of unity is reflected in Easter 1916. He expressed the reconciliation with the middle classes by mentioning the names of freedom fighters of this class in Easter Rising.

In The Second Coming, the poet pointed out about the war between the British and the Irish. He uses various devices like symbolism, imagery, personification etc. The lines: "... wild geese spread" and "....wing upon every tide" symbolises the nationalists who fied to different countries. The title of Easter 1916 is itself is significant. "Easter" referred to the resurrection of Christ which symbolises re-birth.

Yeats personifies Ireland with a woman in *To Ireland in Coming Times*, where Ireland wears a dress: "Because the red-rose-bordered hem". Thus the themes of these three poems left the readers with a deep impression about Irish nationalism.

To explore the unique character of the nation the poets use the myth and mythical history. They emphasise what seems most original and distinctive and which enabled the nation to hold together, resist oppression, and to endure and prosper. The poets recreate mythical figures to give the nation the hope of victory, wisdom, and unity. By portraying the ideal legendary heroes, the poets wanted to give legitimacy and power to a nation. For all these reasons, Yeats wrote the poems having the sense of nationalism and that made him the national poet of Ireland.

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# INCLUSION AND QUALITATIVE EXPANSION IN EDUCATION

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One of the most important responsibilities of the Universities is to preserve the treasures of knowledge and wisdom of the past, discover and develop new ones and disseminate them to the Society. "An investment in knowledge pays the best interest", quoted by Benjamin Franklin, beautifully describes the importance of education. The future of mankind, stable economy, quality enhancement of global citizens, always depends on education. Advanced societies of the globe have already proved their standard and quality of higher education. As a fast growing country India is also working hard to be the same.

Prime Minister Dr. M.M. Singh is very keen to make the Indian Society a knowledgeable one and to transform the higher education system to global standard. Hence in the 12th five year plan India is going to invest more in higher education sector. The vision of the plan is, 'further access to higher education', made possible

through a number of schemes aimed at creating and expanding new universities and colleges. Access coupled with equity and inclusion by bridging regional imbalance and disparities and shall address the economic, social and technological needs of the country. For this, India is striving hard to transfer knowledge onto the new generation. Today, the most talked about topic in education sector, is the increasing crisis in higher education. However, India has perspective plan to address the challenge, let us be a part of it.

Rational: India has a glorious past of a strong higher education system, an intense background of knowledge, philosophy and culture. However, it is not justifiable to just remain satisfied with our past, owing to the massive changes in the education sector in present times. Some knowledge has become obsolete with advancement of time, change, discovery of ideas and technology. In spite of all these problems, countries like U.S.A. New Zealand, China, Singapore and other European countries are showing increasing excellence in the field of higher education. India, on the other hand needs to put in much needed effort for the betterment and improvisation of the higher education sector. U.S.A has more than 80% access to higher education, whereas India has only 13.5% to 17% (NSSO). A country can have a stable economy only through the effort of its skillful citizens and a capable government, which is only possible when everyone has equal access to higher education.

Methodology: This paper is prepared by my personal observations along with consultation of books, journals and websites dealing with higher education. Some secondary data are collected from U.G.C. and data from World Bank.

Objectives: India has been suffering from fundamental challenges of access, equity and equality in higher education. There is also low enrollment and lack of importance on expansion of vocational education. The main objective of this paper is:

- i. To examine the current status of higher education.
- ii. To compare our higher education system with other

developed countries which can give us some clues about what our strength and weaknesses are.

 To give suggestions about the ways of maximizing the access to higher education.

iv. To analyze the strategies of our government, using for inclusive and qualitative development in higher education.

#### Some observations and suggestions:

Focus of the 12th FYP will be on utilizing 'this historic opportunity of expansion' for deepening excellence and achieving equal access to quality higher education. At present, there are 43 central Universities out of which, 38 are being given maintenance and development grant by the U.G.C. There are 383 state Universities including private and self financed universities, of which U.G.C has been making budgetary allocation for only 133 state Universities. U.G.C. assistance is given only to 6,285 out of 6395 recognized colleges. Also, 374 new Model Colleges in backward districts are proposed to set up along with the construction of 2,000 girls' hostel and 500 autonomous colleges. 10 NAVRATNA University will be helped with 50,00 crore rupees enabling it to be of world standard.

As mentioned in the NKC, higher education in India is suffering from "over regulation and under governance", as freedom, flexibility and autonomy is not granted. It is also said that the ecology of the higher institutions must be changed and improved.

According to the U.G.C documents, the Gross enrollment Ratio (GER) in urban areas is around 20%, rural areas around 6% and SC/ST/OBC varies between 6-8%.

Most of the government aided institutions (central & state), are offering conventional curriculum and accessed by the students of poor and disadvantaged sector of the society. Institutions, offering professional and new academic programs can be accessed by the more fortunate classes of the society. Another intriguing question is that, why the private institutions are capable of taking up new courses and not the government ones? Government should think over the Voice/100

matter as there must be some regulatory barriers which stop the academician to start some latest and relevant courses.

Opportunities of professional courses should not only be limited to the private institutions and the richer class of people. A democratic welfare country like India must think for the vast lower income group of people and thereby providing them with equal opportunities.

A lot of suggestions are being made by the various Indian education Commissions for the betterment of the higher education system, a few of which are already being used. Except for some new inclusions, all other areas of higher education have already been touched by Dr. Radhakrishnan commission and even a few measures of improvement are mentioned. Dr. Kothari Commission, NPE of 1986 and POA of 1992 also forwarded different suggestions to improve Indian education at various levels. As the 3<sup>rd</sup> highest expanding higher education system in the world, India has many areas in higher education which are yet left to be addressed.

The three EEE's, expansion, equity and excellence cannot be isolated from one another.

NKC's recommendation that 150 affiliated colleges for one university in any condition cannot be a good decision.

IRAHE's idea is like old wine in new bottle. U.G.C could be reorganized with that idea.

Instead of raising number of universities up to 1500 as told by NKC, it would be more practical if importance is given on consolidation and strengthening of the existing institutions.

We should be able to stop the outgoing of students to foreign countries and also stop the increasing problem of brain drain.

Establishment of 40 central Universities, 20 exclusively for women, and 1000 polytechnic institutions, is some ambitious aim.

Idea offered by J. Singh for "College Cluster University" of 50 is good.

Minimization of gender gap and regional disparity, schemes

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for helping differently able students, will help in increasing the access of higher education if done in reality.

Promoting equity in all disciplines, general, technical, professional education can give justice to the aspirants.

Regulatory bodies are to be very strict to monitor the inclusion of teaching and non teaching staff. Incompetent manpower cannot contribute to making of competent human resource.

Now India has more than 3.5 million students in distance learning field. The provisions and facilities are to be enhanced for more inclusion and access in higher education.

It would be practical if new and proposed education institutions are started in rural and remote areas where institutions are either nil or very few.

To get access in higher education, steps must be taken to improve the previous levels also. If the previous stages of education are ignored, there will be shortage of brilliant students to access in higher education.

Results may be expected to be satisfactory if works are left to the expert bodies.

High cost in tuition fees will lead to low access in higher education; hence every possible step must be taken to minimize it. Government is planning on giving loans, scholarships, Bus fair, subsidized dues in hostel to help the poor and backward students. But, I highly doubt whether or not the proposed measures will reach the target group.

Establishment of more vocational institutions with job guarantee can attract inclusion. There should be campus recruitment strategy to attract students.

New courses having more demand must be introduced at higher level of institutions.

In order to sustain our economic growth we need a pool of workforce. In spite of our large number of population there is scarcity to get more skilled worker to fill some job requirements in different Voice/102 service and corporate sector.

The demand supply phenomenon of job seekers and industry is very interesting. There is a real talent shortfall as India has 69% educated unemployed without proper skill (NSSO).

To achieve the 11th plan GER target of 15% by 2011-12 enrollments in colleges and universities should reach 61.3 lakhs and 8.7 lakhs respectively.

Japan has 4,000 Universities for its 127 million populations and India has 544 higher institutions for 1.2 billion people.

India must take steps for establishment of new institutions but at the same time we must not forget the poor, who cannot afford these higher institutions. It has been observed that the student population is decreasing in the government institutions where management is poor and reforms, innovations are nil.

Some private institutions are also expanding without quality.

They should be scrutinized for quality.

Distance education based on 3-A concept (anyone, anytime and anywhere) will help increase the number of access to higher education.

Introduction of new skill related courses is a need of hour.

There is a strong need for the entry of new providers in the sphere of education, and they must come up with innovations, reforms and quality initiatives.

Plans and promises of Government, NKC and MHRD should be materialized.\*

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## THE OPERATING SYSTEM

HOW DOES IT WORK& ITS DIFFERENT TYPES

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An operating system is a software program that provides an interface between the user and the computer and manages thousands of applications. Most computer systems are sold with an operating system installed. Computers that are designed for individual users are called Personal Computers(PCs). PC operating systems are designed to control the operations of programs such as Web browsers, word processors and e-mail programs.

The operating system is stored on disk, but it needs to be loaded into memory (RAM) once the computer is switched on and before any other program can be run.

The operating system is automatically loaded into memory as soon as we turn on or boot the computer. The term booting refers to the process of loading an operating system into a computer's memory. This process is done by a program called the bootstrap loader which is stored permanently in the computer's electronic circuitry i.e., on a ROM chip.

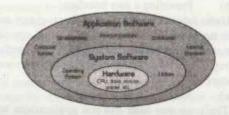


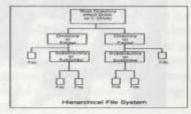
Fig: OS structure

#### Functions of an operating system:

Every computer has an operating system and regardless of the size and complexity of the computer and its operating system, all operating system performs the following functions:

#### a) Managing Resources:

The programs coordinate all the computer's resources including keyboard, mouse, printer, monitor, storage devices and memory. An operating system creates a file structure on the computer hard drive where user data can be stored and retrieved. When a file is saved, the operating system saves it, attaches a name to it, and remembers where it put the file for future use. The way an operating system organizes information into files is called the file system. Most operating system use a hierarchical file system, which organizes files into directories or folders under a tree structure. The beginning of the directory system is called the root directory



#### b) Providing a user interface:

Users interact with application programs and computer hardware through a user interface. Almost all operating systems today provide windows like Graphical User Interface (GUI) in which graphic objects called icons are used to represent commonly used features.

#### c) Running application:

The programs load and run applications such as word processors. Most operating system support multitasking or the ability to run more than one application at a time. When a user requests program, the operating system locates the application and loads it into the primary memory or RAM of the computer.

#### d) Support for built-in utility programs:

The operating system uses utility programs for maintenance and repairs. Utility programs help identify problems, locate lost files, repair damaged files and backup data. Examples of utility programs are Format, Scan Disk, Disk Cleanup and Anti-Virus.

#### e) Control to the computer hardware:

The operating system sits between the programs and the Basic Input Output System (BIOS). The BIOS controls the hardware, All programs that need hardware resources must go through the operating system. The operating system can either access the hardware through the BIOS or through the device drivers.

## Computer BIOS



Types of Operating System:

The operating system design must strongly influenced by the type of use for which the computer system is intended.

#### Single user system: (Win 95/98, Win vista, Win 7, Win Me)

Single user systems, as their name implies, provide a computer system for only one user at a time. They are appropriate for computer dedicated to a single function or which are so inexpensive as to make sharing not worthwhile. Most microcomputer operating systems are of single user type. Single user systems generally provide a simple computer system, which facilitates the running of a variety of software packages as well as allowing uses develop and execute programs of their own.

# Batch processing system: (Z/OS, OS/309 are OS for mainframe computer)

Batch processing was the very first method of processing which was adapted. The main purpose of this system was to enable the computer to move automatically from one job to another without the operator having to intervene. Jobs are queued.

The computer would then process the jobs one at a time without further human intervention. Batch processing is still used nowadays.

In any computer system, the speed by which the CPU can execute instructions is much higher than that which other peripheral devices can reach. Thus, peripheral devices such as the printer, disk drives and others waste a lot of the CPU's time, because they cannot process their part of the job as quickly as the CPU. This results in a large percentage of CPU idle time. Another inefficiency is that, when a small program is being run, most of main memory remains unused. Therefore, the most two expensive resource of the system- memory and time are wasted. As processing speed and memory size increased with the advance in technology, the wastage became even greater.

#### 3. Multiprogramming system: (Win 9X, RISC OS)

The multiprogramming operating could manage resources more efficiently. More than one user's program can be resident in main memory at one time. In this system, multiple jobs are loaded into the central memory and each is allotted some CPU time, a tiny fraction of a second during which it receives the CPU's attention. When a job's CPU time is up, it is suspended and control passes to the next job, which can continue from where it left off before. In simpler terms the CPU is switched rapidly between the different programs. This means the system does not have to wait for one job to be completed before starting the next.

The simplest multiprogramming system used round-robin method, where each job received the same CPU time. More sophisticated systems allowed priorities to be defined for each job, such that the job with highest priority received the longest CPU time. Such a system minimizes the amount of idle time of the CPU and the amount of unused memory. The general idea behind the multiprogramming is that the computer is working on several programs, which are in memory at one time.

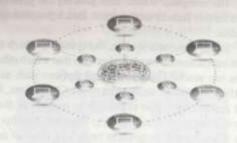


Fig: Multiprogramming OS
4. Time sharing system: (UNIX, Flex OS, Win 2000, Win 2003)

In an interactive system, the user sits at a terminal, which Voice/108 is hooked up to the computer. The user can execute the job and the output is executed to be reasonably instantaneous, even if other users are executing their own job on the same computer. To meet these situations, the principle of time sharing was introduced in the design of operating systems. The aim of the time sharing operating system is to give each terminal user a response time of about three to five seconds. A time sharing system works on the same principles as a multiprogramming system, except that now the jobs are interactive.

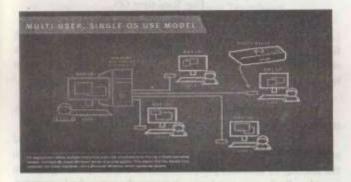


Fig: Time sharing or multi user os model

#### 5. Real time system: (QNX, Lynx OS, Win CE)

Immediate processing and up-to-date information are major characteristics of a real-time system. Such a system, the information in flies has to be located very quickly and the updating of the records must be fast. The system must be able to respond quickly to an enquiry otherwise it becomes impractical. In a real time system a transaction is processed to completion at the time is occurs ensuring that the information in the files reflects the true or real situation. These system is used in a flight reservation system, a banking situation etc.

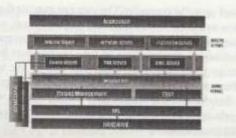


Fig: Real time OS

#### 6. Network system: (Win NT, Win XP, Mac OS X)

As technology advanced, computer became cheap enough for all users of a system to have a microcomputer of their own. A stand alone, single user microcomputer can do a lot of work, but it has the following disadvantages-

Sharing data between different users becomes difficult.

Peripherals such as printers have to be bought for each microcomputer and will lay idle for most of the time.

Such considerations led to the development of networked systems, where many computers are connected together to facilitate the sharing of data and peripherals. A network operating system must handle the communication between the networked computer, managing the data traffic and the sharing of system's resources.



Fig: Network

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## FACTORS OF FEMINISM IN THE STORY OF JIBRAN KHALIL JIBRAN'S 'MARTHA AL BANIYA'

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The beginning of the idea of feminism or women liberation was not of a sudden occurrence. The history of feminism is the history of the feminist movement as well as its origins. The idea was begun at least four hundred years old tradition of women thinking about women. The word 'FEMINISM' came from Latin word 'Femina' (woman). The meaning Femina is 'having the qualities of females'. This started to a movement in around the late 19th century to early 20th centuries with the beginning of the first wave of feminism. This movement dealt mainly with the suffrage movement. The second wave of feminism started from 1960 to 1980s. This wave dealt with the inequality of laws as well as unofficial inequalities. The current feminism is regarded as the third wave feminism, It deals with the perceived failures of the second wave.

Dictionaries usually define feminism as the advocacy of the rights of women. It was established on a belief in the quality of Voice/ the sexes. It is a call of action. Without action, it is merely empty rhetoric which cancels itself out. This is used as independent of mind as well as spirit and body. It is the effort to end patriarchal domination because it insists on the eradication of exploitation and oppression in the family context and in all other intimate relationships. Its goal is to achieve the Right of women to freedom of choice and power to control their own lives in and outside home. It also emphasize on the control over their bodies. The creation of more just, social and economic order naturally and internationally is another goal of feminism movement. Feminism is not concerned with a group of people, but with a type of injustice it wants to eliminate.

The credit goes to America for an organised movement for women's rights with the Seneca Falls Declaration, in the summer of 1848. The first to have held modern feminist views is Christine de Pisan (1364 1430). She was the first feminist thinker to spark of the four century long debate on women. The early feminists did not use the term 'Feminism' rather they named it as 'Defenders' or 'Advocates of women'. The early feminists focused on gender. The sexes are culturally, ant not just biologically formed. The contents of the early feminist theory reflect the declining power of women of rank and the enforced domestication of middle-class women.

All feminists are not women. Many men support the goals and initiatives of feminism. It is fact women alone cannot achieve its goals of greater maturity, understanding and cooperation between the sexes.

There are almost as many versions of feminism as there are feminists. Some of the various areas as-Marxist Feminism, Romantic Feminism, Separatist Feminism, Social Feminism, Reformist Feminism, Ecological Feminism, Liberal Feminism, Radical Feminism, Lesbian Feminism etc.

The issue of feminism is one of the major issue and factor

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in the writings of world literature. Without proper justification to female no nation can be regarded as civilized or prosperous. In every country this issue entered sooner or later. The writers picked it up differently in their writings. The goal of these writings was to equalise the position of men and women.

In Arabic literature, we find many feminist writers. We can find the issues of feminism from the pre – Islamic period to till the contemporary period. Qaim Amin (1863-1908), Najib Mahfuz (b.1912), Nazik al-Mala'ika (b.1923) are some mentionable names in this field.

In Mahjar Literature one name is spreading all over the world. He is known as 'The Prophet'. The pioneer member of 'al Rabita al Qalamiyya' (The Pen Association) is none other but the Lebanese Jibran Khalil Jibran (1882-1931). He is considered as the philosopher, artist, naturalist, novelist, poet, essayist, and humanist and so on. If we study his whole life it is undoubtedly said that there are s of women influences happened in his life. It is his personal experiences as well as in his writings. Jibran raised the feminism issues in his various writings and attacked the male dominated society. The book namely 'Arais al Muruj' (1906) has a story in this issue. In this essay I will highlight that story in the context various feminism issues. The name of the story is 'Martha'. Before going to the issues of feminism a brief summary of the story is entertained.

The story is based on three characters. They are- the writer himself, Martha of Ban and Fuad, the son of Martha. The plot is the beautiful Lebanon. It is a story of deceive, seduce and sympathy. The main character is a female character, Martha. She is an orphan girl brought up in a poor family of North Lebanon. A girl did not know anything except her inherited tears of grief and walked barefooted in a tattered dress behind a milk cow and her guardian's roughly behaviour of harshness and anger. Her heart was free from high thinking. One day she was pasturing the milk cow in the field.

Then she hears the sound of hoofs on the broken stones of the valley. A horseman of ease and wealth riding slowly towards her and asked the road down to the coast. Knowing that the teenager girl deceivable by his trap, he drew her on that moment to his breast and kissed her. He mounted her on the back of his horse and took her to a fine house and gave her garments of silk and perfumes and rich food and drink. Then he fulfils his lust and animal desires giving a child in her womb. After satisfied himself of her body and brought low her spirit in humility he went away. He compels her to become a prostitute and harlot. In the house of darkness her oppressor left her and her suckling child to endure the cruelties of hunger, cold and aloneness. His friends came to her one following another knowing her need of hunger and weakness of self reliance. She had to live for the sake of her son, Martha. Slowly she became ill and embedded in a tattered bed wherein evil men practice their evil deeds behind the curtain of night. At last, she was died and was buried in a deserted field far out from the town. A tragic ending of a dreamful girl. The second character is a child character, Fuad. A little boy of five years of age and clad in rags and tatters, small pale face and eyes of weariness and poverty. One who knew not what a father is. He knew his mother's name only. He sold bunches of flowers to provide food for him and his mother, Martha. The writer met Martha through this boy and he helplessly noticed the dying moments of that unlucky woman. She lamented for her previous happenings and for her child. Fuad was the offshoot sin, child of shame. She will leave him alone in the pitiless existence. When she died, the little boy, Fuad and the writer had carried her on the shoulders and buried.

The third character is the writer himself. He knew the story of Martha al Baniya from an old villager who had known her since her childhood. The writer knew the story till her vanishing from North Lebanon valley. As a result the milk cow returned that evening without her mistress. Unfortunately when the writer returned to

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Beirut after having passed his college vacation in North Lebanon, he met Martha therein. One day when he was sitting in the porch of his lodgings, a boy came up to him carrying a tray filled with bunches of flowers. The five years old boy asked him to buy a flower from him. His pitiful physical appearance compels the writer to buy some flowers. Then from this little boy he knew his name as Fuad and then about Martha whose story he knew from North Lebanon. Knowing that she is ill, he eagerly wanted to meet her by the help of her son. The orphan girl who passed the days of her childhood with nature, had been carried away on the tide of corrupt civilization to become a pray in the grasp of misery and misfortune. He crossed through the dirty streets and tumble-down houses and at last he reached the room of destination. Upon the coach was a sleeping woman, Martha. A harlot's lamenting words moved to the depth of his heart. This was the tale of her sorrow. From Martha he knew the last part of her painful, shameful, helpless life. The horseman deceived her and seduced her. The writer was giving her consolence. He stood there till her death and with the help of her boy, Fund he buried her body in far deserted field for the protest of the priest.

Now let us discuss about the factors in the story of 'Martha al Baniya.'

Literature is not mere fiction, rather is an interpretation and compilation of history, anthropology, sociology, psychology and a host of other areas. With the advent of feminism, each and every female oriented subject has become an issue of literary debate. In the story of 'Martha al Baniya', the title is a female character. Martha is a symbol of oppression, suppression in patriarchal society. Though the theory of feminism is that men and women should be equal politically, economically and socially, but in the real sense of the story this theory has not happened at all. Martha is not socially, economically equal to the horseman of wealth. The horseman is a rich person and economically sounds. Therefore he is able to seduce

Martha. On the other hand Martha does not know what the society is. She was born in such a society that she is only the commodity of enjoyment towards the men made society. Economically she is without any comparison to the rich, Just to earn food livelihood she had to sell her body to the greedy men in the remote dark areas. She does not know what politics is. She only knows how to survive in the market of prostitution.

According to Wollstonecraft it is the education and upbringing women that created their limited expectations based on a self image dictated by male gaze. The helpless Martha in an orphan since her childhood. So, she has not any kind of education. Her master also did not provide education to her. Feminism is a for social transformation as well as movement that proposal strives to end the oppression of women. In this story Martha is the victim of the oppressor. Like her many other women are victimized by the oppressors taking away their political, social and economical equality. The oppressor, the horseman destroys not only her life by seducing her but also destroys her five years old son, Fuad. Their family is economically so down that even Fuad had to sell bunches of flowers to the rich man digesting the harsh manner of the rich. Rich men like Fuad's unknown father is responsible for this result of destruction. Fuad is the result of his illegal crime with Martha. He has given birth that boy but flees away without taking guardianship of the boy. Maternal-child boy is a primary relationship compared to the child's relationship to the father. Martha brings up her son Fuad in a helpless condition. Perhaps she gives birth of an unwanted child. She knows this boy will have to live in a world of hatred and merciless. The writer Jibran has portrait a vivid description in this regard. The writer is truly a sense of feminist feelings. He is awakened and conscious about women's life and problem. Jibran knows the girl, Martha indirectly in North Lebanon and directly in Beirut some years later. He has sympathy to this orphan girl and her son. When he met her she was in the dying condition and after hearing the arrival of an unknown person to her room she cried in agony, 'Do you purchase the last shreds of my life so that you might defile it with your lust? Go from me, for the streets are filled with women ready to sell their bodies and souls cheaply,' Martha is not the only victim but other poor women also the victim to the rich people. She was compelled to become a prostitute. The writer consoles Martha as, 'You are oppressed, Martha, and he who has oppressed you is a child of the palaces, great of wealth and little of soul.' Martha wants revenge from his son in future for this result. She says, 'If he be courageous and just, then will blood be stirred.'

Martha al Baniya is a story based on some feminism issues. This story based on Liberal feminism issues. It seeks the liberal principles of justice, liberty and equality to women, without questioning male power. Jibran has portrait the male power in patriarchal society. The central argument of liberal feminism is that women remain enslaved because of a corrupt process of socialization which stunts their intellect and teaches them that their proper purpose in life is to serve men. That is why whole society is silent and unmoved without its rectification. Liberal feminism also asserts that women's natural rights had been denied by men.

The factor of Radical feminism is also available in this story. It is chiefly concerns with the issues arising out of 'pornography, prostitution, sexual harassment, rape and woman battering.' Martha is a prostitute and sells her body in the dark areas to the rich after giving birth her son, Fuad. Its main reason is, as Kete Miller insists, the gender system of patriarchy.

Marxist feminism is the other factor in this story. It says that women are often looked at and treated as property of man. As such a woman's position is reduced to that of a commodity meant to be used and disposed. Taking the advantage of the patriarchal society rich men of the palace treat Martha along with other females as their property of enjoyment. After using them they dispose it.

That is why Jibran wants to show the class system of capitalism as one of the cause of women's oppression.

Patriarchal ways are harmful to women, children and other living things. It is the theory of eco-feminism. This theory is applied in this story.

Mothering is one of the other factors in this story. Mothering means 'care for another with maternal affection or tenderness.' Martha has no proper mothering to her son Fuad. His father did not take the responsibility for him. She is unable because her body did not allow her for proper mothering to the son after sexually harassed many times in the patriarchal society.

At last, the conclusion can be drawn from this story taking the factors of feminism into account that this story is truly based on feminism issues and factors. Almost all the factors of feminism in available in it.\*

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## NARRATING NATION, NARRATING SELF

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Kabir said: "If all the lands were turned to paper and all the seas turned to ink, and all the forests into pens to write they would still not suffice to describe the greatness of the guru." i. (The Great Mystic, 10)

The land of India is full of Gurus, spiritual as well as religious. These are the people who have promoted spirituality, meditation, love, peace, brotherhood, serving others and other such humanitarian values to people in India and the rest of the world.

Swami Vivkananda's contribution as a saint to a faithful and sympathetic representation of India's aspirations and ideals in foreign lands cannot be gainsaid. Vivekananda created not only a lofty Advaita Vedantic ideal under the order of Ramakrishna Mission but founded a new epoch in the life of the Indian people in different respects—social, economic and in political fronts in consistency with India's past heritage and in harmony with the western ideals. His faith was on the 'Ashwath tree having its root (one) above and the branches (manifold) below and (which is) avyaya (which will never perish)'. ii. (Bhagavad Gita, XV-I)

Voice/

Swami Vivekananda, the prince of Indian renaissance searched for the true identity of the motherland and firmly established it in front of the whole western world. To him India was not a land of the Heathens as Bishop Heber wrote:

"The heathen in his blindness

Bows down to wood and stone", iii. (Greenland's Icy Mountains)

Vivekananda himself also felt that "The English used three 'B's Bible, Brandy and Bayonets in civilizing India". iv. (Some Customs of Hindus). He Helped the whole nation to raise her head from these Eurocentric values and steered the wheels of India to the threshold of prosperity. As a rational thinker he did not throw away the culture of te Europeans that was already received and imbibed by the Indians. He extracted the juice out of it and threw the substance away. What he left for us is a new India whose soul is made of Veda and Upanishads, but, her outlook becomes very much modern like the Europe. Thus he saved the motherland from being a 'muddle'. v. (A Passage to India,)

Vivekananda was a man who taught "awakened India to come out of the Slough of Despond and face the world; even the western world-with a new self-confidence and almost a sense of mission to global humanity". vi. (Indian Writing In English). He assimilated the ideas of modern renaissance and put that spirit in the traditional pot of Indian philosophy.

As a literary artist, Vivekananda's contribution cannot be overestimated. He wielded his pen for the social and spiritual regeneration of India. The writings of this great preacher flamed the fire of patriotism in the hearts of his countrymen, and some of his utterances became the incantation of the freedom fighters. His voluminous and varied contributions contain speeches and gospels, essays and spistles. Swamiji's peculiarity lies in his being able to perceive tradition and modernity from the same perspective, namely humanity. When and whenever the twins (tradition and modernity)

encounter, he acts as a dependable bridge. His grasp on human history helps him locate the roots of individual and social problems. The remedies he has offered are therefore, significant. Since these are given with the aim of eradicating trouble from its origin, they are durable and full of the promise of peace and prosperity. He reaches out to pull humanity from the mire of misery. This is not achievable by the prowess of intellect only; expansion of heart is also indispensably required, and here Swamiji's love and compassion knows no bounds.

Swami Vivekananda was a prophet and a philosopher. He knew well the probable consequences of the British imperialism in India. That is why he wholeheartedly tried to reestablish the lost identity and culture of India. His approach was universal and not chauvinistic. The colonizers retreated and left the lands in the hands of those they had colonized. But, they left behind a deeply embedded cultural colonization. The inculcation of a British system of government and education, British culture and British values denigrated the culture and even physical appearance of the formerly subjugated people. Thus, ex-colonials often were left with a psychological inheritance of a negative self-image and alienation from their own indigenous culture, which had been forbidden or devalued for so long that much pre-colonial culture has been lost.

Vivekananda's prose works on various aspects are not postcolonial in its restricted sense, but, those are post-colonial in content, style and thinking. He aptly analyzed the conflict between the colonialist ideology and the ideology of the colonized which resulted in the crisis of the identity. The colonizer believed that only their own anglo-European culture was civilized, sophisticated, or, according to the post-colonial critics 'metropolitan'. Therefore the native people were defined as savage, backward and undeveloped. The colonizers saw themselves at the centre of the world; the colonized were at the margins. Vivekananda firmly stood Voice/122 against this conception. According to him, civilization is a dynamic system and no culture or custom is pure or stagnant. Cross-culture is a spontaneous process of the social, economic and cultural development. But considering one culture or civilization is not rational and rather oppressive. India is perhaps the most ancient civilization of the world and the British had nothing to do with it. To civilize the most ancient civilization is somewhat ridiculous. The chief intention of the colonizers was different. They came and invaded the land; made much profit out of it and left the land in a state of chaos and disorder after the lectures delivered by Swamiji in the Parliament of Religions, Chicage 'THE NEW YORK HERALD' published the following comment:

"He is undoubtedly the greatest figure in the parliament of Religions. After hearing him we feel how foolish it is to send missionaries to this learned nation." vii. (Chicago Address, 62)

Thus, colonialist ideology, which is inherently Eurocentric, was a pervasive force in the British schools established in the colonies to inculcate British culture and values in the indigenous people and thereby forestall rebellion. In this context the lecture delovered by Vivekananda in the Parliament of Religion on 20th sept' 1893 is significant:

"Christians must always be ready for good criticism, and I hardly think that you will mind if I make a little criticism. You Christians, who are so fond of sending out missionaries to save the soul of the heathen—why do you not try to save their bodies from starvation?—You erect churches all through India, but the crying evil in the east is not religion—they have religion enoughbut it is bread that the suffering millions of burning India cry out for with parched throats." viii. (Chicago Address, 51)

Swami Vivekananda in his very short but dynamic life-time (39 years only) tried his best to develop the true nationalistic spirit among the native people. His innumerable writings penetrate into the main ethos of Indianism. He did not try to draw a demarcation between so called 'INDIANISM' and 'EUROPEANISM' or 'WESTERNISM'. His main concern was to frame a structure of modern India- a country having variegated cultures, languages and religions bt with a single soul. To him India is the miniature of the whole world and whose religion is Humanism. So, the identity of India is as precious as the religion for any community— it is as impartant as the history of the ancient world.

"Shall India die? Then from the world all spirituality will be extinct, all moral perfection will be extinct, all sweet-souled sympathy for religion will be extinct." ix. (The Complete Works, iv, 347)

Swamiji's root-and-branch reform consisted in considering the nation as a whole. Vivekananda's approach to life was not piecemeal; he considered all the three: the body, mind and self. More essentially, he considered the Atman or Self, because he knew that once the Atman is awakened, all power, all glory and all success were sure to come. This Atman, again, was the key to oneness and unity. Human oneness and equality can never be achieved at the bodily level or the mental level. It is only at the level of the Self or Atman that oneness can be achieved.

How could Swami Vivekananda understand the problem? Swamiji was the prophet and so he knew this secret. He went to the root of everything, and thus became the greatest reformer India ever produced. His teaching was simple. His important teaching, which is an echo of the Vedanta, is that 'Each soul is potentially divine. The goal is to manifest this Divinity within by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy—by one, or more, or all of these-and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details. x. (The Complete Works, i, 132)

Our nation has tremendous potential within. Nations, like people, are trichotomous too. They too have the body, the mind Voice/124

and the Self. Indian mind is the religious mind. Indian Spirit is the religious Spirit. So India has tremendous potential. Its constituents. we the people, too have tremendous potential within, waiting to be brought forth. For a thousand years we were told we were nothing. We were humiliated and tortured. So we had forgotten that we had innate potential. Swami Vivekananda reminded us of that potential. Once we got freedom, we began to manifest that potential. And today, India is about to sit at the top of the world. A century ago, Swami Vivekananda had prophesied that 'India will be raised, not with the power of the flesh, but with the power of the spirit... 'And that is happening now. When everyone criticized religion, Vivekananda said: 'Here in India, it is religion that forms the very core of the national heart. It is the backbone, the bed-rock, the foundation upon which the national edifice has been built. Politics. power, and even intellect form a secondary consideration here. Religion, therefore, is the one consideration in India.' xi. (The Complete Works, iii, 208)

Unlike the modernist culture, which has set the standards of life based on materialism and consumerism, Indian traditional culture has religion and spirituality as its foundation. Again, modernist culture is in search of truth through the physical science by means of reason, while the ancient Indian culture's quest for truth is not confined to the world of space and time, but goes beyond it to achieve spiritual self knowledge. It is the plane of spirituality that provides the broad frmework for the treatment of all inanimate things and animate beings. Vivekananda had keen interest to mingle the main ideas of the both to a strong identity of the country. Sri Autobindo writes:

"The whole root of difference between Indian and European culture springs from the spiritual aim of Indian civilization. It is the turn which this aim imposes on all the rich and luxuriant variety of its forms and rhythms that gives to it unique character." xii. (The Foundation of Indian Culture) Vivekananda combines Vedantic principles with practice. He was not a philosopher in the traditional sense of the term, remaining satisfied with mere intellectual exercises. He had a mission and was a faithful messenger of the ancient Indian culture. His mission was to lift humankind in all spheres of life. Realising the stark reality of the Indian messes, he wrote:

"The nation is sinking, the curse of unnumbered millions is on our heads-those to whem we have been giving ditch-water to drink when they have been dying of thirst and while the perennial river of water was flowing past, the unnumbered millions whom we have allowed to starve in sight of plenty, the unnumbered millions to whom we have talked of Advaita and whom we have hated with all our strength- we are all the same and all are one with the same lord, without even an ounce of practice." xiii. (Chhandogya Upanishad). He wanted to channelize the tremendous power of Indian spiritualism for the rrue development of this country. He had no intention to change the base of India which is essentially spiritual. He wanted to build the modern mansion of India on the very base of it. Formation of identity does not mean the destruction of the history. Modernism does not signify a complete change of outlook. These only show the path on which a nation should walk to keep pace with the new millennium-not the destruction of the past, but a king of new learning which can be utilized by the experiences of the past.

"My faith is in the younger generation, the modern generation-they will spread from centre to centre, until we have covered the whole of India." xiv. (The Complete Works, v, 223)

Swamiji as a modern thinker, look forward for the scientific developments for the betterment of human life-material and spiritual. But he did not put aside the ancient Indian philosophy and tradition. His revolt was against dogmas and superstitions, but not against the established faith and morality of the eastern world. "Faith, faith in ourselves, faith, faith in God, this is the secret Voice/126

of greatness. If you have faith in all the three hundred and thirty millions of your mythological Gods, and all the Gods which foreigners have now and again introduced into your midst, and still have no faith in yourselves, there is no salvation for you." xv. (The Complete Works, iii, 190)

Swamiji has a clear message for modern society thriving in open market economy that life is not about trading. True happiness, he said, lay in no expectation of return. Man could not afford to be trader in love, a trader in virtue and a trader in religion. To gain this, he had to do something quite the opposite of the business. This is the science of yoga and he said its lessons of control and concentration of mind, endowed people with eternal bliss and freedom. He pointed out time and again that attachment is the cause of man's misery. To him man alone will be able to get the best of nature that, having the power of attaching himself to a thing with all his energy has also the power of detaching himself when he should do so. The sense of ego is a constant troublemaker. Unless it is sublimed, there is no reprieve from suffering. But man ignorantly prefers to stick to it, giving the utmost importance to his individuality, never realizing that it is the greatest obstacle to his growth. Vivekananda's approach was universal and he whispered into every individual ear the mantra-LIVE THE LIFE. It means the need to be unselfish. Swamiji feels that Modernity does not point out a culture or a civilization which is sophisticated by means of material gains, but, it means the realization of the actual truth of life-the realization of God.

Finally, what is Vivekananda's India? Vivekananda's India is one, which is eternal India— the India of sacrifices and renunciation. We must give up our little ambitions and petty selfishness for the good of the nation. In trains, in buses, in the streets, in offices—everywhere there is ample opportunity for giving up our little selves and serving others— which is nothing but our nation. He spoke and wrote so often and with such intensity of

feelings, to use the words of the Romantic poet William Wordsworth, "spontaneous overflow of powerful feelings", xvi. (Preface to Lyrical Ballads), that he could hardly find time or be in the mood to pause and refine his sentences. The words gushed out as it were and carried with them the native masculine energy to build a modern nation by every means.

"You must not depend on any foreign help. Nations, like individuals, must help themselves. This is real patriotism. If a nation cannot do that, its time has not yet come. It must wait." xvii. (The Complete Works, v, 114).

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