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Editorial

The Sucharitha: A Journal of Philosophy and Religion. The rave reviews we received were heartening. Your support and encouragement facilitated us to come out with the next issue on time without compromising on the standard style. The journal has and the quality of the articles.

In the present issue, we have taken up in detail the philosophical and religious issues discussed in academic circles. There are well written articles covering a wide range of issues that are thought provoking as well as significant in the contemporary world.

My thanks to the Members of the Editorial Board, to the readers, and in particular I sincerely recognize the efforts of the subscribers of articles. The journal thus receives its recognition from the rich contribution of assorted research papers presented by the experienced scholars and the implied commitment is generating the vision envisaged and that is spreading knowledge. I am happy to note that the readers are benefited.

My personal thanks to one and all.

(Dr.Victor Babu Koppula)



MINORITY RIGHTS: SOME CONCERNS

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INTRODUCTION

Dalit Christians have been agitating for scheduled caste status that will bring them on par with Hindu, Sikh and Buddhist dalits. Why was this claim not made when the constitution was being framed? An exploration of the Constituent Assembly debates attempts to understand whether Christian castes were discussed and how fundamental religious liberties, which included crucial educational rights, were given importance over caste claims by the elite Christian representatives in the assembly. It draws a distinction between community rights and claim on state. The implications of the cluster of the rights known as 'minority rights' are disentangled and the paper argues that the discriminatory clause in the scheduled caste order of 1950 is part of the problem faced by dalit Christians. There is also a clash between the different kinds of entitlements at issue, which must be acknowledged to harmonise the justice of the state with the fairness within the community.

Minority Rights

Muslims and Christians ended up surrendering the benefits of reservation, but what was it they attained? It is clear that they laid great stress on the religious freedoms granted to all citizens and, for Christians, these included the decisive clause on propagation, so hard fought for post independence India has seen legislative and judicial intervention in two crucial areas of minority fundamental rights with specific implications for Christians, who are the focus of this essay. The first is better known and far more controversial and has to do with



conversation and propagation . Here, the movement of law of justice have been towards the containment , if not curtailment of the right to propagate religion , a right that potentially jeopardises religious demographics and is perceived as threatening by the majority Hindus .

This is seen from the time of the Niyogi report commissioned by the Madhya Pradesh government on the activities of Christian Missionaries. It laid the basis for Madhya Pradesh as well as several other governments passing law restricting the conversion , particularly of dalits and tribals to other religions , especially Christians and Islam passed such acts in 1969 and 1978 , respectively . Other states recently began bringing in legislation against conversion . There were experiments in Tamil Nadu and Gujarat . While the constitution validity of such bills has been questioned , the supreme court has , at various points of time , declared that states have the right to bring in protective legislation , that forced conversion of another's beliefs is unjustifiable and that forced conversions threaten to disturb the public order.

However , the constitution also contains two other critical fundamental rights for the religious and linguistic minorities . One of the most important constitutional provisions for the minorities is contained in Article 30 , which refers to the educational rights of minorities . It gives to all religious or linguistic minorities the right to establish and administer educational institutions of their choice . Further , it lays down that the state shall not discriminate against any educational institution on the ground that it is under the management of a minority while granting aid . For Muslims and Christians , article 30 was crucial, for it entitled them , as a fundamental right to educate their children and prepare them for their life in appropriate ways and in the language of choice, and to provide them religious education as they deemed fit . This right is also critical in ways which are understood when we look at



implications as these were subsequently spelt out through the judicial process . Two quite different court cases , both them from 1980s, are referred to here to bring out and analyse these implications .

The first case is that of Ramakrishna mission which approached the Calcutta high court in 1981 claiming that is non- Hindu and should be granted the status of a minority organisations. The case went up to the supreme court , which rejected the missions claim of being non- Hindu . For the purpose of this paper it should be pointed out that the case involved a secular issue to do with the freedom of administration of the missions college on the fringes of Kolkata (and, by extension, all its educational institutions) . Despite the college not being a minority institution and depending on funds from the west Bengal government , it had in the past been granted tacit administrative freedom. This was questioned by teachers who wanted some role in administrative decision making such as that provided in other colleges under state in which government service rules . The teachers went to court over the matter.

It was in response to the series of events contesting the authority of the college's administrative structure that the Ramakrishna mission petitioned the court seeking the status of a minority organisation for itself. The crux of the matter was the freedom of management and control , the right of the mission to govern itself its own educational organisations without the interference and to place limits on the kind of state of action that could apply with regard to their institutions . Though the arguments were couched in religious and cultural terms due to need to prove minority status , the entire issue revolved around questions of administrative and organisational freedoms.

The second case taken up here is society of St Joseph vs Union of India (civil write petition 42 of 1985) . To understand this case one has to return to the 44th constitutional amendment of 1978. At that time ,



Article 31 of the constitution which stated that no person would be deprived of his property except the authority of the law and that compensation would be paid to a person whose property was taken for public purposes was deleted. As part of the removal of the right to property from the fundamental rights, several other amendments were necessitated. One of the amendments was the insertion of clause 1A into Article 30.

In making any law providing for the compulsory acquisition of any property of an educational institution established and administered by a minority referred to in clause (1), the state shall ensure that the amount fixed by or determined under such as would not restrict or right guaranteed under that clause.

This instatement specifically protecting minority property rights was tested for the first time in the St. Josephs case, in which the institution was contesting acquisition of one of its buildings by the state under the land acquisition Act of 1894. The case of petitioner rested crucially on this clause.

INTERLOCKING RIGHTS.

The rights contained in article 29 and 30 are cultural and educational rights and in the constituent assembly the discussions on them couched in language of culture, linguistic and religious freedom, the right to primary education in the mother tongue, and the right to promote the study and the knowledge of minority languages and literature. looked at closely the two cases unbundle the dense cluster of rights contained in these articles as also pertaining, crucially to a complex set of resources and forms of property and their administration, ownership and control. Packaged together, these rights ensure protection from any state which violates the autonomy of organisational governance assured as a fundamental right to minority



educational institutions . these are rights that the Ramakrishna mission wished to secure for itself by claiming to be a minority .

Through several other court cases , the following correlated and consequential rights have been drawn out from article 30 (1) and confirmed in law – a minority institution can be established by an individual , a group , or the community as a whole ; the government declaration of it's status as such is not essential for the functioning of a minority institution ; the minority status of an institution is permanent unless there is fundamental change in circumstances warranting its cancellation ; a university cannot refuse affiliation to a minority institution without showing sufficient cause; regulation by statutory authority for maintaining educational excellence or dispensing grants – in –aid should not impinge on the minority character of the institution management over its staff; Article 30 (1) is an effective right and should not be whittled down merely on the grounds of administrative or financial difficulties ; receipt of aids does not alter the character of minority institution ; such an institution can choose it's own governing body and the state cannot induct its nominees on it ; it can appoint its own teaching and non teaching staff, it has unfettered to select its own students and set up its own reasonable fee structure as long its minority character is not violated and finally it has right to use its own properties and assets for institutional benefit or expansion.

Certain crucial limitations have also been placed on the exercise of these rights . in particular, the state has been defined as the unit for minority institutions, so, in particular minority institution , students from the community who reside in a different state in which they are not in a minority can only be admitted on a par with non minority students. Further ,the state government can prescribe the percentage of minority community to be admitted in a minority educational institution on the basis of the population and educational needs of the



area where the institution is located and interestingly , as of article 30(1) is a right conferred on denominations rather than individuals.

For the most of the part, this has been a judicial path where in over the years the courts have come in make clear and unravel constitutional provisions .the most recent has led to the setting up of a national commission of minority educational institutions (NCMEI). According to NCMEI Act (as certain guide lines issued in the light of supreme court judgements) the government cannot interfere in admissions or recruitments to minority educational institutions and policies even on protective discrimination will not apply them.

This recognition is all the more significant given what we know of the history of blatant intervention by states in minority institutions in several countries , including in our own neighbourhood .however minority educational institutions may also admit students of the other countries as long as this does not amount to losing their minority character and thereby status .for most of the part , however the education offered by such institutions tend to be privilege of the elites from the middle and upper middle class . The benefits of the both education and health care made available by Christian institutions for deprived members of the community , only some can access them . Quite often, these are captured by few families or small section that uses its closeness to the local clergy or its status in the church to obtain access to such means and opportunities.

Sections of dalit Christian movement have time and again raised the concern that educational institutions under church management do not reserve seats for dalits or subsidise their fees. In 2007 St.stephens college , Delhi, implemented a 10 % reservation for dalits , but discontinued the provision in 2011 . Among the reasons cited were that there were no applicants and that there was the problem of verifying caste documents . This is no surprise since it would involve a dalit



candidate producing both a valid baptism certificate and a valid sc certificate . This would constitute a legal anomaly . Thus , while the securing of minority rights is central to the democratic and secular framework of the Indian constitution , what remains to be ensured is the extension of those rights to all within the communities.

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Article 19(1) (f) which gave the right to all citizens to acquire, hold, and dispose of property was deleted at this time.

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COMPARISON BETWEEN VIKRAM CHANDRA & OTHER WRITERS ABOUT THOUSAND AND ONE NIGHT'S

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At one remove from the literature of the subcontinent, another Eastern presence lies behind Chandra's text, namely the Thousand and One Nights. The linking device of Sanjay the human monkey is a direct reference to the *Nights*. In the opening episode, Abhay, back in India on vacation, shoots and wounds a white monkey which has been annoying him. The monkey survives and is tended by Abhay's parents; inside the house, it displays a surprising facility with the typewriter, and begins to use that medium to reveal – in English – the tale of its previous life as the poet Sanjay:

On the twenty-ninth day, Ashok sat before his desk and pulled the cover off a peculiar black machine, which I was later to realize was a typewriter. Then, however, I watched curiously as . . . the paper rolled up and curled over, revealing to me, even at that distance, a series of letters from the language I had paid so much to master. Intrigued, I lowered myself to the ground and walked over to the machine. I hopped up onto the table and circled the black machine, running my claws over the keys with their embossed, golden letters. I touched a key lightly and waited expectantly . . . I pressed a key and an 'a' magically appeared next to the 'I' . . . Ashok looked on with growing uneasiness; clearly, my actions were too deliberate for a monkey. I learned much too fast (9-10).

The reader is swiftly asked to accept this outlandish circumstance as given: 'I hurriedly typed: "do not fear me. I am Sanjay, born of a good brahmin family . . ." (11); and later on, discovers the monkey not only



typing but writing with the pen: "After death?", I wrote (wondering at the smooth glide of the strange metal pen over the paper). 'Why, this, all this: life again.' ' (123).

The subsequent adventures of this ape are not paralleled in Chandra (he is finally restored to human shape at the cost of losing an eye); even so, *Red Earth* contains a character – a French adventurer called Moulin – who has, like the dervish, lost an eye in a fight and bears "a scar that stretched across his forehead to an empty eye-socket" (234). The similarities between the two monkey episodes are striking ("Clearly, my actions were too deliberate for a monkey. I learned much too fast"; "Never in my life have I seen a more intelligent ape"). Indeed, there can be little doubt over the source of the simian scribe, since Chandra has in fact explicitly mentioned the "writing ape" of the *Thousand and One Nights*, in an essay entitled 'The Cult of Authenticity' (of which more later) which he published in 1999 in the *Boston Review*. The parallel is, at all events, particularly arresting given that it is through a miraculous act of writing – the production of a text within the text – that Chandra, paradoxically, anchors his eminently modern fiction in the immemorial story-telling traditions of the East.

Chandra is nonetheless, also as we have seen, one of that generation of subcontinental émigré writers whose life and work straddle East and West; and the text of *Red Earth*, as might be expected, is also pervaded by references to the literary heritage of the West. In this respect, Chandra's narrative resembles Michael Ondaatje's Booker-winning novel of 1992, *The English Patient*. Ondaatje presents in his novel, among other stories, an intense, but ultimately doomed, relationship that unfolds towards the end of the second world war in an Italian villa, between Hana, the Canadian nurse who tends the patient of the title, and Kip, a Sikh sapper in the British army. He thus explores the problematic subject of East-West



communication through an intimate relationship – a device also used by Chandra. Ondaatje's text deploys a formidable arsenal of literary allusions, albeit from the Western tradition rather than from the East. In the villa's dilapidated library, Hana takes up a stray volume of James Fenimore Cooper, or Stendhal; she reads aloud to her patient, and the novel's text directly quotes the famous opening of Rudyard Kipling's *Kim* ("He sat, in defiance of municipal orders, astride the gun Zam-Zammah on her brick platform"); Kip, in a flashback to his recruitment in England by Lord Suffolk, recalls how his gaze focused in a copy of Herman Melville's novel *Pierre, or the Ambiguities*. The density and recurrence of these intertextual references suggest that Ondaatje is deliberately placing his own novel within a much older tradition in which sense is made of a chaotic world through the written word. Thus, the bedridden "English patient" recalls of another character: "He was a man who wrote, who interpreted the world . . . When we came on messages on our travels – any wording, contemporary or ancient, Arabic on a mud wall, a note in English written in chalk on the fender of a jeep – he would read it and then press his hand upon it as if to touch its possible deeper meanings".

Chandra's novel follows a comparable intertextual strategy. There is a statement, clearly and fully expressed allusion to some of the same writers – to Melville ("Mrs. Christiansen has started on *Moby Dick*" – *Red Earth* (p. 166) and, crucially for the Anglo-Indian theme, to Kipling. Abhay discovers a copy of *Kim* at Amanda's parents' house and the Irishman George Thomas finds himself "taken for a Pathan" thanks to his "sunburnt skin" (p. 107) a detail which may recall Kimball O'Hara, Kipling's part-Indianised Irish orphan who blends effortlessly into the backstreets of Lahore. Shakespeare himself briefly appears centre-stage, in the episode of the Calcutta printing works and its overseer and devotee of the English dramatist, Sorkar (p. 266). The adventures of the criminal Dr. Sarthey – whom Sanjay, after following



him to London, eventually discovers to be the perpetrator of the infamous “Jack the Ripper” murders – have something of the atmosphere of Robert Louis Stevenson’s Dr. Jekyll and Mr. Hyde. Chandra’s text is laced with literary allusions of both the explicit and the hidden type, and a number of the intertextual relationships thus set up merit particular comment.

Red Earth contains a fascinating trace of a writer who has himself been seen as the modern high priest of intertextuality, namely the celebrated Argentinian fabulist, short-story writer and essayist Jorge Luis Borges. At the end of Chandra’s novel, Sanjay receives the gift of longevity from Yama, in exchange for the agonizing loss of his tongue. He laboriously tracks his adversary Dr. Sarthey from India to England, passing through endless vicissitudes on the way:

In the Punjab, on the banks of the Ravi, Sanjay was assaulted by robbers . . . and left for dead in the water . . . ; near Kabul he was kidnapped by a minor chieftain and enslaved for thirteen years in a barren village near Heart . . . ; in Basra he was given a place on the deck of a ship sailing to Cairo . . . ; he walked into a sandy wilderness that seemed endless . . . ; when he emerged in Jerusalem he was detained as a madman in a squalid prison . . . ; when on the outskirts of Jaffa he found an open window in a merchant’s house, he entered and took bags of gold and silver . . . ; then a passage to Crete and on to Otranto was simple, and the walk up the long length of Italy to Rome was nothing but easy (p. 460).

This arduous journey, elongated beyond all verisimilitude by the device of the traveller’s miraculous longevity, in some ways recalls a comparable sequence in a tale of the marvellous by Borges entitled “The Immortal”. Chandra has, in fact, clearly documented his avowed “affection” for a writer whom he even refers to as “Borges-bhal”,. In his Boston Review essay – where, connecting with another intertextual



link, he praises Borges as “the writer who loved the Thousand and One Nights so much that he wrote an essay about its various translations”. In “The Immortal”, the narrator, a Roman legionary who has lost his mortality by plunging into a magic river, recounts his wanderings:

I travelled over new kingdoms, new empires. In the fall of 1066, I fought at Stamford Bridge . . . In the seventh century of the Hegira, in the suburb of Bulaq, I transcribed with measured calligraphy, in a language I have forgotten, in an alphabet I do not know, the seven adventures of Sinbad and the history of the City of Bronze. In the courtyard of a jail in Samarkand I played a great deal of chess. In Bikaner I professed the science of astrology and also in Bohemia. In 1638, I was at Kolozsvar and later in Leipzig . . . On the fourth of October, 1921, the Patna, which was taking me to Bombay, had to cast anchor in a port on the Eritrean coast.

The resemblance between the two sets of wanderings is striking. There are certain differences (Chandra uses a less drawn-out time-scale than Borges, and Sanjay’s travels are towards a purpose and a goal, which is not the case with Borges’ wanderer), but in both cases there is a sensation of the arbitrary and the magical, on a strange journey that seems everlasting but finally ceases: in the end Sanjay dies to be reincarnated, while Borges’ soldier becomes an ordinary mortal once more. We may also note Borges’ textual evocation of – here too – the Thousand and One Nights (Sinhad), his intertextual allusion to Joseph Conrad (whose Lord Jim makes his famous leap from a ship called the Patna), and his indirect reference to India (the name Patna also denotes the capital of Bihar, and Borges’ vessel is sailing to Bombay). The parallel appears especially striking if we recall that the Argentinian writer’s work as a whole has been seen as a summation or condensation of an entire literary heritage; in the words of Harold Bloom, Borges’ work ‘draws upon the entire Western Canon and more’.



Chandra, we may conclude, has drawn in turn on the canonic master from Buenos Aires in constructing his own story of stories.

Also hidden in *Red Earth* is what appears to be a clear reference to another master of the enigmatic short tale, namely Edgar Allan Poe - who, as it happens, wrote, in "The Thousand and-Second Tale of Scheherazade", his own ironic pastiche of the Thousand and One Nights, in the shape of an apocryphal eighth voyage of Sinbad. Poe is mentioned by name in *Red Earth* (in one of the American sequences, a character called Tom confesses: "I read Poe behind the gym" (p. 166) and, as with Borges, a tale of Poe's appears to lie behind one of Chandra's episodes. "A Tale of the Ragged Mountains" (1845) is a story primarily about mesmeric or hypnotic therapy, set in the state of Virginia in 1827, which also includes an inset narrative that flashes back to an episode in the conquest of Bengal by the British East India Company under Warren Hastings - the revolt of Cheyte Singh, Rajah of Benares, in 1781. Poe found the historical circumstances, and numerous details for his story, in an essay on Hastings by Thomas Macaulay, published in 1841.

In Chandra's novel, George Thomas, in the course of his wanderings, enters the warrior-land of Rajaputana, and the reader is told: "Here, Raja Cheit Singh of Benares had come to marry off one of his sons, and Thomas was retained as part of a cavalry escort". His new employer is in a "desperate hurry" anxious to return home as soon as possible: "the Rajah was threatened by his eastern neighbour, that profiteering, hungry amoeba-like being that had not yet metamorphosed into an empire, the East India Company. An old question of ascendancy and tribute had simmered for months . . . and the enemy had taken advantage of the Rajah's absence to escalate the level of conflict to open manoeuvring in preparation for war, for invasion and besieging . . . (p. 108). This is the same Cheit or Cheyte Singh as appears in Poe's tale, at a slightly earlier stage of his career.



In 1781, Hastings demanded tribute from the Rajah, who refused to pay; the British took revenge by imprisoning him in his own palace, and Poe's narrative focuses on Cheyte Singh's dramatic escape. It was a short-lived triumph, however, as soon afterwards the Company incorporated Benares into its dominions. In "A Tale of the Ragged Mountains", "the man escaping by the string of turbans, was Cheyte Singh himself".

The parallels between Poe's and Chandra's texts go beyond this single episode; there is also a structural similarity, for both fictions alternate between India and the US. The events of Benares appear in Poe's tale as a waking dream experienced by the protagonist, Augustus Bedloe – which appears to have been put into his head, via distant hypnosis, by his physician, a Dr. Templeton, who had actually served as an officer under Hastings and had lived through all the events in person. Poe's story thus moves from the US to India, then back to the US again. The figure of the manipulative doctor is central to Poe's tale: Bedloe dies soon after the dream supposedly from a poisonous leech, but the reader may suspect murder by Templeton; the motif returns in Chandra's novel in the shape of the Jekyll-and-Hyde figure Dr Sarthey. "A Tale of the Ragged Mountains" is, in fact, the only story by Poe which includes an Indian theme; nonetheless, it strikingly anticipates certain aspects of Chandra's novel, by combining a structure based on East/West alternation with the themes of imperial warfare in India and exploitative professionals in the West.

The Intertextual element in Chandra goes beyond the older literary tradition, Eastern or Western, and also takes in implicit reference to contemporary Anglo-Indian writing specifically, to his celebrated coeval, Salman Rushdie. Like Chandra, Rushdie has drawn quite visibly on the Thousand and One Nights for his fictions of the contemporary subcontinent. The "Calf Mountain" of Grimus, his first novel, is the magical Mountain of Kaf, as mentioned several times in



the Nights; at the beginning of *Shame*, the poet Omar Khayyam Shakil imagines his home mountains populated by angels who could have stepped out of the seventh voyage of Sinbad; and his fable *Haroun and the Sea of Stories* transparently evokes the famous story cycle. In the names Haroun and Rashid (pointing straight to the Caliph Haroun-al-Rashid of the Nights). Rushdie and Chandra further resemble each other in their use of intertextual references to Western literature; Chandra's Western literary allusions are paralleled in, for instance, *The Moor's Last Sigh*, a novel which puts down roots. In the heritage by overtly recalling the likes of Lewis Carroll and - again - Edgar Allan Poe.

There are also audible echoes in the substance of *Red Earth* of Rushdie's *Midnight's Children*. Both novels are modern epics of the subcontinent, stretching from the British era to the present day. Both, too, focus on a duo formed by two male characters: in Rushdie, Saleem and Shiva; in Chandra, Sanjay and Sikander. There are certain similarities between the two duos, heightened by the magic-realist mode employed by both novelists: Major Shiva ("the war hero") and Sikander ("bravest of the brave" – (p. 371) are both confident, outgoing men of action, with whom Saleem and Sanjay are contrasted as more introverted, insecure figures. Both pairs are linked by strange circumstances of birth: Saleem and Shiva are changelings, exchanged at birth by an ayah's machinations, but are also both members of the privileged group of *Midnight's Children*, born on the stroke of Independence and endowed with magical powers ("to Shiva, the hour had given the gifts of war . . . and to me . . . the ability to look into the hearts and minds of men"); Sikander and Sanjay are linked by the manner of their birth, both of them conceived from miraculous, glowing laddoos initiatically eaten by their mothers (p. 130). The shadow of part-European origins hovers over Sikander, for, the miracle of his birth apart, his father is an English soldier, John Hercules Skinner;



while, similarly, Rushdie's Saleem believes that his own true father may be a Bombay Englishman.

There are of course, also significant differences between the fictional trajectories of the two pairs. Sanjay actually gains in self-confidence and physical presence across the novel, finally acquiring – at a terrible price – magical longevity, and going on to kill Sikander, by now his deadly rival. Saleem, by contrast, born with a miraculous faculty of second sight (or hearing), in the end loses that power when he becomes a victim of the sterilisation campaign of the Emergency; while Shiva goes from strength to strength, rising from humble origins to become an officer in the Indian army, and is one of the handful of the *Midnight's Children* who manage to keep their magic powers intact.

In addition, Chandra's narrative strategy in some respects contrasts markedly with Rushdie's. Both writers – Chandra in *Red Earth*, and Rushdie in his various major novels – describe a wide historical and geographical arc, linking the contemporary subcontinent to the epoch of European domination, and also to the Western world outside. Both include, in their *dramatis personae*, invented characters alongside historical figures, though Rushdie chooses more rather celebrated figures than Chandra – the Gandhis in *Midnight's Children*, Nehru in *The Moor's Last Sigh* – but also keeping them more in the background, with the notable exception of *Shame*, whose main characters are thinly disguised versions of the Bhuttos and Zia-ul-Haq.

Despite these parallels in content, Rushdie's narrative technique is – however experimental in other ways – to a large extent quite linear. *Midnight's Children* starts its family history around the turn of the century under the Raj, and gradually ushers the reader, in approximately chronological fashion and allowing for flashbacks, fast-forwards and narratorial comments, upto today's subcontinent and the time of writing. A similar strategy is employed in most of Rushdie's



other novels, though an exception should be made for *The Satanic Verses*, a novel structurally rather more similar to *Red Earth* in its disorienting alternations of time and place, but which has, for extraneous reasons which I scarcely need mention, rarely been examined from the point of view of narrative construction. Chandra's method in *Red Earth* contrasts with that typically employed by Rushdie, as being visibly and consciously non-linear, confronting East and West, past and present, in a patchwork of multiple narratives that refuses any notion of straight-forward linear development.

After the omnivorous inclusiveness of this first book, *Love and Longing in Bombay* came as a somewhat different departure. In this collection of stories, rather than embracing the subcontinent in its grasp Chandra's writing explores the city of Bombay as Indian microcosm. Chandra, be it noted, does not use, in either title or text, the now-official Marathi name 'Mumbai' which, he believes, reflects a narrow-minded communalism that denies the city's vibrant cosmopolitanism in the name of regional particularism and Hindu chauvinism. There is, of course, an established and considerable tradition of Indo-Anglian writing centred on the city Chandra calls Bombay, the vast, throbbing, infinitely diverse metropolis which, to quote the historian Sunil Khilnani, has become "lodged in the popular imagination as a totem of India itself . . . a place of bewilderment and exploitation, and an enticing and necessary destination brimming with opportunities". Bombay has been considered the manifestation *par excellence* of the modern city in India, and it features as an effective protagonist in its own right in a number of key literary works: in a good four novels by Rushdie, in Anita Desai's *Baumgartner's Bombay* (1988), in Shobha De's 1991 novel of "Bollywood" *Starry Nights*, and in Rohinton Mistry's *Tales From Firozsha Baag* (1987), a well-regarded short-story collection which anticipates Chandra by homing in on closely-observed lives in the metropolis.



Mistry chronicles the interlocked fortunes over time and space of the residents of one Bombay apartment complex, activating a plurality of voices; Chandra takes a different approach, linking otherwise diverse locations through a single framing narrator. At the same time, he explores a number of different genres (ghost story, love story, tale of detection, comedy of manners). This apparent heterogeneity is given thematic coherence by a naming device: the title of each story evokes one of the fundamental concepts of Hindu philosophy – “Dharma”, “Shakti”, “Kama”, “Artha” and “Shanti”. In these stories, Chandra lays both past history and magic realism aside, to offer an essentially realist panorama of contemporary Bombay. The story titles ground his vision in tradition, but it is India’s modern side that comes to the fore. In his Boston Review article, Chandra views today’s India as a hybrid of old and new, “full of elephants and snakes and mysticism, and also cell phones and nuclear weapons and satellites”. The modern facet is particularly notable in “Kama” and “Artha”, the two longest stories in the collection. “Kama”, the story which introduces Inspector Sartaj, concerns an unsolved murder case: a respectable middle-class couple are found to have secrets linking them to Bombay’s seamy side, and their son proves to be a member of an extremist Hindu militia, but the murder itself remains an enigma. “Artha”, narrated within the main narrator’s frame-narrative by a young computer programmer of Muslim origin, presents another unresolved mystery, this time a disappearance whose trail leads the seeker deep into the city’s underworld, but denies both him and the reader the gratification of a solution.

In these two stories, Bombay becomes a twentieth-century, Asian manifestation of the modern metropolis as pictured by Walter Benjamin in his seminal work of the 1930s on nineteenth-century Paris. Benjamin, writing on Edgar Allan Poe and Charles Baudelaire, declared: “The original social content of the detective story was the



obliteration of the individual's traces in the big-city crowd". In Chandra's "Kama" and "Artha", the individual's traces are obliterated in the vast crowd that is Bombay, while the characters' endeavours at detection, amateur or professional, are ironically frustrated.

Also noteworthy in this volume's vision of Indian modernity is the dimension of information technology. Chandra himself has a computer background, with consulting and programming experience, and he highlights India's increasingly dynamic role in the forefront of the IT revolution in the setting chosen for "Artha", namely "Mega Computers, Ltd.", a software start up: "She was leaning into the bluish-white glow from a seventeen-inch monitor, motionless as a stalking crane and as acutely alive, fingers lightly on the keys" (164). This cutting-edge technological presence in today's India has also been powerfully foregrounded by Amitav Ghosh in the Calcutta Chromosome, but is notably – and disappointingly – underplayed in the recent work of Rushdie, who in his last three novels, despite their contemporary themes, touches on the computer/Internet phenomenon only in cursory and superficial fashion, and with minimal reference to its implantation in India. Today, Vikram Chandra appears, indeed, to have his writer's hand much more firmly on the pulse of modern India than his more globally celebrated compatriot.

Love and Longing in Bombay has been well-received, not only by critics but also by Chandra's fellow-writers. Rushdie included the story "Shakti" in the anthology of modern Indian writing which he co-edited for Vintage with Elizabeth West in 1997: in his introduction to the anthology, Rushdie evokes what he sees as Chandra's "flamboyant manner". The novelist Amit Chaudhuri, by contrast, in his own rival anthology published by Picador in 2001, sees Love and Longing as written in a more sedate and disciplined register than Red Earth, and praises the author accordingly: "His first novel, Red Earth and Pouring Rain . . . is a postmodern extravaganza . . . In . . . Love and Longing in



Bombay, Chandra abandoned this panoply of event and colour for what is a difficult form, the long short story, and was transformed from being a very ambitious novelist into a very good writer indeed". Chandra's presence in both anthologies may be taken as testimony to his growing status, not least among his peers.

The Indo-Anglian school of writing, however well-regarded in the West, does not always meet with the warmest of receptions among subcontinental critics and journalists. Rushdie, Chandra and the rest are frequently accused in certain Indian milieux of being out of touch, cutting themselves off from their roots, failing in their writing to reflect the realities of the "authentic India". This adverse view of expatriates and exiles is often compounded by a dislike of the magic-realist mode and an expressed preference for traditional realism à la Narayan. For every critic like Dharanidhar Sahu, the enthusiastic author of an essay on magic realism who hails the genre as combining the "time-tested art of story-telling" with "post-modernist sophistication", there will be another on the watch, waiting to denounce the "un-Indianness" of the non-resident writers, as in Pankaj Mishra's passionate denunciation of Rushdie's *The Ground Beneath Her Feet* as "empty bombast", a valueless example of a genre which, he believes, denies "everything that makes the novel an art form". The circumstance that both Sahu and Mishra are novelists themselves adds a pungent urgency to this continuing debate.

Those who support the "diasporic" rather than the "authenticist" model will probably conclude that in Vikram Chandra's hands at least, Indo-Anglian writing runs to risk of losing the sustenance of its roots. It may be argued that the experience of expatriation, total or partial, is particularly fertile for intelligent literary creation, since the émigré writer, who can never belong fully to either his home country or his land of adoption, is all but forced, as a kind of global nomad, to develop a critical perspective on both,



balancing one set of values against the other in a constant, unresolved tension. Hence the conversion of hybridity and mixity into positive values, and hence, one might wish to claim, the richness of vision exhibited in Chandra's writing, and also in the transcultural fictions of Desai, Ghosh, Lahiri and the earlier Rushdie. As Edward Said has eloquently put it in *Culture and Imperialism*, "No one today is purely one thing. Labels like Indian, or woman, or Muslim, or American are no more than starting-points, which if followed into actual experience for only a moment are quickly left behind". Those critics who insist that exponents of a particular literature should be only "one thing", in some impossibly pure, unadulterated fashion, risk missing the plot as the nascent "World Literature" of the twenty-first century unfolds.

The debate over Indo-Anglian literature will no doubt continue to occupy readers and critics, and Vikram Chandra's work is already positioned close to the centre of that debate. In 1997, a short extract from his forthcoming novel, telling a tale of the Bombay underworld, appeared in the *New Yorker* under the title "Siege in Kailashpada"; the same text was republished in 2001 in the Amit Chaudhuri anthology mentioned above. On the evidence of this foretaste, and of Chandra's public declarations so far, the new novel, when it comes out, seems set to combine the detailed contemporary focus of *Love and Longing in Bombay* with something of the epic sweep of *Red Earth and Pouring Rain*.

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హిజ్రాలు - జీవన విధానం

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ఇతిహాసంలో హిజ్రాల ఉనికి :

వీరు శివుని అర్ధనారీశ్వర రూపంగా తమను తాము భావించుకుంటారు. వీరిని గురించి మహాభారతంలో కనిపిస్తుంది. భారతంలో వీరాధిపీరుడైన భీష్మునిచేత అస్త్రసన్యాసం చేయించడానికి శిఖండిని చూపిస్తారు. వెంటనే భీష్ముడు అస్త్రసన్యాసం చేసి తాను బ్రతికినంత కాలం ఆయుధాలు ముట్టడు.

వీరు తమ పొట్ట నింపుకోవటానికి భిక్షాటన చేస్తారు. వీరి భిక్షాటన మామూలు బిచ్చగాళ్ళ వలె ఉండదు. వీరు ఇంటింటికీ తిరిగి భిక్షమడగరు. వ్యాపారస్తుల దగ్గరకు వెళ్ళి భిక్షమడుగుతారు. 10,20,50,100 రూపాయలు ఇస్తేనే తీసుకుంటారు. అంతకంటే తక్కువ ఇస్తే తీసుకోరు. భిక్షం అడగటానికి వారంలో ఒకరోజు మాత్రమే అంటే శుక్రవారం ఉదయం నుండి రాత్రి పొద్దుపోయే దాకా అడుక్కుంటారు. పాపు యజమానులు, వీధుల్లో ఉండే చిరు వ్యాపారస్తులు వద్ద మాత్రమే అడుగుతారు. భిక్షం అడిగేటప్పుడు ఎక్కువగా మగవారినే అడుగుతారు. మగవారిని పట్టుకోవడం, బుగ్గలు గిల్లడం, వారి దగ్గరగా వెళ్ళి సరసమైన విధానంలో పైటను సవరించుకుంటూ డబ్బులు అడుగుతారు. వీరు తమ రెండు అరచేతులను కలిపి శబ్దం చేస్తూ భిక్షం అడుగుతుంటారు. “హేయ్ రాజా” ఇవ్వు అంటూ ఒక్కోసారి చొరవగా జేబులో చెయ్యి పెట్టి 10 లేక 20 రూపాయలు తీసుకొని మిగిలినవి ఇచ్చేస్తారు. వీరిలో వయసులో పెద్దవారవరైనా ఉంటే వారు డబ్బులు ఇచ్చిన వారిని దీవిస్తారు. కొంతమంది హిజ్రాలు ప్రత్యేక ఆహ్వానితులుగా పెళ్ళిళ్ళకు మరియు పుట్టిన రోజు పండుగలకు వెళ్ళి “డోలక్” అనే వాయిద్యాన్ని వాయిస్తూ ఆటపాటలతో సందటి చేస్తూ వారిని దీవిస్తారు.

మనదేశంలో వివిధ రాష్ట్రాలలో హిజ్రాలకు గల పేర్లు :

మనదేశంలో వీరిని వివిధ ప్రాంతాలలో ఈ క్రింది విధంగా పిలుస్తూ వుంటారు.
కర్ణాటకలో శిఖండి - అక్కయ్య - షండా - నామార్ద - పెట్రోమాక్స్ - ఓమ్బత్తు - కొజ్జా
మహారాష్ట్రలో హిజ్రా - చక్కా - ఖాలా - జాననా - గుద్ - బైలా - మామి - గోండ్లా - మోసి
రాజస్థాన్లో ఖధాది - ఉర్కా
కేరళలో చర్కా - రెండు మక్కా - దున్ను పెన్నియల్లే
తమిళనాడులో పొట్టి - ఒమ్బత్తు - కబేటప్ప్వండి
ఆంధ్రాలో కొజ్జా - 5 - నపుంసకులు
ఢిల్లీ మాతాజీ - అర్ధనారీశ్వర్ అని పిలుస్తుంటారు.

పాశ్చాత్య దేశాలలో హిజ్రాలకు గల పేర్లు :

పాశ్చాత్య దేశాలలో వీరిని హిజ్రాలు , ఛక్కాస్ , షీమేల్ అని వ్యవహరిస్తుంటారు. కాని వీరు మాత్రం తమని తాము నామర్ద మూరత్ కొజ్జా హిజ్రా అని చెప్పుకుంటుంటారు.



పాశ్చాత్య దేశాలలో వీరిని హిజ్రాలు, ఛక్కాన్, షీమేల్ అని వ్యవహరిస్తుంటారు. కాని వీరు మాత్రం తాము నామార్గ మూరత్ కోజ్జా హిజ్రా అని చెప్పుకుంటుంటారు.

వీరు మాంసాహారం, శాఖాహారం రెండింటినీ భుజిస్తారు. మద్యం సేవిస్తారు. వీరు తమతో పాటు ఉన్న పెద్దవారిని గౌరవిస్తూ, తమ కన్నా చిన్నవారిని ఆదరిస్తూ , అక్కా - చెల్లెళ్ళ రీతిలో ప్రేమను కలిగివుంటారు. వీరు ఎక్కువగా మగవారితో కలిసి ఉండటానికి ఇష్టపడతారు. వీరిలో కొంతమంది తమ నాయకులకు తెలియకుండా సమాజంలోని మగవారిని తమ స్నేహితులుగా ఉంచుకుంటూ ఉంటారు. వీరు ప్రతి ఒక్కరూ కనీసం 4,5 భాషల్లో మాట్లాడతారు. వీరందరూ స్త్రీల పేర్లనే పెట్టుకుంటారు. పురుషుల పేర్లను పెట్టుకోరు. ఎవరైనా హిజ్రాలుగా మారాలనుకుంటే వారికి ఒక ప్రత్యేకమైన కార్యక్రమాన్ని జరిపి తమ ఆరాధ్య దేవతైన భోజరాజమాతకు రాత్రంతా ప్రత్యేక పూజలు చేసి , నలుభై దినాలు ఆ కార్యక్రమాలు నిర్వహించి , ఆ తరువాత జల్సా అనే ఉత్సవాన్ని జరిపి తమలో కలుపుకుంటారు. కొంతమంది హిజ్రాలు మన దేశంలో కార్పొరేటర్లుగా, మేయర్లుగా ఉంటూ రాజకీయాలలో రాణిస్తూ ఉండటం విశేషమైన అంశం. ఇటీవలనే ఒక హిజ్రా ఒక ఫ్రైవేట్ ఛానల్ న్యూస్ రీడర్ గా నియమించబడింది.



A STUDY ON EFFECT OF AQUA AEROBICS EXERCISES FOR DEVELOPMENT OF ENDURANCE DURING THE SUMMER SEASON AMONG ATHLETES

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Abstract

The aim of the present study was to study the effects of Aqua Aerobics Exercises during hot weather in Athletes. The 40 Male Long distance Athletes between the age group of 18 to 24 years i.e. 20 Experimental and 20 Control group were taken for the study. The 6 weeks aqua aerobic exercises for experimental group were given on alternate days at IGMSC Swimming Pool, Vijayawada and controlled group were given the general training. The Pre and Post Training 12 Run Cooper Test were used to evaluate the effects of Aqua Aerobics Exercises during the Summer Season among experimental and controlled group. The Study shows that the Aqua Aerobic Exercises are very good for development of endurance among athletes.

Keywords: Athletes, Aqua Aerobic Exercises, summer, endurance.

INTRODUCTION

When training in hot weather, it's likely that you feel more sluggish. This is because your body regulates your activity level based on its ability to keep itself cool. However, whether this heat based fatigue is a reactionary event once a critical core temperature is reached around 40 degree Celsius. Excess heat generated during exercise is carried to the skin where it is lost via radiation, conduction, convection and evaporation. When nude and at rest, 60% of the body total heat loss comes from radiating heat in the form of infrared rays. Conduction is the transfer of heat from one object to another along a



temperature gradient. In air, this account for only about 3 % of the body heat loss, but becomes more important when exercising in water because water is a far more efficient heat conductor. Convection is what makes us feel cooler on a windy day.

Heat cramps, Heat exhaustion and Heat stroke are all signs of the body's inability to cope with the heat stress of the environment. When the environmental heat load is great, the body attempts to cool itself further by sweating more. When the fluid lost from sweating is not replaced, dehydration results. Signs of heat exhaustion include excessive sweating, complaints of weakness, dizziness, thirst, nausea or fainting. Treatment in the field includes rest in a shaded area, cooling with water soaked towels and rehydration with energy drinks. Heat stroke results when the body can no longer handle the heat load and the core temperature begins to rise above 40 ° Celsius. Early signs of heat stroke include disorientation and memory loss.

Aqua Aerobics also referred to as water aerobics is one of the most effective methods to train long distance athletes during summer for avoiding hot weather related problems. Water exercises are rapidly growing in popularity. Exercise enthusiasts, athletes, elderly and physically challenged are discovering aquatic exercise programs that suit fitness. An advantage of Aqua Aerobic exercise is that it can involve the upper and lower extremities through optimal ranges of motion while minimizing joint stress. Aerobic exercise is any physical activity that boosts heart rate, induces deep breathing and increases the amount of oxygenated blood in the body. Water Aerobics is a low impact aerobic exercise that's easy on bones, joints and muscles, making it safe for almost anyone. Water Aerobics is especially beneficial for older or overweight people, or those recovering from injury or undergoing physical therapy.

Advantages of Aqua Aerobics:



- Provides Buoyancy and support.
- Quick Muscular Endurance.
- Improved Flexibility
- Improve Cardio Vascular conditioning.
- Helps Keep Cool
- Burn Calories

II. METHODOLOGY & TOOLS IMPLEMENTED

Accepted To find out the effects of Aqua Aerobic Exercise during Hot Weather for development of Endurance among Male long distance athletes in Hyderabad.

The sample for present study is 40 Long Distance Athletes from Krishna District. The Experimental group is 20 Male Long Distance Athletes and Controlled group will be 20 Male long distance athletes.

12 Minute Cooper Test is used for collection of Data.

III . DATA ANALYSIS & PROCEDURE

The 12 Minute Cooper Test were used for Pre Test for Experimental group and Controlled group and results was recorded. The Six Weeks training were given to Experimental Group which consists of Water Aerobic Exercises on alternate days in the morning session with water up to waist level.

The following are the important Aqua Aerobic Exercises given to athletes.

1. Walking in Water
2. Running in Water
3. High Knee action running in water.



4. Leg Kicking in Water.
5. Arms Exercises.
6. Aerobic Exercises with Dumbbells.

IV. DATA ANALYSIS & RESULTS

The Experimental group athletes Mean in Pre Test is 3,440 Meters and Post Test Mean is 3720 Meters there is a improvement of 280 Meters in six weeks training of Aqua Aerobic Exercises in Swimming Pool. The Controlled group athletes in Pre Test is 3340 Meters and Post Test is 3300 Meters and there is reduction in performance upto 40 Meters.

Pre Test(Mtrs) Results of 12 min Cooper Test	N	Mean	Std. Deviation	Std. Error Mean	t	df	Sig. (2- tailed)
Experimental Group	20	3440.00	219.71	49.13	1.69453	38.00	0.10
Controlled Group	20	3340.00	137.71	30.79			
Post Test(Mtrs) Results of 12 min Cooper Test	N	Mean	Std. Deviation	Std. Error Mean	t	df	Sig. (2- tailed)
Experimental Group	20	3720.50	238.89	53.42	6.440721	38.00	0.00
Controlled Group	20	3300.00	167.87	37.54			

Table.1: showing the Mean, S.D.Values obtained by Experimental and Controlled Groups of Pre- Test and Post Test.



CONCLUSION

It is recommended that Aqua Aerobic Exercises is good to train athletes in Summer Season. It is recommended that Aqua Aerobic Exercises is good for rehabilitation, Old people and Overweight people..

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తెలుగులో బంధుత్వ పదాలు - ఆంగ్ల ప్రభావం

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అసిస్టెంట్ ప్రొఫెసర్

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కందుకూరు, ప్రకాశం

తెలుగు సమాజం విస్తారమైనది భిన్న ప్రాంతాల్లో వివిధ కులాలతో అనేక భౌగోళిక వ్యత్యాసాల మధ్య ఉంది. సరిహద్దులు కాలక్రమంలో మారి నేడు చిన్న ప్రాంతంగా కనిపిస్తున్నా, తెలుగు జాతికి వేల సంవత్సరాల చరిత్ర ఉంది. వీరిని గుర్తించే సంస్కృతి ఉంది. సోదర జాతులతోనూ, ఇక్కడికొచ్చిన విదేశీయుల వలన ఎన్నో అటుపోట్లకి వీరు గురౌతున్నారు. అయినా తెలుగు వారిని అని చెప్పుకునే ఆచారాలు సంప్రదాయాలు, భాష, సంస్కృతి అలానే ఉన్నాయి. వీటిలో బంధుత్వాలు ఒకటి.

బంధుత్వం మూలం :

ఈ దేశంలో మనిషిని కులం పేరుతో గుర్తించే ఆచారం ఉంది. దీనికి ఆంధ్రదేశం మినహాయించేమి కాదు. సమాజంలో మనిషి జీవనం కులాన్ని ఆధారం చేసుకునే చాలాకాలం నుంచి సాగుతోంది. కొన్ని కులాలకి గౌరవం కొన్నిటిపై తక్కువ చూపు ఉంది. ఇది ప్రపంచంలో సభ్యదేశాలు భారత సమాజాన్ని వేలెత్తి చూపటానికి కారణమైంది. బంధుత్వాలు ఈ కుల ప్రాతిపదికనే ఉంటున్నాయి. బంధుత్వాలకి మూలం 'పెళ్ళి' పెళ్ళిమీద ఆధారపడి బంధుత్వాలు నడుస్తున్నాయి.

కులంలోని ఇంటిపేర్లని బట్టి కుటుంబాలు ఉన్నాయి. పెళ్ళి చేసుకోవడానికి వరసైన కుటుంబాలు కొన్ని ఉంటాయి. సాధారణంగా అటువంటి వారిలోనే పెళ్ళిళ్ళు జరుగుతుంటాయి. ఒక్కోసారి బయటి కుటుంబాల నుంచి కూడా బంధుత్వాలు కలుపుకుంటారు. తెలుగు సమాజంలో మేనరికపు పెళ్ళిళ్ళు చేసుకోవడం ఉంది. పెళ్ళికి ముందు రక్త సంబంధాల్ని బట్టి, పెళ్ళితో బంధుత్వాలు ఏర్పడుతున్నాయి, వాటిని చూద్దాం.

అమ్మ, నాన్న, తాత, నానమ్మ, అమ్మమ్మ, జేజమ్మ, అత్తమ్మ, పెద్దమ్మ, చిన్నమ్మ, మావయ్య, బాబాయి, మేనత్త, మేనమామ, అక్క, చెల్లి, తమ్ముడు, అన్న, ఒదిన, మరదలు, అల్లుడు, కోడలు, కొడుకు, కూతురు, మనవడు, మనవరాలు, మునిమనువడు, ముని మనుమరాలు, తోడికోడళ్ళు, తోడల్లుళ్ళు, బావ, బావమరిది ఇలా ఎన్నోపదాలున్నాయి. ఇవి వివిధ కులాల్లో వారివారి సామాజిక, మత, ఆర్థిక, ప్రాంత, లింగ, వయో, సాంస్కృతిక, చదువు స్థాయిలని బట్టి కాద్దిపాటి తేడాలతో కొన్ని తావుల కొత్త పదాలతో, మాందలిక యాసతో పిలుచుకోవడం ఉంది. ఈ స్థానికతలోనే తెలుగుదనం, అత్యీయత, కోపతాపాలు బోలెడు కనిపిస్తాయి. తెలుగు భాషా సంస్కృతి వైవిధ్యం కనిపిస్తుంది. ఈ వైవిధ్యాన్ని .. . ఇతర భాషలలో ముఖ్యంగా తెలుగు భాషపై ఇతర భాషల ప్రభావం ఎప్పటినుంచో ఉన్నా ఆంగ్ల భాష చూపించినంత ప్రభావం మిగతా భాషలు (సంస్కృతం తప్ప) చూపించలేకపోయాయి. ప్రపంచీకరణ నేపథ్యంలో ఆంగ్లం ప్రపంచం మీద పెత్తనం చేస్తుంది. ముఖ్యంగా వర్తమాన దేశాల మీద. అందువల్ల ఆంగ్ల ప్రభావానికి తమ భాషా సంస్కృతులను రక్షించుకోవాల్సిన దశకి తృతీయ ప్రపంచదేశాలు చేరుకున్నాయి.



వివిధ జాతులు, భాషలు, ప్రాంతాలతో వైవిధ్యంగా ఉన్న ప్రపంచం మీద అగ్రరాజ్యం అమెరికా భాష, సంస్కృతులు నిరంతరంగా దాడి చేస్తున్నాయి. ఈ క్రమంలో తెలుగులో ఉన్న బంధుత్వ పదాల వైశిష్ట్యాన్ని వివరిస్తూ ఆంగ్ల పదాలు చేరటం వలన తెలుగు పదాలు కనుమరుగు అవుతున్న వైనాన్ని ఇక్కడ వివరిస్తాను.

నాన్న : తెలుగులో 'అయ్య' బాబు, నాయన, అబ్బ, బాబా, అప్పా, అని వాడుకలో పలు పిలుపులున్నాయి. నిఘంటువులో (జి.ఎన్. రెడ్డి, పర్యాయ పద నిఘంటువు) తండ్రి, అప్ప, అప్పడు, అబ్బ, అబ్బడు, అయ్య, జ్ఞాతువు, గురువు, జనకుడు, జనయిత, జన్మకారకుడు, జన్మధుడు, జన్మ్యుడు(వు), జియ్య, తండ్రి, దేహకరుడు, దేహకర్త, దేహకృత్తు, నాన్న, నాయన, పిత, పితర, పితరుడు, ప్రజాపతి, ప్రసవిత, బీజి, వస్త్ర, వస్త్రుడు, శరీరకర్త, శాస్త్ర, సుతి, హీకుడు, అనే పదాలు కనిపిస్తాయి.

పై పదాలలో ఎక్కువ పదాలకి 'గారు' అనే గౌరవ వాచకాన్ని చేర్చి పలకడం ఉంది. పెద్దతరంలో ఎక్కువగా అయ్య, నాయన, బాబు అనే పదాలు వ్యవహారంలో ఉన్నాయి, తర్వాత తరంలో నాన్న పదం వాడుకలో ఉంది. పైన పేర్కొన్న పదాలలో ఎక్కువ భాగం సంస్కృతం నుంచి వచ్చాయి. అప్పా, తమిళం నుంచి అలాగే అబ్బాజాన్, పప్పా ఇతర భాషలనుండి వచ్చాయి. ఆంగ్లంలో 'ఫాదర్' అలాగే 'డాడి' (డాడ్) అనే పదాలు కనిపిస్తాయి. ఈ పదాలు చదువుకున్న చదువుకుంటున్న వారిలో ఉన్నాయి. ఆర్థికంగా ఉన్నత స్థాయిలో ఉన్న వర్గాల్లో వీరిని అనుకరిస్తున్న వారిలో కనిపిస్తుంది. ఈ పదాలు నేడు గౌరవ స్థాయిలో ఉన్నాయి. అయ్య, నాయన, బాబు మొ॥ పదాల్లో కనిపించే స్థానికత, ఆత్మీయతా గుణాలింపు ఫాదర్, డాడ్లలో కనిపించదు. ఉదా : అయ్య అనే పదం జనం నోళ్ళలో పలు తీరుల వాడుకలో ఉంది. చనువుతోనో, హెలాదాని చూపించుకోడానికో, పెద్ద కులాలమనే గర్వంతోనో కింది కులాల వారినో, తెలిసిన వారితోనో మాట్లాడేటప్పుడు, నీ / మీ అయ్యేడిరా ! అని, తిట్టేటప్పుడు నీ యయ్యేడిరా! అనో రకరకాల మాండలికాల్లో, యాసల్లో వింటాం. అదే అయ్య పదాన్ని గౌరవార్థంలో అయ్యగారున్నారా ? అని, వెక్కిరింతగా, అయ్యగారింకా లేవలేదా ? అయ్యగారింకా పనికి రాలేదు / కనబడలేదు అని సందర్భాన్ని బట్టి వాడటం కనిపిస్తుంది. ఇన్ని విధాలుగా ఇంత వృద్ధంగానో, వెకసక్యంగానో, అవమానంగానో ఒక పదాన్ని వాడటం తెలుగు సమాజంలో ఉంది. 'అయ్య'కి సమానర్థంలో ఆంగ్లంలో 'సర్' అనే పదం ఉంది. ఇంత విస్తృత అర్థం ఈ పదానికి కనిపించదు. ఇంగ్లీషు మోహంలో పడిన నేటి తరాలకి తెలుగు భాషలోని ఇంతటి వైవిధ్యాన్ని మరచిపోవటం బాధాకరం.

'అయ్య' తోడబుట్టిన చిన్నవానిని చిన్నాన్న, బాబాయి, చిన్నబాబు, చిన్న నాయన, చిన్నప్ప అనే పదాలున్నాయి. ఆంగ్లంలో 'అంకుల్' అనే పదం ఉంది. దీనికి పై అర్థాలతో పాటు మానవ్యునూ సూచిస్తుంది. ఎవరి గురించి చెప్తున్నారో చెప్పేవ్యక్తి / రాసే వ్యక్తి వివరంగా చెప్తే తప్ప ఈ పదానికి వివరణ అర్థం కాదు. తెలుగులో బాబాయితో, మామయ్యతో ఉండే సంబంధాలకి, అనుబంధాలకి తేడా ఉంది. ఆంగ్లంలో అంకుల్కి, యంగర్ పదాన్ని చేర్చి పిలుస్తారు. నాన్న వైపే కాకుండా అమ్మ చెల్లెలు భర్తని కూడా బాబాయి అని పై పేర్లతో పిలవడం ఉంది. ఆంగ్లంలో 'మెటర్నల్ అంకుల్' అని అంటారు.

అయ్య తోడబుట్టిన పెద్దవానిని పెద్దనాన్న, పెద్దనాయన, పెద్దయ్య, పెద్దబాబు, అయ్య, పెద్దప్ప, కాకా, కక్కయ్య, దొడ్డప్ప, పెటియప్ప అనేవి కన్నడ, తమిళ భాషల ప్రభావం వల్ల చేరాయి. అమ్మతోడ బుట్టిన పెద్దామె భర్తని కూడా పెద్దనాన్న అనడం ఉంది. ఆంగ్లంలో 'ఫాదర్'కి 'ఎల్డర్' అనే ఉపసర్గ చేర్చి 'ఎల్డర్ ఫాదర్' అంటారు.



‘తాత’ నాన్న తండ్రికి, అమ్మ తండ్రికి ఈ పదాన్ని వాడటం ఉంది. ‘తాత’కి ‘అయ్య’ని చేర్చి తాతయ్య అని దీనికి ‘గారు’ చేర్చి తాతయ్యగారు అని మరింత గౌరవంగా పిలవడం ఉంది. అయ్యగారు అనేవి గౌరవ వాచకాలుగా ఉన్నాయి. కొన్ని కులాల్లో ఈ గౌరవ వాచకాలు చేర్చి పిలుచుకోవడం ఉంది. కొన్ని ప్రాంతాల్లో ‘జేజినాన్న’ అనడం ఉంది. ఆంగ్లంలో ‘గ్రాండ్ ఫాదర్’ పదం ఉంది. తాత నాన్న, ముత్తాత అంటారు. అమ్మని అమ్మా, మా, తల్లి, అవ్వ, ఒయ్య, ఒయ్యే అనే పదాలున్నాయి. ఇక నిఘంటువులో సంస్కృత పదాలున్నాయి. కన్నడ, తమిళ ప్రభావాల ప్రభావంతో పిలచే పిలుపులున్నాయి.

అమ్మమ్మని ‘అవ్వ’ అనడం రాయలసీమలో కొన్ని ప్రాంతాల్లో ఉంది. ఇదే మాట తెలంగాణ ప్రాంతాల్లో తల్లికి వాడతారు. నానమ్మని జేజమ్మ అనడం ఉంది. ఆంగ్లంలో ‘గ్రాండ్ మదర్’గా పదం ఉంది. పెదనాన్న భార్యని పెద్దమ్మ, పెద్ది, అమ్మ అంటారు. దొడ్డమ్మ, పెరియమ్మ, కాకి, అనే పదాలు కన్నడ, తమిళ, మరాఠీ ప్రభావాల వల్ల చేరాయి. కొన్ని తావుల అమ్మకి అక్క అవుతుంది కాబట్టి ‘అమ్మక్క’ అనడం కనిపిస్తుంది.

చిన్నాన్న భార్యని చిన్నమ్మ, పిన్నమ్మ, పిన్ని, పిన్నాం, అమ్మ అని పిలస్తారు. అమ్మతోడబుట్టిన చెల్లికి ఇని వర్తిస్తాయి. ఆంగ్లంలో పెద్దమ్మకి, చిన్నమ్మకి, చివరికి అత్తమ్మకి కలిపి ‘అంటీ’ అనే పదమే ఉంది. అత్తలకి, అమ్మలకి ఒకటే పదం.

తెలుగునేలపై పెళ్ళాన్ని పిలిచే పేర్లు పలుప్రాంతాల్లో పలువిధాలుగా ఉన్నాయి. వారి వారి సామాజిక, ఆర్థిక, చదువు, స్థాయిలని బట్టి ఈ తేడాలు కనిపిస్తాయి. అసే, అసేవ్, అసేయ్, ఒసే, ఒసేవ్, ఒసేయ్, ఏమే, ఏమేవ్, ఏమేయ్, శ్రీమతి, ఆ, ఇదుగో, నిన్నే పిల్లా, ఇంటిదానా అని ఒక్కోసారి పేరుపెట్టి పిలవడం ముద్దుపేరుతో పిలుచుకోవడం, ఇంకా మా ఇంటిది, మా ఇంటోళ్ళు, మా అడోళ్ళు, మా వాళ్ళు, నా భార్య, నా పెళ్ళాం, నా పెండ్లాం, నా అలి అని రకరకాలు పరిచయం చేయడం ఉంది. పైన పేర్కొన్నట్లు ఒక్కోకులంలో, ఒక కులంలోనే వేరు వేరు ప్రాంతాల్లో ఒక్కోతీరుగా పిలవడం, దానికి మాండలికపు యాస తోడవడం ఒక విధమైన సోయగాన్ని, మాధుర్యాన్ని, విసురుని అందిస్తుంది. ఆంగ్లంలో ‘వైఫ్’ అనే పదం ‘మిసెస్’ మొ|| పదాల్లో ఈ వైవిధ్యం, మాధుర్యం కనిపించదు. అయితే అడవాళ్ళని కించపరుస్తున్నట్లు మాట్లాడే వివిధ పదాలు ‘వైఫ్’, ‘మిసెస్’లో కనబడదు.

మొగుణ్ణి అడవాళ్ళు పిలిచే పిలుపులు చూస్తే ఏమయ్యో, ఏమయ్యోయ్, ఆ, నిన్నే, ఏవండీ, అయ్యో, మామా, మావా, బావా, మావయ్యా / మామయ్యా, బావయ్యా అని మా ఇంటాయన మీ బాబాయ్, పెదనాన్న అని మాట్లాడే వారికి ఏ వరుస అవుతారో ఆ వరుసతో చెప్పడం, మా వారు, మా శ్రీవారు, మా స్వామి, కొన్నిచోట్ల పేరుపెట్టి పిలవడం ఉంది. చదువుకున్నవారు, చదువురాని వారు పల్లెలు, పట్టణాల్లో వారి సాంఘిక ఆర్థిక మోదాలను బట్టి మాండలికపు యాసతో అత్మీయంగానో, చిరుకోపంగానో, కోపంగానో, సిగ్గుతోనో నందర్వాన్ని బట్టి పిలిచే పిలుపులున్నాయి. ఆంగ్లంలో ‘హెస్టెండ్’, ‘హబ్బీ’ ‘మిస్టర్’ అని, పేరుతోనూ పిలవడం ఉంది. తెలుగులోని వైవిధ్యం ఆంగ్లంలో కనిపించదు.



ఇలాగే అత్త, మామ, అన్న, ఒదిన, అక్క, చెల్లి, మమదలు, మరిది, తోడికోడలు, (సడ్డుగురాలు) (యారాలు), తోడల్లుళ్ళు, సడ్డుగుడు, కొడుకు, కూన, కూతురు, వియ్యంకుడు, వియ్యపురాలు, మేనత్త, మేనమామ, జేజి, జేజమ్మ, మనవడు, మనవరాలు, ముని మనవడు, మనుమరాలు, బిడ్డలు, పిల్లలు, పాపలు, బిడ్డడు, బిడ్డ అనేక పదాలు బంధుత్వాన్ని తెలిపేవి ఉన్నాయి. కొన్ని వేల సంవత్సరాల చరిత్ర సంస్కృతి వీటికుంది. ఇప్పటివరకు వివిధ భాషల ప్రభావం పడినా తెలుగుపై అవి అంతగా ప్రభావం చూపలేదు. ప్రస్తుతం ఆంగ్ల భాషా ప్రభావం తీవ్రంగా కనిపిస్తోంది. చదువుకొన్న, చదువుకొంటున్న వర్గాలు, ఉన్నత వర్గాలు ఆంగ్ల భాషా సంస్కృతుల ప్రభావానికి అకర్షితులై అనుసరిస్తున్నారు.

వీరి కనునన్నల్లో సామాజిక మాధ్యమాలు పత్రిక, టి.వి., అంతర్జాలం లాంటివి ఉన్నాయి. వీటిలో వారు అనుసరిస్తున్న సంస్కృతిని ప్రచారం చేస్తున్నారు. తెలుగు పదాలకి ఇందులో తావు పెద్దగా ఉండటం లేదు. ఆంగ్ల పదాలు ఉపయోగించటం గౌరవంగా చూపిస్తున్నారు. ఇందులో వ్యాపార ధోరణి కనిపిస్తుంది. భాషని సంస్కృతిని రక్షించుకోవాలనే స్పృహ పెద్దగా లేదు. కొన్ని తరాలు ఇలాగే కొనసాగితే తెలుగుపదాలు గురించి పరిశోధన చేయాల్సిన పరిస్థితి ఎదురవుతుంది. భాషని కోల్పోయిన తర్వాత ప్రాణం లేని శరీరంలా ఉంటామనే తెలివి తెలుగువారికి నరనరాన ఎగబాకితే తప్ప ఈ ధోరణిలో మార్పురాదు.

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A SHAMEFUL INJUSTICE DONE TO THE INDIGENOUS INDIANS: *RIGHT FROM THE TRETAYUGA AND THE DWAPRAYUGA*

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There has been a controversial ideology between the Government of India and the Supreme Court. The Government of India consistently denies the concept of indigenous peoples in India. It has also opposed the UN declaration on the 'Rights of Indigenous People'.

The Supreme Court in its latest judgment on 05.01.2011 expressed its intention firmly that the scheduled tribes are indigenous peoples in India and the apex court further went on to describe the history of oppression from the days of the puranas *The Ramayana of Thretayuga and the Mahabharata of Dwaparayuga*. I would like to present the well-known examples of the injustice done to the indigenous peoples in India which have been shameful periods is the history of our country.

The tribal were called as the *rakshas*’, *asuras*’ and what not by Vasishta the guru of Rama of whom Vemana an ascetic says..

“Thalli Urwasi lanja

Thana yaali madiga

Thanu Brahmanudayye

Dhara Vasishtu

Thapamuch Viprundu

Tharkimpa kulamedi? ”

Having had the background of aboriginal, Vasishta provoked Rama against his own race the *asuras*. They were slaughtered in large numbers in the leadership of Rama who fought against Ravana a



southern Dravidian indigenous ruler. The kingdom of Lanka was set to fire. The survivors and their descendents were degraded, humiliated and all kinds of atrocities inflicted on them for centuries. They were deprived of their lands and pushed into forests and hills, where they eke out a miserable existence of poverty, illiteracy, disease etc.

The same horror story of Rama was brought into the minds of the people of the nation, when Gandhi set the 'Rama Rajya' as India's Government Ideal. But on occasions, social protestors have armed themselves to *demythologize the myth*. Anti-northern groups in south India particularly in Tamilnadu revised the story of Rama, whose expedition against Ravana, the *rakshasa* was believed by some to be the Aryan invasion of South India, by reversing it to abuse Rama and to glorify Ravana.

In the Mahabharata there is another example for the shameful injustice in the story of Ekalavya an innocent *adivasi* of Indian race, in the *Adiparva* of the *purana*. Ekalavya wanted to learn archery, but Dronacharya, a Brahman teacher refused to teach him, regarding as low born untouchable. Then Ekalavya built a statue of Dronacharya and practiced before it. He would have, perhaps, become a better archer than Arjuna, a *kshatriya* disciple of Dronacharya. But since he was Dronacharya's favourite disciple Dronacharya, asked Ekalavya his right thumb as '*guru dakshina*'. In his simplicity Ekalavya did what he was told.

Is it not a shameful act on the part of Dronacharya? He had not even taught Ekalavya, so, what right had he to demand '*guru dakshina*' and that too the right thumb of Ekalavya? His strategy is that the latter an *adivasi*, an aboriginal may not become a better archer than his favourite disciple Arjuna. Krishna was 100% Kshatriya and not at all Yadava. In Pothana Bhagavatha 9th scanda Krishna belongs to yadhuvamsa and a Kshatriya. Yadhu is just like Raghu. Golla caste



people made Yadu as Yadava to make adivasi Sudras as Hindus. Krishna was brought up in Nanda golla family. Is it possible to marry 8 Kshatriya women for a golla? Has Krishna not married 16000 golla women including Radha?

The story of Karna, an antagonist in the same *purana*, was berated for his low birth, has been exploited in the intellectual circles as a truer champion than the aristocratic horses. But much of the classical mythologies and their stories have been distorted and conveyed to illiterate Hindus through traditional means, mass media. Even in many southern parts of India the Dalits are aware of the facts that Maihishasura, killed by Durga and Narakasura, killed by Satyabhama were indigenous rulers of the dalit kingdoms and consider Durga and Satyabhama as Aryan women invaders.

Despite these horrible oppressions on them the tribal of India have generally retained a higher level of ethics than the non-tribal in our country. The Mahabharata reveals the good qualities of the adivasis, tribals etc. They normally do not cheat, tell lies and do other misdeeds which many non-tribals do. Infact they are generally superior in character to the non-tribal.

Right from the period of the *puranas* the tribal have been experiencing intimidation by the non-tribal. The stories of atrocities not even spared the women. The pathetic story of Ravana's sister Surpanaka shows how the non-tribal Lakshmana was cruel towards the adivasis or low born. He was an example for being inhuman towards dalit / adivasi women.

Ramjetmalani's argument against Rama and his inhuman nature and his lack of concern towards his wife Sita all show the Aryans ill feelings towards the indigenous peoples. Rama was unwilling to put up with Sita who might have been an indigenous Indian.



Buddha did social changes and did peacefully; Phule gave education mainly to S.Cs and women and passed away. Baba Saheb gave maximum rights and expired. But Rama and Krishna worked to eradicate rights to B.Cs, S.Cs and S.Ts and killed violently.

The same Aryan tendency prevails in many parts of northern India. In 2010 Nanda Bai a young woman of 25 a Bhil, an indigenous tribal in Maharashtra was beaten with fists and kicks, stripped naked was paraded on the roads of a village.

In connection with the case of Nanda Bai, the Supreme Court stated, "This appeal furnishes a typical instance of how many of our people in India have been treating the tribal people (scheduled Tribes or Adivasis) who are probably the descendants of the original inhabitants of India, but now constitute only 8% of our total population, and as a group are one of the most marginalized and vulnerable communities in India characterized by high level of poverty, illiteracy, unemployment, decrease and landlessness". There are 1652 mother tongues in India but only 100 languages have script among which 90 languages spoken by 10,000 communities. The government should take care of tracing the indigenous communities and their languages. The government should also reconsider and cancel the awards instituted in the names of Dronacharya and Arjuna, and institute awards in the names of the indigenous heroes Valmiki and Ekalavya to honor and uphold these communities

Phule's Caste is *mali* who sell flowers. In AP *mali* caste is recognized as BC 'D', in Telangana other 13 districts it is ST. Fishermen in UP as SC, and BC in AP. Kuruma, in AP as BC, and ST in Kerala.

I would like to conclude that people migrate from uncomfortable areas to comfortable areas. This is not unnatural because everyone wants to live in comfort. India is a geographical expression, a veritable



paradise for pastoral and agricultural societies because it has level and fertile land, hundreds of rivers, forests etc., and is rich in natural resources. Hence for thousands of years people kept pouring into India because they found a comfortable life here in a Country which was gifted by nature. Thus India is broadly a Country of immigrants extending up to 92% is descendents of immigrants.

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COMPARE AND CONTRAST THE IMPORTANCE OF THE FAMILY :N. SCOTT MOMADAY'S THE WAY TO RAINY MOUN TAIN

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Navarre Scott Momaday (born February 27, 1934) — known as N. Scott Momaday — is a Kiowa novelist, short story writer, essayist, and poet. His novel *House Made of Dawn* was awarded the Pulitzer Prize for Fiction in 1969, and is considered the first major work of the Native American Renaissance. His follow-up work *The Way to Rainy Mountain* blended folklore with memoir. Momaday received the National Medal of Arts in 2007 for his work's celebration and preservation of indigenous oral and art tradition. He holds twenty honorary degrees from colleges and universities, and is a fellow of the American Academy of Arts and Sciences.

On February 27 in 1934 Navarre Scott Momaday was born, in Lawton, Oklahoma. He was born in the Kiowa and Comanche Indian Hospital, and was then registered with having seven-eighths Indian blood. N. Scott Momaday was born of Natachee Scott Momaday, having a mix of English, Irish, French, and Cherokee blood while his father, Alfred Morris Momaday was a full blood Kiowa. His mother was a writer and his father, a painter. In 1935, when N. Scott Momaday was one year old, his family moved to Arizona, where both his father and mother became teachers on the reservation. Growing up in Arizona allowed Momaday to experience not only his father's Kiowa traditions but also those of the Southwest including: Navajo, Apache, and Pueblo traditions as well. In 1946, Momaday moved to Jemez Pueblo, New Mexico, at twelve years old and lived there with his parents until his senior year of high school. After high school, Momaday attended college



and was awarded his Bachelors of Arts degree in English in 1958, from the University of New Mexico. After continuing his education at Stanford University, he received his Ph.D. in English Literature in 1963.

Momaday has taught at the Universities of Stanford, Arizona, UC Berkeley, and UC Santa Barbara, and has been a visiting professor at Columbia, Princeton, and in Moscow. At UC Berkeley, he designed the graduate program for Indian Studies.

In 1963, Momaday taught at the University of Santa Barbara as an assistant professor of English. From 1966-1967, he focused primarily on literary research, leading him to pursue the Guggenheim Fellow at Harvard University. Two years later, in 1969, Momaday was named Professor of English at the University of California, Berkeley. Momaday taught creative writing, and produced a new curriculum based on American Indian literature and mythology.

In total, Momaday has tenured at the University of Santa Barbara, University of California's Berkeley campus, Stanford University, and the University of Arizona. Also, Momaday has been a visiting professor at places such as Columbia and Princeton, while also being the first professor to teach American Literature in Moscow, Russia at the University of Moscow.

During the 35-plus years of Momaday's academic career, he built up a reputation specializing in American Indian oral traditions and sacred concepts of the culture itself. The many years of schooling and teaching have shown Momaday's academic success, resulting in 12 honorary degrees from several American universities.

He was a Visiting Professor at the University of New Mexico during the 2014-15 academic year to teach in the Creative Writing and American Literary Studies Programs in the Department of English. Specializing



in poetry and the Native oral tradition, he will teach The Native American Oral Tradition.

The Way to Rainy Mountain (1969) is a book by Pulitzer Prize winning author N. Scott Momaday. It is about the journey of Momaday's Kiowa ancestors from their ancient beginnings in the Montana area to their final war and surrender to the United States Cavalry at Fort Sill, and subsequent resettlement near Rainy Mountain, Oklahoma.

The Way to Rainy Mountain is a unique blend of history, folklore, and poetic memoir and was published in 1969. It takes the reader through author N. Scott Momaday's own journey of discovering his Kiowa background and identity. The journey is told in three separate voices: The first voice, the ancestral voice, tells about the Kiowa by using oral traditions and myths; the second voice is a historical commentary; and finally, the third voice is Momaday's poetic memoir of his experiences. All three voices together teach about the Kiowa's origin, beliefs, traditions, morals, and conflicts. Not only does the journey recounted in this book help Momaday better understand his ancestry, it also teaches about the Kiowa tribe's history. The uniqueness of this text, however, has been an issue for some readers; they claim it is confusing to follow. Others find it easier to understand by reading each individual voice consecutively instead of alternating from one voice to another as the book is written. *The Way to Rainy Mountain* continues to be an entry point to Kiowa history and a way to open discussions about what constitutes any history of a people.

In *The Way to Rainy Mountain* N(avarre) Scott Momaday tries to reunite himself with his American Indian (Kiowa) heritage by embarking on a journey to Rainy Mountain in Oklahoma where he would then visit his late grandmother's grave. Momaday holds degrees from both the University of New Mexico and Stanford University and is a professor of English at the University of Arizona. Although Momaday



is a Pulitzer Prize-winning poet, critic, and academician, it is this critic's opinion that Momaday has left the reader disappointed with his flow of writing and has possibly lost his ability to connect with his readers because he fails to describe his feelings in detail, especially for a nostalgic writing.

For example, Momaday begins his essay with a detailed and descriptive review of Rainy Mountain, description that engages the reader. "Great green and yellow grasshoppers are everywhere in the tall grass, popping up like corn to sting the flesh....," wrote Momaday (814). While this sentence is a wonderful example of his gifted ability to be descriptive, when Momaday tries to paint the reader a picture of his grandmother as a child, he travels off the path by giving the reader a history lesson when he mentions, "...the Kiowas were living the last great moment of their history" (814). As the reader, I was eagerly awaiting some description of his grandmother as a child, not the Kiowa's disposition on war or their surrender to the soldiers at Fort Sill. I was left with numerous questions: "Was she a curious child? Was she tall or short? Thin? Did she have many gifts? What was she like as a child?"

Momaday, early in his essay, confessed, "I want to see in the reality what she had seen more perfectly in the mind's eye, and traveled fifteen hundred miles to begin my pilgrimage" (815). A pilgrimage has been said to be a spiritual quest for some kind of moral importance. Others believed it to be a journey to a shrine of importance based on ones faith or beliefs. Momaday provides very descriptive passages of the landscape he encountered to his special place, that of the Kiowa culture, such as: "The skyline in all directions is close at hand, the high wall of the woods and deep cleavages of shade...Clusters of trees, and animals grazing far in the distance, cause the vision to reach away and wonder to build upon the mind" (815); however, the reader might be left asking, "How is this affecting him personally?". Momaday has been able to engage the readers' imagination here, but he has not connected



with them on a personal level to draw them further into his story. As the reader, I felt that Momaday was coming from more of an objective view instead of a personal one, while the description in places of *The Way to Rainy Mountain* are specific and fully developed, the reader fails to connect with Momaday's emotional state of mind.

It was not until the ninth paragraph Momaday finally gave us a glimpse of what his grandmother had been like as a child when he said, "As a child she had been to the Sun Dances; she had taken part in those annual rites,... she was about seven when the last Kiowa Sun Dance was held in 1887 on the Washita River above Rainy Mountain Creek" (816), abruptly after which, Momaday steers the story in to another history lesson with, "Before the dance could begin, a company of soldiers rode out from Fort Sill under orders to disperse the tribe" (816). Some may not see this shift as a concern; however, I began to be discouraged to read any further. The flow of the story felt rocky with Momaday focusing so much on the detail of landscape, and his heritage, that I found it difficult to follow him when he threw in little tidbits about his grandmother and not depicting his emotional attachment. How did the landscape affect his pilgrimage?

Finally in the tenth paragraph, Momaday elaborates for the readers the connection between himself and his late grandmother when he shares:

I remember her most often in prayer. She made long, rambling prayers out of suffering and hope, having seen many things...the last time I saw her she prayed standing by the side of her bed at night, naked to the waist, the light of a kerosene lamp moving upon her dark skin...I do not speak Kiowa, and I never understood her prayers, but there was something inherently sad in the sound, some merest hesitation upon the syllables of sorrow (817).

Although this passage was what we had originally sought after in the third paragraph, Momaday's delayed connection left this reader



disconnected due to its belated arrival. Momaday's postponed release of emotion continues throughout his essay.

For instance, Momaday shares with the reader, "When I was a child I played with my cousins outside, where the lamplight fell upon the ground and the singing of the old people rose up around us and carried away into the darkness" (818). I found this piece of information the only one that personally engaged me because Momaday finally had given the reader some inkling of real emotion that he himself had felt in stead of others such as: the Kiowa, or his grandmother. While engaging, I felt as if this evidence of emotion came very late in the story and did not flow effortlessly.

The ending of the story contained the end of Momaday's pilgrimage. Again, he described the landscape in beautiful detail as he reached his grandmother's grave, only to conclude the story with, "Here and there on dark stones were ancestral names. Looking back once, I saw the mountain and came away" (818). After struggling with the flow of writing, and the lack of emotional connection to Momaday in this piece, he then ends the story prematurely. He never divulged any insight to what it had felt to finally come to the end of his pilgrimage, if he had felt more connected to his heritage by reaching his destination or even to his grandmother. His conclusion felt abrupt and shortened, causing this reader to question the real point Momaday was trying to convey all along. Did proceeding on a fifteen hundred mile pilgrimage have anything to do with a personal quest, or did he simply have nothing better to do with his time? A pilgrimage is thought to have personal meaning. What did visiting his grandmother's grave and traveling such a long distance mean to Momaday? Must the reader discover Momaday's point on his or her own?

In *The Way to Rainy Mountain* Momaday takes the reader down a beautifully descriptive journey that contained his pilgrimage to his



grandmother's grave. From Momaday's precise images of the landscape to his ability to accurately recall important pieces of the Kiowa's history, there is no question in this critic's mind that he is not able to paint a picture for the reader. Momaday provided sufficient detail in describing the landscape along his pilgrimage. Due to the emotional disconnection, his ability to fluently keep the reader interested, however, is debatable. Momaday told this story from what felt to be the opposite of a personal and special experience one would imagine a pilgrimage to represent. He failed to personally connect with the reader and, therefore, made reading this piece difficult to enjoy.

The sentences seem to be predominantly simple, as well as complex. For example, one of the fairly simple sentences would be, "The imaginative experience and the historical express equally the tradition of man's reality." What makes this sentence so simple is that it only speaks of "man's reality" with just two things balancing it out such as "imaginative experience" and "the historical". The sentence was short, and to the point, making the point as simple enough for the audience to know immediately that Momaday is trying to tell them that life is based on past experiences and imaginations. An example of a complex sentence would be "Finally, then, the journey recalled is among other things the revelation of one way in which these traditions are conceived, developed, and interfused in the human mind." This sentence is made complex because of the various ways Momaday explains how the journey could affect a person mentally. This sentence is also presented with parallel structure. The parallel structure is within the area where he mentions that the traditions were "conceived, developed and interfused". By lining up the different procedures that a journey can affect a person, they are able to show that these different procedures have the same effect on the person's mentality because no matter what, the person will be affected. There are a few sentence fragments such as when Momaday says, "The buffalo were gone."



Momaday uses fragments in order to help make the point being made more obvious to his readers.

The sentences vary from simple, to complex, to simple fragments and anything between. This sort of sentence structure allows Momaday to make points attempting to be made more clear and obvious to his audience in order for them to get a better understanding of what he is trying to say. He is able to achieve this goal because with the way that his sentences are structured, the audience is able to retrieve a better understanding of what is happening.

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- Circle of Wonder: A Native American Christmas Story (1994), children's book
- The Man Made of Words: Essays, Stories, Passages (1997), stories and essays
- In the Bear's House (1999), mixed media
- Four Arrows & Magpie: A Kiowa Story (2006), children's book
- Three Plays: The Indolent Boys, Children of the Sun, and The Moon in Two Windows (2007), plays
- Again the Far Morning: New and Selected Poems (2011), poetry.



ISSUES AND IMPLICATIONS OF STRESS ON HUMAN WELL BEING

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ABSTRACT

The female better half of the human race is called women. The word 'WOMAN' itself seems to be stressed out. Right from the conception, they experience stress. In all stages physiological and social life as well, they are prone to a lot of stress when compared to their male counter part, men.

The Menstruation cycle should be mentioned here for it is the number one stress or in women. It occupies almost three fourth of our lifetime and causes several physical and emotional disorders. Modern science is assisting present women with its support in fighting the disorders of menstruation. Every effort should be made to meet each and every challenge that arises for every individual in this matter.

Marriage is another re-birth for the women. She is asked to submit and follow her husband. Not even a single thought of her is taken into account. If at all she conceives, she has to give birth to a male child otherwise things will be different. Many being ignorant and illiterate feel a lot of physical and emotional stress as well during pregnancy. Menopause is also another highly stressed stage of life, for a woman. Lots of physical and psychological changes occur during this time. She has to overcome and cope with the new situation. Thus women in every stage of life and every minute of it experience stress.

INTRODUCTION

It gives me immense pleasure to stand before you and share my views regarding stress in women. This is the right time that this theme



be discussed. Each and every individual in our present society is in the trap of stress.

The female better half of the human race is called woman. The word 'WOMAN' itself seems to be stressed out. Right from the conception, they experience stress. In all stages physiological and social life as well, they are prone to a lot of stress when compared to their male counter part, men. Even in its mother's womb, as a child, at the time of maturation and consequent menstruation, marriage life, barremess, pregnancy and child birth, child rearing, loss of husband and menopause at every stage the female experiences stress. The girl child, when it is being conceived in its mother's womb, experiences a lot of stress. The pregnant mother is being abused verbally and sometimes physically for being conceived with girl child. Her negative emotions cause a lot of stress on the growing fetus depleting her of proper nurture and development. When it is born, she is the neglected to be given proper care and feeding. The female child gets lesser amounts of food and also of poorer quality.

As a child, the girl child is being restricted with more regulations. There's no freedom for her to express her joy, sorrow, feelings and thoughts. At every stage, every minute she is being annoyed and is asked to live a second citizen. Opportunities, choices, priorities are all in favour of the male children. Even in providing education the girl child is shown discrimination. In so many countries it is thought that women need not be educated. Their rights are not being considered.

When the girl matures, everything becomes changed. Whether she is nine or nineteen, right from the maturation (physical), the girl is being looked differently. The little mind is not in a position to comprehend what has happened. Fear, guilt, astonishment, anxiety, depression, causes her to feel a lot of stress. This is the special stage



where she needs comfort, guidance and solace. In India I think we are luckier for the mother gives this child what all she needs. She is not even free physically. There are more restrictions on her behavior. She should not laugh, jump, shout and should not cry even in pain. Living a life after maturation is totally a new life, as a life after death. It is that much stressful. Her total aspirations, dreams, thoughts and entire world is changed.

The Menstruation cycle should be mentioned here for it is the number one stress or in women. It occupies almost three fourth of our lifetime and causes several physical and emotional disorders. Modern science is assisting present women with its support in fighting the disorders of menstruation. Every effort should be made to meet each and every challenge that arises for every individual in this matter.

Child abuse, molestation and rape are growing concern of the modern society. Women in the world have a one in four risk of being raped, and girls, have a greater than one in three risk of sexual abuse by an adult. Some studies reveal that 40 to 50 percent of women have experienced some form of sexual harassment.

In 1994, child abuse cases were recorded as here under:

53%	---	Suffered neglect
26%	---	Physical abuse
14%	---	Sexual abuse
5%	---	Emotional abuse
22%	---	Other forms of maltreatment

Nearly half of them were six years old or younger.

Marriage is another re-birth for the women. She is asked to submit and follow her husband. Not even a single thought of her is taken into account. She should not even pronounce her husband's



name. she should not look into his eyes. He is her boss, manager, owner and even god. She is nothing. With marriage her total world of understanding shatters. If the husband is kind enough to comfort her, she is lucky. Not only with her husband but she has to adjust and tolerate all other members of her husband's family. Being new to the situation a newly wedded woman is an image to stress. If she doesn't conceive and give birth to a child, despite the situation, she is being blamed and derided as barren.

If at all she conceives, she has to give birth to a male child otherwise things will be different. Many being ignorant and illiterate feel a lot of physical and emotional stress as well during pregnancy. Largely due to neglect, more than 50,000 women, at least 90 percent of them are from the developing world, die each year in pregnancy or child birth –an average of one a minute. The astonishing contrast between the rich and poor nations is that 600 mothers per 1,00,000 live births die in Africa; 400 in Asia; 300 in Latin America and 10 in Northern Europe and North America. In other words the chance of material mortality in Africa is one in 20; in the US it is one in 6,366.

This large gap between women in the developing world and in industrialized society is due to: lack of adequate medical care, neglect of female children, early marriages, poverty, and lack of female education and illiteracy, overwork and under feeding. After the child birth, her child is her world. She got to devote all her energies and concentration for the family, husband and children. There is no room for her to be considered.

If at all happens, the death of her husband is really a deathblow for herself. The person, who shared of her everything, and became her everything, is no more and never be seen, forever. For whom shall she live? There is no meaning in living a life without her 'whole life'. This is another death and re-birth. Gradually she recovers and starts to live.



The strongest and fiercest tragedy and calamity in a women's life is to become a widow. Stress is scaled as 100 at this stage.

Menopause is also another highly stressed stage of life, for a woman. Lots of physical and psychological changes occur during this time. She has to overcome and cope with the new situation.

Thus women in every stage of life and every minute of it experience stress.

The changing lifestyle in the recent societal scenario is intensifying the amounts of stress on people particularly on women. Education and employment opportunities and several others brought opportunities to many a woman to occupy higher ranks. Their commitment gave them opportunities to develop in professional career and reach peak heights. But all these new roles are but additional to their house-wife duties. Employment became an additional burden.

So their physical and physiological characters, their social and family responsibilities pushed them into intensified chaos. Gradually, even the responsibilities that are attended by men are also being transferred to women. Only cooking and looking after the house were the responsibilities of women in older days. But today in addition to these, earning, money Management, studies of children, getting them settled, solving other problems in the family that come from outside, everything is transferred to the women and hence women are experiencing a lot of stress than they had ever before. Hence remedial measures are to be invented to help the highly stressed modern woman. Work after work, challenge after challenge desperate their condition. And the result is no time to rest. No time to eat, no time to relax. If a body sustains such a situation for a long time, so many physical ailments occur. Eating a good diet, which strengthens one's immune system and stress resistance such as high in starchy foods, low in fat,



and rich in antioxidants, vitamins minerals, phyto chemicals and fiber. Women need extra calcium also.

We should have a balanced lifestyle like: work – relax – rest – work and good exercise program. Deep breathing, progressive muscular relaxation and stretching exercises help a lot to get relaxed.

RECREATION AND REST:

Fatigue is a normal biological reaction to continued physical or mental activity. It is seen by decreased ability to perform. It is considered as a protective mechanism that prevents the continuation of an activity to the point of irreversible cell damage. Prolonged muscular activity finally leads to a point where will be unable to contract. A thoroughly muscle fatigued person will be limp and relaxed – this is hypotonic fatigue. In contrast, a mentally or emotionally fatigued person will exhibit muscle tenseness, which is called hypertonic fatigue. Both will feel equally tired.

The person who has done a hard day or physical labor easily falls asleep with hypertonic fatigue. The educated person whose work is primarily mental, especially that involving decision-making and emotional stress, feels equally tired, but her muscles are tense and sleep does not come easily. Her primary need is not sleep but physical exercise to work off the nervous tension. Hypertonic fatigue can become chronic and they perform less efficiently. Such people cannot think clearly and soon feel irritable and use poor judgment. As they fall behind in their work, the tendency is to substitute long hours of the inability to perform. They say, I don't have time to exercise or sleep. But they should do physical exercise daily, thus stimulating healthy sleep.

While the stress causing factors of the modern society cannot be avoided entirely, we can counteract, show or lessen their effects. Physical activity that causes the muscles to relax is a tranquilizer that



brings rest, sleep and recuperation. Those who are physically fit and rested can think more clearly and complete more work in less time than those who are not.

The first step to rest is to relax the tensed muscles. Exercise is the best physiological relaxant.

POSITIVE EMOTIONS:

Positive emotions such as thankfulness, rejoicing, benevolence (kind and unselfish) and trust in a divine power stimulate the parasympathetic nervous system which largely controls digestion, absorption elimination, circulation and respiration its activities dominate the support and recuperative functions of the body.

SOCIAL SUPPORT

Isolation and its accompanying emotional pain are significant factors in much ill health. Dr. Bean Ornich, developed a lifestyle change program that has helped 82 per cent of his patients with severe heart disease to reverse their coronary artery blockages. Once he said:" I've been struck by the profound sense of isolation that so many people experience in our culture today—isolation from one's feelings, from other people, from the experience of something spiritual.

Dr. Lisa of Yale School of Medicine, in her study, asked who suffered recent heart attacks, "Can you count on any one to provide you with emotional support?" People who answered "NO" were almost three times likely to die during the next six months as those who had at least one person providing emotional support. People become addicted to things that deaden their pain. Temporary pleasures hide the chronic pain but it tends to diminish the capacity to feel pleasure, joy and love for others or for ourselves.

The Bible urges us in Hebrews 10:24, 25 "to consider one another in order to stir up love and good works, not forsaking the



assembling of ourselves together, but exhorting one another..."

Why is social support so important? We must have a place that feels safe enough to let down our emotional walls and our defenses, then our barriers tend to remain up all the time.

WHAT WE ALL HAVE TO DO:

Psychiatrists psychologists, social workers and professionals in such fields must grow in number, should study and do research for the betterment of such stressed out people. Special clinics to counsel different people like children, housewives, professionals and sports persons should be set up. Responsible persons like parents, teachers, elderly persons, friends and doctors must try to guide and comfort people who needed help.

As stress is an outgrowing problem, the intelligent personalities of the society must, by all means, try to search for ways to minimize stress in the society and see that stress is canalized in such a way that it would be a useful resource for the upbringing of the society. A seminar such as this is a very useful effort. Let us take the message to grassroots so that the women in our society may live stress free lives, that is:



EFFECT OF SAND TRAINING AND SPRINGBOARD TRAINING ON STRIDE LENGTH AND MUSCULAR ENDURANCE OF FOOTBALL PLAYERS

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Abstract

The Aim of the study was to find out the Effect Of Sand Training And Springboard Training On Selected Stride Length And Muscular Endurance Parameters Of Football Players Randomly selected long distance runners (N=60) . Each group consisted of twenty subjects (n=20). Before the training pre-test was taken for all the groups on the selected criterion variables, stride length muscular endurance. The control group did not undergo any type of training. Sand training was given to the experimental group-I and springboard training was given to the experimental group-II on alternate days in the morning for a period of twelve weeks. At the end of experimental period, the post-test was conducted and data collected on criterion variables. The difference between the initial and final means of the groups was considered as the effect of respective treatments. The data obtained were subjected to statistical treatment using ANCOVA. In all cases 0.05 level was fixed to test the significance.

Keywords: Stride Length And Muscular Endurance

INTRODUCTION

Over three thousand years ago, the Greeks saw the need to provide effective and efficient training for the athletes taking part in the Olympics games. But since 1950s many countries have recognized the importance of an effective sports training programme in a wide range of activities not only for the success in major international competitions but also for the development of healthy participants comprehensive sports training programme is the key factors in producing the skillful high performance.



STATEMENT OF THE PROBLEM

The purpose of this study was to find out **the Effect Of Sand Training And Springboard Training On Stride Length And Muscular Endurance Of Football Players**

LIMITATIONS

This study was limited in the following respect and these limitations would be taken in consideration while interpreting the result.

1. The experiment was conducted on football players selected from different colleges in Andhra Pradesh, who represented their colleges in intercollegiate level tournaments.
2. Selection of subjects is between 18 to 24 years of age only.
3. There was no control over the diet, environment, etc., in this study.
4. Regular activities pertaining to their day to day affairs were not controlled.

DELIMITATIONS

To achieve the objectives of the study, the investigator delimited the following factors:

1. This study was conducted only on 60 male football players.
 2. The experimental period was only twelve weeks.
 3. The subjects were selected from football players of different colleges in Andhra Pradesh.
 4. Sand training was limited to running, jumping, zig-zag running etcetera on beach sand.
 5. The spring board training on a rebounder or a mini trampoline is considered for this study.
 6. Springboard training was limited to jumping, diving, trampoline bounce, trampoline prances, trampoline, squats etcetera.
 7. The following dependent and independent variables were selected for this study:
-



Dependent Variables

- 1.. Stride length
2. Muscular Endurance

Independent Variables

1. Twelve Weeks Sand training
2. Twelve Weeks Springboard training

DEFINITION OF THE TERMS

Training

Training has been explained as a program of exercise designed to improve the skills and increase the capacities of an athlete for particular event (Mike Hughes and Kieran Kingston, 2007).

Spring Board Training

Springboards are commonly fixed by a hinge at one end (so they can be flipped up when not in use), and the other end usually hangs over a swimming pool, with a point midway between the hinge and the end resting on an adjustable fulcrum.

Sand Training

Sand training is defined as physical training of running, jogging, walking and other exercises done on sand such as beach sand.

Stride Length

Stride length is the distance covered with each stride. The average stride length was calculated by dividing the distance by the number of strides taken to complete the task of covering that distance (Singh, 1991).

Muscular Endurance

Muscular Endurance is the ability of a muscle or group of muscle, to work continuously or for a long time without tiring. Number of sit-ups one could do in 30 secs. Bent arm hang test. The maximum force a muscle/group of muscles can apply against a resistance.



METHODOLOGY

This chapter describes the methodology and procedure adopted. This includes the selection of subjects, selection of variables, experimental design, experimental treatments, selection of test items, procedure for administering the test items, collection of data and statistical technique employed for analysing the data.

SELECTION OF SUBJECTS

The subjects taken for the present study were sixty men football players from different colleges in Andhra Pradesh, who had represented their college in the inter-collegiate football competitions. The subjects were selected on a random basis and were allotted to three groups (control, sand training and springboard training) by random assignment. The age of the subjects ranged from 18 to 24 years with mean age of 21 years.

The requirements of the experimental procedures, testing as well as exercise schedules were explained to them so as to avoid any ambiguity of the effort required on their part and prior to the administration of the study, the investigator got the individual consent from each subject.

SELECTION OF VARIABLES

The research scholar reviewed the various scientific literature pertaining to the sand training and springboard training on selected speed and endurance variables from books, journals, periodicals, magazines and research papers. Taking into consideration of feasibility criteria, availability of instruments and the relevance of the variables of the present study, the following variables were selected.

Dependent Variables

1. Stride length
2. Muscular Endurance

Independent Variables

1. Twelve Weeks Sand training
2. Twelve Weeks Spring board training



EXPERIMENTAL DESIGN

The primary responsibility of the investigator is to adopt the appropriate experimental methodology before proceeding with data collection. A pre-test - post-test randomized group design was used. Each group consisted of twenty subjects ($n=20$). Before the training pre-test was taken for all the groups on the selected stride length, and muscular endurance. The control group did not undergo any type of training. Sand training was given to the experimental group-I and springboard training was given to the experimental group-II on alternate days in the morning for a period of twelve weeks. At the end of experimental period, the post-test was conducted and data collected on criterion variables. The difference between the initial and final means of the groups was considered as the effect of respective treatments. The data obtained were subjected to statistical treatment using ANCOVA. In all cases 0.05 level was fixed to test the significance.

Table-1

Reliability Co-efficient of Correlation for Test – Retest

S.No.	Variables	Coefficient Correlation
1	Stride length	0.83*
2	Muscular Endurance	0.88*

* Significant at 0.01 level.

Required 'r' value at 0.01 level = 0.765

$$\begin{aligned}df &= N-2 \\&= 10-2 \\&= 8\end{aligned}$$

Since the obtained correlation values were more than the tabulated value of r , the reliability of tests were considered reliable at 0.01 level of confidence.

Sand Training

Running on the sand is very difficult than running on the plain surface. The investigator had a thought and vision that the football



players could have the ability to run or to perform their activities better than the other boys, if they trained in beach running.

The investigator selected a training that is sand training in beach running for goal keepers of football which improved certain selected physical variables, namely, vertical jumping ability.

Keeping the above things in mind, the investigator with the consultation of his guide formulated the following schedule of training to be imparted to the subjects selected for this study. Experimental group-I assigned to perform the sand training, was brought to nearby beach, where sand have been formed to the height of 2 meter.

Table-II
SCHEDULE OF TRAINING

Days	Monday	Wednesday	Friday
First 4 weeks	1 ½ km Beach running	2 km Beach running	2½ km Beach running
Second 4 weeks	Beach running + 1 ½ km plus Hopping and Bounding (repetition)	Beach running + 2 km plus hopping, bounding High knee & speed repetition.	Beach running + 2½ km plus hopping, bounding High knee & speed repetition.
Third 4 week	Beach running + 2 km plus Hopping and Bounding repetition.	Beach running + 2 ½ km plus Hopping, Bounding High knee & Speed Repetition.	Beach running + 3 km plus Hopping, Bounding High knee & Speed Repetition.



The above mentioned exercises were performed by the group in the order of small, medium and long step phases which enabled the subjects to gain varied intensities of sand training experiences.

Springboard Training

The springboard is the equipment used on diving in swimming pool, the experts recommends that the dry land springboard training be done through trampoline training. Keeping this in mind the investigator for the purpose of the study, adopted the trampoline training workouts for springboard training for the experimental group-II.

Since the state of training plays a potential role in the contractile power of muscular tissues and thereafter power of muscular tissues and thereafter for the effect, the investigator gave the repetition and intensity of doing the core board exercise more scientifically. To find out the absolute intensity and the relation at the intensity to the maximal capacity, the investigator first asked the subjects of the experimental group to perform the spring board exercise to the level possible under different pause of time in circuit method of interval and practice.

Basic Trampoline Bounce

The basic bounce which seems simple, but it burns a lot of calories. It also tones up quads, glutes, and calf muscles.

1. Stand on the mini trampoline with the feet about 6 inches apart.
2. Bend the arms, keeping the elbows at sides.
3. With a slight bend in knees, lightly bounce up and down. The feet should come about 6 inches off the trampoline.
4. Repeat 30 times.

Trampoline Prances

This will get the heart rate up and give a great workout.

1. Stand on the mini trampoline with the feet 6 inches apart.
2. With hands on hips and knees slightly bent, bounce on the balls of feet, and alternate raising the right and left knees to hip level



(mimicking the “knees up” running-in-place exercise from gym class).

3. Repeat 60 times (30 lifts per leg).

Trampoline Squats

It engages core muscles to perform this move on an unstable surface.

1. Stand on the mini trampoline with the feet together and arms at sides.
2. Jump up, spread feet just wider than shoulder width, and land in a squat position with knees bent and thighs parallel to the ground -- as if you were going to sit down in a chair. The arms should be straight out in front.
3. Lightly bounce back to your starting position and repeat 20 times.

Finally, to keep up an equal velocity, the investigator assigned to following dosages.

Table-III

Training Schedule for Spring Board Training on Trampoline

Weeks	Exercise	No. of Rept.	Rest	Sets
I - III Weeks	Basic Bounce	30	30 seconds	2
	Prance (Left Leg)	30	30 Seconds	2
	Prance (Right Leg)	30	30 Seconds	2
	Squats	20	30 seconds	2
IV – VI Weeks	Basic Bounce	30	30 seconds	3
	Prance (Left Leg)	30	30 Seconds	3
	Prance (Right Leg)	30	30 Seconds	3
	Squats	20	30 seconds	3



VII – IX Weeks	Basic Bounce	30	30 seconds	4
	Prance (Left Leg)	30	30 Seconds	4
	Prance (Right Leg)	30	30 Seconds	4
	Squats	20	30 seconds	4
X to XII Weeks	Basic Bounce	45	30 seconds	3
	Prance (Left Leg)	45	30 Seconds	3
	Prance (Right Leg)	45	30 Seconds	3
	Squats	30	30 seconds	3

TEST ADMINISTRATION

Stride Length

Purpose

To measure the stride length of the subjects while performing 50 meters run.

Equipment

Stop watch, Clapper, Saw Dust

Procedure

While the subjects were allowed to run fast in 50 metres run to measure speed, the measurement of the length of stride was taken in the test course, which consists of an acceleration zone of 20 metres and the test zone of 30 metres (between 20th to 50th metre). The athlete uses the acceleration zone to gain maximum speed through the 30 metres test course. A light coating of sawdust was spread over the test zone that highlighted the footprints. Stride length was the distance from the tip of the rear toe to the tip of the front toe was recorded to the nearest centimetre. To avoid the bilateral discrepancies two successive strides are measured to the nearest centimeter.

Scoring

The average of two successive strides of the subject was recorded in meter as the individual score.



Muscular Endurance (Push-ups)

Purpose

To estimate the muscular endurance of the subjects.

Equipments

Gymnastic Mats.

Procedure

The subject being tested took prone lying position on the ground with the hands under the shoulders and fingers stretched, legs straight and parallel with comfortably apart and the toes tucked under the feet. On the command 'go', the subject performed push ups with the arms and extended it completely. The legs and the back were kept straight through out the test. Then the subject lowered her body using the arm until it came to 90 degree angle and upper arms were parallel to the ground. The action was repeated as many time as possible.

Scoring

Total number of correct push ups was recorded as the score of the test.

RESULTS ON STRIDE LENGTH

The statistical analysis comparing the initial and final means of Stride length due to Sand training and Spring board training among football players is presented in Table-IV



Table-IV
ANCOVA RESULTS ON EFFECT OF SAND TRAINING AND
SPRING BOARD TRAINING COMPARED WITH CONTROLS
ON STRIDE LENGTH

	SAND TRAINING	SPRING BOARD TRAINING	CONTROL GROUP	SOURCE OF VARIANCE	SUM OF SQUARES	df	MEAN SQUARES	OBTAINED F
Pre-Test Mean	1.487	1.481	1.488	Between	0.001	2	0.0003	0.18
				Within	0.107	57	0.002	
Post-Test Mean	1.517	1.508	1.494	Between	0.01	2	0.003	1.628
				Within	0.10	57	0.002	
Adjusted Post- Test Mean	1.515	1.512	1.491	Between	0.01	2	0.003	24.48*
				Within	0.01	56	0.0001	
Mean Diff.	0.030	0.027	0.006					

Table F-ratio at 0.05 level of confidence for 2 and 57 (df) =3.16, 2 and 56 (df) =3.16.

*Significant at 0.05 level

As shown in Table-IV, the obtained pre-test means on Stride length on Sand training group was 1.487, Spring board training group was 1.481 and control group was 1.488. The obtained pre-test F-value was 0.18 and the required table F-value was 3.16, which proved that there was no significant difference among initial scores of the subjects.

The obtained post-test means on Stride length on Sand training group was 1.517, Spring board training group was 1.508 and control group was 1.494. The obtained post-test F-value was 1.628 and the required table F-value was 3.16, which proved that there was no significant difference among post-test scores of the subjects.

Taking into consideration of the pre-test means and post-test means adjusted post-test means were determined and analysis of covariance was done and the obtained F-value 24.48 was greater than the required value of 3.16 and hence, it was accepted that there was significant differences among the treated groups.



Since significant differences were recorded, the results were subjected to post-hoc analysis using Scheffe's Confidence Interval test. The results were presented in Table-V

Table-V

Multiple Comparisons of Paired Adjusted Means and Scheffe's Confidence Interval Test Results on Stride length

MEANS				Required C.I.
Sand training Group	Spring board training Group	Control Group	Mean Difference	
1.515	1.512		0.004	0.009
1.515		1.491	0.024*	0.009
	1.512	1.491	0.021*	0.009

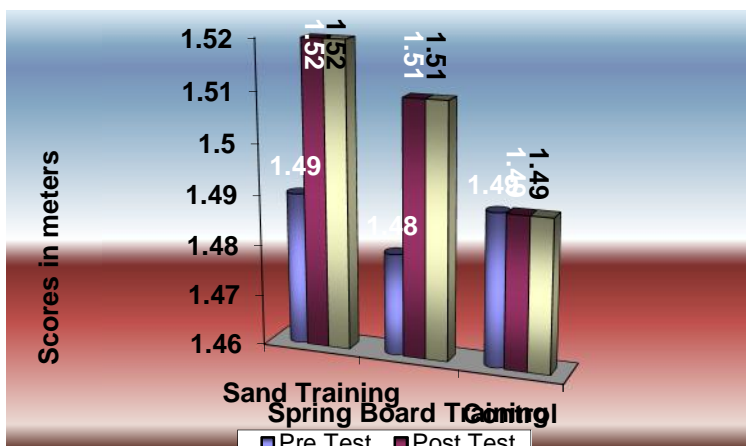
* Significant at 0.05 level

The post-hoc analysis of obtained ordered adjusted means proved that there was significant differences existed between Sand training group and control group (MD: 0.024). There was significant difference between Spring board training group and control group (MD: 0.021). There was no significant difference between treatment groups, namely, Sand training group and Spring board training group (MD: 0.004).

The ordered adjusted means were presented through bar diagram for better understanding of the results of this study in Figure-I

Figure-I

BAR DIAGRAM SHOWING PRE-TEST, POST-TEST AND ORDERED ADJUSTED MEANS ON STRIDE LENGTH



Discussions on Findings on Stride Length

In order to find out the effect of sand training and spring board training on speed parameter Stride length the obtained pre- and post-test means were subjected to ANCOVA and post-hoc analysis through Scheffe's confidence interval test.

The effect of Sand training and Spring board training on Stride length is presented in Table-IV. The analysis of covariance proved that there was significant difference between the experimental group and control group as the obtained F-value 24.48 was greater than the required table F-value to be significant at 0.05 level.

Since significant F-value was obtained, the results were further subjected to post-hoc analysis and the results presented in Table-V proved that there was significant difference between Sand training group and control group (MD: 0.024) and Spring board training group and control group (MD: 0.021). Comparing between the treatment groups, it was found that there was no significant difference between Sand training and Spring board training group among football players.

Thus, it was found that Sand training and spring board training were significantly better than control group in improving Stride length of the football players.



Results on Muscular Endurance

The statistical analysis comparing the initial and final means of Muscular endurance due to Sand training and Spring board training among football players is presented in Table-VI

Table-VI

ANCOVA RESULTS ON EFFECT OF SAND TRAINING AND SPRING BOARD TRAINING COMPARED WITH CONTROLS ON MUSCULAR ENDURANCE

	SAN D TRA ININ G	SPRI NG BOA RD TRAI NING	CON TRO L GRO UP	SOU RCE OF VARI ANC E	SU M OF SQU ARE S	d f	ME AN SQU ARE S	OBT AINE D F
Pre-test Mean	30.40	30.70	31.35	Between	9.43	2	4.72	0.22
				Within	1219 .55	5 7	21.4 0	
Post- test Mean	32.25	32.80	31.60	Between	14.4 3	2	7.22	0.41
				Within	1011 .75	5 7	17.7 5	
Adjusted Post- test Mean	32.62	32.90	31.12	Between	36.4 7	2	18.2 4	29.45 *
				Within	34.6 8	5 6	0.62	
Mean Diff.	1.85	2.10	0.25					

Table F-ratio at 0.05 level of confidence for 2 and 57 (df) = 3.16, 2 and 56 (df) = 3.16.

*Significant at 0.05 level



As shown in Table-VI, the obtained pre-test means on Muscular endurance on Sand training group was 30.40, Spring board training group was 30.70 was and control group was 31.35. The obtained pre-test F-value was 0.22 and the required table F-value was 3.16, which proved that there was no significant difference among initial scores of the subjects.

The obtained post-test means on Muscular endurance on Sand training group was 32.25, Spring board training group was 32.80 was and control group was 31.60. The obtained post-test F-value was 0.41 and the required table F-value was 3.16, which proved that there was no significant difference among post-test scores of the subjects.

Taking into consideration of the pre-test means and post-test means adjusted post-test means were determined and analysis of covariance was done and the obtained F-value 29.45 was greater than the required value of 3.16 and, hence it was accepted that there was significant differences among the treated groups.

Since significant differences were recorded, the results were subjected to post-hoc analysis using Scheffe's Confidence Interval test. The results were presented in Table-VII

Table-VII

Multiple Comparisons of Paired Adjusted Means and Scheffe's Confidence Interval Test Results on Muscular endurance

MEANS				Required C.I.
Sand training Group	Spring board training Group	Control Group	Mean Difference	
32.62	32.90		0.28	0.63
32.62		31.12	1.50*	0.63
	32.90	31.12	1.78*	0.63

* Significant at 0.05 level

The post-hoc analysis of obtained ordered adjusted means proved that there was significant differences existed between Sand training group and control group (MD: 1.50). There was significant

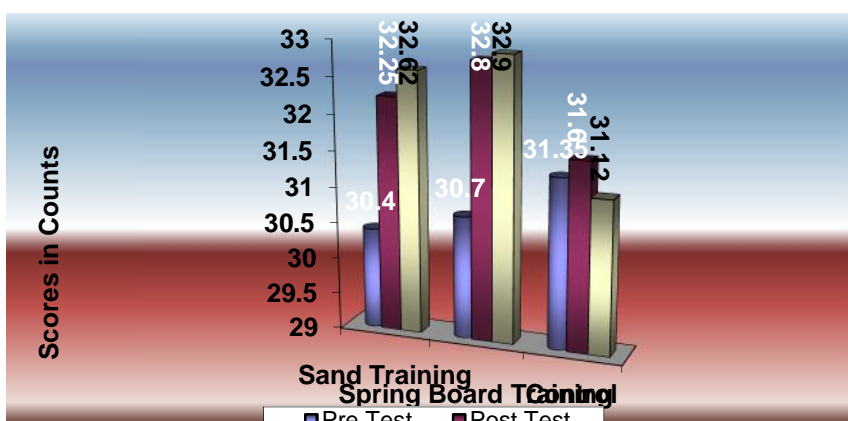


difference between Spring board training group and control group (MD: 1.78). There was no significant difference between treatment groups, namely, Sand training group and Spring board training group. (MD: 0.28).

The ordered adjusted means were presented through bar diagram for better understanding of the results of this study in Figure-II

Figure-II

BAR DIAGRAM SHOWING PRE-TEST, POST-TEST AND ORDERED ADJUSTED MEANS ON MUSCULAR ENDURANCE



Discussions on Findings on Muscular Endurance

In order to find out the effect of sand training and spring board training on speed parameter Muscular endurance the obtained pre- and post-test means were subjected to ANCOVA and post-hoc analysis through Scheffe's confidence interval test.

The effect of Sand training and Spring board training on Muscular endurance is presented in Table-VI. The analysis of covariance proved that there was significant difference between the experimental group and control group as the obtained F-value 29.45 was greater than the required table F-value to be significant at 0.05 level.

Since significant F-value was obtained, the results were further subjected to post-hoc analysis and the results presented in Table-VII



proved that there was significant difference between Sand training group and control group (MD: 1.50) and Spring board training group and control group (MD: 1.78). Comparing between the treatment groups, it was found that there was no significant difference between Sand training and Spring board training group among football players.

Thus, it was found that Sand training and Sprint board training were significantly better than control group in improving Muscular endurance of the football players.

CONCLUSIONS

Within the limitations and delimitations of the study, the following conclusions were drawn:

1. It was concluded that twelve weeks sand training and spring board training significantly improved speed parameter, such as, stride length of the college level football players compared to control group. Comparison between treatment groups proved that there was no significant difference between sand training group and spring board training group in altering stride length of the football players.
2. It was concluded that twelve weeks sand training and spring board training significantly improved endurance parameter, such as, muscular endurance of the college level football players compared to control group. Comparison between treatment groups proved that there was no significant difference between sand training group and spring board training group in altering muscular endurance of the football players.

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JAMES BALDWIN'S PERCEPTION OF CHRISTIANITY

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In a television interview for the BBC, British author Colin MacInnes said to James Baldwin: "You spoke . . . of the soul of the black man, the soul of the white man. I never have been able to make out . . . whether you are or are not a religious writer. Does the concept of God mean something to you? Are you a believer in any sense or not?" Baldwin answered MacInnes in ambiguities, as he would always do when people tried to pin him down to traditional modes of religious persuasion, based on his own redefinitions of "the church as church", salvation as that which "we must do to save each other", and love as that which is not passive but "something active, more like a fire, like the wind" (Baldwin and MacInnes 55-60). Baldwin's "fire-wind-energy" simile alludes to Acts 2 of the New Testament, where it is recorded that the Holy Spirit came down "like a violent, rushing wind and tongues as of fire rested on seventy fearful disciples." This allusion has more a Pentecostal than fundamentalist flavour, as this, the more emotional mold, is essentially Baldwin's church background.

James Arthur Baldwin (1924-87) is a famous African American novelist, essayist, and playwright of 20th Century. Baldwin's novels, essays and plays fictionalize fundamental personal questions and dilemmas amid complex social and psychological pressures thwarting the equitable integration not only of black people, but also of the blacks and whites. Baldwin's literature owes a deep intellectual contemplation of black America's centuries-old struggle to formulate a Christian faith that would assuage and reconstitute the evil-oriented identity that white Christian culture had imposed upon them i.e. interpretations of



the Cain and Ham curses and interpolations of the significance of skin colour, predestination, heathenism, sin, and hell. In fact, most basic texts on American slavery deal with theological support manipulated to support that institution. Baldwin's relationship to religion is like that of all black American writers since 1760, an inherently different idea of religion. This idea of religion is presumably the traditional European-centred view that is the basis of American Protestantism: belief in a God whose holiness is imbued in puritanical white; a written word that calls for redemptive purging of non-pure *vis-à-vis* non-white phenomena from his world; and an orthodox, spiritless, liturgical form keeping strict legalistic step with a deterministic force that assures white believers of spiritual, political, and economic superiority.

On the surface, one cannot ascertain whether he is a religious writer or not, because his works do not reflect the traditional treatment of Christianity in black American literature. Instead, Baldwin examines the enigmas, ambiguities, obscurities, and puzzles of human affections which are conspicuously absent in those who profess Christianity; the failure of God to thwart the persistent onslaught of his African children; and the insistence of those children to forge a normal dependent interaction with that God. These witnesses are empirical evidences of God in Baldwin's world, and he exploits them to excess so that he can mold a composite God, discover his personality, and fathom His intentions towards black people. Baldwin often codifies his variable perceptions of a puritanical, unloving God.

More than the heritage of any other black American writer, Baldwin's works illustrate the schizophrenia of the black American experience with Christianity. Much of the symbolism, language, archetypal rhythm, and thematic call for justice in his essays are so steeped in Christian ethics that his readers may become deafened to the tragicomic Christian pathos that is agonizing at the heart of the Baldwin message. Agonizing, because the experiential anointing and



ethereal vision that fourteen-year-old Baldwin received on the threshing floor of a Harlem storefront church in 1938 is at constant warfare with the unrelenting oppression he received from the world. When he sought relief in art, the divisiveness of this apparently irreconcilable dichotomy dominated his world view, his theology, and his writing. By wrestling with that dichotomous angel in the public arena of his own written word, he unveiled the agony of simultaneous disappointment and hope in the psyche of the race. That agony is evident in the earliest writings of black American literature. This same agony is evident in the mid-eighteenth century, when Africans enslaved in America deplored the white man's use of the same Bible both to convert and to enslave them. They also haltingly revealed their various inabilities to reach satisfactory faith-embracing conclusions on such doctrines as colour symbolism, predeterminism, the infinite, omnipotent sovereign will of God, the Old Testament curses place on Cain and Ham, and the New Testament re-enslavement of Philemon. (The story of Philemon is in the New Testament epistle bearing his name.

These were Baldwin's progenitors, in whose works he was well-read. Thus Baldwin became the voice of black American. He is also the voice of an American conscience which is not black. He frequently used the word "home" to refer to America, though he was aware that the white Americans never shared their home with the blacks. James Baldwin is an American writer – one of the outstanding writers in the English language. Speaking about Baldwin's writings, critic Stephen Spender metaphorically observes, "All his writings are speeches out of the play which is the tragedy of his race" (Spender 228). Baldwin's power is his ability to express situations. He is a powerful essayist. Baldwin sometimes defines Negroes not only by their race, but by their situation – that is, people who are oppressed. Like Black Muslims, he resents the claims of whites that they are superior to coloured people.



But, in fact, he strongly believes that the coloured are superior. Sometimes he makes generalizations about the emasculation, joylessness, lack of sensuality etc. of white Americans to prove their inferiority to the joyous, spiritual, good, warm blacks. He also feels that the black can save the white by making the white conscious of his humanity.

Baldwin believes that black people should be able to chart their own path and carve out their own destiny. Baldwin suggests that blacks must move beyond the labels that whites impose upon them. He asserts that the term "nigger" was not meant as a term of endearment or sign of respect. He says that the term signifies an inferior state of mind. Thus, from the outset, Baldwin strongly advises his nephew to rebuff the hatred and scorn of mainstream white society.

In *The Fire Next Time* Baldwin wrote an indictment of the Western religion and of "the white God". He candidly bases his view of religion on his special experience of the "church racket". At the age of fourteen, he became a boy preacher in order to break the hold over him of his stepfather, a hypocritical minister who, after torturing his child with hatred and piety, starved himself to death. Soon after his conversion, Baldwin mounted the pulpit and began to preach. But after three years, i.e. at the age of seventeen, he became disillusioned with Christianity and became a bitter critic of what he had been preaching all those years. He began to accuse Christianity of not doing anything for the blacks in America and that it had nothing to do with the abolition of slavery. He points out the monstrous blot of slavery on Christianity. But Baldwin's message is rather simple: "simply love one another, brethren, and forget your libraries, since these are full of Platonic and Aristotelian justification of slavery.

Baldwin also criticizes black Christians. He says that the practice of black Christianity has always been ambiguous and even



ambivalent in its objectives: while its joyless rejection of the things of the world in favour of a hypothetical paradise is more akin to the dreams of the early Christians, its very faith in the possibility of a better world is a subjective response to the actual condition of its members. While the rhetoric of the *City of God* may have been a somewhat impractical indulgence, the very mythology of black Christianity with its analogies to the biblical accounts of the Jewish exile, may also be seen as a strategy of political protest.

Baldwin decries the lack of love between blacks and whites and also among blacks themselves. He preaches the **religion of love**, not the **love of religion**. If the blacks or whites are unable to love their fellow human beings, they are doomed to destruction. The sooner the United States of America (both blacks and whites) understands this, the better. Otherwise the fulfillment of the prophecy written in the slave song is imminent:

God gave Noah the rainbow sign

No more water, the fire next time!

(Baldwin, *The Fire Next Time* 379)

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DEGRADATION OF SOCIAL SYSTEMS AND ITS IMPACT ON INDIVIDUAL: A STUDY OF BHABANI BHATTACHARYA'S *HE WHO RIDES A TIGER*

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Bhabani Bhattacharya is a prolific writer in English. His contribution to literature includes short stories, poetry collections, translations and six novels. His novels established him as a novelist with a social purpose. The novel, *He Who Rides A Tiger* has a good deal in common with his first novel *So Many Hungers*. Both the novels have The Second World War, Freedom movement and Bengal famine as the back ground. *So Many Hungers* highlights the struggle of teeming millions where as *He Who Rides A Tiger* focuses on "the history of one mind or at the most of two or three minds" (Chandrasekharan 58). It depicts the degrading influence of corrupt social systems on an individual.

Bhattacharya vehemently criticizes the inefficiency of the judicial system in granting justice to the people. The novelist gives many examples to highlight this aspect. Kalo is sentenced to three months hard labour just for a petty offence of attempting to steal bananas in order to satisfy his hunger. Exemplary punishment was the order of the day. The police man says, "he would surely have taken an object of value if he had a chance. His daring would grow unless he was checked and punished" (33). The question posed by the judge in the trial "Why did you have to live" (34) is a mockery of the concept of justice.

Bhattacharya further blames the law and judiciary for its failure in controlling the black market of food grains which ultimately led to famine. They do not take any action against the black marketers but arrest those who protest against police brutality on hungry destitute. For instance, Biten is sentenced to a year's hard labour in prison for



his protest against a police man. His encounter with the police man is portrayed as follows:

...chalo, ordered the police man. The old man felt his knee bones give way and

He had to sit down in the road. 'Pig dare you disobey?'
The bqaton thumped ...

I cried out ... they're killing the old man... The clamour grew ... They caught me (42).

This clearly shows the callous attitude of the authorities.

Another thing the novel points out is the degrading effect of a system on an individual. The motive behind giving punishment is to reform and to help them join the main stream of life . The novelist points out the harsh treatment given to prisoners which in turn brews hatred rather than a desire to change in the minds of the convicts. These lines help to understand the mindset of convicts "...as they turned the press, would once in a while wipe the sweat of their faces... addressing the unseen consumers: eat this, the oil of our bones ... and this to rub thyself with" (35).

Even after undergoing such hardships, there is no guarantee of societal acceptance. The words of Biten clearly bring out this fact, "with out references who will give you work? You carry the strong scent of the jail house" (38). Kalo faces a similar situation while searching for work in the city" He turned around startled by a touch on his arm: Looking for pockets to pick? The face of Red Turban mocked him... The good smell of a jail house! Don't I know it? And the look in the face!" (51). This clearly shows that the society is not ready to accept them. The same society accepts the fraudulent people who stoop to such degrading activities as exploitation deception like the black marketer, brothel agents and so on. For instance, when Kalo is involved in the final job of



a pimp, the society has accepted him; even the police man at the street corner tries to befriend him.

Bhattacharya presents another form of exploitation by the subtle folk. The people are fleeced by the brothel agents who influence the people to send their daughters to the malicious profession of prostitution. Bhattacharya narrates one such incident in the life of Kalo which has shocked him. The novelist further says that these brothel agents disguise themselves as traders and try to procure girls to send them to prostitution" have you jewelry to sell? Bangles? Neck Chains? Ankle bells...This was no customer. Kalo swallowed his dismay. You have a young daughter... Kalo flared up unaccountably; nothing he cried. I have nothing to sell". (19)

The novelist , through the unsympathetic and urbanite attitude of the trader , points out the general indifference of the city-folk towards the downtrodden. The trader grumbles that" the low-born people won't bend but they'll crack. God has sent this mighty hunger to teach the low-born people a truer lesson' (19). Bhattacharya sympathizes with the deplorable condition of these miserable people who have no other way to escape hunger but to surrender to the brothel agents. The novelist further throws light on the hideousness of the situation by depicting pathetically how the girl demeans herself by willingly plunging into the mire of prostitution in order to provide food for the relatives. The brothel agent exploits the young minds by touching up on the emotional chord:

What virtue is greater than self-giving for a
true cause? Does
not our tradition sing the great glory of
self-giving? Saving
their dear kinfolk from a terrible doom-
there could be no
higher cause.(40)



The agents also use extreme force to break the strong will of the girls. This is shown in the novel through the brief account of sufferings of Chandralekha in the brothel, "... The ogress kicked at her face. She had beat her head on the floor until the blood ran ... the ogress spoke evil works to her all through the evening and beat her with a whip....(74)

Bhattacharya says that there is a new rage for more and more pleasures in the city. It is mainly due to this fever that widespread hunt is launched for young girls to satisfy the hunger for more pleasures. This can be noted in the words of Biten:

Two great hungers had struck the
land of Bengal in the wake of
war. The hunger of the masses of
people uprooted from their
old earth and turned into beggars and
the hunger of the all-
owning few for pleasure and more
pleasure a raging fever of the
times.(54)

It is the end of human decency."The uprooted women with their own kind of hunger had to soothe the other hunger, had to cool the raging pleasure fever with their bodies".(54)

Bhattacharya further condemns the pseudo spirituality of the rich. They offer money in temples only to increase their wealth. For example, consider the milk episode. The rich business men give milk bath to their deity. The milk after the ritual should be "thrown into the river"(118).But Vishwanath uses this milk to feed the hungry people in the alley. This is contested by the rich as they think it has threatened their spiritual values.

Bhattacharya shows how religion has been turned into business. This is confirmed by the words of Biten in the prison cell. He says,



Food for the soul is produced and sold like food for stomach and though the ways of the two traders are different, you pay for both with hard cash. The temple is a market and priests a dealer. People are always ready to pay well for feeding the inner man!(43)

Worship of God has become necessary in order to "guarantee success in future undertakings" (Chandrasekharan73). The rich have missed completely the path of Truth shown by religion and "most men see religion as an elaborate ritual"(Chandrasekharan73).

The barbs of Bhattacharya's criticism target not only religion but also the corrupt social order. K.R.Chandrasekharan states that the novel is "a protest against an established social order which labels men as superior and inferior by virtue of the accident of their birth" (68).

The corrupt social order is deeply rooted in the mind of the people and haunts them from the moment of their birth to their death. For instance, When Kalo joins his daughter in a convent, he is severely criticized. "A kamar girl puts up the feather of learning! A sparrow preens as a parrot! Old Brindavan has cried to a gathering of caste elders, shaking his gray head in disapproval".(15) Since the olden days it is generally believed that education is meant only for the children of high caste. By going against the trend, Kalo has committed heresy in the eyes of the people.

The influence of caste condemns the loved ones. For example Biten's sister is hurriedly married to a widower when they found out her love for a boy of low origin. Later that young girl commits suicide. This unhappy incident has great impact on Biten. "He took his sacred thread in his fist and pulled till all nine strands broke. He flung the thread to a corner of the room as though it were evil" (163). Biten never reveals or utters a word about his caste even at the cost of losing the hand of the girl he loves. Thus he becomes "the symbol and agent of protest against the tyranny of caste"(Chandrasekharan69). Biten inspires Kalo to hit back at the caste ridden society. Kalo breaks the age-old barrier of caste



by disguising himself as a Brahmin. Kalo manages to plot a trick by erecting an idol of Shiva and finally building a temple. He makes the high caste people pray to a fake god and then bow down at Kalo's feet for blessings." In rage against the corrupt system, against the acquisitive society, Kalo perpetrates a successful masquerade by turning himself into a miracle working Brahmin (Williams93).

It is Chandralekha's decision to marry Motichand to free herself from the false hood that forces Kalo put an end to his masquerade.

Bhabani Bhattacharya is disgusted with the cruel, hypocritical Indian society with its caste, creed, dead habits, customs and its degrading practices and rites. His firm belief in the goodness of man (Grover72) and the ability to withstand the corrupt structures and fight for a better society is depicted in characters like Biren.

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CULTURAL PROBLEMS IN TRANSLATION--A BRIEF STUDY

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“Translation is like a mistress, if faithful, it is not beautiful, if beautiful it is not faithful”.

-A French Saying

Owing to various historical, geographical and anthropological features, hundreds and thousands of languages have come into existence even though man's feelings, thoughts and ideas are the same everywhere. The basic human nature and human problems are the same everywhere on the earth. The urge to negotiate with each other is strong in men and women. Translating satisfies that urge.

Translation has been associated with codification, transfer, transcription, transliteration and so on. A good translation is one, which the contemporary reader expects and accepts.

Translation develops three essential qualities such as

- Accuracy
- Clarity
- Flexibility.

It trains the learner to search (Flexibility) for the most appropriate words (Accuracy) to convey what is meant (Clarity).

Of subsidiary importance is the fact that a fresh translation of any work of literary merit is welcomed because the existing translations sound antiquated or are obsolescent as in the case with I laid and odyssey which have been repeatedly translated by many like Homer in English.



These are fashions in literature and changes in literary taste, so that a rendering of Virgil which satisfied the Elizabethans of the sixteenth century will not necessarily appeal to the Elizabethans of the twentieth.

Translation may be defined as an integral act of communication writings of different cultures and traditions. It is not possible to master all languages and earn their literature and philosophy. Translation is a way of circumventing this difficulty.

Translation is almost as old as language, certainly as old as the contact of a language with alien speakers. Many linguists tried their best to define translation.

Translation may be the act of transference or transposition of hermeneutic motion (Steiner 1975) or version or interpretation or performance (Hollonder 1966) or substitution or an artificer (poggiol 1966). To some it may be every act of interpretation in many ways whether with in a language or between two languages.

In his article "Translation : A Craft" J. Venkateswara Sastry observes: "Translation is a craft where in attempts are made to replace message/statement in one language".

Many modern theoriticious observe that translation is an "art" (Savory); a craft (Eric Jacobsen); a 'Science'(others from Germany).

But according to "Horst Frenz", "Translation is neither creative art nor an imitative art, but stands somewhere between the two".

Supporting Eric Jacobsen's view, Shastri, in "Art and Science of Translation", presents two theories of translation.

Semantic Translation



Communicative Translation.

Catford in his famous book "A linguistic Theory of Translation" defines translation as "The replacement of textual material in one language (SL) by equivalent textual material in another language (TL)

The central problem of translation is establishing equivalence between the source text and the target text. All types of translation involves:

- a. Loss of meaning
- b. Addition of meaning
- c. Skewing of meaning

A study of the problem of translation will not be complete unless the problem of translations of different types of texts are considered. the translator must accept certain truths. they are

- 1) Untranslatability of the SL phrase into TL on the linguistic level.
- 2) No similar cultural convention in the TL.
- 3) Translation of Dramatic text is not that easy.
- 4) Reproducing the class status age sex of the speaker, his relationship to the listener and the context etc. are difficult to translate.

There are problems and difficulties in finding equivalence." Catford " talks of two kinds of untranslatability.

1. Linguistic Untranslatability
2. Cultural Untranslatability

"Nida" talks of the problems at the lexical level. "Theodore Savory" says "There is no Latin word for the English word premier and no Spanish word for "Jungle".

Cultural untranslatability;



This is due to the absence of a relevant situational features in the TL culture for the SL text." C.J Catford" quotes the example of the term "bathroom" translated into Japanese context, where both the object and the use made of the object are not at all alike. Similarly when the American in England says "he is going home", he may mean that he is going across the Atlantic and go to his native place. Words with cultural roots cannot be translated from one language into another. They are to be retained and Transliterated.

Marital culture;(Love and Marriage)

Terms connected with Love and Marriage in Indian culture do not have equivalents in English. For example the translation of wife for "Dharmapatni" is inadequate. English language does not have the rich erotic vocabulary which is available in many Indian languages. Certain words like "Thali and maruvi:du" do not have any equivalents in English.

Social culture:

Indian languages have more kinship terms than in English or European languages. For example words like "Uncle, aunt, and cousin" have a number of equivalents in English. In the Indian social context, a person does not address one's elders in the family or in society by name but by some honourific or kinship terms.

Material culture

It is impossible to find an equivalent term for items of food and drink, articles of clothing and

units of weights and measures between languages that are not culturally linked.



Food and drinks

Bun,bread, cake, ice-cream etc,(English)Idli, vada, sambar, idiappam etc,(Tamil) halwa, puri etc,(Hindi) Kappa ,kanji avail (Malayalam) Wine,Gin,Bear etc ,(English) cannot be accurately translated into another language.

Clothing and ornaments

Mantu(kerala)pyjama(Hindi) jibbha(Arabic muslim)kuppayam(kerala)etc can not be rendered from one language into another.Halquat(A muslim woman's ornament) and 'Kamarabandhu"(a girdle for a Hindu woman) do not have equivalents in other languages. The ornaments,cosmotics and fine arts referred to in Tamil epic CILAPPADIKARAM.can not be translated into English.

Weights and Measures

Kilo,Metre,Litre,Reem(English)Na:li,akkroni,ma:ha:ni,muntiri,(Tamil), Gidda, sola ma:nika, seru, (Telugu) do not have equivalents in othert languages.

Flora and Fauna

Names of plantsand blossoms ,birdsand beasts in a given geographical locality and in a target language and at a particular time in history may not have equivalents.For example carrot(english)cuntaikai(tamil)tammakaya(telugu) Dinosaur(animal)asunum(a bird in sangam literature)

Several scholars have written on the linguistic and cultural factors that intervene and have bearing on the quality of the translation.But very little,however has been written or said about the choice of the text to be translated .we tend to forget that in translating a given text the translator creates another text The translated text must be seen as a



new text, an autonomous text in its own right. Readability criterion and acceptability criterion are very important.

For millions of readers who have read and enjoyed **Fitzgerald's** "Rubaiyat of Omar Khayyam", how much has it mattered how little of Khayyam is there?

We enjoyed reading Tolstoy, Flaubert and Goethe in English. Tagore, Sarat and Bankim in Hindi appealed to us. What mattered really was they read well and we accepted them. What the translator had achieved in these cases was the creation of new texts that had life and throb of their own.

A good translation is not merely a word for word or sentence to sentence translation but it is an interpretation of the original text. For those who do not know the source language, it is a creative work to be evaluated on its own merit.

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