Online ISSN : 2249-460X
Print ISSN : 0975-587X
DOI : 10.17406/GJHSS

Global Journal

of Human Social Sciences: A

Arts & Humanities

Psychology, Public administration, Library sciences, Sports, Arts, Media, Music

Through the Lens of Human Rights

The Synthesis of Binary Opposition

Highlights

Characterization of Self-Knowledge

Students for Choice of Pedagogical Carrers

Discovering Thoughts, Inventing Future

VOLUME 18 ISSUE 6 VERSION 1.0

© 2001-2018 by Global Journal of Human Social Sciences, USA

Volume 18 Issue 41 was originally issued as A6

Global Journal of Human-Social Science: A
Arts & Humanities - Psychology

Volume 18 Issue 41
Originally issued as A6

Global Journal of Human-Social Science: A
Arts & Humanities - Psychology

Volume 18 Issue 6 (Ver. 1.0)

Open Association of Research Society

© Global Journal of Human Social Sciences. 2018.

All rights reserved.

This is a special issue published in version 1.0 of "Global Journal of Human Social Sciences." By Global Journals Inc.

All articles are open access articles distributed under "Global Journal of Human Social Sciences"

Reading License, which permits restricted use. Entire contents are copyright by of "Global Journal of Human Social Sciences" unless otherwise noted on specific articles.

No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without written permission.

The opinions and statements made in this book are those of the authors concerned. Ultraculture has not verified and neither confirms nor denies any of the foregoing and no warranty or fitness is implied.

Engage with the contents herein at your own risk.

The use of this journal, and the terms and conditions for our providing information, is governed by our Disclaimer, Terms and Conditions and Privacy Policy given on our website http://globaljournals.us/terms-and-condition/menu-id-1463/

By referring / using / reading / any type of association / referencing this journal, this signifies and you acknowledge that you have read them and that you accept and will be bound by the terms thereof.

All information, journals, this journal, activities undertaken, materials, services and our website, terms and conditions, privacy policy, and this journal is subject to change anytime without any prior notice.

Incorporation No.: 0423089
License No.: 42125/022010/1186
Registration No.: 430374
Import-Export Code: 1109007027
Employer Identification Number (EIN):
USA Tax ID: 98-0673427

Global Journals Inc.

*(A Delaware USA Incorporation with "Good Standing"; **Reg. Number: 0423089**)*
Sponsors: Open Association of Research Society
Open Scientific Standards

Publisher's Headquarters office

Global Journals® Headquarters
945th Concord Streets,
Framingham Massachusetts Pin: 01701,
United States of America
USA Toll Free: +001-888-839-7392
USA Toll Free Fax: +001-888-839-7392

Offset Typesetting

Global Journals Incorporated
2nd, Lansdowne, Lansdowne Rd., Croydon-Surrey,
Pin: CR9 2ER, United Kingdom

Packaging & Continental Dispatching

Global Journals Pvt Ltd
E-3130 Sudama Nagar, Near Gopur Square,
Indore, M.P., Pin:452009, India

Find a correspondence nodal officer near you

To find nodal officer of your country, please email us at *local@globaljournals.org*

eContacts

Press Inquiries: *press@globaljournals.org*
Investor Inquiries: *investors@globaljournals.org*
Technical Support: *technology@globaljournals.org*
Media & Releases: *media@globaljournals.org*

Pricing (Excluding Air Parcel Charges):

Yearly Subscription (Personal & Institutional)
250 USD (B/W) & 350 USD (Color)

Editorial Board

Global Journal of Human Social-Science

Dr. Prasad V Bidarkota

Ph.D.,
Department of Economics
Florida International University
USA

Dr. Giaime Berti

Ph.D.
School of Economics and Management
University of Florence, Italy

Dr. Gisela Steins

Ph.D. Psychology, University of Bielefeld, Germany
Professor, General and Social Psychology, University of Duisburg-Essen, Germany

Dr. Rita Mano

Ph.D. Rand Corporation and University of California, Los Angeles, USA
Dep. of Human Services,
University of Haifa

Dr. Heying Jenny Zhan

B.A., M.A., Ph.D. Sociology, University of Kansas, USA
Department of Sociology
Georgia State University, US

Dr. Adrian Armstrong

BSc Geography, LSE, 1970
Ph.D. Geography (Geomorphology)
Kings College London 1980
Ordained Priest, Church of England 1988
Taunton, Somerset,
United Kingdom

Dr. Periklis Gogas

Associate Professor
Department of Economics,
Democritus University of Thrace
Ph.D., Department of Economics,
University of Calgary, Canada

Dr. Stephen E. Haggerty

Ph.D. Geology & Geophysics,
University of London
Associate Professor
University of Massachusetts, USA

Dr. Edward C. Hoang,

Ph.D.,
Department of Economics,
University of Colorado USA

Dr. Valerie Zawilski

Associate Professor,
Ph.D. - University of Toronto
MA - Ontario Institute for Studies in Education

Dr. Bruce Cronin

B.A., M.A., Ph.D. in Political Science, Columbia University
Professor, City College of New York, US

Dr. Danielle Riverin-Simard

B.A., M.A., Ph.D., Cognitive training, University Laval, Canada
Professor Emeritus of Education and Educational Psychology,
Laval University, Canada

Dr. Arturo Diaz Suarez

Ed.D., Ph.D. in Physical Education
Professor at University of Murcia, Spain

Dr. Raymond K. H. Chan

Ph.D., Sociology, University of Essex, UK
Associate Professor City University of Hong Kong, China

Dr. Kaneko Mamoru

Ph.D., Tokyo Institute of Technology
Structural Engineering
Faculty of Political Science and Economics, Waseda University, Tokyo, Japan

Dr. Luisa dall'Acqua

Ph.D. in Sociology (Decisional Risk sector),
Master MU2, College Teacher in Philosophy (Italy),
Edu-Research Group, Zürich/Lugano

Dr. Hugo Nami

Ph.D.in Anthropological Sciences,
Universidad of Buenos Aires, Argentina,
University of Buenos Aires, Argentina

Dr. Helmut Digel

Ph.D. University of Tübingen, Germany
Honorary President of German Athletic Federation (DLV), Germany

Dr. Vesna Stanković Pejnović

Ph. D. Philospohy
Zagreb, Croatia
Rusveltova, Skopje Macedonia

Dr. Tao Yang

Ohio State University
M.S. Kansas State University
B.E. Zhejiang University

Dr. Alis Puteh

Ph.D. (Edu.Policy) UUM
Sintok, Kedah, Malaysia
M.Ed (Curr. & Inst.)
University of Houston, US

Dr. Asunción López-Varela

BA, MA (Hons), Ph.D. (Hons)
Facultad de Filología.
Universidad Complutense Madrid
29040 Madrid Spain

Dr. Thierry Feuillet

Géolittomer – LETG UMR 6554 CNRS
(Université de Nantes)
Institut de Géographie et d'Aménagement
Régional de l'Université de Nantes.
Chemin de la Censive du Tertre – BP
Rodez

Dr. Mohd Hairy

Mohd Hairy, PhD (Urban Climate), Masters
(Environmental Management)
(National University of Malaysia)
& Degree In Geography (Hons),
University Malaya, Malaysia.

Contents of the Issue

i. Copyright Notice
ii. Editorial Board Members
iii. Chief Author and Dean
iv. Contents of the Issue

1. Indian Dalit Literature: Through the Lens of Human Rights. *1-7*
2. *The Guide* and *The Lion and the Jewel*: The Peace-Making Efforts of R. K. Narayan and Wole Soyinka. *9-12*
3. Gitanjali: A Distant Conception Made an Up- Close Perception. *13-14*
4. Characterization of Self-Knowledge in Adolescent's Students for the Choice of Pedagogical Carrers. *15-18*
5. The Synthesis of Binary Opposition in a Passage to England by Nirad C Chaudhuri: A Critical Overview. *19-24*

v. Fellows
vi. Auxiliary Memberships
vii. Preferred Author Guidelines
viii. Index

Global Journal of human-social science: A
Arts & Humanities - Psychology
Volume 18 Issue 6 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Indian Dalit Literature: Through the Lens of Human Rights

By Dr. Subrata Sahoo
Prabhat Kumar College

Abstract- In their pioneering paper titled "Introducing Human Rights and Literary Forms; or, The Vehicles and Vocabularies of Human Rights", Sophia A. McClennen and Joseph R. Slaughter assert, "perhaps human rights offered a relatively safe framework for humanities scholars to analyze abuses of power and to consider the grievances of the despised and dispossessed" (McClennen, Slaughter, 2009, p.5). In my present explication, I shall make a humble attempt to use the "safe framework" of human rights in order to uphold how Indian Dalit literature offers a window to look at the "abuses of power" by the upper caste Hindus. I shall also try to uphold how Indian Dalit literature in general inscribes the life of the Dalits as "the despised and dispossessed" in the face of caste-ridden Indian society. In other words, I shall concentrate to theorize upon the general tendency of Indian Dalit literature through the lens of Human rights. Indeed, in authentically representing the Indian Dalits as "the despised and dispossessed" Indian Dalit literature is telling the truth to power and at the same time so doing the Indian Dalit writers are not only building a wall of resistance to the conventional codes of living and writing which upper caste Hindus and canonized writers respectively imposed on the Dalits in Indian society but demanding to have those Six Fundamental Human Rights which the honorable Constitution of India preaches to be realized by every human being in India as well."

Keywords: *art/writing, morality, dalit, human rights, fundamental rights, resistance, liberation, empowerment, etc.*

GJHSS-A Classification: *FOR Code: 390303*



Strictly as per the compliance and regulations of:

© 2018. Dr. Subrata Sahoo. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

Indian Dalit Literature: Through the Lens of Human Rights

Dr. Subrata Sahoo

Abstract- In their pioneering paper titled "Introducing Human Rights and Literary Forms; or, The Vehicles and Vocabularies of Human Rights", Sophia A. McClennen and Joseph R. Slaughter assert, "perhaps human rights offered a relatively safe framework for humanities scholars to analyze abuses of power and to consider the grievances of the despised and dispossessed" (McClennen, Slaughter, 2009, p.5). In my present explication, I shall make a humble attempt to use the "safe framework" of human rights in order to uphold how Indian Dalit literature offers a window to look at the "abuses of power" by the upper caste Hindus. I shall also try to uphold how Indian Dalit literature in general inscribes the life of the Dalits as "the despised and dispossessed" in the face of caste-ridden Indian society. In other words, I shall concentrate to theorize upon the general tendency of Indian Dalit literature through the lens of Human rights. Indeed, in authentically representing the Indian Dalits as "the despised and dispossessed" Indian Dalit literature is telling the truth to power and at the same time so doing the Indian Dalit writers are not only building a wall of resistance to the conventional codes of living and writing which upper caste Hindus and canonized writers respectively imposed on the Dalits in Indian society but demanding to have those Six Fundamental Human Rights which the honorable Constitution of India preaches to be realized by every human being in India as well.

Keywords: art/writing, morality, dalit, human rights, fundamental rights, resistance, liberation, empowerment, etc.

When the early humans led a life of hunter-gatherers during the Paleolithic period[1] (c.2.6 million to 14,000 years ago), they had an unworried life, as there was the idea of a community still to develop. They were born free and died free. But since the thought of the community got established during the Iron Age[2] (1200BCE-600BCE) and people started marking their territories, the authoritative human beings with newly invented iron weapons began occupying new places and rendering less powerful humans to serve them. Consequently, people began losing the rights they had with their birth. In other words, some groups of people started dominating over the other groups who began to lose their elementary rights after getting defeated in the race. Human civilization continued to develop till the end of the 1940s without any concern of the violation of the rights of a human being by other, and some people had enjoyed the illegal right to shamelessly exploit other and thereby deprived them of having the rudimentary rights of life. Hence, there was the abiding need for structuring/framing the laws to secure the rights of the human beings. The United Nations Organization (UNO) laid down a common standard of achievements for all human beings with The Universal Declaration of Human Rights (UDHR) on 10 December 1948. It has been a signpost article for setting out for the first time some codes of conduct that are fundamental to ensure human rights.

Since time immemorial, literature has also been playing an imperative role in shaping the society which in turn has been the chief source for the fictional and non-fictional works. Some scriptural texts are found to suggest a set of rules for governing the world, and those governing principles derived from the books have placed a section of society in a privileged position, displacing the other from the center. And whenever human beings continue to suffer from the loss of the fundamental human rights, a writer's role becomes significant in inscribing those deprived individuals in their sad plight. S/he uses the same vehicle (writing) to authentically express and uphold the deplorable conditions of human beings who toil to live with human dignity. Writing, then, becomes vocal for such writers to render their ideas and thoughts discernible. At this point it would not be digressive if I quote a few lines of Robert G. Ingersoll form his essay, "Art and Morality": "Art is the highest form of expression, and exists for the sake of expression. Through art thoughts become visible. Back of the forms is the desire, the longing, the brooding, creative instinct, the maternity of mind, the passion that gives pose and swell, outline and color" (Ingersoll, 1888, p.318). Ingersoll's statement speaks volumes as it upholds the function of art in general. The "maternity of the mind" of an artist (=writer) helps him/her brood over the problems of the society at large and express them at their "highest form" to put forward a plea for correcting them. When we read such literature, we also become empathetic with the writer and ask for securing human rights for the individuals who are being exploited and denied the fundamental rights of life. So, literature has established an age-old bond with society.

Hence, writing did not merely remain as a medium of day to day communication, but gradually evolved itself as a powerful vehicle to carry forward one's emotions—joys and sorrows, pleasures and pains, anger and envies. Writing has always maintained an inseparable relation with human beings by evolving

Author: Assistant Professor, Department of English (UG & PG), Prabhat Kumar College, Contai, West Bengal, India.
e-mail: ssahoo99@gmail.com

© 2018 Global Journals

itself as an 'act' in 'man's continual fight against evil,' Sartre writes. Sartre even designates writing as 'weapon'[3]. Truly, Sartre's assertion about writing reminds us of the old proverb that reads 'the pen is mightier than the sword.'

Now, a pertinent question may arise in everyone's mind: what is the necessity of literature to act as 'weapon'? Whereas the leading proponents of the twentieth century Aesthetic movement uphold the notion of art for art's sake, wherein lies the significance of art that preaches morality and why should art preach morality? Indeed, after the United Nations Organization (UNO) laid down a common standard of achievements for all human beings in 1948, the newly independent Indian Govt. set out to form supreme laws. Accordingly, in 1949 the Constituent Assembly of India drafted the Indian Constitution which came into effect on 26th January1950. The 'Preamble' of the Constitution of India reads as follows:

> We, The People Of India, Having Solemnly Resolved To Constitute India Into A [Sovereign Socialist Secular Democratic Republic] and to secure to all its citizens:
> Justice, social, economic and political;
> Liberty of thought, expression, belief, faith and worship;
> Equality of status and of opportunity; and to promote among them all
> Fraternity assuring the dignity of the individual and the 2 [unity and integrity of the Nation];
> IN OUR CONSTITUENT ASSEMBLY this twenty sixth day of November, 1949, do Hereby Adopt, Enact And G Ive To Ourselves This Constitution.
> (Chaturvedi, 2007, p. 1)

The 'Preamble' speaks volumes of the-then fact that till 1949, even after the independence of India from the British bondage, Indian Govt. was striving to secure 'Justice', 'Liberty', 'Equality' and 'Fraternity' for its people the irrespective of their caste, creed and religion. And Dalits have been worst victims of injustice, dependence and inequality even decades after the Constitution of India came into effect. Though the Constitution determined six Fundamental Rights for all people, the Dalits are not allowed to have enjoyed those SIX rights they inherit with their birth in India:

1. Right to Equality: 'The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them' (Chaturvedi, 2007, III.15.1, p.7)
2. Right to Freedom: 'All citizens shall have the right—(a) to freedom of speech and expression; (b) to assemble peaceably and without arms; (c) to form associations or unions; (d) to move freely throughout the territory of India; (e) to reside and settle in any part of the territory of India; (g) to practise any profession, or to carry on any occupation, trade or business' (Chaturvedi, 2007, III.19.1, p.9).
3. Right against Exploitation: 'No child below the age of fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment' (Chaturvedi, 2007, III.24, p.13).
4. Right to Freedom of Religion: 'Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion' (Chaturvedi, 2007, III. 25. 1, p.13).
5. Cultural and Educational Rights: 'All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice' (Chaturvedi, 2007, III.30. 1, p.14).
6. Right to Constitutional Remedies: It allows every citizen to go to the court if any of their Fundamental Rights are denied to them (Chaturvedi, 2007, III.32.1-4, p.18).

The afore-mentioned six Fundamental Rights are no doubt six Human Rights which every individual irrespective of his/her caste and class must realize. But the prevailing so- called class distinction of Brahmins, Kshatriyas, Vaishyas and Shudras in Indian society has placed the Brahmins on the highest step of the caste-ladder. As such, Brahmins have enjoyed the socio-political privileges even only to mythically popularize the notion in their written text that the existing caste system with the Brahmins on the highest rung of the socio-religious ladder and the other on the lowest rung of it is God's creation. It has provided themselves sufficient pretext to marginalize those people belonging to scheduled tribes and deprive them of several basic needs of life. During dependent India, the 'Dalits had no space in society; they also had no formal education. But most significantly, a few writers such as Gopalbaba Valangkar, Kisan Phagoji Bansodet al. around 1920 began to write back in attacking the canonical Hindu texts that had been held responsible for the socio-religious exploitation of the Dalits. Only after independence, it was around 1950 that the first batch of the Dalit youths came to be graduated from the college, who immediately were moved to set up a literary body namely Siddhartha Sahitya Sangha to powerfully use writing as medium for revolution and change. Yes, those who cannot fight with swords may awaken the mass with their pens; hence, Dalit literature primarily aims at securing the human rights for the Dalits.

However, my objective in this paper is not to map out the terrain of the evolution of the Dalit literature. Rather, I attempt to reflect on how the Indian Dalit writers come to utilize writing as a vehicle of asserting their identity as human being. I shall bring into notice how the Dalit literature resists those oppressive conventional

© 2018 Global Journals

codes, determined by the upper caste Hindus for silencing and exploiting the Dalits in the name of religion and God. In other words, I shall concentrate to theorize upon the general tendency of Indian Dalit literature through the lens of Human rights, that in authentically representing the Indian Dalits as "the despised and dispossessed" is telling the truth to power and at the same time so doing the Indian Dalit writers are not only building a wall of resistance to the conventional codes of living and writing which upper caste Hindus and canonized writers respectively imposed on the Dalits in Indian society but demanding to have those Six Fundamental Human Rights which the honorable Constitution of India preaches to be realized by every human being in India as well. Essentially, the Indian Dalit writers use writing as their weapons, in which they not only assert their saltiness but through the assertion of their saltiness they are building a wall of resistance to the oppression and exploitation the upper caste Hindus hitherto imposed on the Dalits. Indeed, the rise of the Dalit literature has mostly derived from the motive of securing human rights by the Dalits and the present explication will look into that general motive which has been the driving force behind the development of the Dalit literature in India.

It cannot be denied that Dalit literature in India is a direct product of the Dalit movement of 1927 led by Dr. Ambedkar, who is, Dangle notes,'the enabling factor in Dalit literature because of his ideas, outlook towards life and his struggle to achieve what he felt just'[4](Dangle, 2011, p. xxiii). Though the primary aim of the agitation at Mahad was to have the right to draw water from the Chavadar Lake in Mahad, Maharashtra, it had a deep-seated objective, as expressed by Ambedkar in his historic speech. Ambedkar articulates:

> The caste Hindus of Mahad prevent the untouchables from drinking the water of the Chavadar Lake not because they suppose that the touch of the untouchables will pollute the water or that it will evaporate and vanish. Their reason for preventing the untouchables from drinking it is that they do not wish to acknowledge by such permission that caste declared inferior by sacred tradition are infact their equals. …*We are not going to the Chavadar Lake merely to drink its water. We are going to the Lake to assert that we too are human beings like others.* It must be clear that this meeting has been called to set up the norm of equality. (Ambedkar, 2011, p. 259; emphasis added)

Ambedkar's articulation makes us well understand of the far-reaching motive of the movement that though upper caste Hindus never wanted to treat the Dalits as 'their equals,' the movement aimed at achieving their status as equal 'human beings'. And this very motive of the Right to Equality runs like an undercurrent through Dalit literature. Said differently, Dalit literature since inception of its journey is predominantly oriented to have the equal Human Rights which the Dalits have been denied by 'sacred tradition' mentioned in the scriptural text, *Manusmriti*. Hence, the Dalits burnt *Manusmriti* at the outset of their protest against untouchability.

In India Dalits have hitherto been designated an inferior position; they are granted the lowest place in Hindu hierarchical social ladder; they are distanced from the mainstream of the so- called purity and cleanliness of the upper caste Hindus, both spatially and culturally. The upper caste Hindus have deprived the Dalits of their 'right to life, liberty, and security of person'[5]. Here it should be remembered what The United Nations Organization (UNO) inscribed to secure human rights. Article 1 of Universal Declaration of Human Rights (UDHR) reads: 'All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood'[6]. And Article 2 records:

> Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.[7]

The fourth fundamental right of the Constitution of India upholds the same notion, as stated earlier in this paper. In spite of all these declarations, Dalits are kept so silenced that they had almost no courage to either speak in their languages or even be assertive of their Dalit identity. The fact stated is the violation of human rights at its worst that a Dalit cannot even identify himself/herself as Dalit. Writers hailing from the upper caste Hindus remained reticent of this loss of human rights of the Dalits. They are, as M.N. Wankhade, a staunch Dalit writer from Maharashtra asserts, 'irresponsible' writers paying no attention to the sad plight of the Dalits in independent India (Wankhade, 2011, p.322). But Wankhade avers that Dalit literature is not the field for those writers. M. N. Wankhade, writes, "The pens of the Dalit writers are ready as levers to lift the people's democracy out of the mud of anarchy. Because in this mud the Dalits, only the Dalits, have been mired, half-dead, for centuries" (Wankhade, 2011, p.328). Indeed, Wankhade has upheld one of the crucial missions of Dalit literature, namely securing human rights of the Dalits by using pens as 'levers.'Wankhade continues:

© 2018 Global Journals

> Writing and people are mutually interdependent, but because of this self-imposed isolation there developed a great gulf between people and writing. The aestheticians and proponents of art for art's sake are responsible for this. *The writing that has come forward to forge friendship and harmony between people and literature is Dalit writing*. (Wankhade, 2011, p.329; emphasis added)

Wankhade's observation regarding the function of Dalit literature is no less significant because he thinks that when for centuries the Dalits have been deprived of their fundamental Human Rights, the only weapon that can help 'lift' them 'out of the mud of anarchy' is their writing. He has also concentrated on the interdependence of writing and people in general, and asserts aptly that Dalit writing is the only form of writing that 'forge[s] friendship and harmony between people and literature.'

The Preamble of the UHDR, 1948 reads:

> Whereas recognition of the inherent dignity and of the equal inalienable rights of the members of the human family is the foundation of freedom, justice and peace in the world. Whereas it is essential, if man not be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law.[8]

Though UHDR speaks about the protection of Human rights by law through the "recognition of the inherent dignity and of the equal, inalienable rights of the members of the human family." The Constitution of India speaks about the Right to Equality and Right to Freedom, the Dalits in India have long been compelled to live in a sub-human status imposed on them. Bama (1958-), a Tamil Dalit writer and feminist also observes that "Dalits are the most economically oppressed, culturally ostracized and politically marginalized people in modern India" (Bama, 1999, p.97). The caste-ridden society rendered them so tongue-tied and panic-stricken that they dare not claim for their human rights. They are either cold-bloodedly tortured or cruelly burnt/beaten to death. And here, the only medium that grants them a voice is their literature. It is Dalit writing which gives the Dalits sufficient space to question and reject their sub-human status, imposed on them by the so-called sacred tradition of India. The Dalits writers using writing aim at the Human rights of the Dalit people in particular from their "economically oppressed, culturally ostracized and politically marginalized" status. Bama thus asserts:

> The primary motive of Dalit literature is the liberation of Dalits in particular and the liberation of the oppressed in general. It is fundamentally a cultural activity coming under the broad movements of Dalit political liberation. It is cultural politics. It takes the form of protest. (Bama, 1999, p.97)

The quoted statement is a persuasive observation of Bama who concentrating on the "primary motive" of Dalit literature speaks about the far-reaching impact of it, "liberation of the oppressed in general."So far as the motive of Dalit literature is concerned, Bama does not even hesitate to equate it with the "liberation literature like black literature, the feminist literature, and the communist-socialist literature" (Bama, 1999, p.97). The types of literature quoted here oppose inequality: the blacks oppose the domination of the whites; the women oppose patriarchal domination, and the poor oppose the aristocracy of the rich. The first two are less directed to economic problems than the third which aim at economic inequality while the first two mainly aim at securing fundamental human rights. The Dalits, except a few, have certainly the economic problems. Nevertheless, the literature of the Dalits is less focused on it. Rather, the chief motive of the Dalits is on human rights. Sharan Kumar Limbale in his book titled *Towards an Aesthetic of Dalit Literature* tells Alok Mukherjee, the translator of his book:

> But economic issues are not of import to us in isolation. Along with those, we have issues of our self-respect, our fundamental rights, our status. 'We are human beings': This language, this idea, is of even greater importance to us than economic issues. We will talk about money and food later. Before anything else, we are human beings—we will first talk about this. This is because we have not yet been recognized as human beings. (Limbale, 2004, p.140)

Limbale thinks that the angle of Marxism cannot solve the economic problems. But securing "our fundamental rights, our status" needs a nonstop struggle, and writing is that domain that can pave the way for the Dalit movement.

Sharan Kumar Limbale has been a colossal figure in Dalit literature. Indeed, when I was the head of the department of the college I have been serving, I invited Prof. Limbale to our college on 31.03.2017. He responded in affirmative and delivered a Special Lecture on "Dalit Literature: Politics and Aesthetics" to grace our post-graduate students. In that lecture, Limbale after concentrating on the politics and aesthetics of Dalit literature also drew on a sociological motive of it. He referred to what he had earlier said to Alok Mukherjee: "The untouchables are fighting, and the writing is raising consciousness about human rights among them. This is the limited context in which we are waging our movement" (Limbale, 2004, p.137). Hence, Indian Dalit literature plays a crucial role in rendering the untouchables conscious about human rights. It is the very "form" of Dalit literature that it "inform[s] Dalit society of its slavery, and narrate[s] its pain and

© 2018 Global Journals

suffering to upper caste Hindus," asserts Limbale (Limbale, 2004, p.19). The story of 'slavery,' 'pain' and 'suffering' is not the story of an individual. But this is the typical story of all the untouchables who have to live without their fundamental human rights for centuries in India. The Dalit literature authentically portrays the Dalit reality of 'slavery,' 'pain' and 'suffering' and has been fighting to "bring about chaos into the hierarchical relationships between the dominant and dominated," Bama thinks (Bama, 1999, p 98). But why do the untouchables bring about a "chaos"? The answer is in Limbale's assertion:

> It is a fight to build a new society…We have to live with the upper caste; that is why we have to fight with them. If we don't coexist with them, there would be no question of a struggle. The struggle is for building a new inclusive society. We have to build a new social order in which the savarna, as well as the untouchable,will have changed. Both will become new. That is what the struggle is all about. (Limbale, 2004, p.145)

Indian society is not all-inclusive. Though we are assertive of oneness in varieties in India, the untouchables are excluded by the savarna (=upper caste Hindu)from the mainstream of the society. The so-called touchable people have segregated them from the society: they live in places apart; they should not put on clean garments; they do not have names which are typical of the Dalits; they are not even expected to use good languages. They are, in a nutshell, are not granted the six Fundamental Rights, recorded in the Constitution of India. Hence, it has been the chief aim of the Dalit struggle that is inseparable from the Dalit literature to "build a new social order" in which the Dalits, equally with the upper caste Hindus, will have the status as human beings with the fundamental human rights.

In her essay entitled "Righting Wrongs" which Gayatri Chakravorty Spivak originally presented as ''Human Rights, Human Wrongs' 'in the Oxford Amnesty Lectures series, Spring 2001", Spivak writes:

> Thus ''Human Rights'' is not only about having or claiming a right or a set of rights; it is also about righting wrongs, about being the dispenser ofthese rights. The idea of human rights, in other words, may carry within itself the agenda of a kind of social Darwinism—the fittest must shoulder the burden of righting the wrongs of the unfit —and the possibility of an alibi". (Spivak, 2004, pp.523-24)

Spivak's statement is highly pertinent to our understanding of the Dalit literature. The literature by and about the Dalits upholds the sad plight of the Dalits in an uninhibited manner. In its presentation of the Dalits as "the unfit" individuals facing the "wrongs" imposed on them by the upper caste Hindus, the Dalit literature is not only claiming for "a set of rights" but is aiming for "righting wrongs of the unfit."Hence, the Dalit literature also carries "within itself the agenda of a kind of social Darwinism" where the Dalit writers have been shouldering "the burden of righting the wrongs of the unfit."

James Dawes in his paper titled "Human Rights in Literary Studies" has highlighted how the art of "storytelling" helps an individual come to his/her consciousness. He opines, "One of the tenets of literary studies is that storytelling is essential to how we come to be who we are. We make sense of ourselves and our lives, individually and collectively, by telling stories" (Dawes, 2009, p.395). This statement of Dawes is highly pertinent to Dalit literature which is the record of the life-story of the Dalits, be it in the form of poetry, short story, or autobiography. The poets like L. S. Lokade, Anna Bhau Sathe, Damodar More, Arjun Kamble, Pralhad Chendwankar, Baharu Sonawane, et al, short story writers like Bandhumadhav, Waman Hoval, Arjun Dangle, Baburao Bagul, et al, the autobiographers such as Om Prakash Valmiki, Bama, Sharan Kumar Limbale, Shantabai Kamble, Gail Omvedt, Eleanor Zelliot, et al are not mere writing for the sake of art. Rather, their works are but "storytelling" that "make[s] sense of ourselves and our lives." All these Indian Dalit writers and others have concentrated on the primary issues about the "self" that, Dawes argues, "are fundamental to the work of human rights and humanitarianism" (Dawes, 2009, p.395).The Dalits through their writing have been speaking the truth to power. The Dalit writers of India affirm their native Indian life and identity in their literature. Limbale argues: "Dalit literature is life-affirming literature. All the strands of this literature are tied to life. It is the clear assumption of the Dalit writer that: 'My literature is my life, and I write for humanity" (Limbale, 2004, p.105). No doubt, the Dalit literature is inseparable from the Dalit reality, and the Dalit writers are authentic in their representation of the reality they have been experiencing in the hierarchical structure of the Indian caste system. To represent the Dalit reality is, indeed, a kind of power-game. As Sophia A. McClennen and Joseph R. Slaughter put it in the following words: "Speaking truth to power means staying one step ahead of appropriative power, since truth-speak tended to be absorbed by and converted into power" (McClennen, Slaughter, 2009, p. 3). The observation of McClennen and Slaughter speaks volumes of the motive of the writers (here Indian Dalit) to resist exploitation and secure fundamental human rights through the vehicle of their writing that presents them as "despised and dispossessed" (McClennen, Slaughter, 2009, p.5). Through narrating their personal stories in writing, they seem to complain against the misuses of power by the people in authority; in other words, they are, to use the words of Joseph R. Slaughter, "publicizing personal stories" to build resistance to their suffering in caste-ridden Indian society (Slaughter, 2012, p. xi).

© 2018 Global Journals

Thus, from the time the human beings learnt the art of communicating in written language, writing started playing its significant role in the change, evolution and development of the society; it has been playing no less an important role in bringing about an affirmative modification in human society; it has emerged out as a powerful medium of resistance to something what has been deconstructive for either the life of an individual or a boatload of people, leading ultimately to a cataclysmic transformation for the betterment of the society at large. Indeed, literature has always left an indelible effect on its readers; it makes us enable to have a look into the "lives of the different," claims Martha C. Nussbaum (Nussaubaum, 1998, p.88). Nussbaum also asserts that literature "cultivat [es] our humanity" (Nussaubaum, 1998, p.10). Literature makes us empathetic towards the downtrodden people irrespective of their class, race and gender. The evolution of Dalit writing in India is not an exception in this regard. Indian Dalit writing, especially the writing by an Indian Dalit writer with an uninhibited Dalit consciousness reflecting on the authentic details of the Dalit reality, renders the common people to brood over the conditions of the Dalits in Indian society. Herein lies the "vision" of the Dalit literature, and for this very "vision" Dalit literature is lively, Limbale avers (Limbale, 2004, p.133). He opines: "But literature requires vision. And that vision should be such that it makes the common masses forward, and makes them aware of their condition in today's context. Unless this happens, I worry that Dalit literature may become stagnant (Limbale, 2004, p.133). Truly, Indian Dalit literature is not "stagnant" because of its "vision" to move the "common masses forward," and to render them "aware of their condition in today's context."Herein lies the significance of the Dalit literature in carrying "within itself the agenda of a kind of social Darwinism" (Spivak, 2004, p. 524). And in so doing, Indian Dalit literature becomes a potent vehicle to claim for and uphold the fundamental human rights of the Dalit people in India. The Dalit literature does not only empower the writer himself/herself individually but also creates a separate space for a new canon of Dalit writing and contributes to the socio-economic liberation for the Dalit community in India at large.

End Notes

1. I have retrieved the timeline of Pre-history from
2. http://www.oxfordreference.com/view/10.1093/acref/9780191735349.timeline.0001.
3. Ibid.
4. M. N. Wankhade has quoted Sartre in his essay "Friends, the Day of Irresponsible Writers is Over" (p.324). The essay has been translated by Maxine Berntsen. An informed reader may read the essay in *Poisoned Bread: Translations from Modern Marathi Dalit Literature* (pp. 322-334), edited by Arjun Dangle, and published by Orient Blackswan, Hyderabad.
5. See Arjun Dangle's 'Introduction' to *Poisoned Bread,* published by Orient Blackswan, 2009.
6. See Article 3 of Universal Declaration of Human Rights,1948. http://www.ohchr.org/EN/UDHR/Documents/UDHR_Translations/eng.pdf
7. Article 1 of UDHR
8. Article 2 of UDHR.
9. Para 3 of Preamble to UDHR.

References:

1. Ambedkar, Dr.(2011). "Speech at Mahad". Trans. Changdeo Khairmode and Ramesh chandra Sirkar. InArjun Dangle (Ed.), *Poisoned Bread: Translations from Modern Marathi Dalit Literature* (pp. 257-269). Hyderabad: Orient Blackswan.
2. Bama, (1999, Sept.-Oct.). "Dalit Literature". Trans. M. Vijayalakshmi. *Indian Literature*, 63(5). pp. 97-98.
3. Chaturvedi, Dr. K. N (2007). *The Constitution of India*. New Delhi. Retrieved from https://www.india.gov.in/ .../constitution-india/constitution-india-full-text
4. Dangle, Arjun (2011). "Introduction". Trans. Avinash S. Pandit and Daya Agrawal. In Arjun Dangle (Ed.), *Poisoned Bread: Translations from Modern Marathi Dalit Literature* (pp. xix-liv). Hyderabad: Orient Blackswan.
5. Dawes, James (2009, May). "Human Rights in Literary Studies". *Human Rights Quarterly*, 31 (2). pp. 394-409.
6. Ingersoll, Robert G (1888, March). "Art and Morality". *The North American Review*, 146(376), pp. 318-326. Retrieved from http://www.jstor.org/stable/25101453 on 15-05-2018, 06:35.
7. Limbale, Sharan Kumar (2004). *Towards an Aesthetic of Dalit Literature: Hoistory, Controversies and Considerations.* Trans. Alok Mukherjee. New Delhi: Orient Blackswan. Print.
8. McClennen, Sophia A. and Slaughter, Joseph R (2009). "Introducing Human Rights and Literary Forms; or, The Vehicles and Vocabularies of Human Rights". *Comparative Literature Studies, 46(1), Human Rights and Literary Forms*, pp.1-19.
9. Nussbaum, Martha C (1998). *Cultivating Humanity: A Classical Defense of Reform in Liberal Education.* Cambridge, MA: Harvard University Press.
10. Slaughter, Joseph R. (2012). "Foreword: Rights on Paper". In Elizabeth Swanson Goldberg & Alexandra Schultheis Moore (Eds.), *Theoritical Perspective on Human Rights and Literature* (pp. xi-xiv). New York: Routledge—Taylor & Francis Group. Retrieved from file:///H:/HUMAN%20RIGHTS%20AND%20LITERATURE/httpss3-us-west2.amazonaws.com... Humanities... 978041 5890977_ extract.pdf/9780415890977_extract.pdf.
11. Spivak, Gayatri Chakravorty (2204). "Righting Wrongs". *The South Atlantic Quarterly,* 103:2/3, Spring/Summer. (pp.523-581). Retrieved from https://blogs.commons.georgetown.edu/engl-218-fall 2010/files/Righting-Wrongs.pdf.

© 2018 Global Journals

12. Wankhade, M.N (2011). "Friends, the Day of Irresponsible Writers is Over". Trans. Maxine Berntsen. In Arjun Dangle (Ed.), *Poisoned Bread: Translations from Modern Marathi Dalit Literature* (pp. 322-334). Hyderabad: Orient Black swan.

© 2018 Global Journals

Global Journal of human-social science: a
Arts & Humanities - Psychology
Volume 18 Issue 6 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

The Guide and *the Lion and the Jewel*: The Peace-Making Efforts of R. K. Narayan and Wole Soyinka

By Md. Mominur Rahman

Abstract- The paper will unveil how both R. K. Narayan and Wole Soyinka contributed much to establish peace in their respective countries through their literary works. They have Engaged themselves in a journey to protect traditionalism and the practices of their cultures from any kind of foreign intrusion. Almost all their literary works bear the testimony to their peace-making efforts. However, amid them, The Guide by R. K. Narayan and The Lion and the Jewel by Wole Soyinka make it clear that both writers have prioritized traditionalism over modernity. This research discovers how the characters of the above-mentioned texts engage themselves in different deeds to find out the auspicious of traditionalism and the negative aspects of modernity and how they succeed in doing so. At last, the paper will bring out how both R. K. Narayan and Wole Soyinka have emerged as peace-makers through
their literary contributions."

Keywords: *traditionalism, modernity, spiritualism, afrocentricity, eurocentricism, indianness etc.*

GJHSS-A Classification: *FOR Code: 419999*



Strictly as per the compliance and regulations of:

© 2018. Md. Mominur Rahman. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

The Guide and *the Lion and the Jewel*: The Peace-Making Efforts of R. K. Narayan and Wole Soyinka

Md. Mominur Rahman

Abstract- The paper will unveil how both R. K. Narayan and Wole Soyinka contributed much to establish peace in their respective countries through their literary works. They have engaged themselves in a journey to protect traditionalism and the practices of their cultures from any kind of foreign intrusion. Almost all their literary works bear the testimony to their peace-making efforts. However, amid them, *The Guide* by R. K. Narayan and The *Lion and the Jewel* by Wole Soyinka make it clear that both writers have prioritized traditionalism over modernity. This research discovers how the characters of the above-mentioned texts engage themselves in different deeds to find out the auspicious of traditionalism and the negative aspects of modernity and how they succeed in doing so. At last, the paper will bring out how both R. K. Narayan and Wole Soyinka have emerged as peace-makers through their literary contributions.

Keywords: traditionalism, modernity, spiritualism, afrocentricity, eurocentricism, indianness etc.

I. Introduction

Sahitya Academy Award-winning writer R. K. Narayan always loved to focus on the age-old cultural practices of India through his writings. It was his motive to spread the message of Indianness through his novels. In recent days, his novels have become a media to dish out the wealth of Indian culture amidst the rest of the world. Even in India, students learn about history and culture of India through reading his fictions. So, the critics consider him the finest Indian fiction writer of all time. Narayan never produced any novel keeping in mind about the readers who are only well-versed; rather he always wrote for the mass people. He aimed at manifesting Indian mythology, history and culture among us through the writings which are lucid to read and easy to understand. And the same spirit of Indianness evoked Narayan to pen the novel, *The Guide.* This novel brings into focus how Narayan established himself as a peace-maker in India disseminating his ideas of non-violence and 'ahimsha' (non-violence). By the same token, Wole Soyinka has emerged as a peace-maker in Nigerian society, who strongly believes that a society cannot progress without its own culture and its practices. Soyinka's play *The Lion and the Jewel* encapsulates the importance of traditionalism in African society. It also unfolds how the intruders from the west invariably try to influence the Africans with their ways of living. And Soyinka has considered this as a threat to the cultural variation of Africa. Moreover, he has shown how the people of the west have been trying to impose their thoughts and ideas on the peace-loving people of Africa. In this play, we find him a very committed playwright who, by all means, wants to maintain the peace of his locality. His peace-making efforts take us to his world of tension, confusion, and synthesis.

Objective of the Research

This research has shown how both R. K. Narayan and Wole Soyinka, through their above-mentioned literary pieces, contribute to establishing peace in their respective countries. The characters they have made in their works are also committed to maintaining peace in their localities. They represent the ideas of the writers. Raju from *The Guide* goes through different tough phases of his life and at last, he becomes a saviour of his society. The way Raju takes the responsibility of saving the villagers from the bad days of drought is very similar to Narayan's project of spreading the history of India through writing to make people conscious about India's myth, trend, culture, and its practices. Wole Soyinka, through the play, *The Lion and the Jewel*, brings out manifold tensions prevailing in different societies of Africa. He has shown these problems have emerged because of the intrusion of western cultural components to the African society. In his play, he also accentuates western subjugation, in the name of enlightening the backward people, and has created confusion amid the African people. They have got baffled. They are being influenced by western culture since most of the governments of Europe have been injecting money along with their cultural practices. The ambivalence of African people becomes conspicuous through the projection of the character, Sidi. However, Soyinka, through Sidi's rejection of Lakunle, aims at removing confusion and tension from the society and wants to reestablish peace in the locality.

Author: An MA in English Literature, Researcher and Social Worker.
e-mail: engrmominepc@gmail.com

© 2018 Global Journals

II. Narayan's Preference to Spiritualism Over Modernity

Throughout the novel, Narayan speaks of the necessity of spiritualism. The novel deciphers his ideas about non-violent resistance and ahimsha (non-violence). The storyline helps us understand that Narayan strongly believes in the philosophy of Mahatma Gandhi. Moreover, his concept of Indianness also dominates the novel. He felt that "to be a good writer anywhere, you must have roots-both in religion and family. I have these things." He always worked with dualities of life such as appearance and reality, good and evil, beliefs and betrayals, tradition and modernity etc. But this novel particularly deals with Gandhian ideology and Indianness which ultimately lead Narayan to prioritize spirituality over modernity.

At the outset, we find the protagonist of the novel, Raju running a shop at a railway station. Then he becomes a railway guide. And then he turns a married woman's lover. Gradually, he turns a dancing girl's manager. In the middle of the novel, we find him a swindler who cheats people. This activity makes him a prisoner. Finally, his transition from a materialistic one to a spiritual guru makes him a genuine human being. Raju goes through a process of crime and punishment. In this regard, Sharan remarks that:

> In the course of his ordeals, he changes himself thoroughly and accepts the challenges of reality. He plays his role of a holy man with a ring of sincerity and embraces death at the end of the novel. Thus, 'Railway Raju', the guide becomes a 'spiritual guide' and all his imperfection and impersonation turn into a real act of self-sacrifice. (1993:21)

Most of us know that Mahatma Gandhi struggled not only for India's independence but also for making a united India where all people, regardless of class, caste and creed, will live a happy and peaceful life. Gandhi's dream of establishing a peaceful society is very similar to that of R. K. Narayan. And Narayan has brought this issue into focus through the projection of the character, Raju. In *The Guide*, Narayan creates a picture of Gandhi which we can compare with Swami or Raju. The villagers of Mangal consider Swami or Raju as Mahatma. They deeply believe that Raju will rescue them from the evil spirit of drought. They also believe Raju's fasting will bring rain to the land as Gandhi's fast became able to bring changes in Indian society. Raju, the Swami will save the land the way Gandhi's fast saved India. In this regard, we find the villagers saying the following words about swami (Raju): "He is like Mahatma. When Mahatma Gandhi went without food, how many things happened in India! This is a man like that. If he fasts there will be rain." (*The Guide*, 102)

It is Narayan's art of characterization that he imbues Gandhian spirit for saving others and risks his own life, into his character Raju. Raju tries to acknowledge his past life sins to the villagers for several times. However, they do not want to believe those, rather they regard him as their saviour. Raju's fast makes it clear that he also does not want to destroy the peace of villagers. As soon as the villagers regard him as their saviour he does not hesitate to sacrifice his own life to bring back peace to the village, Mangal. Indeed, Narayan's own beliefs regarding spiritualism have been reflected in the actions of the character Raju. Thus, Narayan becomes a great peace rooting facilitator in Indian society.

Moreover, Narayan's portrayal of Malgudi represents his concept of Indianness. The Malgudian society and its tradition represent the society and the tradition of India as a whole. In addition, Narayan has used symbols which stand for typical Indian tradition and culture. The portrayal of the temple and the river Sarayu represent the old nature of Indian culture. To fully understand Narayan's Indianness G. S. Rathore voices,

> The temple's influence on the democratic consciousness is so profound and efficacious that it results in the ultimate transformation of Raju. It enables the establishment of the identity of the mask and the man. The second symbol of the village, Mangal as well as Malgudi, signifies native strength, continuity of tradition, the ecology of a whole race with its inescapable influence on the individual consciousness and elemental determinism of individual destiny. . . . Thirdly Malgudi is the symbol of modern India caught in the throes of change under the impact of western civilization. Its faith and resilience are effectively affirmative of the root of a changing tradition. . . . Lastly Narayan's invention of Mempi Hills is paralleled in his creation of Sarayu River, thereby completing the image of a whole country as a structural symbol for the Universe itself. (7)

Again, Raju's transformation into Swami gives us the idea of age-old faith of the people in sanyasi. In this regard, G. M. A. Christy utters:

> It is true that R.K. Narayan has proved that typical Indian thoughts and feelings can be expressed in foreign language without trying to imitate the native speakers of English. He gave his characters Indian thoughts and feelings and expressed it in his scenes and backgrounds. Indian culture and tradition is rich and varied and it is not easy to summarize through few situations or characters. But Narayan made it exuberant and all his characters share Indianness. (5)

III. Portrayal of Yoruba Culture in *the Lion and the Jewel*

In any society, culture is the most predominant force which determines other important forces of the

© 2018 Global Journals

society. It includes shared values, beliefs, symbols, and behaviours among individuals. Our decisions and actions are largely guided by the cultural components. According to Madzingira, "Culture is the totality of human endeavors in a given time and place. People are constructs of their culture. Culture gives people their identity and dignity. It is every day expression and future aspirations. Culture and development are intertwined because culture underpins development and reinforces it." (3) This paper tends to give a very accurate picture of culture within the play *the Lion and the Jewel* that depicts the tragic and comic nature of life.

The above-mentioned description will make us understand how Soyinka prioritizes localness over Eurocentric ideas in *The Lion and the Jewel*. Indeed, the play takes place within a day and is divided into morning, noon, and night. It basically unveils the conflict between traditional Nigerian Yoruba values and the Western influence of Nigeria's colonizers. In this play, Soyinka seeks to satisfy his thirst for Afro-centricity by applying many methods, which are in African origin, in his play. It is needless to say that this play enabled the Nigerian drama to become part of the world theater. Through introducing Sidi and Lakunle he introduces two worldviews; the Afrocentric view and the Eurocentric view. The critic says "The play turns to be a kind of ideological war between these two poles; and furthermore, Soyinka adds another important character who is a female to mediate the conflict." (2)

IV. Conflict between Old and New Set of Values

Indeed, the play, in many ways, explores the value of traditional Yoruba ways against the European innovations. Lukunle, an eager but naive schoolteacher, who believes in modernity and Western ideas, does not want to accept the age-old ideas of African culture. On the other hand, Baroka, the village leader, advocates traditions and considers modern ideas as the threat to his culture. In this regard, the two characters represent the two sides of the major social and political issues in Africa. Likewise, Sidi, the village Belle, also believes that modern ideas are threat to African cultural diversity. In this way, the play presents us with Afrocentric and Eurocentric ideas which are in constant conflict.

Also, the play is a comedy with a message, which puts the Westernized schoolmaster Lakunle against the leader Baroka, illustrating the division between the modern and the traditional. Thus, Wole Soyinka writes about Yoruba rituals and beliefs to reveal his roots. It begins with Lakunle pouring out his heart to Sidi but she does not want to pay attention. If only Lakunle can pay dowry then she would marry him. However, to Lakunle, that is being barbaric, outdated and ignorant. The following lines bear the proof of the aforesaid statement: "Lakunle is dressed in an old style English suit, threadbare but not ragged, clean but not ironed, obviously a size or two too small. His tie is done in a very small knot, disappearing beneath a shiny black waistcoat. He wears twenty-three-inch-bottom trousers and blanco-white tennis shoe."(*Collected Plays 2*, *The Lion and the Jewel*, 1). Erapu (1975) illustrates that:

> The school teacher turns out to be a man with a missionary zeal to transform the village from 'primitivity' to 'modernity'. Lakunle is a romantic and a dreamer on the one hand and a jester with an imperfectly hidden zest for life on the other hand (3-4).

He proves to Sidi that he is a man of words, not action. She says "These thoughts of future wonders- do you buy them or merely go mad and dream them?" (*The Lion and the Jewel*, 5). Therefore, she calls his speech nonsense. Moreover, he says

Nonsense? Nonsense? Do you hear? Does anybody listen? Can the stones
Bear to listen to this? Do you call it
Nonsense that I poured the waters of my soul
To wash your feet? (6).

The above-discussion makes it clear that Wole Soyinka strongly wanted to bring into focus the constant conflict between Afrocentric and Eurocentric ideas in Africa. And his play *The Lion and the Jewel* has successfully portrayed the conflict.

V. Afrocentricity vs Eurocentricism

Afrocentricity includes a set of views that encourage the writers to write about the history and culture of Africa. It is an intellectual perspective which discusses the ways of African life. The term 'Afrocentricity' was first coined and popularized by Asante and he states that it is essentially concerned with the tradition and cultural variation of African society. As a movement Afrocentricity places African history and culture at the centre of any analysis. The movement brings into focus how Africans are being marginalized. It rejects Eurocentric ideas imposed on African people. It analyses how Afrocentric ideas are being pushed aside because of the intrusion of Eurocentric ideas into African culture. No doubt, Soyinka always prioritizes Afrocentricity over Eurocentricism. And the way the play, *The Lion and the Jewel* portrays rich cultural heritage of Africa endorses his love for own culture and tradition.

We find that dance and music plays a key role in shaping the entire play. These are drawn from African tradition and they are also similar to other African rituals. These are the vital objects of African oral literature. Moreover, these components show us the importance of oral literature in the literary domain of Africa. According to Feuser "the center of Soyinka's literary art is on African forms." (2) In the play, one must observe that Sidi, Sadiku and the villagers occasionally chant, sing

© 2018 Global Journals

and dance. Soyinka used it to unravel the Afrocentricity in his play.

In the play, we also find Soyinka presenting a dichotomy between two ideologies, Afrocentricity and Eurocentricity. On the one hand, Lakunle represents the European tradition and on the other, Sidi and all other villagers represent African tradition. As a result, a conflict arises when the two sets of opposing ideas emerge. Lakunle desires to marry Sidi in a westernized way. But Sidi refuses to accept so. She is more willing to marry Balle, an old traditionalist of the village. The entire episode unveils why Sidi does not want to come out of the cycle of her age-old tradition and culture. It also proves that Soyinka values Afrocentricity much over Eurocentricism. In this regard, Asante states:

> An afrocentric critique must focus on and invest energy in depicting Africans as inevitable creators. Thus in *The Lion and the Jewel* we found Soyinka presenting the Africans as civilised in their own kind of way, and at their own pace without the need of the European views or help. Thus Sidi could not approve with what Lakunle called civilisation which is dining in the city not carrying buckets of water on her head and also using some modern tools. Sidi appreciated her own African way of living and culture. She was not influenced by Lakunle's western views. This depicts Africans as civilised in their own kind of way. Hence we can say that Soyinka reflected African people as subjects not objects of history. (1)

VI. Conclusion

This paper has elaborately analyzed how both R. K. Narayan and Wole Soyinka, through the above-discussed literary pieces, have shown us they are completely faithful towards their own culture, tradition, rituals and trends. They have prioritized localness over any kind of westernized idea. It is clear that the characters namely Sidi and Raju largely represent the beliefs and ideas of Narayan and Soyinka. The way Narayan contributes to establishing peace in Malgudi is very similar to the way Soyinka plays a major role in protecting Yoruba culture from the vicious cycle of Eurocentricism. Again, the way Raju represents Indianness through his sacrifice for the village people resonates the way Sidi rejects westernized ideas of Lakunle. Narayan has chosen the path of spiritualism to save his culture from the evil spirits of modernity. Conversely, Soyinka has celebrated the components of African oral literature to encounter the onslaught of westernized ideas. Consequently, it can be said that the peace-making efforts of both Narayan and Soyinka have succeeded in many ways.

References Références Referencias

1. Asante, M. K. (1998). *The Afrocentric Idea*. Philadelphia Temple University Press, New York.
2. Feuser, W. (2000). *Wole Soyinka: The Problem of Authenticity*. Louis University, New York.
3. Kumar, K. N. (2011). "Yoruba Tradition and Culture in Wole Soyinka's *The Lion and the Jewel*." Journal of Arts, Science and Commerce, 2(3), 88-97.
4. Machinga. T. (2003). *Afro centricity in Wole Soyinka's The Lion and the Jewel* Penguin Books, London
5. Mehta, N. K. (2013). "Unfolding the Concept of Spirituality through Characterization in the Selected Novels of Indian Writing in English." Language in India, 13(7), 236- 252
6. Narayan, R.K. (2001). *The Guide*. Penguin Books, London.
7. Rathore, G. S. (2015). "Use of Indian Theories in R. K. Narayan's *The Guide*." Journal of Well-Being, 9(2), 45-50.
8. Soyinka, W. (1991). *The Lion and the Jewel*. Penguin Books, London.

© 2018 Global Journals

Global Journal of human-social science: A
Arts & Humanities - Psychology
Volume 18 Issue 6 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Gitanjali: A Distant Conception Made an Up- Close Perception

By Ananthan K P

Introduction- This paper studies how *Gitanja li* transcended cultural boundaries carried and passed on to the European reader glimpses of Advaita and such great philosophy.

In an era that continuously tended to manufacture a global culture under the spell cast by an invisible hegemonic force, it was really hard for individual cultures to survive. Many of them began to dissolve into the ever expanding sea of a synthetic merger of cultures. Many others were smudged out helplessly in the growing current of 'pseudomodernisation'. Everything that was old, and own, was left with utter negligence in going with the current, seeking after the new. It had been the persistent scenario in the past couple of decades. Though, of late, signs of hope are visible, this is what prevailed in India too In a desperate endeavour to make an absolutely alien culture and way of living their own, large sections of the populace did let fall into oblivion the traditions and culture. It is terribly unfortunate for a country like India having the oldest and superlatively supreme of cultures in the world to have to tolerate such self-destructing tendencies. Not that there are no serious endeavours going on to study and personalize our culture and most importantly what has been the very essence our existence, our philosophy and elaborate discourse on the truth and true spiritual knowledge treasured in the sacred texts. But those attempts turn increasingly trying even for Indians for such deep is the imprint that the modernized culture has left upon us.

GJHSS-A Classification: *FOR Code: 419999p*



Strictly as per the compliance and regulations of:

© 2018. Ananthan K P. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

Gitanjali: A Distant Conception Made an Up-Close Perception

Ananthan K P

I. Introduction

This paper studies how *Gitanjali* transcended cultural boundaries carried and passed on to the European reader glimpses of Advaita and such great philosophy.

In an era that continuously tended to manufacture a global culture under the spell cast by an invisible hegemonic force, it was really hard for individual cultures to survive. Many of them began to dissolve into the ever expanding sea of a synthetic merger of cultures. Many others were smudged out helplessly in the growing current of 'pseudo-modernisation'. Everything that was old, and own, was left with utter negligence in going with the current, seeking after the new. It had been the persistent scenario in the past couple of decades. Though, of late, signs of hope are visible, this is what prevailed in India too. In a desperate endeavour to make an absolutely alien culture and way of living their own, large sections of the populace did let fall into oblivion the traditions and culture. It is terribly unfortunate for a country like India having the oldest and superlatively supreme of cultures in the world to have to tolerate such self-destructing tendencies. Not that there are no serious endeavours going on to study and personalize our culture and most importantly what has been the very essence our existence, our philosophy and elaborate discourse on the truth and true spiritual knowledge treasured in the sacred texts. But those attempts turn increasingly trying even for Indians for such deep is the imprint that the modernized culture has left upon us. Of course it is much easier for an Indian to understand them than a foreigner, for the former has them in his blood.It is naturally difficult for someone belonging to a different cultural domain to understand aspects of a cultural text. More important than the spatial distance is the temporal difference. Yet from late nineteenth century there has been an evident interest among the European scholars to know something of the philosophy unique to India and serious work was going on in this direction. They tried to decode, as what it appeared, an encrypted discourse. Their work, their study of Vedas, Upanishads, especially translations by Max Muller and others not only failed to touch any true matter of significance or their essence, but also in turn served to mislead those, including Indians, who honestly wanted to learn of such texts. It was ridiculous on their part to expect a foreigner to understand, in the true sense, texts deeply rooted in India's culture and explain it for them .Hence Indian philosophy is conceived by the typical British reader an alien, less comprehensible body of knowledge explained in English (by books of most Indian scholars too) with excessive use of jargons and clichés, both of which only added to the ambivalence. Even a maestro of expressive precision in fine English could not work wonders. It was in this context that we should consider Tagore's prose translation of his original poetry in Bengali, *Gitanjali* got published in 1912.It contained 103 poems or as it is named 'song offerings' to God, rendered in a poetic prose.

W.B. Yeats in his introduction to *Gitanjali* puts to contrast the huge mass of meaningless literature written in English to Tagore's work,

> These verses will not lie in little well-printed books upon ladies' tables, who turn the pages with indolent hands that they may sigh over a life without meaning, which is yet all they can know of life.

Yeats's opinion mirrors the typical effect of Tagore on the western reader,

> I have carried the manuscript of these translations about with me for days, reading it in railway trains, or on the top of omnibuses and in restaurants, and I have often had to close it lest some stranger would see how much it moved me.

Yeats speaks further of what he understood of the uniqueness of India through Tagore,

> A whole people, a whole civilization, immeasurably strange to us, seems to have been taken up into this imagination; and yet we are not moved because of its strangeness, but because we have met our own image, as though we had walked in Rossetti's willow wood, or heard, perhaps for the first time in literature, our voice as in a dream.

It is true not only for the English readers but for Indians. Every common man in general, thinks of spirituality and concerning concepts not as their cup of tea. They realize those to be connected to life experience and are moved only when some great poet establishes that connection.

Gitanjali was nothing new in India's literary tradition. For, right from the epics, we find all great works filling the reader with fresh meaning of life. It is

Author: e-mail: ananthankprem@gmail.com

© 2018 Global Journals

said - *Na anrushihkavih* (He who is not a Rishi is not a poet). There are different stages in the development of one's individual self. A Rishi dwells on such higher realms of spiritual development, beyond the realm of poetic imagination where one tends to diverge and disperse, there are stages where some convergence is first at sight. True poetry is that comes from such convergence and not what we generally refer to.

One is readily struck of the significance of *Gitanjali* when Yeats confesses how his understanding of Indian civilization changed with his acquaintance with Tagore's poetry.

> We write long books where no page perhaps has any quality to make writing a pleasure, being confident in some general design, just as we fight and make money and fill our heads with politics---all dull things in the doing---while Mr. Tagore, like the Indian civilization itself, has been content to discover the soul and surrender himself to its spontaneity.

One can by himself experience in this work as a delightful perception, diverse spiritual states that our great texts talk about. Conceptions of high philosophical truth like that Advaita envisages-*Aham Brahmasmi* is brought so near to us like a real perception,

> The traveller has to knock at every alien door to come to his own, and one has to wander through all the outer worlds to reach the innermost shrine at the end.
>
> My eyes strayed far and wide before I shut them and said `Here art thou!'
>
> The question and the cry `Oh, where?' melt into tears of a thousand streams and deluge the world with the flood of the assurance `I am!'

Note how simple like real experience Tagore has put the otherwise complex concepts about human existence put forward by our philosophies.

> Thou hast made me endless, such is thy pleasure. This frail vessel thou emptiest again and again, and fillest it ever with fresh life.
>
> This little flute of a reed thou hast carried over hills and dales, and hast breathed through it melodies eternally new...
>
> Thy infinite gifts come to me only on these very small hands of mine. Ages pass, and still thou pourest, and still there is room to fill
>
> O Fool, try to carry thyself upon thy own shoulders! O beggar, to come beg at thy own door!
>
> Leave all thy burdens on his hands who can bear all, and never look behind in regret.
> Thy desire at once puts out the light from the lamp it touches with its breath. It is unholy---take not thy gifts through its unclean hands. Accept only what is offered by sacred love.

Just as Greek mythology and philosophy has influenced, stood as a foundation and framework for, Western literature, our philosophical texts have always been, of no doubt, an omnipresent undercurrent of Indian Literature. Great literature in India, as a rule, has had high philosophical disposition melted and merged up in a perfect mould of literature. Unlike many literary endeavours that we have in English literature that merely takes us on a ride, true literature is that which enlightens the reader, makes him live out whatever is told and moreover transforms his life with a newly born awareness. *Gitanjali* belongs to such canon of literature.

For English literature *Gitanjali* showed a grand new path, setting a perfect example of how literature should be. The English reader had been quite accustomed with ornamental, romanticised treatment of the superficial and the trivial. Before him Tagore leaves *Gitanjali*- a text that fulfils a purpose, that gives the reader a meaning, and a sense of convergence not only for the reader but for English literature leading to a point where it should truly converge.

Tagore himself speaks of true poetry in these lines from *Gitanjali,*

> From the words of a poet men take what meanings please them; yet their last meaning points to thee (to God)."

Hence the real greatness of this work of Tagore is not that it won him Nobel prize for literature in 1923, but that it made the European reader feel for the first time: well, India was not a continent so distant after all, and Indian philosophy not something out of reach. For Tagore could bring so near to their perception some conceptions that appeared so dry, strange and complex and further some glimpses of spiritually ecstatic experiences.

Works Cited

1. Rabindranath Tagore. *Gitanjali*
2. New Delhi: UBS Publishers, 2003. print

© 2018 Global Journals

Global Journal of human-social science: a
Arts & Humanities - Psychology
Volume 18 Issue 6 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Characterization of Self-Knowledge in Adolescent's Students for the Choice of Pedagogical Carrers

By Jesús Cuéllar Álvarez , Maira Quintana Ugando, Juan Virgilio López Palacio & Félix Arley Díaz Rosell

Abstract- *Background:* The professional election in students has turned into a problem social educationally in resolute Cuba as of the present moment.

Objective: To characterize self-knowledge in adolescents for the choice of pedagogical careers in students.

Methods: The investigation covered a period from April 2017 to May 2018. A descriptive transactional design was used with a descriptive study under a sample of 40 eleventh grade students from the IPU "Mariano Clemente Prado" of the city of Santa Clara, Cuba. Preliminary instruments were used, such as structured interviews with teacher guides and adolescent students.

Results: Nevertheless the dedication to the study is a quality little recognized by the students.
Conclusions: The pedagogical professional choice is not oriented in the sample under adequate student selfknowledge.

Keywords: *self-knowledge; professional choice; pedagogical careers; adolescents; didactic; educational process.*

GJHSS-A Classification: *FOR Code: 130299*



Strictly as per the compliance and regulations of:

© 2018. Jesús Cuéllar Álvarez , Maira Quintana Ugando, Juan Virgilio López Palacio & Félix Arley Díaz Rosell. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

Characterization of Self-Knowledge in Adolescent's Students for the Choice of Pedagogical Carrers

Jesús Cuéllar Álvarez [α], Maira Quintana Ugando [σ], Juan Virgilio López Palacio [ρ] & Félix Arley Díaz Rosell [ω]

Abstract- Background: The professional election in students has turned into a problem social educationally in resolute Cuba as of the present moment.

Objective: To characterize self-knowledge in adolescents for the choice of pedagogical careers in students.

Methods: The investigation covered a period from April 2017 to May 2018. A descriptive transactional design was used with a descriptive study under a sample of 40 eleventh grade students from the IPU "Mariano Clemente Prado" of the city of Santa Clara, Cuba. Preliminary instruments were used, such as structured interviews with teacher guides and adolescent students.

Results: Nevertheless the dedication to the study is a quality little recognized by the students.

Conclusions: The pedagogical professional choice is not oriented in the sample under adequate student self-knowledge.

Keywords: self-knowledge; professional choice; pedagogical careers; adolescents; didactic; educational process.

I. Introduction

The auto-knowledge is a part of the individual's auto-conscience, this of the regulation of the conduct drives . Happens of the processes autorreflexivos of the subject; That arouses in the person an appraising attitude toward oneself in token of the unit of the cognitive and affective.

The educational process in communication is a fact as such sociocultural product of the relation between individuals, what you allow identifying a set of words, ideas, messages or discourses, as from different expressive forms and where you provide information, knowledge and formation for the students.[1]

The science the fact that you go into the teaching educational process receives the name of didactics, that is, than in the meantime Pedagogy goes into every kind of formative process in his different manifestations, the didactics attends only to the most systemic, organized and efficient process, that it is executed on theoretic foundations and for professional specialized staff: Professors. [2]

To render especial attention to the students' integral formation becomes necessary that implicates the quest of effective roads in the educational work as from motivation and correlated interests his future profession. [3]

In this way himself, understand that the professional election refers to the help that is rendered to the adolescent student once you have taken interest at a technical college, keeping narrow account with the Pedagogic Vocational Guidance.

The adolescence like period of the human development has been object of attention of the social scientists of international instances and, that they have tried to define its limits, as well as the characteristics that define this stage. [4]

An educational analysis for the professional pedagogic election in adolescent students becomes necessary for it. The reflections than they have come back about this situation realizing, you conditioned the proposal of the scientific problem: ¿What characteristics does the auto-knowledge in adolescent students for the election of pedagogic races present? General objective: Characterizing the auto-knowledge in adolescent students for the election of pedagogic races.

II. Methods

Finally a sign got shaped by 40 Santa Clara's students with a sampling of intentional type of 60 adolescent students' population of eleventh grade of Santa Clara with a sampling of intentional type not probabilistic, pertenecientes to the pre-university student Mariano Cle Prado of Santa Clara, Definite Villa, Cuba during the passing of the first semester of the course 2017-2018.

Theoretic methods were utilized; Analysis synthesis, induction deduction, historic logician and like empiric methods; Analysis and revision of document (accumulative fil), questionnaire to students, interview structured to professors guides and to students.

Sociodemográfica of interest shows her according to the kind like a variable she was integrated for 13 students of male sex and 27 of female sex.

Author α: MSc in Psycho Pedagogy. Central University "Marta Abreu" of Las Villas. e-mail: jesusca@infomed.sld.cu

Author σ: Doctor in Psychology. Department of Psychology .Central University "Marta Abreu" of Las Villas. Cuba.

Author ρ: Doctor in Psycho Pedagogy. Department of Psychology Central University "Marta Abreu" of Las Villas. Cuba.

Author ω: MSc in Applied mathematics. Central University "Marta Abreu" of Las Villas. Cuba.

© 2018 Global Journals

The following criteria were used for these students' selection:

a) *Criteria of inclusion*
- Willfulness to take part in investigation.
- Students that choose pedagogic profiles.

b) *Criteria of exclusion*
- Students that not wish to take part in investigation.
- Students that do not choose pedagogic profiles.

c) *Criteria of exit*
- abandoning the investigation voluntarily.
- that they present licenses of license plate granted by the center's address.

d) *Procedures*

In a first moment requested him to Educación's and the educational institution's Municipal Management the permission and consent informed to accomplish the investigating study in adolescent students pertenecientes to the IPU Mariano Clemente Prado at the municipality of Santa Clara.

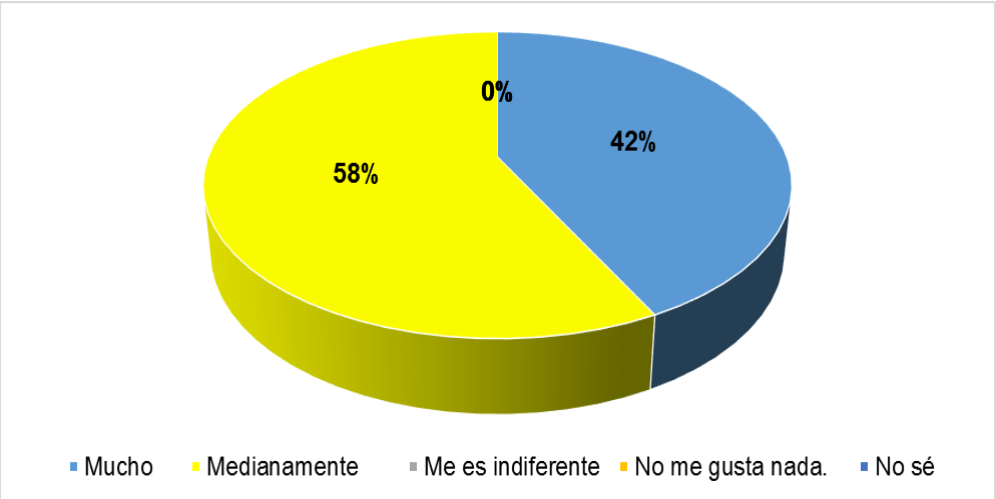
You came to an agreement with the director of the educational center the same way that with the professors you drive the schedule for the application of the instruments without interrupting the schedules of classrooms and the exámenes established according to what's regulated.

After selected candidate the sign, a first interview with the students to explain objectives and importance of the investigation in this first encounter, came true the collaboration with the same was filed for. Immediately encounter with the students compiled the information applying the questionnaire firstly itself, next the structured interview came true individually in another session. After of once the appropriate data of the sign were examined this information with the revision of the academic file with the structured interview and corroborated to the professors these students' guides.

e) *Analysis of the data*

For the statistical processing of the data with the statistical parcel SPSS, version 21,0 established to each indicator of the different dimensions of the variables the frequencies out of every value of the correspondent scales; this quantitative analysis toned in with a qualitative analysis according to the answers to the questions of the interviews, the questionnaire and the official information that you appear in the academic file.

III. Results



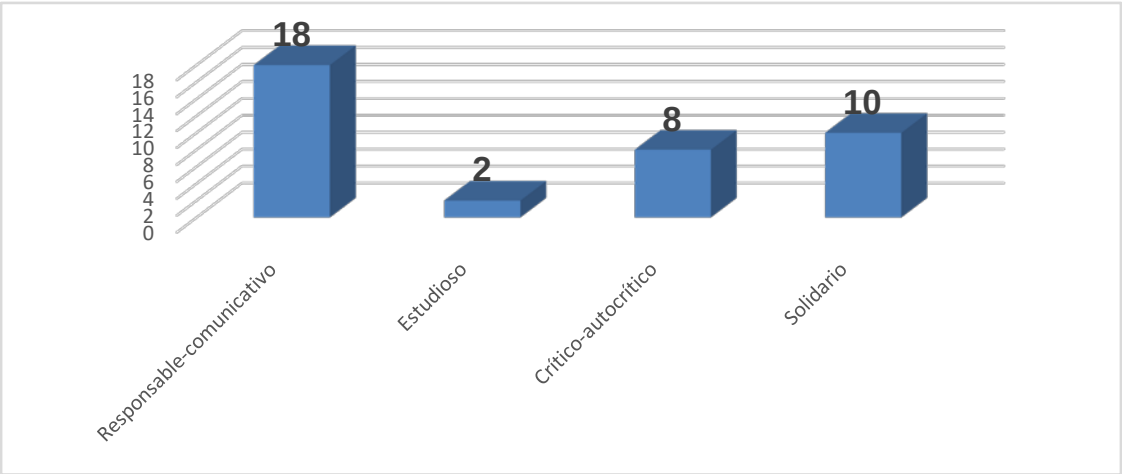
Source: Questionnaire to the students

Graphic 1: Graphic of attractions that has to be profesor.

It is obtained besides than in the answers offered by the equivalent students to a 58 % with relation to that less you like being a teacher they lie in that are paid too little, social recognition, neither moral encouragement and material do not possess, as well as that they do not possess conditions adapted of work to feel stimulated and they hold besides that the professor finds himself fastened to one on labor requirement where they perform.

In such sense becomes evident 42 % of students that experience a lot of pleasure in being professor since they feel pleasure in teaching and offering the other ones his knowledge and helping them in order that they be useful in life.

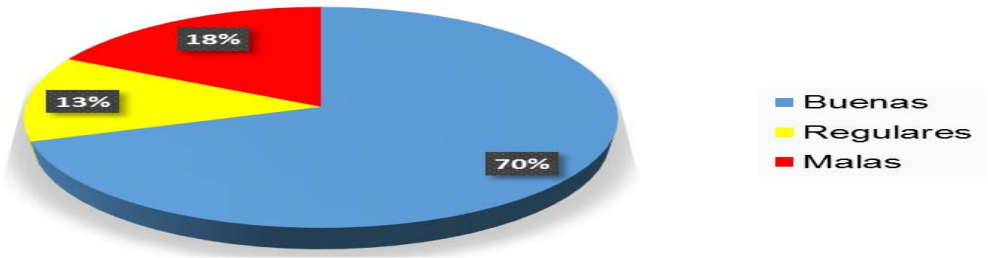
© 2018 Global Journals



Source: Interview structured to students

Graphic 2: Recognition of the favorable attributes for the exercise of the profession for the students

As the positive attributes highlighted in students' group can be observed in the previous graphic they agree with those that suppose they will be for favorable to them for the professional performance (being responsible, solidary, critical and auto-critic). Call the attention that being studious is an attribute mentioned beforehand and only recognized by 2 students like favorable for the study and future performance of pedagogic races.



Source: interview structured to professors

Graphic 3: Graphic on the performance of the telling abilities and personal relations

It is noticed that in this graphic 70 % of the students show an ample vocabulary, capability of listening-in has, you maintain good relations, which classifies the abilities like Buenas. 18 % of students are evaluated with Bad abilities no in contrast with this they are on good terms interpersonal, neither ample command of the language to make oneself understood.

IV. Discussions

The education for auto-knowledge, the best orientation can be preventive level to propitiate solutions in front of the decision of the professional pedagogic election.

The figure of the educator, through the educational processes, constitute the fundamental axle of the formation of the personality in adolescent students, of your dedication and formation the acquisition of knowledge, abilities and necessary responsibilities to exercise the role that concerns them, as well as the grade of satisfaction of the students within the teaching educational process efficaciously depend, to a great extent. [5]

Another study reflected the way in than so much parents, the professors and students use to apologize themselves, attributing the responsibility for the lack of professional motivation to the others. [6]

He referred to the importance to evaluate the influences of the educational work in the motivation for the different disciplines that integrate the curriculum in an investigation made about the professional initial motivation in students of Medicine. [7]

© 2018 Global Journals

In Cuba, where the individual's integral formation and the personalized attention are pursued like end of education, logically communication must be an axle vertebrador of the educational practice, which is why it serves to give answer to this request and you contribute to achieve the conception of quality at the present-day institutions. [8]

The parents use to think that professors do not know how to motivate his children toward the election of pedagogic races, where teachers refer to the low encouragement that they welcome the students for part of the family, and pupils hold that the school does not arouse its curiosity. [6]

However another investigation referred to the fact of what's complex that it proves to be to obtain information on the professional motivation for it, they present that it is much more easy to have the level of information, than the capability of analysis and evaluation of these concepts. [7]

Of the results and analysis obtained they justified a theoretic process metodológico that enabled a didactic analysis toward the auto-knowledge for the election of pedagogic races in adolescent students in agreement for this level of superior secondary education.

V. Conclussions

The students that appreciate the professorial work predominate by way of conclusion with unattractive relating to the salary, the social recognition and moral scant encouragement, that way I eat with the working conditions that they do that the professor find fastened to one on labor requirement. In such sense the positive attributes highlighted in students' group and his professors the guides agree with those that suppose they will be for favorable to them for the professional performance (being solidary, critical and auto-critical). Dedication is the study an attribute little recognized by students like favorable to take a course in pedagogic studies and future performance of these races.

The professional election of the pedagogic races is not guided in students' sign for the recognition in them that they possess for the exercise of the profession of the attributes and conditions. Insists to him in the need to develop the auto-knowledge linked with educational activities through a systematic, expeditious process and I continue.

Conflicts of interest: The authors declare that they have no conflicts of interest.

References Références Referencias

1. Linares Herrera MP, Díaz Santovenia JR. Buenas prácticas: comunicar e informar. La Habana: Editorial Academia; 2012. p. 15-28.
2. Cervera, M. Material Educativo [Internet]. Ciudad de México, 2014. Disponible en: http://www. iideac. edu.mx
3. García, I. Preparación de los profesores guías en formación de valores y orientación profesional. (Tesis de Maestría), Universidad "Camilo Cienfuegos", Matanzas, 2013.
4. Gilbert, C. Adolescencia y salud. Una mirada contemporánea. Ciudad de México, 2014.
5. Molerio, L., & Torres, J. Metodología para el perfeccionamiento de los tutores de formación de los estudiantes de pregrado. [Internet]. 2013 Ago [citado 1];5(2):aprox. 12 p.]. Disponible Revista Edumecentro, *21*(5).
6. Damiani, S. Motivación inicial por la atención primaria de salud en los estudiantes de medicina. Educ Med Super, 2012.
7. Bravo, P. L. Motivación en educandos del programa nacional en medicina integral comunitaria Educación Media Superior, *25*(2), 2012. p.7.
8. Díaz, C., Llerena, F., Núñez, M., Menéndez, G., & González, L. La superación de los tutores como premisa en la formación de profesionales. 2012. Disponible:http://medisur.sld.cu/index.php/medisur/article/viewFile/2194/7252
9. De la Herrán Gascón, A. El autoconocimiento como eje de la formación. Revista Complutense de Educación, *15*(1), 2004. p. 11-50.
10. García, H. El consentimiento informado; una acción imprescindible en la investigación médicacitado Rev Cubana Estomatol, *2012, 46*(1), p. 9.
11. Hérnández, R., Férnandez, C., & Baptista, P. Metodología de la Investigación (Vol. 6 ed.). México Mc Graw-Hill ; 2015.

© 2018 Global Journals

Global Journal of human-social science: A
Arts & Humanities - Psychology
Volume 18 Issue 6 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

The Synthesis of Binary Opposition in *a Passage to England* by Nirad C Chaudhuri: A Critical Overview

By Mahmoda Khaton Siddika

Abstract- The popular myth of oppositions-India and England, finds the proper admixture in Nirad C Chaudhuri's travelogue A Passage to England through the contrastive sense. Since he completes an eight-week-journey outside India, five weeks in England, two weeks in Paris and one in Rome, he presents what he sees in western world along with the reality of his own country as an Indian in this travelogue. Though in every chapter of this book he upholds very contrastive views of India and England giving a superiority of anyone, he beautifully synthesizes this contrast showing true reality. So, this paper aims at showing how he synthesizes the binary opposition applying Derrida's view on binary opposition and Hegel's dialectic process.

Keywords: *binary opposition, dialectic process.*

GJHSS-A Classification: *FOR Code: 419999*



Strictly as per the compliance and regulations of:

© 2018. Mahmoda Khaton Siddika. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

The Synthesis of Binary Opposition in *a Passage to England* by Nirad C Chaudhuri: A Critical Overview

Mahmoda Khaton Siddika

Abstract- The popular myth of oppositions-India and England, finds the proper admixture in Nirad C Chaudhuri's travelogue *A Passage to England* through the contrastive sense. Since he completes an eight-week-journey outside India, five weeks in England, two weeks in Paris and one in Rome, he presents what he sees in western world along with the reality of his own country as an Indian in this travelogue. Though in every chapter of this book he upholds very contrastive views of India and England giving a superiority of anyone, he beautifully synthesizes this contrast showing true reality. So, this paper aims at showing how he synthesizes the binary opposition applying Derrida's view on binary opposition and Hegel's dialectic process.

Keywords: *binary opposition, dialectic process.*

I. Introduction

Nirad C. Chaudhuri in *A Passage to England* through his perceived sense of English and western culture from reading books places superiority of English over Indians to remove the oppositions and make a bridge between them, only thinking over Frost's (1993) poem, "The Road not Taken."

"I took the one less traveled by',
And that has made all the difference."

He exposes how Indian can integrate with British in England by comparing and contrasting all things in India and those in England. He with the technique of praising everything in England and of degrading somewhat that in India attempts to create a pathway of proper integration of them. Though his position to his countrymen is in a dilemma for debasing his country, he unfolds the facts in his travelogue what he witnesses in his traveling. The French deconstructionist Jacques Derrida's concept of social binaries is described in 'A Passage to England'. The binary opposition of colonizer-colonized, white-colored and civilized-primitive sense is prevalent. This binary is always opposing each other to establish them in another binary sense, controller-controlled. In *A Passage to England*, Nirad C. Chaudhuri has applied this binary sense as India-England, Indians-British, and idea-reality. Thus, he tries to make a soothing bridge in this binary to create an entity integrating the two.

Author: *Assistant Professor of English Centre for University Requirement Courses International Islamic University Chittagong.*
e-mail: *nazu_eng@yahoo.com*

II. Binary Opposition

Binary opposition is as Macey (2001) points out, a kind of myth that the world views as day and night, male and female and so on. This twofold idea is called binary opposition as the word 'binary' means twofold. The French deconstructionist Jacques Derrida has a look at this presence of social binaries. Derrida points out that such oppositions in society constitute "a tacit hierarchy" as Abrams and Harpham (1929) say, that is, the first one in this opposition is placed as superior to the other one. The poles of such dualities are not always rigid, but flexible and they interchange their position and between them, they also show that "he goes on to destabilize both hierarchies, leaving them in a condition of undecidability" (79). This opposition reestablishes itself. If we arrange the binaries in a matrix, reading this matrix downwards, its right and left pole to show a collective binary which creates a new dimension. In structural criticism, they again unearth that "their identity as signs is given to them by their relationships of differences from, and binary oppositions to, other elements within the cultural system" (382). Queer reading "undertakes to subvert and confound the established verbal and cultural oppositions" (328). In *A Passage to England,* the binary oppositions are England and India which constitutes a collective binary. Naipaul (1972) says that "may be the one great book to have come out of the Indo-English encounter". So, now we have seen how this triadic movement works on each idea of this book.

III. Hegel's Triadic Movement

To Hegel, the Absolute truth or the essence of reality comes through the logical process which is deduced from the experience of actual matter. Stumpf and Fieser (1996) uphold that "Hegel's dialectic process exhibits a triadic movement … as a movement from thesis to antithesis and finally to synthesis, after which the synthesis becomes a new thesis" (300). This process goes until we reach the Absolute Idea. This philosophical process is apparent in the book *A Passage to England* by Nirad C Chaudhuri. Whenever we have read this book we see the writer places some kinds of views through his journey to England which is a thesis. But in a next way, he exposes very contradiction

© 2018 Global Journals

of those views as antithesis. Then he wisely synthesizes these views to attain an idea. This process we see in almost all chapters of this book. The last one is as the synthesis of his whole book.

IV. World's View

The western thinking on Hindus' view of the world as illusion is for the concept of rebirth in the universe. Hindus regard everything in this world as " an Absolute nothing" (11) and " the world as insubstantial" (11). Thus Hindus makes the west realize their indifferent attitude to the world and economical for fear of being poor. This kind of attitude is partly for the climate of the country which makes them easy going. It is like a thesis. As antithesis, he points out that the Christian belief is to enjoy, to exploit and to reduce world's substance. Their thinking on the abstract world and in execution of the material world makes them active in this world.

As a Hindu, the writer realizes the world as phantom as he travels through France and England. All these things in England have been viewed differently in "three dimensions, atmosphere, and personality" (14), having a similarity in flesh and blood of English man and Indians. He cannot at first leave from "the world of books" (14). Like Plato's allegory of the cave, he likes those who are living in world of books, becomes a person of the imaginary level and is not willing or prepared to transform his mental reality to actual reality. The writer is in cobweb to match up the reality and the imaginary world created by reading books. Experiencing the contradiction the bookish idea and the reality, he is no longer eager to revive his bookish knowledge during his journey. He absorbs in the reality as "throwing ice in the water" (15) as the synthesis of the binary oppositions. He thinks himself as in "a class of Englishman" (16) for the lacking of originality. But Englishmen are in resentful of and even sneers this type of Indians. Those Indians face this attitude become anti-literary sentiment. The writer wishes to be manservant of English than to be master of Indians. He can do so by feeling ties with England in mind. England is in the heart of Indians. Those Englishmen who try to break this tie are the loser of the Indian Empire. The Indians who permit the English to do so becomes the "bored or querulous"(16) visitor of England.

V. Atmosphere

The thesis on the atmosphere is that the unreality sense of Indian is for the climate of this country. The light and temperature induce to live in sleeping beauty, so the need of warmth is felt to awaken the sense. The same sleeping beauty sense is in unusual temperature of cold countries. The light and the temperature of India are so sunny and hot that the cold country's person like English Viceroy in India is seen in the morning only. He can see the real beauty of QutdMinar in the morning than in the sunny. After his return, he observes the plasticity of trees except in the moisture atmosphere. The branches of trees are like fans. The effect of light also is in architecture and it is observed the proper beauty of light. In India, there is no such beauty. The light fell on the buildings even Mogul building as a disruptive way to give its physical existence with "modicum of impressiveness" (20). The flowers of India are blooming with eye-catching colors, and the fragrance goes rapidly in the surrounding atmosphere. The landscape of India "tends to resolve into a silhouette" (21). The garden of India is two dimensional. But Mogul's garden is "horticultural extension of the flat and linear Persian art" (22).

The antithesis is that the cold countries always observe dawn except for daylight which creates a kind of wonder. Thus, the tropical people may find themselves happy, as it is "impossible to be gay" (18). But the optical effect or the reality of the third dimension is fully observed when the writer comes back to India. What he has noticed at the park of England and France is seen from his verandah in Delhi. The trees of England areas like as "paper-cut"(18). The branches of trees are like blooming. But the real appearance of trees is felt in France. The architectural beauty covers Cambridge, Oxford and Place Vendome. People have observed the dimension of tree from the building. This forces the people's mind to this consciousness. The flowers seem to arise the sense of the plastic function of color in painting. The landscape of England goes round "an into-the picture movement" (21). It creates a new sensation for the outsider of this country. From each building and rooms of it, the outside beauty looks different. The gardens in England are three-dimensional. He tries to synthesize that this distinction of this two worlds shows the "natural appearance of the visual phenomenon" (22). When we are in the East, it dictates our way of seeing, "a rarefied way" (24) and when we in the west," a concrete way "(24). This practice is because of the distinction in existing reality, although the Europeans call Eastern as a pack of cards, the same as the Eastern calls European as cubes.

VI. An Existing View

The writer wants to synthesize the Kipling's doctrine, "The twain shall never meet"(25). Sharma (2005) escaping the formula- the East and West will never meet, shows that the writer's personal development in the whole book tries to prove, the twain can meet. The writer moves from thesis and antithesis, and finally reaches the synthesis of this idea to get the reality. He at first meets occidentals in India which creates his doubt. Then he meets his contemporaries of Hindu traditionalists who complains of the superficiality of westernization. But his doubt turns into certainty when he visits the west. He does not find any single traits of

© 2018 Global Journals

them to resemble. He finds out that the temperature of these two worlds divides them, as to him. After his visiting west, he realizes that "In the East man is either a parasite on Nature or her victim, here man and Nature have got together to create something in common" (28). He understands in France the meaning of "brechen green" (29) and in England "the green of grass" (29) to see the pastoral beauty of England. In England, everything is in man's hand which removes the wildness of nature which we see in India. But in the East, when people use nature as like as "ruthless colonists who have sacked the countries they have conquered" (30). In the west, men treat Nature in a domestic manner. The East lives on the nature by the ceaseless war over it. They gain little from Nature. In France, peasant works on crops as they do on Millet's paintings. In England, the works of peasants are seen, not the persons themselves.

He intermingles that no world is quite natural and artificial either. Only the west does not observe "man's cruel and endless struggle with Nature" (30) which the East observes. That is the reason for India to adopt "the spirit of English life through the literature" (30) without achieving its purpose.

VII. River

The writer goes on saying on rivers placing thesis and antithesis statement. The Bengalis sentiment sees them with the nationalistic sentiment. They are scornful of English rivers considered as canals. But the other ones move with "the peculiar aspect of water in England" (31). Whenever the writer thinks of rivers, his mind is fleeting with a combined sense of land and sea. The English rivers give him the sense of scenic complements what is absent in Bengali rivers. The Ganga is wild and sacred at the same time. In the rainy season, the rivers are destructive, and in winter, they look "like a chain of lagoons in a desolate landscape of sandbanks" (32). The river ceases its offer of our idylls, because Jumuna, idealized in Indian literature more ceases its previous appeal that anybody would suspect the capital city of India is behind him. The people of India remains touched with rivers through Hinduism because "all Hindus flock to these rivers to bathe and purify themselves" (33). But all Hindu do not try to amalgamate the human life and rivers.

But the rivers in England and France turn the writer into his childhood in East Bengal. When he comes near to water at that time, he becomes "aquatic in spirit"(34). But in England, he realizes the interwoven relation "with the life and landscape" (34). The English rivers offer the dual geographical appearance with twofold personality-seaward face and inland face. Sea and land work in a way that the sea does not impact on their life, but they adapt themselves to the earth perfectly. They attach water with "earthy aspect of the landscape" (34). There is also flood attached with their life and civilization. Their water and earth are correlated as like as a mill to make bread. Above all, he poses a synthesis that only smile with happiness brings a soothing heart when he is with water and natural objects.

VIII. Town and country

The writer revolves round thesis and antithesis idea. The writer's anti-town concept turns into a surprise "to see the artificial didacticism of the anti-town pose" (38) when he observes English town. He hears the songs of the blackbird in the town. Indian country town is less bad than cities because "they have all the squalor of their overgrown relatives but none of the amenities" (39). This demarcation becomes a blur after the industrial revolution. The modern megalopolis erases this distinction of the country and the old English town. Through the people of pre-industrial era see the distinction because of its divided parliamentary representation which makes all kinds of difference. The writer draws an explanation of this situation that Aryans, a forefather of English, comes and is used to the city life, but antipathy prevails in their mind. Similarly, they and Brahmanism feel that aversion in ancient India though Indians thinks of their civilization as superior to Europeans during nationalist movement. The English people bear this dislike in their new civilization which is evident in their language and architecture, "This emotional resistance still lurks" (42). But they are successful in handling this inherited elements. They make them capable of combining the old and the new things perfectly.

However, English people do not get any characteristics from the Roman rule or any other. But the imposed things become lifeless which is especially from Roman. Though England is parted with northern and southern souls, the one soul is dominant at any age. But the writer sees the fusion of all elements, no fixed formulas prevails. He sees only mild oscillation. This process of fusion overcomes "the question of congruity and incongruity in style" (45). This intermingling situation is quite natural in English because everything in England equally belongs to English.

IX. Origin

The writer continuously poses the thesis and antithesis ideas and then makes a fusion of these ideas. We do not indentify England with the invaders because of not having similarity with Celt, Roman, Saxon, Dane or Norman. But India is recognized with Aryans, Scythians, Huns, Muslims, and British. English people belong to different social starter in speech and behavior above all in appearance. To the writer, the working people in Hyde Park are like clerk Indian high official. Whenever the writer meets several types of people of different

© 2018 Global Journals

profession, it is striking that he has seen the common traits than differences. "They all conformed to what to my unpracticed eye seemed to be the upper-middle-class type, to be distinguished from the lower middle-class, which I could also recognize" (72).

Since everybody says that India, "more a continent than a country" (73), has many languages and regional cultures. The heterogeneity in their appearance, attitude, and the dress do not find any explanation because deeper forces are in work. Anybody finds an explanation that nature-climate and weather create different modes in the East and the West. The cold weather urges the West to exercise a greater will-power. The writer has not found the mass people in England shown uniformity which is a great distinction from India. India has two types of people-the ordinary folk without affectation and minority having middle-class behavior. The most woman in England appears in ordinary clothes without beautifully decoration. But all Indian woman's physical beauty is related to fair complexion. There are two types of women- "who are considered beautiful and consider themselves beautiful" (77) are not equal. But they do not allow anyone to overlook them. The dark complexion woman decorates them with extra ingredients which are different from English woman with a natural appearance. All women in India who have the pretention to fashion appear themselves with overdressing. The writer finds the human physical beauty which comes from art-from the West, what is "its amazing nudes" (78).

X. Behavior

This idea also follows the triadic movement. The speechless condition or silence is prevailing in English people's behavior. But noise is a sign of cheerfulness in Indian people's behavior. Heartiness is in public interconnection than in internal relation in India. English people shows the eternal silence even in a crowded place which is frightening. The writer has seen the reverse condition in India. Everywhere especially public buses booms with talk and echoes with a buzzing sound. The never-meet-before people also is with talking. But it makes "a microcosm of our national life" (84). The writer recalls the incidents on a bus with a gentleman, and his family shows the large-heartedness. The pleasure of anybody's company and conversation in India which "make us recoil from the dreariness of the public behavior of the English people" (86).

XI. Love for Money

Thesis and antithesis works for making synthesis to attain absolute truth on this idea. The English people's fascination for money is "reasonable and decent"(105) which is a kind of revelation to the writer. The writer gives an analogy to say about the extent of their love for money- they are anxious for it as the wild animals for their young. The English people do not have a private shrine of money in their house like Indian people who in their house they make a shrine of Lakshmi, a goddess of prosperity, for their devotion. The English people make a shrine for "normal Christian worship" (106).

Indians "religiosity covers every aspect of money-making, including the dishonest and violent" (106). But Christianity is not directly related to financial interactions. The religious attitude in India to economic affairs is a common phenomenon in the past and present time although the people call themselves as ultra-modern.

So India is regarded by all economist as El Dorado. Indian people's relationship with money is like as lovemaking. But English people deal with it smoothly, and they are always ready to be part of the money, and they become trusted persons. They follow high virtue in business. They think "love of money in order to be enjoyed must be restricted (109). They have two types of people- the miser and the spendthrift. The second one is in power. Spending is highly regarded as thrift and as ideal but frugality as the practical correlative of it. They hoard for pleasure and as a sign of virtue. They spend as duty and with pain. But Indian people spend money deliberately as English people do. The moderate people feel pressure to spend for their living. But for the wealthy people, it is a "temptation, passion or panic" (110).

Their government and economist have warned them to refrain from this habit. They do so not to upgrade their standard of living, but for being "style in living"(114) and be careless which is their way of living. Those who are not able to be careless are forced to pretend to be so. Whenever they prevent themselves from doing so, they feel sore. They compromise with this moral deterioration. At last, their attitude teaches the writer "the best use for money is to spend it on the good things of life" (114).

XII. Love

By following the thesis and antithesis, he combines these two to get reality on this idea. Love is the sole motivation of English people as the money making in Indian life. In England, love exposes the fundamental unity. But this sense is too much awakened to Indian society because "love-making at first hand is virtually impossible" (115). Though the history of love in India is recognized, it comes from England. Indian people "deals with love from the literary end" (116). Love turns from English literature to Bengali Literature and then to life. For this process of transplantation, it remains delicate. Indians have two types of marriage-love-marriage, a scornful for son's mother, and legitimate marriage. Love comes after marriage, but it is transient. They are happy without love. Conversely, in

© 2018 Global Journals

western society love, an independent body "an easily observable activity (117) is present everywhere. They express this in a freeway and want to exalt the physical and mental organs showing love-making even after their exhausted time spending. In this situation of love-making, Englishmen do not feel a lack in exposing "their dignity and French-men their intelligence" (117) because the country is willing to safeguard their freedom. Their democratic attitude towards love-making makes a great revolution in the sensibility forming a romantic and idealized love for the two sexes' closed relationship.

However, "it is Europe's special contribution to the life of passion of mankind." (118). In western society, love is a biological term as it is in society, that means, their family life continues as long as love continues. Love without family life does not exist in this society. Hindu society without love becomes tired and boredom. In Europe, love even wrong love transforms into "pity than repulsion" (119). But Hindu connects love without fidelity. In Europe, man idealizes the relation, but the woman does so in India. In India, a woman sets up the sense of faithfulness in which man is to be obliged, though many westerns do not understand the Indian marriage system. But many countless people find happiness in this system.

The realistic thing is that everything is not out of limitations. The failure of the western side is that making love tends to be wild at the end "which sends men and women out on a selfish chase after a will-o'-the-wisp" (120).To the writer, love is precious in human life which makes the life blessed. A loveless life is like a tragic death inflicting misery on others. The western male and female live with each other with satisfaction and love, but by this love, they depart each other easily. Love in western and love in Eastern are not comparable, because of satisfaction and dissatisfaction balance each other by following the formula- life plus love=life minus love. The writer has criticized his people for this goodness.

XIII. Civilization

Through the process of thesis and antithesis, he finally comes to synthesize to get the real idea on civilization. The western one is ever present with the past. This civilization introduces the European people being an integral part of their day to day life. It reshapes their existence. They deal with reality. But, India is a location of multiple civilizations having no connection with the past. The people do not feel "a living reality"(157)in their civilization. People only feel this civilization applying influence and imagination. They are present without its real spirit. They feel for their civilization in the eyes of foreigners "as a burden"(157). Western education teaches them of their civilization. They deal the abstract of civilization "their cultural consciousness is a part of their nationalism" (157). The writer points out the two crowds of European people-one is in the exhibition of ancient painters, another is at the political conference. People feel too much fascination towards the exhibition. They teach their children the difference between the things of God and those of Caesar. India without politics is as like as "petty worldliness" (158), but Europe is lucrative ever. Even they do not neglect their culture for an economic excuse.

Actually, in the 19th century, the advanced thinkers of England see the "civilization with soap, as the symbol of cleanliness" (165). But this makes them less confident which creates "crushing forms of vulgarity" (165). To observe the English people applying one technique that how many shops and people have that deal with antiques, old books, and second-hand furniture it is seen that the shops are busy with satisfying all kinds of people for material gain.

XIV. The Cultural Life

Moving from thesis to antithesis on the cultural life of the binary oppositions- India and England, the writer reaches a synthesis. English cultural life intermingles with religion. The English people have the belief that Christianity has a great contribution to the development of their civilization. People love to spend in the old university town than in the seaside resort. The visitors to the chapel are actual devotional. Their sensational divine spirit is the same to all.

Hindu religion is devoid of this spirit to enlighten the people, because they are equally devoted to divine god and their political leaders considering them as "quasi-religious" (177). The people go to the temple to see the image of divine potentate as that of their king, but the English people do not do so. Temple cult is not a part of their true Hinduism because it comes from western Asia. But true Hinduism makes the devotee create a welfare universe. But the present practice of Hinduism turns to the desire of everyday life. They try to infuse spirituality and worldly prosperity and happiness. English spirituality is devoid of the worldly affairs. In reality, "religion and civilization were still interwoven with each other in England" (180). But their lives are decivilized by the influence of democracy and industrialization. After all, it happens for "forbidden ignorance" (180). The religion is for the upper class than the general people in England, but vice-versa in India. In India, the religion only gives importance to the rich section, but not the "unhappiness of their people" (181).

XV. Political Life

The political life of the binary oppositions-India and England runs through the thesis and antithesis and then to synthesis. England is the symbol of Mecca and House of Commons as Kaaba for Indian political

© 2018 Global Journals

people. Within the House of Commons, everybody follows "some pre-established pattern of behavior" (188). Its main function is to reign not to govern. The party is chosen by the general people to reign them for the time being. There is no conspiracy between the party and nation. House of Common is a main basis of power in this country. The motto of a party is "the rule of reason and justice" (190). It works with peace in wartime but works against the party during peace time which is "reflected greatness" (191).

The English people feel less interested in political ambition along with the zest in politics. The politician interlinks personal and political life with politics. English politics compared as watching a swimming pool, but Indian politics as the flow of a river. The regular administrative work of the contemporary world is absent in English politics like tear-gas, bombs, buses on fire ,etc because they have solved all kinds of political problems and established the economic and social peace, "nothing left for them to do" (194). They will be monopolizing political power. They are happy to lose their empire. Their politics is "only administration" (195) to control the bureaucracy. They are developing day by day by the peculiar yearning

> "To hear the world applaud the hollow ghost
> Which blamed the living man" (196).

The English nation tries to abandon the politics, but ironically, the politics do not do so. The preparation for military forces in England during peacetime creates a contradiction between practical political life. It is irony of fate that the farewell to politics turns into a life without it.

Above all, the English people are absorbed with the present, "here and now" (226). They become thoughtless people about the future. They are fully thoughtless even in their adverse condition. Their heroism lies in involving in their own work and amusement without any feelings for them. To them, "an irritation and moodiness" (226) are important. The writer's experience is Wordsworth's theory; emotion overflows in recollection. He is overwhelmed with the experience of happiness during his stay in England. His behavior also turns into English way with true affection. His happiness is "flowing out of very much deeper springs" (229). Guha (2009) sees the travelogue which gives a fresh light on Indo-British issues. This conflict turns to conciliation on Nirad C. Chaudhuri's *A Passage to England*. He also (2009) explores that Chaudhuri is the best embodiments of hybridization for the fusion of certain elements on both sides of the colonial divide. He again says that "Hybridized personalities like him were both suppliants and threats, rolled into one, for the project of colonialism". Niven (n.d.) admits that 'A Passage to England' testifies not only the enduring inheritance of empire but also his grandness of heart.

XVI. Conclusion

In the whole book, Chaudhuri upholds the superiority of England over India in every set of the idea; the first one governs the second as in binary opposition. As Derrida says, the center is not static, the writer himself says about the superiority of family life in India over England. Adopting good things from England, India can be in the position of center as Derrida exposes or can be equally superior to synthesize the Indian way of life which can be absolute truth as Hegel points out.

References Références Referencias

1. Abrams, M. H. and Geoffery Galt Harpham (1929). A Glossary of Literary Terms. SS Publications: UK, pp. 79.
2. Chaudhuri, Nirad C. (1966). A Passage to England. Macmillan: London.
3. Frost, Robert (1993). The Road Not Taken and other Poems. Dover Publications: USA.
4. Guha, Tamal (2009). A postcolonial critique of Nirad c. Chaudhuri's writings.[Online]. Available at: file:///D:/Downloas/guha_t_2009. pdf. [Accessed 1 Nov. 2017].
5. Macey, David (2001). The Penguin Dictionary of Critical Theory. Penguin Putnam Inc.: NewYork, pp. 366.
6. Naipaul,V.S(1972). The Overcrowded Barracoon, and other articles.London: Andr Deutsch, pp. 59.
7. Niven, Alastair (n.d.). Crossing the Black Waters: Nirad C Chaudhuri' A Passage to England and V S Naipaul' An Area of Darkness. .[Online]. Available at: file:///C:/ Users /DELL/Downloads/32309-85273-1-PB.pdf.[Accessed 1 Nov. 2018].
8. Sharma, Meenakshi (2005).Postcolonial Responses to England: A Passage to England and Delinquent Chacha. Economic and Political Weekly, 40(11), pp. 1063-1068.
9. Stumpf, Samuel Enoch and James Fieser (1966). Socrates to Sartre and Beyond. McGraw-Hill Inc.: New York, pp. 300.

© 2018 Global Journals

Global Journals Guidelines Handbook 2018

www.GlobalJournals.org

FELLOWS

FELLOW OF ASSOCIATION OF RESEARCH SOCIETY IN HUMAN SCIENCE (FARSHS)

Global Journals Incorporate (USA) is accredited by Open Association of Research Society (OARS), U.S.A and in turn, awards "FARSHS" title to individuals. The 'FARSHS' title is accorded to a selected professional after the approval of the Editor-in-Chief/Editorial Board Members/Dean.



- The "FARSHS" is a dignified title which is accorded to a person's name viz. Dr. John E. Hall, Ph.D., FARSS or William Walldroff, M.S., FARSHS.

FARSHS accrediting is an honor. It authenticates your research activities. After recognition as FARSHS, you can add 'FARSHS' title with your name as you use this recognition as additional suffix to your status. This will definitely enhance and add more value and repute to your name. You may use it on your professional Counseling Materials such as CV, Resume, and Visiting Card etc.

The following benefits can be availed by you only for next three years from the date of certification:

FARSHS designated members are entitled to avail a 40% discount while publishing their research papers (of a single author) with Global Journals Incorporation (USA), if the same is accepted by Editorial Board/Peer Reviewers. If you are a main author or co-author in case of multiple authors, you will be entitled to avail discount of 10%.

Once FARSHS title is accorded, the Fellow is authorized to organize symposium/seminar/conference on behalf of Global Journal Incorporation (USA). The Fellow can also participate in conference/seminar/symposium organized by another institution as representative of Global Journal. In both the cases, it is mandatory for him to discuss with us and obtain our consent.





You may join as member of the Editorial Board of Global Journals Incorporation (USA) after successful completion of three years as Fellow and as Peer Reviewer. In addition, it is also desirable that you should organize seminar/symposium/conference at least once.

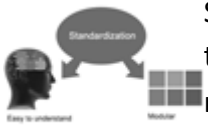
We shall provide you intimation regarding launching of e-version of journal of your stream time to time.This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.



The FARSHS can go through standards of OARS. You can also play vital role if you have any suggestions so that proper amendment can take place to improve the same for the benefit of entire research community.

As FARSHS, you will be given a renowned, secure and free professional email address with 100 GB of space e.g. johnhall@globaljournals.org. This will include Webmail, Spam Assassin, Email Forwarders,Auto-Responders, Email Delivery Route tracing, etc.





The FARSHS will be eligible for a free application of standardization of their researches. Standardization of research will be subject to acceptability within stipulated norms as the next step after publishing in a journal. We shall depute a team of specialized research professionals who will render their services for elevating your researches to next higher level, which is worldwide open standardization.

The FARSHS member can apply for grading and certification of standards of the educational and Institutional Degrees to Open Association of Research, Society U.S.A. Once you are designated as FARSHS, you may send us a scanned copy of all of your credentials. OARS will verify, grade and certify them. This will be based on your academic records, quality of research papers published by you, and some more criteria. After certification of all your credentials by OARS, they will be published on your Fellow Profile link on website https://associationofresearch.org which will be helpful to upgrade the dignity.



The FARSHS members can avail the benefits of free research podcasting in Global Research Radio with their research documents. After publishing the work, (including published elsewhere worldwide with proper authorization) you can upload your research paper with your recorded voice or you can utilize chargeable services of our professional RJs to record your paper in their voice on request.



The FARSHS member also entitled to get the benefits of free research podcasting of their research documents through video clips. We can also streamline your conference videos and display your slides/ online slides and online research video clips at reasonable charges, on request.



The FARSHS is eligible to earn from sales proceeds of his/her researches/reference/review Books or literature, while publishing with Global Journals. The FARSHS can decide whether he/she would like to publish his/her research in a closed manner. In this case, whenever readers purchase that individual research paper for reading, maximum 60% of its profit earned as royalty by Global Journals, will be credited to his/her bank account. The entire entitled amount will be credited to his/her bank account exceeding limit of minimum fixed balance. There is no minimum time limit for collection. The FARSS member can decide its price and we can help in making the right decision.

The FARSHS member is eligible to join as a paid peer reviewer at Global Journals Incorporation (USA) and can get remuneration of 15% of author fees, taken from the author of a respective paper. After reviewing 5 or more papers you can request to transfer the amount to your bank account.



MEMBER OF ASSOCIATION OF RESEARCH SOCIETY IN HUMAN SCIENCE (MARSHS)

The ' MARSHS ' title is accorded to a selected professional after the approval of the Editor-in-Chief / Editorial Board Members/Dean.



The "MARSHS" is a dignified ornament which is accorded to a person's name viz. Dr John E. Hall, Ph.D., MARSHS or William Walldroff, M.S., MARSHS.

MARSHS accrediting is an honor. It authenticates your research activities. Afterbecoming MARSHS, you can add 'MARSHS' title with your name as you use this recognition as additional suffix to your status. This will definitely enhance and add more value and repute to your name. You may use it on your professional Counseling Materials such as CV, Resume, Visiting Card and Name Plate etc.

The following benefitscan be availed by you only for next three years from the date of certification.



MARSHS designated members are entitled to avail a 25% discount while publishing their research papers (of a single author) in Global Journals Inc., if the same is accepted by our Editorial Board and Peer Reviewers. If you are a main author or co-author of a group of authors, you will get discount of 10%.

As MARSHS, you willbegiven a renowned, secure and free professional email address with 30 GB of space e.g. johnhall@globaljournals.org. This will include Webmail, Spam Assassin, Email Forwarders,Auto-Responders, Email Delivery Route tracing, etc.





We shall provide you intimation regarding launching of e-version of journal of your stream time to time.This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.

The MARSHS member can apply for approval, grading and certification of standards of their educational and Institutional Degrees to Open Association of Research, Society U.S.A.





Once you are designated as MARSHS, you may send us a scanned copy of all of your credentials. OARS will verify, grade and certify them. This will be based on your academic records, quality of research papers published by you, and some more criteria.

It is mandatory to read all terms and conditions carefully.

AUXILIARY MEMBERSHIPS

Institutional Fellow of Open Association of Research Society (USA) - OARS (USA)

Global Journals Incorporation (USA) is accredited by Open Association of Research Society, U.S.A (OARS) and in turn, affiliates research institutions as "Institutional Fellow of Open Association of Research Society" (IFOARS).



The "FARSC" is a dignified title which is accorded to a person's name viz. Dr. John E. Hall, Ph.D., FARSC or William Walldroff, M.S., FARSC.

The IFOARS institution is entitled to form a Board comprised of one Chairperson and three to five board members preferably from different streams. The Board will be recognized as "Institutional Board of Open Association of Research Society"-(IBOARS).

The Institute will be entitled to following benefits:

The IBOARS can initially review research papers of their institute and recommend them to publish with respective journal of Global Journals. It can also review the papers of other institutions after obtaining our consent. The second review will be done by peer reviewer of Global Journals Incorporation (USA) The Board is at liberty to appoint a peer reviewer with the approval of chairperson after consulting us.

The author fees of such paper may be waived off up to 40%.

The Global Journals Incorporation (USA) at its discretion can also refer double blind peer reviewed paper at their end to the board for the verification and to get recommendation for final stage of acceptance of publication.





The IBOARS can organize symposium/seminar/conference in their country on behalf of Global Journals Incorporation (USA)-OARS (USA). The terms and conditions can be discussed separately.

The Board can also play vital role by exploring and giving valuable suggestions regarding the Standards of "Open Association of Research Society, U.S.A (OARS)" so that proper amendment can take place for the benefit of entire research community. We shall provide details of particular standard only on receipt of request from the Board.



The board members can also join us as Individual Fellow with 40% discount on total fees applicable to Individual Fellow. They will be entitled to avail all the benefits as declared. Please visit Individual Fellow-sub menu of GlobalJournals.org to have more relevant details.

We shall provide you intimation regarding launching of e-version of journal of your stream time to time. This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.



After nomination of your institution as "Institutional Fellow" and constantly functioning successfully for one year, we can consider giving recognition to your institute to function as Regional/Zonal office on our behalf.
The board can also take up the additional allied activities for betterment after our consultation.

The following entitlements are applicable to individual Fellows:



Open Association of Research Society, U.S.A (OARS) By-laws states that an individual Fellow may use the designations as applicable, or the corresponding initials. The Credentials of individual Fellow and Associate designations signify that the individual has gained knowledge of the fundamental concepts. One is magnanimous and proficient in an expertise course covering the professional code of conduct, and follows recognized standards of practice.

Open Association of Research Society (US)/ Global Journals Incorporation (USA), as described in Corporate Statements, are educational, research publishing and professional membership organizations. Achieving our individual Fellow or Associate status is based mainly on meeting stated educational research requirements.



Disbursement of 40% Royalty earned through Global Journals : Researcher = 50%, Peer Reviewer = 37.50%, Institution = 12.50% E.g. Out of 40%, the 20% benefit should be passed on to researcher, 15 % benefit towards remuneration should be given to a reviewer and remaining 5% is to be retained by the institution.

We shall provide print version of 12 issues of any three journals [as per your requirement] out of our 38 journals worth $ 2376 USD.

Other:

The individual Fellow and Associate designations accredited by Open Association of Research Society (US) credentials signify guarantees following achievements:

- The professional accredited with Fellow honor, is entitled to various benefits viz. name, fame, honor, regular flow of income, secured bright future, social status etc.

- In addition to above, if one is single author, then entitled to 40% discount on publishing research paper and can get 10%discount if one is co-author or main author among group of authors.
- The Fellow can organize symposium/seminar/conference on behalf of Global Journals Incorporation (USA) and he/she can also attend the same organized by other institutes on behalf of Global Journals.
- The Fellow can become member of Editorial Board Member after completing 3yrs.
- The Fellow can earn 60% of sales proceeds from the sale of reference/review books/literature/publishing of research paper.
- Fellow can also join as paid peer reviewer and earn 15% remuneration of author charges and can also get an opportunity to join as member of the Editorial Board of Global Journals Incorporation (USA)
- • This individual has learned the basic methods of applying those concepts and techniques to common challenging situations. This individual has further demonstrated an in–depth understanding of the application of suitable techniques to a particular area of research practice.

Note :

"

- In future, if the board feels the necessity to change any board member, the same can be done with the consent of the chairperson along with anyone board member without our approval.
- In case, the chairperson needs to be replaced then consent of 2/3rd board members are required and they are also required to jointly pass the resolution copy of which should be sent to us. In such case, it will be compulsory to obtain our approval before replacement.
- In case of "Difference of Opinion [if any]" among the Board members, our decision will be final and binding to everyone.

"

Preferred Author Guidelines

We accept the manuscript submissions in any standard (generic) format.

We typeset manuscripts using advanced typesetting tools like Adobe In Design, CorelDraw, TeXnicCenter, and TeXStudio. We usually recommend authors submit their research using any standard format they are comfortable with, and let Global Journals do the rest.

Alternatively, you can download our basic template from https://globaljournals.org/Template.zip

Authors should submit their complete paper/article, including text illustrations, graphics, conclusions, artwork, and tables. Authors who are not able to submit manuscript using the form above can email the manuscript department at submit@globaljournals.org or get in touch with chiefeditor@globaljournals.org if they wish to send the abstract before submission.

Before and during Submission

Authors must ensure the information provided during the submission of a paper is authentic. Please go through the following checklist before submitting:

1. Authors must go through the complete author guideline and understand and *agree to Global Journals' ethics and code of conduct,* along with author responsibilities.
2. Authors must accept the privacy policy, terms, and conditions of Global Journals.
3. Ensure corresponding author's email address and postal address are accurate and reachable.
4. Manuscript to be submitted must include keywords, an abstract, a paper title, co-author(s') names and details (email address, name, phone number, and institution), figures and illustrations in vector format including appropriate captions, tables, including titles and footnotes, a conclusion, results, acknowledgments and references.
5. Authors should submit paper in a ZIP archive if any supplementary files are required along with the paper.
6. Proper permissions must be acquired for the use of any copyrighted material.
7. Manuscript submitted *must not have been submitted or published elsewhere* and all authors must be aware of the submission.

Declaration of Conflicts of Interest

It is required for authors to declare all financial, institutional, and personal relationships with other individuals and organizations that could influence (bias) their research.

Policy on Plagiarism

Plagiarism is not acceptable in Global Journals submissions at all.

Plagiarized content will not be considered for publication. We reserve the right to inform authors' institutions about plagiarism detected either before or after publication. If plagiarism is identified, we will follow COPE guidelines:

Authors are solely responsible for all the plagiarism that is found. The author must not fabricate, falsify or plagiarize existing research data. The following, if copied, will be considered plagiarism:

- Words (language)
- Ideas
- Findings
- Writings
- Diagrams
- Graphs
- Illustrations
- Lectures

- Printed material
- Graphic representations
- Computer programs
- Electronic material
- Any other original work

Authorship Policies

Global Journals follows the definition of authorship set up by the Open Association of Research Society, USA. According to its guidelines, authorship criteria must be based on:

1. Substantial contributions to the conception and acquisition of data, analysis, and interpretation of findings.
2. Drafting the paper and revising it critically regarding important academic content.
3. Final approval of the version of the paper to be published.

Changes in Authorship

The corresponding author should mention the name and complete details of all co-authors during submission and in manuscript. We support addition, rearrangement, manipulation, and deletions in authors list till the early view publication of the journal. We expect that corresponding author will notify all co-authors of submission. We follow COPE guidelines for changes in authorship.

Copyright

During submission of the manuscript, the author is confirming an exclusive license agreement with Global Journals which gives Global Journals the authority to reproduce, reuse, and republish authors' research. We also believe in flexible copyright terms where copyright may remain with authors/employers/institutions as well. Contact your editor after acceptance to choose your copyright policy. You may follow this form for copyright transfers.

Appealing Decisions

Unless specified in the notification, the Editorial Board's decision on publication of the paper is final and cannot be appealed before making the major change in the manuscript.

Acknowledgments

Contributors to the research other than authors credited should be mentioned in Acknowledgments. The source of funding for the research can be included. Suppliers of resources may be mentioned along with their addresses.

Declaration of funding sources

Global Journals is in partnership with various universities, laboratories, and other institutions worldwide in the research domain. Authors are requested to disclose their source of funding during every stage of their research, such as making analysis, performing laboratory operations, computing data, and using institutional resources, from writing an article to its submission. This will also help authors to get reimbursements by requesting an open access publication letter from Global Journals and submitting to the respective funding source.

Preparing your Manuscript

Authors can submit papers and articles in an acceptable file format: MS Word (doc, docx), LaTeX (.tex, .zip or .rar including all of your files), Adobe PDF (.pdf), rich text format (.rtf), simple text document (.txt), Open Document Text (.odt), and Apple Pages (.pages). Our professional layout editors will format the entire paper according to our official guidelines. This is one of the highlights of publishing with Global Journals—authors should not be concerned about the formatting of their paper. Global Journals accepts articles and manuscripts in every major language, be it Spanish, Chinese, Japanese, Portuguese, Russian, French, German, Dutch, Italian, Greek, or any other national language, but the title, subtitle, and abstract should be in English. This will facilitate indexing and the pre-peer review process.

The following is the official style and template developed for publication of a research paper. Authors are not required to follow this style during the submission of the paper. It is just for reference purposes.

Manuscript Style Instruction (Optional)

- Microsoft Word Document Setting Instructions.
- Font type of all text should be Swis721 Lt BT.
- Page size: 8.27" x 11'", left margin: 0.65, right margin: 0.65, bottom margin: 0.75.
- Paper title should be in one column of font size 24.
- Author name in font size of 11 in one column.
- Abstract: font size 9 with the word "Abstract" in bold italics.
- Main text: font size 10 with two justified columns.
- Two columns with equal column width of 3.38 and spacing of 0.2.
- First character must be three lines drop-capped.
- The paragraph before spacing of 1 pt and after of 0 pt.
- Line spacing of 1 pt.
- Large images must be in one column.
- The names of first main headings (Heading 1) must be in Roman font, capital letters, and font size of 10.
- The names of second main headings (Heading 2) must not include numbers and must be in italics with a font size of 10.

Structure and Format of Manuscript

The recommended size of an original research paper is under 15,000 words and review papers under 7,000 words. Research articles should be less than 10,000 words. Research papers are usually longer than review papers. Review papers are reports of significant research (typically less than 7,000 words, including tables, figures, and references)

A research paper must include:

a) A title which should be relevant to the theme of the paper.
b) A summary, known as an abstract (less than 150 words), containing the major results and conclusions.
c) Up to 10 keywords that precisely identify the paper's subject, purpose, and focus.
d) An introduction, giving fundamental background objectives.
e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition, sources of information must be given, and numerical methods must be specified by reference.
f) Results which should be presented concisely by well-designed tables and figures.
g) Suitable statistical data should also be given.
h) All data must have been gathered with attention to numerical detail in the planning stage.

Design has been recognized to be essential to experiments for a considerable time, and the editor has decided that any paper that appears not to have adequate numerical treatments of the data will be returned unrefereed.

i) Discussion should cover implications and consequences and not just recapitulate the results; conclusions should also be summarized.
j) There should be brief acknowledgments.
k) There ought to be references in the conventional format. Global Journals recommends APA format.

Authors should carefully consider the preparation of papers to ensure that they communicate effectively. Papers are much more likely to be accepted if they are carefully designed and laid out, contain few or no errors, are summarizing, and follow instructions. They will also be published with much fewer delays than those that require much technical and editorial correction.

The Editorial Board reserves the right to make literary corrections and suggestions to improve brevity.



Format Structure

It is necessary that authors take care in submitting a manuscript that is written in simple language and adheres to published guidelines.

All manuscripts submitted to Global Journals should include:

Title

The title page must carry an informative title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) where the work was carried out.

Author details

The full postal address of any related author(s) must be specified.

Abstract

The abstract is the foundation of the research paper. It should be clear and concise and must contain the objective of the paper and inferences drawn. It is advised to not include big mathematical equations or complicated jargon.

Many researchers searching for information online will use search engines such as Google, Yahoo or others. By optimizing your paper for search engines, you will amplify the chance of someone finding it. In turn, this will make it more likely to be viewed and cited in further works. Global Journals has compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

Keywords

A major lynchpin of research work for the writing of research papers is the keyword search, which one will employ to find both library and internet resources. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining, and indexing.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy: planning of a list of possible keywords and phrases to try.

Choice of the main keywords is the first tool of writing a research paper. Research paper writing is an art. Keyword search should be as strategic as possible.

One should start brainstorming lists of potential keywords before even beginning searching. Think about the most important concepts related to research work. Ask, “What words would a source have to include to be truly valuable in a research paper?” Then consider synonyms for the important words.

It may take the discovery of only one important paper to steer in the right keyword direction because, in most databases, the keywords under which a research paper is abstracted are listed with the paper.

Numerical Methods

Numerical methods used should be transparent and, where appropriate, supported by references.

Abbreviations

Authors must list all the abbreviations used in the paper at the end of the paper or in a separate table before using them.

Formulas and equations

Authors are advised to submit any mathematical equation using either MathJax, KaTeX, or LaTeX, or in a very high-quality image.

Tables, Figures, and Figure Legends

Tables: Tables should be cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g., Table 4, a self-explanatory caption, and be on a separate sheet. Authors must submit tables in an editable format and not as images. References to these tables (if any) must be mentioned accurately.

Figures

Figures are supposed to be submitted as separate files. Always include a citation in the text for each figure using Arabic numbers, e.g., Fig. 4. Artwork must be submitted online in vector electronic form or by emailing it.

Preparation of Eletronic Figures for Publication

Although low-quality images are sufficient for review purposes, print publication requires high-quality images to prevent the final product being blurred or fuzzy. Submit (possibly by e-mail) EPS (line art) or TIFF (halftone/ photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Avoid using pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings). Please give the data for figures in black and white or submit a Color Work Agreement form. EPS files must be saved with fonts embedded (and with a TIFF preview, if possible).

For scanned images, the scanning resolution at final image size ought to be as follows to ensure good reproduction: line art: >650 dpi; halftones (including gel photographs): >350 dpi; figures containing both halftone and line images: >650 dpi.

Color charges: Authors are advised to pay the full cost for the reproduction of their color artwork. Hence, please note that if there is color artwork in your manuscript when it is accepted for publication, we would require you to complete and return a Color Work Agreement form before your paper can be published. Also, you can email your editor to remove the color fee after acceptance of the paper.

Tips for writing a good quality Social Science Research Paper

Techniques for writing a good quality homan social science research paper:

1. Choosing the topic: In most cases, the topic is selected by the interests of the author, but it can also be suggested by the guides. You can have several topics, and then judge which you are most comfortable with. This may be done by asking several questions of yourself, like "Will I be able to carry out a search in this area? Will I find all necessary resources to accomplish the search? Will I be able to find all information in this field area?" If the answer to this type of question is "yes," then you ought to choose that topic. In most cases, you may have to conduct surveys and visit several places. Also, you might have to do a lot of work to find all the rises and falls of the various data on that subject. Sometimes, detailed information plays a vital role, instead of short information. Evaluators are human: The first thing to remember is that evaluators are also human beings. They are not only meant for rejecting a paper. They are here to evaluate your paper. So present your best aspect.

2. Think like evaluators: If you are in confusion or getting demotivated because your paper may not be accepted by the evaluators, then think, and try to evaluate your paper like an evaluator. Try to understand what an evaluator wants in your research paper, and you will automatically have your answer. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

3. Ask your guides: If you are having any difficulty with your research, then do not hesitate to share your difficulty with your guide (if you have one). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work, then ask your supervisor to help you with an alternative. He or she might also provide you with a list of essential readings.

4. Use of computer is recommended: As you are doing research in the field of homan social science then this point is quite obvious. Use right software: Always use good quality software packages. If you are not capable of judging good software, then you can lose the quality of your paper unknowingly. There are various programs available to help you which you can get through the internet.

5. Use the internet for help: An excellent start for your paper is using Google. It is a wondrous search engine, where you can have your doubts resolved. You may also read some answers for the frequent question of how to write your research paper or find a model research paper. You can download books from the internet. If you have all the required books, place importance on reading, selecting, and analyzing the specified information. Then sketch out your research paper. Use big pictures: You may use encyclopedias like Wikipedia to get pictures with the best resolution. At Global Journals, you should strictly follow here.



© Copyright by Global Journals | Guidelines Handbook

6. Bookmarks are useful: When you read any book or magazine, you generally use bookmarks, right? It is a good habit which helps to not lose your continuity. You should always use bookmarks while searching on the internet also, which will make your search easier.

7. Revise what you wrote: When you write anything, always read it, summarize it, and then finalize it.

8. Make every effort: Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

9. Produce good diagrams of your own: Always try to include good charts or diagrams in your paper to improve quality. Using several unnecessary diagrams will degrade the quality of your paper by creating a hodgepodge. So always try to include diagrams which were made by you to improve the readability of your paper. Use of direct quotes: When you do research relevant to literature, history, or current affairs, then use of quotes becomes essential, but if the study is relevant to science, use of quotes is not preferable.

10. Use proper verb tense: Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

11. Pick a good study spot: Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

12. Know what you know: Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

13. Use good grammar: Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

14. Arrangement of information: Each section of the main body should start with an opening sentence, and there should be a changeover at the end of the section. Give only valid and powerful arguments for your topic. You may also maintain your arguments with records.

15. Never start at the last minute: Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

16. Multitasking in research is not good: Doing several things at the same time is a bad habit in the case of research activity. Research is an area where everything has a particular time slot. Divide your research work into parts, and do a particular part in a particular time slot.

17. Never copy others' work: Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

18. Go to seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.
Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

19. Think technically: Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.

20. Adding unnecessary information: Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

21. Report concluded results: Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

22. Upon conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium though which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

.

Informal Guidelines of Research Paper Writing

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

Final points:

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

The introduction: This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

The discussion section:

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear: Adhere to recommended page limits.



© Copyright by Global Journals | Guidelines Handbook

Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

Choose a revealing title. It should be short and include the name(s) and address(es) of all authors. It should not have acronyms or abbreviations or exceed two printed lines.

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

An abstract is a brief, distinct paragraph summary of finished work or work in development. In a minute or less, a reviewer can be taught the foundation behind the study, common approaches to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study with the subsequent elements in any summary. Try to limit the initial two items to no more than one line each.

Reason for writing the article—theory, overall issue, purpose.

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

Approach:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

Introduction:

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.

The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

Approach:

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

Procedures (methods and materials):

This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

Materials may be reported in part of a section or else they may be recognized along with your measures.

Methods:

- Report the method and not the particulars of each process that engaged the same methodology.
- Describe the method entirely.
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures.
- Simplify—detail how procedures were completed, not how they were performed on a particular day.
- If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

Approach:

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings—save it for the argument.
- Leave out information that is immaterial to a third party.



© Copyright by Global Journals | Guidelines Handbook

Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part as entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

- Sum up your conclusions in text and demonstrate them, if suitable, with figures and tables.
- In the manuscript, explain each of your consequences, and point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation of an exacting study.
- Explain results of control experiments and give remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or manuscript.

What to stay away from:

- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- Do not include raw data or intermediate calculations in a research manuscript.
- Do not present similar data more than once.
- A manuscript should complement any figures or tables, not duplicate information.
- Never confuse figures with tables—there is a difference.

Approach:

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

Figures and tables:

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

Discussion:

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."

Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

Administration Rules to Be Strictly Followed before Submitting Your Research Paper to Global Journals Inc.

Please read the following rules and regulations carefully before submitting your research paper to Global Journals Inc. to avoid rejection.

Segment draft and final research paper: You have to strictly follow the template of a research paper, failing which your paper may get rejected. You are expected to write each part of the paper wholly on your own. The peer reviewers need to identify your own perspective of the concepts in your own terms. Please do not extract straight from any other source, and do not rephrase someone else's analysis. Do not allow anyone else to proofread your manuscript.

Written material: You may discuss this with your guides and key sources. Do not copy anyone else's paper, even if this is only imitation, otherwise it will be rejected on the grounds of plagiarism, which is illegal. Various methods to avoid plagiarism are strictly applied by us to every paper, and, if found guilty, you may be blacklisted, which could affect your career adversely. To guard yourself and others from possible illegal use, please do not permit anyone to use or even read your paper and file.

Criterion for Grading a Research Paper (Compilation) by Global Journals

Please note that following table is only a Grading of "Paper Compilation" and not on "Performed/Stated Research" whose grading solely depends on Individual Assigned Peer Reviewer and Editorial Board Member. These can be available only on request and after decision of Paper. This report will be the property of Global Journals

Topics	Grades		
	A-B	**C-D**	**E-F**
Abstract	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

Index

A

Aldershot · 14
Ashtadhyayi · 9

E

Ectomorphy · 3

I

Inegalitarian · 15

L

Liberatum · 13

M

Mitoma · 14

N

Neminem · 13, 15

P

Panacea · 1

S

Symonides · 14



save our planet



Global Journal of Human Social Science

Visit us on the Web at www.GlobalJournals.org | www.SocialScienceResearch.org
or email us at helpdesk@globaljournals.org



ISSN 975587

© Global Journals