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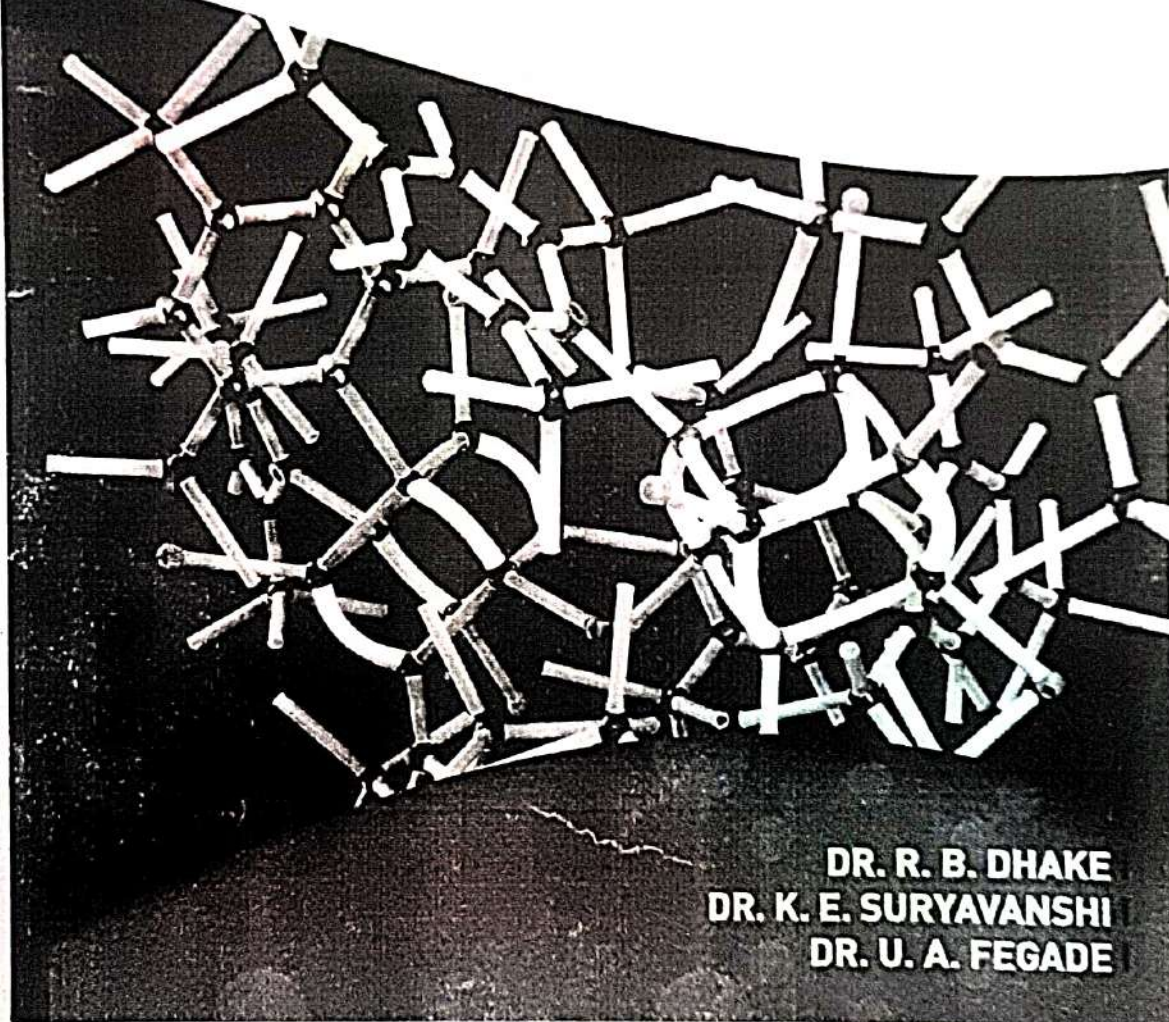




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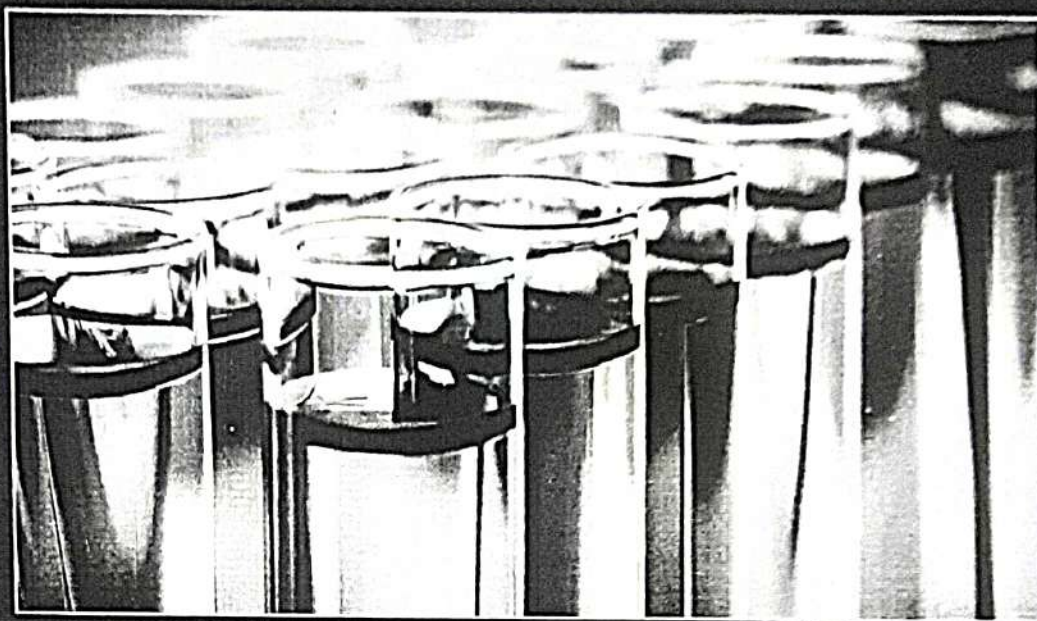




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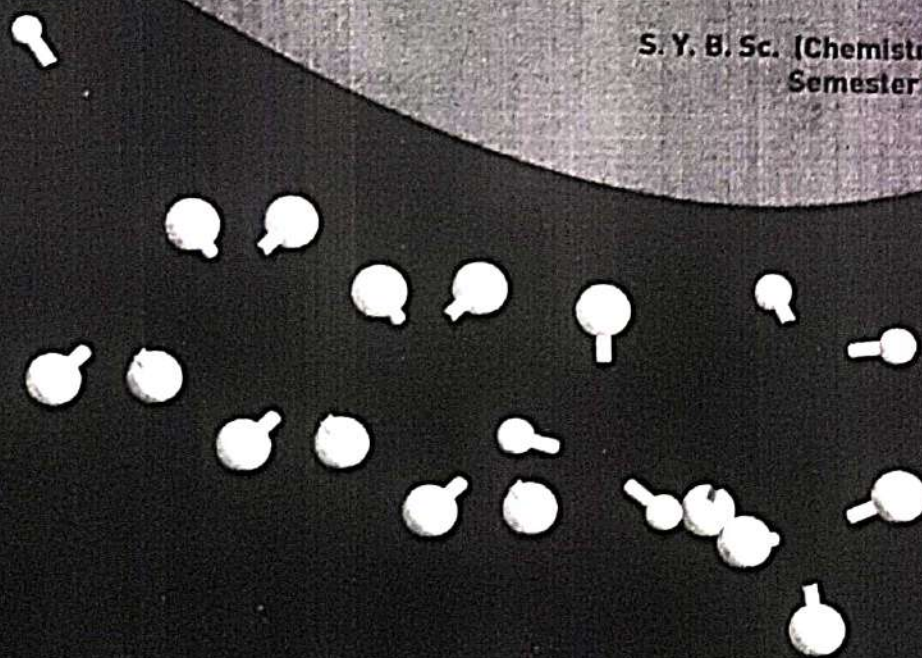
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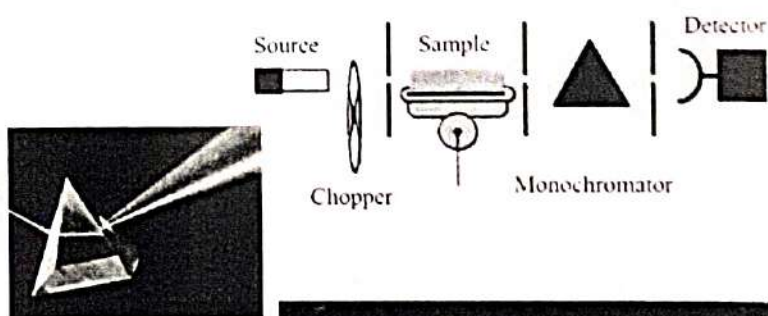
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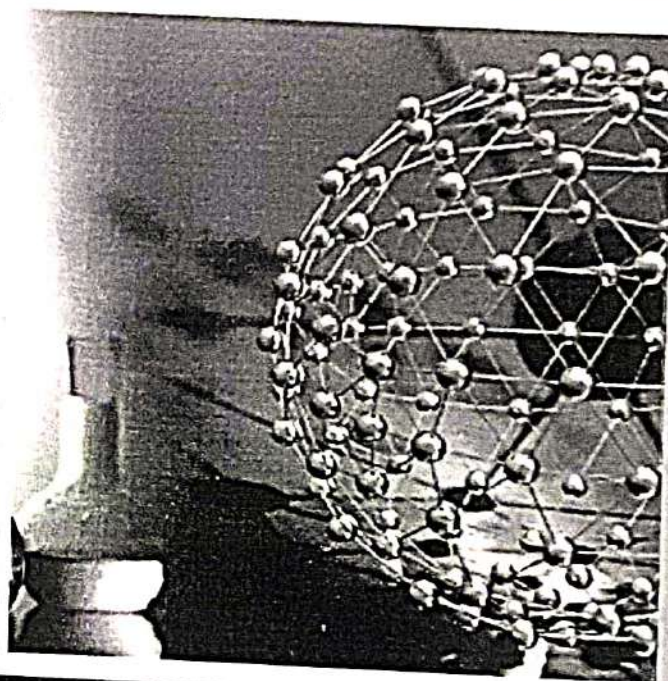
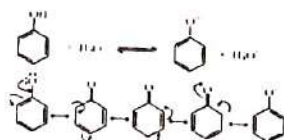
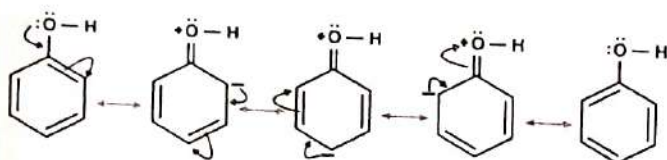
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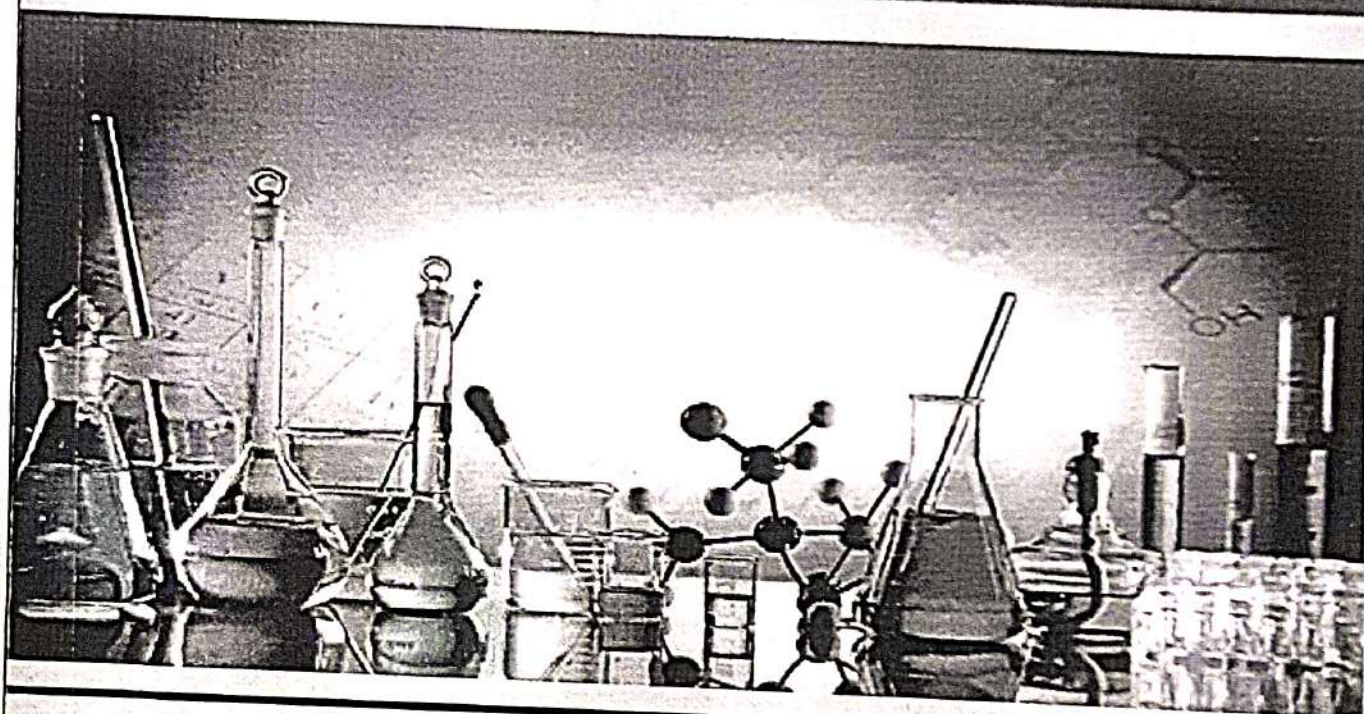
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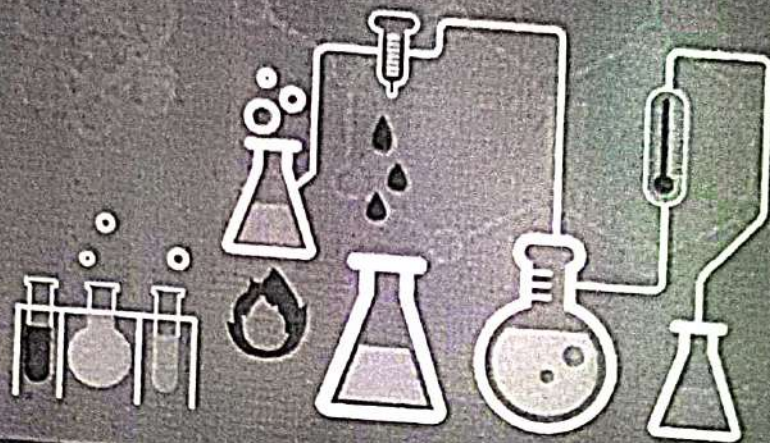
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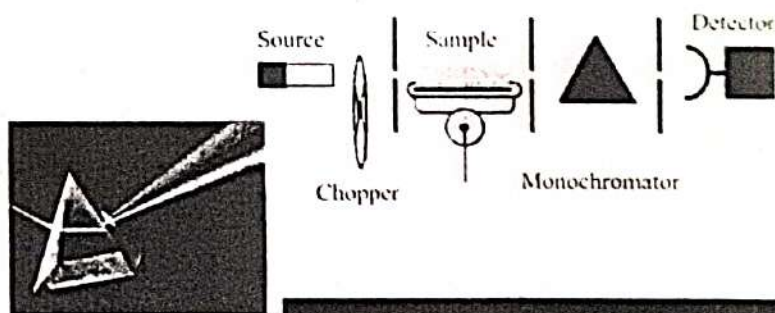
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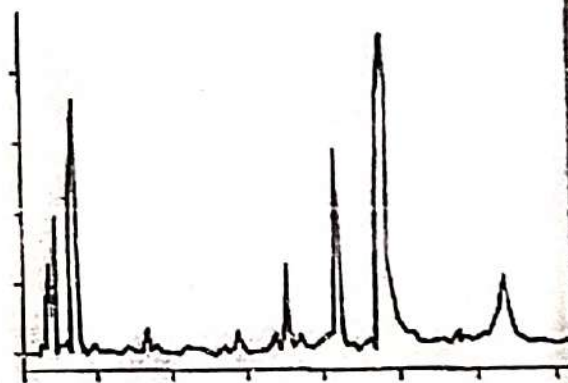
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**T.Y.B.Sc. | CH-356 (B) | Sem V**

# **ENVIRONMENTAL CHEMISTRY**

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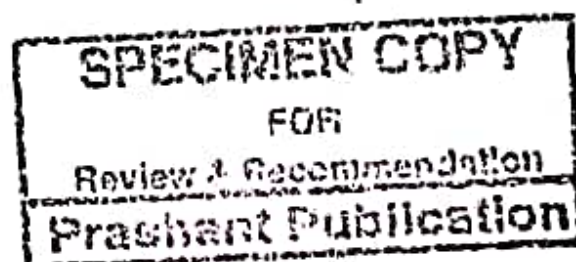
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**Environmental Chemistry**

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**North Maharashtra University, Jalgaon**  
**Syllabus for T.Y.B.Sc. Chemistry**  
**w.e.f. June 2017 (Semester System 60 + 40 Pattern)**  
**Semester - V : CH-356(B) : Environmental Chemistry**

**Chapter 1: Atmosphere and Air Pollution (L-14)(M-14)**

1.1 Composition and structure of atmosphere 1.2 Chemical and photochemical reactions in atmosphere 1.3 Chemistry of O<sub>3</sub>, SO<sub>x</sub>, NO<sub>x</sub> and chlorides in atmosphere 1.4 Primary air pollutants 1.5 Particulate matter: Inorganic and Organic 1.6 Smog: Reducing and Photochemical 1.7 Mechanism of ozone depletion 1.8 Stability and reactions of CFCs 1.9 Harmful effects of CFCs 1.10 CFCs substitutes.

**Chapter 2: Hydrosphere and water pollution (L-12, M-12)**

2.1 Water resources 2.2 Microbially mediated aquatic reactions, nitrogen cycle, iron and manganese bacteria 2.3 Classification of water pollutants 2.4 Organic and Inorganic pollutants: Pesticides, Detergents, Eutrophication, Marine, Oil, Acid mine drainage, remedial measures and sediments 2.5 Thermal pollution 2.6 Water quality parameters: pH, D.O. (Winkler Method), COD, TOC, Total hardness, free chlorine..

**Chapter 3: Water treatment and effluent management (L-12, M-12)**

3.1 Domestic sewage, waste water treatment: primary, secondary and tertiary treatments, aerobic, anaerobic and upflow anaerobic sludge bed treatment processes 3.2 Industrial waste water treatment i) filtration method ii) ion-exchange method iii) membrane techniques: ultra filtration, reverse osmosis and electrodialysis 3.3 Treatment of drinking water.

**Chapter 4: Instrumental methods in environmental analysis (L-12, M-12)**

4.1 Atomic absorption spectroscopy: determination of Hg, As, Zn, Ag, Pb, Mn, Fe, Cu, Cr, Cd 4.2 Gas chromatography: detection and determination of CO, HC and pesticides 4.3 Spectrophotometry: determination of NO<sub>x</sub>, SO<sub>2</sub>, NH<sub>3</sub>, CN, PO<sub>4</sub>, Cd, Pb, Hg.

**Chapter 5: Green House Effect and Global Warming (L-10, M-10)**

5.1 Introduction 5.2 Greenhouse gases 5.3 Radiative forcing 5.4 Sources and sinks of CO<sub>2</sub> 5.5 Causes of fluctuations in global temperature 5.6 Global warming and climate changes 5.7 Implications of climate changes.





# PREFACE

We are very glad to present this book on "Environmental Chemistry" in the hands of T.Y.B.Sc. students. The book is strictly written according to the semester pattern syllabus framed by the board of studies in Chemistry, NMU Jalgaon, for Second year B.Sc to be implemented from June 2017 and is written in very simple language giving exhaustive details. Questions of various types and numericals are included at the end of each chapter. This will help in generating interest and thorough understanding of the subject. We hope, this book will be useful for students and teachers.

We offer our sincere thanks to Shri. Rangrao Patil of Prashant Publications, Jalgaon for his keen interest in publishing this book. We are also thankful to Mr. Sunil Pandhre for type setting and drawing figures. The thanks are also due to Mr. Pradip Patil for bringing our this book in time.

We will appreciate the constructive suggestion from students for improving the quality of the book.



- Authors



BACK

# General Inorganic Chemistry

For all Indian universities  
Science degree students

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# CHEMISTRY

North Maharashtra University

**T.Y.B.S.**  
**(SEM V)**



**CH-356 B**



**Dr S S Rajput | Dr U M Jadhav | M M Patil | Dr G P Waghulde**





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## The Theme of Racism and Oppression in J. M. Coetzee's "In The Heart of the Country"

Dr. Anjali K. Patil

Dadasaheb D. N. Bhole College, Bhusawal

### Abstract:

This research paper explores the theme of racism and oppression in J. M. Coetzee's novel "In the Heart of the Country." The paper aims to analyze the ways in which Coetzee portrays the harsh realities of racial inequality and the oppressive systems that perpetuate it within the context of South Africa's apartheid era. Through a comprehensive examination of key characters, and plot events, employed by Coetzee, this study highlights the novel's profound exploration of the consequences of racism and the effects it has on both the oppressed and the oppressor. By delving into the intricacies of Coetzee's work, this research paper aims to contribute to a broader understanding of the themes of racism and oppression in literature, while shedding light on the enduring relevance of these issues in contemporary society.

**Keywords:** racism, discrimination, oppression, Coetzee, inequality, oppressed, oppressor

### Introduction:

Racial domination and oppression began in South Africa after the British settled their colonies in Africa during the mid-seventeenth century. Colonization was the main component that created a hierarchical system in society. The White thought them superior and looked down upon the Blacks. They enjoyed all the privileges in society. They introduced the system of Apartheid in order to rule the Black. Coetzee gives vent to his anguish and anger over the inhuman practice of racism and oppression and forcefully condemns Apartheid in South Africa. "In the Heart of the Country" deals with the problems of racism and oppression, which Coetzee highlights very skillfully. Speaking about Apartheid Nelson Mandela in his autobiography "Long Walk to Freedom" remarks that "Apartheid was a new term but an old idea... literally means 'apartness' and represented the codification in one oppressive system of all the laws and regulations that had kept the Africans in an inferior position to whites for centuries (13). Racism is the belief in which certain groups of people are considered superior or inferior due to their skin color. In most of the cases, it was the English who thought they are superior to the native people when describing them as *black* or *brown* and considered them uncivilized using the words like *primitive* and *savage* (Achebe 209). Oppression of a certain group of people is the main concern in the process of colonization. To oppose this practice by the Whites Achebe develops the indigenous people's version of racial superiority in the Igbo people's stories concerning the British men where they mock the white skin of the English men and are called *lepers* and *albines* by the Igbo villagers (138-139). In contrast to colonial writing, this example shows that the indigenous Igbo people assume themselves to be superior by the merit of their healthy and glossy skin.

**Racism and Oppression:** The action in most of the novels by Coetzee takes place in the colonial period and *In the Heart of the Country* is one such novel where we witness its effects on the characters both the whites and the blacks. The colonialism about which Coetzee writes is not only that of the Hottentots, the unnamed empire, the work camps, or the farm servants in "Dusklands", "Waiting for the Barbarians", "Life and Times of Michael K", and "In the Heart of the Country" but it is also about the colonization of women which Coetzee has very skillfully depicted in his fiction. Steven Watson asserts:





and powerlessness: the relationship between master and servant, overlord and slave. It is this aspect of colonialism that receives the most extensive treatment in Coetzee's fiction (370).

Like Coetzee's other novels, *In the Heart of the Country* takes place in colonial times and deals with the issues of apartheid, racial segregation, and oppression are issues that were uncontrolled in South Africa since the Dutch and the Britishers set foot on the continent. Coetzee left no stones unturned while portraying this issue in his novel "In the Heart of the Country" where both Magda and her dad are delineated as Dutch and the black servant Hendrik and his wife Klein Anna, the Hottentots whose ancestors were the indigenous individuals of South Africa. Regina Janes calls Coetzee "a failed emigrant" (107) who rejects his own community and writes "in English rather than in Afrikaans" (107). She further says Coetzee, an Afrikaner "opposes apartheid opposes his fellow Afrikaner's victimization of Africans" (107). The novel is concerned with the South African situation. It raises significant issues of race, class, and sexual orientation. Racial inequality through the Apartheid framework is the frightening heritage of colonialism in South Africa creating a crack in the social order between the black majority and white minority. The blacks confronted injustice under the white rule and at the same time confronted insignificance.

#### Racism and

Magda living with her dominant father and a few colored farm hands is mostly preoccupied with herself living in a fantasy world where she attempts to rebuild herself with the people on the farm. She finds herself completely isolated since her father hardly speaks to her and the servants simply carry out her instructions on the farm. She has to develop an identity and a place for herself outside of her relationship with her father and the colored people. Magda's fantasies seem to be dreams of revenge against the protocol of rural African life which is mainly racist and oppressive. The black people who work on the farm have fewer rights and are forbidden to communicate with the whites. Her narratives have three main focuses that are herself, her father, and the black people who are employed on the farm. The novel mainly deals with the master-slave, white-black, and male-female affairs wherein Magda seeks answers to questions regarding the white man's presence in South Africa. She calls herself both the colonizer and the colonized; the oppressor and the oppressed. Hence Dominic Head asserts:

The important thing to grasp about Magda's unstable interior monologue is that it enacts the psychological confusions and divisions of the colonial mindset apparent in an extension of Coetzee's concerns in *Dusklands*. The development apparent in *In the Heart of the Country* "is that Magda occupies an ambivalent position, as both victim and perpetrator of colonialism" (43).

The next episode is genuine and is related to her father's growing interest in Klein Anna, the newlywed wife of Hendrik, and her seduction thereafter. Magda murders her father twice but in the first instance, the murder was imagined while in the second it was real when she actually shoots in her father's bedroom window. Her act is not only an act of protest against her father's sexual exploitation of Anna, symbolic of the white man's exploitation but also an unloved daughter's jealousy. After killing her father, Magda invites Anna and Hendrick to live with her.

Magda free from her father's terrifying presence tries to establish a masterly position over Klein Anna and Hendrik but fails miserably being inexperienced in handling the blacks. The inconspicuous rule of patriarchy presents the male members to tolerate her authority even if they are racially inferior. On the other hand, Hendrik physically abuses and rapes her as an act of revenge for not paying him for his work. Hendrik and Anna flee after the neighbors begin to enquire about Magda's father. When Magda's father was alive, the servants lived in fear and obeyed him. He forcefully exerted his superior power of race on the black workers and also exploited the native women for his sexual pleasures. The blacks were forced to carry out their



master's orders that were superior in race. The racial prejudice prevalent in South African society marginalizes the hapless black people simultaneously exploiting and oppressing the women and the land for the expression of masculine power and authority. Magda characterizes herself: "I am not a happy peasant. I am a miserable black virgin, and my story is my story, even if it is a dull black blind stupid miserable story, ignorant of its meaning and of all its many possible untapped happy variants" (05).

Another aspect of the racial master-slave relation through its various instances of abuse highlights the wickedness of racial discrimination. Hendrik, the black servant of the oppressive master, and Magda until the murder disrupts the social order. In the absence of the white master of the house the black servant Hendrik protests and rapes the master's daughter, an act he dared not to think of in his presence. Klein Anna, the servant, a black as well as a feminine remains inferior and oppressed throughout her life. She finds herself caught up in a trap laid down by Magda's callous father who tries to tempt her by offering estates and coins and in the process exploits her for the sake of his sexual pleasure. Coetzee, working out of a South African setting, inspects the Afrikaner society's viciousness and issue of race. He constantly attempts although in a roundabout way to sentence treachery and offer a voice to that political, social, and racial component in the South African apartheid period that was for quite a while calmed and denied of Hendrik and his wife. After the passing of her father, her life turns out to be progressively riotous which adds to her hopelessness and misery.

**Conclusion:** Hence, we find Magda the protagonist struggles to create a good rapport with her black servants based on equality but being a White woman falls victim to Hendrik's sexual abuse who takes revenge for exploiting his wife. Racism has a profound effect on Magda's psyche and in the process, the farm she owns is ruined.

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## A Theme of Torture in J. M. Coetzee's *Waiting for the Barbarians*

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**Abstract:** *Waiting for the Barbarians* is a novel written by the renowned Nobel laureate and twice Booker Prize winner South African novelist John Maxwell Coetzee. The novel is about an unnamed Empire where the Barbarians are subjected to torture chamber for attacking the Empire. The aim of this paper is to discuss the theme of torture in the novel highlighting the pitiable condition of the Barbarians.

**Keywords:** Barbarians, Coetzee, Empire, torture, theme.

### Introduction:

*Waiting for the Barbarians* is a novel about those who pitilessly impose pain on their enemies, exhibiting an appetite for barbarism. It is also an allegory of power and the effects of imperial psychosis, as the Empire becomes the very "barbarians" that seeks to destroy. The novel is about an unnamed empire set in an undefined time of conflict between the Empire and the barbarians. The setting and portrayal of the characters are profoundly figurative. The novel represents an exceptionally far-off pre-history of Apartheid in South Africa. The novel deals with the colonial period where the natives and the colonizers experience and battle with one another. The central unnamed character, Magistrate, who is in charge of the frontier settlement, finds himself caught between the empire that employs him and the barbarians for whom he develops increasing sympathy. Coetzee felt horrible to know about Steve Biko's death, a Black Conscious leader and a revolutionary who died due to excessive torture in the detention camp and this was also a reason to write the novel. This paper intends to discuss the theme of torture prevalent in the novel.

**Torture:** *Waiting for the Barbarians* is a novel about the individuals who savagely cause torture on their foes, showing a hunger for pitilessness. It is additionally an anecdote of power and the impacts of imperial psychosis as the Empire turns into the very "barbarians" that tries to destroy. According to Dr. Bexel:

Torture as a means of violence seems very dominant and powerful in *Waiting for the Barbarians* than any other novels of Coetzee. In fact, torture has been used by the imperialist and the colonizer as a tool to 'find truth' and to impose their identity and interest in the oppressed, colonized and hunted. (123)

According to Coetzee, *Waiting for the Barbarians* is a novel about "the impact of the torture chamber on the life of a man of conscience" (DTP 363) wherein Coetzee calls the Magistrate "a man of conscience" who is full of pity towards the Barbarian girl. He has also been described by Dick Penner as a "hyperconscious man" who "has been caught in an endless cycle of self-consciousness incessantly questioning his own motives" (80).

The theme of torture is present from the very beginning of the novel. From the first appearance of Colonel Joll, it is understood that he represents the sinister Empire. He is raised by the Empire to believe that the locals of the colonized land are outsiders. He attempts to force himself as the master. The Colonel asserts that the barbarians living beyond the frontier are becoming progressively threatening and that war is likely to take place. His responsibility is to acquire data from the detainees and he goes about it by such savage torture that one of the detainees dies during an interrogation. The novel is steeped in torture and violence. The servants of the Empire force torture on the assemblages of the colonized. The novel alludes to

the situation of the prisoners. It demonstrates the most exceedingly terrible unhygienic conditions in which the prisoners need to remain. For example, the cottage where the two prisoners' bodies comes "a smell of old pee" (WFB 2). The little kid in the jail is wounded with puffy and swollen eyes.

It is likewise a reality that the Empire's workers are not keen on learning the language of the barbarians to recognize what they talk. Consequently, they utilize the barbarian's bodies for torture. The Magistrate, the Empire's worker, is thoughtful and sympathetic towards the barbarians and thus he can't help contradicting Colonel Joll's perspectives. However, he knows the Empire does not require that its servants love each other, merely that they perform their duty. The little kid is in a corner and his hands are tied before him. In the other corner lies a long white bundle containing the body of the elderly person who died in the prison due to the Empire's torture. The Magistrate requests the guard to report his statement about the elderly person's death. The guard reports the Magistrate what the Empire's official told him to report the Magistrate. The Magistrate realizes the elderly person dies for no wrong done by him. In any case, he can't firmly contradict the Empire's officials however he attempts to persuade them that there is no threat on the wilderness for the Empire. Nobody cares to cover the dead body until the Magistrate arranges the entombment party. He relaxes the rope around the kid's little hands and envisions himself to be much the same as "a mother" (WFB 8) caring the kid. The Empire's authorities have tuned in to the accounts of the distress among the barbarians thus they are prepared for war and abuse by causing physical savagery on them. When asked the cross examiners did to the kid, the guard informs the Magistrate that they wounded the kid with a little knife. The Magistrate is vexed when he comes to think about the false confession brought by the Empire's officials from the kid. He needs to spare the kid.

After this remorselessness, she is unable to see appropriately as there stays a blur in whatever she sees. The next case of physical brutality is with regards to twelve prisoners brought by Colonel Joll's effective campaigning of months. The onlookers enjoy and appreciate the site of the miserable prisoners. One man carries his young kid on his shoulders so that the kid can see the barbarians and their torturers. Colonel Joll ventures forward. Bending over each and every prisoner, he rubs a handful of dust into their stripped back and composes a word with a stick of charcoal, "ENEMY" (115). The black charcoal and ochre residue start to run with sweat and blood. Their game is to beat the prisoners till their backs are washed clean. On the face of everybody assembled to appreciate the brutality, there is "the same expression: not hatred, not bloodlust, but a curiosity so intense that their bodies are drained by it and only their eyes live, organs of a new and ravening appetite" (WFB 115). The soldiers get exhausted and hand the cane to a small girl to continue the beatings and the crowd cheer her up by saying, "Go on, and don't be afraid!" (WFB 116).

This behavior of the officials is barbaric. Frantz Fanon says that torture is inherent in the whole imperialist configuration; it is "an expression and a means of the occupier/occupied relationship" (Fanon 66). Colonel Joll treats the locals according to his set methodology. Regardless of whether it is cross examination or beating the people in question; he utilizes his power altogether. He cannot see the sufferings of the locals. His sunglasses cover his "healthy eyes" (WFB 4). According to Lance Olsen, his sunglasses "imply the absence of humanisms, his spiritual blindness" (53). Concealing his eyes can also be taken as a pretence not to see their sufferings. Colonel Joll intends to abuse the locals and mightily cause them harassment to admit that they are getting ready to overtake the Empire.

Colonel Joll's intention is to misuse the locals and compellingly cause them to admit that they are planning to attack the Empire. As indicated by B. J. Eckstein the incongruity of such



torment is that the "confession" puts the weight of "betrayal" on the prisoner who may have nothing to admit and may have lost a feeling of everything other than his torments to which his "confession" alludes (Eckstein 78). The Empire utilizes different methodologies to bring and continue its strength. The Magistrate is beaten when he waits at the Colonel for his mistreatment towards the hostages yet at the same time he shouts, "You would not use a hammer on a beast, not on a beast" (WFB 117). The Magistrate is very generous towards the natives and is aware about the injustice done to them by the Empire. With grief he tells the Colonel, "Those pitiable prisoners you brought in – are they the enemy I must fear? Is that what you say? You are the enemy, Colonel!" (WFB 125). He cannot control himself and pounds the desk with his clenched hand and further says, "You are the enemy, you have made the war, and you have given them all the martyrs they need – starting not now but a year ago when you committed your first filthy barbarities here! History will bear me out!". (WFB 125) Colonel Joll and Mandel need to keep up peace however their ruthlessness gives an approach to comprehend the Magistrate's gentleness though he belongs to their community. The Magistrate, the Empire's servant, official of the oppressors, turns into a victim of the Empire's brutal and barbaric approach. As it were, an oppressor gets persecuted and acknowledges strongly and drastically what mistreatment implies. He is accused for associating with the barbarians. He is imprisoned and ill-treated by Colonel Joll and Mandel and made to live a lonely life.

The lonely life becomes intolerable to the Magistrate and he is not able to recognize his own speech. He becomes an alien in his own land and also a victim of his very own system. The infliction of physical violence on the Magistrate becomes a subject of amusement to the people. Mandel requests the soldiers to stretch a rope and tells the Magistrate to jump to and fro over it. They call the cook's little grandson and give him one end of the rope and orders the Magistrate to jump. On another event, Mandel orders that he wear a lady's dress. A sail pack is slipped over his head and tied around his throat with a string. A stepping stool is brought and is propped against the part of a tree. His foot is determined to the most minimal bar, the noise is settled under his ear and he is made to climb. Mandel then asks the Magistrate to state what occurred among him and the savages. Mandel was not happy with the Magistrate's answer. He needs this scene to be enjoyed by the group. He takes the opportunity of the event to show the Empire's power and discipline. The Empire carry out the total fall of the Magistrate. For the Empire, the Magistrate doesn't stay its person and is dealt with like a barbarian. The Empire's settlement becomes temporary for him and afterwards the Magistrate isn't kept a prisoner anymore. Yet, in any event, when he turns out he isn't the companion of the Empire's people. The Magistrate longs for the barbarian young girl holding out to him a portion of bread however he says, "I cannot re-enter the dream or taste the bread that has made my saliva run" (WFB 120). It is a sad plight of the Magistrate where his own people disown him and a barbarian girl sympathizes with him.

**Conclusion:** Thus to conclude the novel presents a realistic picture of the pains and sufferings of the barbarians of the Empire. The ruthless empire inflicts torture on the innocent barbarian to exhibit their control over them. The Magistrate who represents Coetzee's disapproval of the Apartheid system is harassed and tortured for favouring the barbarian girl. He is doomed in the end and finds himself all alone.

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*- Chief & Executive Editor*

RESEARCH JOURNEY





## **A Thematic Study of J M Coetzee's "Waiting for The Barbarian's": an Overview**

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### **Abstract:**

*The aim of this paper is to present a thematic study of the novel "Waiting for the Barbarian's" written by the Nobel laureate novelist J. M. Coetzee. Coetzee lived and wrote about the racial discrimination prevalent in South Africa since ages highlighting the pitiable condition of the indigenous people who lived in the country since time immemorial. Coetzee was a witness to the horrible condition of the native people of South Africa, minutely observed and wrote about their sufferings through his novel.*

### **Introduction:**

"Waiting for the Barbarians" is a novel written by the South African-born writer John Maxwell Coetzee. It was first published in the year 1980 and was chosen by Penguin for its series Great Books of the 20th Century and won both the James Tait Black Memorial Prize and Geoffrey Faber Memorial Prize for fiction. American composer Philip Glass has also written an opera of the same name based on the book which premiered in September 2005 at Theater Erfurt, Germany. Coetzee took the title from the poem "Waiting for the Barbarians" written by the Alexandria born Greek poet Constantine P. Cavafy. The story is narrated in the first person by the unnamed magistrate of a small colonial town that exists as the territorial frontier of "the Empire". The term 'Empire' implies numerous interpretations possible for Coetzee's own work as Gallagher remarks:

"By setting his novel in an unnamed country at an unnamed time, by terming the two parties the Empire and the Barbarians, and by simplifying the technology and weapons of the people of the people, Coetzee creates an allegorical landscape that loosely suggests the Roman Empire on the verge of collapse but undoubtedly points to the South Africa today" (Gallagher, 281).

In this connection, Burgess writes, "(Waiting for the Barbarians) is not about South Africa: It is not about anywhere, and hence it is about everywhere" (Burgess, 88)

In the novel, the Magistrate's rather peaceful existence comes to an end with the Empire's declaration of a state of emergency and with the deployment of the Third Bureau Special Forces of the Empire and due to rumours that the area's indigenous people, called "barbarians" by the colonists, might be preparing to attack the town. Consequently, the Third Bureau conducts an expedition into the land beyond the frontier. Led by a sinister Colonel Joll, the Third Bureau captures a number of barbarians, brings them back to town, tortures them, kills some of them, and leaves for the capital in order to prepare a larger campaign.

In the meantime, the Magistrate begins to question the legitimacy of imperialism and personally nurses a barbarian girl who was left crippled and partly blinded by the Third Bureau's torturers. The Magistrate has an intimate yet uncertain relationship with the girl. Eventually, he decides to take her back to her people. After a life-threatening trip through the barren land, during which they have sex, he succeeds in returning her finally asking, to no avail, if she will





stay with him and returns to his own town. The Third Bureau soldiers have reappeared there and now arrest the Magistrate for having deserted his post and consorting with "the enemy". Without much possibility of a trial during such emergency circumstances, the Magistrate remains in a locked cellar for an indefinite period, experiencing for the first time a near-complete lack of basic freedoms. He finally acquires a key that allows him to leave the makeshift jail, but finds that he has no place to escape to and only spends his time outside the jail scavenging for scraps of food.

Later, Colonel Joll triumphantly returns from the wilderness with several barbarian captives and makes a public spectacle of their torture. Although the crowd is encouraged to participate in their beatings, the Magistrate bursts onto the scene to stop it, but is subdued. Seizing the Magistrate, a group of soldiers hangs him up by his arms, deepening his understanding of imperialist violence by a personal experience of torture. With the Magistrate's spirit clearly crushed, the soldiers mockingly let him roam freely through the town, knowing he has nowhere to go and no longer poses a threat to their mission. The soldiers, however, begin to flee the town as winter approaches and their campaign against the barbarians collapses. The Magistrate tries to confront Joll on his final return from the wild, but the colonel refuses to speak to him, hastily abandoning the town with the last of the soldiers. The predominant belief in the town is that the barbarians intend to invade soon, and although the soldiers and many civilians have now departed, the Magistrate helps encourage the remaining townspeople to continue their lives and to prepare for the winter. There is no sign of the barbarians by the time the season's first snow falls on the town.

The Magistrate, the protagonist; Colonel Joll, the antagonist, the Nomad girl, Warrant officer Mandel and a birdlike girl are the characters in the novel and each character has their own special place in the novel. Various themes can be interpreted through the point of view of the Magistrate who is the first person narrator and also the central figure in the novel. Everything in this allegory is filtered through his point of view. The novel clearly embraces many themes at the heart of the South African situation, as well as universalizing the dilemma at the heart of imperial conquest generally. In Coetzee's words "Waiting for the Barbarians" is a novel about "the impact of the torture chamber on the life of a man of Conscience" (Encyclopedia.com, 2004)

One of the most prominent themes in "Waiting for the Barbarians" is imperialism. According to Stephen Watson:

"Waiting for the Barbarians" (1980), to my mind Coetzee's finest novel to date is a novel of an imaginary empire, of an imperialism which is merely an extension of colonialism". (Watson, 370)

In the novel we see various dimensions of imperialist mentality and actions unveiled. The paranoia of the Empire reflects a more general existential condition of one group intending to impose its culture and political mandate on others. The creation of an enemy or "other" the nomad "barbarian" reflects broader perceptions of a threat that serve to justify imperialist violence. The Empire's anxious need to constantly glorify itself sheds light on more universal narratives of imperialist magnificence and righteousness that again serve as justification of a mandate of power.

Distinct from imperialism, the theme of colonialism as a physical, territorial project with far-reaching implications plays out in "Waiting for the Barbarians". The colonial process, as





illustrated in the novel, is more than just a cultural or ideological 'imperialist' project; it is a violent physical one that plays out on the earth and on the bodies of the colonized. As it is represented in "Waiting for the Barbarians", the experience of colonization impacts the many lives. We see the damage done to the tribal nomads, both in terms of the torture, trauma and violence inflicted on them as well as on the intrusion upon their migrant lifestyle. We also see the impact of colonialism on the earth, as the riverbanks burn, desertification sets in, the fisher people are uprooted and the fields are flooded. Colonialism, as it is shown in "Waiting for the Barbarians", entails profound violence and disruption.

One of the central themes in "Waiting for the Barbarians" is male sexuality. Along with being a story of colonial power and imperialism, the novel is an extended examination of the magistrate's sexuality and of the nature of male sexuality in general. In the case of the magistrate, sexuality is a socialized condition, closely linked to self-perception. In the times when he has power, his sexuality thrives. As his power wanes, so too does his libido. As existential questions begin to haunt him, his desire is similarly troubled. When he goes out on a long trek, stepping out of his society, he is the least inhibited. The barbarian girl's sexuality remains a mystery for the most part. It is the (distinctly male) sexuality of the magistrate that the novel most closely examines.

"Waiting for the Barbarians" presents a complex and intimate analysis of power, both in terms of what it consists of and the nature of its effects. With power comes torture which is the most important theme of the novel. Power is clearly shown to be relational, the result of close encounters between individual bodies. The story conveys the physical implications of power, how it derives from the threat and fear of physical pain. The Empire's ultimate expression of power is through the infliction of pain on individual bodies. Joll and Mandel perform torture in public spaces, not only to display their power over their enemy, but to instill fear of suffering on all around them. In this way, they extend their power. A complex power dynamic plays out between the magistrate and the girl. Her disability makes her dependent on him for help and in this way immediately puts him in a position of power. While he doesn't physically harm her, he still takes advantage of his power, by stripping her and putting her through a ritual of strange intimacy. That she doesn't resist him, doesn't mean that his role in relation to her isn't one of power. Another dimension of power plays out in the Empire's war against the barbarians. The Empire does not have power over the nomads as a group, only individual bodies that it captures and tortures. Power is shown in this way not to have any resonant force. Instead it relies on the close physical force of one body over another. The Magistrate's resistance to power causes him to become an enemy of his own people. Robert M. Post writes, "By siding with the oppressed, he has become one of them" (65)

The elusive nature of truth and the difficulties of pinning it down is an important topic in "Waiting for the Barbarians". Interrogation is central to the novel and interrogations take different forms. Most notably we see two competing forms of interrogation: Joll's violent method, in which the interrogative quest for truth is a pretext for cruelty; and the magistrate's soft method, in which his interrogation is persistent and his quest for truth seems sincere.

The Latin origin of the word rape is to seize, to steal. The concept seems simple, relating to the violation of theft, the affront and sense of loss that happens when a person or group seizes something from another—the taking of property. This original sense of rape frames women's sexual violation as a matter of property. But if in its origin, the concept of rape derives from a







concept of theft, it needs to be asked, what has been stolen from the woman? This question is important, and it's one that the magistrate circles around in "Waiting for the Barbarians". His fixation on the nomad girl is in many ways a fixation with her defilement rather than her violation. The fact that she has been maimed and defaced and that her beauty is ruined obsesses the magistrate more than her violation—the fact that she has been personally hurt and traumatized. He is obsessed with trying to imagine what she was like before, and tries to picture her in a dignified state. In this way, he conceives of rape as a form of theft rather than as the physical trauma of violence. The book presents a subtle but thorough meditation on rape, culminating in the magistrate's thought that the nomad girl's people will never take her back in as a whole woman. Above and beyond her scars, he muses; her defilement will always be known to them. She will always have had something stolen from her. Of course it is this view of rape as theft, and thus of women as property, that contributes to the prevalence of rape. By seeing the girl as lacking because of her "defilement," the magistrate himself takes or steals the girl's dignity.

The novel is a close examination of the fear of the 'other' that is the foreigner, the outsider. More specifically it is a parable about the creation of an enemy that comes from that fear. The barbarian is a derogatory term that identifies a group as outsiders and vilifies them. The term is deployed effectively by the Empire to designate the nomads as different, lower, savage and thus to define them as the enemy and justify their persecution. The hatred that grows from fear justifies the violence that perpetuates the fear specifically of the other.

#### Conclusion:

Thus, to conclude Coetzee has very skillfully depicted the themes in his novel "Waiting for the Barbarians" drawing the pathetic condition of the indigenous people of South Africa and at the same time depicting their mental as well as the physical pain they undergo at the hands of the apartheid government.

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## 6. Depiction of Nature in the Poetry of John Keats: An Overview

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### Abstract

Nature as one of the features of the Romantic Era played a significant role in the works of all the Romantic poets. Nature is full of beauty and the Romanticists loved beautiful objects in nature. William Wordsworth, the pioneer who belonged to the older group of the Romantic Era wrote only nature poems. Yet, John Keats who belonged to the younger group of the Romantic poets wrote on medievalism though he also dealt with themes based on nature. He loved nature for its glory, beauty and loveliness and finds solitude and peace in it. For him nature is divine and finds divinity and beauty in all its objects. For him beauty is a joy forever. The aim of this paper is to discuss the poems written by Keats where he has depicted nature as an object of beauty.

**Keywords:** Nature, depiction, Romantic Era, poets, John Keats, medievalism.

### Introduction

Romanticism as a trend in arts and literature of England developed in the 18<sup>th</sup> century. It started early in England as compared to other Western European nations, it had its own distinctive explicitness and independence. Its most splendid representatives were William Blake, William Wordsworth, Samuel Taylor Coleridge, Robert Southey, Thomas Moore, George Gordon Byron, Percy Bysshe Shelley, Walter Scott, John Keats and others, who have left a rich legacy in the writing of England and contributed to the world literature. Romanticism is one of the most disputable trends in European literature, in the literature Romanticism is for the most part comprehended as a formal scholarly pattern, yet as a specific way of thinking, and it is through this way of thinking that we attempt to characterize Romanticism. Wordsworth, Coleridge, Byron, Shelley and Keats were all poets of Nature but in far different ways. Wordsworth and Shelley go behind the external phenomena of nature and philosophize them. Wordsworth sees the spirit of God and Shelley sees love and liberty in nature and they both intellectualize and spiritualize it at the same time. On the other hand, Keats do not spiritualize and philosophize nature but is primarily concerned with a frank expression of the sensuous joy



derived from its close observation. He is content mainly with the beauties of its outward manifestations and does not try to delve deep into the inward manifestations. Keats was influenced by Wordsworth, his contemporary in depicting nature in his poetry.

#### Keats Attitude towards Nature

Romanticists celebrated and loved nature and enjoyed being outdoors. Keats is one of them who loved and celebrated nature through his poems and expounded on it as a wellspring of magnificence and as an asylum from the burdens and strains of life in the city. Keats cherished nature for its sensuous appeal like flowers, for example, for their colour, fragrance and delicateness; streams for their coolness and for the soft sounds of streaming water. He depicts the natural world with incredible exactness. Over a hundred plant species have been distinguished in his work, including his tributes to "To a Nightingale" and "To Psyche". For Keats the universe of nature is the nearest we can go to a perfect world, a kind of Eden, and is the main genuine condition that can move towards the perfect structures created by human imagination. Nature and Classical Myth are frequently exemplified and also natural phenomena, here and there utilizing old style legend to vivify the items and powers of nature. Greek divinities (Apollo, Flora and so on.) and spirits (Naiads, Dryads and so forth.) much of the time populate Keats' delineations of the characteristic world and, as on account of old folklore, give an unmistakably human character to natural phenomena. An example of the idyllic reciting of nature can be found in John Keats sonnet who composed on the high themes of love, beauty and art. In his sonnet "Ode to Autumn" (1820) Keats went completely from the fanciful symbolism, making an image of autumn – the hour of a dismal goodbye to the past before the brutal winter. Landscape in the poem is related with the picture of a simple man – a worker who lives in an interminable work:

"Season of mists and mellow fruitfulness,  
Close bosom-friend of the maturing sun;  
Conspiring with him how to load and bless  
With fruit the vines that round the thatch-eves run;  
To bend with apples the moss'd cottage-trees,  
And fill all fruit with ripeness to the core"

#### Sensuous Apprehension of Nature

Where Wordsworth spiritualizes, Shelley intellectualizes Nature, Keats is content to express her through the senses: the colour, the scent, the touch, the pulsating music are the things that stir him to the depths. There is no mood of Earth he does not love, not a season that will not cheer and inspire him. In the "Ode to Autumn" Keats ponders the pattern of life and the

interconnectedness of birth, demise and resurrection as one season offers route to another. The poem is loaded with the sentiment of nature's liberality. The blend of work, joy and natural riches offers the impression of a humankind glad and content with the world in which it lives. Mankind isn't the prevailing power in the scenes portrayed. The symbolism focuses on the bewildering assortment of nature: the abundance of yields, the blossoms, the mists, the sheep, the whistling robin, even the haze of gnats. Nature gives a dining experience to all the faculties: the flavour of the leafy foods, the hints of creatures and bugs, the impacts of fall climate. As a poet who praised the five senses, the colour, the scent, the touch, the pulsating music these are the things that stir him to the depths. The pictorial power of nature can be found in the following lines:

"With fruit the vines that round the thatch-eves run;  
To bend with apples the mossed cottage-trees,"

Then he luxuriates in colour. There are the golden apples, the emerald moss, the green foliage and the grey thatches. Sensuous beauty is the dominant feature in his observation of Nature. He looked at the objects of nature with a child-like delight like the Greeks.

In "Ode to a Nightingale", hearing the winged creature's tune makes the speaker ponder the eternality of craftsmanship and the mortality of people. He writes, "That thou, light-winged Dryad of the trees". The speaker of "Ode on Melancholy" thinks about an episode of gloom to a 'sobbing cloud', at that point proceeds to list explicit blossoms that are connected to misery. He finds in nature able pictures for his mental state.

In "Ode to Psyche" the speaker filters the night sky to discover approaches to love the Roman goddess Psyche as a dream. The beauty and romance of the beautiful goddess, more beautiful than Venus herself, fires him and he builds a temple for her worship.

#### Minuteness of Detail

Nothing seemed to escape Keats observation. He observed nature with minute details. He minutely observed the song of the bird, the rustle of some animals, the changing of the green brown lights and furtive shadows, the motions of the winds and the wayfaring of the clouds, even the features and gestures of passing tramps, the colour of woman's hair, the smile on a child's face, objects of nature which bear witness to his sensuous alertness to the colour, beauty form smell and sounds lying around him. Keats observation of nature therefore is very minute. He writes:

"Where are the songs of Spring? Ay, where are they?  
Think not of them, thou hast thy music too,—



While barred clouds bloom the soft-dying day,  
And touch the stubble-plains with rosy hue;  
Then in a wailful choir the small gnats mourn  
Among the river-sallows, borne aloft  
Or sinking as the light wind lives or dies;  
And full-grown lambs loud bleat from hilly bourn;  
Hedge-crickets sing; and now with treble soft  
The red-breast whistles from a garden-croft;  
And gathering swallows twitter in the skies".

#### Love for the Calm Repose in Nature

While Shelley loved the dynamic and changing aspects of nature, nature in the flux and ceaseless activity that goes on within her, Keats on the other hand enjoys her seeming repose and calm. It is the peace and quiet in her that appeals to him most. He loves the sleeping woods;

"As when upon a tranced summer-night,  
Tall oaks, branch-charmed by the earnest stars,  
Dream, and so dream all night without a stir."

To Keats, "unheard melodies were sweet to him than heard ones". He loved the beauty of Nature but what he loved most was "the seeming sleep of Nature" her silent phases, "the repose of places", in which he discovers an ecstasy that is at once the glory and the greatness of his poetry.

#### Personification of Nature

Keats personifies the powers of Nature. He looks at Nature like the Greeks, with wonder and childlike delight. He feels disillusioned with the spirit of enquiry and doubt which has smothered simplicity and wonder and longs for the old good days of happy piety.

"O brightest! Thou too late for antique vows,  
Too, too late for the fond believing lyre,  
When holy were the haunted forest boughs,  
Holy the air, the water and the fire".

For Keats every object of Nature is haunted by an attendant deity, God or Goddess. The tree is haunted by the Dryad and the sea is haunted by the Naiads. He never saw an oak tree without beholding the Dryad. In the "Ode to the Nightingale", he writes:

"That thou, light-winged Dryad of the trees,"

The forests are haunted by Pans and Satyrs. Whoever wonders may happen to see in the forest Pan playing on the flute. In the "Ode to Autumn the poet treats Autumn as a Goddess or a mythological woman in the spirit of Greek worship of the object of Nature:

"Who hath not seen thee oft amid thy store?  
Sometimes whoever seeks abroad may find  
Thee sitting careless on a granary floor,  
The hair soft-lifted by the winnowing wind;  
Or on a half-reap'd furrow sound asleep  
Drowsed with the fume of poppies, while thy hook  
Spare the next swath and all its twined flowers."

Sometimes she is a Gleaner

"And sometimes like a gleaner thou dost keep  
Steady thy laden head across a brook."

Like the Greeks, Keats look at Nature with wonder, awe and simple delight. His habit of personification further enables him to picture Nature more accurately and concretely.

#### Conclusion

Thus, to conclude, Keats showed the nature as free, powerful and beautiful world that is different from the humans. Keats was truly a nature poet who left an indelible mark on English poetry. His love for nature and thereby the beauty can be seen his poems. All poems are just steeped in nature and sing songs of joy and happiness, and create a sense of unity between man and nature. For him beauty is truth and truth beauty

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### A Thematic Study of J M Coetzee's "Waiting for The Barbarians": an Overview

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#### Abstract:

The aim of this paper is to present a thematic study of the novel "Waiting for the Barbarians" written by the Nobel laureate novelist J. M. Coetzee. Coetzee lived and wrote about the racial discrimination prevalent in South Africa since ages highlighting the pitiable condition of the indigenous people who lived in the country since time immemorial. Coetzee was a witness to the horrible condition of the native people of South Africa, minutely observed and wrote about their sufferings through his novel.

#### Introduction:

"Waiting for the Barbarians" is a novel written by the South African-born writer John Maxwell Coetzee. It was first published in the year 1980 and was chosen by Penguin for its series Great Books of the 20th Century and won both the James Tait Black Memorial Prize and Geoffrey Faber Memorial Prize for fiction. American composer Philip Glass has also written an opera of the same name based on the book which premiered in September 2005 at Theater Erfurt, Germany. Coetzee took the title from the poem "Waiting for the Barbarians" written by the Alexandria born Greek poet Constantine P. Cavafy. The story is narrated in the first person by the unnamed magistrate of a small colonial town that exists as the territorial frontier of "the Empire". The term 'Empire' implies numerous interpretations possible for Coetzee's own work as Gallagher remarks:

"By setting his novel in an unnamed country at an unnamed time, by terming the two parties the Empire and the Barbarians, and by simplifying the technology and weapons of the people of the Empire, Coetzee creates an allegorical landscape that loosely suggests the Roman Empire on the verge of collapse but undoubtedly points to the South Africa today" (Gallagher, 281).

In this connection, Burgess writes, "(Waiting for the Barbarians) is not about South Africa: It is not about anywhere, and hence it is about everywhere" (Burgess, 88)

In the novel, the Magistrate's rather peaceful existence comes to an end with the Empire's declaration of a state of emergency and with the deployment of the Third Bureau Special Forces of the Empire and due to rumours that the area's indigenous people, called "barbarians" by the colonists, might be preparing to attack the town. Consequently, the Third Bureau conducts an expedition into the land beyond the frontier. Led by a sinister Colonel Joll, the Third Bureau captures a number of barbarians, brings them back to town, tortures them, kills some of them, and leaves for the capital in order to prepare a larger campaign.

In the meantime, the Magistrate begins to question the legitimacy of imperialism and personally nurses a barbarian girl who was left crippled and partly blinded by the Third Bureau's torturers. The Magistrate has an intimate yet uncertain relationship with the girl. Eventually, he decides to take her back to her people. After a life-threatening trip through the barren land, during which they have sex, he succeeds in returning her finally asking, to no avail, if she will



stay with him and returns to his own town. The Third Bureau soldiers have reappeared there and now arrest the Magistrate for having deserted his post and consorting with "the enemy". Without much possibility of a trial during such emergency circumstances, the Magistrate remains in a locked cellar for an indefinite period, experiencing for the first time a near-complete lack of basic freedoms. He finally acquires a key that allows him to leave the makeshift jail, but finds that he has no place to escape to and only spends his time outside the jail scavenging for scraps of food.

Later, Colonel Joll triumphantly returns from the wilderness with several barbarian captives and makes a public spectacle of their torture. Although the crowd is encouraged to participate in their beatings, the Magistrate bursts onto the scene to stop it, but is subdued. Seizing the Magistrate, a group of soldiers hangs him up by his arms, deepening his understanding of imperialistic violence by a personal experience of torture. With the Magistrate's spirit clearly crushed, the soldiers mockingly let him roam freely through the town, knowing he has nowhere to go and no longer poses a threat to their mission. The soldiers, however, begin to flee the town as winter approaches and their campaign against the barbarians collapses. The Magistrate tries to confront Joll on his final return from the wild, but the colonel refuses to speak to him, hastily abandoning the town with the last of the soldiers. The predominant belief in the town is that the barbarians intend to invade soon, and although the soldiers and many civilians have now departed, the Magistrate helps encourage the remaining townspeople to continue their lives and to prepare for the winter. There is no sign of the barbarians by the time the season's first snow falls on the town.

The Magistrate, the protagonist; Colonel Joll, the antagonist, the Nomad girl, Warrant officer Mandel and a birdlike girl are the characters in the novel and each character have their own special place in the novel. Various themes can be interpreted through the point of view of the Magistrate who is the first person narrator and also the central figure in the novel. Everything in this allegory is filtered through his point of view. The novel clearly embraces many themes at the heart of the South African situation, as well as universalizing the dilemma at the heart of imperial conquest generally. In Coetzee's words "Waiting for the Barbarians" is a novel about "the impact of the torture chamber on the life of a man of Conscience" (Encyclopedia.com, 2004)

One of the most prominent themes in "Waiting for the Barbarians" is imperialism. According to Stephen Watson:

"Waiting for the Barbarians" (1980), to my mind Coetzee's finest novel to date is a novel of an imaginary empire, of an imperialism which is merely an extension of colonialism". (Watson, 370)

In the novel we see various dimensions of imperialist mentality and actions unveiled. The paranoia of the Empire reflects a more general existential condition of one group intending to impose its culture and political mandate on others. The creation of an enemy or "other" the nomad "barbarian" reflects broader perceptions of a threat that serve to justify imperialist violence. The Empire's anxious need to constantly glorify itself sheds light on more universal narratives of imperialist magnificence and righteousness that again serve as justification of a mandate of power.

Distinct from imperialism, the theme of colonialism as a physical, territorial project with far-reaching implications plays out in "Waiting for the Barbarians". The colonial process, as







illustrated in the novel, is more than just a cultural or ideological 'imperialist' project; it is a violent physical one that plays out on the earth and on the bodies of the colonized. As it is represented in "Waiting for the Barbarians", the experience of colonization impacts the many lives. We see the damage done to the tribal nomads, both in terms of the torture, trauma and violence inflicted on them as well as on the intrusion upon their migrant lifestyle. We also see the impact of colonialism on the earth, as the riverbanks burn, desertification sets in, the fisher people are uprooted and the fields are flooded. Colonialism, as it is shown in "Waiting for the Barbarians", entails profound violence and disruption.

One of the central themes in "Waiting for the Barbarians" is male sexuality. Along with being a story of colonial power and imperialism, the novel is an extended examination of the magistrate's sexuality and of the nature of male sexuality in general. In the case of the magistrate, sexuality is a socialized condition, closely linked to self-perception. In the times when he has power, his sexuality thrives. As his power wanes, so too does his libido. As existential questions begin to haunt him, his desire is similarly troubled. When he goes out on a long trek, stepping out of his society, he is the least inhibited. The barbarian girl's sexuality remains a mystery for the most part. It is the (distinctly male) sexuality of the magistrate that the novel most closely examines.

"Waiting for the Barbarians" presents a complex and intimate analysis of power, both in terms of what it consists of and the nature of its effects. With power comes torture which is the most important theme of the novel. Power is clearly shown to be relational, the result of close encounters between individual bodies. The story conveys the physical implications of power, how it derives from the threat and fear of physical pain. The Empire's ultimate expression of power is through the infliction of pain on individual bodies. Joll and Mandel perform torture in public spaces, not only to display their power over their enemy, but to instill fear of suffering on all around them. In this way, they extend their power. A complex power dynamic plays out between the magistrate and the girl. Her disability makes her dependent on him for help and in this way immediately puts him in a position of power. While he doesn't physically harm her, he still takes advantage of his power, by stripping her and putting her through a ritual of strange intimacy. That she doesn't resist him, doesn't mean that his role in relation to her isn't one of power. Another dimension of power plays out in the Empire's war against the barbarians. The Empire does not have power over the nomads as a group, only individual bodies that it captures and tortures. Power is shown in this way not to have any resonant force. Instead it relies on the close physical force of one body over another. The Magistrate's resistance to power causes him to become an enemy of his own people. Robert M. Post writes, "By siding with the oppressed, he has become one of them" (65).

The elusive nature of truth and the difficulties of pinning it down is an important topic in "Waiting for the Barbarians". Interrogation is central to the novel and interrogations take different forms. Most notably we see two competing forms of interrogation: Joll's violent method, in which the interrogative quest for truth is a pretext for cruelty; and the magistrate's soft method, in which his interrogation is persistent and his quest for truth seems sincere.

The Latin origin of the word rape is to seize, to steal. The concept seems simple, relating to the violation of theft, the affront and sense of loss that happens when a person or group seizes something from another—the taking of property. This original sense of rape frames women's sexual violation as a matter of property. But if in its origin, the concept of rape derives from a



concept of theft, it needs to be asked, what has been stolen from the woman? This question is important, and it's one that the magistrate circles around in "Waiting for the Barbarians". His fixation on the nomad girl is in many ways a fixation with her defilement rather than her violation. The fact that she has been maimed and defaced and that her beauty is ruined obsesses the magistrate more than her violation—the fact that she has been personally hurt and traumatized. He is obsessed with trying to imagine what she was like before, and tries to picture her in a dignified state. In this way, he conceives of rape as a form of theft rather than as the physical trauma of violence. The book presents a subtle but thorough meditation on rape, culminating in the magistrate's thought that the nomad girl's people will never take her back in as a whole woman. Above and beyond her scars, he muses; her defilement will always be known to them. She will always have had something stolen from her. Of course it is this view of rape as theft, and thus of women as property, that contributes to the prevalence of rape. By seeing the girl as lacking because of her "defilement," the magistrate himself takes or steals the girl's dignity.

The novel is a close examination of the fear of the 'other' that is the foreigner, the outsider. More specifically it is a parable about the creation of an enemy that comes from that fear. The barbarian is a derogatory term that identifies a group as outsiders and vilifies them. The term is deployed effectively by the Empire to designate the nomads as different, lower, savage and thus to define them as the enemy and justify their persecution. The hatred that grows from fear justifies the violence that perpetuates the fear specifically of the other.

#### Conclusion:

Thus, to conclude Coetzee has very skillfully depicted the themes in his novel "Waiting for the Barbarians" drawing the pathetic condition of the indigenous people of South Africa and at the same time depicting their mental as well as the physical pain they undergo at the hands of the apartheid government.

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## **Magda, A Victim of Gender Discrimination in J. M. Coetzee's 'In the Heart of the Country'**

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### **Abstract :**

*Gender encompasses socially constructed and culturally based roles of women and men with a view to understand how unequal power relations between them are shaped and operated. Discrimination against women begins even before their birth and flourishes in every phase of their life. The aim of this paper is to analyze the character of Magda who is a victim of gender discrimination wherein Patriarchy plays an important role in the society she lives where the father is the head of the family. Practically, Magda is unable to bring a change in the present setup and hence imagines killing her father several times and bringing him back again in the novel. She and her mother are not only dominated and ill-treated by Magda's father but also by her very own servant, Hendrik who rapes and humiliates her many a times thus taking revenge upon her father for raping his wife, Klein-Anna. Magda, a virgin till then, in the process discovers her womanhood and begs Hendrik for attention who in turn mocks her and leaves her mercilessly in the end.*

**Keywords:** Gender, women, social, discrimination, Magda, rape, humiliate, patriarchy.

### **Introduction:**

Gender discrimination refers to an act wherein an individual is discriminated on the basis of sex whether male or female. Nature has given women a weaker frame and she has been an object of discrimination since time immemorial. She has been very rudely entrusted secondary position both at home and in society. Patriarchy plays an important role in the society she lives. Patriarchy is very important in the discussion of gender issues which literally means "rule by the male head of a social unit" (Pilcher and Whelehan, 93). It may be a family or a tribe. It also refers to the elder who has power over others in the social unit including other men, women and children. Feminists have used the term to refer to the social system of male domination over women. In her theory of Patriarchy, Sylvia Walby defines patriarchy as a "system of social structures and practices, in which men dominate, oppress and exploit women" (Walby, 20). Male domination is very pervasive in African society. Women are regarded as "honorary children". The female is not regarded as a "whole" being; she is viewed as unfinished, physically mutilated and emotionally dependent. On the other hand, men are designed and born to be dominant. Magda though is the central character in the novel; Coetzee very skillfully depicted her sad plight wherein she plays the role of a daughter to her father and a mistress to her coloured servant, Hendrik.

"In the Heart of the Country" is a story about a Boer family consisting of a father and his daughter, Magda who live on a lonely farm with several African servants who work on the farm as well as in the house. At the very beginning of the novel, Magda kills her father because he marries a white woman but we soon learn that the killing did not happen and the father too was unable to bring home a new wife. The murder and the remarriage seems merely a fantasy of Magda. Later, in the novel we come across Magda's father engaged in a sexual affair with the





black servant Anna, the wife of the farm labourer Hendrik. Jealous of Anna and afraid of losing her position as the mistress of the house, her birthright, Magda kills her father for the second time. Again it was the Boer daughter's revenge fantasy. She tries to bury her father's body but proves unsuccessful. The father's body resurfaces and is rejected by the soil after each attempt to bury her father. The death of Magda's father created a vacuum of power where the servants take advantage of the situation and exploits Magda. It culminates in Hendrik raping Magda in order to take revenge against her father for his affair with Anna and also for not paying him for his work. Magda is clearly a victim of an unwanted sexual assault. Finally, Magda goes mad gradually because of exploitation and loneliness.

In the novel, we find Magda, her mother and Klein-Anna, wife of Hendrik all are the victims of gender discrimination. Magda suffers the most both at the hands of her father and her farm hand Hendrik. Magda's mother was tortured by her callous husband for not giving him a male child. Klein-Anna too suffered and was raped by Magda's domineering father. Hendrik in order to take revenge rapes Magda repeatedly and beats her mercilessly.

Magda lives a completely isolated and boring existence with her authoritarian father, her only close blood relative in the heart of the country. She finds herself locked into a love-hate relationship with her patriarchal father and also imprisoned in this uneventful life. Magda feels that she is lonely in the closed room that she occupies and she cannot but be lonely there. Her father along with the place where she is placed creates a kind of vacuum in her life:

Or perhaps there is only the empty kitchen, and the cold stove, and the rows of gleaming copperware, and absence, two absences, three absences, four absences. My father creates absence. Wherever he goes he leaves absence behind him. The absence of himself above all - a presence so cold, so dark, so remote as to be itself an absence, a moving shadow casting a blight on the heart. (IHC, 37)

Magda is an example of despair, neglect, stupidity, emptiness and loneliness and her life is ruined by her father's negligence towards her. Magda's father dislikes Magda and hence she grew up with the servants' children. She was happy with them and cannot forget her childhood with those children. Magda is frustrated because the situations around her violently harass and sadden her mentally. She calls her father, "barbarian." She says:

"I cannot believe that fraternal intercourse would not have left its marks upon me, and it has all too painfully not left its mark upon me, the mark that has been left upon me instead is the mark of intercourse with the wilds, with solitude and vacancy" (IHC, 47).

This thinking of Magda reflects her loneliness and also her unkind views regarding her fraternity that stands for the colonizers' failure in their colonies and their solitude. Magda's unhappy childhood plays an important role in her life later on because as Sigmund Freud says, "Many people linger unusually long in their condition and many of its features are carried over by them into later stages of their development" (198). Magda says, "The land is full of melancholy spinsters like me, lost to history, blue as roaches in our ancestral homes, keeping a high shine on the copperware and laying in jam. Wooed when we were little by our masterful fathers, we are bitter vestals, spoiled for life. The childhood rape: someone should study the kernel of truth in this fancy" (IHC, 3).

Magda's father symbolizes colonial masters who oppress not only the blacks but also his very own daughter. His love for authority and power makes him blind towards his daughter. Robert Post identifies Magda's father as "the Afrikaner government" and Magda as the





"oppressed black race" (Post, 70). Magda's father exploits the black servants, particularly black women, for his physical satisfaction. Magda suggests that the colonizers including her father are responsible for her fate and the virgins like her suffer in a far away colony. The behaviour of Magda's father towards his daughter and the colonized can be described in the words of Aime Césaire who remarks: "colonisation works to decivilise the coloniser, to brutalise him in the true sense of the word, to degrade him, to awaken him to buried instincts, to covetousness, violence, race hatred, and moral relativism" (Césaire, 13).

Magda's father is unaware that he is oppressing his own daughter and decivilizing himself. Magda enquires Klein-Anna about love and marriage which expresses her inner wish to be loved by someone and get married. It can be taken as a disclosure of the suppressed feelings of spinster Magda. Magda's talk with Klein-Anna gives a vent to Magda's suppressed feelings of sexual desires. She clarifies that she has never learned to talk with others. Her father has closed her life and cut it from communication. It is the lonely life of the spinster. She cannot communicate with others. She says to Anna, "It has always been that the word has come down to me and I have passed it on. I have never known words of true exchange, Anna" (IHC, 101) Magda fights, "against becoming one of the forgotten ones of history" and so she says, "I am a spinster with a locked diary but I am more than that" (IHC, 3). Magda like the oppressed black South Africans needs to maintain "a history and a culture" (IHC, 120).

Magda cannot forget her mother. She remarks that her mother died while delivering a child. Her father disliked her mother because she was not able to give him a male child. Magda's mother symbolizes the typical colonial woman whose life was, "under her husband's thumb" (IHC, 2). About her mother Magda writes:

"Her husband never forgave her for failing to bear him a son. His relentless sexual demands led to her death in childbirth. She was too frail and gentle to give birth to the rough rude boy-heir my father wanted, therefore she died. The doctor came too late. Summoned by a messenger on a bicycle, he had to come trundling along forty miles of farm-track in his donkey-cart. When he arrived my mother already lay composed on her deathbed, patient, bloodless, apologetic. (IHC,2)

The expectation of Magda's father for "the rough rude boy-heir" stresses the psychology of a white man for continuing the empirical domination over the colonized through the generations to come. Magda's father has no love and affinity for his wife. Hence, Magda imagines:

And then, in the bloom of her tentative young motherhood, the woman must have died trying to give birth to a third child, died as she feared she would, afraid to deny the man his detested relentless pleasure in her, her death, a hideous storm of terror with the midwife wringing her hands about the room and recommending ipecacuanha as a last resort. (IHC, 38)

Magda's mother represents the white man's mentality towards women. The whites are interested in patriarchal dominance. According to Susan Gallagher the feminist and anti-apartheid efforts of many South African white women, the majority of Afrikaner women in the 1970s "were still primarily focused on upholding these old-style Boer family ideals"(Gallagher, 90). Magda's mother lived in a colonized land as a colonizer but she was unable to escape her culture and was not able to live happily in the natural environment of the farm along with its people.

Magda is raped by Hendrik because he wants to take revenge and give a way to his antagonism. It is the result of Hendrik's rage but also a racial revenge. When he does not get his money from Magda, he says, "How must I live? The storeroom is empty. Where must we get





food? From heaven?" (104). Angrily, he jumps at Magda and grabs her arm. Magda describes the incident: 'Let go!' I shout. He grips me tightly and pulls me back to the kitchen. 'No, wait a bit!' he hisses in my ear. I pick up the first thing I see, a fork, and lunge at him. The tines scrape his shoulder, probably not even piercing the skin; but he exclaims in surprise and hurls me to the floor. I stumble up into a deluge of blows. I have no breath left, everything has been gasped out, I cover my head and fall slowly and awkwardly back to the floor. 'Yes! . . . Yes! . . . Yes! . . . ' says Hendrik, beating me. I raise myself on hands and knees and begin to crawl to the door. He kicks me in the buttocks, heavily, twice a man's kicks, catching bone. I flinch and weep with shame. 'Please, please!' I roll over on my back and lift my knees. This is how a bitch must look; but as for what happens next, I do not even know how it is done. He goes on kicking at my thighs. (104-05) all the anger and hatred of the colonized is directed towards the colonizer. Magda, too, tries to attack Hendrik with fork but it falls down. The rapes of Magda and Hendrik's wife also show that sexual violence is the potent weapon to show the male superiority. According to Gloria Watkins:

"Sexism fosters, condones and supports male violence against women... In patriarchal society; men are encouraged to channel frustrated aggression in the direction of those without power – women and children. And white and black men alike abuse women." (105). Sexual violence against the native women on the part of the whites is their way of exploiting the natives. Sexual violence by the blacks against the whites is the result of revenge and hence Hendrik out of rage and revenge rapes Magda for the wrong done by her father.

#### Conclusion:

Thus, the novel can be regarded as a critique of both patriarchy and colonialism to a fairly significant extent. Patriarchy and colonialism though are similar systems and can be studied from the point of view of gender discrimination. To conclude we find Magda was unable to achieve an identity neither from his father nor from Hendrik, the servant who no longer recognizes her as his mistress, and also does not recognize her as a woman. Magda's question 'am I finally a woman? Has this made me into a woman? (IHC, 107) demonstrates her failure.

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### Gandhian Consciousness in R. K. Narayan's Novels

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#### Abstract:

Mahatma Gandhi was the most prominent figure in the history of Indian freedom struggle. His concept of non-violence has inspired many in and out of the country. Gandhian consciousness is deeply rooted in the literature of many Indo Anglian writers especially R. K. Narayan, Mulk Raj Anand, Raja Rao, Bhattacharya etc. It gave power and force to their writings which inspired many other writers to write in that fashion. Gandhian thought was influenced by modern thinkers like Ruskin, Tolstoy, Emerson and religious textbooks such as the Bible, Bhagwad Gita, Ramayana and the Quran. The aim of this paper is to highlight the presence and effect of Gandhian consciousness in the works of R. K. Narayan and how he was influenced by Gandhian Ideology of Nonviolence which Gandhiji used as a weapon to fight the freedom struggle and gave the Britishers a run.

#### Introduction:

Gandhian thought had a profound and unobtrusive impact on the later novels of the Indian writers in English. It had a profound effect on the advancement of Indo Anglian writings and showered nourishing features in the form of pride in their roots and their heritage. It spoke of the contemporary social reality and assisted with stirring the feeling of national character. Before Gandhi the scholars were expelled from their social and political reality. They composed authentic sentiments such works were S.M. Mitra's Hindupore (1909), Sirdar Jogendra Singh's Nur Jehan (1909), A. Madhaviah's Clarinda (1915). A.S.P. Ayyar's Historical Romance of Ancient India and Dwijendra Nath Neogi's "Sacred Tales of India" (1916).

In the thirties and forties after the rise of Gandhian idea there can be seen a major change in the adoption of certain topics by the Indian writers. Mulk Raj Anand, Raja Rao, R.K. Narayan and Bhattacharya are the four authors who utilized Gandhian idea in various manners. Anand utilized this as his significant topic in his first novel "*Untouchable*". Raja Rao in his first novel "*Kanthapura*" and Narayan in quite a while first novel "*Swami and Friends*", demonstrated the impact of Gandhi's Non-cooperation Movement of 1921, and furthermore remarked on the Western arrangement of instruction in India.

Narayan's initial three books are a study of Western Educational System which was additionally a significant worry of Gandhian idea. Raja Rao's "*Kanthapura*" is an investigation of the Imperial system and the social evils prevalent in the Hindu framework because of obliviousness and absence of education. Anand and Bhattacharya were believers of reality. They attempted their best to show the social foundations as they may be. Raja Rao was a more straightforward supporter of the Gandhian idea. Similarly, R. K. Narayan extended this topic with a dash of angled way of thinking. Narayan's point was not to change men as far as society is concerned. One of Narayan's most loved topics was the topic of Education. He compellingly reprimands the western education and glorifies the Indian ways of learning. His adaptation of the Indian way to deal with Education stretches out instruction to an insightful encounter. It is just Education that promotes the development of man's character. Narayan didn't separate the existence issues from the general encounters of man who lives in the public arena. He utilized Gandhian qualities combined with the details of mystical encounters. The Gandhian concept of basic education, which as Narayan shows in







Narayan was an impassioned adherent to Gandhian thought. The Gandhian standards helped him to comprehend and assess the characteristics and shortcomings of common man managing different professions. His comic vision frequently expected him to scorn the character, regardless of whether it was drawn according to Gandhian norms. He forfeits his Gandhian belief for humor like Raja Rao. R.K. Narayan utilized the Gandhian way of thinking like numerous others in the feeling of a universal similitude which could be utilized as a verifying anecdotal scenery, however, he was not politically dedicated. William Walsh writes: Narayan is basically "a native talent, native, matured". Swaminathan in "Swami and Friends" feels terrible in the Albert Mission School when Hindu Gods were an object of analysis and chuckling. So he chose to leave the school. He tells the Principal of the school, "I do not care for your dirty school". He fights western education in language really Gandhian. Mani and Swami tune in to Gauri Shankar, a Gandhian, as he says, "We are captives of slaves". At that point they choose to boycott English products "particularly of Lancashire and Manchester material" and choose to wear khaddar. They make a "bonfire of the foreign cloth due to the Swadeshi movement led by Gandhi.

In "The Bachelor of Arts" the debate of Brown and Chandran is interesting. Raghavachar the nationalist Professor of History, in a Gandhi-like protest feels "if he we are asked what the country needed most urgently, he would not say self government or economic independence but classified, purified Indian history".

In "The English Teacher" Krishnan is against English education. He himself in the beginning of the novel worked as a teacher of English, however because of the impact of Gandhian ideas he leaves this post. He says that encouraging English in India resembles bolstering them "on literary garbage". What's more, teachers of English in India resemble the servants of the department of trade. Like a genuine child of India and an earnest loyalist in the Gandhian manner Krishnan is happy with his spirit search and love of motherland.

In "The Vendor of Sweets" Jagan who is the primary character and a genuine supporter of Gandhi utilizes unadulterated ghee for making the desserts. He doesn't bring the costs up regardless of emergency since he glorifies the Ram Raj like Gandhi where "there will be no beggars, no orphan and no destitute. He considers beggars, "a disgrace to the nation". He uses the concept of simple living and high thinking. He sits at the turning wheel with a feeling of obligation since he had made pledge before Gandhi. He trusts in nature cure and normal eating routine. He takes twenty drops of nectar in heated water each morning and uses a twig from the Margosa tree to clean his teeth. He says to his in-daughter-in-law that it is superior to the fibers which are produced using the hair of a pig's tail. Gandhi used to turn charkha every day and used to exhort Indians that spinning causes no profound fomentation of the psyche. He recommended charkha as a day by day practice in profound tooth since he used to clean his teeth with a Margosa twig which is useful for wellbeing. It cleans the blood and supplies iron and it is likewise a characteristic disinfectant. He reminds his child who lived in America about Shastras that characterized the five fatal sins and executing of dairy animals besides the random. He is pleased with his nation since it is rich with the custom of Ramayana and Bhagavad Gita. The intensity of Gita could even guide India in its quality for freedom.

The story "Swami and Friends" speaks about the children's journey toward realizing which implies maturing.



incongruity". The epic shows that normal interest and the potential for better articulation is murdered by mechanical instruction in the beginning period. In a similar novel the matter of Swami's discourse speaks to a journey of character. Also, their night program "dust with a blaze of remote material". The following day Swami boycotted the class inspite of the Head Master's cautioning. They started to yell "Bharat Mata Ki Jai", "Gandhi ki Jai" and "Gauri Shankar Ki Jai". Narayan's utilization of basic language makes an image of authentic actualities and how peoples' lack of interest transformed into their contribution with the national reason. In "Swami and Friends", Narayan shows the issue of Hindu Muslim solidarity through basic themes like Swami's kinship with Akbar.

In R.K. Narayan's "Waiting for Mahatma", the depiction of Gandhi is the prevailing theme. Bharti, the little girl of India, was an ardent follower of Mahatma Gandhi. Everyone used to sit tight waiting for the Mahatma in Malgudi. The 'pattern of waiting' as a narrative technique in Anand, Rao and also R.K. Narayan is dealt well in the novel here. He used to address them in Hindi as a characteristic of regard to their native language and furthermore on the grounds that English is the language of the individuals who subjugated us. He prompted individuals to rehearse ahimsa, Satya, Ramdhun and Charkha. Gandhi shows up face to face and furthermore as a character in this novel. The authorization of Babu for Bharti's union with Sriram and his urging to the last to turn into a Satyagrahi cause Sriram to feel that "Mahatma is becoming an Emperor of India". For Sriram the 'waiting' fundamentally means his longing to get hitched to Bharti; however, for Bharti it is the desire of the "Mahatma". She imparts this inclination to the individuals of Malgudi and the whole individuals of India. The demise of Gandhi is viewed as a political and moral disgrace by R.K. Narayan.

#### Conclusion:

Thus, we find the novels of R. K. Narayan are all steeped in the thoughts of Mahatma Gandhi, the magician who helped India gain independence without shedding a drop of blood, a true son of Mother India. The characters in the novels are influenced by the teachings of Gandhiji and similarly follow the Gandhian ideology and thereby follow the path of non-violence laid down by him. Thus, one can safely say that the moral sense governed Indian thought and was reflected in creativity as a result of Gandhian interpretation of Indian philosophic thought.

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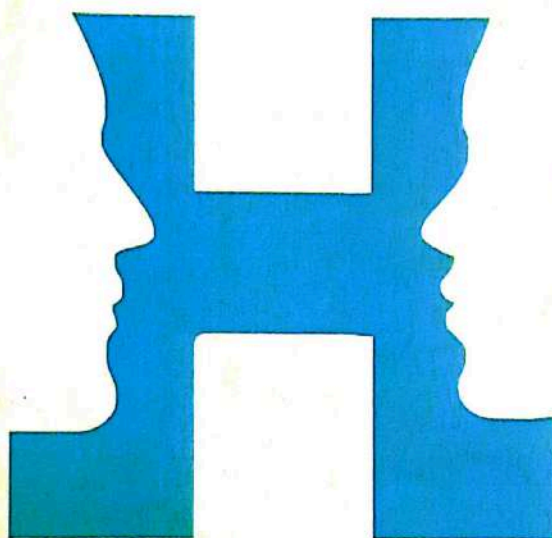


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## The Innovative Concept of Google Classroom

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**Abstract:** We live in a world of Science and Technology and are reaping the benefits of the advancements made in the field of education. The conventional and traditional method of chalk and talk method has given way to the new and innovative method of teaching and learning. Educational institutions are implementing the new methods of imparting knowledge to the students and at the same time trying to cope up with the modern world. These institutions on the other hand are extracting good money and the parents, who are also aware of this drastic change and pattern of study; want their child to be fully equipped with the new system of knowledge and are ready to pay a good price for it. Google Classroom is a new concept, a free web service created by Google especially for educational institutions where teachers disseminate and evaluate assignments in a paperless manner. The aim of this paper is to highlight the importance of the Google Classroom and its pros and cons on the users.

**Keywords:** Science, Technology, education, innovation, Google, Classroom.

## I. Introduction:

Google Classroom is a free web service created by Google for schools and colleges that plan to create disseminate and evaluate assignments in a paperless manner. The basic role of Google Classroom is to streamline the way toward sharing documents among instructors and students. Google Classroom consolidates Google Drive for task creation and appropriation, Google Docs, Sheets and Slides for composing, Gmail for correspondence, and Google Calendar for booking. Students can be welcomed to join a class through a private code, or consequently imported from a school area. Each class makes a different folder in the separate client's Drive, where the students can submit work to be reviewed by an instructor. Versatile applications, accessible for iOS (an operating system used for mobile devices manufactured by Apple Inc.) and Android gadgets, lets clients take photographs and connect to assignments, share documents from different applications, and access data offline. Educators can screen the advancement for every students, and in the wake of being graded, instructors can return work alongside remarks. Sandy Scragg remarks:

Google Classroom is an online learning management system designed for schools. It mirrors the daily paperwork, communication and record-keeping tasks we do offline. With Google Classroom, you can share documents and resources with students, give feedback, and assign and collect work. Classes are private and password-protected, and posts can only be seen by fellow class members. And it's all free.

Google Classroom was declared on May 6, 2014, with a preview accessible for certain individuals from Google's G Suite for Education program. It was released freely on August 12, 2014. In 2015 Google reported a Classroom API and a share button for websites, permitting school administrators and developers to further draw in with Google Classroom. Also in 2015, Google incorporated Google Calendar into Classroom for task due dates, field excursions and class speakers. In 2017, Google opened Classroom to enable any close to home Google clients to join classes without the prerequisite of having a G Suite for Education account, and in April of that year, it wound up feasible for any close to home Google client to make and show a class. In 2018, Google announced a classroom refresh, adding a class work section, improving the grading interface, allowing reuse of class work from other classes, and adding features

for teachers to organize content by topic. In 2019, Google introduced 78 new illustrated themes and the option to drag and drop topics and assignments in the class work section.

## II. Distinct Features of Google Classroom:

Google Classroom ties Google Drive, Google Docs, Sheets and Slides, and Gmail together to enable instructive establishments to go to a paperless system. Google Calendar was later incorporated to help with task due dates, field excursions, and class speakers. Students can be welcome to study through the institution's database, through a private code that would then be able to be included the understudy's UI or naturally imported from a school domain. Each class made with Google Classroom makes a different domain in the separate client's Google Drive, where the understudy can submit work to be evaluated by a teacher.

## • Assignments

Assignments are stored and evaluated on Google's suite of efficiency applications that permit coordinated effort between the instructor and the students and also between students to students. Rather than sharing documents that reside on the students Google Drive with the instructor, records are facilitated on the students Drive and afterward submitted for grading. Instructors may pick a record that would then be able to be treated as a layout with the goal that each student can alter their own duplicate and after that turn back in for an evaluation as opposed to enabling all students to view, duplicate, or alter a similar archive. Students can likewise append extra assignments from their Drive to the task. Students can choose to attach additional documents from their drive to the assignments.

## • Grading:

Google Classroom supports many different grading schemes. Teachers have the option to attach files to the assignment which students can view, edit, or get an individual copy. Students can create files and then attach them to the assignment if a copy of a file wasn't created by the teacher. Teachers have the option to monitor the progress of each student on the assignment where they can make comments and edit. Turned in assignments can be graded by the teacher and returned with comments to allow the student to revise the assignment and turn back in. Once graded,

assignments can only be edited by the teacher unless the teacher turns the assignment back in.

## • Communication:

Announcements can be presented by educators to the class stream which can be remarked on by students taking into consideration two-way correspondence between the instructor and the students. Students can likewise post to the class stream yet won't be as high of a priority as a declaration by an educator and can be moderated. Numerous kinds of media from Google items, for example, YouTube videos and Google Drive documents can be connected to announcements and posts to share content. Gmail additionally gives email choices to instructors to send messages to at least one student in the Google Classroom interface. Classroom can be accessed on the web or via the Android and iOS Classroom mobile apps.

## • Archive Course:

Classroom allows instructors to archive courses at the end of a term or year. When a course is archived, it is removed from the homepage and placed in the Archived Classes area to help teachers keep their current classes organized. When a course is archived, teachers and students can view it, but won't be able to make any changes to it until it is restored.

## • Mobile Applications:

Google Classroom mobile apps, introduced in January 2015 are available for iOS and Android devices. The apps let users take photos and attach them to their assignments, share files from other apps, and support offline access.

## III. Reception:

Google Classroom was widely accepted and eLearning Industry tried and made a survey of Google Classroom, where they featured numerous positive and negative perspectives. Among Classroom's qualities, the survey featured convenience, all inclusive gadget availability, utilization of Google Drive as a successful route for instructors to rapidly impart assignments to understudies, the paperless procedure meaning the part of the bargain, out, and conceivably losing work, and the quick criticism framework among understudies and educators. Among Classroom's weaknesses, the audit featured the administration's substantial mix of Google applications and



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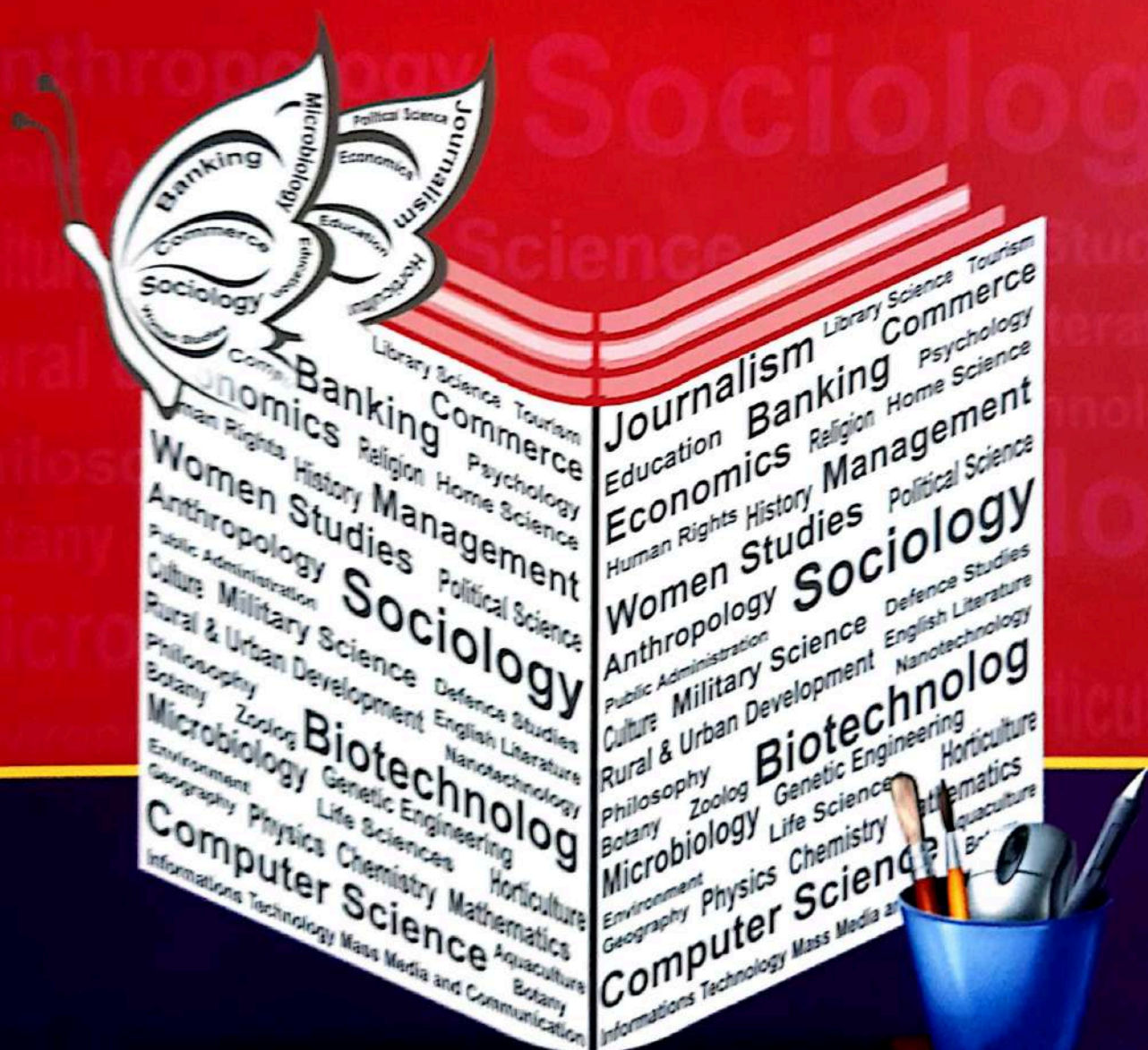
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"The Dark Holds No Terror" in 1980. She won the Sahitya Akademi Award for the novel "That Long Silence" in 1990 and the Padma Shri award in 2009. Her novel "Shadow Play" was shortlisted for the 2009 Hindu Literary Prize in 2014. Shabdi Deshpande has written four children's books, a number of short stories, and nine novels, besides several perspective essays, now available in a volume entitled "Writing from the Margin and Other Essays".

Bharati Mukherjee was born on 27th July 1940 in Calcutta and died on 28th January 2017 in New York. She was an Indian-born American novelist and short-story writer who delineated in her writing the cultural changes and alienation in the immigrant experience. Mukherjee born into a wealthy family attended an Anglicized Bengali school from 1944 to 1948. After three years abroad, the family returned to India. Mukherjee attended the University of Calcutta (B.A., 1959) and the University of Baroda (M.A., 1961). She then entered the University of Iowa Writers' Workshop, where she earned an M.F.A. in 1963 and a Ph.D. in 1969. In 1966 she moved to Canada, where she lived in Montreal and then, from 1977, in Toronto. In 1980 she settled in the United States and began teaching at the university level. She became a U.S. citizen in 1989, and that year she accepted a position teaching postcolonial and world literature at the University of California at Berkeley. Mukherjee's work features not only cultural clashes but undercurrents of violence. Her first novel, "The Tiger's Daughter" (1972), tells of a sheltered Indian woman shocked by her immersion in American culture and her return to India, by a changed Calcutta. "Wife" (1975) details an Indian woman's descent into madness as she is pulled apart by the demands of the cultures of her homeland and her new home in New York City. In Mukherjee's first book of short fiction, "Darkness" (1985), many of the stories, including the acclaimed "The World According to Goli," are not only indictments of Canadian racism and traditional Indian views of women but also sharp studies of the edgy inner lives of her characters.

"The Middleman, and Other Stories" (1988) centres on immigrants in the United States who are from developing countries, which is also the subject of two later novels, "Jasmine" (1989) and "The Holder of the World" (1993). The former work, among her best known, centres on a Punjabi woman living in Florida, and the latter tells of a contemporary American woman drawn into the life of a Puritan ancestor who ran off with a Hindu raja.

Mukherjee's later works include "Wanted: America: Selected Stories" (1995) and "Leave It to Me" (1997) traces the journey of an American woman abandoned in India as a child and her return to her native land. "Desirable Daughters" (2002) attracted considerable acclaim for its

intricate depictions of Indian caste relations and the immigrant experience of reconciling disparate worldviews. Mukherjee delved further into the family history of the characters from that novel in "The Tree Bride" (2004), broaching issues of the time-spanning ramifications of colonialism. Her last novel, "Miss New India", was published in 2011. With her husband, Clark Blaise, Mukherjee wrote "Days and Nights in Calcutta" (1977), an account of their 14-month stays in India, and "The Sorrow and the Terror: The Haunting Legacy of the Air India Tragedy" (1987).

Shobha De, born on 7th January 1948 is an Indian columnist and novelist. She is best known for her depiction of socialities and sex in her works of fiction, for which she has come to be known as the "Jackie Collins of India". After making her name as a model she then began a career in journalism in 1970, during the course of which she founded and edited three magazines—Stardust, Society, and Celebrity. Stardust magazine, published by Mumbai-based Magna Publishing Co. Ltd. started by Nani Hira in 1971 became popular under the editorship of Shobha De. In the 1980s, she contributed to the Sunday magazine section of The Times of India. In her columns, she used to explore the social life in Mumbai lifestyles of the celebrities. At present, she is a freelance writer and columnist for several newspapers and magazines. She runs four weekly columns in mainstream newspapers, including The Times of India and Asian Age. She has been the writer of several popular soaps on television, including India's second daily serial, Swabhimana (first is Shanti). De writes De Tour, a fortnightly column for The Week. De has participated in several literary festivals, including the Writers' Festival in Melbourne. She is a regular participant of Bengaluru Literature Festival, having been part of it since its first edition and brand ambassador of Dehradun Literature Festival. Love, sex and marriage or its failure are some of the main themes of writing of Shobha De. She mainly deals with the issues concerning the modern society like extra-marital relations and sex in a very bold and unconventional way. She also focuses on the different facets of the urban Indian society.

Arundhati Roy born on November 24, 1961 in Shillong is an Indian author, actress, and political activist who was best known for the award-winning novel "The God of Small Things" (1997) and for her involvement in environmental and human rights causes. Roy's father was a Bengali tea planter, and her mother was a Syrian Christian who challenged India's inheritance laws by successfully suing for the right of Christian women to receive an equal share of their fathers' estates. Though trained as an architect, Roy had little interest in design; she dreamed instead of a

writing career. After a series of odd jobs, including artist and aerobics instructor, she wrote and costarred in the film "In Which Annie Gives It to Those Ones" (1989) and later penned scripts for the film Electric Moon (1992) and several television dramas. The films earned her a devoted audience, but her literary career was interrupted by controversy. In 1997 Roy published her debut novel, "The God of Small Things" to wide acclaim. The semi-autobiographical work departed from the conventional plots and light prose that had been typical among best-sellers. Composed in a lyrical language about South Asian themes and characters in a narrative that wandered through time, Roy's novel became the biggest-selling book by a nonexpatriate Indian author and won the 1998 Man Booker Prize for Fiction. Roy's subsequent literary output largely consisted of politically oriented nonfiction, much of it aimed at addressing the problems faced by her homeland in the age of global capitalism. Among her publications were "Power Politics" (2001), "The Algebra of Infinite Justice" (2002), "War Talk" (2003), "Public Power in the Age of Empire" (2004), "Field Notes on Democracy: Listening to Grasshoppers" (2009), "Broken Republic: Three Essays" (2011), and "Capitalism: A Ghost

Story" (2014). In 2017 Roy published "The Ministry of Utmost Happiness", her first novel in 20 years. The work blends personal stories with topical issues as it uses a large cast of characters, including a transgender woman and a resistance fighter in Kashmir, to explore contemporary India.

**Conclusion:** Thus, to conclude, Indian women writer's contribution in the field of Indian writing in English are remarkably immense and worth mentioning. Due to their writing, Indian writing in English has witnessed immense popularity and attracted audience in and out of the country. The writings of these women folks have added a great flavour and colour to the literature written by them and at the same time highlight the significance of our rich culture, heritage and tradition.

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## The Theme of Animal Cruelty in J. M. Coetzee's 'Disgrace'

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### Abstract:

The novel "Disgrace" written by J. M. Coetzee highlights the times of the post-apartheid era. The novel is about David a fifty-two years University Professor, a representative of the white Afrikaner community. David, a twice divorced Professor is a womanizer who thinks about women all the time. He develops a series of affairs with girls of his daughter's age. His affair with Melanie, his student leads to his rustication from job. He visits his daughter's farm and both are attacked by the black natives. The unfortunate history of apartheid is responsible for the act of rebellion. Coetzee has very well highlighted the times of post-apartheid era where the blacks are the masters and the whites have lost all the privileges. The aim of this paper is to focus on the cruelty towards animals where human-beings behave like animals and the animals like the humans.

**Keywords:** Disgrace, Coetzee, Melanie, Lucy, post-apartheid, cruelty, animals.

### Introduction:

"Disgrace" is a novel written in 1999 by John Maxwell Coetzee, a South African novelist. Coetzee is a twice Booker prize and a Nobel Prize winner. He has written extensively about the system of apartheid rampant in South Africa since 1948 till the country got independence in 1994. His novels "In the Heart of the Country", "Waiting for the Barbarism", "Age of Iron", "The Life and Times of Michael K" etc. were written during the apartheid period. "Disgrace", "The Childhood of Jesus", "The Schooldays of Jesus" etc. were written during the post-apartheid times. Coetzee received many awards for his works. He is a prolific writer who wrote substantially about the apartheid and post-apartheid period highlighting the discrimination, exploitation and misery of the native people. In 1994, South Africa got independence and Nelson Mandela became the first black President after serving 27 years in prison. Coetzee observed the happenings like a mute spectator and wrote about the ill-effects of apartheid without mentioning its name. This saved him from getting his works banned in the country and also imprisonment. Coetzee was a staunch opponent of apartheid and believed in universal brotherhood. This feature can be verified after going through his works. Presently, Coetzee is a citizen of Australia and lives in Sydney but he is still tied to his roots in South Africa. The novel can be summed up in the words of **Dominic Head** who remarks:

"In *Disgrace* (1999), Coetzee's next novel after *The Masters of Petersburg* and an explicit engagement with post-apartheid South Africa, the multiple rape of a white woman by black men is a focal point. And because this novel is more bluntly realistic than Coetzee's earlier novels, the ameliorating effect that conditions the reception of the rape in *In the Heart of the Country* is not present. The event itself is not described, but it is felt to be a brutal retributive act, with the victim, David Lurie's daughter Lucy, seeming to accept with some fatalism that 'it was history speaking' through the rapists' (Dis, p.156). Lucy takes no legal action against her attackers, and accepts the dubious arrangement offered by her neighbour Petrus – that is, to





become an additional 'wife' to him, in exchange for his protection (Dis. p. 200). In doing so, she becomes the victim of blackmail and extortion. It is impossible for the reader not to draw a parallel between the sexually predatory Lurie and his daughter's rapists; and this suggests a depressing lesson in the legacy of colonialism, as power shifts and Petrus' expansionist designs on Lucy's land mirror the careless acquisitive habits of the colonizer". (Head.77)

Coetzee's novel "*Disgrace*" was written in 1999 in the post-apartheid era. The novel is about a white Professor named David Lurie who teaches in a University. He is twice divorced and presently spends ninety minutes with a prostitute named Soraya. David is a womanizer who thinks about women all the time. When Soraya is unwilling to see him, he diverts his attention towards his black student named Melanie. Melanie who already have a boyfriend finds herself trapped in the relationship with David. David molests her against her wishes. The matter is put before the University administration and David is suspended for his act. The first half of the novel deals with David, his job, his affairs and finally his suspension from work. As David belongs to the privileged class, he thinks that women are his property and he has full control over them. This attitude leads to his suspension as he now no longer lives in the apartheid times but in post-apartheid ruled by the blacks.

The second half of the novel deals with the story of Lucy, the lesbian daughter of David. Lucy lives alone on the farm along with her black servants and a number of dogs and other animals. Three black natives enter the property of Lucy, kills the six dogs kept in the kennel, locks and sets fire to Coetzee and rapes Lucy before ransacking the house. The next section will deal with the cruelty towards animals by the humans which is the main point of discussion.

#### **Cruelty towards Animals:**

After his suspension from his University job, David visit his lesbian daughter, Lucy's farm. Lucy stays all alone on the farm with a handful of black servants and numerous dogs and other animals. It is post-apartheid times and the country is administered by the black. South Africa frees itself from the fetters of apartheid and the blacks now enjoys all possible privileges. But they nurse a feeling of hatred towards the whites who dominated, discriminated and mistreated the blacks since ages. There is no cordial relation between the two races. There were widespread violence still going on in the country. The whites always live in fear of getting attacked by the black natives. As a safety measure they kept dogs for their protection. The dogs are very well taken care of. Petrus, the married black neighbour of Lucy was appointed to look after the dogs. He is called a dog-man which he despises.

David helps Bev Shaw in her work who runs an animal clinic in the town. One day David and Lucy go for a walk along with their dogs. They come across three black strange men on the road. On the pretext of using the phone they come near Lucy. Lucy puts the dogs in the kennel. Within no time, the men take Lucy into the house and locks the door from the inside. David finds himself helpless and is unable to protect his daughter. Somehow, he makes his way towards the kitchen but is knocked down with a blow on his head. He lies unconscious on the floor. Forcefully, Lucy is dragged into the back room and is raped by the three men. Before leaving the place, they shoot the dogs in the kennel, plunder the house, set Lurie on fire by pouring methylated spirit on him and steal his car. Lucy seeks help from one of her neighbour to call the police and gets David to the hospital to treat his wound. The following night they stay at Bev Shaw's house. The next morning, they inspect their house, bury the dogs and report the police





about the burglary. Lucy tells everything about the incident but hides the information regarding the rape.

Lucy suffers from depression after the incident. She barely goes out of her room. David is busy working the whole day. Lucy avoids talking to her father. David is angry as the culprits are not yet caught. David suspects Petrus as he is nowhere to be found after the incident. Petrus then returns with new clothes and supplies for his house. Lucy comes face to face with one of her assailants. He is mentally unstable young man named Pollux who is related to Petrus' wife. Lucie at once wish to call the police but Lucy did not agree and returns home. David wish to send Lucy to Holland to her biological mother but Lucy does not agree to his proposal. She wishes to stay only in Salem. Lucy writes a letter to her father which reads, "I cannot be a child forever. You cannot be a father forever. I know you mean well, but you are not the guide I need, not at this time" (Coetzee, 161). Lucie returns to Cape Town and stays in contact with Lucy on phone. He is suspicious about her daughter and comes to know about her pregnancy. Lucy decides her own course of action. She makes up her mind to marry Petrus and sign her land to him. She wishes to do this in order to stay protected on her own land. Thus, the novel comes to an end with Lucy marrying Petrus in order to stay in her own house. Jennifer Yabroff in her article, "IN 'DISGRACE', ANIMAL VIOLENCE MAKES US FEEL DISGRACEFUL" remarks:

"Disgrace raises intriguing questions about the artistic tradition of using animals to serve as proxies for human depravity. Often in movies, scenes of animals being harmed are a lazy way of shocking audiences inured to scenes of violence against humans, while at the same time reassuring us that our morality is still intact when we react with horror or grief. But *Disgrace* refuses to let us off so easily. Coetzee is an animal-rights activist who has written about animal cruelty in several of his novels, and in *Disgrace* he implies that the lack of compassion that lets us allow a dog to starve is the same lack of empathy that enabled systemic injustices like apartheid to exist. We are not reassured of our humanity because we are moved to tears over a dead dog; rather, the film makes us question the roots of all violence – a far more complicated task than feeling sorry for a beaten horse".

The cruel treatment given to the dogs are very horrifying and not acceptable. The innocent animals are killed for their no fault. They are killed mercilessly by no less animal like men. The dogs were kept for the protection of Lucy from the blacks. Until and unless the dogs are alive the culprits will not succeed in their plan. Hence, the culprits kill the dogs to carry out their plan. Coetzee himself is an Animal Rights activist and condemns such killings. The rapists take pleasure in shooting the dogs and their act proves they are no better than the animals. Dogs are very faithful animals and no one can match their faithfulness not even human beings. The unfortunate history of apartheid is so much ingrained in the minds of the natives that they are not ready to show any mercy to the whites. They become ruthless while killing the dogs. The land which is the property of Lucy previously belonged to the natives is now returned back. This shows the power shift in the post-apartheid era.

### Conclusion:

Thus, to conclude, "*Disgrace*" is a novel about animal brutality as well as power shift. During the times of apartheid, the blacks were treated no better than animals. Like the dogs they were killed, hated and humiliated. The whites took pleasure in killing them and showed no mercy towards them. In the novel we come across the eyes of the blacks where they glower and loom





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the house of Lucy, kills the dogs and rapes Lucy. They did this as if they are taking revenge for the past misdeeds of the whites. History taught the world to respect human beings irrespective of socio-economic and political condition. Coetzee has very skillfully portrayed both the dark and bright side of African Society and advocates to honour each individual. To put it in a nutshell the universe will be blooming with smiling faces if we understand the value of life and ensure dignity of every individual.

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## **The Theme of Educational Boycotts in J. M. Coetzee's 'Age of Iron'**

**Mrs. Anjali K. Patil**  
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### **Abstract:**

*"Age of Iron" a novel written by J. M. Coetzee is about a seventy years old lady, Mrs. Curren, the narrator of the novel, suffering from cancer. She lives alone, her daughter being settled in South Africa. The novel was written during the times of the Emergency imposed by the then President Botha looking at the ongoing violence in the country. Racial discrimination due to apartheid system was rampant resulting in violence everywhere. The educational boycott is one such result of the apartheid system where the blacks were discriminated. Hence school children boycotted the entrance exam and as a result there was total closure of all educational institutions. This led to violence on a large scale. Against this backdrop the novel "Age of Iron" was written. The aim of this paper is to highlight the effect of educational boycott during the times of apartheid.*

**Keywords:** J. M. Coetzee, Mrs. Curren, Cancer, apartheid, educational boycott, violence.

### **Introduction:**

The novel *"Age of Iron"* was written and published in the year 1990. It is Coetzee's one of the best novels written on apartheid. The novel won the Sunday Express. *"Book of the Year Award"*. The novel was written during the times of the Emergency imposed by the then President Botha looking at the critical condition in South Africa. The racial discrimination was extensively rampant in the country which looked for the privileges of the whites and gave less importance to the natives. During this backdrop the novel was written. Regarding the novel, Dominic Head remarks:

"The extraordinary ending of *Foe* indicates a desire to cede authority to the opposed other, and this gesture is one of a sequence of situations in Coetzee's works in which power and authority are relinquished. This is the central organizing idea of the next novel, *Age of Iron* (1990) in which the elderly Mrs. Curren, retired Classics lecturer, suffering from terminal bone cancer, undergoes a kind of personal dissolution which is also a form of qualified political enlightenment. Coetzee thus inverts the usual form of the novel of personal development to make Mrs. Curren's 'progress' dependent upon her acceptance of her own unimportance as she approaches death". (Head, 66)

The seventy years old narrator, Mrs. Curren is suffering from a malignant growth and is very near to death. She comes across a beggar-looking man named Vercueil who becomes her companion till she dies in the end. Mrs. Curren is full of pity for the black boys John and Bheki who plays an active role in the novel. She gives them shelter and protects them from the police. Mrs. Curren only heard about the mistreatment towards the blacks but then she sees with her own eyes and feels pity towards them.

### **Educational Boycott in the "Age of Iron":**

Coetzee has made the female characters the narrator of their particular narratives. In *"In the Heart of the Country"* it was Magda who is the narrator of the story, in *"Foe"* it was Susan



Barton and in "Age of Iron" it is Mrs. Curren who is the narrator of the story. The novel can be called as an epistolary novel. The novel is in the form of letters written by Mrs. Curren to her daughter who resides in America, the reason Mrs. Curren gives is that her daughter was not able to stand the discrimination meted to the natives and hence she left the country. Mrs. Curren is now all alone and on the verge of death due to the malignant growth. She comes across a beggar looking man named Vercueil whom she found sleeping in her garage. This incident made Vercueil taking care of Mrs. Curren and becomes a regular companion and looking after her all the time.

There is widespread violence in the country. All educational institutions are closed and the children are engaged in violence as they have nothing to do except get themselves in violent activities. This led to the killings and imprisonment of many children. The then government wanted to transform the black natives into working class and a more sophisticated profession to the whites. This led to nation-wide protest and hence violence all over the country. The black children turn into as hard as iron, with no feelings and no longer need their parents. Florence blames the administration for this turn of the event. Mrs. Curren is very much in pain to observe the situation. She has heard about it and now she watches the violence going on in her country. She develops a feeling of pity towards the blacks and this was the reason why she befriends Vercueil and makes him her companion. The exact race of Vercueil is not mentioned in the novel but it is very probable that he is black looking at the treatment he gets from the whites. About Vercueil, Bexel remarks, "It is only because of the racial segregation that Vercueil has been left out on the roads roaming here and there, hanging around the parking lots on Mill Street cadging money from shoppers, drinking under the overpass and eating out of the refuse cans". (Bexel,126)

Mrs. Curren is full of pity for Florence too, her maid-servant as well as her son, John who is killed along with Bheki, his friend. Florence brings her son, John along with her from Guguletu following the township violence leading to closure of educational institutions. John is followed by the police who kills him with a bullet shot. Mrs. Curren nurses Bheki, the friend of John in her house. But somehow the police come to know about the whereabouts and kills him too ruthlessly. This incident shatters Mrs. Curren to the core and blames the race to whom she belongs. She has a feeling of guilt and could not stand the killings of the boys. Her condition worsens and she dies in the end taking the blame of the killings in her heart. Mrs. Curren being cancer-stricken finds herself weak and helpless to extend help to the natives. Media which is controlled by the administration does not show the violence that took place in Guguletu. Regarding the township violence she comes to know what Florence educates her. Talking about media Mrs. Curren remarks:

"Of trouble in the schools the radio says nothing, the television says nothing, the newspapers say nothing. In the world they project all the children of the land are sitting happily at their desks learning about the square on the hypotenuse and the parrots of the Amazonian jungle. What I know about events in Guguletu depends solely on what Florence tells me and on what I can learn by standing on the balcony and peering northeast: namely that Guguletu is not burning today, or, if it is burning, is burning with a low flame". (AOI 39)

The novel comes to an end with the death of Mrs. Curren. She dies in the hug of her companion, Vercueil. Her malignancy is compared to the brutality that takes place in country. As





the malignancy eats her whole body and reduce her to nothing, in the same way the brutality leads to the killings of innocent children and destroys the whole set-up of the country

### **Conclusion:**

Thus, to conclude, "*Age of Iron*" written by Coetzee depicts the stark reality of apartheid in South Africa. Apartheid not only created turmoil, violence, brutality and discrimination in the country it also created negativity in the whole world. J. M. Coetzee was an opponent of apartheid and wrote extensively about it. The present novel can be called as his mouthpiece of the drawbacks of apartheid.

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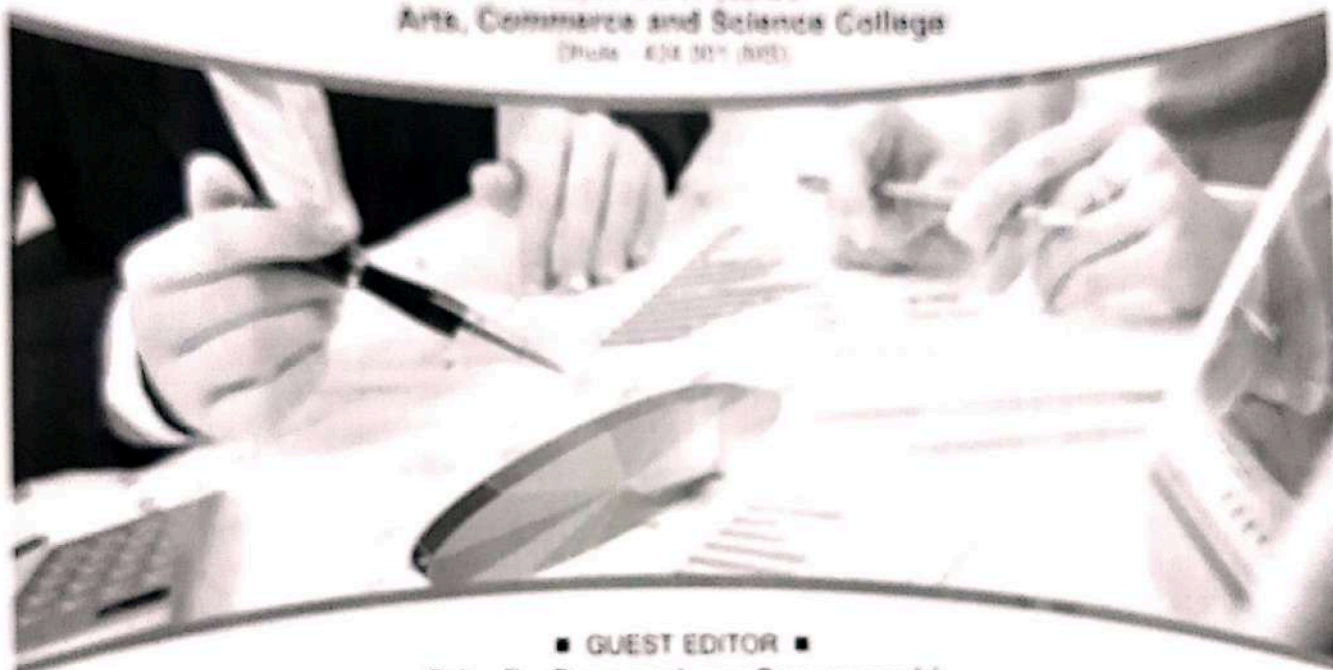
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## Use of ICT in Education

Mrs. Anjali K. Patil

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### Abstract

ICT plays a major role in education. Without ICT, advanced education seems impossible. ICT has proved its importance in every arena and sphere of education. Communications and information are readily available due to it. It can enhance the quality of education in several ways. It can increase learner motivation and engagement, by facilitating the acquisition of basic skills, and by enhancing teacher training. ICTs are also transformational tools which, when used appropriately, can promote the shift to a learner-centered environment. Online training programmes for the college teachers are also a major development in the field of education possible only by ICT.

**Keywords** - ICT, education, learner motivation, basic skills, online training, college teachers.

### Introduction

Information Communication Technology is becoming a part and parcel of human life. The discoveries and inventions in science and technology have improved the speed of communication. Accordingly with the available tools, ICT is helping common man to fulfill his needs. It has become integral part of new era. ICT does not involve the detailed study of computers nor is it the study of computer programming. It is the effective use of available information in its various forms with the help of communication tools and technology. New technology and tools are becoming available to us every day; it is an attempt to use the technology in education to enrich the teaching learning process. In these efforts it is necessary to make teachers and students familiar with ICT technology so that they will be empowered to use this technology in teaching learning effectively.

### Definition of ICT

ICT is a diverse mixture of technology tools and resources to recreate, differentiate, store and manage information for communication. It can also be defined as the use of hardware and software for efficient management of information for e.g. storage, retrieval, processing, communicating and sorting information for executing particular task. ICT also refers to forms of technology that are used to transmit, store, create, share or exchange information. E.g. ICT includes technologies such as radio, television, video, DVD, telephone satellite systems, computer network, hardware and software as well as the equipment and services associated with these technologies e.g. video conference, electronic mail etc.

### Importance of ICT

ICT has proved its importance in every arena. The process of Science and Technology has opened a treasure of knowledge. Information is readily available due to ICT. Millions of websites are offering thousands of references through search engines like Google. The information and references of any topic in teaching-learning process are easily available with the help of ICT. It works on Request Response Model and hence it is implemented and widely used in the field of education. The ICT has opened the door to access information worldwide for the teachers and students. The ICT being latest, it can be used both at school and higher education levels in the following areas.

- Teaching
- Remedial Teaching
- Evaluation
- Development of Virtual Laboratory
- Online Tutoring
- Development of Reasoning and Thinking
- Research and development methodology
- Instructional Material Development

### ICT in Education

ICT is used in education sector as it offers:

- Enhanced learning
- Interactive learning experience
- Cognitive development
- Problem based learning

In education sector ICT is being used by

- **Teachers:** Teachers use ICT in research for preparing teaching material; participate in online forums and online conferences.
- **Students:** Students use ICT as reference tool. They use computers to browse the Internet to look for information. Project information and literature survey.
- **Researchers:** Researchers use ICT tool to collect, process and analyze data.
- **School and University administration:** School and University administrators use ICT tool for administrative purposes to make sure that the entire operation runs smoothly e.g. to get student details at the click of a button.

### Uses of ICT in Education

- **Uses of ICT in Teaching:** Teaching at School and at Higher Education mostly concentrates on giving information which is one of the objectives of Teaching. ICT tools including hardware and software can be used to make





learning more interesting. PowerPoint presentations with animation and sound enhance the topic representation. Proper use of Webcam, LCD is a visual pleasure to watch.

- **Use of ICT in Evaluation:** Due to advancement in technology it is possible to conduct online test based on multiple choice questions, fill in the blanks, true or false, match the following etc. It is also possible to assess the papers with the help of Computer based on above technology. This pattern has been successfully implemented in major competitive examinations.
- **Use of ICT in developing Virtual Laboratory:** Virtual Laboratory can provide lots of freedom to students. The students can manipulate any attribute or variable related to the experiment and can see how it affects the outcome.
- **Use of ICT in online Tutoring (V-Sat):** Students do feel the need of academic support out of the school. Students are being taught online. This has become possible only due to ICT. In online Tutoring the students stays at home. The student logs in to his tutor through the use of Internet and software. The student can see the teacher, who is in India and the teacher can see the student who may be in any other country. The student asks the questions and the teacher replies it by writing on smart board or using PowerPoint presentation. This interaction is normally one to one. It has made the academic life of many students easy.
- **Use of ICT in developing Instructional Material:** There are many teachers who are well known for the specific subject. Their lectures can be digitalized and made available to all the users. It will enhance the quality of instruction in the classrooms. The teacher can use them in the classrooms and can organize discussions after it wherein the new points can be added both by the teacher as well as students. It will make the teaching effective, participatory and enjoyable.

#### **Swayam Portal**

Online training programmes for the college teachers are also a major development in the field of education. Teachers can now have the advantage of having the training under SWAYAM or Study Webs of Active-Learning for Young Aspiring Minds programme of Ministry of Human Resource Development, Government of India. Professors and faculties of centrally funded institutions like IITs, IIMs, central universities offer online courses to citizens of India. All courses offered are free of cost under this programme however fees would be levied in case learner requires certificate.

SWAYAM is an instrument for self-actualization providing opportunities for a life-long learning. Here learner can choose from hundreds of courses, virtually every course that is taught at the university / college / school level and these shall be offered by best of the teachers in India and elsewhere. If a student is studying in any college, he/she can transfer the credits earned by taking these courses into their academic record. If you are, working or not working, in school or out of school, SWAYAM presents a unique educational opportunity to expand the horizons of knowledge.

SWAYAM MOOCs platform is World's Largest Online Free E-Learning Platform Portal designed to achieve the three cardinal principles of Education Policy viz., Access, Equity and Quality by covering School/Vocational, Under-Graduate, Post Graduate, Engineering and Other Professional Courses.

#### **Conclusion**

Thus to conclude, ICT has made an indelible mark in the field of education and has great potential to contribute to different aspects of educational development and effective learning by enhancing quality of learning in the field of education.

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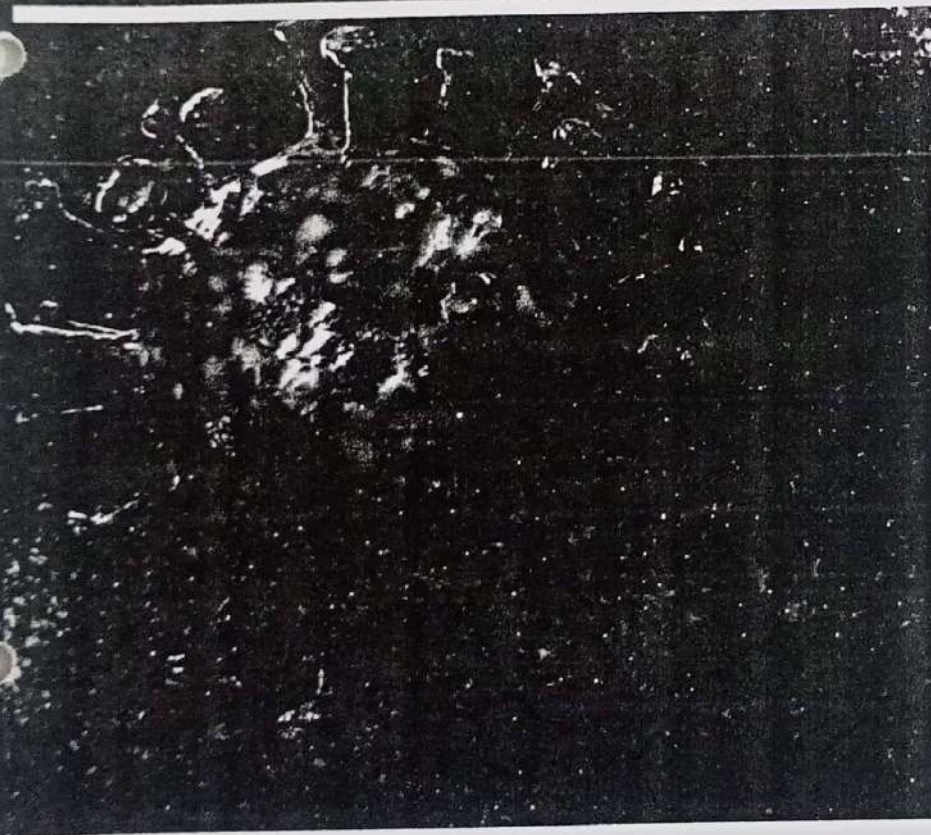
The background of the book cover is a watercolor illustration. It depicts a landscape with a river or stream flowing through the center. The banks are rocky and covered with sparse vegetation. In the background, there are tall, thin trees with yellow and orange foliage, suggesting an autumn scene. The overall color palette is dominated by warm tones like yellow, orange, and red, with some cooler blues and greens in the water and rocks.

# हिंदी ग़ज़ल का चिंतन पक्ष

डॉ. जगदीश चव्हाण



# मानव-जीवन और कोरोना (बौद्धिक संदर्भ में)



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डॉ. घनश्याम भारती  
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# मानव-जीवन और कोरोना (बौद्धिक संदर्भ में)

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## कोविड-19 अवधि के दौरान भारतीय रोजगार क्षेत्र की चुनौतियाँ और समाधान

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### प्रस्तावना :

कोरोना वायरस का पहला मामला 17 नवंबर, 2019 को चीन के वुहान में खोजा गया था और कुछ ही समय में नया कोरोना वायरस चीन और अमेरिका, इटली, स्पेन, ब्राजील, भारत, पाकिस्तान और फिर पूरी दुनिया में फैल गया। दुनिया के अलग-अलग हिस्सों में कोरोना वायरस तेजी से फैलने लगा। संक्रामक कोरोना वायरस से मरने वालों की संख्या तेजी से बढ़ी है। अंत में, विश्व स्वास्थ्य संगठन (डब्ल्यूएचओ) दि. 11 मार्च, 2020 को कोविड 19 को वैश्विक महामारी घोषित किया जाना था। इस दुनिया में 4 अगस्त, 2020 तक कुल 1,84,80,646 लोग कोरोना वायरस से संक्रमित हो चुके हैं और कोरोना से संक्रमित 6,98,257 लोग अपनी जान गंवा चुके हैं। भारत में 4 अगस्त, 2020 तक कोरोना पॉजिटिव मरीजों की कुल संख्या 18,64,561 हो गई है, जिनमें से 39057 कोरोना मरीजों की मौत हो चुकी है।

आज कोरोना वायरस दुनियाभर के दो सौ से अधिक देशों में प्रवेश कर चुका है। भारत में कोरोना वायरस का पहला मामला केरल में 30 जनवरी 2020 को मिला। वह चीन के वुहान विश्वविद्यालय से भारत लौट रही छात्रा थी और वह कोरोना पॉजिटिव पाई गई थी। कोरोना वायरस ने आज वैश्विक अर्थव्यवस्था से 'ऑक्सीजन' छीन ली है। नतीजतन, विश्व अर्थव्यवस्था पूरी तरह से ठप हो गई है। जब तक



वैश्विक अर्थव्यवस्था बंद होती है, तब तक दुनिया भर में लाखों श्रमिकों की नौकरी चली जाती है। आम मजदूर आज दयनीय स्थिति में हैं जहां मजदूरी नहीं है क्योंकि हाथ में काम नहीं है और पेट के लिए रोटी नहीं है क्योंकि मजदूरी नहीं है। लॉकडाउन ने वैश्विक अर्थव्यवस्था के चक्र को धीमा कर दिया है। यह एक दिन में लगभग दो ट्रिलियन डॉलर तक पहुंच रहा है। इस स्थिति के परिणामों के अनुसार भारत में भी पाँचवां लॉकडाउन चल रहा है। प्रत्येक देश हमें प्राप्त स्थिति के आधार पर एक नीति की घोषणा कर रहा है। इसके विकास के चरण के आधार पर विभिन्न देश गंभीर रूप से आर्थिक परिणामों का सामना कर रहे हैं। इसका संगठित और असंगठित क्षेत्र में रोजगार पर गंभीर प्रभाव पड़ रहा है। बेरोजगारी बेतहाशा बढ़ रही है। इसके और बढ़ने की संभावना है। दुनिया के सामने सबसे बड़ी चुनौती बेरोजगारी और मंदी के इस दुष्चक्र से बाहर निकलना है। भारत में 92: लोग असंगठित क्षेत्र में काम कर रहे हैं।<sup>2</sup>

#### अनुसंधान के उद्देश्य :

1. महाराष्ट्र में राष्ट्रीय स्तर पर 'महात्मा गांधी राष्ट्रीय ग्रामीण रोजगार गारंटी योजना' और 'महाराष्ट्र ग्रामीण रोजगार गारंटी योजना' का अध्ययन करना जो ग्रामीण रोजगार में प्रभावी भूमिका निभाते हैं।
2. देश से सबसे ज्यादा श्रमिक कोरोना काल में उत्तर प्रदेश और बिहार लौटे। उनमें से, उत्तर प्रदेश सरकार रोजगार पैदा करने के लिए एमएसएमई और एसएचजी जैसे उत्कृष्ट कार्यक्रमों को लागू कर रही है।

कोविड-19 के दौरान लॉकडाउन ने सभी कारखानों और व्यवसायों को बंद कर दिया, जिससे लाखों श्रमिकों को शहरों से गांवों की ओर पलायन करना पड़ा। इसे देश के बंटवारे के बाद सबसे बड़ा पलायन बताया जा रहा है। देश में लाखों लोगों का जीवन प्रभावित हुआ है और लाखों लोग प्रभावित हो रहे हैं।



‘महाराष्ट्र ग्रामीण रोजगार गारंटी योजना’ और ‘महात्मा गांधी राष्ट्रीय ग्रामीण रोजगार गारंटी योजना’ महाराष्ट्र में 1977 में रोजगार गारंटी योजना अस्तित्व में आई थी। इसे पास करके शुरू किया गया था। यह साल में 100 दिन रोजगार की गारंटी देता है। महाराष्ट्र में पुरानी रोजगार हमी योजना और नए मनरेगा के एकीकरण के माध्यम से महाराष्ट्र ग्रामीण रोजगार गारंटी कानून राज्य में 365 दिन, केंद्र के लिए 100 दिन और राज्य के लिए 265 दिन के रोजगार की गारंटी देता है। सामाजिक सुरक्षा कवच वाली यह एकमात्र योजना है। योजना को लागू करने के लिए एक त्रिस्तरीय जवाबदेही तंत्र स्थापित किया गया है। ग्राम पंचायत, पंचायत समिति, जिला परिषद, जिला स्तर पर एक स्वतंत्र उप समाहर्ता योजना के जिम्मेदार अधिकारी हैं।

### योजना का उद्देश्य :

योजना का मुख्य उद्देश्य ग्रामीण लोगों के जीवन स्तर को ऊपर उठाना और अकुशल रोजगार, लंबे समय तक चलने वाली नौकरियाँ प्रदान करके स्थायी संपत्ति बनाना और इस तरह सामाजिक बुनियादी ढाँचा प्रदान करना है।

### योजना की विशेषताएँ :

1. रोजगार की गारंटी, 2. न्यूनतम समान वेतन, 3. बेरोजगारी भत्ता का प्रावधान, 4. अधिकार प्राप्त ग्राम पंचायत और ग्राम सभा, 5. धन का कानूनी प्रावधान, 6. कुशल-अकुशल और अनुबंधितों का प्रमाण, 7. दस्तावेजों का कम्प्यूटरीकरण, 8. कार्यान्वयन में गैर-सरकारी नंबरों की भागीदारी, 9. कार्यस्थल में सामाजिक सुरक्षा।<sup>3</sup>

देश और राज्य में अकुशल मजदूरों के लिए कोई रोजगार योजना नहीं है, ऐसा प्रशासनिक तंत्र, धन का प्रावधान और सामाजिक सुरक्षा कवर है। इसलिए, यह योजना ग्रामीण विकास के लिए उत्पादक संपदा बनाने और बेरोजगारी को कम करने में महत्वपूर्ण भूमिका निभाती है।



कोविड-19 अवधि के दौरान भारतीय रोजगार क्षेत्र की चुनौतियाँ और समाधान 193

इस योजना के महत्व को स्वीकार करते हुए, जिसे कोविड-19 की राष्ट्रीय आपदा के कारण सरकार द्वारा उपेक्षित किया गया था, इसमें बजटीय प्रावधान के अलावा 1 लाख करोड़ रुपये की वृद्धि हुई क्योंकि मई में एक ही महीने में 2.19 करोड़ परिवारों ने मनरेगा के तहत रोजगार मांगा था। 2020। पिछले आठ साल में इस महीने कभी ऐसी मांग नहीं की गई। यह ग्रामीण क्षेत्रों में बेरोजगारी को कम करने में इस योजना के महत्व को दर्शाता है।

कोरोना काल में अर्थव्यवस्था को मंदी से बाहर आने में निम्नलिखित मदद मिलेगी :

1—एक अलग वित्तीय संरचना स्थापित करें और सकल घरेलू उत्पाद का कम से कम 2% प्रदान करें :— महाराष्ट्र में रोहो की एक स्वतंत्र वित्तीय संरचना थी जिसे 2006 के बाद बदल दिया गया था। लेकिन अगर इसे केंद्रीय स्तर पर शुरू किया जाता है और राज्यों की भागीदारी से योजना के लिए स्थायी वित्तीय संसाधन जुटाए जा सकते हैं ताकि जीडीपी के 2% तक का बजटीय प्रावधान किया जा सके। इस योजना को लागू करने के लिए एक अलग तंत्र होना चाहिए।

2—केंद्र को 100 दिनों के बजाय 200 दिनों के लिए रोजगार की गारंटी देनी चाहिए:— देश में केवल महाराष्ट्र को ही पूरे साल रोजगार की गारंटी है। अन्य राज्य केंद्र की योजना पर आधारित हैं। जीएसटी के चलते कई राज्यों की आर्थिक स्थिति ठीक नहीं है। ऐसे में केंद्रों को 200 दिनों के लिए रोजगार की गारंटी देनी चाहिए। राज्य पर वित्तीय बोझ कम होने पर ही योजना को प्रभावी ढंग से लागू किया जा सकता है।

3—प्रवासी और क्वारंटाइन मजदूरों को गांव में रोजगार देना संभव :— शहर से गांव में लाखों मजदूरों का पलायन एक बड़ी स्वास्थ्य समस्या बन गई है। इलेक्ट्रॉनिक प्रिंट मीडिया द्वारा प्रकाशित रिपोर्टों के आधार पर प्रवासी श्रमिकों को आमतौर पर गांव के बाहर, स्कूलों में क्वारंटाइन किया जाता है। इस अवधि में इन लोगों को रोजगार देकर उत्पादकता सृजित की जा सकती है, इस दौरान सरकार इनके स्वास्थ्य पर भी



खर्च करती है। इस दौरान लोअर कोंकण में 10,000 किसानों ने महात्मा गांधी रोजगार गारंटी योजना के तहत बांस लगाया। इस पद्धति का उपयोग ग्राम स्तर पर जल संरक्षण, जाल, झीलों को गहरा करने, वृक्षारोपण के संरक्षण, गवारन भूमि पर बांधों को बंद करने आदि के लिए किया जाता है। कई काम करके गांव को आत्मनिर्भर बनाया जा सकता है।

4-इस योजना को खाद्य सुरक्षा अधिनियम-2013 से जोड़ा जाए :- रोजगार गारंटी योजना में श्रमिकों के पंजीकरण एवं उपस्थिति का यदि उचित दस्तावेजीकरण किया जाए तो खाद्य सुरक्षा अधिनियम-2013 को किससे जोड़कर बेहतर ढंग से क्रियान्वित किया जा सकता है। सरकार ने हाल ही में इस संबंध में कुछ विशेष पैकेजों की घोषणा की है। इसमें जरूरी चीजें और अनाज शामिल हैं। इस अधिनियम के तहत छोटे जोत वाले किसानों की उत्पादकता को उनके खेतों में रोद्धो कार्य करके बढ़ाया जा सकता है। इससे सार्वजनिक वितरण प्रणाली का ऑडिट हो सकेगा।

5-लोगों में कोरोना का डर दूर करना जरूरी :- इलेक्ट्रॉनिक मीडिया द्वारा दी गई कोरोना के बारे में दी गई खबरों ने काफी दहशत और भय पैदा कर दिया। अब जरूरत इस बात की है कि डर को दूर करने और कोरोना से लड़ने की जरूरत के बारे में जागरूकता, स्वास्थ्य साक्षरता के साथ-साथ भय शमन कार्यक्रम, समाचार, ऐसी खबरें देना जरूरी है जो सरकार पर बेहतर स्वास्थ्य सुविधाएं दिलाने का दबाव बनाती हों। तभी कोरोना की जंग में लोगों की मानसिकता को मजबूत किया जा सकता है। कोरोना का भयमुक्त अभियान और अर्थव्यवस्था की सुस्ती आर्थिक प्रक्रिया को गति दे सकती है। उपरोक्त सभी उपायों से न केवल कोविड-19 काल में बेरोजगारों को रोजगार मिलेगा बल्कि देश को बेरोजगारी के दुष्परिणामों से भी मुक्ति मिलेगी।<sup>4</sup>

इसी तरह उत्तर प्रदेश ने भी बेरोजगारी कम करने के लिए और कदम उठाए हैं। उत्तर प्रदेश राज्य कोविड-19 अवधि के दौरान सबसे बड़ा नियोक्ता रहा है।



उत्तर प्रदेश राज्य में रोजगार के अवसर बढ़ाने के लिए सूक्ष्म, लघु और मध्यम उद्यमों (MSME) और SHG के लिए रोजगार कार्यक्रम :-

उत्तर प्रदेश सरकार ने राज्य में रोजगार के नए अवसर पैदा करने के लिए सूक्ष्म, लघु और मध्यम उद्यमों (एमएसएमई) और स्वयं सहायता समूहों (एसएचजी) के विकास पर ध्यान केंद्रित किया है। उत्तर प्रदेश सरकार ने सूक्ष्म, लघु उद्यमों को 56,754 करोड़ रुपये तथा मध्यम उद्यमों को 2,000 करोड़ रुपये से अधिक का ऋण प्रदान किया है। यह ऋण 2 लाख रोजगार के और अवसर पैदा करेगा। उन्होंने सूक्ष्म, लघु और मध्यम उद्यमियों के लिए 'साथी' नाम से एक पोर्टल शुरू किया। इस 'साथी' पोर्टल का उद्देश्य राज्य में नौकरी चाहने वालों को रोजगार के नए अवसर प्रदान करना है। अप्रवासी भी इसका लाभ उठा सकते हैं। इस पोर्टल के माध्यम से नई सूक्ष्म, लघु और मध्यम उद्यम इकाइयों को बैंक से वित्तीय सहायता मिलेगी। सरकार के डैडमे ने इस पोर्टल के माध्यम से निम्नलिखित योजनाओं को ऑनलाइन उपलब्ध कराया है :

1. एक जिला-एक उत्पाद (One District one product ODOP)
2. मुख्यमंत्री युवा स्वयं रोजगार योजना
3. विश्वकर्मा श्रम सम्मान योजना

ऐसी योजनाएं प्रवासी श्रमिकों और अन्य नौकरी चाहने वाले उम्मीदवारों को प्रशिक्षण और स्वरोजगार योजनाओं के लिए आवेदन करने की अनुमति देती हैं।

**एक जिला-एक आय योजना (One District one product ODOP) :**

सूक्ष्म, लघु और मध्यम उद्यमों को बढ़ावा देते हुए 'एक जिला एक आय' यानी 'ओडीओपी' की अनूठी योजना पर जोर दिया जा रहा है। ऐसा इसलिए है क्योंकि इस ODOP योजना की अधिकांश इकाइयाँ इसी श्रेणी में आती हैं। उत्तर प्रदेश के मुख्यमंत्री ने ऋण आवंटन करते हुए कहा कि ओडीओपी क्षेत्र में बहुत अवसर हैं। इनमें से अधिकांश



उत्पाद पहले ही देश में खुद को एक ब्रांड के रूप में स्थापित कर चुके हैं।

**रोजगार आयोग की स्थापना :**

इस आयोग के माध्यम से राज्य में वापस लौटे श्रमिकों व अन्य को रोजगार के अवसर उपलब्ध कराए जाएंगे। यह आयोग श्रमिकों और उद्यमियों के बीच एक कड़ी या मंच के रूप में कार्य कर रहा है। उद्यमी इससे कुशल श्रमिक आसानी से प्राप्त कर सकते हैं। आयोग उद्यमियों की जरूरतों की पहचान भी करेगा और तदनुसार कर्मचारियों के लिए डिजाइन और कौशल प्रशिक्षण आयोजित करेगा।

**एसएचजी के माध्यम से एक करोड़ ग्रामीण महिलाओं को रोजगार के लिए सहायता :**

एसएचजी योजना दोनों पक्षों के लिए उपयोगी होगी। एक ऐसा उपकरण है। यह ग्रामीण क्षेत्रों में महिलाओं को आर्थिक रूप से सशक्त करेगा और उन्हें रोजगार के अवसर प्रदान करेगा। सरकार राज्य में स्वयं सहायता समूहों की संख्या 3.6 लाख से बढ़ाकर 10 लाख करने का प्रयास कर रही है। इसमें एक करोड़ से अधिक ग्रामीण महिलाएं शामिल होंगी।

यह समूह आजीविका मिशन (उत्तर प्रदेश राज्य आजीविका मिशन) के रोजगार श्रमिकों से संबद्ध है। जबकि एक एसएचजी में कम से कम दस महिलाएं हैं, उत्तर प्रदेश राज्य ग्रामीण आजीविका मिशन (यूपीएसआरएलएम) ग्रामीण महिलाओं को रोजगार के लिए 68 प्रकार के कौशल प्रशिक्षण प्रदान करता है। उत्तर प्रदेश राज्य कोविड अवधि के दौरान देश के सबसे बड़े नियोक्ताओं में से एक है।<sup>5</sup>

**निष्कर्ष :**

कोविड-19 की घातक महामारी के कारण बेरोजगारी ने खुद को दोहरी मार में पाया है। मौजूदा हालात में कोरोना बीमारी के भयानक खतरे और रोजगार के अभाव से जीवन को प्रभावित कर रहे



कोविड-19 अवधि के दौरान भारतीय रोजगार क्षेत्र की चुनौतियाँ और समाधान 197

आर्थिक संकट से उबरना मुश्किल है. भारत जैसे विकासशील देशों को इस स्थिति में अपनी विशाल आबादी के रोजगार के सवाल से बहुत अच्छी तरह निपटना होगा, जिसका अर्थ है कि कोविड-19 के बाद की दुनिया अधिक पूँजीवादी दुनिया के रूप में उभरने की संभावना है और असमानता बढ़ सकती है। अर्थव्यवस्था को शिक्षा क्षेत्र से उद्योग और व्यवसाय के लिए आवश्यक कुशल और गुणवत्तापूर्ण जनशक्ति नहीं मिलती है। भारतीय लोगों के धार्मिक अनुष्ठानों और परंपराओं की उच्च लागत के कारण, शादियों, समारोहों, पूंजी निर्माण और निवेश में उतनी वृद्धि नहीं होती है जितनी आवश्यकता होती है और इसलिए रोजगार सृजन की दर जनसंख्या वृद्धि की दर से कम होती है।

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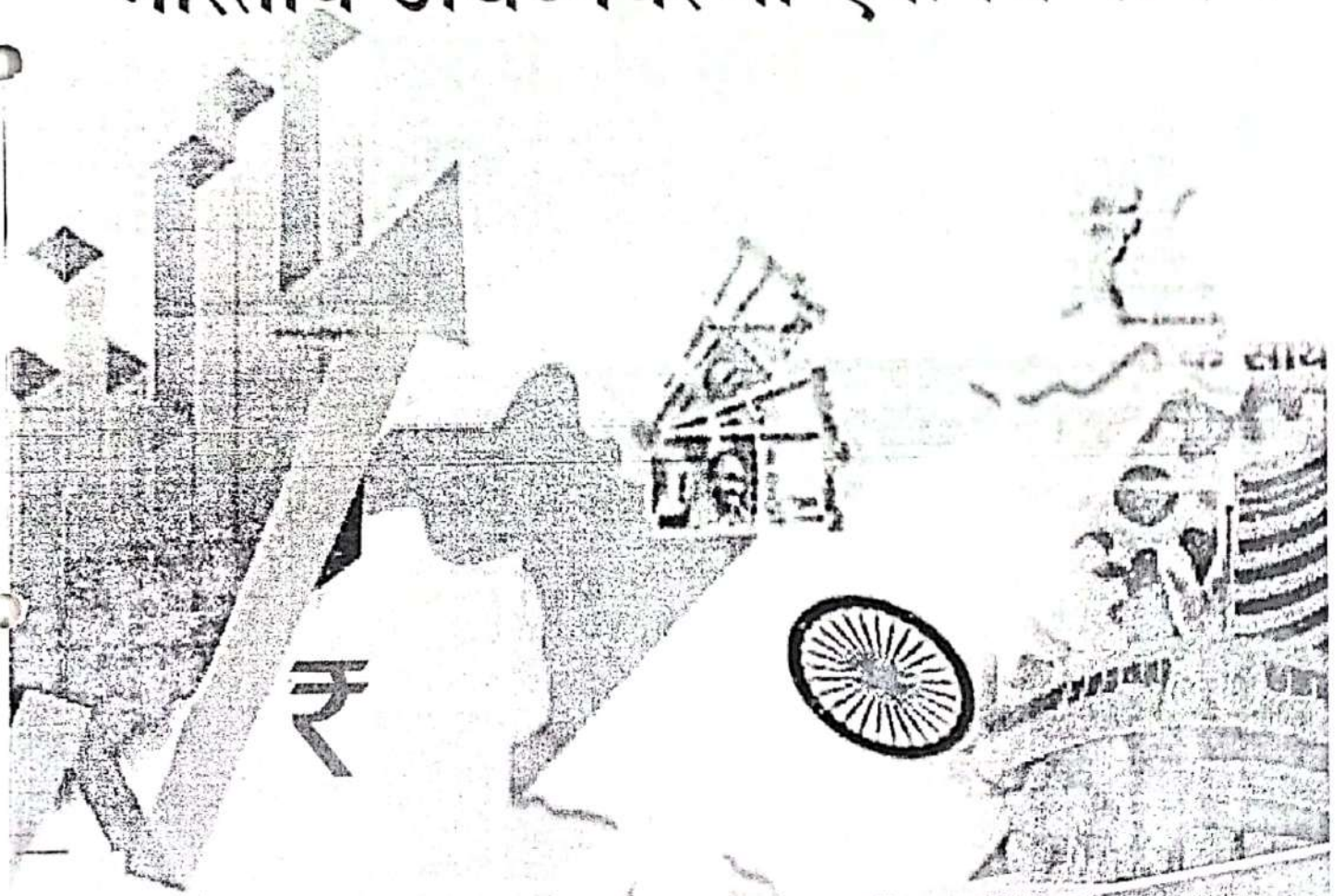
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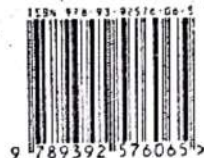
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