

Ethics and Human Values through Literature

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Preface

*"In order to lead a meaningful life, you need to cherish others,
pay attention to human values and try to cultivate inner peace."*

— **Dalai Lama**

It is extremely a pleasure filled journey editing the book titled "Ethics and Human Values through Literature". The role and duty of every individual on the planet is to hand over a safe society, valued customs, ethical culture, morally rich world and beautiful environment to the next generations. As Plato states "Books give soul to the universe, wings to the mind, flight to the imagination, and life to everything", there is no second thought that education is realizing one's full potential for the benefit of the humanity; Literature, among all the branches of academics, is not only the reflection of society but also the understanding of human beings externally through societal ties, duties and responsibilities and internally through thoughts, emotions, feelings, morals and ethics.

Morals are internal principles that a person focuses upon when deciding between right or wrong conduct, while ethics are a set of rules that a person follows for maintaining a good conduct. In the postmodern world, especially after the two World Wars and the Cold war like Third World War situation of the modern times, human value crisis is one of the intense scorching problems in our daily life. Modern human society with its over-materialistic concerns, made man alienated from Nature, people and man himself, where moral values such as humanism, kindness, honesty, truthfulness, and the like, seem to get depleted, thus resulting in value-crisis in the society. Due to the gradual depletion in social ethics and moral values, the number of crimes and atrocities has seen multi-fold increase over the time.

The choice to create a better future for our forthcoming generations and there by transform the world into a sphere filled with peace, equality and universal brotherhood is possible by the inculcation of certain moral values and ethics among people, especially the youth. The need for values is to lead a healthy life

which helps them to improve their overall quality of existence and to become responsible citizens leading a peaceful life.

Since the time of the ancient, Niti Shatakams, Jataka Tales, stories of Panchatantra, Aesop's Fables and the like, give pleasure to the readers but also teach moral values. From time immemorial, the literary genres like poetry, prose, drama and fiction are inseparable from human life. They have a great impact with multi-dimensional approach of instructing humanity by nurturing ethics and values in the human race and in improving society. Upanishadic texts, Epic stories, Shakespearean dramas, Tennysonian poetry, Dickensonian fiction, Eliotian philosophy provide the spectrum of society with an aim to teach and delight. Good piece of literature definitely has its origin in delight but it ends in offering wisdom to its readers, by developing empathy and sympathy among them and shaping them as morally strong and ethically robust.

The present book takes its shape with this aim of inculcating ethics and human values through literature, as it is one of the keys to solving the global problems. The editors are very happy for the overwhelming response of the contributors and are thankful to each one of them for their invaluable expression in the book. The book brings about literary references from the Upanishads, the Bhagavad Gita, Manobodh, till the very recent writings of Paulo Coelho, and Herman Hesse. The chapters have variegated interpretations of the topic using the philosophy from Plato to Nietzsche and theories like Marxism, Psychoanalysis, Post modernism, and the like.

All the genres of literature, from Children's literature to travelogues, both fiction and non-fiction, from ancient times till modern technological age, taken from Indian, American, African, British, Chinese literatures, not only of the main stream writers but also the subaltern and resistance nuances, complete the panorama of the discussion on the theme of the text. The special feature of the book is that the title is discussed threadbare from multi-dimensional point of view by the contributors.

We are happy that Parikalpana publication, New Delhi has brought about our musings in such appealing hues. Thanks are due to Mr. Shivanand Tiwari for all the efforts put in for bringing about the book in the current shape.

We hope to have similar synergy in years to come.

- Editors

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**DEPICTION OF MODERN WOMAN IN CHETAN BHAGAT'S *ONE INDIAN GIRL*****DUDHATE MADHAV SHAMRAO.**

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Yeshwant Mahavidyalaya,

Nanded.

ABSTRACT:

Traditionally in the Indian society woman is always treated as secondary, she is marginalized in every aspect of life comparing to a man. From birth itself she is treated as secondary being, she doesn't get all the privileges given to a boy child. In culture, society, literature, family, occupation, choosing her life partner, and even after marriage on the bed also she is treated as secondary thing, subordinate to man. Historically, in every walk of life woman is marginalized being. Simon De Beauvoir quoted, "Now, woman has always been man's dependant, if not his slave; the two sexes have never shared the world in equality."¹ But today's Indian society has changed its way towards the plight of this unprivileged and oppressed being. With the passage of time the views of Indian society has changed and the Indian writers scanned that changes and printed them with their pen in their writings. The present paper aims at finding the changes in the modern Indian society towards this marginalized, oppressed, unprivileged and other part of the society. One Indian Girl (2016), the last published novel by best-selling Indian English author Chetan Bhagat, visualizes the way of justification to the woman, who has been oppressed since ages. The novel implants social consciousness and opposes the prevalent system. It promotes justice, womanhood, liberation, equality, knowledge and emancipation. It gives top priority to self-development.²

Key-words: Marginalized, culture, unprivileged, womanhood, oppressed, modern

Chetan Bhagat is most celebrated Indian fiction writer. He is a film-fare award winning screenplay writer and also a famous motivational speaker. He has seven best-selling novels in his bag: *Five Point Someone* (2004), *One Night @ the Call Center* (2008), *2 States* (2009), *Revolution 2020* (2011), *Half Girlfriend* (2014) and *One Indian Girl* (2016). His works have sold over 10 million copies and have been translated into over a dozen languages worldwide. In 2008, *The New York Times* called him: 'The biggest selling author in Indian history', *The Guardian* called him: 'India's paperback king'.³ Though Chetan Bhagat is a renowned Indian author in English, he is not that much accepted in the literary cannon. He is the author of youth.



One Indian Girl is a story of Radhika Mehta, a modern Indian girl. She is the speaker of the novel and it is told in flash-back techniques. Radhika is a liberal girl, gets her MBA from IIM Ahmadabad and gets a job abroad at the Goldman Sachs New York with 120,000 dollars salary. As Radhika working with the international company she earns lots of money and while living abroad she goes with two relationships which are not accepted in Indian society in case of a female.

Though being a girl child Radhika gets many privileges in her childhood life and gets admission in IIM-A. As she grows up her mother starts talking about her marriage. She easily rejected the idea of marriage as being a student at the top educational institute. She opposes the tradition from her youth. She straightly answers her mother:

*You know what, I am not getting married for several years anyway. Forget it. I have class now. Bye.*⁴

-Bhagat, Chetan. One Indian Girl. Rupa Publications India, 2016.p.3

After completing her education she is selected for the job at Debt Group of Goldman Sachs, New York with 120,000 dollars salary. The novel opens with the marriage ceremony of Radhika and Brijesh, an IT engineer with Face-book and then she goes back in flash-back. Living in western culture she has to adjust herself. A woman, even an Indian woman gets job at Goldman Sachs and that also in dept group. It was a challenge thing for a woman but she managed it very nicely. She is getting more and more success in it with her talent. But in the business of life in that western culture she is a failure. She encounters with two male Debashish Sen, advertising professional and Neel Gupta, a coworker at Goldman Sachs. She has a passionate relation with them but can't reach at the destination of it. The destination of a relationship for an Indian girl is marriage and she gets failed there. Both of them having affair with her and betrays her. Getting betrayed by them she surrendered to the custom and gets ready to accept the proposal by her family. She gets ready to marry Brijesh; but then also she selected everything for her marriage by her own. She manages everything with her own income and her rebellious nature appears there when there is room shortage at the hotel. But her major surrender to the tradition makes modern reader little upset. A modern girl surrenders herself and chooses the bridge-groom which is selected by her family.

When she meets Brijesh at the ceremony place they plan for an outdoor party. She is trying to find herself with Brijesh but get involved in mess having drugs. She is in dilemma and her modern mind is waking up and taking her away from this tradition. Here her inner self is always playing a crucial role in her decisions over everything. She continuously talks with her inner self arguing on everything in her life. But then also somehow she is getting to accept Brijesh, overwhelming her inner self. But the real climax of the novel appears when her boyfriend Debashish joins the party and also another boyfriend Neel joins them. This joining of her past in her present disturbed her future.



After a long fighting with her inner self; the modern girl who is surrendered in front of the traditional custom wakes up again to her senses. This change in the mind of modern Indian girl may be shocking for the traditional readers but it is accepted for the modern reader as they are waiting for this from the beginning of the novel. She plans a meeting with all the three men in her life before the marriage. She takes the right decision, because she has time in her hand. In that meeting she clearly explains her opinions about life and decides to become independent again. She wants her independence which she had while being a student and getting involved any of these relations. She chooses not to marry with anyone of them and doesn't listen to them. Every one of them tried to explain himself but she didn't listen them at all. The decision surprised the oppressive readers but well adored by modern readers. Finally, a modern girl becomes free from her oppressed state. Once again Radhika becomes liberate from her marginalized state, she makes herself free from that bondage, she breaks out all the traditional barriers on an Indian girl and becomes a new modern Indian girl. Now she doesn't care about the opinions of traditional, oppressive and dominant society, rather she established a new way of life by her own. She starts her new life forgetting everything about her past. She warns her readers:

However, let me warn you. You may not like me too much.

One, I make a lot of money.

Two, I have an opinion on everything.

Three, I have had a boyfriend before. Okey, maybe two.

Now if I was a guy, you would be okey with all of this.⁵

Bhagat, Chetan. One Indian Girl. Rupa Publications India, 2016.p.backcover

She challenges the society with new spirit within herself. This new spirit of life, this liberation and modern view of life is being celebrated by the new generation of modern India. Here Bahagat expressed his view of modern Indian girl, who does not loose herself in the tradition of India and makes her own way of life with the help of her education and occupation. She overcomes from her marginality and becomes liberate from traditional society and male domination.

To put in a nutshell, Radhika embarks on her own journey, encounters love, sex and betrayal and experiencing all the things in her life finds new way of life, new aspect of life. She challenges all traditional rules and customs of old generation which they want to implant on the modern Indian mind. There is one more thing I come across is that she challenges against the male domination, as she rejects all the three males in her life. Here, the modern woman wins the race of life an oppressed gets free not because of anyone shelf but because of her own efforts, because of her own decisions. Throughout the novel Bhagat presents how an Indian girl comes out from the traditional bondages and also how she comes out from male domination and becomes dominant in the society and also in the life of three males related to her life. She herself warned her reader that they might not like her due to her changed life style and suggested that it must be continued by every Indian girl so that this male dominant and oppressive society has to accept it.



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REALISTIC ELEMENTS REFLECTED IN R. K. NARAYAN'S *BACHELOR OF ARTS*

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ABSTRACT

*The depiction of real life situations or truth in the surrounding reflected in art is known as realism. In the mid 19th century, realism came into being in the art in European canon rejecting the Romanticism, artificiality, fantasy and exaggerated emotionalism. But in India it begins in the early 20th century, when it was going to close in the European canon. It was the rebirth of Realism in the fertile ground of Indian literary canon. Indian literary artists explored the theme very effectively in their works. Being a part of the rustic and orthodoxical society, Indian scholars depicted the truth throughout their writings. They portrayed Indian life as it is and truthfully in their fiction, which is the most popular form of writing in Non-European literary sphere. The Indian trio of the English fiction: Mulk Raj Anand, R. K. Narayan and Raja Rao are the notable scholars for the rebirth of Realism in Indian writing in English. At the respective time Indian society was suffering from so many injustices and these writers along with many others sympathetically reacted towards these. Narayan in his most of the novels portrayed the truth in the surrounding society as in his *The bachelor of Arts* (1936). He discussed the real situations in the life of Chandran, a representative of Indian youth.*

Key-words: Realism, Romanticism, exaggeration, orthodoxical, tradition, real life situations

The Bachelor of Arts (1936) is one of the greatest novels by a multidimensional Indian novelist R. K. Narayan. Narayan, born in South India, is a Tamil student, moved to Mysore and learnt Kannada and English. Then studied abroad and again settled in South India. Shrinavasa Iyenger stated:



"He is of India, even of South India: he uses the English language much as we used to wear dhoties manufactured in Lancashire—but the thoughts and feelings, the stirrings of the soul... are all of the soil of India." (Iyengar, 2012:359)

He started working as a journalist and with the help of his creative writing got much appreciation in journalism. In 1935, he published his debut novel *Swami and Friends* with the help of a renowned English writer Graham Greene, but encounter with failure. His second novel *The Bachelor Arts* came out in 1936 with the recommendation of same author and this time he got the appreciation and fame from the youth of India and also England and he became a world renowned Indian English novelist. From there his successful literary life began and he wrote ten novels and 151 short stories throughout his life.

The present paper aims to study the realistic elements portrayed by Narayan in his first successful novel, *The Bachelor of Arts*. Here he depicted the real situations in the life of an Indian youth, Chandran. Partly autobiographical work, discusses the social realities of Indian upper class society, their faith in superstition, class conflict and in that situation the mind of an Indian youth.

The novel has been divided into four parts. The first part describes the college life of the protagonist, Chandran. In this part Narayan portrays the real situations in the college life of an Indian student in the British Era. Chandran is brilliant debater in his college and so that he is praised by the History professor Ragavachar and appointed as the secretary of the College Historical Association. Being involved in this, Chandran can't score well in the final exams. He passed his BA with average marks. The second part deals with his life after college. Everyone related to him is giving advice to him about his career. He is confused of it and most of his college friends moved from Malgudi. Being lonely, Chandran visits the river bank alone to kill his time. Suddenly one day he encounters with a beautiful girl in her fourteen and falls in love. He follows her to her home, where he meets his poet friend, Mohan. From him he comes to know about girl that she is Malthi, daughter of a clerk and the most important, she is from his caste. His love for her gets strengthen and he is thinking about marrying her. Finally, gathering courage, he communicates with his father about the girl and his intention to marry her. By little obstacles from his mother he gets success in it and the two families communicate about marriage proposal. Chandran is so much enthusiastic and happy about it; but the horoscope of the two doesn't match and the pair is rejected by Malthi's father. In few days of this, Malthi's marriage is settled out by her family with another man and it causes tremendous effect on Chandran and he gets ill. After some days he gets back to recover from illness; but not from his affection towards Malthi. For a change he is sent to Madras.



The third part portrays Chandran's frustrated life after his failure in love. By reaching at Madras station, instated of meeting his cousin, who is there to receive him, he gets out of the station and goes to a hotel. There he meets Kailas, an older man with lot of bad qualities. Being with him he gets involved in mess and moves away from there. Second time he is lonely and now there he doesn't have his family also with him, he thinks about himself as he is a sanyasi. He decides to live like a sanyasi and leaves Madras traveling from village to village. He changes himself completely like a sanyasi and finally reached at Koopal village in Sainad district. The villagers meet him and name him as a real sanyasi and seeking blessings from him, they offer lot of gifts to him. That night being alone he thinks about his cheating, he is really not a sanyasi, he has everything at his home and he doesn't want to cheat the villagers and decides to go back to home and after two days he reaches Malgudi, his home.

In the last part of the novel, Narayan depicts Chandran as a grahasthi. Everyone at the house is happy with his return and he is also sympathetic about them. Then he meets his old friend, Mohan who is now working for *The Daily Messenger*. Though his father wants him to go to England, Chandran with the advice of Mohan wants to work with *The Daily Messenger*. His father also approves his business and sends him to Madras to his uncle to get agency of *The Daily Messenger*. With the help of his uncle he gets the agency and starts his successful business with creative ideas. Getting busy with it he starts his new life without any memory of Malthi. Here he gets a marriage proposal of a girl named Susila. At first he refuses for marriage but after the discussion with Mohan gets agree for that and goes to Susila's home with his mother. In her fifteen, Susila is a charming girl and Chandran finds his lost Malthi in Susila and agrees for marriage. Chandran wants to send invitations to all his friends but no one was in touch. Here Narayan quotes about friendship:

Friendship was another illusion like love, though it did not reach the same mad heights. People pretended that they were friends, when the fact was they were brought together by force of circumstances. (Narayan, 1991:118)

After few days they get married and by returning from marriage, Chandran, a changed man, is so much happy in his life. Apart from his working, he spends lot of time in reading and writing letters to Susila. But at the end he is so much upset and worried about susila due to the absence of her letters. In her last letter she has replied that she is ill and it may be malaria or some serious disease.

Throughout the novel we can find the realities. From the beginning itself the events are realistic, the characters of the novels are also realistic, and most of the events are parallel to Narayan's own life. The principal Brown is a truthful representative of Britishers. Chandran,



an Indian youth is very parallel to the then and current Indian youth. His family provides a real and interesting picture of the typical Indian family life, which is most affectionate about class, orthodoxy and conservativeness. His father, a retired District Judge, is supportive and understanding Indian father, who is always eager to make his son happy at any cost by upsetting his own desires about a son and letting them ruined, he helped and agreed with his son. Though his mother is a loving woman she is not an expectation for an orthodox and rigid woman. It is a true picture of the Indian home-world. She undoubtedly wanted to marry her son with Malthi, the girl of his choice but not ready to let down the things related to status, reputation and dowry. On the other hand Malthi's family may be or may not be strong believer of the superstition but they are aware of the custom and rules of the society and that's why wanted to be away from the upper class and demanding family Chandran. There are so many outside characters that depict different realities from the society.

The only part of the novel, which deals with the emotion, passion and romanticism, is that Chandran's thoughts about Malthi when he encounters with her at the river bank. He is overwhelmed by the mad passion of love for the girl, who didn't communicate him once. Narayan brings out the passions, illusions and obsessions of a heart in love expressively:

Probably she was going to bed: blessed be those pillows... Could he not just dash into the house, hide in the passage, steal up to her bed at night, crush her in his arms, and carry her away? (Narayan, 1991:71)

But he suddenly made Chandran realize that this is only the imagination not the reality. By making her match with another man and giving space to Chandran to realize himself in loneliness, Narayan puts forth the reality of life. Another real situation discussed by Narayan is the generation-gap. Most of the writers put it between father and son but here we find a new version, the clash between Chndran and his mother. The romantic vision of Chandran clashes against her mother's conservativeness, superstition, fatalism and conventions. The mother is a strong believer of the fate:

It is all a matter of fate. You can marry only the person whom you are destined to marry and at the appointed time. (Narayan, 1991:158)

So many events in the novel give a true picture of the convention-bound and orthodox Indian society such as: who will take the initiative in the talking of marriage proposal, the long controversy over the matching the horoscopes and reasons behind that as the question of the dowry and gifts from the bride side.



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THE NEW AMERICAN DREAM IN ARTHUR MILLER'S DEATH OF A SALESMAN

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ABSTRACT: *The twentieth century was pick period for the development of American drama. The great literary figures emerged in American literary world- Eugene O'Neill, Tennessee Williams, Arthur Miller, Edward Albee, Sam Shepherd, David Mamet, and August Wilson. Most of them started their career as dramatist after the Great Depression in America. Having known the realities of life and being great learner of the facts of contemporary American society, they depicted these in their writing. In their writing, there is frequency of a theme called as new American dream. This new American dream was nothing but a short-cut to get the success. Every American persona was rushing behind the success having false assumptions of success in their mind. The way of their success was based in illusion and not in reality so they had to face with failure throughout the life. In H.W. Brands words: "The new dream was the dream of instant wealth, won in twinkling by audacity and good luck."¹ Arthur Miller's protagonist Willy Loman from his play *Death of a Salesman* (1949) is a product of this new American dream which is deeply rooted in the misguiding and illusionary principles of success. It is far away from the reality of life and based on wrong ideas of success.*

Key-words: *Illusion, American dream, false assumptions, Great Depression, success-failure.*

Arthur Asher Miller (Oct.17, 1915-Feb.10, 2005) was an outstanding American literary figure next to Eugene O'Neill and Tennessee Williams. He was born on 17th October, 1915 in New York in a well-to-do family; but because of the Great Depression in America his family lost their income and school going young Arthur had to work early in the morning before going to school to help his family's economic conditions. Somehow he managed his school education but couldn't enter college immediately after completing his school. To get some money he worked for two years and earned a little which could be used to pay one semester's fees. With that only he entered the University of Michigan and got financial help from the National Youth Administration.²

The Great Depression in America played crucial role in the development of Miller's life and it affected strongly in his writing. Many characters in Miller's play are affected with two great influences, the first one is Great Depression and second led by the first is New American Dream. As a playwright Miller mostly known for his four best plays that rank him up in the list of great American playwrights- *All My Sons* (1947), *Death of a Salesman* (1949), *The Crucible* (1953), and *A View From the Bridge* (1955).³

The present play *Death of a Sales man*, deals with different themes including the new American dream, greed for wealth, guilt, evil, psychological disturbances,

hollowness of the modern American society and problems of common man. The play opens with the frustrated protagonist Mr. Willy Loman in his home after a long drive from his business. Willy is 62 years old title person, a salesman working for Howard Wagner. His earning is very little so he is unable to satisfy his family's middle class needs. His family includes his wife Mrs. Linda, Biff is his elder son and the younger one is Happy. Though he is earning very limited his wants in life are very different. His way of life or even we can say the way of contemporary American life is very different. Though the earning is little his expenditure is a lot than that and to maintain the gap between earning and expenditure he has a dream, just like American society has, which is called as American dream of success. This American dream of success never brings satisfaction to Willy or to his fellow American dreamers because it is based on the false assumptions of success. One most important term of Willy's dream is 'well-liked' and he illustrates it as the key of the success. He had great proud of his elder son Biff being well liked because he was a football star with lots of potentials in school. Many a times Willy rejected Biff's failure intentionally and make him believe in well likeness. He thinks that well-liked person cannot fail in life. To quote Willy-

*I thank Almighty God you're both built like
Adonises. Because the man who makes an
appearance in the business world, the man who
creates personal interest, is the man who gets
ahead. Be liked and you will never want.⁴*

Willy always has false assumptions and believed in something unsound. He thinks that success automatically comes to the well-liked person. He never gave importance to the quality of products he was selling instead of that he supposes himself as a well-liked and so he gets buyers. He applies the same philosophy to his elder son Biff and assumes that he will be a successful person in his life.

Miller amplifies that Willy's hunt for the American dream is the major reason of his failure throughout the life. His false assumptions about the American dream and his wrong philosophy of the success leads him towards the psychological dilemma which at the end of play become the reason of his suicide. He fails to capture the difference between American dream and his success of his life or reality of life.

There are two role models for Willy's personified dream- one among them is David Singleman, a renowned salesman and well-liked person by the people all over, who knows himself very well and wherever or whenever he goes out for selling, he gets a lot orders even over phone calls he gets many orders. The success story of Singleman has tremendous influence on Willy which leads him towards his downfall. When this man died his funeral was attended by the people from all over. Willy dreams for this type of personality and he selected a job as a salesman because of this person. The second role model for his falls dreams is his brother Ben throughout the play Willy talks about Ben but Ben never appears on the stage. It seems dream character in the mind of Willy. Once Willy talks to Happy about Ben-

*What's the mystery? The man knew what he
wanted and went out and got it! Walked into a
jungle, and comes out, the age of 21, and he's
rich!!⁵*

In this way Willy fantasies to reach the American dream. Because of such wrong predictions and short-cuts to get success Willy always lives in illusions and never sees brighter side of reality. Reality was far away from the life of Willy due to his misconceptions about the success. This wrong predictions lead not only his but also his family's desires of the great future, towards the failure. His false concept of well-liked leads his son Biff into the darker side of life because of him Biff also could not see the realities of life. But at the end of the play after Willy, Biff comes to know about the reality of life. Biff gets the sense of reality after Willy and he cried out with pain for both the things- loss of his father and loss of his life till the day-

He had the wrong dreams. All, all, wrong. He
never knew who he was. The man didn't know
who he was... I know who I am, kid.⁶

At the end though he comes to know about his failure, for the success of his son, he committed suicide thinking that his insurance money will help his family. But Willy is not there but his dream of his funeral also dried up like a raisin in the sun, only five people attended his funeral.

To put in a nutshell, we can study Willy Loman as a product of failed American dream. We come to know that there is no short-cut for success. If we are in search of the short-cuts to get success then definitely there will be a downfall in our life which is experienced by Willy Loman throughout the play. We notice that Willy is a representative of the contemporary American society, who was rushing behind the American dream and ruined the future of his whole family.

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THEMES OF IDENTITY AND SELF-DISCOVERY IN NOVELS IN BANGLADESH AFTER THE
LIBERATION WAR OF 1971

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ABSTRACT

The literature of Bangladesh may be divided into three phases: first phase 1947-1957, second phase 1958-1970 and third phase from 1971 onward. The most of the literature is written in Bengali language and then translated in English. First phase extended from pre-partition days to the pre-Ayub period. Soon after the creation of Pakistan, the people of the eastern region realized the absurdity of a state based on religion. The decision to make Urdu the sole state language of the country caused Bengalis to protest, culminating in the Language Movement of 1952. This awareness of their linguistic rights laid the foundation for the first phase of Bangladeshi literature. In the second phase the literary and cultural activities in Pakistan and especially in East Pakistan were thwarted following the promulgation of martial law by the army chief Ayub Khan in 1958. The liberation war of 1971 and the independence of Bangladesh mark the third phase of the literature of this region. The fiction of this phase records the saga of the liberation war, the hellish face of the war, the dream of a free and egalitarian Bangladesh and thereafter the realization of independence.

Key-words: Identity, self-discovery, liberation, Independence, existence, hegemony

Hasnat Abdul Hai's novel *The Whale* (1981) depicts the instability and socio-political scenario of the years following independence. It portrays quite faithfully how the people of the coastal union Kazalpur win in their struggle against evil forces. Almost an identical picture is portrayed in his novel *The Master* (1986). Bashir al-Helal's *The Last Drinking Vessel* (1986) is also a fine portrayal of conflicts and questions of existence in post-independence rural Bangladesh. A more optimistic view of rural life is found in Haripada Dutta's *Conflagration in the North-East* (1986) and *Birth Ceremony in the Black Hole* (1987).

A large section of the patriotic middle class who took part in the liberation war got frustrated at the country's economic, social and political conditions. The multifarious problems in the life of the middle class are depicted in Rashid Karim's *Love is a Red Rose* (1978) and *A Tale of an Ordinary Man* (1981). Rizia Rahman's *Blood Words* (1978), on the other hand, paints the dark picture of an urban slum of sex workers. Her *For a Flower* (1986) presents a freedom fighter's face wearing the scars of defeat. Some other similar books are Shawkat Ali's *Waiting* (1985), Bashir Al-Helal's *The Black Hilsha* (1979). Razia Khan's novel *O! Eternal Life* (1983) narrates the biography of a liberated woman. A number of novels were inspired by the anthropological, historical, and cultural heritage of the land. Among these novels are Shawkat Ali's *The Commoners in the Twilight* (1984) based on history and heritage is a unique addition to fiction. Rizia Rahman's *Bangla is from*

'Bong' (1978) and *Now and Eternity* (1984) encompasses the long span of anthropological, geographical, social and cultural life of the Bengalis.

The assessment and analysis of the critical political situation that prevailed in post-liberation Bangladesh resulting from political instability, militarism, theological overtones and the rehabilitation of war criminals prompted the writing of a number of novels. The individual and collective dreams and political aspirations of the people of the sixties form the basis for Shawkat Ali's trilogy *The Days of Southward Way* (1985), *The Flow of Time in a Bird's Nest* (1986) and *The Day Before, the Night Before* (1986). The mass uprising of the people in the sixties is the theme of Akhteruzzaman Elias's novel *The Solder in an Attic* (1986). Anwar Pasha's autobiographical *Rifles, Bread and Women* (1973) is based on the liberation war.

Anwar Pasha in his *Rifles, Bread, Women* (1973), deals with the Liberation War and its impact on the society. There are many characters, through which Pasha shows the actual life of people in social scenario. Each Character is struggling for the self-identity, tries to live in the uncertain society conditions. There are lot of bombings, lootings and mass destruction prepared by Pakistan Army. But the Bangladeshi society bravely fought for their self-identity.

The Sweet from the Bitterest (1978) is a very worthy production of Dilara Hashem. It deals with the Sara Alias Sayera, young women with uncommon qualities. It is also known as a milestone of feministic literature of Bangladeshi writings. It is a first work in Bangladesh which deals with the human identity of women. She does not come for any special prejudice and bondage for women folk. She smokes and takes liquor as her protest against the dominating male community. After all these also Sara is a good lover and mother. She challenged the male dominancy but never left her womanhood.

The Commoners in the Twilight (1984) is a novel by Shawkat Ali deals with the journey of Shyamango. Shyamango is an artist and tries to establish his artistic talent in society. Not getting response from the people, decided to go back home. But he has been offered a work under Lord Sudhimitra for a temple. But the total situation went upside down and they didn't let him work keeping pace with his imagination. So again he decided to march back to Gauda to find himself as an artist. But lastly he failed to discover himself. Ahmed Sofa's *A Circle of Fire* (1990) deals with the issue of partition through the characters of Daniel and his lover-friend Tayeba. Sofa discusses the struggle for identity in the Kolkata after Liberation War.

The Ruffian (1993) is a significant novel by Moinul Ahsan Saber in which he has illuminated the liberation spirit through an ordinary character. The protagonist of the novel, Kobej, is a musclemans by profession. Kobej, an illiterate village man turns gradually into a brave freedom fighter. The story of the novel opens in June 1971 with the news of arriving of the Pakistan Army. It creates a tumult among the society. And two powerful persons Akmol and Romjan came together from long period of opposition. But they worked for their self benefit not for society. Kobej is a gangster, criminal and several time jailed for his guilt. But this time his good soul wake-up and protested against the brutal activities of the military. By this Kobej became a freedom fighter.

Taslima Nasrin's *Shame* (1993) is a banned novel in Bangladesh. It deals with the struggle of Hindus as minority in Bangladesh. It portrays the story of Dutta family and presents evils in the Muslim society. After demolition of Babri Masjid in Ayodhya, India on 6 December, 1992, in Bangladesh communal riots increased to heights. In this situation a Hindu family, Dutta family has to struggle for their existence in the Bangladesh. The family feels and faces the heat of communal hatred in every walk of life. And they have to save themselves in the riots.

In twenty-first century, we have large number of English novels in Bangladesh. Monica Ali's *Brick Lane* (2003) deals with the themes of identity and self-realization so widely and bravely. Ali defined the character of Nazneen, a Bangladeshi immigrant in London. Because of frustration she was mentally broke down; but after getting recovered from that she regains her independence.

Like a Diamond in the Sky (2010) is a debut novel by Shazia Omar. It deals with a brave description of drug addiction in modern Bangladesh. The protagonist of the novel, Deen struggles to find himself. Deen is a smart, intelligent and he cared deeply about the future of Bangladesh. But due to some major incidents in his life he moved to drug addiction and ruined his life. After meeting the heroine, Maria he tries to find himself, wants to be a good person. His change of heart for love made him better person.

Freedom's Mother (2012) is an English translation of Anisul Hoque's Bengali novel *Maa*. The novel portrays the story of Shafia, mother of Azad. Being cheated by her wealthy husband, Shafia leaves her husband with the small child. She determines to raise Azad on her own without her husband's support. But Azad often goes to his father's house to take money and spend lavishly. By the time of Liberation War of Bangladesh, Azad was a graduate from University of Dhaka. But he was captured by Pakistani Army and tortured brutally. Shafia does not lose hopes and carries on searching for him. In the later part of the novel Shafia struggles to survive on her own without taking helps from others. And at the end she dies in extreme poverty but did not return to her cheater husband.

Mohsin Habib's *Sign of Roots* (2012) also deals with the theme of struggle of Hindus in Bangladesh as in Taslima Nasrin's *Shame*. The plot of the novel revolves around the general election of 2001 in Bangladesh. After the election Hindus of Bangladesh became victims of the brutalities carried out by fanatical Muslims. Habib describes struggles of two Hindu families that of Hemen Ganguly and Akhil Poddhar. Both the families are not ready to leave Bangladesh as it is their mother land and tries to find their existence in Bangladesh as minority. But after the election of 2001, they failed and Akhil's wife and daughter got raped by some followers of the BNP Jamatt alliance. This occurrence reminds Akhil and Hemen that Bangladesh is not their land. They failed to find their existence in Bangladesh.¹⁴

The Black Coat (2013) is a controversial historical novel by Bangladeshi-Canadian author Neamat Imam. It deals with the life of journalist, Khaleque Biswas and his protégée Nur Hussain. After losing his job Khaleque, trains Nur only to turn him into a fake Sheikh Mujib and by this they settled their life earning money utilizing the blind nationalistic fever of their countrymen during the Bangladesh Famine.

In this way most of the Bangladeshi novels after the Liberation War deals with the realities in the life of Bangladeshi people and the most dominant problem in the Bangladeshi society was discovering the self. Hence most of the novelists discussed themes of identity and self-discovery through their novels.

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THE THEME OF HYBRIDITY IN KIRAN DESAI'S *THE INHERITANCE OF LOSS*

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ABSTRACT

A renowned Indian English author, Kiran Desai was born in Chandigarh on 3rd September, 1971. As the daughter of a great Indian English author, Anita Desai, Kiran established herself as a great English novelist. After fourteen years of birth in India, she moved to England with her mother and thereafter only one year later settled in USA. In her own life she herself gone through different culture, she lived in three different cultures, which later became the main theme of her fiction. This experience of hybridity is prominent in her novels. Her both novels send back a mirror image of cultural mixture to what we call hybridity. Natalya Lusty defined- *Hybridity is a cross between two different races, plants or cultures.*¹ Hybrid means nothing but the mixture of two or more things and here we are discussing the mixture of cultures. Kiran Desai published two novels- the first one, *Hullabaloo in Guava Orchard* was published in 1998 and got a little attention from critics and readers; but her second novel published in 2006, *The Inheritance of Loss* was widely praised by critics and readers and also ranked as international best seller. It was this great work for which Kiran received Man Booker Prize of 2006 and also National Book Critics Fiction Award of 2006. Pankaj Mishra commented on it in New York Times in the following words- *ALTHOUGH it focuses on the fate of a few powerless individuals, Kiran Desai's extraordinary new novel manages to explore with intimacy and insight, just about every contemporary international issue: globalization, multiculturalism, economic inequality, fundamentalism and terrorist violence.*²

Key-words: Hybridity, cultures, immigrant, anglicized, obsession.

The Inheritance of Loss is a literary miracle, deals with the lives of immigrants and the effects of cultural hybridity on its characters. It focuses on the stories of Biju, Sai, Jemubhai and others. Desai truthfully portrayed the mixture of different cultures and its effects on her characters. Biju is the son of Cook, who is born and brought up in India but for the betterment of life now immigrated to USA and living there as an illegal immigrant. Sai is a young Indian orphan girl born and brought up in Darjeeling and now settled in the hills of Kalimpong with her anglicized maternal grandfather Mr. Jemubhai Patel, who is completely obsessed with the western way of

life. The Cook, Biju's father has cultural conflict because of his attraction of American life and the internal diversities in Indian culture. Gyan, Sai's tutor and love, who is a Nepalese guy has torn between the Indian and Nepalese cultural conflict. Each and every character of the novel is riding on the two boats of the cultures. This cross in the cultures to which we call as hybridity is causing nothing but only disturbances in their lives.

Biju and Sai are two most important carriers of this theme. Biju is torn between two far away cultures- one is Indian till the time he lived and the second is American culture where he is trying to

live now for the betterment of life. Inspiring from the travelogue tales about the American life, Biju moved to USA; but when he reached there then he came to know that whatever is imagined by him through that tales is completely false and the reality is very different than that. The harmony between two cultures stated in the travelogues is nothing but a big lie, which is believed by him and also by his father and all Indians, who are dreaming to work in America for the betterment of life. Here we come to know that wither this dream of success is influenced by the 'American Dream' of success, if it is that then definitely there must be failure. Many American playwrights deal with this false dream in their works. Continuously working on ill-paid jobs and living as an illegal immigrant, Biju came to know that the picture of American society portrayed in the travelogues is a sweet lie. The reality is that it is the hardest for Indians to live the satisfactory life in America; the extra-ordinary life is far away it would be like a dream which never comes true. Desai depicted the real situation through following lines:

Slipping out and back on the street. It was horrible what happened to Indians abroad and nobody knew but other Indians abroad. It was a dirty little rodent secret.³

Here we come to know that the thinking of not only Biju's father but also every Indian is completely wrong. Everyone in India speaks about American dream and has false assumptions of Biju's success in USA. But the reality was astonishing which we can know from this statement. In reality Biju had to work at shady restaurants washing dishes so that his identity as an illegal immigrant should be hidden. This fact was not about Biju only but about most of the Indians who rushed to America for an instant success.

Another major vehicle of this theme is Sai, a young orphan girl living with her grandfather, Jemubhai Patel. Sai is living in India but she is the most complex character dealing with the theme of hybridity. Sai is living with Jemubhai who has obsession of western culture and so he wanted everything in his house in the western manner which has strong influence on Sai. Sai spent her childhood in Darjeeling which was very different than that of this Kalimpong. But Sai was also

affected by the western life. And in many sense she is anglicized. Another thing is that Jemubhai's cook who is dreaming about goodness of the American society and also has the knowledge of different cultures in India, but then also he is follower of the Indian culture and he is Sai's companion at home. Third person related to Sai and who has strong impact on Sai is her Nepalese tutor and also her love, Gyan. In this way Sai is possessed with different cultures. Having tangled in between these different cultured people Sai's character became more complex and stong about the theme of hybridity. Then also she was trying to be alienated from these cultural conflicts and many a time she communicated about it to Gyan and the Cook. Cook once commented:

Everyone knows. Costal people eat fish and see how much cleverer they are Bengalis, Malaylis, Tamils.⁴

Sai, haven't affected with this and even she cleared to the Cook. It indicates that she didn't think about the internal cultural conflict; but then also the impact of Jemubhai and Gyan played crucial role in her life.

Most hybrid character of the novel for the readers is Jemubhai Patel, a retired Chief Justice now settled in the hiss of Kalimpong. Jemubhai was completely obsessed with the western way of life and he is a blind believer of the western culture. He was born and brought up in India but after marriage moved to England for study and adopted the western culture leaving behind his wife and his Indian culture. Though he calls himself as a true westernized person but the western society never accepted him. He was only a hybrid for them. After returning to India he became a rigid western, he hates Indian. He couldn't give up his obsession of the western culture. Here too he was fond of western way of life. He uses knife or folk to eat chapatti. His anger about the Indians is stated by Desai in the following lines-

How dare he go for marriage? Is that the way to run a business? The fool Why can't the cook make something?⁵

This is the statement of Jemubhai when he heard that there are only biscuits in the home and the baker is not here, he has gone for his daughter's

wedding. Being angry on it he stated it. It was not the anger only about the baker but about the Indian society which he hates a lot.

Gyan, a Nepalese youth is also struggling between two cultures and became part of the Gurkha Movement for getting a separate place for their own culture. They also wanted their own and pure culture to be developed, not in a hybrid way.

To put in a short, Desai dealt sharply about the hybridity of cultures. She stated that Indians have the fascination of the western culture on the basis of the tales, they learnt from others. She warned her fellow men not to trust in it because reality may be different, like the experiences of Biju. And she also attacked the people like Jemubhai who are culminating the sacred flow of culture with their western philosophy of life. Throughout the novel she tried to inform her Indian readers that we our self are responsible for the hybridity and it never bring satisfaction in the life.

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02

Conflict between Reality and Illusion in Lynn Nottage's 'Crumbs from the Table of Joy'

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Abstract:

'Crumbs from the Table of Joy' is the first performed full length play of Lynn Nottage. She wrote her first full length play 'The Darker Side of Verona' as a high school student; but remained unperformed. 'Crumbs from the Table of Joy' was first performed at Second Stage Theatre in New York in May, 1995. This premiere production brought Nottage name and fame as a playwright. Nottage received two Pulitzer prizes for her dramas and became the first woman recipient of two Pulitzer Prize for Drama.

Nottage presents before us, throughout her career, the harsh realities in the lives of African Americans, their struggle for identity and self-existence. She depicted the conflicts between race, culture, ethnicity, atrocities against the African Americans in the land of United State and the Globe. Present play also depicts the same and has a conflict between reality and illusion. Some characters in the play don't accept reality and lead an illusionary life, though they know the bitter truth. But some accept it and are ready to fight for their freedom, against the subjugation, racial discrimination and atrocities against their livelihood.

Keywords: illusion, reality, racial discrimination, identity, conflict.

Introduction:

Reality is the truth of anything as it is. The Webster Dictionary defines it, "the quality or state of being real" (Webster: reality), which means when we accept the reality, we agree with the truth of that thing, event or state of affairs and accepts that as it is. But illusion is contradictory to reality; it is a false idea or belief; expression of our views in faulty notion. The Webster Dictionary defines it, "the state or fact of being intellectually deceived or misled" (Webster: illusion).

Lynn Nottage is one of the greatest contemporary African American Playwright. She was born in Brooklyn in 1964. Most of the women of Nottage's family were educated and with that inspiration she completed her graduation from New York's High School of Music and Art in Harlem and MFA in playwriting at Yale School of Drama. Nottage started her career with the short play *Poof!*, first performed in 1993. *Crumbs from the Table of Joy* is first full length play performed in 1995. Nottage received two Pulitzer Prizes for Drama in 2009 and 2017 for her plays, respectively *Ruined* (2008) and *Sweat* (2015). Paula Vogel, an American playwright, recipient of the Pulitzer Prize for Drama in 1998, nicely commented:

"When I read Lynn Nottage's work, I feel the excitement, the allure, that early cartographers must have felt; I discover these continental maps of the human psyche never before charted on stage. Her work explores depths of humanness, the overlapping complexities of race, gender, culture and history - and the startling simplicity of desire - with a clear tenderness, with humor, with compassion." (Nottage, "Intimate Apparel" cover page).

Analysis:

Crumbs from the Table of Joy is a realistic play dealing with the lives of African Americans. The play has three major characters

Godfrey Crump, his daughter- Ernestine Cramp and his in-law Lyly Ann Green. Godfrey's another daughter- Ermina Cramp and his new wife Gerte Schulte are other two minor characters. The play has two acts with a prologue and epilogue; it opens in 1950 in Brooklyn and mostly narrated by the mouth of Ernestine Cramp. In the backdrop Godfrey's wife died recently and the father and two daughters moved to Brooklyn from Florida for the betterment of life. Newly widowed Godfrey is unaware of nurturing the daughters and moves towards religion, he becomes follower and believer of Father Divine. Always having questions to be asked to Father Divine for answers, Godfrey works as a baker and controls his daughters with his faulty notion of reality. In act 1 scene 2 Lyly enters into the life of Crump family. Lyly is a communist and participates in various revolutionary activities for the betterment of African American's lives. Ernestine is strongly impressed by Lyly's revolutionary way of life. From here the real conflict between reality and illusion gets started in the play. Another addition to the conflict is the entry of Gerte Schulte, a white German immigrant as new wife of Godfrey. Ben Brantley commented on the play:

"The requisite set pieces of conflict and reversal are all in place here, and the characters' motivations for acting as they do are stated explicitly, creating a sense of thematic dots connected by predetermined plot lines." (Brantley)

The play opens with the Crump family in Brooklyn; they have just shifted from Florida after the death of Godfrey's wife. As every African American has an honest thought that North and West has greater opportunities for them. Crumps also have such idea and they moved Brooklyn. Now Godfrey is widowed and completely unaware about the nurturing of his daughters. He is great follower of Father Divine and leads his life with the words or preaching of Father Divine to whom he never met. Ernestine details Godfrey's blind belief in Fa-

ther Divine and its impact on their life.

"Father Divine...Ever since Mommy passed on, he stands between us and our enjoyment. Daddy discovered Father Divine when he was searching to cure "the ailments of the heart," those terrible fits of mourning that set in. Father Divine, the great provider, sent his blessing via mail. And shortly thereafter Daddy was cured." (Nottage, "Crumbs from the Table of Joy" 11).

Godfrey always notes down his questions to ask Father Divine. He always tries to control his daughters on the basis of Father Divine's philosophy. The real conflict gets started with the entry of Lyly Ann Green. Godfrey Crump leads an illusionary life despite having known the realities which are expressed at the end of the play. And character like Lyly Ann Green expresses her true notion of reality from the beginning. Ernestine Crump also accepts the reality identified by Lyly. Lyly enters in Act 1 Scene 2, she is completely opposite to Godfrey, and she does what Godfrey dislikes. She is an activist, fights against the racial discrimination. She leads life just like the white people, and Godfrey tries to keep his daughters away from that. He doesn't want to get involved in conflict as he believes Father Divine and Father Devine suggests a calm and peaceful life despite having troubles in the life.

Lyly's way of life influences Ernestine and she starts thinking about equality and racial discrimination. She is aware about the realities of life; she starts to see life as it is. Because of this Godfrey leaves home and moves on IRT train, where he meets Gerte Schulte, a thirty year old German woman. Godfrey introduces himself as Godfrey Goodness; it's another aspect of illusion in his life. Godfrey marries Gerte, it's similar to what has done by Father Divine; he leads his life completely under the shadow of Father Divine's preaching.

When Godfrey returns home with Gerte, he offers cookies and asks for a hug from his

daughters. Ermina being younger suddenly reaches her father, but Ernestine doesn't and also she shouts at Ermina. Here we realize that Ernestine has now changed, she has changed her view of life with the influence of Lyly. She is not ready to accept Gerte and to go to the Peace Mission of Father Divine; but Godfrey manages the things and prepared all, except Lyly, for the meeting with Father Divine. All the members reach at the Peace Mission and enjoy a great meal. Godfrey is waiting for the arrival of Father Divine and preparing which questions to be asked to him, but there is no sign of the arrival of Father. Gerte tries to support Godfrey for his patience. Godfrey comes to know that he is not going to meet Father and gets frustrated. Ernestine tells the audience:

"He'd followed an address on a bottle of something that soothed him and supposed that potion would be in abundance up North." (Nottage, "Crumbs from the Table of Joy" 56).

Godfrey's this ideology adopted from Father Divine pushed him towards an illusionary life. Godfrey is dependent on Father's answers for his day to day problems such as- how to nurture the daughters, how to behave with them, how to react people being rude and abusive towards him, live life with complete peace and non-violence, even he married Gerte on the condition of not having sex; but when he will get the answers to his problems is completely uncertain.

In the Act 2 Scene 3 Godfrey and Gerte rushes home with blood, Godfrey is beaten by some White Men and he becomes angry with them, this is the first time he neglects the ideology of Father Divine. Suddenly another incident of having passionate kiss with Gerte happens and Godfrey comes out of his illusionary aspects of life for instance. These incidents make his daughters happy but he is not changed completely. It is not the first time he encounters with such violence, when Gerte throws all his noted questions, Ernestine reads it to the

audience, he has been encountering this every time at his work place. But he noted down that for Father Divine. As Ernestine reads:

"Godfrey: Can you give me some words. Sweet Father, the ... the boss keeps calling me "the country nigger," in front of the other men. They laugh and I want so badly to say something, I want to knock'em clear across room, but I need this job. Sweet Father, this city confuse me, but all I know is to keep the door shut." (Nottage, "Crumbs from the Table of Joy" 79)

In the last epilogue, Ernestine receives her diploma, Godfrey arranges party at home and wants Ernestine to join his bakery with him, and he doesn't want Ernestine to join the freedom movement of Black people. He wants Ernestine to lead the same life as he is living in, but now Ernestine is mature to take her own decisions and manages to live her life with reality just like Lyly. Lyly is not visible on the stage, but she is effectively presented through the ideology of Ernestine. Ernestine moves to Harlem and wants to join the Communist Party for the goodness of her own people. She started her journey towards the revolution with full of ideas for greatness of life of her people, which Lyly could not execute.

To put in a nutshell, there is a strong conflict between reality and illusion throughout the play. Godfrey represents illusionary vision of life whereas Lyly and later Ernestine represent the realistic vision of life. Godfrey spent his whole life under the shadow of Father Divine's philosophy, but Ernestine created her own ideology to lead her life. Being under the same roof Godfrey and Lyly always were at opposition to each other and later Lyly is replaced with Ernestine.

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STATUS OF ENGLISH IN NATIONAL EDUCATION POLICY 2020

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ABSTRACT:

The year 2020 has been a remarkable year for whole world. In India, aside from Covid-19, one of the significant changes that occurred was the replacement of the Education Policy. On 29 July 2020, the Union Government of India carried out the most recent National Education Policy (NEP) 2020, presenting an ocean of changes in the Indian education system, subsequently outplacing the 1986 Policy on Education. Though the new policy has many positive and welcoming steps, it is the matter of criticism on many grounds. The foremost political agitation is—the Government bypassed the opposition and states on NEP. It aroused Educationists to debate on many aspects. Some Educationists are of assessment that it will hamper the unity and integrity of nation, some say that it is great and will change the texture of Education sector in India. The major issue for the researcher in this present study is the repeal of English language in NEP-2020. Researcher has obtained primary data (policy document) from the Ministry of Education, Government of India (MoE) website and used qualitative method to analyze the data.

Keywords: New Education Policy (NEP), Negligence, Repeal, English Language

Introduction:

Nelson Mandela rightly said, “Education is the most powerful weapon which you can use to change the world.” (Mandela, 2022) Education is a most impressive instrument for diminishing poverty and imbalance in the society. It bestows opportunities to upgrade a country's determination in the worldwide economy. India as of now has the world's biggest advanced education framework with around 1000 universities, 40000 colleges, 11000 Stand Alone Institutions and 15 lakh schools. Its presence in the worldwide education field will guarantee that it comes to fresher levels, making schooling in India ideal for its school going kids and its youth population.

English in Indian Education:

English effectively affected Indians that it remained the principal language of India even after our independence. The entry of English language in Indian education did not received much appreciation. It returns to Macaulay's well known Minutes of 1835, in which he stated that the main aim of introducing English in India is to create a class of people—Indian in blood and color, but English in nature, so that they will help them to rule effectively over India. Macaulay wanted only clerks from the Indian soil to work for them. English soon turned as the language of authority in India and it partook in an extremely noticeable and favored position in Indian instructive framework and life until the fulfillment of independence. It became obligatory at both school and college level education. Even after independence of India, due to objection of Hindi language, English remained dominant language. Though after independence, it faced some hindrances, it keeps on being a significant language having an esteemed situation in our social and economic life.

Today, English has turned into an indispensable piece of our education system from art to science and innovation, expressions and sports. It is not the obsession of English language but English is the door to better opportunities. English is a global language; it is a major lingua franca of the world; it is language of industry and business. To quote David Crystal:

In the seventeenth and eighteenth centuries, English was the language of the leading colonial nation—Britain...English emerged as a first-rank language in industries, which affected all aspects of the society—the press, advertising, broadcasting, motion pictures, sound recording, transport and communications. (Crystal, 2003 p. 110–111)

English language plays a fundamental part in our lives. It allows us to communicate in any part of the world. It is the fundamental language for learning any topic anywhere in the world. English is significant for understudies as it widens their brains, creates profound abilities, work on the personal satisfaction by providing various work positions.

Now a day, undoubtedly, English is a lingua franca of India along with the status of official language. In this 21st century, English is a most used language in the world; it provides more opportunities to learners and job seekers. Most of the knowledge of the world is stored in English language as it is the language of library. Because of such innumerable reasons, most of the parents want their wards to master this language.

English and NEP 2020:

The Government of India approved National Education Policy on 29 July 2020. The policy has tremendous changes in comparison with the previous Education policy of 1986. Complete reconstruction of school education, introduction to vocational courses in the schooling, incorporating classical Indian literature, these are appreciating parts of the policy. The policy focused on the three-language formula, giving utmost important to local/regional and Indian languages. The policy in its point 4.11 has made English an optional language

until grade 5, preferably until grade 8 and beyond. In its point 4.12, it also states that children acquire languages incredibly fast in the ages of 2 to 8 years and that multilingualism has extraordinary cognitive advantages to young minds.

Now the question is, if English language is made optional then children will not get acquainted with the knowledge of English, which is a significant language of the world. If we keep children away from English language in this most important age of language acquisition as quoted by NEP itself, it will create fear of English language in the minds of young children and hence, they will try to be away from English wherever possible. Once they get prejudiced about English language, they will not accept it easily later on. Today the language of technology and innovation, scientific collaborations and higher education is English. The mode of instruction in universities in India as well as abroad will be in English or most of the competitive exams and their study material is in English. Everywhere the employer will check English communication skills of the job seekers to give them job appointments, for tons of such things in their later life they need English language and if we don't provide them English language at the right time, then, how could they cope with all these things?

The NEP discusses teaching in regional/local languages 'wherever possible'. However, we can find most of the government schools functioning under state boards use local/regional language as language of instructions and as medium of teaching. These are private schools, that uses English language for both the purpose and it is the demand of the parents. Therefore, the number of private schools is increasing day by day. It means that students and their parents are eager and aware about the need of the English language. Approximately 45% students of grade 1-12 have enrolled in private schools and that is because of their use of English language. It means that the NEP 2020 may not fulfill the aspirations of the Indian parents and students who wish to study in English medium schools. The Education Ministry of India is not clarifying what exactly they want to do with English language. Union HRD Minister Ramesh Pokhriyal Nishank stated in an interview, "New Education Policy does not talk about shedding the English language. Instead, it emphasizes the importance of multilingualism, which has a great cognitive benefit for young children." (HRD Minister, 2020)

The Union Minister, when asked, 'Is it practical to shed English, which has become a global language? Stated that they are focusing on the multilingualism for the adequate development of the child. Here, we can use English as one compulsory language for the purpose of multilingualism and furnish our desired goal of multilingualism. English is not only a language; it is an easy way towards the globe. Many native and international scholars have stated importance of English. Debi Pattanayak, linguist and social scientist, in his book published by Ministry of Education and Youth Services, Government of India mentioned:

English is our major link with the outside world and it is likely to continue to be so for many years to come. Under these circumstances, a more pragmatic approach is needed for the development of English. (Pattanayak, 1971 p. 10)

He states that we should not neglect English; we have to give more emphasis on the development of English so that we can effectively compete with the world. English is a

necessity for the students; they have to acquire it effectively. NEP 2020 itself stated in its point 4.12 that the ages of 2 to 8 are of extremely important for the acquisition of a language and if we don't provide our children with the opportunity to acquire this invaluable language means we are pushing them away from the mainstream of the world.

NEP 2020 also talks about the 'universalization' of the education and they want private schools to use regional/local language as the language of instruction. Here two things may happen—one, if we make it obligatory for private schools, the private schooling system will collapse, many parents will shift their wards to public schools and it will be a huge load on public schools to accommodate these students. It will also increase the private coaching; parents of these shifted students will definitely send their wards for English coaching. Second, if we allow private schools to continue English medium education then the difference between private school students and students from public schools will increase tremendously. Hence, the universalization of education will remain on the documents only. In both the situations, the wards of the patricians will get more opportunities and the wards of economically weaker section will get very less opportunities.

It will also lead to the crises for the wards of the parents working in different states having transferable jobs. In which schools they have to study, whether they have to continue their studies in their own state or have to learn language of the state where their parents are working. It means they have to live away from their parents in the early ages of life. In such case if we consider bilingual teaching, do India have qualitative bilingual teachers and what if some students are from Sikkim, some from Tamil Nadu and some from Maharashtra in one school. In such situation, which second language the teacher can use? There will arise lot of such chaos if we neglect English language.

Another important part of this is that we desire to lead the world; we want to be 'Vishwa-Guru'. Obviously, it is impossible without the English language. If we want to lead the world, we must have to understand it and to understand the world we have to acquire world's language. English is the language of the world, it is used international lingua franca and hence, we should not abandon it.

Conclusion:

To put briefly, the NEP 2020 has many positive steps but the major fault of it is repealing English from the school education. It will cause many damages and create lot of crises. Today, English has become the second most used language of India and the most used language of the world. It is the language of science and technology, commerce, international knowledge system, lingua franca of the world and so on. Hence, it is a necessity to teach English language as compulsory language from the Foundational level in all schools. If we use English as medium of instructions in public schools, then and then only we are able to provide equal education to all and the universalization of education and our desire to be 'Vishwa Guru' will also be fulfilled. Therefore, we have to focus on the upgradation of English language and development of more pragmatic approaches for English language teaching, instead of repealing English from the school education.



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Ethics and Human Values through Literature

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Moral Values in Dickens' *Great Expectations*

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Charles Dickens is one of the most acclaimed novelists of Victorian period. In his many novels, he analyzed Victorian culture and society. His *Great Expectations* (1860-61) is also a critique of the Victorian culture as it depicts the contrasts between the upper and lower classes of the nineteenth century in England. He portrayed poor people as virtuous characters while the rich are exhibited as malicious characters. Dickens stresses that only material things like money and status is not sufficient to acquire true happiness and genuine love. The present research paper tries to analyze the moral values, which are of utmost importance to lead a successful and fruitful life. It is a need of the day now, as in today's world, the gap between human beings is vigorously increasing and they are becoming very selfish and material. In fact, this crisis is a crisis of human culture, at the root of which is the disintegration and degradation of moral values. Dickens' *Great Expectations* enlighten us with the most needed moral values. It also teaches us that these skills can be achieved with efforts.

Key Words: Moral Values, Honesty, Forgiveness, Love, Self-development, Gratitude

Introduction : Understanding moral values assists us to bring clarity in our life regarding what is the aim of our life? Why do we do certain things? and as per these we stay on track and lead our life consistently. There are several moral values which always affect all our opinions, deeds and decisions.

The best portion of a good man's life: his little, nameless, unremembered acts of kindness and of love. (Wordsworth)

Moral values are arrows kept in the basket of human life.

Honesty, respectability, love, trustworthiness, joy and so on are some core moral values that individuals look to attain, practice and lead happy life. Core moral values bring people together; they function like lubricant in the healthy human relations. Secondly, values like wealth, status and so on are the means values or material values, which develop greed, arrogance and so on. The core values are steady, and guide us to accomplish the highest order goals, whereas material values are transitory in nature and assist us with accomplishing lower order goals. They bring brightness in our life. They boost confidence and self-esteem and change our perspective to look towards life. Hence moral values are of prime importance in human life.

Moral Values in *Great Expectations*: Dickens' *Great Expectations* is an outstanding piece of fiction. The novel deals with the 19th century Victorian society. It shows rich characters that are bombastic and embarrassed about their family members, but the poor characters are of very much importance as they express the true and moral human nature. Characters like Pip and Estella at the end of the novel, Mr. Joe, Magwitch, Mr. Jaggers, Biddy and Herbert show great sense of morality, whereas Miss. Havisham, Uncle Pumblechook, Dolge Orlick and Mrs. Joe Gargery show false or mean values. The novel depicts several moral values such as—honesty, courage, trustworthiness, patience, forgiveness, love, affection, gratitude, positive thinking, self-development, worship and so on. His protagonist Pip (Philip Pirrip) becomes the epitome for moral human being by the end of the novel after traveling from the ups and downs of the life. The entire novel revolves around him; he travels with the ups and downs of the life and finally becomes a real gentleman. At the end of the novel, Pip becomes a role model as a true gentleman. G. K. Chesterton commented on the novel:

In *Great Expectations* Dickens was really trying to be a quiet, a detached, and even a cynical observer of human life... And the final and startling triumph of Dickens is this: that even to this moderate and modern story, he gives an incomparable energy which is not moderate and which is not modern. (Chesterton)

Honesty: Honesty is a supreme moral quality of human beings; being honest shows truth and sincerity. Webster Dictionary defines honesty as: "adherence to the facts; fairness and straight forwardness of conduct." A person who always tells truth about everything even though he/she does something wrong can be called as an honest person. Honesty assists in growing great credits with loving thoughtfulness, discipline, moral respectability and so on. Many scholars and philosophers have talked about it. Thomas Jefferson says: "Honesty is the first chapter in the book of wisdom."

Dickens' Pip is seen as an innocent honest boy in the very beginning of the novel. Pip meets a convict, Magwitch, who threatens him. But the innocence and honesty of Pip makes him much familiar with the convict and he becomes ready to do whatever has been ordered to him by Magwitch. Here, he seems very honest with Magwitch without thinking whether that is a good deed or not. Next day he brings food and file for Magwitch, on the way he met with another convict, who ran away after watching him. When Pip sees Magwitch is going to finish all food and assuming that there is one more person with him, he curiously asks him: "I am afraid you won't leave any of it for him." (Dickens 18)

Second most important honest character that Dickens presented is Mr. Jaggers. He is a lawyer by profession and Pip's guardian. He works for many people including Miss. Havisham and Magwitch, but never exposes secrets of anyone. He is the only consistently honest character in the novel. Honesty is a virtue that is essential and to be acquired and expressed to other people. In the event that we cherished an individual, we needed to let them know how our inclination, as it is known that to keep simply equivalent to allowing the opportunity for different ones to take.

Love : Love is one of the greatest forms of emotion or affection. It is the sense of belonging and likeness. Love is a bunch of feelings and ways of behaving characterized by closeness, enthusiasm, and responsibility. It includes care, closeness, friendship, and trust. Love can differ in force and can change over the long run. It is

related with a scope of positive feelings, including bliss, life fulfillment and happiness. Love has various forms and the novel depicts these forms between various characters. The strong feelings of love revolve around the relationship of Pip and Estella. It can also be identified in the relationship of Mr. and Mrs. Joe Gargery. In the initial stage we can find Pip and Estella's love as just an infatuation but this can be proved as the motivation of the development of Pip's character. In the middle, Pip and Estella get separated, Estella was nurtured to ruin the men as her cousin, Herbert criticizes Estella and Miss. Havisham:

That girl's hard and haughty and capricious to the last egree, and has been brought up by Miss Havisham to wreak revenge on all the male sex. (Dickens 161)

But at the end we can find a great change in the both characters. Their concept of love now has completely changed and it became eternal one. Both of them are now very different and transformed one.

Mr. Joe is also a very mature, caring and loving husband to his wife Mrs. Joe in the initial part and for Biddy in the later part of book. His love for Pip is also admirable and eternal one. Whatever and however Pip behaved with him he always was a father figure for him and always cared for him. Pip himself mentions:

The fear of losing Joe's confidence, and of thenceforth sitting in the chimney corner at night staring drearily at my for ever lost companion and friend, tied up my tongue. (Dickens 37)

Gratitude : Gratitude is a condition of being thankful for what we get from God or others. Being thankful can be shown either in words or activities. It may be an easy task for some people but it may also be a herculean task for the others. Many individuals find it difficult to show gratitude to other people who offer help to them. It exhibits the greatness of the people who help others and it also motivates them to extend hand for others also. In *Great Expectations*, Magwitch, Mr. Joe and Herbert are the most important personalities in the life of Pip. They always helped Pip in almost every situation. Magwitch, offered him fortune in favor of the small help done by Pip when he was a child and because of

Magwitch's gratitude towards the help of Pip, Magwitch extended extraordinary assistance to Pip. As a child Pip also demanded gratitude from Magwitch as he says: "I am glad you enjoy it." (Dickens 18) Pip also, when he came to know that Magwitch is his benefactor, extended his gratitude and accompanied him in his old critical days. Joe also always helped Pip from his childhood and that is selfless help, he extended to him. In the end of the book, Pip didn't forget to express his gratitude to Joe. Herbert, friend of Pip, always supported pip, despite being humiliated by Pip, Herbert never left Pip lonely and at the end Pip also remembered his assistance.

Forgiveness : Forgiveness is an act of excusing someone or being pardoned by someone. It develops feelings of understanding for and leads to the sympathy and empathy for the person who hurt you. Forgiving and asking for forgiveness are the moral values and if we acquire these values, our life will become more fruitful. In the novel till the concluding, Pip makes many mistakes and don't ask for the forgiveness. It obviously develops arrogance and increases problems; it develops troubles and leads destructions in the relationship. Hence we must possess this value for the smooth functioning of life. In the novel, Dickens played with it very intelligently. Most importantly his two characters—Pip and Miss. Havisham develop arrogance as they lack forgiveness in the early and middle part of the story. Miss. Havisham ruined life of her daughter Estella and Pip because she wanted to take revenge of her own betrayal and hence she nurtured Estella accordingly. Pip also develops arrogance as he isn't accepted by Estella. But in the later part Pip asks for pardon from Joe, who without demand also forgiven him. To quote Joe:

"O dear old Pip, old chap," said Joe. "God knows as I forgive you, if I have anythink to forgive!" (Dickens 438)

Pip also asks forgiveness from Biddy and Herbert to whom he hurts before and all forgive him. Not only Pip but also Estella has change of heart at the ending. An arrogant Estella also ask forgiveness from Pip for whatever injustice she did with him and now Pip has also acquired maturity, he has understood the true meaning of life and he forgives her.

Self-development: Self-development is a process that takes efforts to make our life even better regarding our respectability, education, our character and so on. Self-development helps us to take a step ahead; it urges individuals to move forward, it prevents individuals from having feeling of disappointment and hopelessness. It gives a positive strain for others in accomplishing the necessary objective. Dickens presented this largely with the protagonist, Pip. Being insulted by Estella and Miss. Havisham, Pip developed a fire in his heart to get transformed from what he is. As he quotes:

That was a memorable day to me, for it made great changes in me. (Dickens 66)

And he receives the opportunity to fulfill his desire. In this transformation process he went through various ups and downs but finally made himself a true gentleman in all sense. Also Pip transformed himself from an ignorant boy to a mature man with great virtues at the end of the story. Biddy also develops her skills, she nourished her sewing skills, as Pip says:

You are one of those, Biddy, who make the most of every chance. (Dickens 144)

Similarly, his benefactor, Magwitch, also went through massive change. He was a convict when he first met Pip, but later become his benefactor and supported Pip for everything that he has at the end. Magwitch is the same person who threatened Pip with death but at the end he came for him to England, though he knew it will cost his life.

Conclusion : Dickens is undoubtedly, an outstanding observer of the society and he depicted all aspects of the society with minute details. His *Great Expectations* is his realistic account of the 19th century England. He dived in the hearts of Victorian beings and replicated their feelings, emotions, wit and values in his characters. The novel is truly a basket of moral values that are of similar importance in the present, 21st century. With vivid actions he portrayed various moral values through his famous characters. Most importantly his prime characters lack these values in the initial stage and Dickens molded them in particular situations so that these values got cultivated in his characters.

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Reimagining Imparting Human Values for Millennium Generation through Literature : A Perspective to Aesop's Fables

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Values are foundational guiding gems for human being to lead a life of success and honour. They are at the core of every walk of life making it more humane and mutual beneficiaries for both human being and nature. Imbibing human values among children is herculean task in the era of technology. There are various visuals attacking on the children's brain through digital media for infusing ill morals and values round the clock. To make children away from this and shouldering the habit of reading among children could possible through literature as it possess the potential to inculcate the human values through various genres. The short stories are primarily emplacing importance on imbibing the human values for human. Among all other short stories, Aesop's Fables are popular for their interesting intervened with animals attracting attentions of children and providing them life lessons and thereby inculcating the human values which are life transforming. Although, this considers as life transforming human values, however the imparting techniques and its continuity in the further education towards critical life skills is somewhere loosen the track as a result there has to be reimagining the way to impart and later its continuity in the further education towards critical life skills most specifically for technical and professional education which

are labelled as millennial generation.

Keywords: Human values, Millennial Generation, Aesop's Fables, Literature and values

Introduction : There have been voices in favour of higher education loosen the track of human values among pupils particularly professional streams such as Engineering and Technology, Medical Sciences etc. The All India Council for Technical Education (AICTE), New Delhi, a governing body of technical education in India is recently launched a program entitled imbibing Universal Human Values (UHV) among engineers through different integrated courses on UHV. This could be a sign of the hour to look with naked eyes for this initiative of launching courses on universal human values and making investigation of it from a perspective of its need and the ways to impart.

Although, the human values have been imparting through the literary means at the primary, secondary and higher secondary level and considering it will be lasting for their life. However, it has to be reimagining whether it further with no necessity or else pupils will embrace them through their various subjects. The fact which underlines the need of human values is at all educational levels. Thus, the initiative of AICTE, New Delhi of launching UHV has prime motto to impart human values. However, introducing the literary text will be supportive hand for better implementation of these UHV courses as literature or literary text majorly focusing on the human values.

Discussion : Aesop's Fables are sincerely contributing to understand the human values and could better use for it continuity in whole life. The story of A Dog is walking home with a piece of meat in his mouth. On his way home he crosses a river and looks into the water. He mistakes his own reflection for another Dog and wants his meat also. But as he opens his mouth, the meat falls into the river and is never seen again. The story emphasizes that it is foolish to be greedy. Everyone wants more! Of course, we always strive to be better and have bigger things. But it's important to reflect on the things you do have and not take them for granted. Because one day you might end up with nothing but regrets of things you could have done. So the stories like this helps to learn

a human value that never to be greedy for anything that you have already and this could be spoiling life. With so many external influences, demands and constraints, it can be easy to lose hold of the values that make up a civilized society.

No doubts literature carries the potential to impart the human values among students through various genres. However, making it more relevant to the field of education, in which student is shaping his career, as students from technical fields are required identifying personal skills, life skills, employability skills and above all critical interpersonal skills which include leadership skill, working in team, having effective communication. Working in a team provides you many options to address one problem, however some found very unrealistic and thus the Aesop's story of Mice and Cat gives a proper lesson of value to pupil to learn.

A story of a family of Mice has been living in fear because of a Cat. One day, they come together to discuss possible ideas to defeat the Cat. After much discussion, one young Mouse gets up to suggest an idea. He suggests that they put a bell around the Cat's neck, so they can hear it when it approaches. All the other Mice agree, apart from one wise, old Mouse. The old Mouse agrees with the plan in theory, but suggests "Who will put the bell on the Cat?" Through this fable, it is underlined that it is easy to propose impossible remedies. Having lots of ideas is good for problem solving, but having ideas that work is even better. It is never a good idea to boast about an idea, until you know it's going to work. Remember people want straight-forward solutions, not more problems.

"If someone has considered the study of the other animals to lack value, he ought to think the same thing about himself as well." —Aristotle, Parts of Animals 645a

Aristotle saying is applicable to a concern of Aesop's fables in order to understand the human values. It is just not to bring into application for imbibing human values among children but also can effectively be utilized for imbibing human values and relating to the critical human values later applicable in the professional life.

For instance, the leader has to be exemplary through his action and be a role model for his team members. Aesop's story of Two

Crabs, “a mother and a child are walking across the sand. The mother Crab scolds her child for walking wrong and tells him to walk more gracefully. The child Crab explains that he doesn’t know how to and asks his mother to show him. The mother Crab is unable to walk right herself”.

This shows the importance of putting example before the people than just talking about it. Example is more powerful than precept. Nobody likes it when you ask them to do something that you can’t even do yourself. Before making unreasonable demands, it’s a good idea to be able to do that thing first. Then you won’t feel stupid for making people do something that’s impossible.

Thus, a story is highlighting the significance of putting examples before the people not just saying but by doing.

The story of “A Lion, Fox and Ass are all hunting together. They all gathered a huge amount of food and now had to decide how to divide it. The Lion asked the Ass to divide the food. So the Ass chose to divide the portions equally. This made the Lion, the king of beasts angry and with his paw he killed the Ass. The Lion then asked the Fox to divide the food. The Fox wasted no time. He quickly gave a huge heap to the Lion and only kept a small portion to himself. The Lion asked the Fox, who taught you to divide so fairly? The Fox replies, I learned from the Ass”.

Learn from the misfortunes of others. Failure in life is okay, as long as you learn from it. Take a look at the mistakes of others and take note. It’s always important to reflect on what you could have done better or what steps you could avoid in the future. Thus, this shows how to learn from the mistakes of others and avoid them in our ventures. This is just not applicable to the professional field but also in a life in general.

Conclusion : Thus, it is a need of an hour to think, investigate and make exploration of the demand of the higher education particularly professional education like engineering and technology. In order to bring the continuity in imparting the human values in the said professional education in line to the AICTE flagship program of imparting UHV among students, the Aesop’s fables for that matter can inculcating the human values and hence there has to be reimagining the ways to impart it and can help to

imbibe more critical life skills through literature and literary text.

Hence, the policy makers and stakeholder in the higher education particularly needed to think for the reimagining of the ways fostering for inculcating the values among students. The literature and literary text will more incline to imbibing the human values required for technical professionals.

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