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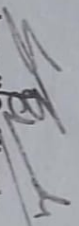
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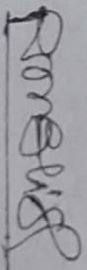
Certificate

This is to certify that Dr. /Mr. /Ms. Usha P. Yau of Shri Ganesh Arts College, Kumbhari - Akola has participated / poster / presented a research paper entitled

Need of Gandhian Values in the Present Time

in the One Day International Conference on "Impact of Values based on M. K. Gandhi, Pt. J. Nehru, Dr. B. R. Ambedkar and Dr. Panjabrao Deshmukh's Philosophies in present situation" organized by Shri Shivaji College of Arts, Commerce and Science, Akola on January 21st, 2020.


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CRISIS OF CHARACTER IN ARUN JOSHI'S NOVEL *THE APPRENTICE*

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ABSTRACT

The novel, *The Apprentice* is about the protagonist's alienation from his pure self. He is a victim of corrupt society in this materialistic world. The writer very dexterously presents alienation from self and society, existentialism, identity crisis of character of modern man after independence. The protagonist is the representation of modern man who leads identity crisis. Discontent, frustration and dejection of modern man is reflected through the character of Ratan Rathor. The opposing ideals lead the protagonist to the crisis in his identity. He appears to be incompetent in differentiating right and wrong. Living has become more important than the life of ideals. Money madness results in selfish nature of man. The materialistic progress has left man in the labyrinth of life in which it has become more difficult to come out. The novel teaches a lesson to the youth of India that national security, pride and honour is of prime importance. The novel is an attempt towards the understanding of life.

Keywords: Nation, security, bribe, corruption, identity crisis, penance etc.

Introduction

Arun Joshi, an Indian writer in English was born in 1939. He obtained an engineering degree from the University of Kansas and a degree of Industrial Management from MIT Cambridge, Massachusetts. He achieved his literary distinction by his novels *The Apprentice* (1974), *The Foreigner* (1968), *The Strange Case of Billy Biswas* (1971), *The Last Labyrinth* (1981), *The City and the River* (1990), and the collection of short stories named 'Survivor'. He was conferred the prestigious Indian honour Sahitya Akademi Award for his novel *The last Labyrinth*. Through his remarkable writing he left distinctive place in the field of Indian writing in English. He tackled the themes which ushered in post- independence due to materialistic progress in industrial and technological sector. Through all of his novels, the themes of alienation, involvement, East-West encounter, compromise, quest for the meaning of life, existentialism and materialism are reflected. He presented his theme of identity crisis with seriousness of intent and solidity of the content. This novel takes his understanding of meaning of life.

The present paper shed light on how young generation fall prey to materialistic progress and loses mental and physical health at the cost of morale, honesty and Gandhian ideology and national security.

The novel, *The Apprentice* is a real master-piece of art. Through his work he provided the required moral nourishment to his readers, which is the reflection of true artist. Like other novels, the present novel is also about self-alienation, sense of void, inner conflict, and search for meaning in life. The theme of alienation to inner self and to the society is prominent. The writer explores the human mind with the inner consciousness of the individual. The novel narrates the story in the form of monologue in a confessional mode. He addresses to a young cadet telling the truth of his wrong deed. The story is related to values and ethics which are getting deteriorated in this materialistic world, and also how the young generation is keeping aside these moral ethics for personal benefits. Joshi probes into the psyche of his protagonist. His protagonist suffers from evils of materialism which leads him to up-rootedness, and an identity crisis.

In the post-independence period young people are torn. Materialistic progress brought in its wake a growing sense of loneliness, purposelessness and drift. They are caught in dilemma. The protagonist RatanRathor, a victim of materialistic aspirations, discloses the secrets of his life because his conscience exhorts him to confess his sins of dishonesty to the security of the nation. After independence disillusionment was prevailed due to materialistic progress. Modern man is caught in dilemma. The unemployment has surfaced up after Independence. Ratan's life story is the reflection of that disillusionment. The post-Independence period is characterized by high level corruption at the risk of national honour, national security, national pride and prestige. This is nothing but an indigestible shame for India. To expose this, the writer uses Indo-China confrontation in the novel. Man's alienation from his fellowmen, from himself and search for identity is the thematic concern of the novel.

The protagonist RatanRathor is a well-educated village boy. He belongs to revolutionary family of Rajasthan. After some years his family settled in the foothills of Himalaya. When he was left alone in this world to seek job and secure his existence, he realized the utility of the two ideals inherited from his family. Ratan goes to Delhi to make his career. He was full of hopes and optimism. He wants to earn name, fame and prosperous future for himself. He undergoes humiliating experiences.

He says, "And I had no doubt thatI should make a mark as visible and striking as my father's." In his search for job, "being examined, interviewed, interrogated and rejected" his efforts yield to get him a job of temporary clerk in the Army Store department. For that job he was confirmed and rises to a special assistant and finally becomes an officer of the government of India. In the course of time this honest and hard-working boy becomes a conceited man due to the influence of urban people's behaviour. As long as he followed his father's idealism, he retained his moral values. But the cut-throat competition in this materialistic world fails him in his ideal legacy of his father. His short sojourn to Delhi changes his inner and outer personality forever. He was in badly need of money and this resulted in his self disintegration. He becomes slave of money. His throughout change is reflected in his own statement when he confesses: "I had added a new dimension to my life. I have become a hypocrite and a liar at the age of twenty one."

RatanRathor is a child of two kinds of inheritance. On one hand there is his father's Gandhian ideology which teaches him to become an honest Indian devoting all for the cause of nation and the people of country. And on the other hand there his mother's advice to be practical in this selfish world. His father gives up lucrative career of a lawyer in order to serve his country and fights for its independence. To pursue a career for personal benefits is termed by his father as 'Bourgeois filth'. Ironically his mother has pragmatic worldly view and approach towards life and money. He remembers her advice:

"Don't fool yourself son, she said It was not patriotism but money that brought respect and bought security. Money made friends. Money succeeded where all else failed. There were many laws but money was law unto itself."

The protagonist Ratan was seeing his dark future. He recalls:

"After my father's death, things were bleak. The three of us were left alone in that little house—I, my mother, and her illness. The people for whom my father had squandered a lifetime had forgotten him with the year."

To wipe out darkness in his future life, he goes profound change. Decency and friendship find no place in his life. This hypocrite society changes him completely. He realizes his deviation from the right path. He says, "I had a new dimension of lifeI had become a master faker... faker soon forgets who he really is...." His mother's practical view is more influenced in his life because he himself experienced his family's monetary condition. When his mother was suffering from Tuberculosis, he had no money for her treatment. At that time he realized that no one can survive without money in this materialistic world. His intellectual level fails to choose out of these two contradictory philosophies. As a result his self gets degenerated. His inner self finds in conflict. It continued to be corroded by discontent and despair in life along with lack of faith in traditional moral values that sustains human life. He says, "a young generation of frustrated men sailing about in a confused society, a society without norms, without direction, without even perhaps a purpose."

But RatanRathor cannot escape from lure of materialistic comforts. According to him living is more important than life and to live comfort life one needs career. Only career can establish one's identity in the world. In his pursuit of establishing identity Ratan becomes more and more ambitious. In that process he loses his reasoning power to distinguish what is good and wrong. He keeps blind focus only on the interest and happiness of his boss. It was his opinion that if boss is happy, all the staff members will be happy. His thinking and ambition compels him to betray even his friend. The deceit and treachery were the common means for him to reach high position. He always considers himself superior to his seniors who are academically higher than him. Even his insult by his friend had very little effect on him due to his practical approach. He takes it as a turning point in life and career. The promotion and materialistic facilities were more important for him. His definition of life is only going up and up and to get promotion by keeping his boss happy in all manners. He thinks that identity gets only through power and power that comes through money. Accordingly, he thinks aloud: "some survive through defiance, some through ability, still others through obedience, by becoming a whore or becoming the servant of the power of the world." The world had taught him the success mantra that is dedication not to the work but to the boss. He no more bothers what the others say about him. He becomes deaf and blind to everything except to the orders of the boss. Corruption has become a part of his life. Even for job security and promotion he agrees to marry his boss' niece because of which, he gets assurance from his superintendent that he would never be jobless in future. He looks at marriage as a deal in life to secure career. His search for identity keeps haunting him. Actually he has everything what his position in service could give but he is not satisfied with his lot. He spends sleepless nights thinking over his position and identity. So far as higher rank was truly a means to establish identity then he should have been satisfied. He finds that the legacy of his father's ideology is of no use. On the contrary his mother's advice becomes the guiding principle for success in life.

Being devout and seduced by materialistic values, he takes mis-advantage of his position in the Army. He takes a huge bribe to clear a large lot of defective weapons. As a result of this wrong done by him, a brigadier who is also his friend has to desert his post because he was supplied by defective weapons. It was the reason that he could not fight and had to recede. Due to this he was going to face court martial. The brigadier became mentally disturbed and had a nervous breakdown. The brigadier finally commits suicide. When Ratan looks back into his life he feels guilty for Brigadier's death. He feels ashamed of his extent of degradation in life. He is 'living' without 'life'.

All the happenings in his life lead him to inner conflict which has adverse effect on his metabolic and physiological order. He repents over his wrong doings but cannot stop his lust to lead comfort life. He desires to live happy life after seeing the attitude of people around him. He accepts indecent ways of life. His inner self tells him the solution of his problem. So following his lower level instinct, he again commits the same mistake of accumulation of materialistic possession. He purchases car, refrigerator, flat, and many other expensive things including heavy bank balance. Arun Joshi delineated a character of Ratan Rathor, who is an emblematic of today's modern man, can snoop to any level for fulfilling their ends. He was not free from his inner conflict of identity. Another side of his personality is reflected in his sense of patriotism. There is an indelible impression of his father's sacrifice on his psyche. At the time of Indo-China war his patriotism ushers. The father stood for courage and his nation so much that he sacrificed his life for the cause of nation. He

thinks that it is a shame for him to sit quietly at the time of emergency time of war. He remembers his revolutionary family background and his father's sacrifice. So he collects funds for the families of soldiers sacrificing their lives on the border. He sees that his country men are engulfed in ruin and debts. They have to save the nation and the legacy left by Gandhiji, and other patriots like his father.

We find there is a crisis in his character. After the death of his friend Ratan realizes his grave betrayal. He starts blaming others like Sheikh for all these wrong doings because it was Sheikh or Himmat Singh who brought offer to him. When Ratan comes in confrontation with Sheikh, he realizes that accusing others is nothing but an escape from one's own mistakes. He makes an honest confession of his wrong deeds before an image of his father's ideology. His father stands as an epitome of sincerity and selflessness. He has learnt from advocacy of truth from the Gandhian philosophy and this quality adds new dimension to his life. So, in a sense of repentance, he feels the pangs within and his ever alert conscience keeps on pricking him. He turns himself 'to be of use' to others. Every morning he goes to the temple and works there of cleaning and shining of people's shoes. The protagonist feels confused and lost in a world of chaos, corruption, hypocrisy and absurdity. He confesses and discloses his disloyalty, pettiness, chicken-heartedness and degradation of his character. It is a self-analysis of his crisis of identity and consciousness. The personality of the protagonist has changed, it starts degrading and his identity is under threat. Youth following crooked ways for the personal benefits leaving nation's security at stake is very dangerous.

Conclusion

In this novel Joshi delineates the agonizing predicament of the protagonist. Man has become so selfish that accumulation of wealth is the only goal of life and keeps him-self aloof from all the values, ideals, morals. He falls prey to corruption and leaves national security, honour and pride at stake. In the post-Independent India the Gandhian ideology has been replaced by the crooked beliefs and practices. Modern man has been engulfed in his own created labyrinth into which one enters but cannot come out. Corruption has become a national threat which has to be rooted out. Proper counseling and value based education for youth is must. Above all, does cleaning and polishing shoes of people recede the gravity of national offence committed by RatanRathor.

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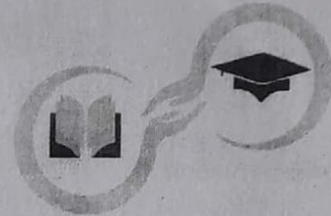
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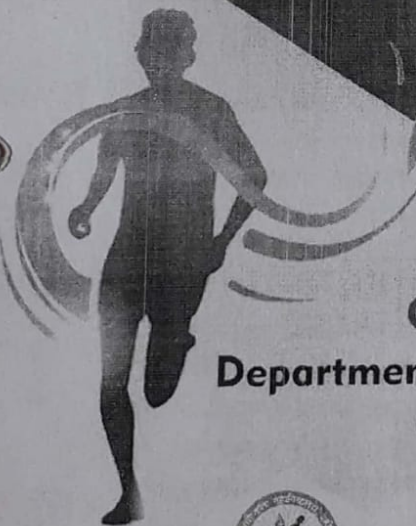
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YOGA: AN ELIXIR FOR HUMAN LIFE

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Abstract:

Living a healthy life means to have blessed with mental and physical health. But unfortunately, modern man living in this materialistic world is running after name, fame and money. Increased stress and anxiety, depression are the features of modern life. In this race, he is losing his only his physical health but also is suffering from mental disturbances. There are very few people who are enjoying their physical and mental health. Many people are engulfed in worries, anxieties and frustration. Sometimes as a result they can commit suicide. Youth is becoming victim of all this modern lifestyle. And this has become a grave concern for the developing country like India. Increasing number of asylums is a result of people losing their mental health.

Key words: yoga, mental and physical illness, asanas, pranayam, elixir,

Introduction:

Yoga is a traditional method of meditation developed by the saints and sages of ancient India. They practiced Yoga as an effective method of controlling their mind and bodily desires and activities as well. The word 'Yoga' originates from Sanskrit. Yoga exercises have a holistic effect and bring body, mind, consciousness and soul into balance. The ancient saints of India discovered the laws of the material and spiritual realms and gained an insight into the connection within the Universe.

The present paper focuses on the importance of Yoga in human life which works as an elixir of life. Yoga is not a religion; it is a way of living that aims towards a healthy mind that only resides in healthy body. Man is a physical, mental and spiritual being. To maintain balance between oneself and environment is necessary for every human being. Nowadays greater emotional as well as physical needs are given priority. This a real reason why people suffer more stress, anxiety and also insomnia which is mainly due to improper lifestyle and lack of physical and mental exercise. Due to harmful side effects of drugs in the treatment of psychological disorder, the researchers seek non-pharmacological and non-invasive treatment for these disorders. Therefore, we need proper methods and techniques for the

attainment of health and harmony in life. Researchers suggest that Yoga as an intellectual and mental exercise improves mental health. In this respect Yoga acts as an elixir to one's health. The health of body is of fundamental importance in life. As the Swiss-born physician Paracelsus, very correctly said, "Health is not everything, but without health everything is nothing." So, to preserve and restore health is a challenge before mankind in this modern world. There are physical exercises named as Asanas, breath exercises named Pranayam, and relaxation techniques to attain physical and mental health.

Many years ago, sages analyzed nature and cosmos through meditation. They explored the principles of the material and spiritual branch, the laws of nature, energy that works in the external as well as spiritual level. Yoga is suitable for people of all ages and requires no 'stunt' skill. On the other hand, Yoga provides the power of practicing Yoga to the physically weak, unfit and ill people. Today Yoga gets worldwide recognition and approval to be included in our daily life.

Food plays vital role in the maintenance of good health. What we eat influences body and psyche, our habits and qualities. Positive thinking, discipline and orientation, prayer as well as humble and kindness leads the path to self-knowledge and self-realization.

The researches proved that Yoga helps to promote a balanced development of all physical, mental and spiritual life. Yoga to live with greater awareness helps in attention, focus and concentration especially for children. As Yoga means to join or to unite, it brings balance between body, soul and mind. Yoga helps to deal with our problems, worries and everyday demands. It enables us to understand ourselves, the purpose of life and develops our relationship with God. Yoga leads a spiritual path to knowledge and eternal bliss in the union of eternal self. It is that supreme and infinite principles. It is a ray of life that is universal cognizant that is awake.

Physical exercise along with Yoga can improve human health. The proper knowledge of Yoga with awareness can make people to avail health benefits of Yoga in our daily life. Physical exercise helps to restore the flexibility of body. And Yoga creates co-ordination between mind and body. A man who is suffering from depression, fatigue, anxiety, stress can attain relief from all these mental condition in life. Yoga proved to be mood boosting medicine for the people who succumbed before the problems of life. Yoga has power to stimuli and helps us to retain our brain activity. It reduces stress and boosts immune system.

Scientific research on Yoga claimed that Yoga helps in proper functioning of inner body organs as well. Regular Yoga in daily life can help for the proper blood circulation, blood sugar, blood pressure, pulse rate, and proper pumping of heart and lungs etc. Man can get relief from back-pain, arthritis, headache etc. If man is free from all these physical and mental ailments can have positive attitude towards life and the society in which he lives.

Life without good health is a miserable condition, and it reflects its negative impact on family. Wealth and material possession without health cannot help us to enjoy happy life. So, good health is a valuable asset for one and all.

Social health is a capacity to be happy within oneself and to be able to make others happy. It means a caring and loving attitude towards others, communication skills, to be aware of the social responsibilities as a human being, and work and sacrifice for the cause of community and nation. Physically and mentally healthy people can help to maintain peace, law and order in social life. Such people enjoy personal and social life at best. They do not get victims of mob mentality. Many social ills are the outcome of lacking balance between mental and physical health. Personal and social problems can be faced with equanimity. Yoga is an antidote of physical and mental illness.

Aims of Yoga in life: 1) develops our physical health 2) mental health 3) social health 4) spiritual health 5) helps in self-realization and divine realization within us.

These goals are attained by love, compassion, sympathy, empathy and helping nature for all living beings, respect for life, protection of nature and environment, a peaceful state of mind, vegetarian diet, pure thoughts, and positive lifestyle, physical, mental and spiritual practices, tolerance for all nations, cultures and religions. To improve this kind of social performance and behaviour, yogic techniques are beneficial for all human beings. Positive thinking people around us have a great constructive and positive influence on our psyche as it develops our personality and character. These people find faith in themselves and become confident in their capabilities.

As Yoga is a form of mind-body fitness, it involves a combination of muscular activity and an internally directed mindful focus on awareness of self, breath and energy. The healing system through Yoga teaching and practice, underlies the basic principles. Human body comprises of many organs. Illness of any one of them affects the others and their functioning. So Yoga practice must be tailored accordingly. It helps in self-empowering the individuals. Yoga also plays an active role in the journey towards health. The quality and positive state of mind is crucial in the healing process.

Several special yogic programs have been developed from the basic exercises: Yoga for back-pain, Yoga for joints, Yoga for seniors, Yoga for children. Yoga is taught in Yoga Centre worldwide such as rehabilitation centre, fitness and sport centre, health institutions, adult education centre etc.

Yoga is the root of spirituality, wisdom and the root of all religions. It outstrips religious boundaries and makes the way towards unity. To do precious and constructive work for community, to preserve nature and environment and work for maintain peace in the world, Yoga means to be active in the most positive vibe and to work for the welfare of all mankind.

Health is the state of mind and body in which one can sleep well, digest food at ease and free from any kind disease and uneasiness. If we add Yoga in our daily life, it helps in relieving mental and physical stress, helps in reducing muscle tension and enhance muscular strength, strain as well as inflammation, helps in building confidence, attention and concentration. It improves respiratory and cardiovascular function. It calms our nervous system. It makes individuals to be optimistic towards life.

Conclusion:

Yoga can play an effective role in reducing mental and body stress, anxiety, and depression. It gives tranquility of mind and creates a sense of well-being. It is considered a complementary to medicine in the treatment of mental illness. So, there should be awareness among the people about the benefits of Yoga practice in daily life. Medical professional should suggest yoga along with medical treatment. It is beneficial not only for affected people but for normal people also to live better relaxed and quality life.

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Impact of Language on Society in Present Era

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Abstract:

Language is an extraordinary gift of God for human being. It is an essential part of our identity, and connects us with other members of various groups in society: ethnic, national, religious, gender, class etc. Language is not homogenous. It is a tool of communication in society. Language is primarily spoken then written. It is a key to human lives. They can eliminate misunderstanding by using it as an instrument to transfer communication among people. Malinowski suggests, language is "the necessary means of communion; it is the one indispensable instrument for creating the ties of the moment which unified social action is impossible." Language can thus be said to be at the core of humanity.

Key words: language, human being, society, communication, impact.

Introduction:

Man is a creature which sets apart from any other creatures only because of its communication power. Aristotle says man is a rational animal and that what sets him apart, what raises him above all the animals, is that he has the ability to reason, and it is very clear that he cannot reason without language." Meaning of the language is no less an integral part than the sounds which bear the meaning and that language depends no less the rational powers of man by which meanings are constructed than on the physiological organs by which sounds are formed. So language is necessary for men to be a rational creature.

Language has a social function. It helps us to establish and maintain relationships while it is principally used for communication purposes. It reveals information about its speaker. The relationship between language and society is an exploration of a bidirectional relationship between the language and its users. Social context recognizes that people use language and that language is a part of society. Social context tries to describe and account for, the different ways that different people use language. Social context looks at relationships between language and society and looks at language as people use it. It considers the relationship between a person's language and their social identity. Language influences society and people and vice versa. Some linguistics would like to see language as sometimes pure, abstract and untouched by the real world, but that is just a convenient way of thinking about the structure of language. As soon as we look at people using language we can see that the practical version of this abstraction is much more complex.

Society and language influence each other. Speech and social behaviour are constantly interacting. All the time language is changing because of social context and social contexts cause the language to be changed. Language is like a pair of glasses through which we see everything. Language performs various functions in the society and the society does the same. If one will not exist the other one will be affected. It is the primary tool for communication purposes, for establishing peace and order in our society, for showing authority and power, and for attaining goals and objectives. Society controls our language by giving us preferences as what are acceptable and not.

"Language is the blood of the soul into which thoughts run and out of which they grow." Oliver Wendell Holmes

Language is what made the growth of civilization possible. In the formation of civilized society, the reading and understanding the great minds of the past and present by studying the contemporary written documents of the time plays vital role. Language is a

means of forming and storing ideas as reflections of reality and exchanges them in the process of human interactions. Language and society are complementary to each other. They cannot be separated from each other. It grows and develops with the development of society. Stalin observes about language, "It arises and develops with the rise and development of a society. It dies when the society dies. Apart from society there is no language." There is a close relation between man and the society. It is very difficult to isolate man from the society. As a family, a society, or a country, speakers of the same dialect all share an immediate sense of recognition. As a result, men inevitably transcend and perpetuate their tradition, myths and religion via the societal functions of their respective language. Language is used in everyday thought processes and also to blend into societies and perpetuate lifestyles.

Language is a continuously evolutionary and never be static. Language of a ripe old age man is totally different from the language of the modern man. It varies with the geographical boundaries. Language is thus a constant state of change. There are several possible relationships between language and society. The varieties of language that speakers use reflect their regional, social or ethnic origin and possibly even their gender. It is also seen that particular ways of speaking, choice of words, and even rules for conversing are in fact highly determined by certain social requirements. Socrates and Plato consider language to be a mechanism which provides truth and knowledge. It is obtained through only language. Language enables man to see the incompleteness of his own thinking.

Language has an expressive function. The expressive language is thus used not just by poets but by all people when they are keen on giving expression to their deep and innermost feelings. Man is a social animal by virtue of language. Society and language are correlative terms. Language is a social product springing up with the first community, developing with the increasing needs of culture and civilization. It happens to be the index of the progress of society. It is intimately tied to a man's feelings and activity. It is bound with nationality, religion, and the feeling of self. There is also the possibility of the social environment being reflected in language. Language itself is a mirror of society. The values of society can be reflected in its language. Language is a social institution, both shaping and shaped by society. It is cultural niches. It plays an important role. Language is not an "autonomous construct" but social practice both creating and created by the structures and forces of the social institutions within which men live and function. Facts about language are handed down from person to person and from one generation to another through cultural transmission. Man's competence helps him to master the unique features of a particular language. It is the outcome of evolution and convention. It has a great role to play in cultural accumulation and historical transmission.

Language is a representative of the culture and psychological make-up of a speech community. The society has precious cultural heritage in the form of arts, science, language, literature, philosophy, religion, values, customs and traditions. It has been seen that culture and language are interlinked. Preservation of culture for the forthcoming generations is one of the functions of education. "Language is the road map of a culture. It tells you where its people come from and where they are going." Rita Mae Brown

Language is a powerful tool which can build or destroy a person or society. Language empowers man and without it they would not be able to deal with conflicts, make decisions, and argue. It can have great persuasive effects in human life. Persuasion changes attitudes, motivation, behaviour, compliance and helps develops a different outlook of the world. To make our existence in the globalized competitive world, the study and knowledge of foreign language English is important. As a result there is a continuous mushrooming of English medium schools all around the world. There is no alternative indigenous language that can assume the role of English.

With human evolution, the need for language and communication became evident. It became almost like an organic need. Communication of ideas and emotions is essential for the development of society and this has been made possible because of the formation of

language. Language has assisted society in many ways due to the domino effect of the benefits achieved from the opportunity to communicate.

Thus language plays a very important role in human lives. Language within the individual, supports thought, rationalization and attribution, creativity, memory, self-direction, self-expression, humour, and perhaps even aspects of consciousness. Knowledge and intellect can be expanded through the studies of language.

Conclusion:

Language distinguishes men from the other animal world. Because of language men can share ideas, educate themselves and improve their lives. Language helps the society to keep evolving. Language has allowed for societies to be built not upon the strength and physical domination but on co-operation and the exchange of ideas. Languages are an essential means to allow people to exert their rights and participate in a democratic society.

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IMPACT OF VALUES BASED ON M.K.GANDHI,
PT. J. NEHRU, DR. B. R. AMBEDKAR &
DR. PANJABRAO DESHMUKH'S PHILOSOPHIES
IN PRESENT SITUATION



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Need of Gandhian Values in the Present Time

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Abstract:

The first of the names that are heard amongst the plethora of freedom fighters and national heroes is that Mohandas Karamchand Gandhi – also known as Mahatma Gandhi. Gandhi gave India its very first lessons of truth, tolerance, non-violence, satyagraha, the Quit India Movement, the Dandi march and of belief in one's own faith. So Gandhi is rightly called the Father of the Nation because having unflinching faith in his values he single handedly stood up against the mighty British Empire without any arms, and brought her independence. But as a matter of fact, India is not following any of Gandhi's teachings which are mostly confined to text books. In the present India, it is necessary for us to realize the essence of Gandhian values.

Key words: Gandhi, truth, nonviolence, ethical, independence, India

Introduction:

In the whole world India has its own identity. On the basis of human values, Indian culture, spiritualism and intellectual richness, India has drawn attention of the world.

India has given time to time world mentors among whom Gandhiji has carved his own niche on the world platform. Mahatma Gandhi's name required no introduction because of his invaluable contribution to the national liberation movement of India. He represents a figure of unique integrity, consistency and humanity. The greatness of Gandhi is only because of his values he cherished throughout his life and brought freedom to India from British rule. The secret of Gandhi's success is his faith, action and populism, the three most important aspects of his life. The present paper sheds light on the values and ideas which are the need of time.

Gandhian principles or values system is something that stirred the entire India at one point of time. It ignited a revolution. His principles of truth, non-violence, satyagrah paved the way to people's heart. His principle of satyagrah made the British empire to think about leaving India. His methodology appealed to the conscience of mankind and was based on the assumption that peaceful protests are a very powerful tool. India's foreign policy is based on peaceful co-existence. Gandhiji's views about sanitation or decentralization of power or women empowerment or need for basic education for all is followed presently. Women empowerment was one of Gandhiji's goals. Today Indian women are forerunners in about every field. They are making their international presence. Gandhi wanted environmental consciousness, moral values, intra-personal skills, community and society oriented awareness are all inculcated in young minds through education.

The youth of India is facing hard time in modern age. After the decades of independence the youth has become more morally, ethically, socially and spiritually adrift. Modernization combined with globalization has changed life in general and the life of youth in particular.

Demographic change in terms of population, political decadence, rising unemployment, and eroding value system combined with materialistic economy have made life very complicated for the new generation. Gandhian philosophy is best suited for the present day situation and



needs to be epitomized among the youth. The young generation is getting repulsive to values of life but it is need of time to inculcate these values in youth. Mahatma Gandhi gave a new dimension to non-violence and human values in theory and practice. Truth, the core values of Gandhian philosophy, has been given a special importance by Gandhiji. Throughout his life he remained truthful because he believed that truth empowers an individual whereas lies weaken a person from within. The principle of truthfulness to self and to the society is essential for youth to excel in life. Another key component of his principles of life is non-violence which was the great weapon used by him during the freedom movement against British Rule.

Gandhi's ideology of life starts with the famous line—"Simple living and high thinking". This itself is suggestive of the fact that thoughts of an individual have a great role in shaping his/her life. His principles of life appear to be simple but in real sense practicing it in day to day life is difficult. Truthful, tolerant, non-violent and respect for others in different circumstances of life require a great degree of commitment. But today the young generation is getting far away from all these heart-core values of Gandhian philosophy. They are running after money, name and fame for which they can stoop to any level.

Gandhi had transcended race, caste, creed etc. He was beyond all. Mahatma Gandhi, the father of nation continues to be revered all over the world as a beacon of peace and apostle of non-violence ...in a world that is increasingly vexed by intolerance and extremism.

The life and message of this great man remain an inspiring example of the power of truth and universal brotherhood. As Gandhiji wrote, "Satyagraha is the vindication of truth not by infliction of suffering on the opponents but on one's self."

In real world, Gandhiji was a shrewd politician. He was trying to bring peace and harmony to India along with her independence. For Gandhi, the process of change was very important which must be ethical, non-violent, and democratic giving rights to all minorities. Gandhian values have special significance for national integration. Today communal amity has become essential for national integration. He meant communal unity to be an unbreakable heart unity. In the religious context Gandhi emphasized that communal unity has to be based on equal respect for all religions. Everyone must have the same regard for the others religion and their faith in religion. Such kind of respect is essential for removing religious riots in society. Gandhiji showed everyone the path to communal unity, removal of untouchability and upliftment of women. Gandhi's views about sanitation, decentralization of power, and women empowerment need for basic education for all is followed presently. Self-sufficiency, individuality and economic independence were two things very close to Gandhiji's heart. Gandhiji believed that education is the only light of life which creates awareness of oneness. Gandhiji advocated the process of patience, persuasion and perseverance for the attainment of peace and harmony in social life. Nation built on the foundation of non-violence would be able to withstand against the attacks on national integrity. Gandhiji emphasized upon the adoption of non-violence for whom it was an active, pure and all timely value. He believed that economic equality and social justice must be preserved in the nation.

The importance of providing value education is felt necessary today because the present system of education cannot contribute much to the individual and social development. Gandhi's philosophical, religious, economic and social approach is relevant today to an understanding of human values and social change. He had firm belief that youth must be educated with character



building as strong character is the basic of good and responsible citizen. In order to bring social change we have to inculcate human values through education.

Today, the materialistic wants are dehumanizing the individuals. This is due to man's insatiable greed for materialistic possessions. According to Gandhi, one has to renounce his cravings and earthly desires for the contentment from within. But the nation is afflicted by the seven deadly sins described by Gandhiji as follows:

Politics without Principles

Wealth without work

Commerce without morality

Education without character

Pleasure without conscience

Science without humanity

Worship without sacrifice.

Gandhian philosophy is best suited for the present day situation and needs to be epitomized among the youth. Everything he claims about the importance of individual autonomy and political freedom for human life, for modern living is tested by experience. His ideas evolved through experience from highly simplistic view to more mature, sophisticated and relevant propositions. Many philosophies confirm the belief of Mahatma Gandhi that all human activities, essentially influencing each other, build ways for a life. His ideals of love, tolerance, truth, nonviolence and service of mankind are even more relevant today.

This is Gandhi's view-point pertaining to value education which should be applied in a wider perspective. Education foundation should be laid on morality and ethics. He often stated that humanity is like an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty. So human beings are prone to mistakes. He hated crime, not the criminal. Gandhi warned the people to do their duties sincerely irrespective of what change it brings. Values elevate human life which set men at paramount position; and values become our destiny. Gandhiji is alive and active in the modern world. It is necessary, his teachings to be followed by social, religious and political leaders. So teachings of Mahatma Gandhi hold relevance today's world. His ideals and ways seem to be the only solution to overcome the present growing problems terrorism, corruption, inhuman activity in society.

Conclusion:

Gandhi's ideology is in severe test in India. There is no weakness in it but it is because of people of India have not seen strong leaders with the required courage, values and conviction to fight the evils in society.

Gandhiji left many valuable sayings for the modern man to fight for goodness in society in a non-violent way. Gandhi stated that goodness must be joined with knowledge, courage, and conviction. The name of Gandhi transcends the bounds of race, religion and nation-state and emerged as a prophetic voice of the 21st century. He is remembered for his passionate adherence to the practice of non-violence and his supreme humanism.

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