

IMPACT

INNOVATIVE MANAGEMENT PRACTICES
AND CREATIVE THINKING

A JOURNAL FOR MANAGEMENT PEOPLE

**MAY THE NEW
FINANCIAL YEAR BRING IN
FRESH BREEZE
FOR A BETTER FUTURE...**





EDITORIAL TEAM

N.V Subbaraman
"Kalki" V Murali
Dr M G Bhaskar

EXPERT ADVISORY BOARD

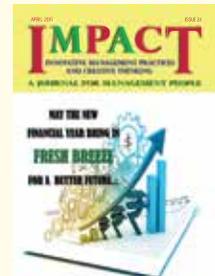
Dr. R Rangarajan
Professor
Dept. of Commerce
University of Madras

Dr. R Krishnaveni
Assistant Professor
Department of English
LRG Government Arts College
for Women - Tirupur

Designed by
Seetha Ramesh
pre.exec@gmail.com

All opinions expressed in the articles appearing in the e-journal IMPACT, are that of the respective authors and the Publisher or Editor of IMPACT cannot be held responsible / liable in any manner whatsoever for any claims and / or damages.

With Greetings from **IMPACT**



Dear readers

Financial year 2016-17 is gone and the new year 2017-18 has dawned keeping the people who count in a mood of high expectation in economic, financial, social, academic, political fronts. But looking at the direction in which political bosses are moving with their own agenda, national minded and patriotic section of the society are a little worried and not quite sanguine about the developments.

Politicians being what they are, it is for the society within its realm of possibility to plan, program, decide and work to implement in their best interest. In that process Management at any level in any sphere has a very, very great role to play. It has to carry the managed and the customers along with them and in their welfare, dedication and devotion prosperity and success of the organization rests.

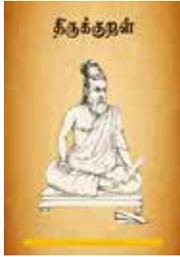
Right and sound work culture has to be imparted and imbibed. Organizational culture wherever needs to be changed, has got to be done on a top priority basis. Let the new financial year bring in fresh breeze for a better future.

This issue of IMPACT is the concluding issue of its second year of publication and we have been trying to give the best to our Impact Enthusiasts and we are planning to bring certain new features from our May 2017 issue onwards.

We solicit your continued patronage.

Editorial team

Management in Valluvam
- Mr. N.V. Subbaraman



4

Manage Anger Effectively to be at peace
- Mr. Syed Fazlullah Khan



7

Amma Unavagam
- Ms. Dr. Satya Suresh and
- Mr. Chandrasekaran



11

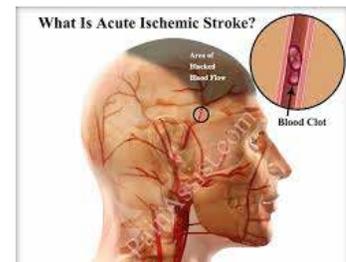


No 'If's, No "But's, when you have Guts!
- Mr. Venugopal



14

Stroke
- Lion M. Desikan



18

Research Articles

Toni Morrison's Sethe Saviour or Killer!
- Ms. C. Kanthimathi

20

The value of individual differences in Ishmael Reed's Mumbo Jumbo
- Dr. R. Krishnaveni

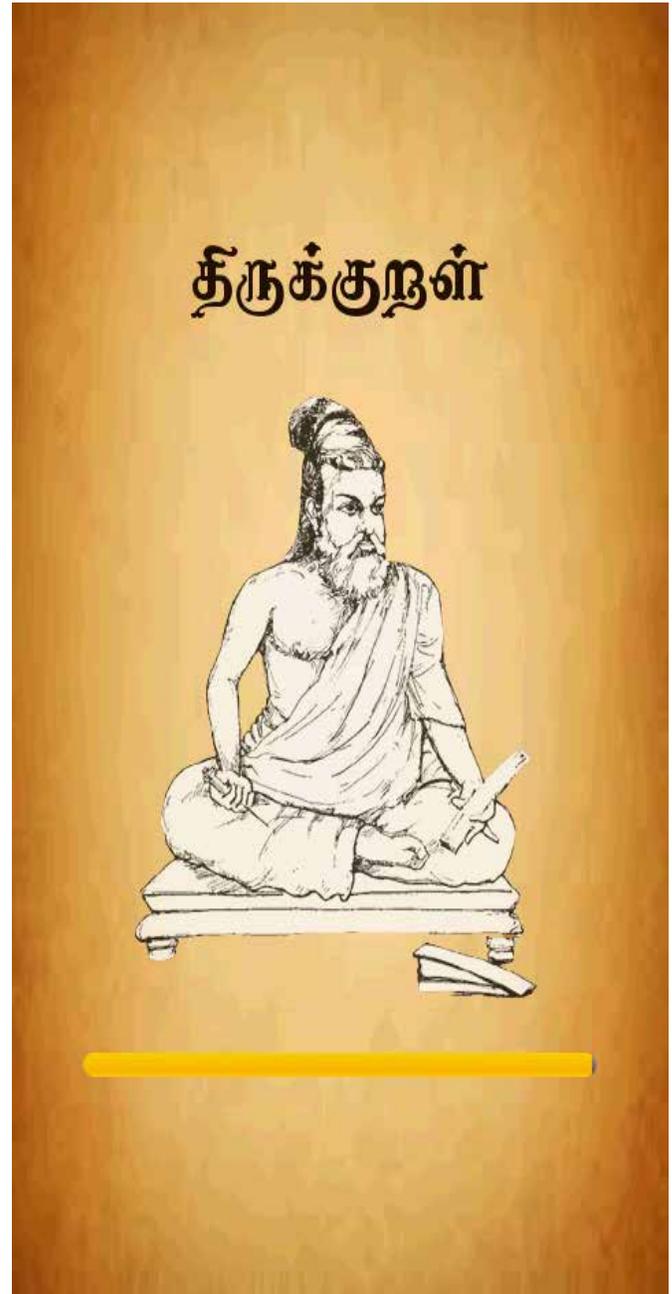
24

Trust on Mistrust
- Ms. Sahana
and
- Dr. R. Vedavalli

27

Management in Valluvam

Any Management practitioner must be very sensitive to the fact that he should not indulge in vain talk as it not only leads to waste of time but also makes him a laughing stock in the presence of his superiors, peers and subordinates. Dealing public called customers may have to put up with this to get their services done. Hence the dictums prescribed by Thiruvalluvar assumes great importance and let us see them in this issue - the 24th issue of IMPACT - glorious concluding issue of the second year of its publication.



A bilingual poet, writer, trainer, translator, thinker and speaker from Chennai, Mr. N. V. Subbaraman has written 36 books. His paper, "Valluvam inspired Mahatma Gandhi," was approved for presentation in the international Tirukkural Conference held in Washington, USA. His translated works include Thirukkural, Bharathiyar's Kuyilpattu and Ramana Maharishi's Aksharamananmalai. He is connected with the publication of the Management e-journal Impact. He was formerly the Deputy zonal Manager, LIC of India.



N. V. Subbaraman

Chapter Twenty
அதிகாரம் 20

AGAINST VAIN TALK

பயனில சொல்லாமை

பல்வார் முனியப்பயன் இல சொல்லுவான்
எல்லாரும் எள்ளப்பரும்

*Pallaar muniyappayan ila solluvaan
Ellaarum eLLappadum.*

Vain talk irritates
He gets ridiculed by all
It debilitates!

The one, who speaks useless and worthless
things in the presence of others who do not
like it, will be put to great disgrace.

(191)

பயன்இல பல்வார்முன் சொல்லல் நலன்இல
நட்டார்கண் செய்தலின் தீது

*Payanila pallaarmun sollal nayanila
NattaarkaN seydhalin theedhu.*

Vain talk before the wise
Worse than deeds not liked by friends
Better end the vice!

The harm that one can do to his friends, is
speaking vain, useless and worthless words
in their presence.

(192)

நயன்இல என்பது சொல்லும் பயன்இல
பாரித்து உரைக்கும் உரை

*Nayanila enbadhu sollum payanila
Paariththu uraikkum urai.*

Speaking useless things
Betrays one's inner self sure
Dishonor it brings!

The one who speaks worthless words
in detail, exhibits himself as a useless guy
which brings him nothing but disgrace.

(193)

நயன்சாரா நன்மையும் நீக்கும் பயன்சாராப்
பண்பில் சொல் பல்வாரகத்து

*Nayansaaraa nanmaiium neekum
payansaaraap
PaNbil sol pallaaragaththu.*

It denies him good
Indulging in the talk vain
With all those around!

Speaking vain in the presence of others
denies him virtues and he derives nothing.

(194)

சீர்மை சிறப்பொடு நீங்கும் பயன்சாரா
நீர்மை உடையார் சொலின்

*Seermai sirappodu neengum payansaaraa
Neermai udaiyaar solin.*

The wise when vain
Strips them of their fame and name
Sure puts them in pain!

If the wise people indulge in vain speech,
they lose their good name and fame.

(195)

பயன்இல்சொல் பாராட்டு வாணை மகன்எனல்
மக்கட் பதடி எனல்

*Payanilsol paraattu vaanai maganenal
Makkat padhadi enal.*

Even if one's son
Indulges in useless talk
Discard him as husk!

Even if one's son indulges in vain and useless talk, he deserves to be discarded as husk.
(196)

நயன்இல சொல்லினும் சொல்லுக சான்றோர்
பயன்இல சொல்லாமை நன்று

Nayanila esollinu solluga saanroar
Payanila sollaamai nanru.

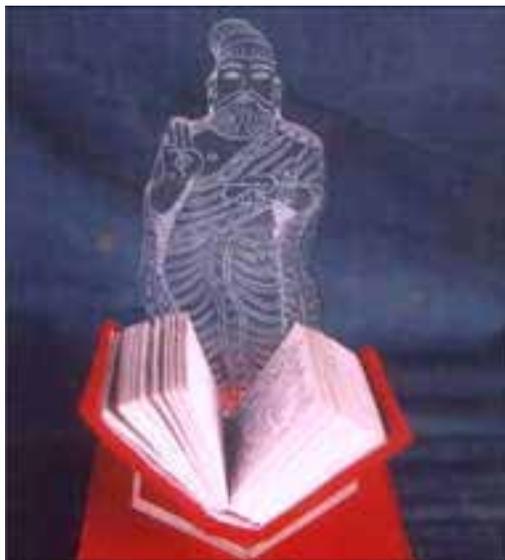
Though the virtues
Speak not the words of wisdom
Talk not vain vicious!

Though the virtuous people do not speak the words of wisdom, better they do not indulge in useless and worthless talk.
(197)

அரும்பயன் ஆயும் அறிவினார் சொல்வார்
பெரும்பயன் இல்வாத சொல்

Arumpayan aayum arivilaar sollaar
Perumpayan illaadha sol.

The learned who value
Speak not fruitless words in vain
Add weight to value!



The learned people, who value the talk, do not speak the words that have no value, use or worth.
(198)

பொருள்தீர்ந்த பொச்சாந்தும் சொல்வார்
மருள்தீர்ந்த
மாசருகாட்சி யவர்

Porultheerndha pochchaandhum sollaar
marultheerndha
Maasaru kaatchi yavar.

Free from ignorance
With spotless wisdom avoids
Vain talk even by slip!

The wise people will not indulge in vain, useless and worthless talk even by slip.
(199)

சொல்லுக சொல்லின் பயனுடைய சொல்வற்க
சொல்லின் பயனிலாச் சொல்

Solluga sollin payanudaiya sollarkka
Sollin payanilaach chol.

Speak the words useful
Useless talk indulge never
The wise are careful!

Of all the words one speaks, he must speak only the words that are useful and never speak worthless words.
(200)

(TO BE CONTINUED)

Manage **ANGER**

Effectively to be at **Peace**

Anger is a natural feeling experienced by every person. Although it is natural, anger can have serious consequences for us as well as the people around us. We all experience this surge of anger – to various degrees – from time to time. Perhaps it is when someone cuts us off in traffic, when a family member instigates conflict, or when a co-worker refuses to work together amicably. In these and many other scenarios, the temptation to resort to anger is highly compelling. Should a strong surge of anger arise, it is best to accept its presence and handle it. This brings us to the topic of this article: Managing ANGER effectively to Maintain PEACE.

5 ANGER MANAGEMENT TECHNIQUES LISTED BELOW WOULD HELP us to maintain PEACE:

1. IDENTIFY A POSSIBLE OUTLET

Rather than focusing on the thing that made you angry, make a conscious effort to resolve the issue. Is your child's erratic behavior making you upset? Find something that will



Certified Project Manager (IPMA C) and MRICS with over 3 decades of qualitative experience in the Construction Industry.

Currently working with ETA Properties & Investments Pvt.Ltd., Chennai as Head – Projects.



Syed Fazlullah Khan



ANGER MANAGEMENT

Anger is a feeling that makes your mouth work faster than your mind.

keep it occupied. Is your friend or family member doing something that pushes your buttons? Calm down and have a constructive dialogue or set some definite boundaries.

Remain consciously aware of the fact that unchecked anger resolves nothing.

In fact, the result is often much worse. Breathe deeply, maintain some self-discipline, and think of a rational solution.

2. FORGIVE AND (MAY BE) FORGET

Forgiveness is one of the most powerful antidotes to resentment.

Allowing anger and other negative thoughts and feelings to distort and disrupt daily life ultimately leads to nothing more than bitterness, anger, and pessimism.

If you can forgive someone who brought about feelings of anger, you will learn a valuable lesson. For you, the ability to forgive will reemphasize the truth that nobody can determine your state of mind. For the offender, the tolerance you exhibit may just be enough to remind him of the importance of remaining true to one's word.

Should such a person repeatedly betray your sense of compassion, it is probably time to reconsider the relationship. Depending upon the frequency of mistrust and the nature of the offense(s), prioritizing forgiving rather than forgetting may be the best and healthiest solution.

3. IMPROVE YOUR LISTENING SKILLS

Honing your listening skills may seem like an

irrelevant solution, but hear us out. When we are active listeners, we instantly improve the communication between the other person and us. This builds trust, and this trust can help mitigate potentially hostile thoughts and emotions.

Demonstrating to another that you are truly listening accomplishes three things: (1) it shows that you care, (2) it shows that the other person's thoughts and emotions matter, and (3) it establishes or reinforces feelings of empathy.

Sometimes, a person that is all worked up simply needs to be understood. Active listening accomplishes this need for understanding and much more.

4. PRACTICE RELAXATION

If you are angry then relax by changing bodily posture (i.e. sit down if standing — and lie down if sitting) and washing the

arms, hands and face. According to the American Psychological Association (APA), relaxation techniques “such as deep breathing and relaxing imagery can help calm down angry feelings.” Breathe deeply from the diaphragm, as “chest breathing” will not promote relaxation.

Repeat reassuring words, such as “take it easy,” “relax,” and “I am in control” may help. It is recommended to practice deep breathing during this exercise. Using imagery, visualize something that provokes relaxation — either from experience or imagination. Non-strenuous exercises (e.g. yoga, meditation, tai-chi) can assist with relaxing the muscles while promoting relaxation.

5. COGNITIVE RESTRUCTURING

Angry people tend to swear, curse, or act erratically when confronted with a stressor. The problem here is obvious — such behavior fuels bitter notions and renders impossible any potential solution.

Readers are requested to send their management related questions.

IMPACT will get replies from management experts.

**Send your questions to:
impactjournalindia@gmail.com**



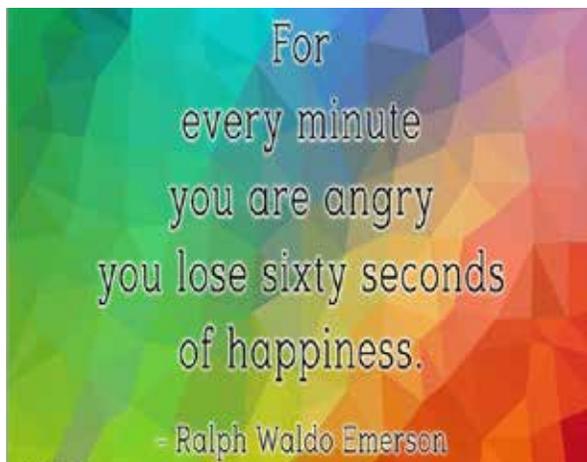
Cognitive restructuring involves nothing more than changing the way we think.

The reason this method is so effective, as it pertains to anger management, is that thought processes are instantly dramatized

and exaggerated when we are angry. Here is a practical example. We are waiting in line at our favorite coffee spot when the customer facing the cashier complains that their order is messed up. Understanding that resolving this problem will take time, a cynical monolog begins to surface in our minds. Instead of saying "This sucks," "I am going to be late," recognize the situation and rationally replace them with something like "This situation is out of my control," "I will remain calm, and they will eventually figure it out," etc.

When we make the conscious attempt to rationalize such thoughts, a favorable outcome is much more likely.

More importantly, when we practice this – and other techniques described above – we invite peace and contentment, instead of anger and other negative states of mind.



Case Study

Amma Unavagam

2011 census puts Tamilnadu's (TN) urban poor population at 38% and points out that this rate has been growing at a rate faster than the growth in rural population. One reason for this increase is identified as the increasing migration of rural poor to urban areas in search of job and livelihood opportunities. These migrants typically settle in numerous slums in cities that lack even basic amenities of hygiene, sanitation, safe drinking water or decent housing.

In February 2013, TN government announced setting up of a chain of restaurants, called Amma Unavagam (AU) to provide low-cost,

hygienic and wholesome local vegetarian delicacies for the urban poor. Following this, more than 300 AU restaurants have been set up in the urban centres across Tamil Nadu.

Several studies show that the major customers for AU are domestic workers, slum dwellers, unskilled workers, migrant labour, street and pavement vendors, students and the like whose incomes are generally very low. These people are now able to enjoy local delicacies in hygienic environment at highly subsidised rates. A plate of Idly, for example, costs Rs. 2 in AU whereas it is charged at a minimum of Rs 10-12 even in

Ms. Dr. Satya Suresh has 10 years experience in Corporate Communications. She changed her career to teaching to bring forth work life balance, which became a passion in due course. With 15 years teaching experience in Management Schools she is planning to undertake projects which are of social significance like undertaking UN volunteering project on educating children in troubled areas.



Mr. Chandrasekaran is a senior management professional and has worked with major corporates in India in both public and private sector such as SAIL and RCOM. He currently runs his own consulting company whose clients include large corporates like TCS, LandT, Voltas and numerous SMEs. He also teaches management subjects in educational institutions such as Bhartiya Vidya Bhavan, Wellingkars', IBMR-IBS, ICAI etc. In the field of education, he consults with RAK Medical University, UAE and has helped them set up their Performance Management Systems. He has presented papers on various management subjects in national and international conferences. He is on the board of several manufacturing companies in Bangalore.





much smaller roadside private restaurants. Curd rice, another local staple diet, costs Rs 3 in AU while it is at a minimum of Rs 15-20 elsewhere.

Each of the AU restaurants employs about 15 people who earn about Rs 300 per day. Food ingredients such as rice, pulses and edible oil are supplied by the Tamil Nadu Civil Supplies Corporation (a unit of Tamil Nadu government) at subsidy. Vegetables are procured from Farm Fresh, a recent cooperative initiative of the TN government, at low rates.

About 570 tons of rice and 400 tons of wheat in addition to pulses, oil, curd, vegetable oil and other ingredients are consumed in the AUs every month.

Till date, AUs have sold more than 120 million idlis, 20 million plates of sambar rice, 20 million chapati, 11 million plates of curd rice, 10 million plates of pongal in the Chennai outlets of AU alone, a huge number by any imagination.



Chennai units of AU serve at least 200,000 people every day and the number is only increasing indicating potential for scaling up. A survey shows that out of an average expenditure of Rs 14.00 lakhs in Chennai, 8.5 lakhs is spent towards labour, Rs 3.25 lakhs for raw material, Rs 2.25 lakhs for fuel etc. Sales realisation is to the tune of Rs 9.00 lakhs implying under-recovery of about 36%. As of now, AUs do not incur infrastructure related costs as they are housed in various government owned land and buildings. At an overall level, under recovery is reported at 60% involving a total subsidy of Rs 100 crores per annum.

Success of AUs has forced several other restaurants in the vicinity to reduce their prices to remain competitive. But at the same time some small eateries have also been forced to close shops for want of customers.

According to one customer employed in the organised sector, AUs help him save at least Rs 60 every day which is as good as Rs 1500 hike in my monthly salary.

A study shows those AUs housed near slum locations receive maximum footfalls implying the success of the program to benefit the poor. But the common sight of employees of leading software companies in the IT corridors of Chennai eating at the AUs have raised a concern that this may be yet another case of poorly directed subsidy where the well to do take away the benefits intended for poor people.

Some of the fringe benefits include educating the poor customers on the need for personal hygiene. For example, customers are required to wash their hands before eating. Following



a traditional practice, customers are also required to leave their footwear outside the eating hall, enhancing the hygiene of the eatery.

Leveraging this model and structure, Coimbatore Municipal Corporation (CMC) has introduced subsidised food prepared on ayurvedic formulations which are claimed to cure problems such as joint pain, cold, and cough and nervous disorders. This is attracting a larger number of health conscious customers from other sections of society. Taking this idea further, CMC conducts three-day training programs on preparation of ayurvedic food for the poor people thus opening up new avenues for livelihood. They have also planned to help women self-help groups (SHGs) from the poor sections to start more canteens by providing them kitchen implements repayable through interest-free instalments.

To reduce operational costs, Government is mulling the idea of a central kitchen which would help in overall efficiencies as well maintaining uniform and consistent quality and taste across all AUs.

With the growing demand, expansion of AU is a foregone conclusion. But there are problems. All the current units are set up in government owned lands and building thus necessitating initial investment cost of only Rs 5 lakhs. But future units that may have to housed in private property and that will call for much larger investments. Further, manifold increase in customers for AU will only mean higher outgo from the public exchequer in the form of food subsidy.

This social initiative by the government of Tamil Nadu has been criticised 'populist' and politically motivated with an eye on the impending parliament elections in early 2014. (Sweeping success of the ruling AIADMK party (behind AU) in the parliamentary elections held in May 2014 and making it the

third largest party in the parliament) lends credence to this view. Critics point out that the government is already providing highly subsidised food items (called 'ration') such as rice, wheat, pulses, oil etc through its Public Distribution System (PDS) and fuel such as cooking gas, kerosene at highly subsidised rates to the poor households. Now with cooked food available at AUs at subsidised rates, people will be only encouraged to divert the subsidised rations items to the regular market and profit at the cost of the government. They say that instead of providing subsidised food for the urban poor, the government must focus on creating more employment opportunities and enhancing their purchasing power.

Supporters of AU point out that while rural poor are being guaranteed jobs and food by several central and state government schemes such as MNREGA, Food for Work etc, urban poor are largely ignored and left to fend for themselves other than the PDS rations. Thus, AU is a forward thinking welcome social welfare initiative of the TN government to tackle the issue of urban poverty which also keeps food price in check.

This model of urban food security has attracted even international attention with delegations from Egypt and other third world countries for in-depth study of the welfare scheme.

But the future of the scheme has run into uncertainties, given especially the rapidly changing political environment in the state of Tamil Nadu following the sudden death of Ms. Jayalalitha, the erstwhile Chief Minister and the chief architect of this scheme.

AU may be against the grain of the some economists who contend that 'subsidies make the poor lazy and the middle class is burdened' but there is no gainsaying the fact that its ramifications are felt across sections of the consuming class.

No 'If's, No 'But's, When You Have Guts!

We often come across these words- Ifs and Buts- in our life. If asked about the character of a person, we normally say "He is by and large a good man, hard-working, sincere and systematic.....**But**.... a little arrogant....or a little miserly " and things like that. So the beautiful edifice built initially when begun, gets demolished. Once a father asked about the general behaviour of a would-be bridegroom for his daughter to a common friend, and that person replied "That boy is a nice gentleman, very polite, decent etc **But** he smokes a lot of cigarettes!" The father replied "Well, nowadays youngsters do smoke but give up once they settle in their lives". The friend agreed "That is true **But** this boy takes a lot of non-vegetarian food while smoking!" Again the father consoled himself "People take non-vegetarian food just for company once in a while!". The friend continued "That is correct **But** this gentleman plays cards for gambling purposes whenever he eats non-vegetarian food and ends up with having a nice peg. **But** apart from these small aberrations, this boy is an excellent fellow!". You can imagine whether the father selected this bridegroom in marriage for his daughter or not!

The Role of 'If's'

It is very common to hear people saying "If only I have powers in my hands, I would have driven

out all the corrupt people from this country!" or "If only I would have been as a rich industrialist, I would have provided jobs to a lot of people" and things like that. We wish so many things in life..... **If only, If only....!**

Well, life is not so easy and green. We have to strive.....we have to toil.....we have to undergo a lot of hardships etc. Only a few are born with a silver spoon!

There is a humorous saying "If you are born poor, it is not your mistake. But if you die poor, it is your mistake!". Another adage gives a solution too for this predicament- "You cannot choose your parents- they are God-given. But you can choose your In-laws!"

The Mistake and the Mistake Plus

- One of the main reasons for the failure of a person is the **Fear of Failure**.
- Fear of losing the job
- Fear of losing the pay packet
- Fear of coming out of the good books of the Bosses
- Fear of Societal pressures and what not.

We are afraid that we may commit mistakes and get into problems- hence we are not willing to take even the minimum or reasonable risks in life

Mr. Venugopal has served in LIC of India from 1968 to 2006 for 38 years and retired as an Executive Director. Then he served as the Professor of life insurance at the National Insurance Academy Pune for nearly 3 years. Now settled down at Bengaluru. He is a member of the Syllabus Committee for the MSc- Actuarial Science course at the Christ University as well as one of their guest faculty. He is one of the editorial consultants for the Insurance World magazine.



Mr. Venugopal



and ultimately we only end up lamenting all the time....if only....but....alas etc.

We should know the difference between a Mistake and a Mistake Plus:

- Mistake fails to give you anything.
- But a Mistake Plus ends with an experience of gain- "I will not commit this mistake once again in my life."
- Mistake makes us regret, feel disheartened and we even become a victim of stress. Mistake Plus leads us to Introspection and Reassessment and Brain-storming. We analyse and become a Superman.
- Mistake is a Comma in life.
- Mistake Plus is a Full Stop after Reassessment.
- Mistake makes you feel Disappointed.
- Mistake Plus makes you feel Disappointed no doubt, but Not Dejected, Not Defeated and Not Discriminated against.
- Mistake takes your life Backwards.
- Mistake Plus takes you Forward.

The Proverb says "It is not important how many times you fell down, but it is important whether you got up immediately each time you fell down."

Life is similar to a game of Boxing- Not Declared when you fall down but Declared when you do not get up!

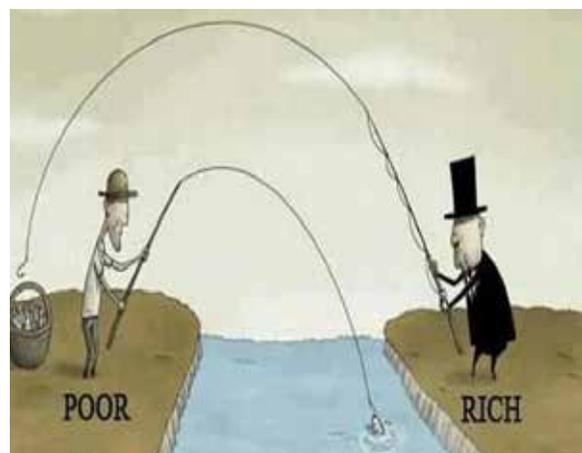
Defeat is Temporary but Giving up makes it Permanent- Chanakya.

Doubt creates the Darkest moments in your Finest hours, while Faith brings the Finest moments in your Darkest hours- a quotation from the Brahma Kumaris.

Goal and Will Power, when combined, make an irresistible pair.

In the Office Life too

These principles can be used in our daily office functioning also.





Let us break the Negative Self-Talk habit saying "I am not fit for this job....I am stupid..." etc.

Find a Sanctuary- quiet place for 5 minutes. Think calmly.

Smile. Ask questions. Listen to people patiently, even if it is critical of you.

Write down 3 good things that happened to you today- including getting a good parking slot for your vehicle!



Let us bend like a casuarinas tree in the wind- not break. We may have to bend the rules some times to help good people and not break the rules.

Let us wave and move in the air like the grass. We will win ultimately.

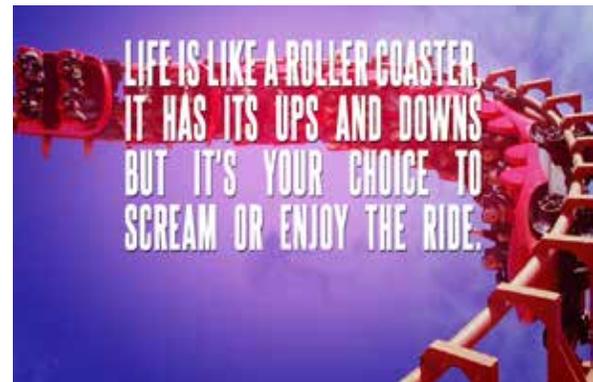
Charlie Chaplin said, "I have many problems in my life but my lips do not know them. They only know to SMILE ."

Actually Mr Paulson Frenckner defines Management thus:

"Management is an activity where those who have not succeeded and those who have proved unsuccessful, are led by those who have not yet failed!"

Courage is the Key

Many Ifs and Buts are sure to cross our life, but they are not the answers to our problems.



Courage is the Key to a happy life.

Life is a Roller Coaster.

With Highs and Lows

With Speed and Slows

With Dreams and Woes

Just Enjoy the Ride.

Stroke

STROKE is a condition in which a blood clot, or a ruptured artery or blood vessel interrupts blood flow to an area of the brain, depriving brain cells of oxygen.

How a person is affected by stroke depends on two factors.

Which part of the brain is affected and extent of the damage?

Sedentary lifestyle has made the incidence of stroke more prevalent in India.

WHAT IS AT RISK

People with preexisting conditions like heart disease, diabetes, high blood pressure and high cholesterol and also chain smokers.

High blood pressure accounts for 30 to 50% of stroke risk and diabetic patients are two to three times more predisposed to stroke.

SYMPTOMS

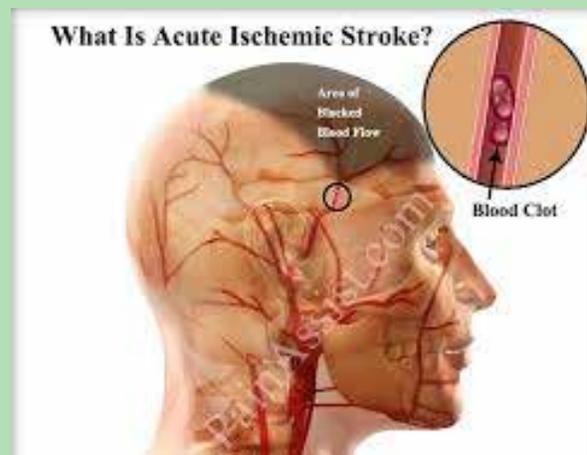
Sudden numbness or weakness of the face, arm or leg (especially on one side of the body).

Troubled walking, dizziness, loss of balance, or coordination, confusion and difficulty in speaking.

Trouble in vision in one or both eyes.
Severe head ache with no known cause.

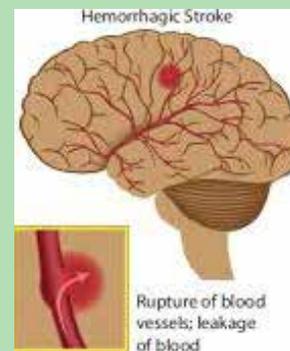
TYPE OF STROKES

ISCHEMIC STROKE



Blood clot blocks an artery, restricting flow of oxygen to part of the brain. Without oxygen brain cells go into shock and start dying.

HEAMORRHAGIC
Occurs when a blood vessel in the brain bursts.



Lion M. DESIKAN is a former District Chairman and Life Member, Lions Club International, District 324A. He is a social activist and literary lover.

Lion M. Desikan

PREVENTION

The best way to prevent Hemorrhagic stroke is to control one's blood pressure. To prevent Ischemic stroke, one need to keep plaque off one's arteries, and thus prevent clotting. To do this include:-

Regular exercise for at least 30 minutes on most days of the week.

Preferably a diet low in saturated fat and high in fruits and vegetables.

Maintaining a healthy weight.

Quitting smoking - smokers are twice likely to have stroke.

PAEDRIATIC STROKE

Stroke In children can occur in those with congenital heart problems such as abnormal valves or infection. The risk of stroke In children is greatest in the first year of life and peaks during the Prenatal period.

Other risk factors for the stroke in children

Head and neck infections.



Head trauma.

Maternal infection in the fluid surrounding an unborn baby (chorioamnionitis).

Premature rupture of membranes during pregnancy.

Maternal pre- eclampsia (pregnancy-related high blood pressure).

MINI STROKE

A type of stroke that lasts only a few minutes; It is termed Transient Ischemic Attack (TA) which means that clot in the blood vessel is temporary and there are almost no residual damages.

The clot dissolves on its own or is dislodged. However, it is a warning and you must consult your doctor.



Response by the Reader...

The March issue of the IMPACT is different in the sense that it talks about life in Mars - thanks to Ms. Sandhya Rao, Bad Food by Mr. Desikan- normally we discuss good food - and an interesting case study on the Mutual Funds by Dr. Satya Suresh and Mr. Chandrasekaran.

The Research Article section is an innovative one.

Mr. N.V. Subbaraman continues his yeomen service to the Tar treatise on Kural in every issue.

Hearty congrats

R Venugopal



IMPACT

INNOVATIVE MANAGEMENT PRACTICES
AND CREATIVE THINKING



Research Articles

EDITORIAL TEAM

N.V Subbaraman
"Kalki" V Murali
Dr M G Bhaskar

EXPERT ADVISORY BOARD

Dr. R Rangarajan
Professor
Dept. of Commerce
University of Madras

Dr. R Krishnaveni
Assistant Professor
Department of English
LRG Government
Arts College
for Women - Tirupur

Toni Morrison's Sethe:

Saviour Or Killer?



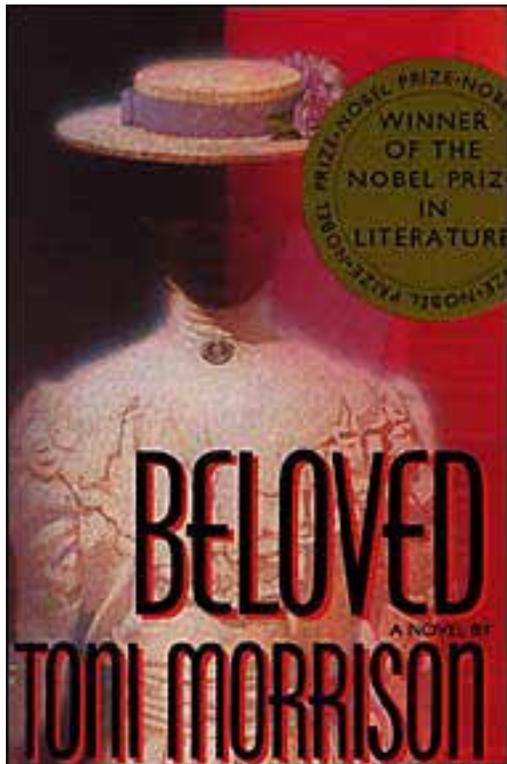
Ms. C.S.Kanthimathi M.A, M.Ed, M.Phil,
P.G.D.C.E, Ph.D., P.G.Asst in English
Thippampalayam Higher Secondary School.
Current Status, Ph.D Part-time Candidate
from Bharathiar University, Topic as
Feministic views in Toni Morrison's select
novels.
College in LRG College for Women, Tirupur.
Guided by Dr.V. Vijaya Sammundeswari,
Govt. Arts College, Coimbatore.

Toni Morrison's Sethe is a character of shocking avocations and stunning poetry, a unique motherhood with its all noble attributions won her Pulitzer prize for fiction and later Nobel Prize for Literature. Yet Sethe is Beloved, is disputed by critics as a – guarding angel for her children as well as ruthless devil – killer of her off springs. She can only be compared to one Tamil Nalla Thangal who killed her seven children.¹ Sethe's action is bravely fighting against the misanthropic injustice of slavery to the greatest extend of scarifying the precious lives of her dear children. Nalla Thangal's action is her inability to feed her children ultimately abandoning them to poverty-martyrdom.

Morrison recalls, how she came across this soul stirring tragic character, in her Foreword to Beloved.

A newspaper clipping in The Black Book summarized the story of Margaret Garner, a young mother who, having escaped slavery, was arrested for killing one of her children (and trying to kill others) rather than let them be returned to the slave owner)... she became a cause in the fight against the Fugitive Slave Laws... Her sanity and lack of repentance... the intellect, the ferocity and willingness to risk everything...

The historical Margaret Garner is fascinating, but to a novelist, confining. Too little imaginative space there for my purposes. So



I would invent her thoughts, plumb them for a sub text... to relate her history, to contemporary issues and women's 'place'.

The heroine would represent unapologetic shame and terror; assume the consequence of infanticide; claim her own freedom... To invite readers... was to pitch a tent in a cemetery inhabited by highly vocal ghosts.

"I sat on the porch, rocking in a swing she (Beloved) walked out of the water, claimed the rocks and leaned against the gazebo..." 2

Thus returned Beloved from her grave and the novel bangs on. How and when she went to her last resting place? That is the opening set in Ohio in 1873 tells the tale of Sethe a women slave. After being whipped mercilessly, she fled miserably from her owner.

Staggering with pregnancy she managed to reach her mother-in-law Baby Suggs at

Cincinnati where she had already smuggled her three children before hand. On the way she gave birth to her last girl child Denver. How she arrived to her mother-in-law?

"Sethe arrived – all mashed up and spilt open but with another grand child in her arms." 3

She was overwhelmed by her newly found freedom to love anybody and everybody she wanted to do. She could not love her children properly in Kentucky because they were not her to love as she was a slave.

She toiled day and night to take care of her entire family. She thanked the God Almighty for her hard won boon of freedom and cursed the devil for her never to be forgotten bleeding memories of slavery. And she firmly resolved never to go back to the hell of slavery from her heaven-freedom at any cost. As a mother she was that wide to accommodate all her children between her stretched out rms. She was their protector.

How long existed this blissful freedom? It was a short lived reverie. Soon arrived on the scene, four horsemen, the school teacher (Slave Owner) one nephew, one slave catcher





and sheriff. A terrible spectacle staged ever in the annals of slavery and killer love history, there awaited them.

‘Inside, two boys bled in sawdust and dirt at the feet of a nigger women (Sethe) holding a blood soaked child to her chest with one hand and an infant by her heels in

the other. She did not look at them; she simply swung the baby toward the wall planks, missed and tried to connect at the second time, when out of nowhere - in the ticking time the men spent staring at what there was to stare at – the old nigger boy, still mewling, ran through the door behind them and snatched the baby from the arc of its mother’s swing”. 4

Blood Shed. One dead (Beloved) two injured. The other was mercifully a suckling (Denver) little conscious of the danger befell her elder sister and brothers probably awaiting to strike her too, innocently smiling and looking up, drenched by dripping hot tears coursing their way down her mother’s blood stained cheeks ploughing the tracks of human lava.

What was the immediate cause?

The immediate – impregnable cause urged to kill her children that threatened was her family peace – bliss, thence – once in her life she enjoyed as a human being – a true mother with them after a bloody titanic struggle.

She was haunted – hunted – corned by the cruel slavery trampling them with monstrous feet. She was helplessly caught to surrender hopelessly. She cannot claim her dear children as her own thereafter. They will be an asset – human live stock to the slave owner. They

will be underfed, whipped, raped, and hanged. Horrible! How can a mother bear such injustice inflicted upon her blossoming children? Impossible. Unthinkable. Come what may. She cannot allow her children to be enslaved. Instead let them die as free human beings. Yes. Let them die as free human beings. God be her witness. And she struck her dear children to save – spare them from the swiftly licking slavery.

Linden Peach points out

“Sethe’s (Margaret Garner’s name in *Beloved*) decision to kill her child rather than be taken into slavery has to be seen in the context of her past. Only a month previously she had endured an almost fatally whipping and suffered the denigration of being chained while white men sucked her lactating breasts.” 5

This brutal torture and sufferings tapped her powerlessly and pointlessly driving her to the dreadful destructive edge. She had no other go than putting her children to death by her own hands -motherly hands.

She was asked why did she do so?

“I took and put my babies where they would be safe.” 6

It is an admission and confession of a mother who swore on her children, that they would be safe in the other world, but not with her. How come? It was her thick love ensuring the welfare of her children rescuing them from the rounding up ignominious slavery. And Sethe declared.

“It is my job to know what it is and keep them away from (Slavery) which I know is terrible. I did that.” 7

Morrison advocates the motive behind Sethe’s heinous act towards the close of the novel. “That anybody, white could take your whole

self for anything that came to mind. Not just work, kill or maim you, but dirty you. Dirty you so bad you could not like yourself anymore.

Dirty you so bad you forgot who you were and could not think it up. And though she and others lived through and got over it, she could never let it happen to her own. The best thing was her children. Whites might dirty her all right, but not her best thing, her beautiful magical best thing – the part of her that was clean.” 8

Sethe, though ruined by repeated whippings, rapes and whites sucking her milk, she would not allow anybody taint that part of her children. That she would go to any extreme extent to safe guard their cleanliness. A strong women she took control of what was happening to her children and saved the cleanliness of her children by putting them to death-the only way open before her as she could not stand the thought and sight of slavery – physical but psychic dehumanization – damage to them. How could Sethe take the eventual responsibility of her children’s life and death in her own hands?

To some this act of murder is an act of mercy killing – benevolent compassion. The peerless mother’s act of devoted love and magnanimous courage exhibited, may be appraised as a cold blooded killer’s crime in the eyes – views of human – court of law. In the eyes of a mother, Sethe, she was keeping away from the infecting – infesting dirty life of slavery that she endured through out of her life. In the views and celestial eyes of Divine Court of commandments – Last Judgments was a choice of mother about whether to let her children live and she chose not to as the women should have the choice – right about what to do for the best of her children in the

absence of a protecting strong male – mate’s hand in such exigencies. That is motherly feminism.

Morrison’s text definitely has a relation to the way God the father addresses his son in Luke the Evangelist we read “this is my son the Beloved.” 9

In the Gospel according to Mathew “ this is my son the Beloved; my favor rests on him.” 10

In the Bible we find instances of such killer love. In The Old Testament Isaac takes his son Ismail to be sacrificed. In the New Testament, it is God Himself who gives up His only son Jesus to be crucified for the sins of the world. Here in Beloved, one mother

Sethe kills her own daughter for the future emancipation of her people from slavery. Mother’s love is no smaller than God’s love because both are creators – life givers and saviors.

Works Cited

1. Nalla Thangal (Folk Song) Rathina Nayakar and Sons, Chennai – 1976
2. Toni Morrison. Beloved. Vintage books. London 2005 P XI-XII
3. Ibid P .159
4. Ibid P .175
5. Peach Linden. Toni Morrison. Macmillan. London 2000 P. 9
6. Toni Morrison. Beloved. Vintage books. London 2005. P.193
7. Ibid P 194
8. Ibid P 295-6
9. Luke 9 ; 36
10. Mathew 3 : 6

Further validations of this biblical reference can be found in the gospel according to Mathew (17:6); Mark (1:11); (9:8).

The Value of Individual Differences In Ishmael Reed's Mumbo Jumbo



Dr. R. KRISHNAVENI
 Assistant Professor
 PG and Research
 Department of English
 LRG Govt. Arts College for
 Women, Tirupur

The way Ishmael Reed presents Voodoo in Mumbo Jumbo is less as a religious orthodoxy with rigid rules, norms, and conventions than a way of living in the world that values flexibility, adaptability, heterogeneity, mystery, and individual creativity. In the novel, he wants to preserve the value of individual differences. He wants to acknowledge discontinuous African American experiences:

Individuality. It could not be herded, rounded-up; it was like crystals of winter each different from one another but in a storm going down together. What would happen if they dispersed, showing up when you least expected them; what would happen if you could not predict their minds?. (Mumbo Jumbo 140)

According to Mumbo Jumbo, Voodoo adapts Muslims, Black Nationalists, urban writers, Christian preachers, and Marxists; all are part of the African American experience. To the extent that they remain flexible and non-dogmatic, making use of various traditions or texts, as do LaBas, Nathan Brown, and the Reverend Jefferson, the characters are doing the right thing. Conversely characters like Woodrow Wilson Jefferson, the Reverend's son, who allows them to be true believers in a single system or idea, and thus become agents of a particular totalised ideology.

Reed also shows that there is difference, subjectively, and agency within Atonism, and

Voodooism. It is clear from the beginning of *Mumbo Jumbo* that he constructs a clear binary in fact, he seems to construct the typical Western binary of exclusion, between the Atonists, on the one hand, and the followers of Jes Grew - LaBas, Berbelang, and Black Herman - on the other. Also, even with this most basic binary appearing to emerge from the *Mumbo Jumbo*, Reed finds ways to undermine it.

First, in the Jes Grew / Atonist binary, Atonists are not monolithic, they have differences. In his inverted myth of Osiris, the Atonists are not represented as the same. The Knights Templar, one of the military Christian orders during the crusades, are killed by the Teutonic Knights because the Templar had attained too much power and are threatening the power of the hegemonic Teutonic Knights. There is difference among the Atonists.

The novel undermines the white black binary, and thus defines African American history as one of dispersion. Reed also problematizes the white black binary by showing how blacks and whites can be both Atonists and followers of Jes Grew. He implies indirectly that racial categories are not inherited racial essences or biologically defined but are culturally and socially constituted. By the end of the novel neither black nor white is privileged racially. Both Atonists and the followers of Jes Grew are, or have the ability to be, inside and outside of one another, oppositions of a violent hierarchy. Since to deconstruct the binary opposition, first of all, are to overturn the hierarchy at a given moment.

Reed subverts this white black binary opposition by insisting upon an oscillating movement and in the subversion, he denies romantic hierarchisation by refusing to

privilege permanently one term of opposition over another. The whites or Atonists do not comprise a monolithic group any more than do blacks or the followers of Jes Grew. The technique of the novel is hard to follow like James Joyce's *Ulysses*. It is a celebration of idiom and an eclectic collection of cultural myth. Reed mixes the technique of detective stories, Voodoo, and academic burlesque, providing unexpected visuals, news stories, history and stream-of-consciousness technique.

As Henry Louis Gates, Jr, notes, the plot of the novel signifies on the typical detective shown formula in which a goal must be reached, Jes Grew's desire would be actualised only by finding the text. The novel's parodic use of the presented story stated this desire. The solution of the novel's "central mystery would be for Jes Grew to find its text" (*Mumbo Jumbo* 18).

However, Jes Grew does not only find the text, but it does so without fanfare. Despite the detective action, it sometimes seems like a dream. The novel seems to stop being a detective story and turns out to have been an academic lecture. It has been largely overlooked by academic critics. His brilliant comic vision of American history brings together the basic ingredients of black culture in a rich musical- dramatic form.

His expansion of language into a radically personal style points to the richness of that culture as a story telling source. His wide interests in traditions outside the received mainstream of "Western Culture" courses, in magic, myth and ritual makes him a prolific writer of the novel. It is based on Voodoo, Egyptian mythology, and improvisational musical forms, an aesthetic that can stand up against the Judeo-Christian tradition,

rationalism, and technology. The novel's title is double-edged. It is a racist, colonialist phrase used to describe the misunderstood customs and language of dark-skinned people, an approximation of some critics' description of Reed's unorthodox fictional method. It also refers to the power of imagination, the cultural alternative that can free African Americans. A text of and about texts, it combines the formulas of detective fiction with the documentary paraphernalia scholarship, footnotes, illustrations, and a bibliography.

The detective story's attention to space reflects a larger preoccupation with spatial matters on the part of the Enlightenment - based cultural logic out of which the detective story was born. As David Harvey argues, along with the Enlightenment consciousness's impulse to solve, the conquest and rational ordering of space are an integral part of the modernising project. It has created a new organisation of space dedicated to the detective techniques of social control, surveillance, repression of the self and the world of desire.

These are, of course, the very techniques employed by the detective in his efforts to maintain the social fabric, meaning the detective both relies upon what Deleuze and Guattari term the striating logic of Western science and also - particularly in his surveillance of the city perpetuates that logic by rationally ordering the spaces he observes.

In Lefebvre's comments regarding the link between space and subjectivity, the classic detective can, in fact, be seen as the specialised subject par excellence in that his primary function is to restore order, to put everything and everyone back in its ideologically designated place or space. His novel does not simply replace the Western detective story

with the Afro centric version. It concentrates on the space in - between, or the cultural boundary between African-and other non-Western cultures - and European American civilisation. This explains why he chooses as his detective LaBas (LegBa), a mediating figure who presides over the crossroads, for the space he wishes to interrogate is that of the cultural cross roads.

However, he places the two cultures in opposition, his work is not so much interested in overturning binary hierarchies as it is in interrogating and making use, of the ways in which these cultures produce-communicate, mix, clash, or disrupt one another.

To conclude, the novel subverts the readers' expectations for the typical story. In showing diversity, differences, and an intermingling among the Atonists and the followers of Jes Grew, Reed manages to undermine even the most essentialised construction of racial boundaries and offers co-existing system that include differences.

WORKS CITED

Gates Jr, Henry Louis. *Black Literature and Literary Theory*. New York: Maethuen, 1984.

Houge, W. and Lawrence. *Historiographic Metafiction and the Celebration of Differences: Ishmael Reed's Mumbo Jumbo*. "Productive Postmodernism: Consuming Histories and Cultural Studies." New York: Albany press, 2002, pp 224.

Ramesh K. Srivastava. *Colonial Consciousness in Black American, African and Indian Fiction in English*. India: ABS Publications, 1991.

Reed, Ishmael. *Mumbo Jumbo*. New York: Atheneum, 1989.

Trust on Mistrust



Ms. Sahana. B, is a M.A, M. Phil., and presently pursuing her Doctorate in English Literature in Presidency college, Chennai. She has published many articles in reputed International journals

and



Dr. R. Vedavalli is a M.A., M.Phil., PGDTS, Ph.D in English Literature, Principal, Government Arts College for Women, Sivagangai. She is a Ph.D Guide and has also published many articles in reputed International and National journals

Abstract

Trust on Mistrust

The Psychology in Literature is a universal phenomenon as it is the study about human beings. Psychology comes into purview wherever and whenever the human relationships are the themes. In this Trust on Mistrust, the unique characterization of Shakuni in the great grand epic, Mahabharatha, is analyzed psychologically. This analysis analyzes how the psycho-analytical theory of Carl Jung is applied on Shakuni's characterization. It brings out the modern time's psychological theory which compiles and confirms the human behavioral pattern in Literature written five thousand years ago.

Keywords:- Psychology, Split-personality, Vengeance, Trust, Mistrust, Human behavior, Archetypes.

Literature is considered to be the epitome of human imaginations coupled with the past, present or the future related aspects. Every fiction, every real happenings, every historical fact in the form of literature would have the psychological inputs. Even science fiction does have the psychological wilderment of the figment of the imagination of the humans. Since all living species in this Mother Earth including the inanimate objects like wood and glass based objects have a behavioral pattern, the norms of science says glass and wood also breathe.

If one thinks a little bit about the various forms of God - many are depicted as an exaggerated form of human beings. This itself clearly shows that the human beings in all their imaginative depictions would also have the human elements. Authors who create such immortal works of art, being human would have certain para-psychological limitations even in their abstract thinking. Hence every literature would have a psychological behavioral pattern in their characters. This could be paraphrased as literature oriented psychological synthesis.

Prolific writers with their characteristic characterization and with their crafty writing would base their personal experiences or their fertile imagination including the fiction about the future on extra-terrestrial beings. Intelligent authors create their themes with a blend of human aspirations and the leading characters with a tinge of super human abilities. Since the readers of such literature would naturally love those characters because they fulfill their ambitions or aspirations, by giving them an ego pep resulting in the success of such literature.

Generally most of such literature around the globe would be based on a basic knot "Good over the Evil". This behavioral pattern is purely

human psychology. Hence "Psychology in Literature" is almost inseparable.

Certain literatures are considered not merely as literature but it gets into a high caliber pedestal called "Epic". One such epic from the history of ancient India is Mahabharatha which is considered not only as the epic of India but also as the epic of the world. It has been written more than five thousand years ago by the master creative writer by name Veda Vyasa. This great epic was written eons before, but is still considered as one of the rarest of rare epic of the world by the literature laureates and pundits of psychology. Mahabharatha has many varied and unique type of characters which has its nativity in the common day to day world of today.

Two such unique characters, though they are not the main characters of this great epic, are still considered to be the pivotal characters of Mahabharatha. They are:

1. Shakuni- The master schemer of revenge and
2. Shikandi- The eunuch who was instrumental for the fall of the great Bhishma Pitamaha.
3. Of the two, the revenge of Shakuni against his own nephews was the culmination of the eighteen day war between the Pandavas and the Kauravas. In fact for the Kauravas, the biggest enemy which they failed to perceive was their own maternal uncle - Shakuni. As the epic Mahabharatha details, Shakuni was one amongst the hundred princes of Gandhar, which is currently part of Afghanistan. His only sister and the most beautiful princess in South Asia by name Gandhari was abducted by the blind Dhritarashtra who was the father of the Kauravas with the help of his uncle Bhishma after defeating

the Gandhara King. Dhritarashtra forcefully married Gandhari against her wishes based on the proposal by Bhishma when he did not even have a throne. Dhritarashtra captured the hundred princes of Gandhara, imprisoned them and left them dying of hunger by giving them only one morsel of food everyday. Since Shakuni was the youngest and the most intelligent amongst the hundred brothers, the hapless princes were ready to starve and face death by giving their share of food to Shakuni to survive, only to survive to take revenge from their sister Gandhari's clan.

Shakuni planned and designed with the sole purpose of taking revenge against the Kaurava clan and to leave Dhritarashtra to misery and live the rest of his life by repenting for his grievous crime. When the Kurukshetra war ended, the Kuru clan was wiped out. Shakuni died on the sixteenth day of the war fighting for the Kauravas but ensured that all but the oldest of his nephews Duryodhana remained alive.

Shakuni in fact had no animosity against the Pandavas. His sole enemy was Bhishma. Shakuni was not happy to see his most beautiful sister Gandhari marrying a blind man and the proposal was brought by Bhishma. Shakuni's magical dice played a very important role in this great classic epic which was made out of the thigh and back-bone of his father and it was believed that his father's soul resided within this dice after he was executed by Dhritarashtra and Bhishma. Hence the father's bone listened to the intelligent son Shakuni's preference and stood by him during his act of vengeance. Before breathing his last, Subala, Shakuni's father requested Dhritarashtra to set Shakuni free and also to

take care of him; assuring Shakuni in turn would always take care and protect Dhritarashtra's sons. Dhritarashtra relented and agreed to fulfill Subala's request. Subala, in order to make sure Shakuni would forever remember to take revenge, twisted Shakuni's leg which gave him a permanent limp for the rest of his life.

Shakuni inwardly breathed revenge against the Kauravas and continuously sowed the seed of poison in the minds of Kauravas against their cousins, the Pandavas. He planned and plotted several crimes against the Pandavas, but Lord Krishna's presence saved the Pandavas time and again. Yet Shakuni relentlessly schemed to destroy the Pandavas.

The above clearly narrates the characterization of Shakuni, the most trusted schemer but with a vengeful personality. This split-personality is a very rare but a sure personality type in the psychological science. As per psychology, every human being when alone, acts differently but would be a totally different person when he / she is with others. This is called a split-personality syndrome in the psychological ambit. Wilbur Scott in his book *Five Approaches to Literary Criticism* (1966) says:

"Psychology, of course enables biographers to speculate upon the "interior" parts of a life. The criticism that employs this approach assumes that an important part of the relationship between artist and art is similar to that between patient and dream... The critic then becomes the analyst, taking the art as the symptom, by interpretation of which he can discover the unconscious repressions and drives of the artist. These discoveries may lead in turn to an understanding, even an interpretation, of the work of art itself..." (p. 71, 72)

Carl Jung, a famous psychologist and a student of Sigmund Freud, has authored many books which describe human behavior and the working of inner human mind which has innate qualities imprinted on the human mind as a result of growth. This theory is also referred to as “prepared conditioning”. He termed the ancestral memories and image archetypes as the result of collective unconscious which developed due to various splits in personality. He opined that the present behavior was influenced by the past which forms the basis of human psychology. According to Jung’s theory of one of the four archetypes, the “persona” (or mask) is actually the outward face which is presented to the world. It helps the individual to hide their real personality which Jung calls it as “conformity” archetype. This otherwise could be described as a public face or a role which is presented to others but it is in direct contrast with the real personality of the individual. According to Jung, the final aim of every individual is to attain selfhood and Jung rightly moved in the direction of projecting a humanist growth. In his article “Civilization in Transition” in the book *The Undiscovered Self* (1970), he argues that many of the problems of life are caused by “man’s progressive alienation from the instinctual foundation.” (p. 287)

Jung’s interest which led to extensive research about the ancient myths and legends and his passion for astrology and attraction about the Eastern religion made him to analyze the historical facts and the effect which it had on the human mind. In fact, Jung was the first person who distinguished between the two major growth of one’s personality and that is extroversion and introversion.

By applying Jung’s theory of the above, once can clearly understand the unambiguity of Shakuni

as a master schemer, though not the leading character, but as an individual who played an important and crucial role in Mahabharatha. It also clearly interprets the sub-conscious venomous attitude to outwit the normal behavioral depictions by hoodwinking the outward appears-to-be-face. This also brings out the enormous complexities of human behavior which is being represented in certain characterizations in the works of literature. Thus the unique characterization of Shakuni could be understood distinctly from the perspective of psychology in literature.

References:-

1. Jung, Carl. G. “Civilization in Transition”. *The Undiscovered Self*. 2nd Edition, Bollingen Series XX. Princeton: Princeton University Press, 1970. Print.
2. Jung, Carl. G. *Psychological Types* (The Collected Works of C G Jung, Vol. 6), Bollingen Series XX. Princeton: Princeton University Press, 1976. Print.
3. Kshitiz. *Revenge of Shakuni*. Mumbai: Swatantra Publications, 2012. Print.
4. Ravichandran. S. *Principles of Literary Criticism*. Chennai: Emerald Publishers, 1993. Print.
5. Scott, Wilbur. *Five Approaches to Literary Criticism*. U. S. A.: Macmillan Publishers, 1966. Print.
6. www.dollsofindia.com/library/shakuni. Web.
7. “6 Lesser Known Facts about Shakuni of Mahabharat”. <indiopines.com>. Web.
8. www.simplypsychology.org/carl-jung.html. Web.

Subscribe to



Periodicity : Monthly

Subscription:

Single copy : Rs 100/- each issue

Annual : Rs 1000/- for 12 issues

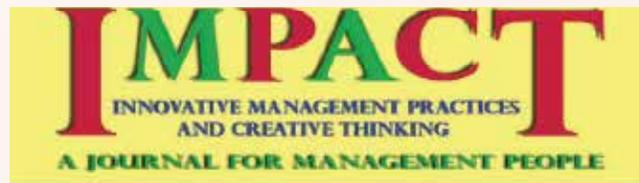
Subscriptions may be paid by Cheque/DD drawn in favour of **IMPACT**, payable at Chennai.

Contact:

Dr.M.G.Bhaskar, Sri Anandham Apartments, No.1A, Jai Nagar, Second Street, Arumbakkam, Chennai - 600106.

BEST WISHES

to



- Marketing & Advertising Consultancy
- Event Management
- Corporate Financial Assistance
- Psychological Services
- Custom Made Software

from



Contact:

URL: <http://resourceindia.co.in>

Email: inforesource@gmail.com ;

info@resourceindia.co.in

ISBN

