

ISSN 2278 – 9294

Andrean Research Journal

Volume IV



Editors:

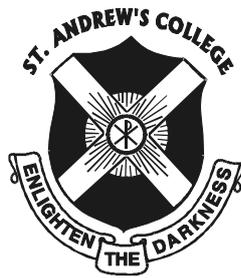
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G. Tavares PhD

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Published: April 2015
St. Andrew's College
Bandra, Mumbai 400 050

Printed by J. Rose Enterprises
27 Surve Service Premises, Sonawala X Road,
Goregaon (E), Mumbai 400 063.

Contents

1. Editorial G. Tavares Ph D
2. Awesome and Majestic Mountains Dr. Marie Fernandes
3. Reading for Pleasure in Young Readers:
Shift from Page to Screen Dr. Preeti Oza
4. Magnifying Magnetism: Representing
the Leadership of Lincoln and Thatcher. Maria Syed
5. What is Time Neeraj Shukla

Editorial

G. Tavares PhD

Philosophy has a reputation for being complex, esoteric and divorced from reality. In reality it can answer fundamental questions about our everyday lives—issues of life, death, knowledge, reason and religion to name but a few. We try and understand this complexity through papers presented in our Andean Research Journal Volume IV

Genesis 1 describes a process where God transformed an initially uninhabitable, water-covered world to an environment teeming with life. One overriding purpose of this transformation is to provide an abundant, beautiful place for humans to reside. Humans are no longer separate from the natural world; they are a part of it. It is with the help of mountains that we connect the internal and external and analyse the interaction between the natural features of landscape and the imaginations of people. Mountains are the living expression of this fundamental interplay among natural and human phenomena. This is expounded in the paper *Awesome and Majestic Mountains* by Dr. M.B. Fernandes

Discussions of the nature of time, and of various issues related to time, have always featured prominently in philosophy. Aristotle and others (including, especially, Leibniz) have argued that time does not exist independently of the events that occur in time. The astronomer-philosopher Sir Arthur Eddington in 1927 cited the gradual dispersal of energy as evidence of an irreversible “arrow of time.” Today the clock represents an element of mechanical tyranny in the lives of modern men more potent than any individual exploiter or any other machine. N. Shukla explores various points of view that scientists and philosophers associate with *What is Time*

It is an oft repeated sentence that, ‘the more that you read, the more things you will know, the more that you learn the more places you’ll go.’ Reading for pleasure is no longer restricted to the printed word

but increasingly includes online reading, whether on a website, or via an e-reader such as a Kindle. It is not simply a system of decoding words or deciphering combinations of letters on the page or screen but an active process and readers will have a purpose for reading. Reading is something we all do every day and Dr. P. Oza delves further into this in *Reading for Pleasure in Young Readers: Shift from Page to Screen*

Famous people show up in TV shows and movies all the time. Sometimes they are lampooned and other times they're portrayed seriously. Not only is accuracy in historical film important, but if properly executed historical film can offer a deeper understanding of the events. Re-enactments allow the audience to not only view events of the past but to witness history both visually and audibly in a way that traditional manuscripts are unable to provide. M. Sayed writes about two major iconic figures in *Magnifying Magnetism: Representing the Leadership of Lincoln and Thatcher*.

Awesome and Majestic Mountains

Dr. Marie Fernandes

In October 2012 when I undertook a pilgrimage to the Holy Land I was struck by the numerous mountains that formed part of the terrain. The landscape for the most part was desert, dry and rugged and yet much of the action that took place in the Bible was on the mountains. Our scholarly priest Fr. Selva Rathinam sj, of Jnana-Deepa Vidyapeeth, Pune gave us wonderful reflections each day. One of his most memorable phrases was the name he said the Jewish people had for God. It was *El Shadai*, 'God of the Mountains'. Everything else perishes - trees, birds, animals and man, but mountains go on forever. Therefore they gave witness to the Kingdom of God and were often the place where covenants were made. People believed that the mountains were the abode of Gods. In October I visited Switzerland and the Swiss Alps were awe inspiring. Soon after, a seminar on Shakespeare took me to Srinagar and the mountains there were majestic. They seemed to speak to me and I listened in profound silence.

Mountains and hills are mentioned very prominently in the Bible. Noah's ark rested on Mount Ararat at 16,854 feet, after the flood (Genesis 8: 1-5). Mount Sinai and Mount Zion have a special place. It was on Mount Sinai that Moses received the *Ten Commandments*, the Law of righteous living. Mount Sinai at 7,497 feet was a symbol of God's covenant with Israel. When God spoke to Moses...

On the morning of the third day there was thunder and lightning with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled. Then Moses led the people out of the camp to meet with God, and they stood at the foot of the mountain. Mount Sinai was covered with smoke because the Lord descended on it in fire. The smoke bellowed u from it like smoke from a furnace, the whole mountain trembled violently, and the sound of the

trumpet grew louder and louder. Then Moses spoke and the voice of God answered him. The Lord descended to the top of mount Sinai and called Moses to the top of the mountain (Exodus 19: 16-20)

Mount Zion is to the south, King David captured this area and it had become the City of David, later it was the location of Jerusalem temple. It was here that Jesus appointed his twelve apostles. Jesus seems to invite comparison with Moses because, He preached the Beatitudes with His *Sermon on the Mount*.

A number of healings too were performed on the mountains. Jesus prayed on the Mount of Olives, before the crucifixion and it was from there that he ascended into heaven. Perhaps the most famous mountain scene is on Mount Tabor, the scene of the Transfiguration. Jesus is seen with Moses and Elijah the prophet. They had encountered God on the mountain top, now Jesus is seen as the fulfilment of the Law and the Prophets. Jesus replaces the old law with the Law of Love.

From the dawn of civilization, mountains have been held in absolute awe and majesty. They were both shrouded in sacredness, mystery as well as held in terror with a sense of inescapable supernatural power. They have often been regarded as symbols of man's quest for excellence, as he strives upwards to attain his dream. The song from *The Sound of Music* beautifully encapsulates this:

Climb every mountain,
Ford every stream,
Follow every rainbow,
'Till you find your dream

Mountains also contributed to an awakening of human consciousness, creativity, enquiry and thought. Ways of seeing and understanding the human cosmos developed through a quest towards realities beyond the immediate, the ordinary and the everyday. A

great variety of philosophies often saw a significant association between mainstream human culture and mountain landscape.

In North America the Rocky Mountains are of special significance. It is a monumental and towering range that stretches from northern Canada to a distance of almost four thousand miles to the Mexican plateau in the south. Many of the migrant people, such as the Cheyenne or the Crow who inhabited the slopes would often climb to the summits and remain for long periods of time in a test of endurance. They would dare to encounter the spirits who dwelt there. And once they had communed in that way with the natural and supernatural powers their visions of life would be transformed forever. They would have visions of human existence in which the seeds of ancient wisdom could be sown and nurtured for the benefit of future generations. Such initiations would publicly and privately mark the beginning of true adulthood.

For the Crow people, the higher the altitude of the chosen site for contemplation, and the more impenetrable it was agreed to be, the more fulfilling was its meditative potential. Solitude had to be earned and sweated over. It had to be conducted in a place far away from human companionship, a place that would test the whole person in full measure. Once they purified themselves, they move off in search of fresh inspiration, new visions, further insights, and eventually greater unity with the power of the mountains.

It is impossible to understand either the land or the people of Latin America without first understanding its mountains. At 4500 miles, the Andean mountains form the longest range in the world. Of all the Andean forms of wisdom, the Inca empire came closest to perfecting the way of life which worked in sympathy with the rhythms and constraints of these mountains. Theirs was wisdom of reverence and adaptation, worship and everyday practicality as an interdependent whole. They developed wisdom in harmony with the physical adversity of their dry, high altitude and vertiginous environment. It is at *Machu Picchu* that the combined virtue of

reverence and practicality is best expressed. *Machu Picchu* is a profoundly sacred site of worship located on a narrow ridge high in the Peruvian Andes, between snow-capped mountains and Amazonian jungle. There is a great deal of mystery surrounding this place. Before the Spanish invasion in 1532 the site was abandoned by the Incas.

Like the Inca civilization the Aztec civilization flourished in Mexico before the arrival of the Spanish. This tribe had an intense awe and fear of the mountain gods. They lived in a fierce environment where the volcano Popocatepeti, near Mexico city shot flames and smoke hundreds of feet into the sky, two or three times each day. Within that terrifying environment, Aztec worship saw a demand for the ultimate invocation to the deities, human sacrifice. A ceremonial arrangement was made with the gods in which human lives were offered in exchange for the safety of their people. It was their way of dealing with the wrath of their gods. So alongside the astonishing natural beauty of Latin American mountains there has also been ferocious brutality.

There are peaks within the Himalayan mountains which are sacred to almost one billion people. For Hindus, Buddhists, Jains, Sikhs and followers of the Tibetan Bon faith, these summits form a divine landscape of extraordinary inspiration and wisdom. It is a landscape which contains the birth place for all truth and understanding. It is a divine stage on which that wisdom can flourish and attain its highest possible expression. But within its darker sides, the Himalayan mountains are also capable of mortal terror and unprecedented agonies without a moment's warning. And any human life can be claimed with ease and indifference.

The *Kumarasambhava* poem written by Kalidas in the fifth century AD, contains one of the most sublime sources of Hindu wisdom. The Himalayas are held in the highest of all possible esteem. For

this is the dwelling place of Lord Shiva destroyer of all life. Yet, there too remains the spirit of Vishnu, the preserver of life. Divine destroyer and divine preserver both found their home in the Himalayas, the only place on earth worthy to serve as their home. Shiva found his beautiful bride Parvati, daughter of Himalaya, the god of the mountains, here.

Parvati, the young goddess had spent thousands of years in contemplation and austerity in preparation for the first meeting with Shiva. They were soon married in these beautiful surroundings.

Parvati's example can be a source of further meditation among pilgrims and climbers on Annapurna, the Sanskrit name meaning, 'she who is filled with food'. Here Parvati is in her most benevolent surroundings. Each year after the autumn harvest, the faithful in the holy city of Benares dedicate the Annakuta festival to Parvati's name. The goddess' temple is filled with a symbolic mountain of food which is later distributed among those who travel in search of Annapurna's blessing and wisdom.

In Greece, Zeus was king of all the gods and unrivalled sovereign of Mount Olympus. Born in Crete, in a hidden cave on Mount Aegeum, Zeus was carried to the adjacent Mount Ida where he grew up in the company of wise mountain spirits and guardians. Having thoroughly learned the wisdom of those spirits, Zeus defeated his disreputable father, Cronus, and thereafter assumed complete power over the entire universe. From his place on Mount Olympus, Zeus governed every moment of human life. With his wife Hera, their children Aphrodite, Apollo, Ares, Artemis, Athena, Hesperus and Hermes, Zeus's two brothers Hades and Poseidon and his sister Hestia, there was nothing which escaped their attention or divine intervention.

Soon the Greek gods' influence was replaced by Christianity 1500 years ago, hermits and monks sought contemplative sanctuary from the world of everyday concern. In his book, *The Solace of Fierce Landscapes: Exploring Desert and Mountain Spirituality*, Belden

Lane discusses the pain his mother suffered from cancer surgery, the prolonged experience in a nursing home, and the onslaught of Alzheimer's disease. This prompted him to begin his own work on desert-mountain spirituality. The beginning of this kind of work he says has to be a point of profound vulnerability. Embracing desert and mountain spirituality requires assuming the hazards of a rugged land, remaining open to the threat it poses. There may be no substitute for the instructive power of place. The only other heuristic (experimental) aid of penetrating importance may be the simultaneous experience of loss in one's personal life. Certain truths can be learned, it seems only as one is sufficiently emptied, frightened or confused.

During his mother's slow journey into emptiness, he found himself increasingly drawn to the threat and allure of wilderness of desert and mountain. An inexplicable correspondence emerged between the nursing home's embrace of unconventionality and the desert's vacant sense of abandonment. Each place carried its own harsh honesty, its uncomfortable silences and grotesque extremes of behaviour. Each helped in understanding the other. Perhaps one flees to landscapes of abandonment in times of loss.

The Christian God of scripture is equally revealed in vulnerability and in triumph. This is because both actions are rooted in love. God wills us to be broken for the sake of a strength to make us whole. Divine love is incessantly restless until it turns all woundedness into health, all deformity into beauty, all embarrassment into laughter. In biblical faith, brokenness is never celebrated as an end in itself. God's brokenness is but an expression of a love on its way to completion. We are invited to share in the 'groaning of all creation' for a redemption yet to be revealed. (Romans 8:19-21). The paradox of the grotesque is that it summons those who are whole to be broken and longs for those who are broken to be made whole.

In wilderness extremity, people find themselves running out of language, driven to silence. Ordinary speech seems inappropriate. Mountain and desert people do not talk much. Their words are measured by the leanness of the landscape. In short, the liminality (ambiguity –threshold’) of desert and mountain terrain redefines every boundary giving shape to one’s life.

James Lester, in his study of the 1963 American Mount Everest expedition, analysed the personality type of those attracted to the most demanding levels of mountain climbing. He found a self-confident and assertive individuality to be the most prevalent characteristic of the group. These were no nonsense people of action. Yet he was amazed at the mystical, self-transcending experiences reported at high altitudes by those not normally inclined to transcendent experience at all. As they camped at night, on a snow-covered ledge, at twenty-eight thousand feet, some of them went through out of body experiences. They experienced a sense of oneness with everything in the universe. They exulted in their personal experience being overrun. His conclusion was that the appeal of mountains to climbers is rooted not only in its challenge to self –assertiveness but also in its possibilities for occasioning self-forgetfulness. The devotee of climbing seems ... to exemplify often the most exquisitely balanced struggle between ‘proving’ self and ‘losing’ self, with every action serving both ends.

The German mystic and Dominican preacher of the early fourteenth century, Meister Eckhart, like other mystics in the tradition, speaks of God as a mountain to be ascended without activity, a ‘marvellous desert’ into which the human soul must venture. Only as I have ‘desertified’ myself, as it were – making myself a desert, stripped of everything but the spark of the soul within – am I fit to meet that Desert which is God. With word play and poetry, Eckhart dissolves these images into nothingness as he models the radical relinquishment of thought necessary if one is to be joined to God.

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Reading for Pleasure in Young Readers: Shift from Page to Screen

Dr. Preeti Oza

Reading is an extremely important skill. Reading helps in all-round development of a person from his birth to death. It adds new sight to eyes and new wisdom to the mind. However, in the modern multimedia society, the radio, television, cell phone, computer and the Internet have captured a big slice of time and reading has taken a back seat. All these gadgets have started replacing traditional books. Children, youth and adults alike are more inclined towards new technology for information, entertainment and pleasure. They read, but not from the pages, they do it on screen.

Due to technological development, reading habits are changing. In our society today, while technology is slowly taking a steady control over individual lives, the reading habit is going through a major shift. The proportion of young adults, especially students who read a print book has decreased drastically. This is taken over by e-book reading and audio book listening.

Because new media and online literacy are part and parcel of our day-to-day lives, reading researchers and educators have started to view them as a central aspect of literacy research. It is of interest to know if computer technology affects students' reading habits and if we could help them in any respect. Helping more students to become effective readers is one of the goals of educators in modern times. If computers have replaced the traditional literacy world, it is noteworthy that educators, publishers, writers, and software engineers might cooperate with each other to create more interesting and economic online materials for students based on the knowledge of students' reading habits and reading behaviours.

The aim of this paper is to discuss how to cater to the new content and material to suit the need for ever increasing young readers with

the help of technology and at the same time how to retain the importance of traditional book reading

Introduction:

“Over the course of the last two centuries, Western culture has come to be dominated by the visual rather than oral or textual media. Even the bastion of the printed word, the newspaper, has turned to images...” (Introduction to Visual Culture by Martina Sturken & Lisa Cartwright).

Major Findings and Implications of the study:

The impact of visual media technology on pleasure reading is very crucial on youngsters. Technology is playing a central role in young people's literacy development and reading choice. While we welcome the positive impact which technology has on bringing further reading opportunities to young people, it's crucial that reading in print is not cast aside. If computers have replaced the traditional literacy world, it is noteworthy that educators, publishers, writers, and software engineers might cooperate with each other to create more interesting and economic online materials for students based on the knowledge of students' reading habits and reading behaviours.

Reading is an extremely important skill. Reading helps in all-round development of a person from his birth to death. It adds new sight to eyes and new wisdom to the mind. A dumb person becomes a communicator and a lame climbs mountains of knowledge through reading. However, in the modern multimedia society, the radio, television, cell phone, computer and the Internet have captured a big slice of time and reading has taken a back seat. All these gadgets have started replacing traditional books. Children, youth and adults alike are more inclined towards new technology for information, entertainment and pleasure. They read, but not from pages, they do it on screen. In addition to personal and mental developments, reading is critical for ensuring one's access to social, economic and civic life. Against the backdrop of rapidly changing nature of life as well as the

society, reading is considered to be crucial for people from all cross-sections of life for successfully coping with the complexities and challenges of the 21st century.

Due to technological development, reading habits are changing. In our society today, while technology is slowly taking a steady control over individual lives, the reading habit is going through a major shift. The proportion of young adults, especially students who read a print book has decreased drastically. This is taken over by e-book reading and audio book listening. In recent times, the emergence of digital technologies and various modes of social interaction has resulted in 'reading' facing a number of hurdles. Reading among young people is said to be on the decline because of their interest in social networking, gaming, music, and so on.

In a viral YouTube video in October 2011 a one-year-old girl sweeps her fingers across an iPad's touch screen, shuffling groups of icons. In the following scenes she appears to pinch, swipe and prod the pages of paper magazines as though they too were screens. When nothing happens, she pushes against her leg, confirming that her finger works just fine. This follows with the writer's note: "Technology codes our minds," he writes in the video's description. "Magazines are now useless and impossible to understand, for digital natives"—that is, for people who have been interacting with digital technologies from a very early age.

Because new media and online literacy are part and parcel of our day-to-day lives, reading researchers and educators have started to view them as a central aspect of literacy research. It is of interest to know if computer technology affected students' reading habits and if we could help them in any respect. Helping more students to become effective readers is one of the goals of educators in modern times. The aim of this paper is to discuss how to cater to the new content and material to suit the need for ever increasing young readers with the help of technology and at the same time how to retain the importance of traditional book reading.

Somerset Maugham said, “To acquire the habit of reading is to construct for yourself a refuge from almost all miseries of life.” Reading habit has been a great help in developing knowledge. But today, in an age of viral connect browsing the net, playing with funky handsets and passing non-stop SMS seem to be the order of the day. The internet boom, interactive medium of images, TV and the silver screen are filling the minds of the modern youth, taking up a major part of their free time. It makes one think seriously about how the growing generations will find time to read. While technology is taking control steadily over individual lives, the reading habit is fast vanishing into thin air.

Today’s global world has liberated reading from the confines of print medium. The scope of the reading has extended to many other sources like the internet which has changed the traditional notion and culture of the readers across the world. Reading is one of the oldest habits of human race. This common intellectual exercise has been the passion of the greatest personalities of all the times. Old manuscripts found in most of the ancient cultures are the evidence of this habit. With the invention of the printing press of Gutenberg, the reach of the print word spread like never before. Before this invention the oral traditions were practiced but printed words provided a giant leap in the creation of a whole new reading society. But this dependence on print for reading has changed drastically with the invention of new technologies like computer, internet and mobiles. The readers are now largely divided into two broad categories: E- readers and print readers.

The hypertext and hypermedia technologies have provided e-readers to shift from one page to the other by providing various links through surfing. In the world of information overload, the internet surfing enables one to navigate a whole arena of interconnected information, discover new sites, read up-to-date information, and download things of interest or utility. This surfing net has become a regular routine, almost daily for the youngsters all over the world.

A recent survey issued by Scholastic, *'The 2010 Kids & Family Reading Report'*, found that 43 percent of the children of ages 9-11 believe the most important outcome of reading books for fun is to open up the imagination. 62 percent of the same demographic say they read books for fun "to be inspired by storylines and characters." For a group whose numbers were clearly dwindling in the 1990s, it is not surprising that the release of an incredibly imaginative story coincided with a dramatic revival or readership.

In January 2010, the Kaiser Family Foundation published a comprehensive study of the media habits of more than 2,000 eight to eighteen year-old American children. The study found that the average time spent reading books for pleasure in a typical day rose from 21 minutes in 1999 to 23 minutes in 2004, and finally to 25 minutes in 2010. The rise of screen-based media has not melted children's brains, despite ardent warnings otherwise: "It does not appear that time spent using screen media (TV, video games and computers) displaces time spent with print media," the report stated. Teens are not only reading more books, they're involved in communities of like-minded book lovers.

Today, computer technology is integrated into almost every aspect of learning in higher education: textbooks arrive with CD-ROMs; homework is delivered and graded on the World Wide Web (WWW); and assignments are designed to be completed collaboratively through electronic mail. In fact, "the Internet becomes an important part of college students' lives, not only for their studies and daily routines, but as a tool for getting to know other people and the rest of the world"

Reading interest or preferences seemed to be differed with different age levels. A survey was done on the leisure reading choices of rural teenagers, and found that their reasons for leisure reading were for entertainment and for acquiring information. Magazines and newspapers were found to be the most preferred reading materials of teenagers. Informational reading was the main purpose for adult

reading and their most popular books are: adventure, crime, social problems, novels, politics, and sports in ranking sequence. Many students favored reading magazines and newspapers most and novels least, and half of the students read the sports, entertainment, and front-page sections of the newspaper regularly.

Some of the commonly observed reasons for the preference of screen reading over the traditional books are as follows:

- The audio visual medium which also saves time: People think that reading books consume more time than referring in the computers. Computers seem to be more attractive to them than books.
- Cost effective: The question of spending money on books is overruled by the thought that everything is available in a computer. People prefer to spend money on something else than spending on books.
- Interactive nature: The contents and programs on internet and TV are more attractive than sitting in a corner and reading a book.
- Lack of free me- time to spend with books in a corner: With the modern life style visiting places and other recreations or hobbies occupy most of our time.
- Higher access to mobile phones, computers and tablet devices now mean that reading is an activity more likely to be on screen than on the printed page.
- Casual and callous attitude towards reading: Today's youngsters have a thousand reasons for avoiding reading books or literatures. People simply avoid it.
- Discomfort of handling physical books: There are risks of losing books while carrying them. Moreover, why to carry a burden unnecessarily when there is a laptop available?

- Money minded materialistic life: Now people are more worried about earning money and spending every second in finding ways to find sources of income.

As Sean Coughlan, BBC News education correspondent describes: “Young people are now much more likely to prefer to read on a computer screen rather than a printed book or magazine, according to a UK survey. The National Literary Trust studied almost 35,000 eight- to 16-year-olds. Its findings suggest a picture of young people who are now immersed in a screen-based culture. As well as social networking and browsing websites, the study indicates almost a third of youngsters read fiction on online devices.”

Differences in Ideologies:

One can easily identify that there exists two schools of thought on the subject of paper texts versus the electronic texts. The first holds that paper is far superior and will never be replaced by screens. The argument is frequently supported by reference either to the type of reading scenarios that would currently prove difficult if not impossible to support acceptably with electronic text, e.g., reading a newspaper on the beach or a magazine in bed, or the unique tactile qualities of paper. “but a book is a book is a book. A reassuring, feel-the-weight, take-your-own-time kind of thing...”

The second school of thought favors the use of electronic text, citing ease of storage and retrieval, flexibility of structure and saving of natural resources as major incentives. According to this perspective, electronic text will soon replace paper and in a short time (usually ten years hence) we shall all be reading from screens as a matter of habit.

There is a certain benefit analysis between e-reading and the print reading. Some of the major parameters which influence the reader’s choice of medium can be discussed as under:

1. **Speed:** It is observed that readers take different time to complete the same content in print and on screen. Even ignoring the unnatural character size and distance from the screen, the authors reported that the experimental room was “well illuminated by an overhead light source”, a factor which by virtue of the possible reflections caused could account for a slow reading speed. Additionally, unless the book used was one of the large format books prepared for the partially sighted, we must assume that the screen text characters were substantially larger than the printed characters.
2. **Accuracy, Error and Concentration:** The researchers have reported that readers using the hypertext performed significantly more accurately than those using the paper text. In an experiment when students’ performance was compared on a set of tasks involving a statistics text presented on paper or screen. Students used either the standard textbook or a hypertext version run on SuperBook, a structured browsing system, to search for specific information in the text and write essays with the text open. Incidental learning and subjective ratings were also assessed. The search tasks provide an alternative to, and more realistic measure of reading accuracy than identifying spelling errors. But the concentration is declined possibly because of hyperlinks embedded in the web resources, blinking images on the Web, opening of unwanted web sites and scrolling and turning of pages.
3. **Comfort and Ease versus Fatigue:** The proliferation of information technology has traditionally brought with it fears of harmful or negative side-effects for users who spend a lot of time in front of a visual medium. In the area of screen reading this has manifested itself in speculation of increased visual fatigue and/or eyestrain when reading from screens as opposed to paper. The e reading also is known to have very interactive in nature with lots of hyper texts and various parallel links which can easily distract the reader, especially the young reader who has a natural curiosity to explore more and more.

4. **Comprehension:** The easy availability of content and abundant reference reading has actually added in to the comprehension skills of the average e readers. This benefit proves to be very crucial for the young readers who read for pleasure and gets benefitted with lots of cross references available online.
5. **Navigation and Manipulation:** As S. T. Kerr has reported, “Perhaps the most obvious difference between reading from paper and from screens is the ease with which paper can be manipulated and the corresponding difficulty of so doing with electronic text. Yet manipulation is an intrinsic part of the reading process for most tasks. Manipulating paper is achieved by manual dexterity, using fingers to turn pages, keeping one finger in a section as a location aid, or flicking through tens of pages while browsing the contents of a document, activities difficult or impossible to support electronically”
6. **Movement across the Content:** The scrolling on the screen and the paging on a page are two very distinct exercises. Scrolling (the facility to move the text up or down on the screen smoothly by a fixed increment to reveal information currently out of view) and paging (the facility to move the text up or down in complete screen space - akin to page turning with paper texts) are two of the most common on each medium. Popular wisdom suggests that “bigger is better” but empirical support for this edict is sparse. Readers are much more comfortable with the regular page size in books but when it comes to varied screen sizes on computer or an e-reader (kindle) or a smart phone, the response vary from person to person.
7. **Contexts and References:** Electronic text supports word or term searches at rapid speed and with total accuracy and this is clearly an advantage for users in many reading scenarios e.g. checking references, seeking relevant sections, etc. Indeed it is possible for such facilities to support tasks that would place unreasonable

demands on users of paper texts e.g., searching a large book for a non-indexed term or several volumes of journals for references to a concept.

8. Other Significant Changes in Reading Pattern: The internet surfing for regular reading has increased reading of news, views, pornography and sexual content reading, general knowledge reading and decreased reading of classical literature.

Conclusion:

The impact of technology on pleasure reading is very crucial to youngsters. Technology plays a central role in young people's literacy development and reading choice. While we welcome the positive impact which technology has on bringing further reading opportunities to young people, it's crucial that reading in print is not cast aside. If computers have replaced the traditional literacy world, it is noteworthy that educators, publishers, writers, and software engineers might cooperate with each other to create more interesting and economic online materials for students based on the knowledge of students' reading habits and reading behaviors.

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Magnifying Magnetism: Representing the Leadership of Lincoln and Thatcher

Maria Syed

Abraham Lincoln and Margaret Thatcher are two historically and politically interesting and important figures. Lincoln, the 16th President of United States of America, was undoubtedly one of the most celebrated leaders of the country who abolished slavery with the 13th amendment and promised a new beginning for the country- a beginning filled with freedom, new hopes, justice and equality. On the other hand, the United Kingdom witnessed the rise and fall of Margaret Thatcher the first woman Prime Minister who served the office from 1979- 1990. Under her leadership the country saw great political transformation. Her obdurate politics and her hard-hitting leadership brought her the nickname “The Iron lady”. Though a radical in some matters, she was conservative in the others and was often criticized for the same.

These leaders have been interesting topics for writers, poets, artist, film makers and performing artist. They have appeared repeatedly in various works. Lincoln has remained a much-loved topic for many American writers and often appears as the saviour of the country and represented in positive light by these artist. Some of the famous works in literature where Lincoln appears are Jules Verne’s 1870 novel *Twenty Thousand Leagues under the Sea*, *Abraham Lincoln*, *Vampire Hunter* (novel) and *Assassin* (Myers novel). He was a favourite subject for Walt Whitman where he appeared in various of Whitman’s works such as “O Captain! My Captain!” 1865, “When Lilacs Last in the Dooryard Bloom’d”, 1865 and “Hush’d Be the Camps To-Day”. Not only in literature, Lincoln remained a favourite topic for singers and film makers. Martin and John’s *Abraham*, written by Dick Holler, recorded by Dion (1968) was a famous song. He appeared as a character in various Hollywood movies such as *Abe Lincoln in Illinois*,

Young Mr. Lincoln, The Conspirator and Abraham Lincoln: Vampire Hunter. (2012).

Similarly Thatcher has also invited a lot of attention for herself in literature and other art forms. Though Thatcher is considered as the most esteemed P.M, what is interesting to see is that she is often depicted as the hate-filled character in popular culture. In Literature Thatcher has appeared in various works such as *The Line of Beauty* by Alan Hollinghurst (2004), *Alan Clark Diaries: Volume 2: Into Politics 1972–1982*, *Icon* by Frederick Forsyth (1997), *The Negotiator* by Frederick Forsyth (1989), *First Among Equals* by Jeffrey Archer (1984) and *Jeffrey Archer: The Truth*. Various songs composed on her are “*All My Trials*” by Paul McCartney, “*Margaret on the Guillotine*” (song from Morrissey’s album *Viva Hate*) and “*Stand Down Margaret*” by The Beat. In Hollywood she appeared in *Back in Business* (2007), *I Am Bob* (2007), *For Your Eyes Only* (1981).

Two recent Hollywood movies made on these characters are *Lincoln* and *The Iron Lady*. It is interesting to see how these characters are presented on the silver screen and more importantly, how these leaders have influenced directors to make cinema around them.

Lincoln has always been depicted as an iconic character. According to critics, Spielberg’s *Lincoln* comes about as close to humanizing Lincoln as one could hope. The movie begins with the 4th year of the American War. *Lincoln* deals with the passage of the 13th amendment. Steven Spielberg directs Daniel Day-Lewis in *Lincoln*, a revealing drama that focuses on the President’s tumultuous final months in office. It is not a typical biopic which tries to track the journey of the leader. Instead, Spielberg and writer Tony Kushner (‘*Munich*’) – drawing on a book by historian Doris Kearns Goodwin – takes us into the backrooms disputing and public bombast that led to the 13th Amendment to the US constitution, outlawing slavery.

It focuses on the one-month period: January 1865, which could be argued that Abraham Lincoln won his greatest victory. This was a period when the nation was divided by war and the strong winds of change. Lincoln pursues a course of action designed to end the war, unite the country and abolish slavery. He appears as a strong leader with the ethical heroism and unyielding willpower to thrive whose choices during such critical moments will change the fate of generations to come.

Lincoln, bring the past vividly to life. One cannot get as close to the real-life figure as one does while watching Spielberg's movie. By showing the private and public struggle to both free the slaves and end the war, *Lincoln* paints a powerful and compelling portrait of the man who has become an icon.

The opening scene presents Lincoln as the headstrong war weary President and the love and warmth of the President. It establishes Lincoln as a great leader who has a purpose to fulfil. Lincoln himself (Daniel Day-Lewis in near-perfect makeup) sits on a chair, observing the now-calm battlefield. He interviews two black soldiers, one of whom is deferential, the other confrontational, demanding that blacks receive equal compensation for their service to the Union. Lincoln humours him, but it becomes clear early in the film that considerations of racial equality are a political bother to this president. He wants to win the war, and he wants to abolish slavery by passing the 13th Amendment to the Constitution. More radical advocacy of racial equality will only get in the way of achieving these righteous ends.

The movie presents the true picture of Lincoln - the man rather than Lincoln the iconic character. Spielberg's version tries to humanize this almost iconic like figure without trying to deconstruct his greatness. This takes place with strong screenplay, witty dialogues and intelligently written playwright. This Abe slaps his eldest son (Joseph Gordon-Levitt) in a fit of rage; he punishes his already pitiful wife (Sally Field), lamenting the day he decided against

institutionalizing her; he even considers abandoning abolition altogether, simply to win peace with the Confederacy before more blood is shed on both sides. Every word he speaks seems to emerge from a deep reservoir of intelligence, grace, humility, and realism. This Lincoln is a man who belongs, in the words of the doctor who pronounced his death, “to the ages.” It might be easy to present an iconic character either a “good” or “evil” but Spielberg and Kushner take the challenging road, attempting instead to understand what makes Lincoln a great man and what made him a man.

Lincoln is not a straightforward biopic or even a simple character study. *Lincoln* is part character study and part period piece political thriller. It’s about all the tactics, employed by Lincoln to forge the dual-party coalition necessary in the House of Representatives to pass the 13th Amendment. Repeatedly, President Lincoln gets challenged by his adversaries who claim his actions are undemocratic or antidemocratic. Lincoln counters that his task is to uphold democracy in the longer term by whatever means necessary and to let the American people stand as judge. Towards the end of the movie, he even goes so far as to posit that the Union he has fought to preserve is, in essence, one that hasn’t yet existed, that the democracy he is trying to build is one that is still in a state of becoming.

It also happens to be amongst the most visually restrained of any of Spielberg’s films. The movie has a profound theatrical quality, with its emphasis on dialogue, interior monologues, such as Lincoln’s Cabinet meetings and the debates about the 13th Amendment in the House, endless anecdotes and simple and unpretentious memories, quotes from Shakespeare, the Bible and Euclid. These are used to make Lincoln’s ideas more clear and persuasive, getting masses to do what is right and knowing what is right and wrong.

In humanizing Abe Lincoln, Spielberg does not undermine the character’s greatness. *Lincoln*’s closing scene again leaves the audience with his iconic speech, reminding Lincoln the iconic leader that he was. Assassination of Lincoln takes place off-screen. We are informed

through another character about Lincoln's death. Spielberg does so, so that the audience leaves the theatre with Lincoln, the great man rather than the killing of the man.

With Daniel Day Lewis the character of Abe Lincoln comes to life in its truest sense. He was possibly the best choice to play this iconic character with his towering performance and interpretation of Lincoln, as a calm self-confident, patient and his willingness to play politics in a realistic way. Daniel Day Lewis surpasses them with a performance that blends divine humanity with brass-balls fortitude.

With a similar performance and an enactment which captures the magnificent persona of a leader is Meryl Streep in *The Iron Lady*. One of the reviews said "Streep's performance is so true and so uncannily accurate, so full and so complete in its understanding, that she is fascinating every second she is onscreen". Margaret Thatcher has been an interesting character to be studied in cultural representation. Thatcher, unlike Lincoln, is not somebody who is loved by people. She invites either extreme criticism or extreme appreciation. It then becomes interesting to see how this controversial character, who is also a woman, is presented on the big screen. It is no doubt that like Daniel- Day Lewis; Meryl Streep is the perfect choice to play this debated character. Margaret Thatcher (1925-2013), the United Kingdom's first and so far the only female prime minister, served from 1979 until 1990. During her time in office, she reduced the influence of trade unions, privatized certain industries, scaled back public benefits. Nicknamed the "Iron Lady," she opposed Soviet communism and fought a war to maintain control of the Falkland Islands. The longest-serving British prime minister of the 20th century, Thatcher was eventually pressured into resigning by members of her own Conservative Party.

Phyllida Lloyd's biopic portrays Thatcher's formative and early political years."The Iron Lady" like "Lincoln" is not really about the historical record, it presents the more subjective terrain of memories

— cherished and bitter — and wavering mental faculties. The movie unfolds in a series of flashbacks. Though the film pays lip service to Mrs. Thatcher's analytic intelligence and tactical shrewdness, its focus is on the drama and pathos of her personal life. The movie does not portray her as *a heroine nor as a monster*. Critics do not consider this as a good biopic and considers it as nothing more than a movie which depicts the mental breakdown of a political leader. However, the movie traces the rise and falls of an esteemed PM and also depicts the issues confronted by a woman in a world which belonged to the men.

Interestingly, the film makers do not take a stand- she is neither the heroine nor the monster.

The movie begins with Thatcher's presentation as the young headstrong woman who wants to do something, who dreams to bring a change. One of the 20th century's most eminent and significant women, Thatcher came from nowhere to crash through barriers of gender and class to be heard in a male dominated world. While studying Thatcher one cannot ignore the feminist approach which she invites with her dynamic façade and boldness. Thatcher was very well aware about the obstacles that she would face as a woman while stepping into the political arena of the country. Some scenes in the movie very well depict her difficult journey- the journey of a woman in the world of man. We get effective scenes of young Margaret ([Alexandra Roach](#)) insisting on living a life of consequence. Later, Thatcher's distinctiveness is emphasized, with shots of her overhead, a lone woman in colourful dresses in a sea of blue suits, or as the only pair of high heels in a row of black wingtips or the only pearl necklace in the world of ties. This Thatcher—headstrong and ambitious—doesn't want to be relegated to the back rooms with the other ladies. She's idealistic enough to realize that she can do more.

Her political career eventually gets under way and after losing an election at the age of twenty-four, she eventually wins a seat in Parliament. That seat leads her to a position as Secretary for Education and eventually leads her to victory as Britain's first female prime minister. Yet, even as her career trajectory leads her to victory after hard-earned victory, she's still surrounded by men who undervalue and undermine her.

Halfway through the story, her conservative values and her success as a small government leader shine through—an unexpected development in a Hollywood film. Her advice that “the medicine is harsh but the patient requires it to live” is seen as she takes on political adversaries and engages in a war to keep the Falkland Islands. In one particularly-impressive scene showing Thatcher's unique personality, she talks tough to an American Secretary of State and then gently offers him a cup of tea.

Moreover the movie very well brings forth gender politics into the picture. Thatcher at various junctures in the movie has to make a choice between Margaret the Politician and Margaret the mother. One of the scenes which presents this role clash is where in Margaret is on her way to the Assembly and her kids run behind her car pleading to her to come back.

However, the movie is just not about the Margaret Thatcher's journey into politics, it is more about the transformation of a humble woman into a shrewd and insolent leader. Margaret literally transforms into a leader, once in power we see a complete transformation of her where she is being groomed to speak not shriek, to move well, to win.

As stated earlier the movie tracks the rise and downfall of Thatcher. Thatcher was forced by her party members to resign mainly because many of her party members felt that she was not a leader but a dictator who did what she felt was right. Eventually, the film-makers suggest, Thatcher's increasing isolation, brought about by her rigidity, single-mindedness, inability to accept advice and contempt for most of her

colleagues, brings about a form of madness that foreshadows the Lear-like dementia that infects her declining years.

Thus, Lincoln and The Iron Lady are two remarkable movies which tactfully present two great political leaders and their magnetic leadership which makes them popular even today to be deliberated.

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What is Time

Neeraj Shukla

Time is an observed phenomenon, by means of which human beings sense and record changes in the environment and in the universe. A literal definition is elusive. Time has been called an illusion, a dimension, a smooth-flowing continuum, and an expression of separation among events that occur in the same physical location.

Time is a practical convenience in modern life. Numerous standards have been set up, allowing people to coordinate events and, in general, keep their lives running smoothly. The earth has been divided into so-called time zones that reflect the fact that high noon occurs at different times at different places on the planet. All of these time zones are referenced to the time at the longitude of Greenwich, England. A universal standard, coinciding almost exactly with the time at Greenwich, is known as Coordinated Universal Time ([UTC](#)). There are various other time standards.

The fundamental unit of time in the International System of Units ([SI](#)) is the [second](#) (symbolized s or sec). One second elapses during the occurrence of exactly 9,192,631,770 (9.192631770×10^9) cycles of the radiation produced by the transition between two levels of the cesium 133 [atom](#). Other common units of time include the hour, the mean solar day, and the synodic year (sun-based earth year). The table below shows the relationship among the second, the hour, the mean solar day, and the synodic year.

Unit (and symbol)	To convert time in given unit to time in seconds, multiply by:	To convert time in seconds to time in given unit, multiply by:
hour (hr)	3600	2.7778×10^{-4}
mean solar day (dy)	8.6400×10^4	1.1574×10^{-5}
synodic year (yr)	3.1558×10^7	3.1688×10^{-8}

Isaac Newton believed that time is continuous, and that it flows at an unchanging rate everywhere in the universe. This was accepted by most scientists until the Michelson-Morley experiment around the end of the 19th century, from which it was discovered that the speed of light is the same regardless of the direction of propagation, and regardless of the motion of the source. Albert Einstein considered this result an axiom, from which he derived the special and general theories of relativity. According to relativistic physics, the rate at which time passes depends on the relative motion between observers, and also on the strength of a gravitational or acceleration field

Newton's Views on Space, and Time

Isaac Newton founded classical mechanics on the view that *space* is distinct from body and that *time* passes uniformly without regard to whether anything happens in the world. For this reason he spoke of *absolute space* and *absolute time*, so as to distinguish these entities from the various ways by which we measure them (which he called *relative spaces* and *relative times*). From antiquity into the eighteenth century, contrary views which denied that space and time are real entities maintained that the world is necessarily a material plenum. Concerning space, they held that the idea of empty space is a conceptual impossibility. Space is nothing but an abstraction we use to compare different arrangements of the bodies constituting the plenum. Concerning time, they insisted, there can be no lapse of time without change occurring somewhere. Time is merely a measure of cycles of change within the world.

Associated with these issues about the ontological status of space and time was the question of the nature of true motion. Newton defined the true motion of a body to be its motion through absolute space. Those who, before or shortly after Newton, rejected the reality of space, did not necessarily deny that there is a fact of the matter as to the state of true motion of any given body. They thought rather that the concept of true motion could be analyzed in terms of the specifics of the relative motions or the causes thereof. The difficulty (or, as

Newton alleged, the impossibility) of so doing constituted for Newton a strong argument for the existence of absolute space.

In recent literature, Newton's theses regarding the ontology of space and time have come to be called *substantivalism* in contrast to *relationism*. It should be emphasized, though, that Newton did not regard space and time as genuine substances (as are, paradigmatically, bodies and minds), but rather as real entities with their own manner of existence as necessitated by God's existence (more specifically, his omnipresence and eternity).

Einstein's Views on Space, and Time

In the beginning of the twentieth century, Albert Einstein revolutionized the way scientists think about space and time. "Elementary Einstein" takes you on a tour of his surprising ideas and their coolest applications.

In his special theory of relativity, Einstein showed that time and lengths are not as absolute as everyday experience would suggest: Moving clocks run slower, and moving objects are shorter. Those are just two of the unusual properties of Einstein's world! Another consequence of special relativity is the most famous formula of all: $E=mc^2$, stating that two physical quantities which physicists had defined separately, namely energy and mass, are in fact equivalent.

In Einstein's general theory of relativity, space and time become even more flexible. "Your mileage may vary," and so may the time intervals you measure, depending on where and when you are. This flexibility has an analogue in the geometry of surfaces like that of a sphere - there is a curvature of space and time. Distorted space and time influence the way that material objects or light move. In fact, there is a direct connection to the cosmic interaction that holds the universe together, makes the earth orbit the sun and keeps our feet on the ground: gravity.

Einstein's theory of space, time and gravity predicts a number of new phenomena. Distortions of the geometry of space should propagate

into the depths of space as so-called gravitational waves. If enough mass is concentrated in a given location, the perfect geometrical prison should form - a region called a black hole. No object that enters such a region can ever escape! In addition, there are the big bang models, which form the foundation of modern cosmology - the study of the universe as a whole, its structure and evolution.

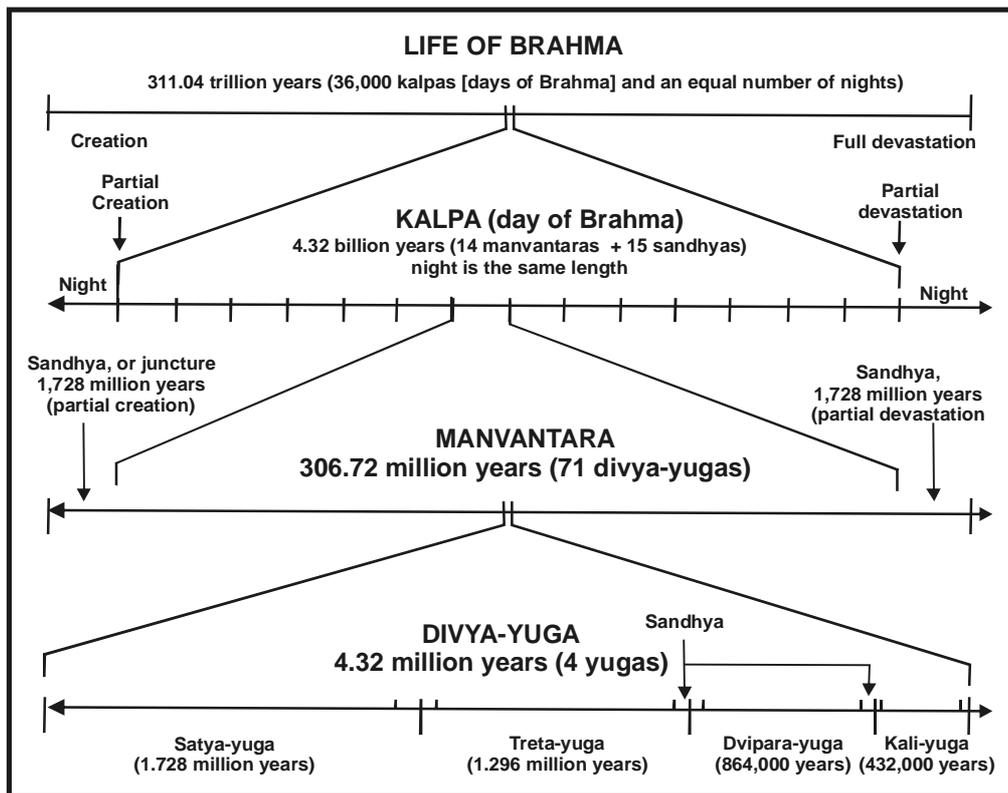
General relativity is the foundation of modern astrophysics and cosmology. But there is another physical theory at least as fundamental: quantum theory. The section on Relativity and the quantum tells you what happens when you combine quantum theory and Einstein's special relativity: the result is modern particle physics, the study of the most elementary constituents of matter. The same section takes you right to the frontiers of today's physics - more concretely, to one of its most persistent unsolved problems: There's still no complete theory of quantum gravity, i.e. no theory that unites Einstein's general relativity with the laws of the quantum world.

Vedantic View on Space and Time

“Hindu historical literatures, particularly the Puranas and Itihasas, place human existence in the context of repeating time cycles called yugas and kalpas, lasting hundreds of millions of years. During this entire time, according to the Puranic accounts, humans coexisted with creatures in some ways resembling the earlier toolmaking hominids of modern evolutionary accounts.”

The Yuga Cycles*

“Each yuga cycle is composed of 4 yugas. The first, the Satya-yuga, lasts 4800 years of the demigods. The second, the Treta-yuga, lasts 3600 years of the demigods. The third, Dvapara-yuga, lasts 2400 years of the demigods. And the fourth, Kali-yuga, lasts 1200 years of the demigods. Since the demigod year is equivalent to 360 earth years, the lengths of the yugas in earth years are, according to standard Vaishnava commentaries, 432,000 years for the Kali-yuga, 864,000 years for



the Dvapara-yuga, 1,296,000 years for the Treta-yuga, and 1,728,000 years for the Satya-yuga.

“This gives a total of 4,320,000 years for the entire yuga cycle. One thousand of such cycles, lasting 4,320,000 years, comprises one day of Brahma, the demigod who governs this universe. A day of Brahma is also called a kalpa. Each of Brahma’s nights lasts a similar period of time. Life is only manifest on earth during the day of Brahma. With the onset of Brahma’s night, the entire universe is devastated and plunged into darkness. When another day of Brahma begins, life again becomes manifest.

“Each day of Brahma is divided into 14 manvantara periods, each one lasting 71 yuga cycles. Preceding the first and following each manvantara period is a juncture (sandhya) the length of a Satya-yuga (1,728,000 years). Typically, each manvantara period ends with a partial devastation. According to Puranic accounts, we are now in

the twenty-eighth yuga cycle of the seventh manvantara period of the present day of Brahma.”

“This would give the inhabited earth an age of about 2 billion years. Interestingly enough, the oldest undisputed organisms recognized by paleontologists - algae fossils like those from the Gunflint formation in Canada - are just about that old.** Altogether, 453 yuga cycles have elapsed since this day of Brahma began. Each yuga cycle involves a progression from a golden age of peace and spiritual progress to a final age of violence and spiritual degradation.”

Conclusion

It's a famous quote in Book II of St. Augustine, *The Confessions*: “And I confess to thee, O Lord, that I am still ignorant as to what time is.” And yet, may may be time does exist somewhere.

So, what I would like to put forward is that TIME is kind of like an atomic nucleus. It's not completely stable. It has a half-life. It will decay. If you look at it, it looks perfectly stable, there's nothing happening... there's nothing happening ... and then, boom! Suddenly there's an alpha particle coming out of it, except the alpha particle is another universe.

We can just say that to understand time is difficult but to understand the importance of it in our life and the history of Humanity is immense. So understand the power and importance of time and chase your dreams because “TIME STOPS FOR NO ONE”

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