

India's Energy Security and Utility of Nuclear Power Programme

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For a developing country like India one of the most important constraints for its security and development is the availability of energy. The consumption of electricity in India is very low since most of our people do not have access to power. As the economy develops and as our incomes rise, the demand for electricity and other forms of energy will increase. Our farmers know that over the years their demand for energy has gone up. Our farmers need power for their pump sets to irrigate their fields. Many farming operations are now getting mechanized and the machines need electricity. Rural households need electricity. The Government has committed itself under Bharat Nirman and Rajiv Gandhi Vidyutikaran Yojana to ensure complete electricity connectivity across the country. But it is an unfortunate fact that we are unable to meet this growing demand. Most of our people still live in villages without regular and reliable power supply. Our cities are also being starved of power. Most jhuggi-jhopries have no power supply at all. Even when electricity connections exist, most people are harassed by power cuts and load shedding. According to a data the requirement has been always greater than the availability of power since 1980-81 to 2004-05. The average energy deficit was 7.38 percent and peak deficit was about 11.77 percent during 2004-05.¹

Hence, a major challenge before us is to increase the supply of electricity in the country. This will allow every one of our households to be lit; it will allow our children to study under

proper lighting at home and at school; it will allow our farmers, students and workers to use energy as a means of production; it will enable all of us to use electrical appliances that make life easier to live and, it will contribute to industrial development and better infrastructure and more efficient public transport. There are many sources of energy supply. The most common means of generating electricity have been the burning of coal (thermal power), tapping the natural flow of rivers (hydro electricity) and burning natural gas and petroleum. Coal, gas and oil are all non-renewable resources. Moreover, burning coal and oil has a harmful effect on environment and contributes to pollution and global warming. Hydro-power is clean but not always green because large dams can destroy our natural habitat and displace people.

So, to fulfill the gap between requirement and availability of energy for the country, avoiding pollution and global warming and to particular interest of rapidly growing and populous economy of India, the development of nuclear power is indispensable.

Current Condition of Nuclear Power in India

India has consciously proceeded to explore the possibility of harnessing nuclear energy for the purpose of power generation and the Atomic Energy Act was framed and implemented with the set objectives of using two naturally occurring elements Uranium and Thorium² having good potential to be utilized as nuclear fuel in Indian Nuclear Power Reactors. India's power production capacity is given below in the following tables:³

Table: 1 India Atomic Reactors⁴

Location	Unit Name	Capacity	Utility	Type	Reactors Supplier	Percent Complete	Expected Date of / Actual
Rajiv Gandhi Vidyutikaran Yojana	Kapla 1	220	NP	PHWR	NPCL	100	11/2006
	Kapla 2	220	NP	PHWR	NPCL	100	03/2006
	Kapla 3	220	NP	PHWR	NPCL	84	03/2007
	Kapla 4	220	NP	PHWR	NPCL	66	09/2007

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लेखक परिचय	पृष्ठ संख्या
प्रकाशक	9
उप-अध्याय	13
1. भारत की सुरक्षा की भौ-राज्यशास्त्र दृष्टिकोणों	15
क. विश्व कृषि, शिक्षा, डॉ. अरवि कुमार	
2. भौतिक और आर्थिक सुरक्षा (भारत के विशेष संदर्भ में)	25
क. भारत का जल, डॉ. विवेक सिंह	
3. भौतिक और आर्थिक सुरक्षा (भारत के विशेष संदर्भ में)	30
क. भारत का जल, डॉ. विवेक सिंह	
4. भारत में भू-राज्यशास्त्र: भारत का भू-राज्यशास्त्र	40
क. भारत का भू-राज्यशास्त्र	
5. भारत का भू-राज्यशास्त्र: भारत का भू-राज्यशास्त्र	60
क. भारत का भू-राज्यशास्त्र	
6. भारत में भू-राज्यशास्त्र: भारत का भू-राज्यशास्त्र	70
क. भारत का भू-राज्यशास्त्र	

India's Non-Conventional Energy Sources and Energy Security

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*"It is time now for an Energy Revolution
that will ensure our energy security."*

—President of India, Pratibha Patil

ENERGY is the prime mover of economic growth. Availability of energy with required quality of supply is not only key to sustainable development, but also the commercial energy has a direct impact and influence on the quality of service in the fields of education, health and, in fact, even food security. Inadequacy of energy supply would obviously affect very adversely these vital and essential requirements of any society. There is, therefore, an urgent need to enhance substantially the energy availability at a rapid pace so that aspirations of those who have remained insulated from such important inputs and services are fulfilled and they are enabled to have a reasonable access. Energy sector has been one of the strategic sectors of the Indian economy since independence. However this sector has been receiving special significance in terms of policy and reforms only after the first oil crisis of 1973.¹

With consumption of 530 kg of oil equivalent per person in primary energy in the year 2004 compared to 1240 kg of oil equivalent per person in China and the world average of 1770 kg of oil equivalent per person, India's per capita consumption is

Non-Conventional Energy Sources

has been quite low, despite the electricity market in terms of per capita consumption in India is lower to world average of 25%.² India Energy Sector fulfils its requirements in India. The majority of energy from coal. The energy is balanced out by energy in

Dimensions of Energy Security

Although there is no international definition, energy security is generally understood to mean protection against shortages of affordable energy. The form this security takes will vary in different circumstances. For countries with abundant energy resources, energy security involves the capacity to meet their needs using their own resources. For countries which will be looking for reliable energy supplies from other countries, on the other hand, energy security means, from a stable energy market.

Different organizations have coined different definitions of energy security. Asia Pacific Energy Research Centre (APEC) defines energy security as the ability of an economy to ensure a sufficient and stable energy resource supply in a sustainable manner, energy price being at a level that does not hamper the economic performance of the economy. The United Nations Development Programme (UNDP) defines 'energy security' as the ability of a country to ensure a sufficient and stable energy resource supply in a sustainable manner, energy price being at a level that does not hamper the economic performance of the economy. These conditions must be met for energy security to have both a productive and a sustainable meaning. The European Union in the concern of energy security is to ensure the availability of energy products on

NAXALISM IN INDIA: THE COUNTER MEASURES

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The complexity of the causes of the Naxalite problem as well as its implications both for internal and external security demand a solution that is multi-dimensional and calls for a synergy between the central governments and the states. In order to comprehensively dissolve the Naxalite threat, the government has to address its root causes. Socio-economic alienation and dissatisfaction with the widening economic and political inequality will not be solved by military force alone, which seems to be the main instrument employed by the government. The problem calls for a three-pronged solution: social and economic development, multi-lateral dialogue and military force.

Socio-economic development

As the Naxalites are fuelled by discontent from the marginalised and the poor, a larger percentage of the national budget must be allocated to addressing the needs of these regions. More of the national expenditure needs to be focused on developing these poorer regions through initiatives regarding health, education, social welfare and rural development. Government service delivery should be improved in these tribal areas. Both state and government must ensure that things such as statutory minimum wages, access to land and water sources are implemented. In coming up with strategies for national economic growth, the government must always bear in

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Dr. Shashikant Gupta

Fall of

The Civilization

Dr. Shashikant Gupta

Fall of The Civilization



Shashikant Gupta, son of a army paramedical staff, born in 1976, studied in various schools and universities of India and observed the phenomenon of human life very closely, which eventually resulted in the form of some fictions of writings. He studied in UP Board, AP Board, Rajasthan Board and Haryana Board. He has got his degrees from Poornima University, Mahatma Gandhi Kashi Vidyapeeth and finally honoured with Ph.D. from Banarus Hindu University, Varanasi. He has been much influenced by the simplicity of Late Neelam Sanjeeva Reddy, the veteran Farmer leader of the south, writings of scholars of global repute and their lives.

Owing to a dedicated student life he has written several papers and articles, attended many national and international conferences, helped scholars in writing their books, simply to learn something from them practically. Till now he has written two books "Indira Gandhi & Emergency is Viewed in the Indian Novels" from Swarnp Sons, [for Prof. Om Prakash Mishra], and his own "Indian Ethos in Shobhan De", "Fall of The Civilization" is the third one for every one just for scrutiny and evaluation of our human life, society, its growth and future, with a query, "Are we really a humane?"

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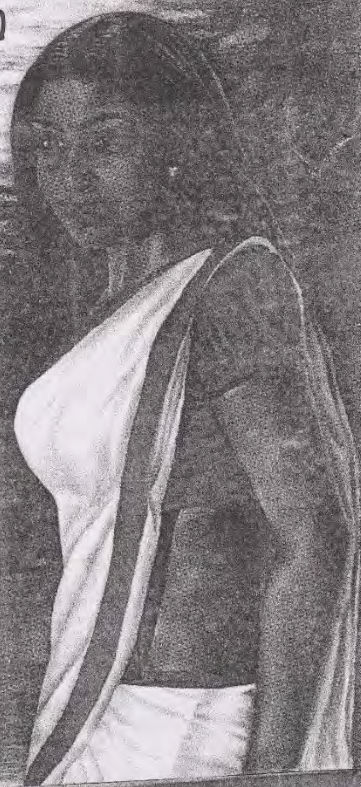
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Dalit

Consciousness in
Indian English
Fiction

P. K. Singh



The Feminine Consciousness in the Novels of Anita Desai

Dr. P.K. Singh

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The novels of Anita Desai are replete with feminine consciousness. Her delineation of women is the most charming feature of her fiction. Her women are neither stiff-jointed stuffed marionette, nor are they vague and floating shadows. They are the specimens of full-blooded, free and sensible womanhood, moving in the living world with all the free actions of life and instinct. Her women range freely between two extremes, between the monotony of the philosopher and the poetry of the artist. They have their varying moods of submission and revolt; they succumb to vices or aspire for virtues. In every mood, they seem so vivid and human that the men they come across look foils. They are rich with life and give forth a fresh flavor of earth like moss-roots when they first pluck. What Una Bernard Sait said about George Meredith's women is more correctly applicable to Anita Desai's, "She seems to have reversed the order of Paradise, and to have created her women first, and so to have had less clay at disposal for fashioning their mates ... women are nearer to nature than men and the power to paint them can only come straight from the breast of nature- from experience lived through and transmuted into artistic form."¹

Jhumpa Lahiri's *The Namesake*: A Product of Diaspora

—Dr. P.K.Singh

Once an interviewer asked Jhumpa Lahiri, "*The Namesake* deals with Indian immigrants in the United States as well as their children. What, in your opinion, distinguishes the experiences of the former from the latter?"

Jhumpa Lahiri replied, "In a sense, very little. The question of identity is always a difficult one, especially so for those who are culturally displaced, as immigrants are, or those who grow up in two worlds simultaneously, as is the case for their children. The older I get, the more I am aware that I have somehow inherited a sense of exile from my parents, even though in many ways I am so much more American than they are. In fact, it is still very hard to think of myself as an American. (This is of course complicated by the fact that I was born in London.) I think that for immigrants, the challenges of exile, the loneliness, the constant sense of alienation, the knowledge of and longing for a lost world, are more explicit and distressing than for their children."¹

The Namesake is really the story of Ashima's son, but it is fitting that the tale begins in the kitchen: the losses and shifts in Lahiri's novel are as the aromas and flavors of food.

10

Diasporic Sensibility in Bharati Mukherjee's *Jasmine*

P.K. Singh

Jasmine (1989) is a revealing story of adventures of Jasmine, the heroine of novel, who begins her odyssey of journey from Punjab to California via Florida, New York and Iowa like a flying bird in search of nest as a rootless traveller. Her search for identity looms loneliness, depression, despair, displacement, identity and existence and her perpetual "widowhood and exile" continues till she emerges as a survivor, a fighter and adapter. Her cultural context to diasporic world is full of crisis of identity and finally her reconciliation to her choice.

In *Jasmine*, Mukherjee tries to unravel the complicated layers of cross-cultural reality through a series of adventures which the heroine undertakes during her odyssey from Punjab to California via Florida, New York and Iowa. Her struggle symbolizes the restless quest of a rootless person expressed by a depressing sense of isolation all around. The story opens with the village astrologer under his banyan tree foretelling Jasmine's "widowhood and exile". It all turns out just as nastily as he says it will, but at the same time, Jasmine is a survivor, a fighter and adapter. Her journey through life leads Jasmine through many transformations—Jyoti, Jasmine, Jase and Jane via divergent geographical locales like Punjab, Florida, New York, Iowa and finally California. Jasmine is a born rebel. At every step, Jasmine revolts against her fate and the path drawn for her. The past is Jyoti's childhood in the small village of Hasnapur, Punjab, her

Jhumpa Lahiri's *The Namesake* : A Product of Diaspora

Dr. Pramod Kumar Singh

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The Namesake is really the story of Ashima's son, but it is fitting that the tale begins in the kitchen: the losses and shifts in Lahiri's novel are as the aromas and flavours of food. Food is one of the chief planes upon which the young Gogol and his sister Sonia work to define themselves against their Bengali heritage.

Jhumpa Lahiri's *The Namesake* : A Product of Diaspora 151

They insist on pizza and Coke. Ultimately though, Gogol is drawn back by forces as bewitching as the emotional potency of aromas—his mother's cooking, his father's horrific trauma and, strangely enough, the Russian author from whom he inherits his name.

When Gogol is fourteen, his father Ashoke gives him a copy of *The Short Stories of Nikolai Gogol*. Ashoke imparts Dostoyevsky's adage that "we all came out of Gogol's overcoat", telling the indifferent adolescent that one day he will understand what this means. However, Nikolai Gogol's harrowing little fable "The Overcoat" is not given much play in Gogol's own imaginative development. For Gogol, who does not bother to read the stories of his namesake, the overcoat remains unworn, an odd-shaped ornament that he has inexplicably accrued along with his unusual name.

The narrative follows Gogol as he journeys through school, college and the early stages of his career in architecture. He makes and forsakes a series of relationships all of which shape or reflect upon his relationship with his past as encapsulated in his name. Gogol becomes Gogol at birth because the letter from his great-grandmother containing the name she has chosen for him, never arrives. Even this has a provocative metaphorical valence. Both he and his parents know that somewhere there is a letter with his real name inscribed upon it, the name that, had the proper naming practice been observed, should be his. But the letter goes astray and the real name hovers as a perpetual mystery on the edge of his consciousness.

The exigencies of American bureaucracy demand that the child be given a name before he is released from hospital. And so, Ashoke pulls a name from the air: the name of the author who saved his life. In Lahiri's novel, names unfold stories and the narrative of Ashoke's rescue by the textual Gogol is a deeply embedded one. Traveling to Jamshedpur in his early twenties, Ashoke was involved in a horrific train crash. At the time of the crash he was reading Gogol's "The Overcoat." Hours after the crash, lying blood-drenched in the twisted wreckage, Ashoke had raised his hand clutching a single crumpled page of "The Overcoat." This and the white pages of the book lying nearby arrested the attention of the rescue party.



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THE INDIAN NOVELS IN ENGLISH

Nation, History and Narration

Dr. P.K. Singh

The Diasporic Element in Short Stories of Bharati Mukherjee

Dr. P.K.Singh

Bharati Mukherjee as a novelist and a short story writer deals with the problems of transition which brings the state of displacement, separation, rootlessness, cultural conflict or biculturalism and it cultivates the ocean of diasporic ethos in her works. If we look at her characters in novels and short stories, we can find them as a harbinger of diasporic consciousness in shape of sufferings, pains, predicaments, loneliness, homelessness and rootlessness. The present article will delve deep in highlighting such diasporic ethos of cultural conflict of Indian as well as American cultures in her short stories. Bharati Mukherjee has published two collections of short stories *Darkness* and *The Middleman and Other Stories*. Here *Darkness* will be discussed in detail.

Darkness is a collection of twelve short stories which reveals the miseries and sufferings of Indian people in Canada where violence, rape and fear are rampant everywhere.

The first story of this collection "The World According to Hsu" is a much less shocking, more ironic, and, nonetheless, despairing story. In it Ratna, a Eurasian woman of Indian descent, and her husband Graeme Clayton, a Canadian Professor of Psychology at McGill University, Montreal, are on a holiday trip at an island off the Coast of Africa. The title of the story has been derived from an

article by Kenneth J. Hsu in *The Scientific American* which Graeme is reading at his holiday resort. Graeme has gone there to see the Southern Cross and to persuade Ratna to move from French-dominant Montreal to English-dominant Toronto where the University has offered him a chair in Personality Development. Ratna goes "to take stock of a life that had until recently seemed to her manageably capricious."¹

Both of them are there to enjoy the old fashioned vacation on the shores of the vast new Ocean. They have planned to pick shells and feed lamurs on the balcony of a hotel managed by a paunchy Indian; visit one colonial museum or two. However, they face another kind of adventure which is totally unwarranted and uncalled for. The beautiful island is entrapped by agitators. They face violent demonstrations and Mr. and Mrs. Clayton are compelled to remain confined in their hotel. Clayton's casual reference of having accepted the Toronto assignment unnerves Ratna who feels terrified to live in such environment of racial hatred. She thinks:

In Toronto, she was not Canadian, not even Indian. She was something called, after the imported idiom of London, a Paki. And for Pakis, Toronto was hell. (p.41)

Ratna develops the peculiar experience of living as lost souls like other expatriates who always fights for her real identity. The truth is that she lives in the unknown obscure island where she cannot escape and have to face the consequences of being half- 'the dominant half' as Indian of mixed origin.

While the Clayton couple is caught in the curfew of the island and is forced to remain within the confines of Hotel Papillon, Ratna is not afraid of the violence outside. She is, rather, happy that the curfew outside delays her departure to Toronto. She recalls the harrowing tales of Pakis being discriminated against in Toronto. Graeme Clayton is hardly aware of her emotional upheaval. She cannot forget how

Impact of Indian Renaissance on the Fiction of Bhabani Bhattacharya

P.K. Singh

Renaissance meaning 'rebirth' is generally applied to the movement or period which marks the transition from the medieval to the modern world in Western Europe. It was the result of emphasis on new tendencies and attitudes. It was a sort of compromise between traditional allegiances and modern demands. The rediscovery of the ancient Greek and Roman literatures led to new humanistic learning. The Hellenistic spirit taught man that he was a glorious creature, capable of attaining infinite individual development. Renaissance was marked by another movement called 'Reformation' that gave birth to Protestantism based on each individual's inner experience of spiritual struggle and salvation. Renaissance saw great economic, political and religious changes that led to the rise of democracy and the spirit of nationalism. The new geographical, astronomical, and scientific discoveries changed the thinking of man, and led to a new era in Western life.

Indian Renaissance was different from the European Renaissance. It was, according to Aurobindo, not so much a renaissance as a discovery of Western knowledge on the one hand and a rediscovery and therefore reaffirmation of the value of ancient Indian literature and culture. It began in two phases.

Impact of Indian Renaissance

The early phase that was as cultural renaissance as critical study of its own. The cultural renaissance was the result of fruitful blend of the West" (Dutta 204). Calcutta in January, 1817, antiquities, arts, sciences, and literature, a phase which played a major role in the early renaissance. It took the form of a religious reform. It inspired the intelligentsia to make India a developed nation. Historian Jadunath

The Renaissance influenced our society and religion. The next generation of society and religion commenced modernization.

Apart from Renaissance brought about Renaissance. Rammohan Vidyasagar, Shivram Mohan Banerji, Lal Mohan poet Toru Dutt), Bankim Chandra Chatterjee, Sister Nivedita, Mahatma Gandhi attained political Renaissance continued.

The Renaissance directly and indirectly influenced by the religious and economic personalities. The Rammohan Roy, S. Mahatma Gandhi. Indian personality



4

Bakha and Velutha: A Study in Dalit Psychology

P.K. Singh

Bhakha, the protagonist of Mulk Raj Anand's *Untouchable*, and Velutha, the protagonist of Arundhati Roy's *The God of Small Things* present the two faces of the same reality. *Untouchable* was published in the year 1935 while *The God of Small Things* was published in the year 1997. There is a long gap between the publications of these two great novels. One was published in the pre-Independence age when the Indian society was afflicted with a number of social evils. The evil of untouchability was one of them. Bakha was the victim of this social evil. But the novel *The God of Small Things* is published in the enlightened period at the end of 20th century. Yet the life of Velutha is no better than Bakha. Even after the independence of our country and the good effort of the government the status of Dalits in Indian society is as miserable as it was in the early times. In the history one can study a system of hierarchical discrimination among the people of the society on the basis of social, economical and cultural outlook. Today we are progressing day by day but our thoughts and expressions are the same. The Dalits and the downtrodden are leading miserable life in the modern times. Our doctrine of equality, liberty and fraternity is totally a mockery because the powerless and voiceless victims cannot speak at all. From centuries downtrodden people have been denied and largely ignored by

गणेशाय नमः
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