



### *From the Principal's desk*

Language and literature are the nerves of our social structure, nerves through which problems of man and society are understood as well as expressed. It's through this medium that civilization, history and culture of humanity are preserved, understood and handed over to subsequent generations. In how rich, strong and varied the literature is, do we understand the gravity and depth of its social structure, and the magnitude of its problems.

India is one of the largest and oldest of countries, with many religions, castes, sub-castes, languages, festivals, food habits etc. As there are many types of social groups, their problems also are multiple. Though we had a rich culture and heritage, after foreign subjugation, there were a variety of social, religious, economical, moral and educational problems. Pre- and post-independent India had to encounter many difficulties in solving varied aspects of these social issues. All these problems were conveyed and expressed in different languages and in different forms of literature — prose, poetry, drama, critiques, satire etc. Again, each social problem got converted into different types of literature as per its potentiality, like *feminism*; *adivasi*, *dalit*, *gramin sahitya*; literature with western influence: of modernization, globalization, industrialization, so on and so forth.

Understanding these different forms of literature is understanding these social problems; or, to put it differently, solving these social problems involves reading, understanding and appreciating these different types of literature.

What happened to India after independence can be well understood by reading this rich literature of India, expressed in almost twenty-two languages. Social problems right from family, marriage, education, scientific research and its influence, religion, cultural background, middle and elite class, hierarchy and subjugation in society etc. — problems from instinct or instinctive level up to spiritualism and salvation, and their interaction and conflicts — everything is expressed and understood through this literature.

If we want to know post-independent India, we must read and understand the literature of post independence India.

This seminar, hopefully, will make a seminal contribution to the understanding of Indian society and the furtherance of creative writing in India.

I welcome all the delegates and speakers and wish the seminar every success.

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