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**Special Issue on
Emerging Trends in Language, Literature and Linguistics**

**Special Issue Editors
Dr. V. Rema | Dr. S. Savitha | Dr. S. Balakrishnan**



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FOREWORD

The goal of education is not just imparting knowledge at the superficial level. It is more about exchange of value-embedded knowledge to the young learners and others alike. Language and Literature provide the suitable platform for the sharing of such value-based education. Conferences and Seminars on Language and Literature enable academicians and students converge on a common forum and share their ideas and deliberate on various issues on different domains.

This conference on Language, Literature and Linguistics in English, French, German and Japanese opened avenues for a number of scholars and teachers to present their papers and indulge in fruitful discussions to bring to light various new challenges and new concepts in the relevant fields. Multiple, parallel sessions, very eminent Chair persons and highly resourceful paper presenters brought a lot of enthusiasm to the conference.

The individual papers covered a wide range of topics in English and Foreign Languages and undoubtedly, this compilation of the conference papers will serve as an excellent reference book for young scholars and educators, alike. I trust that this will also be an impetus to stimulate further study and research in all these areas.

We thank all the authors and participants for their invaluable contributions.

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Editorial

The consistent and inexorable growth of an Institution can be seen in the multifarious activities in the positive direction. Language and Literature always offers aesthetic pleasure and literary enjoyment to the readers. The special Issue of the journal highlights the broad field of Language, Literature and Linguistics which were originally presented at the conference titled “Emerging trends in Language, Literature & linguistics” held on the 12th of November 2022 organised by SRM Institute of Science and Technology, Ramapuram campus and Bodhi International Journal of Research in Humanities, Arts and Science. Each of these articles submitted for publication in the journal went through an extensive revision/review process which resulted in works of excellent quality. Here is a quick glimpse of the contents to ease your reading.

The articles included in this special issue deal with the diverse selection of stimulating articles from scholars and students on the contents which embrace articles in English, French, German and Japanese Languages, Literature and Linguistics. Nine articles included in this issue discussed with the impact of ICT in Language Classrooms, where the authors have brought in the assimilation of new ideas used in classes, concept of collaborative learning, the use of different tools which offer practical suggestions for classroom use with post pandemic perspective.

The other article on Post Colonialism, Indian Writing in English, Afro-American writing, Dystopian genre, Eco Feminism and Diasporic Literature raises a few relevant and serious issues on racism, women liberation, self-identity, migration, cultural conflict, transgender issues, class discrimination and translation studies.

The research papers from other foreign Languages covered a plethora of themes ranging from new trends in teaching and learning French, German and Japanese as a foreign language, various nuances of the literatures and the challenges in Foreign Language Acquisition.

I would like to express my sincere gratitude to the reviewers who have dedicated their time and efforts in reviewing the articles. I would like to express my gratefulness to the authors of articles for timely submission of manuscripts.

We hope you will enjoy reading the articles.

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Academic Excellence in research is continued promoting in research support for young Scholars. Humanities, Arts and Science of research is motivating all aspects of encounters across disciplines and research fields in an multidisciplinary views, by assembling research groups and consequently projects, supporting publications with this inclination and organizing programmes. Internationalization of research work is the unit seeks to develop its scholarly profile in research through quality of publications. And visibility of research is creating sustainable platforms for research and publication, such as series of Books; motivating dissemination of research results for people and society.

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CONTEXTUALIZING THE EXPLOITATION OF THE TRIBALS IN MAHASWETA DEVI'S "DOULOTI THE BOUNTIFUL" IN THE LIGHT OF CULTURAL ELEMENTS

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Abstract

Post Colonialism in Indian English literature can be termed as the continual rebounding of the old skin of western thought and the emergence of new consciousness cognizance and celebration. Postcolonial literature frequently discusses the issues and results of a nation decolonization, particularly concerns of the political and cultural freedom of once-subjugated people and topics like racism and colonialism. Adiga's electrifying, suspense-filled story is Last Man in Tower. It is about wealth and power, luxury and squalor populated by superbly drawn, unforgettable characters that expose the hearts and minds of the everyman and -woman of a huge, bustling city—ordinary people pushed to their boundaries in a place that knows none. This kind of cosmopolitan 'alienation' warrants an examination of the phenomenon and the author, who went from being a significant Indian voice in ever elusive "Homeland".

Keywords: Post colonialism, western thought, racism, alienation

Writing is activism for me.

-Mahasweta Devi

Mahasweta Devi is one of the few Bengali writers who have been extensively translated into English. Her writings have given Indian Literature a new life and have inspired a number of other writers, journalists and filmmakers. Devi's oeuvre largely comprises stories around contemporary realities which enjoy popularity that is not time-bound, and are located in real settings. Devi's predominant concerns in her stories include the predicament of the "tribal backwaters" (Sen, *Critical Perspectives* 13), the exploitation of the *adivasis* by the urban administrative machinery, bonded labour who are forced to live at the fringes and the plight of women who are bread-earners or victims of male sexual violence and ill-treated wives. Her writings are a treasure trove of information. Her works are not mere tales of exploitation as grand spectacles in themselves rather the tales talk about the cultural phenomena where power relations determine every individual's existence. Her stories reflect the mechanizations of the post-colonial, patriarchal, caste, race and class-conscious society where a strong ideological nexus between the powerful section of the society and state administration works to exploit the weaker sections. She seems to question the state authority about what the nation has made of its people in post-colonial era. According to Devi:

I find my people still groaning under hunger, landlessness, indebtedness and bonded labour. An anger luminous, burning and passionate, directed against a system that has failed to liberate my people from these terrible constraints, is the only source of inspiration for all my writing. (Bandyopadhyay ix)

All these Devi's concerns are adequately represented through the translations of her Bengali Writings in English by Gayatri Spivak, Samik Bandyopadhyay, Kalpana Bardhan, Ipsita Chandra, Sagaree Sengupta and many others. Some translated anthologies and works are *Old Women, Wrong Number and Other Stories, Bedanabala, Romtha, The Glory of Sri Sri Ganesh, Diwana, Khoimala and the Holy Banyan Tree, The Queen of Jhansi, Our Non-Veg Cow and Other Stories, Ek Kori's Dream, Etoa Munda Won the Battle*, and *The Armenian Champa Tree*. The real pathetic condition of the tribals in so-called Independent India, where the state administration is supposed to provide protection and supposed to take actions for the development of the tribal areas, is clearly indicated. The ideological exploitation which is inclined to ruin the existence of the tribals in the name of development, debt, duty, right and help are visible in these stories. The present paper, however, ventures into the world of Doulti, a prostitute through the analysis of the story "Douloti the Bountiful." The objective of the paper is to scrutinize the continued exploitation of the tribals after independence

and an attempt has been made to draw a parallel between the exploitation of tribal men who become bonded labourers of the rich upper caste landowners and the sexual exploitation of tribal women who are used and abused because they are poor. They all own nothing, not the means of their livelihood, nor their own bodies.

The paper also attempts to reveal how the exploitation of the tribals, which is so much introjected into their minds, can give way to resilience and change, and how they react in the process of saving their existence as human beings. A pattern comes out which tells, first, about the grounds of the exploitation of the tribals in general and the tribal women in particular; second, about their resilience which initially remains suppressed as symbolic resistance and ultimately comes out in concrete visible terms in the form of emerging cultural tendencies. There is depiction of dynamic power relations between classes in the story indicating the Marxist concept of dialectical materialism, which implies "a notion that the struggle between the two opposed forces produces change" (Wells 473).

Further, the significance of the study does not lie only in the study of the exploitation and resistance of the tribals; it lies in the study of the cultural phenomena which determines the place of the each and every individual in the society. This construction of culture and its annexation by literary texts is central to the analysis using the concept of the dominant, the residual and the emergent socio-cultural tendencies given by Raymond Williams in *Marxism and Literature* (121-127). As Hans Bretens remarks, "Literature does not merely reflect the culture in which it is produced, but actively contributes to the constitution of culture and thus of history" (185). There is description and depiction of many grisly incidents in the story which assert three basic phases involved in the exploitation of the tribals. One is the torture by the dominant section of the society along with the splendid silence of the officials of state machinery. The second is the long-established ideological submission of the exploited and the third is the assertiveness and resistance by the exploited. Also in certain cases, there is again systematic extermination of assertive elements. These three phases can be discussed in terms of three cultural tendencies that operate in every society- the dominant, the residual and the emergent as

described by Raymond Williams in *Marxism and Literature* (121-127).

The novella, "Douloti" is a tragic tale of its protagonist, Douloti, who is a tribal girl of Nagesia community and his father Ganori. But to talk of her and his father is also to talk of numerous other characters, and many unnamed choral figures whose narratives intersect Douloti's. Each character has a narrative of his or her own. The novella is set in Seora village of Plamau in Bihar. Having witnessed the severe oppression first hand in Palamau district of Bihar, Mahasweta writes in "Palamau is a mirror of India: An Introduction":

I believe in documentation. After reading my work, the reader should face the truth of facts, and feel duly ashamed of the true face of India. To fully understand these stories, one must have knowledge of agricultural economy and land relations, because caste and class exploitation and the resistance of the exploited ones are rooted in India's land system. I say 'India', though the location of these stories is Plamau. Plamau is a mirror of India. (i)

The village is largely inhabited by the tribals like *Bhuiyans*, *Dusads*, *Dhobis*, *Ganjus*, *Oraons*, and *Mundas* who are bonded labourers belonging to one lord or the other. The tribals are not permitted to reside in the heart of the village and live on its fringes, or far away from the Brahmin and non-Brahmin streets. Although the village is inhabited by the tribals in majority, it is owned and dominated by a *Chandela Rajput*, Munabar Singh. The village is under the hegemonic control of the *Rajput* feudal lords and the *Brahmins* like Hanuman Misra. Hegemonic control here implies that "a social class achieves a predominant influence and power, not by direct and overt means, but by succeeding in making its ideological view of society so pervasive that the subordinate classes unwittingly accept and participate in their own oppression" (Abrams 151). In fact, the domination of the feudal lords is centrally economic. Who becomes a slave willingly? They do so under loan obligations. As the tribals are without land, they borrow from the land owners-cum-money lenders for basic necessities of life. They borrow "for weddings, funerals, festivals" ("Douloti" 75). In fact, towards the end of the eighteenth century, land settlements were established to capitalize on the land, and a revenue system that ignored tribal tradition and custom

was imposed. Failure to pay the fixed revenue could lead to land dispossession, and gradually *adivasi* land was transferred to non-*adivasi* who were more than happy to settle where land and cheap labour were abundant (Collu 46). The landless agricultural worker or the small peasants becomes slave:

The agricultural people, first being expropriated from the soil, driven from their homes, turned into vagabonds and then whipped, branded, tortured by laws grotesquely terrible, into the discipline necessary for the wage system" thus emerged "the wage labourers, that artificial product of modern society. (Chandra 86)

In this way, the social relations between men in the village are determined and are bound up with the way they produce their material life and that productive force is feudalism- involving the social relations of serf to the lord, of low class to the upper class.

Furthermore, the feudal ties bound the tribals to their exploiters in terms of their 'natural superiors' ideologically. A number of the high characters openly, brazenly project themselves as affiliated to gods. They include Munabar Chandel; Parmanand Misra alias Sankatnarayan; Parmanad's assistant; and the brothel owners Kishanji and his son Bajinath. This band of predators flaunts their divine pedigree, projecting the predicament of the *bandhuas* (bonded labourers) as something divinely ordained, ordained right at the moment of their birth. For most non-tribals in the area, tribals are subhuman creatures, whose land is to be usurped, whose possessions are to be looted, and who can with impunity be laughed at and pushed. Such is the dominant ideology. It is the nature of ideology "to conceal the reality of class struggle from perception and consciousness and in so far as working class unconsciously absorb dominant values, they are unwitting carriers of false consciousness" (Leitch 762). Marx and Engels argue in *The German Ideology*:

Each class which puts itself in the place of the one ruling before it, is compelled, merely in order to carry through its aim, to represent its interests as the common interests of all members of society, that is, expressed in an ideal form: it has to give its ideas the form of universality, and represent them as the only rational, universally valid ones. (64)

However, Raymond Williams defines that hegemony does not just passively exist as a form of dominance. It has

to be continually renewed, recreated, defended, and modified. It is also continually resisted, limited, altered, and challenged by pressures not at all its own. The reality of any hegemony, in the extended political and cultural sense, is that, while by definition it is always dominant, it is never either total or exclusive. At any time, forms of alternative or directly oppositional politics and culture exist as significant elements in the society (ML112-113). He defines these alternatives or oppositional elements in terms of residual and emergent.

To speak of the 'dominant' and the 'effective', and in these senses of the hegemonic . . . we have also to speak, and indeed with further differentiation of each, of the 'residual' and the 'emergent', which in any real process, and at any moment in the process, are significant both in themselves and in what they reveal of the characteristics of the 'dominant'. (ML 121-122)

This means there are always residual and emergent strains within the social structure that offer alternative or opposition to hegemony. Raymond Williams defines that the residual tendencies are those beliefs and practices which are derived from an earlier stage of the society, often long ago, and remain dominant even long after the disappearance of social conditions which made them dominant like organized religion, certain kind of administration (feudalism) etc. These tendencies can be diagnosed as tradition. It is the incorporation of the actively residual by reinterpretation, dilution and projection that the dominant order sustains (ML122-123). From a whole possible area of past and present, in a particular culture, certain meanings and practices are selected for emphasis and certain other meanings and practices are neglected or excluded. Yet, within a particular hegemony, and as one of its decisive processes, this selection is presented and usually successfully passed off as the tradition. In this sense, tradition or residual is an aspect of contemporary social and cultural organization, in the interest of the dominance of a specific class (ML115-116). In the story, such residual ideas, beliefs, faiths and values are active in the behaviour of Ganori Nagesia, Douloti, Bhuneswar, Munabar Singh, Hanuman Misra, Parmanand Misra, and Bajinath Misra.

Ganori, a bonded labourer, has been nicknamed Crook Nagesia following an accident where he becomes crippled after having been forced by his master to carry an

ox yoke on his shoulders. Devi tells in an interview, "I saw Crook Nagesia with my own eyes" (Sen, Nandini 45). From the moment Ganori borrows 300 rupees from the landlord Munabar Chandela, he becomes his slave, a *kamiya* for an indefinite period of time because of increasing interest and recurrent social and economic needs. He cannot reckon what is and is not his job. After a steer disappears under his supervision, his bond master orders him to pull a cart in its place:

The scene is delightful. The big officer's Dad, the big landowner of the area, Munabar Singh Chandela has put the axle of the carriage on the shoulders of a human being and is screaming his abuse, shaking his whip in the air. ("Douloti" 33)

This scene affirms that the bonded labourers do not count for much: "A man can be wasted, a bullock cannot" (Spivak "Conversation" xiii). The cruel and dangerous punishment literalizes Ganori's condition as slave. The purpose of such dreadful vengeance is to terrorize the tribals to prevent them from becoming assertive. Ganori's turning into a crook is a lesson to all others like Bhuneswar, Jakam and Jhari. This system has been in place for a very long time, is residual, a narrative that is as immemorial as the Ganga River or the Himalayas" ("Douloti" 26) and this is in place across India.

Different names in different regions.

The system is slavery.

The marginals, the harijans, the tribal is its sacrifice.

(62)

Thus, there is an age-old submission towards the feudal lords. He thinks, "the sun and the moon move in the sky by Fate's rule. The poor boys of Seora village become *kamiyas* of the Munabars, Fate's rule" (22). Such is the interpellation in which Ganori has acquired a sense of 'who' he is, his place in the society.

Another character in the story Munabar Chandela has his own residual tendencies, his own religious laws that enable him to commit exploitation on the tribals. He is doing this because "Land is forever" (42). Bond slavery is not a new business. His forefathers have done the same. It is an ancient law to keep *kamiyas*. He cannot do wage-work, *offsuri*. He knows laws are made to end this bond-slavery system but, for him, "it is best to go by set rules. Rule breaking is not good" (43). In addition to Munabar, Hanuman Misra, the *Brahman* too comes up with the same

theory. Hanuman Misra says that it is written in scriptures that the tribals and untouchables are treated this way. They are low-castes. To him:

The caste system and its differences are rules. You are taking the name of Rama the King of the raghus, but did not he kill Shambuk? Shambuk was a shudra. He killed him after all. Caste differences, untouchability – these are God's rules. You can pray, you can praise Rama, but this will not change. Proprietor-bond labourer-caste differences. Everything will be as before. Delhi's rules will not work in Palamu . . . the untouchables are great sinners . . . the strong oppresses, the weak suffers, this after all is the rule. (40)

Evidently here, the problem becomes social rather economic in nature. "Class is but one portion of societal complexity, one bearer of social structure" (Doshi 480). Though class cannot be exactly identified with caste, yet in Indian society the caste or religion factor contributes to a great extent to sustain the class-division.

Besides this caste discrimination, the gender inequality also plays its ideological authentication to justify the sexual exploitation of the tribal women. Latia ji represents the mainstream who is a highly trusted government contractor. He builds bridges over little rivers in the tribal areas like Kuruda, Seil, Kora, and Rohini. In *jungle* areas, everything is profit. Tribals are easily available to work as labourers and such labour is so cheap. But Latia ji does not get his contracts if he does not soak the government officers in alcohol and female flesh. At that time Latiaji pleases the officers by presenting them whores. He gives special orders to Rampiyari and Parmanand to search *harijan* girls. In the process, Parmanand offers Ganori to marry her daughter Doulti and conspires later to sell her to Latiaji. Latiaji's own sexual hunger is boundless. What he does with those girls, "even an elephant would die to suffer such manhood" ("Douloti" 53) but somehow Doulti bears his manhood. Not this, she keeps on suffering more clients and abortions. Bonded slavery is transmitted from father to daughter.

In fact, there are total eleven whores in the house. Somni, Jhalo, Reoti, Gohumani -- all are Parmanand's whores. Doulti wonders if Parmanand has brought all of them to marry him. Somni tells her that there is no other way to be a *kamiya* except loan. Her husband has taken two hundred rupees, and she is here to repay. She has a

son at home and his step mother thrashes him. Moreover, she has born here three sons of a client who beg all day in the streets. Reoti too has this story. But Jhalo saves money. She says one thing, "My husband is *kamiya*. I am a *kamiya*, but I do not want my children to be *kamiya* (71). Although the whores are not making a union, but there is a sense of resilience in Jhalo's words. The situation becomes worst when Parmanand dies and his son, Bajinath Misra inherits the whore house. Bajinath goes one step further in adapting residual beliefs from his father as far as exploitation is concerned. He instructs all the *kamiya* whores that "The boss remains a boss, and the servant stays a servant . . . you will never sit down in front of me, you'll speak to me standing. Do not forget" (79). He knows how to make poor girls disappear by very cheap tricks. He turns the old *kamiya* whores into "village *kamiya* whores" (80).

In the story, a class of 'emergents' with new practices, new faiths and beliefs forms within the oppressed group as well as in dominant order. Raymond Williams defines, "By 'emergent' I mean, first, that new meanings and values, new practices, new relationships and kinds of relationship are continually being created" (ML123). Spivak calls such group "Organic Intellectuals" ("Preface" xxi). She says that one becomes an organic intellectual with the help of experience, observation, reflection (xxi-xxiii). One such intellectual in the story is Bono, a seora harijan thinks he is going to be free as a worker in Dhanbad colliery. He learns from the outsiders how big is the community of *bandhuas*, and he informs them, including Mohan Srivastava the teacher, that while the harijans do borrow money from money lending rajputs for marriage or other social ceremonies, the reason for their inability to pay back the debt lies in their not having any land of their own.

Prasad Mahato also appears among the tribals as an organic intellectual. He is a *harijan* himself and his encounter with Douloti and other *bandhua randis* alters him permanently. Realizing the futility of peaceful demonstrations and of rattling off appeals to government departments, he goes underground and forms the Palamu Bonded Labour Liberation Front in 1971 with active support from the Naxalites.

Moreover, internal tensions within the feudal lords, contradictions in residual tendencies and loopholes in the dominant structure are preparing the ground of its

inevitable demise. Puran Chand acts as a fault-line belonging to the mainstream, a Gandhian who recommends peaceful fasting to transform the hearts of evil-doers. He has compassion for the tribals and he wants to help them but his intentions are soon incorporated into the dominant order. When Bono asks him if he would have resorted only to such fasting if the honour of his female relatives was at stake, Puran dismisses the question saying that the women of his caste are never dishonoured. Mohan Srivastava belongs to the high caste, a school teacher, but he is acute to the exploitation of the tribals. His only problem is he cannot shed his faith in the constitutionally elected governments. He hopes that the governments would act and eradicate social evils. He does not join radical politics. But he does risk his security by helping Prasad Mahato rather than the police. In doing so, he willingly loses the official reward. Kamaljit Chandela, Munabar's son is another fault-line. He does not approve of the father's crude feudal ways. He is more enlightened and tells his father, Munabar, that, "it is not good that you are still using the old rules with the *kamiyas*" (41). Delhi holy man, *Sadhuji* too comes to Plamau from the Gandhi Mission from Delhi. He stays in the outcastes' slum in Seora. He makes the tribals understand that they are not untouchables. But to make them understand, he praises Rama for seven days. He believes the name of Rama cleanses the soul.

Thus, all forces within the mainstream which seem to be opposing dominant order are incorporated into an overall scheme, a power structure which "embraces and controls all 'subversion' and 'containment' as these polar oppositions have been labeled in a convenient shorthand" (Schmitz 167). The solution to the exploitation of the tribals offered by Father Bomfuller that "the first thing is to abolish this system by law. Then we need to make the law workable by the pressure of public opinion. We need organization to create public opinion . . . this condition is the result of many years, Bono. Does the sin of long years go in a day?" ("Douloti" 87) falls clearly on the discretion of the mainstream. Although these emergent characters are inner contradictions within the dominant stream and are distant from Douloti both in caste and class terms, it is better to have all of them than having none of them.

To sum up, the interplay of the dominant, residual, and emergent cultural elements lends and constructs the

identity of the individuals as well as the groups of the individuals in the story. The representation and depiction of the power relations in the story acts as a compelling miniature of identity politics where the dominant section in a society first creates a subordinate section using 'ideology' as a tool to validate its own 'self' and then dictates the subordinate 'other' by exploiting them physically as well as economically. The cultural institutions like feudalism, religion, caste, class, gender all seem to be the exploitative tools to be used by the dominant. Mahasweta Devi knows how limited the moral supporters are or fact-gatherers usually are as faultlines within the dominant, but she also does not believe in a rigid, exclusionary agenda according to which one is either totally on one's side or else is an enemy. All those who fight on behalf of the victims fight equally, if not more, on behalf of their own conscience. They are deservedly the emerging heroes of post-colonial India, because their conscience responds to the fight as a human collectivity.

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CHALLENGES IN FOREIGN LANGUAGE LEARNING – THEORY AND PRACTICAL

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Abstract

In today's world, foreign languages play the most multidimensional roles. It aids in our understanding of morality and our exposure to diverse cultures, traditions, and ways of life. One of the most crucial components of interpersonal connection. Due to their improved communication skills, which also assist to boost confidence and introduce them to new ideas, language learners also benefit in their careers. This can be difficult because one of the hardest things a brain can do is learn a second language. It can be very difficult for beginners to understand the pronunciation and grammar of a foreign language. Many language learners avoid speaking to others, especially native speakers, since they are anxious about looking foolish if they make a mistake. When speaking to a native speaker, language learners experience a conflict between knowledge and performance (savoir et savoir faire). Language learners learn all the language skills with the help of books, teachers, and language learning videos, but the reality is completely different because native speakers speak with their authentic tones, velocities, and accents. As a result, many language learners are afraid to speak, and occasionally they are unable to recognise the speakers' true accents. Since native speakers frequently omit words from their speech because they don't adhere to correct grammatical rules in everyday discourse, causing a culture shock for newcomers. And when they begin learning a second language, many people still think in their own tongue. They tend to translate words in their minds, which naturally takes time. and occasionally they stumble over their words and fail to engage in conversation. Furthermore, it can be challenging to memorise new words and phrases, let alone utilise them in speech. The study of foreign language improves listening skills, memory and the thinking ability. if language learners are able to communicate in a second language. One participates more effectively, responsibly and participate in a multi-cultural world if one knows second language. This paper tries to bring out the challenges and difficulties faced by language learners from the Theoretical aspects to Practical aspects while learning a second language.

Keywords: France, Culture, lifestyle, Tradition, Accent

Introduction

A foreign language is one that native speakers from that country must typically learn through conscious learning, whether this be through language lessons at school, self-teaching, or participation in language courses. A foreign language/second language is one that is neither an official language of a given country nor one that is typically spoken in that country.

Foreign languages will surely play a significant role in contemporary living, the rhythm of which necessitates interaction with people of similar nature in various aspects of existence, particularly when it comes to professional activity. A person must frequently communicate in a foreign language. We might say that learning a second language has institutional and social implications for a community or culture. It serves as a recognised method of communication between individuals whose mother tongues are other languages. when language learners learn the

second language, they face some difficulties because of foreign language vocabulary and sentences are especially difficult. It's difficult to memorize. and there are so many words that have multiple definitions, so it's easy to misunderstand their meanings. That's why There are Many languages learners fear speaking to others, mainly native speakers, since they are hesitate about looking ashamed if they make a mistake. When speaking to a native speaker, language learners experience a conflict between knowledge and performance (savoir et savoir faire). because of lacks of confidence or lacks of vocabulary. when a native speakers express their expression, they don't follow the grammatical structure while speaking, and they use their original tone or speed during speaking but language learners follow the grammatical rules during speaking that's why learners confuse between grammatical structure or accents. And sometimes language learners don't understand the pronunciation of

the native speakers while speaking. If we talk about France, France is divided into two halves Northern halves and Southern halves, the French pronunciation and accent of Northern halves is slightly different from Southern halves. So, this the reason who create the mess or develop the fear for beginners/language learners. The distinction between second and foreign language learning is what is learned and how it is learned.

Challenges in Foreign Language Learning

There are many difficulties or challenges during language learning for learners, at the beginning to understand the grammar and the pronunciation. understand the words and memorise their meaning is the one of the challenging tasks for learners. And there many same vocabularies but the different meaning is also difficult to analyse, facing some problems in framing the sentences during writing or while speaking because of lacks of vocabulary.

Thinking in Another Language

There are many languages learner facing difficulties while speaking because they tend to translate the words or the sentences in their mother tongue that's why it takes time and language learners lost their rhythms while speaking. and one of the most challenging parts is follow the expressions and tone during speaking.

Cultural Shock

While learning the language learner follow the only theory based knowledge but practically its different ,sometimes the language learners they faced cultural shock when they don't have the proper cultural knowledge cultural ,then they feel ashamed to perform that activity with their native peoples, for ex- the French peoples do (bisous) chick kisses this is the part of their French culture, but we never learn this things during learning and then we hesitate or feel embarrassed during practical, and French person prefer to give wines during meeting or any special occasions, like- parties ,festivals etc.but in Indian culture we never follow these aspects and we never learned while learning the second language.so without proper environment it is not possible to enhance the understanding of practical and cultural knowledge.

Different Accent and Pronunciation

Foreign language learners avoid to talk with native speakers because they use authentic accent, speed, and tones that's why sometimes learners unable to understand the pronunciation while speaking, one of the challenging parts is to understand the structure of the discourse of native person because native peoples do not follow the grammatical structure while speaking. And many peoples who use different types of accents while speaking so this is the quite difficult task for language learners to analyse the or memorise the words. Native persons they evolve new words or phrases while speaking that's why new commers avoid to speak native peoples.

Slangs /Regional Dialect

Slangs is very informal words and expressions that are more common in spoken language by the community. Slang is sometimes used only by a particular group of people (for example students, young people) sometimes slangs use for fun purpose or some time times it uses to criticize someone we can say that, slang is not polite words this is basically use for informal way. So, this is basically a practical thing who perform by the native person but new commers learn only in formal way.

Regional dialects are different languages that are used in certain regions due to regional variances in pronunciation, words, intonation, etc.and this is also perform by native person, they use different types of verbs or vocabulary while speaking.

Limitation of Examples in Books

If the words necessary for speaking about something don't exist, we cannot do so. Sometimes this prevents us from understanding ideas that others can discuss, and other times it prevents us from talking about things that we are aware of. There are many books they don't provide proper use of grammar, there are limited example of grammar and word structure that's why newcomers face the difficulties while analysing any sentences. The books follow the traditional method while explaining the concept and this is the oldest one and today's world is totally different and use new vocabulary and phrase while speaking.so lacks of new accents and lacks of different types of examples are the major problem for language learners.

Disparity from Theory to Practical

Theoretical learning is the subject of knowledge, and practical application is the process through which the knowledge acquired must be applied in specific real-world circumstances. Everyone is given a clear explanation of the facts through the combination of theory and practical practise. theoretical knowledge is totally based on books, materials, ideas and competence, but practical based on act or performance. That's why we can say that (savoir et savoir faire). Gap between knowledge and the performance because of lacks of knowledge and lacks of confidence.

According to the American linguist Naom Chomsky, Competence is the mental mastery of a language, the speaker's inborn comprehension of the relationships between sounds and meanings as determined by linguistic norms. There are other aspects besides phonetic-semantic knowledge that go into performance, which is the actual observed use of language. And another thing is performance based on real practice for ex- language learners practice to perform how to buy tram ticket or try to buy some vegetables in their second language.

There is some difference between French and Indian culture and ways express our expressions, these are totally different, in French context they prefer non-veg or alcohol in any special occasion but in Indian context, the Indian peoples don't. If someone give gift to the French person then they'll defiantly open the gift in front of them. But Indian peoples never open the gift on that same time, so this is the Cultural differences between India and France so it is important to enhance the knowledge in the term of the cultural concept and do practice with the student groups.

Relevance of the Actional approach/Physical Response Method

This approach emphasizes listening first and mimics the early stages of mother tongue acquisition before moving on to speaking, reading and writing. Students demonstrate comprehension as instructed by the teacher. Teachers offer novel and humorous command variations. There are many students who go to the markets or the shopping mall to buy something and this is the way to improve the communication and the listening skills and also booted the confidence while speaking to the native speaker. but now

online transaction destroys this approach because of online transection the language learners don't visit the shopping malls that's why they lost their vocabulary or the way of expressions and their skills.

Use of New Technology and Importance of Foreign Language

The language learning Students practice interpersonal and another language skills as they interact via video, audio, or text in real-time with other native speakers of the learning language. Students collaborate on presentational tasks with their peers or teacher, anytime, anywhere.

Technology increases the students' opportunity, enhance their Motivation for authentic interaction with native speakers and other language learners at various levels within or outside the classroom. Technology help the new comers to learn the language very easily via videos and the real interactions with the native speakers. it is very helpful for learners to improve their communication skills, listening skills and their personality. Language is the most direct way to connect with the other cultures and understand their traditional things. And Being able to communicate in another language exposes us to and fosters an appreciation for the traditions, religions, arts, and history of the people associated with that language. And comparison between own and their cultural or traditional values. it only not only help to understand their cultural concept as well as it is beneficial for jobs and carrier point of view. And given the chance to explore the world.

Suggestion

Presence of Native Teacher

If native teachers are not properly trained in how to teach their native language, they may be at a disadvantage. Knowing the language is one benefit of having a native speaker as a teacher. They not only speak it well, but they can also model how to utilise it in a really natural way. Good pronunciation is essential for aiding language learners and their capacity for effective communication. Therefore, the native speaker/teacher aids to new comers in appropriately pronouncing the words or sentences.

Learn More About the Culture

There are several ways in which language and culture are related. Language and culture should be acquired jointly in

this environment. After all, as we absorb more cultural concepts, we become more proficient in language, and as we become more proficient in language, we become more competitive. We might therefore conclude that Native speakers are conscious of their cultural knowledge and perspectives. Many native speakers are happy to introduce language learners to their cultural traditions and practises. If the new comers understand about the new culture, customs and the traditional concepts, then this is the easier way to understand foreign idioms and cultural references.

Conduct Online/Offline Conference for Language Learners

These online/offline conferences are very important for language learners, because it's given the opportunity to increase their skills in the different part of the languages, meet with leaders in and the native professor their fields, improve their speaking and listening abilities, and learn about the benefits of the bilingual. These conferences it also helps to understand the words, accents, tone, speed, and their way of expressions because every person have their own abilities to describes their point of view in different ways, there are many students who want to work as an interpreter and the translators so these conferences play very crucial roles while learning. This is help helpful to understand the new words and about the cultural differences very easily.

Update Books and Materials

There are many books and publishers they follow the oldest tradition of the foreign language studies, that's why the language learners face the difficulties while learning because in this books or material lacks/limitation of proper examples, or exercise, many things are not available in Books, about intonation and the slangs, so this necessary to update the materials then the new comers will familiar the languages and they will adjust themselves in the foreign culture and the society. Otherwise, it will be the biggest challenge for learners to understand the concept of society and language.

Simulation and Conducting

It is very important to conduct the artificial environment for the language learners to motivate them. It is helpful to enhance their knowledge, their speaking skills, listening skills

and to learn the new vocabulary and the sentences, and it will play the main role while learning to boost their confidence and their fluency during speaking with any persons or native speaker that time the learner don't feel ashamed to fear while speaking. There are many language institutions conduct the artificial environment for new comers they conduct group discussion between the language learners, and play the role of seller and buyer so this is the benefits for learners to understand the language as well as to express the expression in their own ways.

Conclusion

Our study indicates that foreign language and the language learners play the important role in the present world, there are many countries who follow the second language because it is very beneficial for their economy sector and language learners play the role of interpreter between these countries. And the second language help to understand of morality and our exposure to diverse cultures, traditions, and lifestyle. It's also beneficial for carrier prospective because it improves the communications skills, knowledge of different cultures and values, enhance the confidence while speaking. But there are some difficulties who faces by the language learners while learning, first of all Different accent and Pronunciation at the beginning the new comers unable to catch the words that's why they hesitate to talk with native speakers because they use original tone that's why learners unable to understand the pronunciation and the real accent while speaking, and then native person speak fluently and don't follow the proper grammatical structure they hide many words during speaking or sometimes they involve new words or phrases while speaking that's why it is important to improve the listening skills and boost the confidence, so now this is the period of Modernisation we need to meet native peoples during online and talk to them to improve the language and the cultural skills or there are many technical tools or videos films are available on Internet it is necessary to see and analyse the words and phrases and how they express their expression while discourse. Foreign language Films play very important role during learning it also helpful to understand the sentences and the culture or diversity of that country, Films that are quite easy and helpful to understand bring satisfaction to the student, instil some confidence that they can

comprehend the language and encourage him/her to put in more effort in studying the language and it is helpful for improving their knowledge because we can say that Films or Cinema are the reflection of the Society. And the other side Attend The conferences are also very important for new learners because it is very helpful to understand the real or authentic sentences by the Native speakers, these conferences or the seminars will help to enhance the listening and analysing skills. When language learners enhance their knowledge then they'll perform while speaking.

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LIBERATION OF MARGINALIZED AND OPPRESSED WOMEN IN PATRIARCHAL SOCIAL SYSTEM - PORTRAYED IN THE WORKS OF KAMALA DAS & MAYA ANGELOU

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The world needs women. Women who will lift and build others, who will love and be loved. Women who live bravely, both tender and fierce. Women of indomitable will.

- Amy Tenny

Abstract

The conditions of women were very pitiable before independence due to male dominance. Women were facing so many challenges before independence. Their basic rights were denied. The women couldn't exist outside the boundaries of married life. Otherwise she was considered as unworthy. Thus, the parents felt they will be a burden if they were not married off in the right time. Still the girl children have been considered as a burden to their parents. When they get an appropriate match, they think that they are free from entire burden once the daughter is married off. But after marriage they face a lot of issues, since they are not prepared to shoulder the responsibility, most of the women live their lives in misery and they don't reveal the truth even if they are not contented with the life what they live. Some people bring out their sufferings. It requires lot of courage and boldness to talk about one's own story. There are writers who write about their own problems in the form of biography. Kamala Das and Maya Angelou wrote about their own life history in the form of novels. The writer Kamala Das has not only written about her personal sufferings but also written about the male domination. Her personal experiences are the root cause of her writings. The writer Maya Angelou also underwent sufferings as a girl and woman. This paper discusses on the suffocation and repression of women in patriarchal social system through the works of Kamala Das and Maya Angelou. Also, it discusses on progress of women's liberation after 75 years of independence.

Keywords: Love, sufferings, marriage, humiliation, women liberation

Review of Literature

John.M.Grohgol (1997) describes, in order to maintain a healthy marital relationship among couples, they must follow seven principles like love, understand, respect, value each other, etc." When a girl is born, she has a lot of restrictions within the society and family. She is under the control of her father. When she ties the knot, she is completely under the control of her husband. If her husband dies, the sons will take over and she will be under the control of her sons. In fact, over the ages she has been considered as the property of her father, brother, husband and son. She is not been given any freedom of her own. For the sake of the society, she has been forced to sacrifice most of the things she wishes. She should not

take part in most of the important functions. She will be restricted in most of the important events. Therefore, for the entire life she must live a false life. She is subjected to be an object to be sold right from her childhood. As Case Sue-Ellen quotes,

"Perhaps the mistake they committed was that they got born as girls in a society that regarded the female as a burden, a liability." (Case, Sue-Ellen, *Feminism and Theatre* (222)¹

In most of the families girl children are considered as a curse and burden. The preference is always given to male children as the parents think that they will take care of them during their old age. In fact, the birth of a girl baby is unwelcoming to the society. There are lot of

discriminations between boys and girls. In most of the cases, the condition girl children have been very pitiable. Knowingly or unknowingly, they are humiliated. We have been hearing the news of rape, female infanticide, dowry deaths and various kinds of exploitation which have been happening almost every day. The female consciousness cries out to voice against male domination. According to the Indian culture, the girls are instructed to learn the values as like softness, compromise, submissiveness and subordination while the male children are taught to command, control and rule. The boys are brought up in the same atmosphere in the house, schools, community, official circles etc. When they become adults, they don't respect women and it continues even after his marriage.

After the marriage of a girl, she must live in her husband's house according to the Indian culture. A girl who is loved and pampered in her mother's house expects the same kind of love and affection from her husband and in-laws. When it is not fulfilled, she feels embraced and disappointed. She won't be able to share anything openly with any one because the entire things are new for her until she is accustomed to the situation. She must live a false life if the situation is not conducive. Women always want the love and warmth from her husband. The life of a woman becomes happy or miserable depending upon the husband and in-laws. In most of the families, she must undergo several humiliations, sufferings, oppressions and injustices. She doesn't derive her dignity and strength what she is supposed to derive. She is expected to be submissive in all aspects. She is forced to be a well-behaved wife, daughter and mother in the society. For a woman, to live life in a patriarchal society is a challenge. When the woman is not able to enjoy her own freedom, she gets frustrated and disappointed. Some even end their lives, whereas some live in disguise. In some places the girl children are married off without having proper formal education and before they are physically and mentally prepared to run a family.

Kamala Das was married off at the tender age of 15 with a man much older than her. The marriage of Kamala at fifteen years itself is an example of child marriage. The marriage was fixed without asking her a single word. She was not even prepared for her wedding. She was married to a man who further used her sexually and physically. He used her as an object as he desired. The pain which she

underwent during her childhood gets deepened with the brutal treatment of her husband. She jotted down about the sufferings and pains she underwent in the Novel "My Story". She wanted to pour out all her sufferings through her writings.

In the poem "An Introduction", it was described very clearly that the poet wanted true and honest love from her husband after her wedding which every woman wishes, she was longing for love. She was so innocent when she got married at the age of 15. Early wedding gave her a lot of humiliation and torture. In her poem "An Introduction" she has expressed everything clearly about her bitter experience of married life.

"I was child, and later they
Told me I grew, for I became tall, my limbs
Swelled and one or two places sprouted hair.
When I asked for love, not knowing what else to ask
For, he drew a youth of sixteen into the
Bedroom and closed the door" (An Introduction)²

Through the above poem she expresses very clearly that she is very young to understand what marriage is, but her parents married her off with a man who doesn't understand the feelings of a woman. She was not matured enough to understand the real meaning of love and life. Her husband wanted only a physical love. Thus, she was tortured and humiliated on her first day of wedding itself which she never expected. She was disappointed with the rude behavior of her husband at the wedding night.

After her engagement with her husband, she was very disappointed. When her father invited her fiancé to Calcutta for a week's stay, he misbehaved with her when she was alone. His hands bruised her body and left blue and red marks on her skin. In "My Story" she says,

"I had expected him to take me in his arms and stroke my face, my hair, my hands and whisper loving words. I had expected him to be all that I wanted my father to be, and my mother. I wanted conversation, companionship and warmth. Sex was far from my thoughts. Had hoped that he would remove with one sweep of his benign arms the loneliness of my life.... (Kamala Das, My Story, 80)³

The secret of successful married life is sharing and caring. Not all the marriages are successful. For leading a successful marriage there should be proper understanding, adjustment, commitments, complementarianism, etc. After the wedding, the girl comes to the in-laws' house with a

dream. She always has a lot of expectations because the atmosphere will be entirely different for her. It will take a lot of time to study the situation and cop up with the new atmosphere. During this period, all that she needs is love and care.

When Maya Angelou had a plan to marry Thomas, she was in the world of dream about her new life. "In The Heart of a Woman" she says,

"We would buy a nice house out on long island, where he had relatives. I would join a church and some local women's volunteer organizations. I would let my hair grow out and get it straightened and wear pretty hats with flowers and gloves and look like a nice colored woman from San Francisco." (Angelou, Maya. In The Heart of a Woman:129)⁴

In the poem "Freaks" she has expressed about her feelings without any hesitation. "Freak" means abnormal or stranger. She says that her husband is a freak because he looks old and ugly. She says that he was only attracted towards her external beauty not her inward beauty. He treated her very roughly because the same thing he has practiced with his maids.

He talks, turning a sun-stained
Cheek to me, his mouth, a dark
Cavern, where stalactites of
Uneven teeth gleam,
Nothing more alive than the
Skin's lazy hungers? Who can
Help us who have lived so long
And have failed in love? The heart,
An empty cistern, waiting
Through long hours, fills itself
With coiling snakes of silence.
I am a freak..

The poet says that she was broken because she was longing for love. She couldn't escape from his clutches because she was like a coiling snake in his hands. The snake symbolizes the poison as well as dead.

Marriage is meant for expressing love and respect. But women are not respected and loved in most of the families. A man without a woman is nothing. Though people know the value of women, they are not given much importance in the society.

According to Rabindranath Tagore in Concept of Woman is,

The consciousness of this deal – their simple faith in the sanctity of devotion lighted by love which is held to be divine. True womanliness is regarded in our country as the saintliness of love. This not merely praised there, but literally worshipped; and she who is gifted with it is called Devi, as one revealing herself woman, "the Divine". That this has not been a mere metaphor to us is an because in India, our mind familiar with the idea of God in an eternal feminine aspect. (Tagore, Rabindra, *Literary Concept* 67)⁵

Conclusion

There is no doubt that women are empowered after independence. Education has brought so many changes in the lives of women and in the society. Women are now educated. They work in all the fields. But now they have choices in everything. In most of the families, daughters are given freedom to select their jobs, to select their life partners or to share their views openly with their parents what type of groom they need in order to lead a successful life. A woman's social status and economic well-being always depends on the husband's status and her happiness of life also depends on his good will, to a great extent. According to the holy bible, God gives a command "Husbands, love your wives" (Ephesians 5:25). A man's life will be incomplete without a woman. So women should be loved respected and celebrated.

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MENTAL CONFINEMENT THROUGH THE WRITINGS OFFRANÇOIS MAURIAC

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Abstract

The COVID 19 pandemic has brought us all extremely close to the deeper meaning of the term confinement. We indeed lived it through the crises of COVID 19. Throughout the literary works of certain writers, they have shown us the imprisonment, detention, and arrest of their characters. This confinement could be a physical confinement where they are required to stay physically restricted, or this confinement could also take an abstract form, a confinement in one's own mind and feelings. The possibility of not being able to get out of your thoughts is also a severe form of confinement. Physical confinement is visible, but mental confinement is sometimes extremely fatal. There have been characters in literary works depicting such situations where the characters are not able to communicate what they want to say, in the stressful situations. This paper aims to bring out the elements of confinement in the work of François Mauriac to trace a collective path of the mental sufferings.

Keywords: confinement, Freedom, society, solitude

Introduction

From the beginning of his novels, Mauriac transports us to a universe so well-known but so strange. Daily events punctuated by human behaviours and unimaginable circumstances lead the readings to travel with the characters in the novels. Mauriac presents dramatic and common elements in his great work, "Génitrix". This work tries to highlight the situation of the main characters describing her confinement and the desire for freedom. In addition, Mauriac gives us the opportunity to draw a parallel between the situation in France in the past and contemporary Indian society.

François Mauriac

François Mauriac was born on October 11, 1885 in Bordeaux and died on September 1, 1970 in Paris. He is one of the greatest French writers and was awarded the prize for the novel by the French Academy in 1926. He was elected a member of the French Academy in 1933. It was in 1952 that he was received his Nobel Prize for Literature.

During his childhood, Mauriac had a very observant mother who had a great influence on his religious beliefs. He had moved to Paris in 1913. Most of his works were rooted in the conflict between the passion of the soul and the depth of the provincial bourgeoisie. His important novels such as "The knot of vipers", "Génitrix", "Thérèse

Desqueyroux", "The Frontenac mystery", "The desert of love" etc. are all based on the fight between faith and love.

He was a committed writer who spoke and took part in many national fights. His children and granddaughter were also writers. The Malagar estate, the place of his youth, has been transformed into a cultural center. This place gives an impression steeped in belief and faith on one side and human suffering on the other. It's like the injunction between sensuality and spirituality. There is also "the night of reading" where the works of François Mauriac are recited by celebrities for the general public. Created in 1985 by the regional institute, the François Mauriac prize for the Aquitaine region rewards authors from the region for their work on regional themes. Similarly, the François Mauriac prize is awarded by the French Academy each year.

Génitrix

Fernand Cazenave, in his fifties, is married to Mathilde, a little provincial teacher. They live in the Southwest with Fernand's mother, the austere Félicité. She and Mathilde cannot bear each other and have a fierce hatred for each other, the stepmother no longer supporting the loss of control over her beloved son. But then, after a miscarriage, Mathilde dies, alone, abandoned in this house where everyone seems to neglect her and consider her a burden. Once the deceased is buried, Fernand realizes how much time and love he has lost. Who can be responsible for this

mess if not this ultra-possessive and authoritarian mother? It is then the time of rebellion, of revolt. Poor Fernand will take refuge in the memory of the deceased Mathilde and live by proxy this love that was aborted too soon. Félicité, who thought she had won, will understand that she is losing her son, the flesh of her flesh, to this ghost, her worst enemy.

Elements Displaying the Human Suffering

Childhood

For Mathilde wedding marks the end of the happy days of their existence. During her childhood, she lived a joyful and beautiful life. She had a lot of hope and ambition for her life after marriage. Her dreams were over after the wedding. She tried to deal with the barbaric situation after the wedding but the extreme pressure exerted by the in-laws completely crushed her.

- *Tout de même, ils riaient sans malice parce qu'ils n'entendaient pas à côté d'eux gémir cet homme »¹*
- *A cette époque atroce, pourtant elle riait encore »²*

Translation

- "All the same, they laughed without malice because they did not hear this man moaning next to them"
- "At that atrocious time, yet she was still laughing"

A Suffocating Universe

This universe of great truth and frank realism is suffocating. It was at the age of fifty that Fernand Cazenave got married, much to the surprise of his possessive mother Félicité Cazenave, with whom he lived. From the beginning of the novel, the poor wife Mathilde dies following a miscarriage, far away in the house, isolated, ignored, unloved. This death has a trigger effect and Fernand no longer sees his mother in the same light, nor Mathilde for that matter, more endearing since she died. This novel is suffocating, as is this castrating and invasive mother. Fernand lived under the influence of Félicité who is overwhelming by her excessive love. The novel is undoubtedly successful, but so successful that it also becomes quite distressing. One absolutely does not question the talent of the writer but tend to leave these

texts with great joy to flee this anguish and this feeling of suffocation that he communicates to perfection. This is undoubtedly the strength of this author.

The Twisted Mother Son Duo

Fernand was raised by an extremely protective and possessive mother. At fifty, he got married but, unaccustomed to considering anything other than his little person, it only takes him a few days to return to his mother's bosom. And here is the rebuilt filial couple and the young bride dying after a miscarriage, alone in another wing of the house. Death finally rids the family of the intruder, but Fernand gradually becomes aware of his condition, of his consented captivity and of his budding love for his deceased wife. Then unfolds the transformation of the boy into a man and the decline of the mother. Women and education occupy, here again, primordial places. But two very different women: the all-powerful matriarch and the submissive young woman. The roles evolve as the son grieves and gets rid of his mother's hold. A selfish mourning, that of his comfortable life, a stage all the more difficult as it is late. A believable and well-executed psychological story. The style is simple, Mauriac goes straight to the point. This fusional mother-son relationship is closely observed and allows the author to express all the violence felt by these characters.

The Diabolical Prison

Mauriac's readings follow and resemble each other. Nothing to say about the strength of the writing, the darkness of the subject and the dramas generated by family life and particularly the influence of a mother on her son, of a bourgeois world closed in on itself and consequences on these lives in a vacuum where one protects oneself, one protects oneself from everything, and from everyone and where loneliness and despair are the end. But from the impression of *deja vu*, *deja vu*, emerges a kind of obsession that undoubtedly deserves to get to know the Mauriac man better. Here, Félicité the mother, Fernand the son, the Cazenaves have young Mathilde die in the first pages, who died after giving birth, a young woman who would have liked to love and who finds herself isolated by her husband and her mother-in-law, leagued against she, rejected at the other end of the house. This drama will be the trigger for a secret revenge of the son

¹ François MAURIAC, *Génitrix*, le livre de Poche, 1995, p. 28

² *Ibid.*, p. 29.

against his mother, a castrating, omnipresent, omnipotent mother who goes from love to overprotection to end up suffocating a man endowed with little character or want to live his life. Infantilized forever, the death of his wife is like the loss of a toy, of a distraction which he is deprived of, he cannot bear it. He invents an attachment to the deceased, modifies his behaviour and goes to war against his mother, a war of silence, of estrangement, but never too much.

Marriage and the Social Aspect

Marriages are meant to be big business in the novels of François Mauriac, because the beginning of the social family takes place with the marital closure of two people like Mathilde and Fernand. There is an economic aspect linked to the marriages demonstrated by François Mauriac, whether it is the marriage between characters from Génitrix or Thérèse Desqueyroux, the male partners have always wanted to improve their share of land; property and pine forests. The financial aspect to conclude such a pact was always present.

« Au moment de prendre femme, il dut demander à un ami comment on se sert d'une femme. A tous ces disparus le mariage avait assuré, outre un accroissement de fortune, la continuité de la possession »³

Translation

"When it came time to take a wife, he had to ask a friend how a woman is used. For all these deceased, marriage had ensured, in addition to an increase in fortune, the continuity of possession.

Family and Social Reputation

The middle-class family depicted in novels such as Génitrix, had always wanted to keep the family structure in place and justified in the eyes of society. The reputation of the family was more important than anything in the world. The notion of bonding the family under pressure without love or affection is central to both novels. We can see that in the novel Génitrix, Fernand was under enormous pressure to be someone who does not smoke and who goes home even if he has had relations with women outside.

« Toutes louaient Mme Cazenave de son courage »⁴

Translation

"All praised Mrs. Cazenave for her courage"

The Opposing Couples

There are main characters in this novel are stricken with heartache and are looking forever for love from beginning to end. In Génitrix, Mathilde loved her husband but, in return, she received no solicitude from him. Likewise, after the death of Mathilde Fernand, the desire to love was impossible, but he could not understand it.

« Alors ayant jeté un regard furieux sur la carte, il s'était levé, avait réclamé le vestiaire. Ils suivirent le trottoir brûlant des Allées de Tourny. Fernand faisait semblant de ne pas voir qu'elle pleurait. »⁵

Translation

"So having glared at the card, he got up, demanded the locker room. They followed the burning sidewalk of the Allées de Tourny. Fernand pretended not to see that she was crying. »

Place of Confinement

Mathilde is confined to her room where she has to spend the most difficult times of her life. She is treated like helpless animals and dependent on the mercy of others. The rooms of these two individuals were like prisons for them where they felt suffocated and were dragged towards the next important stage in their lives, death for Mathilde.

« Hier encore que j'aurais eu peur » dans cette maison immense, toujours tressaillant et dont les portes-fenêtres n'étaient pas même défendues par des volets pleins, elle avait connu des nuits de terreur folle »⁶

Translation

"Yesterday I would have been afraid" in this huge house, always quivering and whose French windows were not even defended by solid shutters, she had known nights of mad terror "

³ François MAURIAC, Génitrix, le livre de Poche, 1995, p. 88

⁴ François MAURIAC, Génitrix, le livre de Poche, 1995, p. 53

⁵ François MAURIAC, Génitrix, le livre de Poche, 1995, p. 69

⁶ François MAURIAC, Génitrix, le livre de Poche, 1995, p. 12

Masculininheritor

In both works there was a commonality in having a heir to the family and it could only be from a little boy. We see that, in *Génitrix*, Félicité, the stepmother is happy that Mathilde had a miscarriage as there was a little girl who would have been corrupted by Mathilde anyway. Also, at the end, we learn that a boy in the family takes on the family name.

Félicité dit: « *je te connais chéri, tu ne te serais pas intéressé à une petite fille* »⁷

« *Presque toujours un fils suffisait, un seul, pour que se perpétuât le mince filet de vie charriant jusqu'à la fin du monde le patrimoine sans cesse grossi de dots et d'héritages* »⁸

Translation

Félicité says: "I know you darling, you wouldn't have been interested in a little girl"

"Almost always a son was enough, just one, to perpetuate the thin thread of life carrying until the end of the world the patrimony constantly increased by dowries and inheritances"

Conclusion

By way of conclusion of this work, what can be said is that human relationships are really complex and that we do not always manage to master or understand them. But, the main thing is respect, love and affection. François Mauriac has beautifully opened the knots of relationships stuffed with sorrows and pains falsely wrapped in marital happiness. It leaves its readers in deep reflection through its characters and important themes. We come to contemplate our own relationships in our lives and observe the behavior of others toward us.

« *Il ne sert de rien à l'homme de gagner la Lune s'il vient à perdre la terre* » Mauriac

Translation

"It is of no use to man to reach the moon if he loses the earth" Mauriac

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⁷ François MAURIAC, *Génitrix*, le livre de Poche, 1995, p. 21

⁸Ibid., p. 88

COLLABORATIVE LEARNING: A METHOD FOR ENHANCING ENGLISH LANGUAGE SKILLS FOR STUDENTS PURSUING ENGINEERING PROGRAMME

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Abstract

Collaborative learning is the approach of engaging a group of students together to work on a specific task or activity. This approach enhances the learning process and makes the task accomplished by group work. In today's competitive world where there is advancement in all fields' students, overall development is essential to cope with and sustain in the job market. This paper highlights some important collaborative learning techniques for engineering students. The Language lab has become a part of the syllabus in many universities for B.Tech. Students. Language lab familiarizes the students with how to use English in both formal and informal contexts in everyday situations. It focuses on Listening, Speaking, Reading, and Writing (LSRW) skills. The main aim of the Language lab is to develop effective communication among students and make them ready for the Job industry. Language lab plays an important role in the overall development of students by engaging them in various activities. Introducing collaborative learning in Language labs makes the students work together to solve problems, complete the given tasks, learn new concepts. The main focus of this paper is to show how collaborative learning is helpful in improving the language skills of B. Tech pursuing students under Jawaharlal Nehru Technological University, Hyderabad. This technique helps the students to bypass the old method of memorizing things, rather improves them in sharing the ideas together and working as a group to solve problems. These activities make them to understand the concepts in a deeper sense.

Keywords: Collaborative learning, familiarize, formal, informal, LSRW skills.

Introduction

English Language Communication Skills Laboratory, a course for B.Tech First-year students plays a significant role in enhancing the skills of engineering students. It familiarizes the students with the use of English in everyday situations both in formal and informal contexts. This course focuses on Listening, Speaking, Reading, and Writing (LSRW) skills. The main aim of the Language lab is to develop effective communication skills and make the students ready for the industry. Students come from different backgrounds and this lab helps them to learn the proper pronunciation, neutralize their mother tongue influence and improve their communication with continuous practice sessions. Students are involved in many activities like introducing themselves, introducing others, describing objects and persons, Just A Minute sessions, oral presentations, role plays, conversations, active listening tasks, Group Discussions, Mock Interviews, etc. The main aim of the language lab is to make learning student-centric so that they feel comfortable in picking up

the knowledge and language and utilize it in their overall development.

Collaborative Learning

According to Vygotsky (1978), students are capable of performing at higher intellectual levels when asked to work in collaborative situations than when asked to work individually.

"... A coordinated, synchronous activity that is the result of a continued attempt to construct and maintain a shared conception of a problem" Roschelle & Teasley (1995).

Collaborative learning (CL) can be defined as a set of teaching and learning strategies promoting student collaboration in small groups (two to five students) in order to optimize their own and each other's learning (Johnson & Johnson, 1999)

"Collaborative learning has as its main feature a structure that allows for student talk: students are supposed to talk with each other....and it is in this talking that much of the learning occurs." (Jeff Golub, 1988)

The above-mentioned writers have given different definitions of collaborative learning. By reading these writers, it is clearly understood that this approach is being used as one of the ways in improving interaction and communication skills thus enhancing English language learning. So, implementing collaborative learning techniques in Language labs helps a lot in the betterment of the students. Collaborative learning is an educational methodology where learning involves students' participation in pairs & groups, working together towards a common goal. It is based on the concept that learning is achieved through sharing of views, so group members work together to solve a problem, complete a task or promote a product. The main aim of collaborative learning is student-centred learning, wherein students have the opportunity to converse with peers and exchange individual ideas and beliefs, present, defend and be actively engaged.

Collaborative Learning Activities

The main aim of the language lab is to improve the speaking and interactive skills of the students through various activities. Generally, there would be around 30-40 students per session. The main emphasis is to improve the students' individual learning, involve them in group learning, critical thinking & problem-solving. The following techniques can be implemented in Language learning sessions:

1. As a part of the ice-breaking activity and make the students familiar with each other, they are required to introduce themselves and others. Three-step interviews, a Collaborative learning technique can be used as an ice-breaking activity for the students to get to know each other or even other classmates. Two students are formed as a team; each member needs to know about their companion so that they can introduce them to the class. Sometime duration is given for the team members for the discussion. Then each member has to introduce the other member to the class. This method helps the students to learn the process of introducing others to the class, thus improving their social interaction with others. It helps the students to raise questions and clarify them with others and develop responsibility for each other, learn various expressions on how to introduce others, etc.

In the initial stage, students can select their partners so that they feel comfortable with the discussion. At a later stage, students can form pairs with different class members. This technique helps the students to eliminate the initial hesitation they face as a newcomer and helps them to interact and mingle with others.

2. The above technique can be used for one more topic of the Language lab i.e. Interview skills. As we know interview skills are essential skills for any person who wants to be successful in his/ her professional life. In this activity, the faculty introduces the topic and explains the importance of Interview skills, and then students are formed into pairs. One student in each pair interviews the other listens to him/her and asks a variety of questions that are relevant to their general attitude or concerning subjects. Then students exchange their roles and the process continues. This activity helps the students to know about sample possible questions that can be posed in an interview and how to answer them. This technique helps the students to be spontaneous, improves the students thinking and reasoning skills as they need to understand the way they need to tackle an interview. During this process, the other class members also listen to the interview process and can gain information. Students can gather different sets of answers for the posed questions, as each individual's answer for a given question may be expressed in a different way. This improves the students to analyze the interview process.
3. Focused listing is one more technique that can be used as a brainstorming technique to generate descriptions and definitions on different topics. In the language lab, this technique can be implemented for activities like describing objects or a person, wherein, students need to concentrate and list important words or phrases to describe/ define a certain object or person. Bruner (1985) asserts that cooperative learning methods improve problem-solving strategies because the students are confronted with different interpretations of the given situation. The focused listing requires the students to be attentive and generate words or phrases to describe/ define something that is given for them as a task individually.

Once each student completes the activity and is ready with the list, these lists can be used to assist the class discussion. Later students are formed into groups to discuss the lists and they can further enhance the list. This technique improves the thinking and reasoning capability of the students as they need to generate the list individually and later can share their ideas with their group members for further improvement. This collaborative activity helps in vocabulary building also, because vocabulary building is an important process of learning a language. Technical students are expected to be proficient in vocabulary as it is useful for their professional life.

4. One more activity that improves students' speaking and presentation skills is oral presentations, which require the students to gather information on a particular topic and present it to the class. Effective Presentation Skills are essential for students to present their ideas, plan, and strategies to the group. It assures them the growth in professional life as communicating ideas effectively is very important. "The shared learning gives students an opportunity to engage in discussion, take responsibility for their own learning, and thus become critical thinkers." (Totten, Sills, Digby, & Russ, 1991).

Paired Annotations technique can be used for this purpose. Students pair up to review/learn the same topic, generate key points on the given topic and think for different ideas. In this activity, students need to give presentations on the selected topics. Time will be given for students for the preparation. As a pair, students prepare an annotation that highlights the main points and summarizes the concept. This technique helps the students to discuss the same topic and decide on which points they need to emphasize with their peers and how to present the topic to the class, thus improving their presentation skills and social behavior in front of others.

5. Students need to concentrate on improving their communication with others in any given situation. To improve their interactive and speaking skills in day-to-day life, they need to practice a lot. Many students are very shy and not ready for interaction. To make them come out of their boundary, activities like role plays and situation dialogues help a lot.

6. Drama and role-play is another collaborative technique, where students feel fun enacting different roles. Students are given the freedom to select any topic which they feel comfortable enacting in pairs. Once they select the topic, time is given to prepare themselves for the role play. This technique helps in exploring new issues in their own way as students will be more attentive to the ongoing current affairs in society. It also helps them in cooperating with each other, learn and practice language for the given situation. Students feel fun and show enthusiasm in doing the role play as they are more involved in the character and the encouragement they receive from their classmates helps them to complete the task successfully.

7. According to Rau and Heyl (1990), smaller groups (of three) contain less diversity; and may lack divergent thinking styles and varied expertise that help to animate collective decision making. For activities like Group discussion, one of the collaborative techniques called Structured Problem-solving can be implemented, which involves a group activity wherein the group members need to speak on a given topic expressing their ideas, and finally conclude that. The flow should be in a structured manner. Group discussion is an important task for the engineering students for sharing the ideas and preparing them for job purposes. The whole idea of this activity is to bring together a set of people on a common platform so that they can share their ideas, thereby giving them an opportunity to exhibit not only their knowledge but also to understand and enhance their learning by absorbing the thoughts of other people. Generally, we form a group consisting of 6-8 students. In each group, all the participants should be prepared to respond. Each member of the group needs to understand the topic and respond well enough without help from the other members of the group. A group discussion can easily be dominated by the student who talks the longest or by the person with a high voice pitch and with confidence. Hence, we insist that every group member gets an opportunity to contribute his or her ideas. The flow of ideas or the participation of the members should flow in a structured manner so that all participants can avail themselves of equal

opportunities to exhibit their knowledge or ideas to the group. In the end, one participant represents the group and he/she will summarize or conclude the topic. The advantage of conducting this activity is that it improves the students listening skills, confidence while speaking in a group, inter personnel skills, helps in generating more ideas on a particular topic. Each student has a different perspective towards a given topic depending upon the source from where he gathers ideas, thus students come across new ideas acquired from different sources by the students. As we know that when many minds brainstorm on a single topic, many new ideas will be generated, thus improving the conceptual learning of a subject.

8. One more collaborative learning technique that can be implemented in a Language lab is Guided Reciprocal Peer Questioning, which includes individual learning and group learning. Listening tasks are important activities for engineering students. Students with effective listening skills pick up more knowledge and think creatively before responding in any situation. Good listening skills help students feel more comfortable and confident; they always feel prepared to respond. To encourage the students to concentrate on their listening skills, this activity is included, wherein some topics are explained or read by the faculty. Then the faculty gives the students a set of generic question stems. First, each student has to prepare his/her own questions based on the topic that has been covered, which helps them to think about the relevant questions that can be raised about the topic using the question stem. Once the individual activity is completed, students are formed into groups to discuss their questions and work on them. This technique emphasizes attentive listening skills, individual critical thinking, and gathering new ideas from the group. It helps the students to frame relevant questions on what they have learned or heard, thus improving the concentration of the students.

Observations

It has been observed that implementing collaborative learning techniques in the Language lab helped the students in active participation in all the activities with a lot of enthusiasm. Apart from individual learning, students can

share many ideas, gather more information on a specific topic through group activities. Students feel free and comfortable when they discuss with peers. As students come from different backgrounds, in the initial stage we try to pair students who are comfortable with each other. Students should feel free with their companion and then only, they can open up and share their ideas with others. As the sessions continue, we form groups with a different sets of students, thus helping the students to mingle with other classmates. This technique helped the students to build their self-confidence. In each activity, there is minimal involvement of the instructor and students feel free in expressing themselves in front of their peers. It has been observed that the students feel responsible for one another's learning as well as their own. Thus, the success of one student helps other students to be successful; it increases interest among the participants and promotes critical thinking. Collaborative learning techniques create a joyful and friendly learning environment for the students, thus improving their overall Listening, Speaking, Reading, and Writing skills. And also, in improving their confidence, promoting social interaction with others. During the feedback, students expressed that the group learning helped them to leave hesitation and fear to speak before others. They were able to express their views and opinions on the topics given and could know their classmates well. They felt responsible for the group and were able to overcome some limitations they faced earlier.

Conclusion

From the observations of lab sessions conducted for B. Tech students as per the JNTUH syllabus, it can be concluded that collaborative learning can definitely help the students in improving their English language skills. This approach improves the relations among the students thereby reducing the pressure of learning a foreign language. In collaborative learning, both teachers and students have their voices. Students should see the Language lab as a learning platform for effective communication and this can be made possible if learning is made active. Apart from language learning, life skills like teamwork, leadership qualities, positive attitude, creative thinking, etc. can be improved. These Life skills are considered to be essential skills along with communication skills. This will definitely help them to excel in their job

selections and in professional life later on. Teachers also get satisfaction by being the facilitators and helping their students to fully involve themselves in the language learning activities. The teachers can use any of the methods during their sessions depending on the level of understanding of students, topics to be taught and the time available. There are many studies conducted in this area and the findings of such studies show that this approach is a useful one for imparting not only language skills but also life skills to the students. Therefore, the Collaborative learning approach helps both the teachers and learners in many ways.

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E-LEARNING INTERACTIVE CONTENT FOR LANGUAGE PEDAGOGY

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Abstract

This is the era where technology is omnipresent. The introduction of e-Learning in language teaching has opened new and diverse horizons for language teachers to have more interactive and learner-centered instructional strategies. The mode of teaching-learning instruction, today, is completely altered from the traditional classroom. The traditional methods which are mainly based on lecturing and rote learning reduce English language learning to mechanical memorization and bitterly failed in developing the English language as a skill. English is a language to be developed. For this interactive content should be essential. This paper is an attempt to focus on the prominence of creating interactive and effective content for teaching and learning English in an E-Learning environment. In this digital age, a language teacher has a big role to assimilate new ideas and design the learning platform to cater to a large number of learners. Effective language learning hinges on the collective effort of all those who are directly or indirectly involved in it.

Keywords: *E-Learning, Interactive Content and Language Pedagogy.*

Introduction

E-Learning or Electronic learning dominates the traditional method of teaching-learning instruction. The scenario has changed to the drastic application of virtual learning in the teaching- learning instructional approach in education. E-learning comprises all forms of electronically supported learning and teaching. The Information and communication systems whether networked learning or not, serve as specific media to implement the learning process. It may be classified as Online and Offline. The online learning occurred through, e-forum, SMS / MMS, Search engines, Metasearch engines, e-dictionaries, e-books, and e-journals. Whereas the off-line learning occurred through MS Office applications, power-point presentations, downloaded documents, and CD ROMs.

In fact, ELT in India out of outdated pedagogical instructions is being followed and a teacher- controlled mode of presentation is being noticed. The teacher has to change according to the demanding need of the children. Today's children are well efficient in handling technologies and since they do interested in technological instructional methods rather than rote memorization, recitation, reproduction, etc. The current pandemic Covid-19 situation created a wide platform in the online mode of education. The theory learned by the students is applying now. E-

learning has been a vital support for learners around the world. The modern learning method procures you a relaxed version of knowledge accessible at closeness and shared with millions of people. E-Learning offers greater collaboration and universal openings to the learners

Need and Significance of the Study

The Covid-19 has forced to shut all the educational institutions along with other enterprises across the world. The world itself was frozen and being stunned for months. Globally, over 1.2 billion children are out of the classroom. Consequently, education has changed intensely, with the typical rise of e-learning, whereby teaching is undertaken remotely and on digital platforms. The shift from the traditional method of teaching-learning instruction to the online method offers great prospects and platforms ineffective learning with interactive methodologies. For those who do have access to the right technology, there is evidence that learning online can be more effective in a number of ways. Some research shows that on average, students retain 25-60% more material when learning online compared to only 8-10% in a classroom. This is mostly due to the students being able to learn faster online; e-learning requires 40-60% less time to learn than in a traditional classroom setting because students can learn at their own

pace, going back and re-reading, skipping, or accelerating through concepts as they choose.

Teachers are obliged to develop creative initiatives that assist to overcome the limitations of virtual teaching especially English language teachers. For the most effective methodology in acquiring language and its implications, the teacher has to bring out the most advanced and interesting techniques. Effectiveness of learning only depends upon the effective and appropriate curriculum transaction

E-learning Interactive Content

In a classroom, technology stimulates the learner and gets the learner involved in the learning. Books are an extension of the brain; video is an extension of the eye; audio is the extension of an ear; audio conferencing is the extension of mind & vocal cord; a computer is an extension of fusion on mind, hands & eyes; satellite technology is an extension of human reach and computer network is an extension of human co-operation. So what we would expect from e-content is that it should be able to stimulate the learner in such a way that we utilize the maximum of its potential in learning.

Interactive E-Learning means the learner interacts with the screen and contents. Interactive e-learning can be described simply as participative learning. This is because, in interactive learning, learners are actively participating in their own learning process. The traditional learning methods made students repeat the memorization of the content. Dissimilar to this, e-learning encourages two-way interactions for a personalized learning process. Through this students can build their idea about the content rather than the given information. Students have an active role in grasping knowledge, taking efforts to self-learning. Interactive sessions make them learn from teachers as well as other students. This improves their learning perspective and skills. Interactive learning has proven to be effective. Beaman and Wheldall (2000) found that when instructors increase their positive verbal mediations, there is a corresponding increase in the focus of students on tasks at hand

E-learning Interactive Content in the English Language

English is a global language in which the interactive English learning process enhances their skills with repeat usage, boosting their confidence and positively reinforcing

their efforts. Learning a language is not learning about the language. The first means learning to use it. The second means learning the system. For this, it is necessary for the teachers as well as students to acquire the fourfold language skills namely, Listening, Speaking, Reading, and Writing. It is important to develop Interactive content that helps to encourage interactions that keep students actively involved in learning. English is a language rather than a subject. The language English can only be developed by practicing and make use of it. Interactions with the students are necessary for developing skills in the English language.

E-learning Interactive Content Tools Which are Useful in English language Pedagogy

E-learning interactive content can be created in different ways by using a variety of tools and software. E-content development combines Content Management System (CMS) and Learning Management System (LMS). Several proprietary software, freeware, open-source software, public domain software, and so on are available for e-content development. Among available tools and software packages, Microsoft Office, Libre Office, Software Package can be used easily by the beginners of e-content development. Some of the tools which are useful for language pedagogy are as follows:

- Animoto
- Answer Garden
- The Answer Pad
- Audio Note
- Backchannel Chat
- Biblionasium
- Binumi
- Book Snap
- Buncee
- Chatzy
- ClassKick
- ClassPulse
- ClassVR
- Coggle
- Concept board
- Crowd signal
- Dotstorming
- Educations Interactive Whiteboard

- Edmodo
- Edulastic
- eSurvey Creator
- Expeditions
- Five Card Flickr
- Flipgrid
- ForAllRubrics
- FreeOnlineSurveys
- Gamification
- Google Forms
- iBrainstorm
- Kahoot
- Kaizena
- Lino
- Mentimeter
- Micropoll
- Naiku
- Nearpod
- Newsela
- Obsurvey
- Padlet
- Pear Deck
- Peergrade
- Piazza
- Pick Me
- Pixton
- PlayPosit
- Plickers
- Poll Everywhere
- Pollmaker
- ProProfs
- The Queue
- ThingLink
- Quia
- Quick Key Mobile Grading App
- QuickVoice Recorder
- Quizalize
- Quizlet
- Quizizz
- RabbleBrowser
- Random Name/Word Picker
- RealtimeBoard
- Remind

- Seesaw
- ShowMe Interactive Whiteboard
- Socrative
- Sparkpost
- Spiral
- SurveyMonkey
- SurveyPlanet
- Tagxedo
- Telegami
- Triventy
- Typeform
- Verso
- Visme
- Vocaroo
- VoiceThread
- Voxer
- WeVideo
- Wiser
- Wordables
- WordArt
- Wordle
- WordSalad
- XMind
- Yacapaca
- Zoho Survey
- Zotero

Pedagogic Implications of E-Learning Interactive Learning Content in English Language Pedagogy

- Interactive e-learning content supports English teachers in explaining topics through important images or illustrations.
- It can be effectively make use of developing the four skills in English- listening , reading, speaking and writing
- Best method in curricular transaction
- Literature can be thought effectively through videos and audios so that students can understand the content very effectively
- It helps to enhance vocabulary building
- Grammar can be taught very effectively with the help of these interactive tools
- Students can develop their study skills and reference skill

- Individualized instructions can be possible
- Proper motivation in learning the content
- Students can learn and evaluate themselves
- Teachers can make available video content, presentations, and experiments.
- Assignments and projects can be submitted as video reports or PPTs.
- The whole class can access relevant events and materials through video conferencing, virtual classrooms, or webcam streaming.
- Students can practice through different tools to attain their specific learning objectives.
- These tools allow students to access video lectures over and over again. They can record or upload virtual lessons or lectures.
- Gamification can be implemented as a part of the learning process
- Accessible at any international time zone so that students can engage in group discussions/debates as desired.

Conclusion

With Interactive learning content, learning can be made more effective for students. Both the teachers and students can stimulate a response, discussion, and hands-on experience. Today, there is numerous learning management software available, but all of them would not support interactive learning content or SCORM type of content. There is a wide list to explore out, but choose the one that matches your requirements rather than the economy. Interactive Learning Content has a vital role in encouraging students in two-way interaction or participation. So that the teachers have to plan the

teaching materials to be creative to attract student attention. Creating an interactive online training module doesn't have to be complicated. Choose the appropriate elements based on your objectives and audience, first, and everything will unfold naturally.

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EXPLORING THE NAGALIVES IN TEMSULA AO'S *THESE HILLS CALLED HOME: STORIES FROM A WAR ZONE*

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Abstract

Temsula Ao portrays the Nagas' struggles and sacrifices they made to be free from the British rulers. As they are in tribal areas, people living in those places don't know how to survive and protect themselves. Their weakness became a strength for the British colonizers. British governance took authority of Naga Hills not to widen their ruling of the countryside but to defend the lowlands from the Nagas' incursion. In fact, by their customs, the people living in various communities united together to get back their freedom and property. For every negative effect, there is also a positive outcome. The British colonizers occupied the lands and spread the English language all over. Even this made a difference for the people of the northeastern countries. Christian missionaries played an important role in bringing up English-language schools. Christian culture spread all over the country in the northeastern region. Christianity and the English language brought many changes to their lives. This area, the Northeast, is commonly associated with terror and insurgency and is seen as a violent and explosive territory. In most of Temsula Ao's stories from a war zone in the collection, "TheseHillsCalledHome," she has so movingly depicted the agonies of the Naga society in the fifties and sixties of the last century, as caught between the stubborn militancy and the repressive Indian State forces. It foresees the future of Naga society in transition since the days of struggle for self-determination.

Keywords: Naga people, colonization, war, northeast, identity

Introduction

It is an upcoming phenomenon that places emphasis on the Northeast's writings and has paved the way for understanding their culture in recent decades. So, we noticed the initial flowering of Indian-English fiction in the earlier decades. From the 1930s on, it had a major impact on the writing produced in India. Some different perspectives and events came out of the Northeast. The tempestuous history of Nagaland is integrated with various community-based issues related to the Naga freedom struggle, identity crisis, violence, and political turmoil.

The Emergence of Nagas

Nagaland is a vibrant state located in the extreme part of the Northeast. The term "Naga" also implies the Naga tribes inhabiting different parts of northeast India and Myanmar. The Naga Hills district of Assam separated from Assam and became a full-fledged state named Nagaland in 1963. Nagaland is a completely tribal state inhabited by 16 tribes, and it is popularly known as the "Land of Festivals." Nagas were also popularly known for their headhunting culture. It is also popularly known as a Christian state and is the largest Christian Baptist state in

the world. Northeast India is the easternmost region of the country. It has a splendid, mist-covered, mighty geographical area of 2.55 lakh square kilometers, including Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura, and Sikkim, which are proudly acknowledged by the locals as "seven sisters and a brother" (Northeast India: people, history, and culture 2017).

Temsula Ao (1945-2022) is a renowned Naga poet and fiction writer. For her contributions to literature and education, she was awarded the Padma Shri Award. She also received the Sahitya Akademi Award (2013) for English writing in the short story category for her book *Laburnum for My Head*. Though I am talking about her fictional work, she is of the opinion that she would like to be considered a poet first. Her short stories depict the lives and sufferings of the Naga culture.

"*TheseHillsCalled Home*": Stories from the War Zone is Temsula Ao's first collection of short stories published in the year 2005. It comprises ten heart-melting stories, namely:

The Jungle Mayor	Soaba
The Last Song	The curfew man

The Night	The pot maker
Shadows	An Old Man Remembers
The Journey	A New Chapter

These are stories about ordinary men and women. This work has also been dedicated to those who know what we have done to assess, and, in that sense, it could be seen as a typical postcolonial narrative of resistance.

These stories were born out of the conflicting periods of the 1960s and 1970s. There is a prefatory section before the stories begin, which Tamsula Ao has chosen to title "*LetUsForget*."

"In these stories, I have endeavored to revisit the lives of those people whose pain has so far gone unmentioned and unacknowledged... These stories, however, are not about historical facts; they are justifications of the events that raged through the land like wildfire half a century ago. On the contrary, what the stories are trying to say is that in such conflicts, there are no winners, only victims, and the results can be measured only in human terms". (ix-x)

From the stories in *These Hills Called Home: Stories from a War Zone*. Tamsula says, "What I believe and what I have done in the stories is to portray the human suffering on account of the conflicts, and therefore the conflicts themselves were used as a background only". The emphasis was not to identify winners or losers but to empathize with the victims on both sides. The scenario has drastically changed after half a century of off-and-on attempts at finding a solution to the Naga problem. At this point, it is difficult to say if the transition is forward or backward.

The Nutshell of the Short Stories

In a story titled "*TheJungleMayor*," we are introduced to a woman, Khatila, who saves her husband, Punaba, from the hands of soldiers during the violent insurgency through her presence of mind. The plot emphasizes the importance of the presence of the mind and the quality of the individual when the circumstances arise.

In "*Soaba*," a silly young orphan boy is fascinated by working odd jobs in many households and unexpectedly suffers from the brunt of the violence, which leads to the tragic loss of his life.

In the story "*TheLastSong*," a young girl, Apenyo, was brutally gang-raped by the Indian army during the

chaos and confusion of Nagaland. The story depicts how women and children are misled by the military and subjected to oppression during the insurgency period.

"*The Curfew Man*" is the story of Satemba, a constable who was unexpectedly injured and appointed as an informer for the army but became dissatisfied with his job due to army commanders' behaviour towards him. Here we come across another powerful female character, where the wife helps her husband find a job. Tamsula Ao shows the effects of trauma faced by both men and women.

"*The Night*" is all about Imnala, who becomes pregnant and gives birth to two children. The man disappears because he had to train himself as a soldier in China to join the underground army. Despite this, people started insulting her with their abusive words and actions. Tamsula Ao portrays how women have continued to exist without protection from males in a conflicting political region.

In "*ThePotMaker*," Sentila is the daughter of Arenla, an expert in pot making. Sentila is also excited to learn pot making. Her mother refused and suggested learning to weave, which is easier than pot making. But Sentila is very fascinated with making pots, so he started learning from other women and became famous. She didn't stop making the pot when she died. Ao expresses heart-touching bonding between mother and daughter, as well as the birth of a new potter and a new tradition.

"*The Shadows*" is about Imli, a dedicated soldier working in the underground army. "Having powers in his hands," Captain Hoti insulted Imli's father and more. Keeping this in mind, Imli killed the captain. Finally, the fate that is destined for the captain by Imli Ao talks about the beauty of the forest, supremacy, and human selfishness.

"*An OldMan Remembers*" is about a man named Shashi who took an active part in the armed rebellion against the Indian army for a sovereign Nagaland. After his return from the army to his homeland, people started accusing him of having killed innocent people. After violent pursuits, his grandson also begins to believe that his grandfather is a murderer. To stop the false image of rebellion in the mind of his grandson, he decides to tell him about the circumstances that forced him to adopt arms. The memories of the past that the grandson conjures up

orally provide him with new insights into the space that he believes to be "home."

"The Journey" is about Tinula, a thirteen-year-old tribal girl studying at a boarding school in Assam's Naga Hills. She has difficulty crossing the river and is afraid of wild animals in the forest. Her brother, Temjenba, helps her reach the school. Winnie, Tinnula's friend, tried to hurt her emotionally by saying that her boyfriend, Hubert, has a new girlfriend now. Tinnula gets angry with her because she doesn't even know the boy properly. The story shows that human emotions are the same everywhere, and it's all about the struggles of the girl on her journey.

"A New Chapter," The Indo-Nagaland war takes place between the Indian army and the underground army people. After the completion of the war, the people living in that region decided to survive with what they had. Nungsang is the protagonist and he is an army contractor. Merenla, a widow, who had two children is the cousin of Nungsang. She sells vegetables and gets an identity as Pumpkin Merenla. Nungsang takes a contract of buying vegetables from Merenla. Bhandari is a friend who helps Nungsang to get fame, and richness through politics and becomes an MLA. While Nungsang is busy in politics stops buying vegetables from Merenla. She gets loss financially, depressed psychologically, and even the title of Pumpkin Merenla also lost. She loses her identity and out of her frustration throws all the vegetables outside. Temsula Ao portrays politics, power, and corruption as the main cause.

Conclusion

Temsula Ao's *These Hills Called Home* attempts to trace the feminist history of the Naga people as they negotiate with their broken identities and endangered cultural ethos against the backdrop of the self-determination movement in the late 1950s. She portrays ordinary people who have experienced violence and how they negotiate power and forces to gain a unique political status. We find insurgency as the main aspect and an entire view of Nagaland distressed by militancy and armed forces.

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FAWZIA KOOFI'S *THE FAVORED DAUGHTER*: A MUSLIM WOMAN'S TRIUMPH OVER EXTREMISM

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Abstract

*Change is inevitable. Change comes to everything, both animated and in animated, man-made or nature made. Societies also change whether it is a Christian Society or a Hindu Society or a Muslim Society for that matter. These societies have under gone many changes due to economic, social and political developments. These developments reflect in the lives of people. Being not the second sex, man grabbed the prime benefits of these developments. Women are compelled to remain in the second position. The status of a woman in a Muslim society is more miserable than to her counter parts in Hindu and Christian Societies. Literati, irrespective of their gender, begin to portray in their works the lives of women infused with suppression and subjugation. The Muslim women, who were not content with the status of a Muslim Woman in the works of feminists, have made a decision to portray not only the sufferings of a Muslim woman but also her courage and fighting spirit. Being fighters and creative artists, a few Muslim women resort to autobiography and memoir to speak about their experiences. Among them Fawzia Koofi occupies a prime place. Her *The Favored Daughter* is a popular memoir. An attempt is made in this paper to discuss the salient features of her Alma matter.*

Keywords: Animated, in-animated, compelled, Second Sex, Literati, Feminists, Autobiography and Memoir.

Memoirs by Muslim women draw the attention of both readers and critics across the world. The unheard are heard by this genre. It manifests before the reading public not only the trials and tribulations of Muslim women in a patriarchal set up but also their fighting spirit and courage. There women stood against gender discrimination and extremism. Fawzia Koofi's *The Favored Daughter* demonstrates how the protagonist, Fawzia Koofi herself, sustains herself the extreme measures of Taliban regime in Afghanistan. Fawzia Koofi's *The Favored Daughter* is a memoir. A memoir is a genre that speaks about an event or a part of one's life. In *The Favored Daughter* Koofi records her childhood and her political career as an M.P and and the Deputy Speaker of the parliament in a gripping manner. Nadene Ghouri, the senior journalist, who worked for BBC and Aljazeera, extended his helping hand to Fawzia Koofi to shape her memoir.

Fawzia Koofi's *The Favored Daughter* has 20 chapters. It depicts the political, education, culture, religion and violence against women and girls in Afghanistan Society before, during and after the Taliban regime. She is the 19th child out of 23 children of a local village leader. She was born to second wife of her father's 8 wives. After giving birth to Koofi, her mother left the child under the scorching sun for death. In Afghan society girl child has no

value. With the blessings of Almighty, Koofi survived. That's the first extreme circumstance she has encountered and overcome.

In Afghanistan society a girl child is called as "dukhtarak" which means less than a boy. Koofi never entertains any one of her relatives call her 'dukhtarak' opposing gender discrimination is a feminist trait with which Koofi is bestowed upon since childhood. Men in Afghanistan are in the habit of beating their wives for every simple mistake or without reason. When her father assaults her mother Koofi never remained silent. She would jump at his back, drags him in an effort to protect her mother. Right from her childhood Koofi was against men beating women. Koofi considers her mother as a fighter and shows great respect towards her. When her father and brother were killed in a terrorist attack, Koofi's mother took it responsibility of maintaining the big family. Being a woman Koofi's mother discharged her duties as the head of the family in a well-organized manner. She firmly believes that her successes are the resultants of her mother's sacrifice and hard work.

Fawzia Koofi has her own views on marriage. Many men came to her to marry her as their second wife or third wife, but she rejects them all despite the pressure from her relatives. She went with Hamid as his first wife. She avoids

herself fall a prey to polygamy which was rampant in Afghanistan society. Despite the apposition from the society, she became a teacher. A working woman is looked at with contempt by the society. In the same manner she enters the politics. She became the M.P. twice. She won the contest for the Deputy Speaker position. She defeated rich men in the contest. By doing this she becomes the epitome of self-respect.

The best in us comes out when we face the toughest situation of our lives or at our critical times. It decides whether we are embedded with cowardice or courage. Taliban arrested Koofi's husband and her brother on simple reasons and were transporting them to a prison. Koofi hired a taxi and started following them. She knows it well that she was risking her life. She convinced taxi driver to act as 'mahram' of her when Talibans, by any chance, question them. (As per the law under the Taliban rule a woman should be accompanied by a 'mahram', a male relative). She moved earth and heaven to get them released and helped them to flee to Pakistan. Thus she encountered the extremism of Talibans with her mind and might. Unfortunately Koofi's husband died of T.B. Due to unhygienic conditions in the prison, Hamid falls a prey to T.B and succumbed to it. After the death of her husband, Koofi occupied the place of him and discharged her duties

as the head of the family well. She justified her roles as a mother and parliamentarian with great perfection.

As a memoirist, Fawzia Koofi is very out spoken. She shows no hesitations in highlighting the lapses in the political system of Afghanistan. She says that nepotism is consuming the very vitals of Afghanistan political system. Not adhering to any proper mechanism, politicians are offering jobs to their friends and relatives or those who offer them bribes. As a result of this under qualified people come in to the key positions and fail to serve the nation in a proper manner. In a way the people of Afghanistan are responsible for the stunted growth of Afghanistan's economy. She also opposed the male domination in their political systems.

Thus Fawzia Koofi through *The Favored Daughter* makes it very clear that trials and tribulations of life, patriarchy and extremism stand inferior to the iron will of a Muslim woman.

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RE-CREATING RAAVAN IN RAAVAN: ENEMY OF ARYAVARTA BY AMISH TRIPATHI

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Abstract

One of the recent trends in the literary genre is re-writing, re-visioning, and re-creating epics. The present paper speaks of one such character from the Ramayana, i.e., Ravana. Ravana is well known as a demon king who kidnapped Sita, the consort of Rama, and hence was killed by him for abducting; besides this view of Ravana, he is also acknowledged as an intellectual, musician, a great warrior, etc. But by nurturing his ego, he led to his downfall destroying the wonderful land which he had ruled. The paper focuses on the dealings of Raavan from Raavan's perspective as the author had narrated by prioritizing the importance of upbringing of the children. The study also discusses on how the change of heart impacts on the personality development and their traits resulting in the change of happening events.

Keywords: *Re-Visioning, Ramayana, De-mythification.*

Introduction

Amish Tripathi, author of the Shiva trilogy and Ramchandra series is a well-known author in the Mythfiction genre. The purpose of writing the Ramchandra series is to glorify Lord Ram as he had been misunderstood for his actions by the public. The writer adopts the hyperlink narrative technique or multilinear narrative detailing the incidents from the character's perspective. The three main characters Ram, Sita, and Raavan are introduced to us dedicating a book to each to understand the character individually based on their instincts and the traits they nurture. They are *Ram: Scion of Ikshvaku*, *Sita: Warrior of Mithila*, and *Raavan: Enemy of Aryavarta*.

Raavan: Enemy of Aryavarta

Raavan, born with outgrowths is considered a naga and was abandoned by his father who is a renowned scientist and curses his mother for her past life sins as the reason for the birth of the naga baby. However, the cursed child has his talents for which he was well acknowledged but enjoys them by nourishing the monstrous traits and drawing pleasure from them. With the advice of Kanyakumari, he turns out to show his best qualities and people even start liking him. However, the birth of his naga-brother, Kumbhakarna, changes his world shouldering the responsibilities of his family barely at the age of ten. With the help of his uncle, they travel far toward

the East where they learn that the order to kill Kumbhakarna was given by his father. Learning the threats they travel towards Vaidyanath for treatment of Kumbhakarna and finding no medicine they travel further under the command of Raavan.

Raavan's mother, Kaikesi, grabs an opportunity to meet Maharishi Vishwamitra and pleads guruji for the medicine that would help her naga children. Maharishi Vishwamitra who already heard about Raavan helps him to get the situation under his control. Meanwhile, Raavan approaches Maharishi Vishwamitra for the cave material as it has various advantages to ships which guruji is also unaware of. He manipulates guruji by saying that he has an interest in buying the Pushpak Vimaan for his trading business. The deal for the cave material was so high for which Raavan planned to rob Krakachabahu's treasury which he had stolen from King Kalinga. With the help of Prahast, they could rob the treasury. However, they were tracked but they remained unknown by leaving the city with the treasury as Raavan had his backup plan. After returning to the ship, he finds his unrequited love Kanyakumari in the crowd.

Raavan raised his mini army under the leadership of Prahast and Kumbhakarna was sent to inquire about the whereabouts of the Kanyakumari. He learns from Kumbhakarna that her name was Vedavati and she was a married, pregnant lady living in the village of Todee. But he refuses to step back and starts his journey to get his

Kanyakumari. They travel to the village Todee and live as commoners introducing themselves with fake names Jai and Vijay. After a lot of inner struggle, they meet Vedavati who is supervising the check dam project. To impress Vedavati, Raavan helped them and even offered a job to Prithvi (Vedavati's husband) in Lanka. Vedavati refuses the offer on recognizing Raavan and the intentions behind his offerings. Hence, motivates him to be a righteous person to help the weak and to nurture the noble person that resides in him by enlightening him with the true meaning of his name, "... One who roars to frighten people." (Raavan, 176). She questions Raavan "... Will you roar to frighten people? Or will you, like Rudra, roar to shield those who need protection?" (Raavan, 176).

The conversation with Vedavati filled him with positive energy. She advises Raavan to roar in the favor of dharma, in helping the innocent, poor and weak, and to be aggressive, tough, and fearsome only to protect the weak, and to fight for the virtuous. Raavan makes up his mind to be an Aryan (noble) and do good to the people with his wealth. So, he offers money with the only intention of the development of the village. Vedavati hesitates at first but accepts Raavan's request as he remarks that "Do not stop me in my first act of genuine kindness. I will consider it a blessing." (Raavan, 178). Unfortunately, the change disappeared just in a flash with the death of Prithvi and Vedavati. They were killed by six young people and the whole village just remained as an audience without any help. Growling and raging against villagers, Raavan had ordered his soldiers to kill everyone in the village. The six people were hung to the tree and were tortured till their death. The most torture was experienced by Sukarman as he ordered to leave the newborn baby in the wild for animals.

He performs the cremation ceremonies for both Prithvi and Vedavati with honor, and he keeps the finger bones of Vedavati with him so that he would find some solace and motivation by holding them and performs "asti". Along with their asti rituals, he performs 'asti' to the land by placing some sand in the urn and leaving it in the river. His actual rivalry towards the Sapt-Sindhu starts from this turn as he remarks, "I hate this cursed land." (Raavan, 191). "This country is dead to me... I will unleash the monster! I will destroy this land". (Raavan, 201).

The destruction or bringing down of Sapt-Sindhu has been his single motivating aim since the death of Pruthvi and Vedavati. He was also working on how to trigger a war against the Sapt-Sindhu. On Learning that the profits of Sapt - Sindhu was nine-tenth, Ravan proposed reducing the share of their profits. However, kubaer interrupted saying that his accounts are very creative and it was not more than seventy percent of the profit, which Raavan contradict assuming still it to be a handful. Raavan tempts kubaer and gains his approval for waging a war against Sapt-Sindhu on two conditions that

*If the war is lost, Raavan would take the blame as it was his idea.

*If won, Raavan would get half the increased commission.

With the defeat of the Battle of Karachappa, Sapt-Sindhu's wealth was being squeezed by Raavan. Raavan plans to get hold of Lanka and appoints Mara to assassinate Meghdhoot, a higher official. Raavan gets hold of the Revenue and Military departments the first Lankan minister with the death of Meghdhoot. Raavan uses Manthara to get rid of Kubaer, as she informs him that a person was hired to assassinate Kubaer. Believing this, he abdicates the throne by publicly announcing Raavan to be the king of Lanka.

Kumbhakarna though fond of his brother and was included in every mission that his brother takes was now intolerant of his adharmic ways. He was struck between the love for his brother and the adharmic way he had chosen. So he travels frequently to get rid of his stay in Sigiriya. On one such trip, he meets M'Bakura, a Vasudev, where he learns about the rise of VISHNU and advises him to take care of Raavan's dharma by helping the needy in his name. He might have an opportunity to change his soul's direction and Kumbhakarna should help him in directing him toward the dharmic path. M'Bakura tells Raavan that it is his swadharma to help Raavan from being used as an instrument and advises Kumbhakarna to be strong and tough to bring his brother's soul in right path and to save the innocent of Lanka.

Raavan didn't paint any since the death of Vedavati and paints after almost twenty years. Though the painting represented the age she died but it was quite different, as he portrayed her as a fierce warrior princess riding a horse holding a sword toward the kings of Sapt-Sindhu who knelt

pleading for her mercy. Raavan manages to get his invitation of Sita Swayamvaram from Kushadhvaj, brother of king Janak as compensation to clear most of the debts to Lanka. Kumbhakarna believes Raavan in his words as his thoughts changed and are willing to go to Sapt - Sindhu for making peace. Akampana was the only one who knew the reality of Raavan's visit and interest in gaining the Mithila princess's hand. He wanted to build a temple calling him a living God and all should worship him. Since Mithila is renowned for its intellect and spirituality everyone would accept him in other parts of Sapt Sindhu.

Apart from this, his interest lies in grabbing everything from Sapt Sindhu to show his prowess and prove his superiority against wealth. However, through trade, he is consuming wealth and power, and though he was cursed people are frightened. Now he wanted women, though Mandodhari is from Sapt-Sindhu she is the daughter of a landlord but Sita is the daughter of King Janak. "... it would show them that he was capable of taking not only their ports and wealth but also their women." (Raavan, 290). Raavan's Pushpak Vimaan landed in Mithila when none was expecting his presence. Sita, Vishwamitra, Ram, Lakshman, and almost everyone were startled by his unexpected arrival. Kumbhakarna ignorant of his brother's plans advice Raavan to leave Mithila after meeting Guru Vishwamitra. Raavan refused and wanted to redeem his honor. Despite numerous requests of Kumbha Karna, Raavan went to Sita Swayamvar and objected to accomplishing his task. Raavan with humiliation targets Vishwamitra but changes his target for his medicine and cave material. Due to the plague, the Lankans were facing serious problems and their reputation is because of their power. Raavan declares war against Mithila with his ten thousand Lankan warriors learning about their secret tunnel and the ill-trained army of Mithila. But both of their plans failed as the secret tunnel was closed and guarded by Jatayu along with his team which reduced their army in half. Few were shot by the arrows from the windows. Yet, Raavan was not in the mood to retreat. To stop further movements, a parchment was sent to the enemy convoy Ram as a warning letter. Asurastra was shot as the Lankan army did not retreat and the Lankans fell unconscious, Kumbhakarna to save his brother was exposed to gas and felt unconscious.

Raavan was warned by Guru Vishwamitra, "if he so much as thought of mobilizing his army to attack Sapt Sindhu, he would stop receiving the medicines that kept him and Kumbhakarna alive." (Raavan, 340). Further, the charge of the medicine and the cave material was also increased. During one of their conversations, they understand that Malayaputras were saving VISHNU in the Battle of Mithila. "They don't care for their own lives. They care only about their mission... the Vishnu." (Raavan, 341). The notion that Sita was not only the Vishnu but Ram was also selected by Vayuputras was added by Kumbhakarna. However, Sita is assumed to be the Vishnu, as it's Malayaputras who select /choose. The kidnap of Sita is planned to get control over Vishwamitra. Vibhishan and Shurpanaka came up with an idea to kidnap Sita but failed as they were caught and Shurpanaka's nose was injured accidentally. Taking this as an excuse, they attacked the ashram where they lived with the help of Samichi. Due to the unseasonal rain and wind, the landing of Pushpak Viman has remained unknown. The hut was attacked when Ram, Sita, and Lakshman were out and almost all Malayaputras were killed by Lankan soldiers. Sita with her martial skills killed a few of the Lankan soldiers but revealed herself to them as Jatayu would be freed from the unbearable torture. They caught her and Ram replied to her screams and the troop left the place boarding Pushpak Vimaan. Raavan and Kumbhakarna were shocked to see Sita as she featured her mother. *"The baby had survived. Thirty-eight years. She was a woman now."* (Raavan, 366). Vishwamitra reveals the known truth to Arishtanemi and the reason behind selecting Sita as Vishnu and remarks that "Because the villain will never be able to bring himself to kill this hero." (Raavan, 371).

The Upbringing of the Three Main Characters

Ram is cursed and blamed since his birth as King Dasharath was defeated in the battle of Karachappa on the day of his birth. He never experienced his father's love in his childhood. Yet, he did not question society but accepted it and nurtured his character to live a life based on laws. Discovering his true nature, King Dasharath blesses him to be the protector and declares him the crown prince.

Sita was found in the basket in an earth hollow where a vulture is trying to save the baby from a wolf attack. She

too was introduced to us as an abandoned child. Though adopted we find Sita to be the beloved daughter of King Janak and Queen Sunaina. She blames herself for the difficulties faced by Sunaina against Kushadhwaj for her act. She chose the path of law to live life and take care of her kingdom after the death of her mother.

Raavan is also abandoned by his father because he was born as Naga with outgrowths. Being a scholarly person, Rishi Vishrava could not accept him as the birth of Naga is seen as the result of bad karma. He hated him despite his marvelous skills which made the child nourish his evil traits. However, Kanyakumari, whom Raavan admires had advised him "You can be better than this." (Raavan, 24). Drawing heavily on the words, he had tried to change nevertheless, the events turned upside down and he became the eldest in their family to look after.

Conclusion

Amish Tripathi had portrayed Ram and Sita as domesticated and they are counseled based on their actions. Raavan can be seen as a person who was brought up in the wild. Though his father was educated, he

did not have a healthy relationship, and to hurt his father he nurtured the evil side of his instincts. Advised by Vedavati, he tries to change and we realize the importance of the upbringing of a child. Though knowledge plays a key role they have to be instructed and trained to make out benefit from it which helps in developing society. A change of heart changes the personality of a character as portrayed in the writer's description of Raavan. Hence, Amish Tripathi has portrayed Raavan as employing a few imaginary qualities and dismissing the qualities that he possesses. Introducing him as a victim of society and altering him to the path he chose based on the situations highlights Raavan for his stand and creating his glory from an unknown to the King of Lanka.

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LA PRÉSENCE FRANÇAIS EN INDE

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Abstract

Le colonialisme est la domination d'un peuple ou d'une région par un État ou une nation étrangère. Depuis les temps anciens, le colonialisme a été pratiqué. Le colonialisme a été lancé par la Grèce antique dans l'Antiquité. Plus tard, au 14ème siècle, le colonialisme moderne a commencé avec le prince portugais Henri le Navigateur, initiant l'ère de l'exploration.

La France a commencé à coloniser l'Amérique du Nord, les Caraïbes et l'Inde au XVIIe siècle, mais a perdu la plupart de ses colonies après les guerres de Sept Ans. Les Français sont arrivés en retard après les compagnies néerlandaises et britanniques des Indes orientales en Inde. Ils sont venus comme une entreprise commerciale. Ils avaient cinq enclaves géographiquement séparées qui avaient initialement été les usines de la Compagnie française des Indes orientales. Ils construisirent leur première usine à Surat en 1668. En 1699, une autre à Masulipatnam. Ils ont étendu leurs territoires. De l'arrivée jusqu'en 1741, les buts des Français étaient purement commerciaux. Pendant leur présence, les Britanniques tentaient également de coloniser l'Inde. Cela a conduit à de nombreux désaccords entre les deux nations. Plus tard, après l'Indépendance de l'Inde, il y a eu de nombreuses insatisfactions en Inde française qui ont conduit à une fusion des établissements français en Inde indépendante. Même après 74 ans d'Indépendance, on constate la présence des Français dans la culture et l'architecture en Inde. Il s'agit d'une enquête sur l'influence française en Inde jusqu'à aujourd'hui.

Keywords: Mots Clés – La France, L'Inde Français, Colonialisme, L'architecture

L'Histoire de L'Inde Française

En Inde, les Français avaient six décennies de retard. Les Français, comme d'autres colons européens tels que les Britanniques et les Néerlandais, ont commencé leur colonisation par le biais d'entreprises commerciales. En 1668, la première usine française en Inde ouvre à Surate, suivie d'une autre à Machillipatnam. En 1720, cependant, les Néerlandais et les Britanniques les avaient chassés.

L'acquisition d'une propriété à Chandernagor auprès du gouverneur moghol du Bengale lance la colonie française en Inde en 1673. L'année suivante, Le sultan de Bijapur leur vend Pondichéry Tous deux étaient au cœur des efforts économiques maritimes des Français en Inde.

Les Français, comme les Britanniques, avaient l'intention d'étendre leur zone d'influence en exploitant la rivalité entre les monarques indiens. Afin de démontrer leur fortune économique et politique en Inde, ils se sont affrontés aux Britanniques. En 1731, Joseph François Dupleix est nommé Intendant de Chandernagor, semant les graines du colonialisme. Il a fortifié la colonie, qui était auparavant impliquée dans le commerce maritime avec Pondichéry. Au grand désarroi des Britanniques, il noua des relations cordiales avec le Nawab du Bengale. En

1741, Dupleix est nommé gouverneur de Pondichéry, avec le contrôle des territoires français en Inde.

À travers les guerres carnatiques, Dupleix étendit son règne d'Hyderabad au cap Camorin pendant son mandat de gouverneur. En 1746, il assiégea Madras depuis la terre et la mer. Il a régné sur le Nizam d'Hyderabad et Mohammed Ali, le Nawab de Carnatic, avec un pouvoir total. Tout cela n'a servi à rien puisque, tout en combattant en Europe, les Britanniques et les Français ont échangé leurs régions contrôlées entre eux par de nombreux traités. Les Français ont retiré Dupleix en France au plus fort du conflit, refusant d'écouter ses idées pour étendre leurs régions d'influence en Inde.

Pondichéry, Chandernagor, Karaikal, Mahé et Yanam, ainsi que les loges de Machillipatnam, Kozhikode et Surat, ont finalement été rendus à la France en 1816, concluant les guerres napoléoniennes. La domination maritime de Pondichéry et de Chandernagor avait été éclipsée par l'influence croissante des Britanniques à Madras et Calcutta (aujourd'hui Kolkata). Suite à cela, les gouverneurs successifs ont développé les infrastructures, l'industrie et l'éducation au cours des siècles suivants, les Français se limitant. Un conseil général élu et des conseils

locaux électifs ont été établis en Inde française. Le Gouverneur restait à Pondichéry et était assisté d'un conseil.

L'unification des territoires indiens de la France avec l'ancienne Inde britannique a été déclenchée par l'indépendance de l'Inde le 15 août 1947. En octobre 1947, l'Inde a reçu les loges de Machilipatnam, Kozhikode et Surat. En 1948, la France et l'Inde ont décidé d'organiser des élections dans leurs possessions indiennes restantes pour déterminer leur destin politique. Le 2 mai 1950, l'État de Chandernagor a été cédé à l'Inde et le 2 octobre 1954, il a été fusionné avec l'État du Bengale occidental. Pondichéry, Yanam, Mahé et Karikal ont été de facto remis à l'Union indienne le 1er novembre 1954 et ont créé le territoire de l'Union de Pondichéry. L'union de jure de l'Inde française et de l'Inde n'a eu lieu qu'en 1962, lorsque le traité avec l'Inde a été confirmé par le Parlement français à Paris.

La Situation Actuelle

Dans le traité de cession, les gouvernements français et indien ont convenu de préserver la culture française unique de Pondichéry en conservant certaines traditions. Cela comprenait le maintien du français comme langue officielle et était enseigné dans les écoles. Les Franco-Pondichériens nés et domiciliés avant 1956 pouvaient conserver la nationalité française. Les rues portant le nom de gouverneurs généraux et de personnalités françaises célèbres devaient continuer à être utilisées. Les habitants ont pu observer le calendrier français. Et les Français ont conservé la propriété du Mémorial de guerre français, du Consulat français, de l'Institut français de Pondichéry (Institut français de Pondichéry), du Lycée français international de Pondichéry (École française internationale de Pondichéry) et d'autres institutions. Pondichéry est la capitale de la culture francophone en Inde. où les valeurs françaises, sa riche culture et son histoire, et la devise nationale de la France : Liberté, égalité, fraternité (Liberté, Égalité et Fraternité), née de la Révolution française (Révolution française) ont été transmises. Les liens historiques de Pondichéry avec la France sont solennellement rappelés et observés chaque année lors de la Fête nationale (fête nationale française) le 14 juillet. Un jour avant, le 13 juillet, les retraités des Forces armées françaises (forces armées françaises) marchent vers les

Monuments aux Morts (Monument aux morts français), portant les drapeaux indien et français et autres étendards de bataille. Le soir, La retraite aux flambeaux se tient dans la Ville Blanche, recréant la procession de lanternes portées par les citoyens parisiens pendant la Révolution française.

Le jour de la Bastille, le consul général de France, diverses organisations de retraités civils et militaires français, des consuls généraux d'autres pays et des Franco-Pondichériens rendent tous hommage au Soldat Inconnu. Ce jour-là, les anciens soldats portent fièrement les médailles qu'ils ont reçues pour leur service dans diverses parties du monde. Les Monuments aux Morts sont un mémorial aux Franco-Pondichériens martyrisés pendant la Première Guerre mondiale. Au total, 75 noms y sont inscrits. D'autres plaques ont été ajoutées plus tard, répertoriant les soldats morts au combat pendant la Seconde Guerre mondiale, la Première Guerre d'Indochine et la Guerre d'Algérie.

L'influence française à Pondichéry est visible dans la Ville Blanche, qui représente le sentiment français dans son urbanisme, son paysage urbain et son architecture

Les Français ont également eu un impact sur la cuisine locale, qui était extrêmement cosmopolite, avec des influences de la cuisine tamoule, de la cuisine moghole et même des ingrédients importés des colonies françaises de l'ancienne Indochine. Les créoles catholiques ont une façon très spéciale de cuisiner les aliments, en utilisant beaucoup d'épices, mais elle est atténuée pour s'adapter à l'estomac français. Chez Pushpa, les clients peuvent découvrir une cuisine créole authentique, comme le canard Vadavoum Kozhumbhu, le Pok Vindaloo, le mouton Sambhar, le poisson Assad Kozhumbhu, le Keerai Poriyal aux crevettes et la salade créole, accompagnés de belles conversations sur l'histoire, la culture et la nourriture avec Pushpa et sa famille. . C'est grâce à elle et aux efforts d'autres Franco-Pondichériens que la culture unique de Pondichéry peut être préservée pour les générations futures.

La Conclusion

Les cinq colonies de l'Inde ont une présence française mais elle diminue de jour en jour. La majorité de l'architecture française n'est pas entretenue correctement et est délabrée. Même la culture disparaît également à

mesure que la société est devenue de nature plus hétérogène. Il y a très peu de personnes dans la société qui s'efforcent de protéger la culture indo-française unique et mélangée qui existe en Inde. Il est temps pour nous de prendre des mesures pour protéger ces architectures afin que la riche architecture française ne disparaisse pas de l'Inde.

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UNDERSTANDING THE SOUPCON OF HOME AND BELONGINGNESS IN ARAVIND ADIGA'S *LAST MAN IN TOWER*

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Abstract

Post Colonialism in Indian English literature can be termed as the continual rebounding of the old skin of western thought and the emergence of new consciousness cognizance and celebration. Postcolonial literature frequently discusses the issues and results of a nation decolonization, particularly concerns of the political and cultural freedom of once-subjugated people and topics like racism and colonialism. Adiga's electrifying, suspense-filled story is Last Man in Tower. It is about wealth and power, luxury and squalor populated by superbly drawn, unforgettable characters that expose the hearts and minds of the everyman and -woman of a huge, bustling city—ordinary people pushed to their boundaries in a place that knows none. This kind of cosmopolitan 'alienation' warrants an examination of the phenomenon and the author, who went from being a significant Indian voice in ever elusive "Homeland".

Keywords: Post colonialism, western thought, racism, alienation

Introduction

A new generation of Indian English authors is examining the terrible facts that underlie India's path to success in the times of unrestrained industrialist globalisation and unchecked urbanisation, as India tries to be a member of world's power bloc. Some stories still need to be told amidst the glitz of smart cities, cutting-edge business centres, and vast trade regions. These include tales of native colonisers who appropriate common national resources, farmers and tribal members who are ruthlessly expelled from their homes, injustices meted out to the middle class, and the devastation of critical ecosystems to satisfy capitalist greed.

In light of the foregoing, present paper analyses of Adiga's novel *Last Man in Tower*, concentrating on the coping mechanisms used by common men and women in the uncertainty and hollowness of contemporary issues like an Un ending Drug war, political killings, Threats, Harassments, Freedom of Media, Covid-19, Land Mafia are his writing's central themes. Adiga never forgets the seriousness of his subject. In this complex and multi-layered society, Adiga continues his project of shining a light on the changing face of India.

Aravind Adiga, a journalist who was born in Chennai in 1974, has worked for publications such as the Financial Times, Wall Street Journal, and Time. The White Tiger, his first book, took home the Man Booker Prize in 2008. His books *Selection Day* (2016) and *Last Man in Tower* (2011) have received high praise. A Dickensian ghost seems to haunt Adiga's writing. The key issue that he struggles with is whether India's development is universal, if it has made everyone happier, and whether her smart cities are likewise ethically and socially responsible. Adiga seems to arrive to the conclusion that modern Indians experience a terrifying spiritual gap where the result of advancement has been irrational. Twenty first century Mumbai is new with soaring real estate. Middle-class buildings have come up now. The best of these is local real estate brokers say the area is on the verge of ripening into permanent middle-class property.

Last Man in Tower

The tenacious struggle of one man against his times is the central theme of *Last Man in Tower* (2011). It takes place in Mumbai, a major metropolis where powerful businesspeople decide the future and skyscrapers serve as a gauge of progress. Yogesh A. Murthy, the main character and "Masterji", a superannuated schoolteacher

with more idealistic tendencies than is often advised, finds himself disconnected from the more pragmatic and materialistic culture around him.

Being the lone rebel who refuses to sell his apartment and the only thing standing in the way of the old Vishram society being destroyed and a new period of prosperity and luxury being ushered in for so many people puts Masterji in the unfortunate situation of being the solitary rebel. Here Masterji always believes "when you're rich, you don't have to give people things", he thought. They give you things. How wonderful????? Why should he go down? Just because some rich man was coming. He hated these formal gatherings of the society: every time they held an annual general meeting, the bickering among his neighbours, the petty accusations.

This is true even if Dharmen Shah, a cutthroat builder, generously offers to rebuild his neighbours' historic housing society into a posh township of towers, which all of his neighbours joyfully embrace. According to Bhagavad gita: "I was never born and I will never die: I do not hurt and cannot be hurt."

The Origins of Ambivalence in Anti-hero and Prey

Adiga creates the historic relevance of Vakola's Vishram Society early on in the book. Vakola, which is close to the Santa Cruz airport and also has one-twenty-five per cent part of Mumbai's shantytowns, is also a development conundrum. Being neither obscenely wealthy nor pitifully impoverished, Vishramites represent the middle class of Indian society. They are a hardworking group of people who have managed to hold onto their individuality and self-esteem despite the turbulent gales of shift. But this is a time and a variety that are quickly going extinct. An era of turmoil ushers in the disappearance of these minor life certainties.

The novel's first two books show how spiritual emptiness gradually takes over Indian civilization. Although Adiga starts the tale by contrasting the vile constructor Dharmen Shah in contrast to the decent lower middle class of Vishram People, he surprises the reader later on. The ambivalence grows as he discovers life after life as the Vishramites are not as pure as they claim to be, and Shah is not as bad as he seems!

Dharmen Shah's demeanour is a direct reflection of the massive, quiet class conflict that is unfolding in India

every single second. Versova Beach is described as "here, in this beach in this upscale northern neighbourhood of Mumbai, half of the sand was reserved for the rich, who defecated in their towers, the other half for slum dwellers, who did so near the waves," which amply demonstrates the yawning class divide (83). The rags-to-riches story of builder Shah further emphasises this point: "The entrepreneur who wants to succeed in a socialist system must be a thief. Before he was twenty, he began smuggling goods out of Pakistan and Dubai. What shame had he to engage the enemy when he was treated like a bastard in his own country?"

Shah enjoys working alongside manual labourers on building sites in the heat and grit while giving them tips despite his immorality. If Shah's generation, which is now in its middle age, is characterised by spiritual ambivalence, the subsequent generation, represented by Shah's son "Soda-pop" Satish, is characterised by religious futility. Infuriated by his father's double standards, Satish lacks all religion, all emotions, and all feelings but wrath and the sadistic joy of inflicting harm on others.

This work is based on the impact of social and political forces on current society. To any inquiring outsider they will freely admit the humiliations of life in their society. In their honest frustration, indeed, they may exaggerate these problems. On the other side, the Vishramites' personalities begin to fall apart when Shah makes his wonderful offer to them. One by one, everyone succumbs to Shah's seductive richness, which stokes the sparks of their unquenchable appetites, including the fiercest conservatives and Communists.

Fate is good to many people these days. Cultural identity, professional identity, ethnic and national identity, religious identity, gender identity plays a very important role but our Shah will not follow any one of the above.

Ambivalence Catastrophe with Two Faces of India

Adiga's initial fiction explores the factors contributing to Indian society's moral ambiguity while emphasising the tremendous pressure an average Indian has to become wealthy. Adiga also makes an effort to connect and look at the tensions related to class, values, gender, and the environment. The cleaning lady at Vishram, Mary, comes to the conclusion that Ajwani's evil appearance "placed a premium on women." Similar to this, land is always valued

in builder Shah's perspective. Mary and other servants' livelihoods are under danger due to Shah's desire to demolish Vishram Society. Masterji sees the coming ecological disaster as Dharmen Shah mesmerises people with his plush creations. What causes modern Indians to disregard their welfare and of their neighbours while remaining silent about the degradation of the ecosystem that sustains them? The Vishramites, who are willing to participate in any fight in order to build a better home for their kids, or Masterji, who is willing to hinder everyone's advancement in order to find comfort in the past, are who are going too far? Who is right—idealists who defend it or realists who develop opulent cities and declare they can awaken India from decades of sleep?

Any empathy Masterji might have had for those around him has been completely destroyed by his moral ego trip. Is he less self-centred than Shah? And what about those who started harassing him overnight? Are these people defenceless creatures merely attempting to provide for their families, or are they greedy hypocrites willing to abandon long-term friendships for money? Here the difference between Adiga and a Victorian novelist becomes clear. Dickens would frequently give in to this whim despite his brilliance and surely with one eye on his popularity. The latter's audience would have expected responses to questions like these. Readers of Adiga are less likely to think that morality is universally upheld in today's society. The ambiguity with which he depicts the narrative—even as it alternately grows violent and brutal—is what gives it such weight.

Adiga provides a multifaceted portrayal of the dilemma at the centre of India in book 6, "Fear." Adiga demonstrates that despite uncertainty, in the first clash between Masterji and Shah, there are still those in India who won't give up their values for all the riches or terrors of this world. Shah stands in for a brand-new India that is driven by unbridled ambition and unregulated human greed, on the other hand. In the market that runs continuously through southern Mumbai, one question is asked constantly to visitors and locals in either Hindi or English: "What do you want?" Only a man must want something, as everyone in this community is aware that if the question "What do you want?" is ever forgotten, islands will tremble, the city's mortar will crumble, and Bombay will

once more be seven little stones gleaming in the Arabian Sea.

How successfully idealists like Masterji battle the dread stoked by real estate tycoons and a state-run mechanism devoted to the affluent will be their true test. Because of the extreme distortion of what nationalism and morality are, everyone who disagrees with the majority's self-serving agenda is labelled as a "traitor" or a "antinational" element. "The disturbed intellectual in India today is being challenged to choose between free speech that can result in intellectual murder or a quiet that can result in intellectual death," says Gopalkrishna Gandhi, Mahatma Gandhi's grandson. [3]

Clarity Amidst Ambiguity: The Climax

Ironically, the climax of "Last Man in Tower," stands out for its markings of clarity. First, the new India, which is inextricably bound to materialism, cannot ever enjoy the spiritual independence of the old India of Masterji. Every time Masterji thinks about his wife, he is overcome with love and immense strength. Shah, on the other hand, feels helpless, remorseful, and ashamed whenever he thinks of his wife. Shah's single son despises him. Because of the pollution in the building sector, he has lung damage and is continuously ill. His ailment is both moral and physical.

Second, the great fightersaga is disproven, severely undermining trust in compassion. "Men of our generation, we have seen much trouble," Masterji says to his lawyer. elections, conflicts, and crises. We can endure. The same guy, however, begs his deceased wife Purnima to "swoop down and lift me from the world of the living".

Thirdly, there is a significant communication gap between Old and New India. Masterji's idealistic nature is something Shah would never be able to comprehend: "What kind of man is that who does not want, who has no hidden places in his heart where a little extra money might be stuffed? I have seen every type of negotiation strategy, but I have never seen the strategy of just saying "No" indefinitely. Nevertheless, the darkness is cut through by the sharpness of Masterji's eyes. Although Masterji's idealistic battle is ultimately fruitless, it still has significance.

He had only been aware of fighting that builder up to this point. He realised now that he was standing up for someone. Half-naked labourers pushed and slogged in the

gloomy, filthy valley beneath the concrete overpass, with little hope that their situation would change. However, they continued to push and fight; the groaning coolies appeared to be hieroglyphs of a vast future. Masterji looked at the light coming from behind the shabby structures. It appeared to be another Bombay that was about to be born. Each of the lonely, damaged, and lost men that were all around him had a place in it. But for now, their shared responsibility was to fight. Masterji experienced a sense of community for the first time since the death of his wife.

Long ago, Masterji's crusade stopped being about him personally. In India, the issue of forcible encroachment on and eviction from land and property is a major concern. Urban renewal projects, athletic events, infrastructure upgrades, environmental projects, and more recently the designation of sizable areas as tax-free Special Economic Zones have led to the eviction of millions of families, the majority of whom have not received adequate compensation and rehabilitation, according to the Handbook on Forced Evictions in India.

I am invincible, immortal, and indestructible. The recitation of a famous line from Ramayana:

Do as you will, evil king:
I, for my part, Know right from wrong
And will never follow you,
Said the virtuous demon Maricha
When the lord of Lanka
Asked him to steal Rama's wife.

Grand Finale: "Deadline," a poem by Poetic Justice, is notable for its two-pronged attack on Masterji—horrificing social isolation and violent force unleashed by the very neighbours he had nurtured for fifty years—and Masterji's Gandhian response to it. The Masterji neighbourhood's neighbours wind up working for the real estate gang. By the time they kill him and make it look like a suicide, Shah's deadline for destroying Vishram has long passed. and Masterji has conquered his fear of dying. Instead of feeling dread or grief in his final moments, he experiences a sense of emancipation that dulls all the agony. The moral ambiguity endures in the wake of Masterji's passing. Ironically, his adversaries now respect his bravery. Even the cold-blooded Shah is surprised. Shah's buildings replace Vishram, but the residents are unable to find the happiness or the compensation they had hoped for. The majority of them are focused on eradicating their

culpability. Some decline the manufacturer's cash and work to educate street children in Masterji's honour.

Novel of Conscience - Conclusion

Thus, Adiga's book provides a three-dimensional vision of modern metropolitan India. In developing the great story of developed India, the reader's eyes are permanently awakened to some uncomfortable truths that must not be ignored. The book has broad application. It was released just after the 2008 Beijing Olympic Games, which, according to Reuters, led to the eviction of over 1.8 million people. Similar cases of displacing the less fortunate have been documented in London and other cities that have hosted such significant events. When *Last Man in Tower* was released, construction on Antilia, Mukesh Ambani of the Reliance Group's \$1 billion tower mansion, was almost finished. It drew a lot of criticism since it was built on land that was allegedly taken from orphanage trusts and weak players for considerably less than market value. It was situated in the vast slums of Mumbai, which are known for their extreme poverty and degradation.

Nevertheless, India's old wisdom contains the solutions to a morally dubious age. In the novel's concluding lines, the old banyan tree of Vishram Society is depicted as a symbol of consistency. Like Masterji's soul, it survives demolition, concrete rubble, barbed wire, and broken glass, sends forth new roots, and offers shelter to homeless families. In Indian tradition, the banyan tree stands for fortitude, liberation, development, compassion, and the understanding of selfless giving. Adiga states after taking a glance at the tree that "nothing can stop a living creature that wants to be free."

"Jesus be praised! Allah be praised! Siddhi vinayak be praised"...People were forced to adjust, temporary compromises congealed, and life went on.

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SOCIAL AND CULTURAL AMALGAMATION OF ARABS IN SELECT MIDDLE EAST FICTION

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Abstract

*The present paper is an attempt to read the select Middle East fiction with the objective of identifying the process of social and cultural amalgamation of Arab from their conservative tradition to the liberated present. It focuses on Saudi Arabian writer, Rejاء Alsanea's *Girls of Riyadh*, Jordanian author, Leila Halaby's *West of the Jordan: A Novel*, Palestinian novelist, Susan Abulhawa's *Mornings in Jenin*. It can be argued that the people in the Middle Eastern countries are circumscribed within the conservative tradition, which can be seen in every family and the society as a whole. This has understandably led to formation another culture by the process of assimilation. In fact, Middle East writers have arguably attempted to highlight the crisis, dilemma and complexities of Arab people in their adaptive host land through their fictional works.*

Keywords: Middle East writers, Identity, Conservatism and Liberalism

One of the pertinent issues in Middle Eastern studies is the status and perceptions of Arab lives in socio- cultural context. Most of the intellectual approaches to Arab focussed mainly on the traditional and conventional status of Arab in home land and host land. This perception of Arab writers can be arguably reflected not only in the Orientalist approaches to the Middle East, but also in the writings, including fictional writings of Middle Eastern writers. In fact, many fictional writings are consciously or unconsciously document the transition of Arab identity from traditional stature towards cosmopolitan and liberated. The present study is an attempt to closely read select Middle Eastern fiction with the objective of identifying the transition of Arabs from their traditional past to the liberated present. This article takes the reference from three major fictions in Middle East English writing. Rejاء Alsanea's *Girls of Riyadh*, Leila Halaby *West of the Jordan*, Susan Abulhawa's *Mornings in the Jenin*.

Rejاء Alsanea was born in Kuwait to Saudi parents. Her father was an editor and journalist for the information ministry in Kuwait. Alsanea enjoyed liberal way of life since her parents were liberal and treated men and women equally in terms of using their rights and duties. Alsanea received her bachelor's degree in Dentistry from King Saud University in 2005. At the age of eight, her family moved back to Saudi Arabia and became entangled with the ultra-conservative social system. Intending to build up a medical career, Alsanea started writing *Girls of Riyadh*

during her medical college education. She got immense help and support from her family especially from her sister Rasha. It took six years to complete the novel and finally, Alsanea published *Girls of Riyadh* in 2005. A number of copies of the book were sold through the black market due to the ban of the novel in Saudi Arabia. The book immediately reached its bestseller status after the removal of the ban from Saudi government. Global readers widely accepted the book and it reached far and wide.

Alsanea portrays primarily four characters in *Girls of Riyadh*; Gamrah, Sadeem, Michelle and Lamis. All four characters are from Riyadh. They study at the University of Riyadh. They have similar upbringing and social circumstances around them. The first half of the novel explains the sequence of struggle under the patriarchal hegemony. In which post-marital complications are a recurrent theme in the novel. It appears that passivity is instilled or programmed in the mind of Arab women at an early age. One of the reasons for this is the fact that the Saudi community is often looked at as role models among the Muslim world.

In fact, four girls portrayed in *Girls of Riyadh* by Alsanea are merely an objective representation of the Arab community. They neither represent Arab womanhood nor reject their representation of Arab womanhood. However, their Arab identity formation was visible until they redefined into the cosmopolitan social structure. Their resistance against patrilineal hegemony in socio-political and cultural

institutions was a sheer challenge in Saudi Arabia. Alsanea condemns the fact that her characters belong to the elite family and always revolve within the city of Riyadh. At the same time, the position of women in other parts of the country, especially interior localities, is still unexplored and will be arguably contaminated by the rigid patrilineal system.

All the four women characters portrayed by Alsanea are united by their strong friendship to each other. Each one of them suffers the bitter experience of life except Lamees, who was brought up in a cosmopolitan ambience. Her relationship was according to her personal choice. After marriage, she goes to Canada to pursue her degree in medicine. Lamees is presented as a person with a kind heart. She takes care of Gamrah to teach the basics of computers and the internet. This helping mentality makes Lamees more established and independent to think freely without any external assistance. Lamees, Gamrah, Michelle and Sadeem exchange the bond of friendship and love each other.

Alsanea significantly highlights Gamrah as the main character in the novel. *Girls of Riyadh* starts with the marriage of Gamrah. She is going to get married soon. Elder male members in the family predetermined her marriage without her admittance. They do not consider her choice to select a life partner. Alsanea clearly depicts the story of Gamrah as a hyphenating women identity in the novel. She is the picture of passive and docile at the initial part of the novel. She was unable to speak in a loud voice. She fears the patriarchal norms and conditions of society. That is why; she was forced to get married to Rashid. In fact, the patrilineal system made a strong decision in her life. It has a reflected impact on the public platform as well. "Boys 'number' girls in shopping malls and on the highways, throwing business cards or scraps of paper into car windows. On international flights, people queue for bathrooms to change into or our prescribed Saudi dress" (Elthway 182). This is the best example of unequal consideration that men and women receive from Saudi Arabia. It can be visible in the shopping malls, public parks and public transport system.

Laila Halaby made a huge influence among the Jordanian community by her literary contributions. The present thesis goes under the scrutiny of her famous work *west of the Jordan*, won the PEN/Beyond Margins Award.

Halaby was born in 1966 in Lebanon. She had hybrid parentage, a Jordanian father and an American mother. At the early childhood itself, she migrated to America along with her parents. She started education and continued there in America. She was a passionate traveller and lived in different parts of the world. She settled mostly in Arizona. Her educational qualifications include an undergraduate degree in Italian and Arabic, two Masters in Arabic literature and counselling. At present, she works as an outreach counsellor for the University of Arizona's college of public health.

She has an exceptional narrative skill and public acceptance in her literary career by bringing two novels into her career: *West of the Jordan*, and *Once in a promised land*. Bacon press published both these novels. Besides fiction and poetry, she also writes stories for children. She follows American experience in her writing. *West of the Jordan* was mainly on the account of her American experience. The novel discloses the life of four cousins, who grow up under different circumstances. There are mainly four women characters in this novel; Hala, Mawal, Sorayya and Khadija. Hala has grown up in Arizona. At the beginning of the novel, she visits her grandmother. She realizes that she still has a strong bond to her nation.

She escapes from the traditional walls of Jordanian society. She moved and settled in America mainly intended to get a good education. She imbibes American culture and lifestyle and adapts a cosmopolitan lifestyle. Hala often comes to compare her educated status into other family members. Hala's father did not give good support for reading books from outside of school texts. He used to take her away from books and extra reading. Her sister Latifa still grows up to the expectation of patriarchal conventions and traditions. By assimilating new ideas of cosmopolitan liberation, Hala came to realize her individual identity, which shaped without the interference of any external forces. In fact, Halaby's portrayal of character Hala simply follows cosmopolitan liberation from the rigid structure of the society.

West of the Jordan brings another character Khadija, who was one among the four cousins. She is the worst affected and suppressed character highlighted here. Khadija was under the control of her strict father and brother. She was unable to bear the brutal attack of her

father. She was passive and inactive due to the fear of her father. The burning fire of resistance resides in her, but unable to protest against the authoritative domain of her father and brother mainly because of the fear. Her brother harassed her and mistreated her before her father. The fearful image of the brutal father always haunts Khadija in different fields of her life. Khadija is the third cousin portrayed among the four cousins. Her family also settled in America. Khadija breeds in America and painstakingly assimilates American culture. That is why the irony behind the American settlement is that they still preserve traditional values and customs in America. It follows her fathers' lineage. Her family continues the traditional mindset while approaching American modern culture. Khadija's story reminds the brutal face of patriarchal domination over the inferior section of society. Through this father-daughter relationship, the cruel face of patriarchy such as violence, hatred and ignorance accentuated by Halaby.

Soraya's character in *West of the Jordan* draws attention to various adaptive stages of womanhood in host land. Her mother expects her daughter to be an ideal Arab woman. Soraya was asked to be obedient and submissive. She has to fulfil the expectations of her mother, which was highly conservative. Sometimes, her mother compared Soraya with other Jordanian girls' ideal conventional qualities. In her eyes, so-called ideal qualities are simply good enough. "My sister and cousin are the way my mother wishes, I was and she is always comparing us and telling what good girls they are and how I am just a headache". (Halaby 25). When she opposes the wishes of her mother, then it will be a headache forever in the family. Soraya feels more attached to American culture than Arab culture. She evaluates that freedom is the necessity for a woman like her. It disturbs the integrity of her family and the attachment of her mother towards her.

Susan Abulhawais a Palestinian American writer and a strong activist for Palestinian children welfare. In order to formulate Palestinian domestic conflict and chaos, there is a suitable work written by Abulhawa, titled *Mornings in Jenin*. It also enlightens women's position in the midst of Israel Palestine conflicts. Susan Abulhawa was born to refugees of six-day war in 1967. War complications make the Abulhawa family disassembled and dislocated from their land. The developmental stages of Abulhawa's

personality fragmented in different places. She resides in Kuwait, Jordan and East Jerusalem before the final settlement in the US. After the publication of *Mornings in Jenin*, she published her second novel *The Blue Between Sky and Water*. It is widely sold and translated into nineteen languages. Abulhawa was the founder of the Playground for Palestine. It was an NGO that promotes Palestinian children by building playgrounds in Palestine and UN refugee camp in Lebanon. Her active involvement in several campaigns against Israel imperialism paved a new way of activism for an Arab writer.

In this novel, Abulhawa portrays the life of a young girl, Amal. She was brought up in the midst of suppression. Palestine and Israel war in its background of the story, which completely annihilates native inhabitants from their homeland. The fear and anxiety of these native folks especially women folks clearly depicts through the perspective of a young girl, Amal. It also inhibits the inability of this young girl to resist gender discrimination and traditional stereotypes, which patriarchal society used to impose over the younger generation. Patrilineal hegemony of culture, family and religion plays a crucial role in the development of Amal. Soon Amal realized that the current situation in their homeland is not convenient for girls both internally and externally. Especially a girl like Amal has lots of limitations since she lost her parents. She was under the control of her uncle and auntie. Indeed, she was taken care of very well by her uncle and Auntie. However, the entire family system was against all kinds of rights and privileges of a girl's wish.

In *Mornings in Jenin*, Amal's journey begins with her orphanhood. Immediately after the demise of her father, Amal decides to move away to get an education. There were serious discussions taken place regarding the marriage of Amal in her uncle's house. Being an orphan girl, she will have no powerful voice rather than simply obey the order. She soon realizes that living in conflicted dystopian Palestine is not a hectic task for women while comparing to the encounter of traditional stereotypes and patrilineal hegemony that she faces, because a Palestinian woman is comparatively distressed over the traditional flow of the society. In fact, Amal's decision was to run far away and tried hard to get a scholarship to continue her study in the US.

Abulhawa clearly shows the journey of a girl from dystopian Palestinian background to cosmopolitan American platform. The story of Amal continues in the second half not in Palestine, but in America. Abulhawa clearly depicts the initial stage of assimilation and adaptation to the host land. Cultural assimilation was a difficult task for Amal at the initial stage. Later she easily amalgamates with the colourfulness of host land. The dry unsophisticated phase in her Palestinian time disappeared while living in America. Her dressing style changed. That change was from the traditional Arab garments to modern bikinis. She experiences all luxuries in cosmopolitan life. Despite having all these luxuries and comfort, she became self-sufficient. The transition in her approach and attitude from traditional to modern was transparent.

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PROBLEMATIZING UTOPIAN SPACE IN DYSTOPIAN LITERATURE

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Abstract

With the rise in popularity of the dystopian genre, one begins to wonder how relevant these dystopian novels are to modern readers. Dystopian literature can very well be seen as the problematic struggle arising from a controlled utopian society. The definitions of utopia and dystopia will be studied to reveal how they are both flawed human constructs, both in theory and practice. The paper is a study of how dystopian literature is a study of society – in its current state and simultaneously, of what we can learn from it. The paper will further look into how utopia is portrayed in dystopian fiction – through eradication of individuality and through mass acceptance of dictatorship. The novels selected for study are Orwell's 1984 and Yevgeny Zamyatin's We.

Keywords: *Utopia, dystopia, individuality, collectivism, dictatorship*

Thomas More seems to be the first writer to have created a highly dysfunctional, fictional world and ironically call it *Utopia*. It seems to have eluded the readers that More had actually painted a picture of an amoral society to warn the readers of what would happen if they gave up all notions of universal truth, morality, justice and most importantly, devotion to a Superior Being – God. Dystopian writing challenges the reader to review the present by showing a grim, dark vision of the future. By doing so, it challenges the reader to think differently about the individual, social, environmental and political choices in the present. Through Thomas More, the literary world became aware of the terms “utopia” and its relative term “dystopia”. But the dystopian genre came into the literary world just after the First World War when the Russian writer Yevgeny Zamyatin wrote *We* in 1924.

The paper will begin with an introduction to the various definitions of utopia and dystopia and how these two concepts are human constructs, revealing how utopia is often a misunderstood term. The main objective is to reveal how utopia is approached by mankind conceptually, and how self-proclaimed utopian societies lead straight to dystopia. To prove the argument, the paper will further look into the different ways in which utopia is portrayed in dystopian fiction – through the replacement of individuality with collectivist identity and through forced acceptance of dictatorship. The paper will end with a concluding

paragraph about one of the interpretations of the purpose of this genre. The novels selected for study are George Orwell's 1984 and Yevgeny Zamyatin's *We*.

The Oxford English Dictionary defines utopia as “an imaginary place or state in which everything is perfect” and dystopia as “an imaginary place or condition in which everything is as bad as possible”. The etymology of the word “dystopia” reveals that the word signifies anti-utopia – dys (bad) + utopia – or a state of revolt against utopia. Given that the word “dystopia” has its roots in Greek, it could also simply mean a “bad place” – dys + topos (place). Dystopian writers seem to have taken this term and turned it into an imagined, futuristic, dysfunctional society which magnifies the problems of the present. On the other hand, the word utopia, which also has its roots in Greek, means ou (not) + topos (place) – means ‘no place’. So the word utopia literally signifies that there is no place that is perfect – at least not in this world; that it is an imaginary place. And if utopia is no place, then man's attempt at a utopian society is going to be futile. Sam Sacks points out that “‘utopia’ has come to mean a place that does not exist because such an unattainable ideal is impossible.” (Stauffer)

Therefore, if utopia is “no place” and dystopia is a utopia that is collapsing in on itself – then dystopian fiction is a speculation on corrupt governments and societies. Utopia and dystopia are both ideologies, that reveal a

desire for the ideal and a revulsion for the unideal. Dystopia draws its inspiration from the apocalypse and ironically, utopia is mistakenly accepted to be an ideal society. The word “ironically” is used in the above sentence because utopia has always led straight to dystopia. It seems to be commonly accepted that utopia is another term for Paradise, but this could not be further from the truth. Utopia is the step before society's descent into madness. Whereas paradise is a spiritual, blissful end in itself. According to critic Rachel Stauffer, dystopia is something that “firmly rejects the ideal society envisioned by a utopia.” (Stauffer) Allegorically, a dormant volcano (utopia) that is soon about to erupt (dystopia).

A utopian society begins with one man's misguided, twisted desire for omnipotence. For example, take Orwell's 1984, where we are presented with a fictional dysfunctional world where a political party (called The Party) considers itself to be god. Big Brother demands to be treated with paramount respect while forcing the state to be defined by his lies. In this totalitarian world, only one love is allowed to exist – love for the dictator. “There was nothing left in them except ... love for Big Brother.” (Orwell, 268)

In self-proclaimed utopian societies, utopias sold to the masses through two ways – through propaganda of corrupt ideologies and the same being implemented through brute force. This is how a utopia turns into a dystopia. For lies to be forced upon the society, the government has to ensure the distortion of reality and of moral truth. New, totalitarian ideologies, along with the distorted version of the truth, are fed to the citizens. Factual and moral integrity means nothing because lies are more convenient for the effective functioning of the authoritative government (Broderick). Falsehood becomes the foundation on which utopian societies are built. Without the truth, there can be no morals. Without morals, society will turn into hell. In 1984's Oceania, the very motto of the Party is “WAR IS PEACE / FREEDOM IS SLAVERY / IGNORANCE IS STRENGTH” (Orwell 4) These horrific declarations reveal the corrupt Party's desire to weaken the individual's free will, inner strength and independence. Orwell shows the collateral damage that is caused by moral relativism, and the overlooking of truth and knowledge in this utopia:

The sheer wickedness of forcing Winston to say $2+2=5$ is not that he is forced to do bad math. It's that when something seems wrong to Winston he is required to pretend it does not — even to himself. He must ignore his own faculties of reason in order to succumb to the party.

By forcing Winston to give up reason, his interrogator is able to manipulate Winston's sense of morality. That is, until Winston, who rebelled against the system, becomes a part of Big Brother. ... As O'Brien points out to Winston as he tortures him, “We control matter because we control the mind. Reality is inside the skull.” (Broderick)

Controlling the mind by distorting reality through propaganda and force seems to be the way in which utopian societies are established. Initially, Winston resists the Party's control by asserting his personal identity as opposed to the collective identity by keeping a personal diary and falling in love with Julia (among other instances). However, the Party eventually beats him into submission and the novel ends with a chilling line from the omniscient narrator, “He loved Big Brother.” (Orwell, 310) This line signifies the metaphorical death of Winston.

It can be observed in real-life and fictional utopian societies that they leave no room for individuality. In Yevgeny Zamyatin's *We*, a literary classic which was banned in 1921 in Russia upon publication, where the authoritarian “Benefactor” has declared that viewing the self as separate from the collective whole is a threat to the established equality in the One State. Even the people in this fictional world are given numbers for names. The narrator of *We* notes,

Each morning, with six-wheeled precision, at the exact same hour, at the exact same minute, we, the millions, rise at once. ... at the exact same Table-appointed second, we bring spoons to our lips, we go out for our walk ... and go off to sleep” (Zamyatin 12)

This is perhaps the most fascist example in the novel where the State decides when its citizens go to bed and when they rise up. This and “one sees oneself as part of an enormous, powerful unit. And such precise beauty: not one extraneous gesture, twist, or turn” (31) are examples of how the character D-503 views himself (initially) – as part of a whole and not as an individual with separate feelings, thoughts and character. Eventually, during the course of the novel, his individuality wins over and he is

left questioning the collectivist attitude that the State has enforced upon him.

Utopia in society is predictably always characterized by repression on an individual and societal level. A Panopticon-iansurveillance can be observed in all self-proclaimed utopian societies. For example, in *The Hunger Games*, the Panem government has cameras installed everywhere. It monitors every little action of the citizens, much like Big Brother from 1984. One misstep, and punishment will follow. The people in self-proclaimed utopias live in constant fear. Extreme surveillance by the state causes a complete lack of freedom in the individual. Psychologically, no freedom to express oneself leads to repression of thoughts, feelings and actions. Repression subsequently leads to violence in behavior. Collective repression leads to rebellion. This is why dystopian fiction is characterized by violence and chaos. So, the more the state has a collectivist approach towards "peace-making", the more dystopian it becomes.

In real life, it is worth taking a closer look at what happened in the Soviet Russia during, arguably, what is considered the worst communist experiment of the 20th century. This particular case is more relevant to the paper as collectivism is a political theory that is closely associated with communism, and usually, dystopian fiction seems to be against both. Stauffer in her critical essay notes, "Zamyatin's novel is easily contextualized temporally to the establishment of lofty Marxist ideals under Lenin and the Communist Party in post-1917 Russia." (Stauffer) Alexander Solzhenitsyn (1918 – 2008), who lived and wrote in Communist Russia, saw how poorly his fellow citizens were treated by Stalin in Soviet prison camps. He spent almost a decade in prison for criticizing Stalin's policies. He wrote a very famous book (for which he won the Nobel Prize), called *The Gulag Archipelago*, where he documents the agony caused by the movement. In a Bolshevik prison in the late 1940s, Solzhenitsyn observed,

"Gradually it was disclosed to me that the line separating good and evil passes not through states, not between classes, not between political parties either – but right through every human heart – and through all human hearts. This line shifts. Inside us, it oscillates with the years. And even within hearts overwhelmed by evil, one small bridgehead of good is retained. And even in the best

of all hearts, there remains. . . an unrooted small corner of evil. . . It is impossible to expel evil from the world in its entirety, but it is possible to constrict it within each person." (Solzhenitsyn, Vol 4)

Here, living in a period that can evidently be called a real-life dystopia, Solzhenitsyn realizes that the fight against evil must begin in one's heart, and not thrust upon society by a dictator. The good fight is fought primarily by the individual, as an individual – not by mass governmental control and totalitarianism. Solzhenitsyn seems to say that utopian reformation is unachievable on a societal level, but possible on a personal level. Dystopian writing chides the reader in to valuing individuality and free will by showing a collectivist world where characters have to fight for it.

In dystopian fiction, the critique is on the ruthless exploitation of man's free will in a self-proclaimed utopia. Human beings have intrinsic value and dignity. A corrupt government claiming to eradicate evil forces its citizens to give up their free will and individuality – it takes away the individual's choice not just to do right, but to be anything at all. Without choice and free will, society does not stand a chance at evolution (or devolution, but let's look at the bright side). In doing so, utopian spaces eradicate any semblance of morality, truth and knowledge. Without goodness and morality, how can a society move forward? It descends into madness.

In conclusion, dystopian literature is about the collective trauma caused by an attempt at utopia. It is a grim picture on how self-proclaimed utopian societies wreak havoc. It is about how one man's evil desire destroys millions of lives, generations even. Dystopian writing is a macrocosmic portrayal of the consequences of corruption. However, it should be taken as an education on wrong choices in the microcosm of man's heart. After all, every one's choices have a ripple effect on the society – the more the good choices, the more the society progresses forward. Dystopian fiction, then, encourages the conscious reader to look inward, to exercise their free will in the right way, to value individuality because it peacefully contributes more to the society than a painful collectivist approach ever could. The reader can hope to understand what utopia means for him as an individual at a psychological level, but not collectively for the whole state. After all, ideals are much easier to maneuver in one's own heart and mind. When thrust upon a society by an

authoritarian government as propaganda, it can cause monumental destruction – simply because what is utopian for a handful, is usually highly dystopian for the rest of the world.

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L'EXISTENTIALISME DANS L'ÉCRITURE ERNAUSIENNE

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Abstract

L'existentialisme de Jean Paul Sartre est caractérisé par l'absurdité, l'universalité du monde, la mort, la crise d'identité, le choix, l'essence, le néant, l'absence du sens de la vie, et l'utilisation du « je » impersonnel. Annie Ernaux, l'écrivaine française qui a gagné le prix Nobel en 2022 peut être définie comme appartenant à ce style d'écriture. Née pendant la deuxième guerre mondiale sa vie est marquée par l'inquiétude, la lutte des classes, le malaise, la quête pour l'identité des femmes notamment. Son style est marqué par « l'écriture plate » ou « l'écriture blanche » selon Roland Barthes. Elle essaie de toucher tous ses lecteurs. A travers sa propre histoire, elle essaie de représenter la vie de chacun et chacune. Même si elle représente une période différente, ses émotions et les expériences qu'elle a vécu ressemblent celles de nous. Ainsi on peut dire qu'elle fait un appel à l'universalité du monde, ce qui a été primordial dans sa réussite comme écrivaine. Actuellement c'est vraiment facile de s'identifier au concept de mort et de peur à cause de ce qu'on a vécu pendant la pandémie. En gros, nous allons examiner les thèmes et les éléments existentialistes dans ses œuvres.

Keywords: Existentialisme, peur, mort, néant, existence, la crise, l'identité.

L'existentialisme de Jean Paul Sartre est caractérisé par l'absurdité, l'universalité du monde, la mort, la crise d'identité, le choix, l'essence, le néant, l'absence du sens de la vie, et l'utilisation du « je » impersonnel. Annie Ernaux, l'écrivaine française qui a gagné le prix Nobel en 2022 peut être définie comme appartenant à ce style d'écriture. Née pendant la deuxième guerre mondiale sa vie est marquée par l'inquiétude, la lutte des classes, le malaise, la quête pour l'identité des femmes notamment. Son style est marqué par « l'écriture plate » ou « l'écriture blanche » selon Roland Barthes. Elle essaie de toucher tous ses lecteurs. A travers sa propre histoire, elle essaie de représenter la vie de chacun et chacune. Même si elle représente une période différente, ses émotions et les expériences qu'elle a vécu ressemblent celles de nous. Ainsi on peut dire qu'elle fait un appel à l'universalité du monde, ce qui a été primordial dans sa réussite comme écrivaine. Actuellement c'est vraiment facile de s'identifier au concept de mort et de peur à cause de ce qu'on a vécu pendant la pandémie. En gros, nous allons examiner les thèmes et les éléments existentialistes dans ses œuvres.

Née en 1940 à Lillebonne en Normandie Annie Thérèse Blanche Ernaux grandit dans un milieu modeste. Ses parents tiennent un café-épicerie dans un quartier populaire. D'abord garçon de ferme, puis ouvrier d'usine, son père devient enfin un petit commerçant, soutenu par le courage, la ténacité et la volonté de son épouse, ouvrière d'usine elle aussi auparavant. Brillante, Annie poursuit ses

études à la Faculté de Lettres Françaises Modernes de Rouen et à celle de Bordeaux, contrairement aux jeunes filles de son âge qui commencent à travailler. Mariée avec un étudiant en Sciences Politiques, elle quitte sa région natale et devient successivement professeur de lycée à Bonneville, Annecy et Pontoise. Divorcée et mère de deux garçons, elle vit aujourd'hui dans le Vald'Oise, à Cergy. Les études avancées permettent certes à Annie Ernaux de s'élever socialement et de ne pas revivre la misère de ses parents. Mais elle éprouve des conflits et une sorte d'étrangeté. Ses relations avec ses parents, ses amants, et toute la société en sont lourdement imprégnées. Ernaux n'est certainement pas le seul écrivain à être dans cette situation, mais elle est contemporaine et surtout elle vit encore, ce qui la rend plus proche, car plus apte à traduire les problèmes de notre époque postmoderne.

Ses œuvres les plus connues sont *La Place*, *La Honte*, *Les Armoires Vides*, *Les années* etc

L'analyse des thèmes Prédominants

Maintenant nous allons analyser les thèmes prédominants dans ses œuvres ce qui les rendent plus proches de ce qu'on a vécu. On peut le classer comme l'écriture ernausienne. Cela se ressemble à l'écriture existentialiste. Chaque individu a un moment donné ou un autre éprouve des sentiments existentialistes.

Le « je » transpersonnel pour renforcer l'idée de l'universalité du monde

Annie Ernaux représente une époque donnée dans ses romans et pas un individu. Elle a présenté sa vie mais en donnant voix à son père, à sa mère et d'autres personnages en utilisant la nomenclature du Je. « En m'efforçant de révéler la trame significative d'une vie dans un ensemble de faits et de choix, j'ai l'impression de perdre au fur et à mesure la figure particulière de mon père. {...} A chaque fois, je m'arrache au piège de l'individuel (Place :45)

Ainsi le « je » ernausien devient une voix énonciatrice plurielle et universelle. C'est la présence du « je » qui souligne l'universalité du monde. Il est évident que ce « je » a la capacité de représenter tous les aspects des identités présentes dans le récit ; dans la plupart du cas il devient un « nous » au moment de récapituler les faits, de mettre à jour les non-dits, de dénoncer un statut social qu'on a porté depuis longtemps, et aussi de témoigner une collectivité.

Recours au Structure Social

En illustrant des mécanismes sociaux révélateurs c'est-à-dire l'importance du langage, le sentiment de honte sociale des classes dominées, la violence symbolique des classe supérieures, l'auteur nous met en lumière une sociologie littéraire. Elle témoigne les habitudes et les souffrances sociales des classes inférieures et en même temps elle s'analyse en faisant une auto-analyse. Elle essaie de traiter la question individuelle par une focalisation sociologique. Elle fait un acte engage de son écriture. Ainsi elle donne voix aux problèmes auxquels on fait face dans notre vie quotidienne.

La mort

Il y a trois récits personnels autour du thème de la mort : La Place, une femme, l'Évènement.

La place raconte la mort de son père alors qu'une femme s'identifie avec l'œuvre camusienne qui commence en annonçant la mort de sa mère. L'Évènement parle de son avortement, un sujet tabou. Une étude approfondie nous montre la différence dans les scènes de la mort de son père et de sa mère.

En ce qui concerne la mort de son père elle décrit ainsi : « je revois seulement les yeux de mon père fixant quelque chose derrière moi, loin ...je crois avoir demandé à ma mère de lui fermer les yeux. Autour du lit, il y avait aussi la sœur de ma mère et son mari. Ils se sont

proposés pour aider à la toilette, au rasage, parce qu'il fallait se dépêcher avant que le corps ne se raidisse » contrairement à son père, sa mère souffrait d'une maladie dégénérative, L'Alzheimer. Elle restait dans une maison de retraite. Le service de gériatrie avait déjà fait la toilette du corps de sa mère. Elle rapporte la cérémonie mortuaire au domicile et celle organisée au service hospitalier. Le premier est entouré par ses proches alors que la deuxième se déroule dans une situation d'isolement.

La troisième c'est l'avortement. Elle a mis fin à sa grossesse en coupant le cordon. Et la comparaison de son fœtus à une poupée indienne marque l'absurdité et la distance qu'elle a maintenu vers son propre enfant.

Les deux premières scènes de la mort montrent les sentiments pré covid et post covid. Auparavant pendant la cérémonie mortuaire on était entourés des proches et pendant le covid on a vu des isolements partout. A notre avis les lecteurs pourraient facilement partager ces sentiments.

L'absurdité

Lors de la cérémonie mortuaire de sa mère, elle décrit une situation : « Mon mari est arrivé le soir, bronze, gêné par un deuil qui n'était pas le sien. On a dormi dans le seul lit à deux places, celui où mon père était mort. » L'usage du lit mortuaire est un signe d'absurdité.

Il y a une autre instance où Elle a mis fin à sa grossesse en coupant le cordon. Et la comparaison de son fœtus à une poupée indienne marque l'absurdité et la distance qu'elle a maintenue vers son propre enfant. « Mon père décédé reposait en haut et elle servait des pastis et des rouges en bas. Larmes, silence et dignité, tel est le comportement qu'on doit avoir à la mort d'un proche, dans une vision distinguée du monde. Ma mère comme le voisinage, obéissait à des règles de savoir-vivre ou le souci de dignité n'a rien à voir.

Elle garde une certaine distance avec les rituels. Cela montre l'absurdité.

L'aliénation

L'aliénation apportée par la mort : en quelques heures, la figure de mon père est devenue méconnaissable. Vers la fin de l'après-midi, je me suis trouvée seule dans la chambre. Le soleil glissait à travers les persiennes sur le linoléum. Ce n'était plus mon père. Le nez avait pris toute

la place dans la figure creusée. On voit comment elle peint l'aliénation à travers ces romans.

Maintenant que nous avons eu un coup d'œil aux thèmes existentialistes, nous avons réussi à comprendre ce qui font ses thèmes les plus proches de notre vie. En gros on peut dire que les éléments dont elle a parlé ressemblent à nos propres sentiments. Ainsi cette communication vise à montrer que pendant la période postcovid les êtres humains ont réussi à comprendre les autres, parce qu'ils ont compris qu'ils éprouvent les mêmes émotions et les sentiments, ce qui affirme l'universalité du monde. Et cela peut être l'une des raisons pour voter pour ses œuvres parce qu'elle a bien réussi à traduire nos propres sentiments. Nous espérons qu'une étude approfondie peut mettre en lumière plusieurs styles ou plusieurs thèmes sur lesquels les futurs chercheurs peuvent travailler.

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ENGLISH LANGUAGE ASSESSMENT FOR BETTER LEARNING: A REVIEW

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Abstract

In the past, assessment in classrooms was mostly limited to tests that were given at the end of a unit or semester. This system worked well enough, but it didn't give students much feedback during the learning process. It also didn't allow teachers to tailor their instruction to the needs of individual students. The goal of a modern English teaching classroom is to be student-centered. Teachers play a vital role in the language development of their students. When it comes to learning, assessment is vital and when it comes to assessment, planning is the key. Teachers must ensure that they are assessing their students and identifying their individual needs. In order for teachers to assess their students' language abilities very well, they need to be familiar with assessment techniques. Formative assessments can be a powerful tool for helping teachers understand their students' strengths and weaknesses, identify areas that need improvement, and adjust their teaching methods accordingly on a day-to-day basis. By learning to assess students, the teacher can ensure that his or her teaching is tailored to the students' needs and that they are making progress. To become a master in this area, teachers need to focus on questioning strategies to create curiosity in students and set the right tone for learning. Relying on just one method does not give a complete picture of students' abilities. A combination of methods gets a well-rounded view of students' skills. Constructing formative assessments well in every day's classroom will lay a good foundation for taking summative assessments with confidence. This article will show how formative and summative assessments are effectively used in language classrooms.

Keywords: Formative Assessment, Learning, Questioning, Thinking Time, Thinking Skills, Summative Assessment

Introduction

Today's English classes are viewed mostly as a minor subject amidst other core subjects such as science, commerce, etc. The students are vying in a race to secure the maximum marks in their respective major subjects to get placements in reputed institutions and become hard-core professionals in their chosen field of study. It is, of course, a good idea, but not at the cost of delimiting English hours in schools and colleges as if their outcome has nothing to do with core subjects. Reducing English hours, giving emphasis only to major subjects and setting some minimum criteria for a just pass in English are becoming common practices in the modern curriculum. Where does this lead to?

This obviously leads to reduced communication skills to a bare minimum in students just to manage without much proficiency. Secondly, many students in professional colleges attribute their poor writing skills to thinking that their core subject is not English. Students have difficulty

drafting formal letters without assistance. Students fail to recognize or make simple, compound and complex sentences. Habit formation in using the right syntax and familiar structures is missing in modern students. Quite often, subject-verb agreement is present in tantrums in the utterances of students. Conditional clauses are not correctly used with the correct tense form of the verbs. Enough reading of standard English books from the syllabus is not insisted on in classrooms to acquire language skills. Besides, English text books with literary value that expose students to creative expressions and human understanding are meant to develop higher order thinking skills if rightly guided by teachers and well perceived by students (Brookhart, 2011).

The students must be aware that language classes not only enrich students with language skills but also develop critical thinking skills. To become successful in any profession, critical thinking skills are important. ELT classes are a boon for any student to develop critical

thinking skills (Davison & Cummins, 2007). To bring quality to a classroom, teachers must be aware of the goals and objectives so that interest can be developed in attending English classes.

Meeting the assessment criteria without learning is what happens in modern day classrooms. For learning to happen in the right direction towards achieving the classroom objectives, implementing an efficient and well-thought-out assessment process is important. But today, assessments are merely a tool used to promote rote learning, a method to pacify students and parents by generating grades and report cards. It is only a way to showcase the pseudo reputation of the school in a social scenario. For the most part, teachers do not know the nitty-gritty of the assessment process. Assessment methods are not being shared and discussed among teachers for peer reviews and further development. Many teachers are ignorant of the fact that assessments are the lifeblood of teaching and make the classroom active. Teachers must believe that assessments promote higher order thinking skills and make learning more effective (Abosalem, 2016). Assessments become a crucial tool in the hands of teachers to bridge the above mentioned gaps in students' learning.

Pre-planning by the Teacher

Pre-planning of lessons before delivery in classrooms is crucial. It's when teachers take the time to think about everything the unit will involve and plan out exactly how it will look and feel. While this might seem like a lot of work, pre-planning has many benefits. It helps the teacher anticipate different scenarios and get ready for any challenging moments in the classroom. By spending some useful time beforehand, the teacher can create an effective and interesting unit that feels organized and well thought-out. Preparing in advance also makes things a lot easier when it comes to managing logistics for the class. Pre-planning reduces stress levels and helps teachers avoid any nasty surprises down the line. Before the delivery of lessons, the teacher is expected to have a thorough lesson plan well developed with formative assessment questions aligned logically to suit the needs of students in their learning. Asking questions, conducting class discussions, assigning homework and providing feedback are the essential components of formative assessment. To make

learning more interesting in the classroom, it is important that the teacher not be rigid with his plan. At times, the teacher may have to modify his plan instantly to suit the needs (Tomlinson, 2016). The assessment questions may require modifications to suit the needs of students' learning.

Making Learning More Visible Through Formative Assessment

Formative assessment is an effective tool in the hands of a good teacher. It helps in knowing the strengths of students, deciding the course of learning, planning well the lessons, making the classroom active and making learning more effective. All this could be possible only if the teacher is smart enough to ask the right questions to steer the learning process. For example, let us say the teacher asks a student to make a statement and the student says, "*I understand the lesson.*" Immediately, the teacher can ask another student to report what the first student said. The student's answer could be, "*He said that he understood the lesson.*"

Now the teacher has to rise to the occasion to work out his questions to his advantage to make learning more evident. The teacher can quickly write the statement and the reported sentence. Then he could keep varying the verb from '*understand*' to '*do not understand*', '*did not understand*', '*have understood*', etc. and then involve other students in getting the answer. The classroom may comprise a variety of students, ranging from poor learners to very good learners. It is the teachers' job to change the given sentence in different ways. Oral expressions alone do not help all the students. The teacher could ask the students to write one or two sentences and make them report it in their notebooks. The teacher must go around to provide assistance and encouragement by marking in the notebooks randomly. The teacher's mental presence is crucial in responding to a variety of questions and statements, such as:

"Did you understand?" "What did you understand?" "I have not understood." "I understand now."

The teacher's job is not just over. He has to provide thinking time for the students, read their expressions, not allow some to get diverted and prepare the right question to be asked subsequently (Biggs, 2006). Classroom management is very important and all the above

mentioned acts should happen in the right sequence without disturbing the peace of the learning environment.

The above is an example of how a teacher reacts and functions while teaching reported speech in a classroom. There is no one way to teach students, but there are umpteen ways. However, the teacher has to be careful in deciding the questions and involving the students in active learning. A wrong question might distract the learners and fail to reach the objective.

One can observe from the above example that the teacher is able to assess an individual student's knowledge around a group of students and then a larger number of students. By assigning a little bit of writing work and going around, the teacher will keep the learners in practice mode. If the process is repeated with a different set of questions and the teacher attends a different group of students, a better learning environment could be established for the majority of students. Formative assessment questions are framed depending on the expertise of the teacher (Angelo & Patricia, 2005). Though knowing the answers to the questions is important, knowing how to make the students learn makes a real teacher.

With formative assessment, the teacher should be able to increase student involvement. The ownership of students gradually increases with the ease of learning. The teacher will have to instil confidence in students through his positive approach and by providing descriptive feedback. Questions from the teacher like "I hope you want to take another question of a similar kind." will get the right response from students.

The quality of questions from the teacher can make students think better and the teacher will have to have a good understanding of grading questions that trigger higher-order thinking skills from those that trigger lower-order thinking skills in order for the students to make progress (Tomlinson, 2016). So with the help of formative assessment questions, the teacher owns the responsibility of making students active and indulge in conversation with the teacher as well as with other students when prompted to do so. The teacher can take feedback in the form of an exit slip at the end of the hour so that he or she will know if teaching was effective. This will help the teacher plan the next day's lesson accordingly.

Formative Assessment to Complement Summative Assessment

Summative assessments are assessments that can happen at the end of a unit or term, once a month, or whenever is convenient according to the conventions of any institution. Ultimately, students have to be graded in order to declare their results at the end of a semester or year. Every successful formative assessment prepares students to take summative assessments successfully (Torres, 2019).

Many students shy away from summative assessments for fear of failing them. This fear is natural if the students are not engaged effectively in regular classrooms. Some students will find it difficult to showcase everything in a summative assessment.

For example, let us take some of the examples mentioned above in formative assessment. The students learn reported speech with the help of a teacher who uses formative assessment effectively. Whereas in the summative assessment, the students will be answering questions from various grammar components and literature comprehension exercises. The task may seem difficult for some students and that is how summative assessments are designed to test the scores of students. In fact, an experienced teacher will be able to predict the approximate levels of performance of any student in summative assessment exams by analyzing students' everyday learning behavior. The teacher needs to emphasize periodic revisions of the lessons taught so that the students perform well in the summative assessments. The final scores of students in a summative test alone cannot judge their language proficiency. However, summative assessments are important for measuring certain key aspects of learning. More than debating whether formative assessment is beneficial or summative assessment, it is important to understand that formative assessments remain complimentary for students to face the summative assessments. The teacher has many options to deliver his lessons and he or she can design his lesson plan using formative assessments in a unique manner.

Formative assessments are planned in line with students' knowledge level, their active participation, their interest shown in assignments, etc. Formative assessments are a wonderful tool that develops a good

rapport between students and the teacher, which provides leeway for productive classrooms in the future. Using formative assessments, the teacher can make the content accessible to students and make the classroom more student-centric than could be possible through traditional teaching methods.

Conclusion

The ultimate aim of ELT is to improve the teaching and learning experience for all. The different types of assessment have a variety of benefits depending on the type chosen by the teacher. Assessment is used to test students' abilities and progress as well as aid in their teaching process. Teachers provide students with assignments; it may be for assessment or evaluation purposes, or simply because it is a good way of providing students with relevant practice material. Testing can be an effective way of assessing the students, to identify and target areas that need improvement and it will provide them with feedback on their progress. More than giving importance to quantitative scores alone, institutions will have to work with the qualitative knowledge of students. Today's standard of English is declining among college students due to the fact that the objectives of learning English in classes are not clearly notified to students. The teachers will have to develop their skills to take teaching and learning forward. The focus has to be on improving the standard of students' language acquisition rather than just promoting them. Assessment has to be given importance, considering the learning aspect of the classroom. Institutions will have to look at the positive side of learning instead of fulfilling their commercial needs alone. We need to give credit to teachers who work on improving their assessment skills in classrooms.

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LA MOTIVATION D'APPRENDRE LE FRANÇAIS LANGUE ÉTRANGÈRE EN LIGNE - PERSPECTIVES ET STRATÉGIES CENTRÉES SUR L'APPRENANT

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Résumé

Semblable à l'apprentissage de la plupart des langues, la langue française est d'abord apprise à travers un cours particulier formel. Cependant, la pandémie a donné aux enseignants et aux étudiants enseignant/apprenant le français langue étrangère à accepter l'apprentissage en ligne comme la nouvelle norme. Le succès de l'apprentissage de la langue française en ligne dépend de plusieurs facteurs. Les enseignants et les apprenants jouent des rôles différents pour assurer le succès des cours. Cette recherche est réalisée pour étudier comment la présence d'apprentissage en ligne est influencée par les motivations des apprenants à étudier une langue étrangère. Cette étude est entreprise pour savoir comment les apprenants font face à l'apprentissage du français en ligne. Les découvertes ont révélé des informations intéressantes sur l'enseignement et l'apprentissage en ligne des langues étrangères. L'enseignant ancre la leçon en ligne avec des activités bien planifiées et exécutées. L'enseignant prend l'essentiel de la responsabilité de faire de l'apprentissage en ligne un succès. Une fois que la présence cognitive de l'enseignant devient positive, les apprenants peuvent commencer à dépendre de leurs pairs à travers la présence sociale pour maximiser l'expérience d'apprentissage.

Mots clés : français langue étrangère, enseignement en ligne, présence pédagogique, présence sociale, présence cognitive.

Introduction

Contexte de l'étude

Selon Allard, Bourdeau et Mizoguchi (2011) la langue étrangère est une langue peu commune communiquée par les gens d'une communauté. Une langue étrangère est également décrite comme une langue apprise par une personne volontairement en dehors de leur langue maternelle par Álvarez-Sotomayor et Hidalgo-Clérico (2020). Dès lors, chaque langue étrangère pour un individu n'est pas la même que celle d'un autre. La langue étrangère est aussi fréquemment liée à une langue seconde. Malgré cela, une deuxième langue est clairement un autre sujet puisqu'il s'agit d'une langue normalement utilisée dans un environnement naturel alors qu'une langue étrangère est une langue totalement inconnue (Sanromán, 2020).

Semblable à la plupart des leçons, la langue française est initialement apprise dans une classe formelle en tête-à-tête. La leçon est de préférence enseignée entièrement en français au lieu de la mélanger avec une autre langue commune utilisée par les apprenants qui est l'anglais selon les conclusions de Wan Mohtar et Awang (2013). Cependant, la technologie a énormément progressé, et l'apprentissage en ligne commence à émerger comme un outil majeur d'apprentissage. Par conséquent, les prestataires de formation commencent à développer de telles plateformes pour répondre aux besoins des apprenants qui souhaitent avoir une approche d'apprentissage plus flexible.

L'apprentissage en ligne devient une option pour les apprenants à étudier à mesure qu'Internet et la technologie progressent. Les étudiants sont désormais en

mesure d'assister aux cours depuis n'importe quel endroit et à n'importe quel moment de la journée sans avoir à se contraindre avec un calendrier fixe (Chamorro, 2018). Pendant ce temps, l'apprentissage d'une langue étrangère en ligne fait référence à l'apprentissage d'une langue qui se passe entièrement en ligne (Hockly, 2015). L'apprentissage d'une langue étrangère comprend le développement de quatre compétences fondamentales : écouter et lire, également appelées compétences d'entrée (de réception), et parler et écrire, compétences productives (Sousa, 2011). Hockly a également déclaré que l'apprentissage des langues étrangères en ligne commence à partir de l'éducation tertiaire et ne commencent qu'au niveau inférieur de l'éducation avec les progrès de la technologie.

Objectif Et Problème De Recherche

Le succès de l'apprentissage de la langue française en ligne dépend de plusieurs facteurs. La réussite de l'apprentissage du français en ligne dépend de la flexibilité de la méthodologie, de la pédagogie et des contenus tels que la conception pédagogique, le scénario d'apprentissage, le contenu d'apprentissage et aussi le tutorat en ligne. L'apprentissage en ligne encourage les apprenants à être responsables et à travailler en groupe pour enrichir leurs nouvelles connaissances. Selon les opinions des étudiants sur l'apprentissage du français en ligne avec Microsoft Teams pendant la pandémie de Covid-19, outre les avantages, certains étudiants pensent que l'apprentissage d'une langue étrangère en ligne aient quelques problèmes. Les apprenants ont estimé que le face-à-face était nécessaire pour s'exercer à parler et à lire. L'écran dans l'apprentissage en ligne agit comme un obstacle aux pratiques efficaces. Néanmoins, l'apprentissage en ligne va continuer et de nombreux établissements devaient se contenter de rencontrer leurs élèves et étudiants en ligne pour des activités d'enseignement-apprentissage. Par conséquent, cette recherche est menée pour étudier comment la présence d'apprentissage en ligne est influencée par les motivations des apprenants à étudier une langue étrangère. Cette étude est faite pour répondre aux questions suivantes.

Questions de Recherche

- Comment l'étape préactionnelle influence-t-elle la présence sociale en ligne ?
- Comment le stade d'action des apprenants influence-t-il la présence dans l'enseignement en ligne ?

Revue Systématique

Cette section aborde les motivations pour apprendre des langues étrangères, apprendre le français en ligne, les études antérieures et aussi le cadre conceptuel de l'étude.

Motifs d'apprentissage des Langues Étrangères

En ce qui concerne les motivations, il existe plusieurs raisons pour lesquelles les gens choisissent d'étudier une langue étrangère. Selon Johnson (2017), plus d'un milliard de personnes apprennent actuellement des langues étrangères. Ces apprenants partagent des motivations communes pour l'apprentissage d'une langue étrangère et cela implique principalement la communication. L'une des motivations est de s'intégrer dans une culture étrangère. Venir dans un pays habité par des locuteurs de langues étrangères conduire quelqu'un à apprendre une certaine langue. En plus de cela, une personne peut également être motivée à apprendre afin de s'intégrer à sa propre culture. Cette situation se produit en grande partie dans des pays très peuplés comme l'Inde où les gens pratiquent différents dialectes ou langues. Johnson a également mentionné que l'une des principales raisons de l'apprentissage des langues étrangères est à des fins éducatives. Les étudiants réels poursuivront une langue étrangère en particulier pour ceux qui poursuivent leurs études dans un pays étranger.

Apprendre le Français en Ligne

Il existe différentes manières d'enseigner le français. Selon Thomas (2015) il existe 4 stratégies solides pour enseigner le français dans une salle de classe moderne : utiliser la technologie, l'apprentissage mixte, la classe inversée et la gamification. Ces stratégies sont appropriées pour enseigner le français dans cette décennie où l'internet est considéré comme un outil d'apprentissage tel que mentionné par Kamba (2007) dans son étude intitulée *The Internet as a Tool for Interactive Learning, Teaching and Research: Nigerian Experience*. Selon son étude, Internet a le pouvoir de fournir une variété de matériel pour les apprenants. Il peut y avoir

aussi des inconvénients à apprendre le français en ligne. Stoytcheva (2018) sur une étude analysant 25 opinions des étudiants dans le cadre d'un cours de français à distance, a constaté que l'apprentissage du français en ligne peut être laborieux et chronophage.

Études antérieures sur les inconvénients de l'apprentissage d'une langue étrangère en ligne

Il y a eu de nombreuses études antérieures sur les inconvénients de l'apprentissage d'une langue étrangère en ligne. L'étude par Maican et Cocoradă (2021) montre que les étudiants ont des difficultés à utiliser la technologie que ce soit concernant problèmes d'internet liés à la connexion ou à l'appareil. La recherche s'est concentrée sur l'apprentissage des langues étrangères en ligne et sa corrélation avec la pandémie actuelle de Covid 19 en utilisant l'outil ForeignLanguageEnjoyment (FLE). Les répondants de cette recherche se compose de 207 participants auto-sélectionnés issus de différents programmes d'études. Ensuite, il est réduit à 39 étudiants en recherche de résultats qualitatifs. Les participants ont répondu à des sondages concernant des questions démographiques, y compris des informations sur l'âge, le sexe, le programme d'études et l'année d'études, les langues étrangères étudiées, la note obtenue à l'étranger langue pour le premier semestre de l'année académique correspondante. Les résultats de cette recherche montrent que les associations négatives entre l'apprentissage d'une langue étrangère et l'anxiété sont cohérentes avec les temps d'apprentissage pré-pandémiques bien qu'il existe de nouvelles également des résultats tels que le niveau de plaisir plus élevé chez les élèves moins performants. Un autre inconvénient majeur d'apprendre le français en ligne, c'est l'isolement. L'apprentissage en ligne empêche les étudiants d'avoir une discussion physique avec leur professeur et leurs camarades de classe.

Études antérieures sur les avantages de l'apprentissage d'une langue étrangère en ligne

Néanmoins, d'anciens chercheurs ont également prouvé qu'il existe certains avantages à apprendre le français en ligne. Selon Alabay (2021), certains étudiants pensent que l'utilisation d'une langue étrangère en ligne est plus bénéfique que l'apprendre en face à face. Les étudiants ont estimé que l'apprentissage en ligne est facile car ils

peuvent regarder leurs leçons enregistrées autant de fois que nécessaire, comme ils le souhaitent. En plus de cela, les étudiants sont confiants pour poser des questions en ligne. Certains étudiants ont mentionné qu'ils peuvent accéder à plus de matériel pendant l'apprentissage en ligne, car le matériel d'apprentissage en face à face est généralement limité aux informations sur papier. L'autre avantage est la flexibilité d'apprendre une langue étrangère en ligne en raison du fait que l'apprentissage en ligne leur permet d'apprendre où et quand ils en ont besoin.

Pour mentionner le nom de l'étude : Alabay (2021) a réalisé une recherche intitulée Students' views on learning French online with Microsoft Teams® (Points de vue des étudiants sur l'apprentissage du français en ligne avec Microsoft Teams® pendant la pandémie de Covid-19). Les participants étaient 23 étudiants apprenant le français langue étrangère à Galatasaray Université, Turquie. Les données ont été recueillies au moyen d'un formulaire d'entrevue semi-dirigée. Les résultats ont montré que les étudiants pensaient que l'enseignement à distance les avait aidés à poursuivre leurs études pendant une épidémie, en examinant et en suivre leurs cours en ligne s'ils ne pouvaient pas assister aux cours.

Cadre Conceptuel de l'étude

L'apprentissage en ligne est difficile. Pour beaucoup de gens, c'est le motif qui fait avancer les étudiants. Le cadre conceptuel pour cette étude, nous avons suggéré qu'il existe deux principaux types de présence à surveiller pendant les cours en ligne et ils sont (a) la présence sociale, (b) la présence de l'enseignant et présence cognitive. Premièrement, (a) la présence sociale dépend du soutien que les apprenants reçoivent de leurs pairs (bien que ce soit en ligne). Ce support est affiché dans Winke (2005) (i) stade préactionnel. Vient ensuite (b) la présence de l'enseignant et ceci influencé par ce que font les enseignants au (ii) stade de l'action. La présence finale est la présence cognitive et cela est montré au (iii) stade postactionnel.

Résultats

Introduction

Cette section présente les résultats en répondant aux questions de recherche de l'étude.

- (a) Comment l'étape pré-actionnelle influence-t-elle la présence sociale en ligne ?
- (b) Comment le stade d'action des apprenants influence-t-il la présence de l'enseignement en ligne ?

Résultats Pour le Stade Préactionnel

Cette section répond à la première question de recherche : comment l'étape préactionnelle influence-t-elle la présence sociale en ligne ?

Au stade préactionnel, la motivation est activée par le soutien que les apprenants reçoivent. La présence sociale agit comme un catalyseur de la motivation des apprenants à ce stade initial. Les résultats sont présentés pour montrer à la fois l'influence de (a) présence et (b) stade préactionnel dans l'apprentissage du français en ligne.

Résultats Pour la Présence Sociale

Les apprenants semblent être à l'aise de participer à la discussion du cours et sont à l'aise pour interagir avec les participants au cours. De plus, connaître les participants donne un sentiment d'appartenance aux répondants. Cependant, la plupart des apprenants ne se sentent pas à l'aise d'être en désaccord pendant les séances et ne sont pas non plus à l'aise pour converser en ligne. En outre, l'apprentissage en ligne n'est pas considéré comme un excellent moyen de socialisation. Malgré cela, les apprenants sont à l'aise pour participer aux discussions du cours et sont capables de former impressions distinctes de certains participants au cours. Les répondants ont également développé un sens de la collaboration pendant l'apprentissage en ligne tout en faisant reconnaître leur point.

Stage Pratique

Les apprenants sont peu enclins à apprendre le français pour comprendre des films, des vidéos ou de la musique bien qu'ils veuillent profiter de l'utilisation du français en dehors de la classe chaque fois qu'ils en ont l'occasion. Les apprenants ont également l'intention de suivre des cours de français même si ce n'est pas obligatoire et que vous souhaitez obtenir des avantages financiers personnels tout en accroître leur maîtrise du français. La plupart des apprenants pensent que le français est important pour eux car il élargit leur vision du monde.

Résultats Pour le Stade Actionnel

Cette section répond à la question de recherche 2 : Comment le stade actionnel des apprenants influence-t-il la présence pédagogique ? Dans le cadre de cette étude, la présence enseignante est renforcée par les activités que l'enseignant prévu. Les résultats sont donc présentés en examinant (a) la présence enseignante et (b) le stade d'action pour l'apprentissage du français en ligne.

Conclusion

Résumé des Conclusions et Discussion

Cette étude a montré des résultats intéressants sur la perception des apprenants sur différents types de présence dans l'apprentissage du français langue étrangère en ligne. En ce qui concerne la présence sociale, les apprenants ressentent l'opportunité de discuter du cours et les aident à développer un sentiment d'appartenance envers le cours.

Ensuite, en ce qui concerne la présence de l'enseignant, les apprenants attendent des explications claires de l'enseignant. Plus encore pour non-face- Pour les cours en présentiel, il faut rappeler aux apprenants les dates importantes relatives à leur cours. Ils ressentent un sentiment de sécurité lorsque l'enseignant est présent en ligne pour clarifier son accord et son désaccord sur les domaines sur lesquels ils ont des questions. Les activités planifiées par les enseignants contribuent à améliorer la communication en ligne et leur permettent d'obtenir une rétroaction immédiate pendant le cours.

Néanmoins, dans l'apprentissage d'une langue étrangère, l'attitude est importante pour que les apprenants soient motivés à continuer l'apprentissage. Cette recherche a montré que les apprenants perçoivent qu'ils acquièrent une présence cognitive à partir des activités. Les activités prévues leur permettent d'accroître leur curiosité. Ils deviennent motivés à poser des questions liées au cours des questions.

L'enseignant doit ancrer la leçon en ligne avec des activités bien planifiées et exécutées. L'enseignant prend l'essentiel de la responsabilité de faire de l'apprentissage en ligne un succès. Une fois que la présence de l'enseignant et cognitive devient positive, les apprenants peuvent commencer à dépendre de leurs pairs grâce à leur présence sociale pour maximiser l'expérience d'apprentissage

Implications Pédagogiques et Suggestions Pour les Recherches Futures

L'apprentissage en ligne est là pour rester même au-delà de la pandémie. La pandémie nous a appris que l'enseignement de langues étrangères qui s'est avérée amusante et efficace en face à face peut avoir autant de succès en ligne. Les temps difficiles font les gens plus créatifs, tout comme la pandémie. Davantage d'établissements proposent l'apprentissage des langues étrangères en ligne et de nombreux apprenants maximisent leur apprentissage en ligne. Les futurs chercheurs pourraient se pencher sur les différents types d'activités en ligne et comment ces activités influencent l'apprentissage de différentes langues étrangères, et plus spécifiquement le français langue étrangère. Des entretiens peuvent être organisés pour rechercher une vue approfondie des apprenants (et des enseignants) sur la façon de rendre l'apprentissage des étrangers en ligne plus réussi.

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THE PORTRAYAL OF SELF-EXPLORATION IN TONI MORRISON'S SULA

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Abstract

Toni Morrison was born in Lorain, Ohio, on February 18, 1931. She is a well-known African-American writer who has written extensively on race and gender issues. She was the first African-American writer to receive the Nobel Prize for Literature in 1993. This essay attempts to represent Morrison's idea of a modern woman through the figure of Sula. Without a doubt, the female protagonists of Morrison are more potent than their counterparts. The double estrangement of being black and being a woman is strongly shown in his novels. Traditionally, patriarchy has organized and manipulated women's lives of all ages, cultures, and countries by establishing values, roles, gender perceptions, and idealism that dictate unequal means, methods, and its roots are in achieving the so-called "honesty" of women. The story gives her "his or hers" story, not the "her" one. And when women define themselves as opposed to culture, they are condemned as reactionary to destabilize society. Women's rebellion never goes unpunished, and Morrison beautifully portrays these rebellious women as being alienated. Morrison realized she had to tell about the experiences of women. Others would be wrong otherwise. Morrison's estranged characters showed how a woman could, to some extent, live again.

Keywords: Race, Gender, Patriarchy, Integrity, Rebellious, Alienated

Male and female differences are undeniable. They are treated differently and struggle more to find fulfillment in a world controlled by men. Women's options are typically limited because they have been socially conditioned to be husbands and mothers. Women are evaluated according to criteria that have nothing to do with their unique skills.

Due to the racism and sexism they must deal with, women of color feel dual political allegiances. Their experiences are distinctive, especially in how racism and sexism interact in their daily lives. In America, a woman is supposed to be white and attractive to be considered the ideal. Additionally, black women do not meet this stereotype of the perfect American woman. It is not unexpected that Black female writers intentionally or unintentionally focus on the relationship between sex and race in their works because it strongly influences the lives of women of color.

Black women in 1970s fiction are depicted as evolving from stereotypes to people, from dependence to self-empowerment. Her growth occurs in two phases: the disintegration of the externally imposed negative self and the formation of an internalized new self. The literary works

of female novelists like Toni Morrison, Maya Angelou, Gayle Jones, Alice Walker, AudreLorde, and NtozakeShange, among others, are decorated by the black women's literary journey from immaturity to maturity that reached its zenith in the 1970s.

Thus, Morrison's female protagonists are compelled to seek out themselves as self-actualizing role models who are not reliant on men and are self-enhancing. She aims to liberate black women from the tired stereotype of early black heroes who were hapless objects of chauvinistic treatment by both black and white society. Although Morrison's female protagonists are susceptible to sexism and racism, they can see their potential since they are self-actualized women.

Morrison learns about women as creative forces from her family. She was elevated by her mother and grandmother, who served as role models for women in the arts. Morrisons' female protagonists deal with life with grit and toughness. Typically, female writers portray a type rather than presenting the psychological growth of women seeking fulfillment. Morrison's heroines, however, represent psychology rather than a type. Her protagonists

are constantly fighting to create their identities in an unpleasant environment. Morrison focuses on the importance of realizing one's potential, which results in self-esteem:

Sula, the title character in Morrison's second book *SULA* (1973), is a woman who lives for herself. Morrison introduces a strong female protagonist who captures the modern woman's search for herself in *SULA*, winner of the National Book Critics Award. Sula is hesitant to conform to what people in society think she should be. She has no desire to mother or makes anyone. Males have historically perceived women as mothers, wives, mistresses, and sex objects. But Sula is a woman who consciously rejects a socially acceptable stereotype by adopting a new position and creating a new way of life. As a result, she has to pay a high price in terms of shame, isolation, or madness. Sula Peace then decides to leave Bottom to pursue her degree, seeking to design her own life to succeed on her terms. Nel becomes a victim of racism and sexism by completely giving herself over to Bottom life, but Sula elevates herself above the dichotomy of black and white, male and female, or life and death. She carries out her fantasies. She eventually travels the path of self-actualization as a result of her self-discovery.

Sula is a pariah whose views are frequently opposed to those embraced by her rural society. Sula sets her own goals and constructs her world. She is strongly motivated by a feeling of self, as evidenced by her statement regarding marriage. She "wants to make herself" instead of getting married (*SULA*42). Her sense of completeness is not centered on the conventional roles of husbands and mothers. Morrison employs the persona of Sula to explore the propensity to take existence for granted rather than as something that can be contested. Sula can serve as an example for the black community since she chooses to identify herself rather than allowing culture to do so, especially given how negatively it defines itself. She rejects the community and challenges marriage, the social institution that justifies women's subjection.

Sexuality is neither overpowered nor suppressed by Sula. Instead, she gives it a provocative depth. She leaves the group in search of her own identity. Unlike Nel and most other characters, Sula rejects whiteness and blackness and the sociocultural ideals that characterize black women. She also maintains her distance from the

community. The detractors of Africanism, who consider Africa to be artificial, never seem to get past the portrayal of Sula. Western authors either rendered this imagined Africa ineffective or defined it to suit their needs to provide some fixed conceptions and myths. One needs to break out from this rigid concept of African nationalism and feminism, and Sula achieves just that. Sula has been radical since she was young, as shown by an incident from her youth. Sula uses a knife to sever the tip of her finger after being threatened by three lads on her way home from school.

Nel holds Sula solely responsible for the breakdown of her marriage to Jude. Sula does not dispute what she did but will not take full blame because Jude, not her, decided to leave Nel behind. The morality-driven question: How could she do that to her best friend? It may be brought up about Sula's bedtime with Jude. However, the question is flawed because it presupposes a moral universe in which Sula does not trade. Sula looks back on her life without feeling remorse. She thinks many people's emotional outbursts only attempt to pass the time. People give their actions and feelings a specific value by moralizing them. She is amazed and saddened that Nel would only see her in light of her affair with Jude and that it was more important to her than their extraordinarily tight friendship.

Sula is freed from the constraints of her gender and takes charge of her life. Being a wife and mother does not need to be a self. Her business—being and living—does not depend on her family or neighborhood. She respects her inner voice and avoids falling prey to social pressure to fit in. Her sexual philosophy portrays her as a fully realized woman. She trusts that women are more than just a vehicle for a man to experience sex. Sexual relations should be built on a mutual understanding between the sexes.

Sula learns that sex "was pleasurable and often but commonplace" from her mother, Hannah (*SULA* 122). She found sexual eroticism boring. Sex is average, but her friendship with Nel is remarkable; years after having a sexual relationship with Jude, she cannot see the evil she has done and is reluctant to accept the reality that Jude has not been killed. Why can't she get this fact if they were such close friends? Her physical connection to Jude illustrates how the heterosexual nuclear family stifles women's aspirations (Manmohan k Bhatnagar 316).

At the age of 30, Sula passed away. Her insight into death, however, demonstrates her wisdom at age sixty. She believes she has "sang all the songs there are"; therefore, her passing is not something she regrets (Sula 137). Sula is sure that in her final moments, the community members whose principles she has rejected would still love her and remember her. They'll love me just fine, she says with assurance. Although it will take time, they will love me (SULA 145). She demonstrates to us by her death the potential of the ideal affirmative condition of reciprocal recognition and the recovery of the subjugated and alienated self.

Race and gender are irrelevant in the context of Sula. Only a tiny portion of how she sees herself and, eventually, how readers see her is influenced by the fact that she is a woman. The same is true with race. Sula's darkness goes beyond race in its entirety. She is too mysterious to be an accurate representation of either group. Not herself but the race is what she is trying to save. While Sula's relationship is a direct critique of black ideals and social norms, it also helps to understand Sula's true identity. She is an absolute that never changes, neither good nor bad. She "represents potential: the raw energy of life and the creative impulse of art" because she is sensual and exploratory (Wilfred D Samuels 32). In her final moments, Sula is sure that the community members whose principles she has rejected would still adore and remember her. She states with assurance, "They'll love me just fine. They will love me, but it will take time (SULA 145). She claims the viability of the ideal affirmative condition of reciprocal recognition and the recovery of the subservient and alienated self through her death.

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A DESCRIPTIVE STUDY OF PSYCHOLOGICAL ANXIETY IN JOHN GREEN'S *TURTLES ALL THE WAY DOWN*

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Abstract

This paper aims to interpret on the concept of Psychological Anxiety in contemporary American John Michael Green's Turtles All the Way Down (2017). Psychological Anxiety is an emotion it is characterized by feelings of tension, worried of thoughts and physical changes like increased blood pressure. People with anxiety disorder usually have unwanted thoughts. They may avoid certain situation out of worry. This novel follows the part of Aza Holmes is the major character who was sixteen- years-old suffering from anxiety and obsessive-compulsive disorder. Aza her entire life is influenced by her obsessive - compulsive disorder, it creates excessive thoughts that lead to repetitive behaviour and it is not easily managed by her. The result of the research indicate that the Aza's anxiety disorder is obsessive - compulsive disorder, the cause of Aza's mental illness are obsessive thought and compulsive behaviour. Aza has not fully recovered but she somewhat better because she has done several treatments like strong motivation therapy and medication. Aza do her best to overcome from her anxiety problem, she slowly improve herself from anxiety disorder. A Descriptive Study of Psychological Anxiety in John Green's Turtles All the Way Down

Keywords: *Psychological Anxiety, Obsessive disorder, Compulsive disorder, motivation therapy, medication.*

Psychological anxiety in John Green's *Turtles All the Way Down* is an attempt by John Green to work through his own issues with anxiety. He likes the main character, Aza, suffers from Obsessive- Compulsive disorder this made very clear by the realistic, unflinching tone of the novel. This book that is something much more serious and personal for the writer and this book like could not have been written by someone who hadn't gone through similar experience in their own life. Aza's entire life is influenced by Obsessive- Compulsive disorder and there is not one moment where she can put it aside and just concentrate on what is happening in the moment, not even in the moments when she falls in love or spends time with her best friend. Green's goal is to bring some of these issues to light and he wants to show a character who is not the stereotypical teenaged hero that appears in most novels, and he wants to tell a story that does not necessarily have a happy ending. This story is raw, real, and heartbreaking because it is based on what Green himself really feels. His Obsessive - Compulsive Disorder may not manifest itself in a never healing cut on his hand that he keeps press lie Aza does, but this own experiences with this condition make this novel unlike any of his others.

Aza Holmes is the protagonist who is Sixteen-years-old suffers from terrible anxiety and obsessive -compulsive

disorder it is not easily managed. She has struggled for most of her life with anxiety disorder. Aza is anxiety disorder makes much of her time to wondering if she's real or not and as a child, developed a compulsion to test if she is real, she presses her thumbnail into the pad of her middle finger by opening up a cut that she proves her reality.

Aza suffers from Obsessive Compulsive Disorder it means she have excessive thoughts in her mind and fears that lead to repetitive behaviors. Aza's fear of bacteria sends her into thought spirals in which her fearful thoughts take over her mind and send her into panic.

Aza is anxiety disorder make her to fears that she has a C. diff infection. She often feels like a normal person but suddenly she remembers about her Band-Aid, her thought appears and has long and complicated conversations for her to think that she has not changed her Band-Aid and likely will be infected, after she tried to calm down and changed her Band-Aid and she rubbed her hands so that her infection in control. Aza have a conversation in her mind and it happens often to her. When their friends talking about Star Wars Aza felt uncomfortable when hanging with her friends. She has to respect them, so she tries to enjoy the moment with Mychal, Daisy and Davis

because she is not at all interested in the story of Star Wars because it is about a girl who suffered with anxiety.

Aza is anxiety caused by two things, namely her obsessive thought and compulsive behavior so she feels so far. She felt uncomfortable with the obsessive thoughts, bothered her and the anxiety she had. So that that Aza cut her fingerprint it was the wound that eventually developed in worry to replace her band-aid. There are two treatments carried out by people with obsessive-compulsive disorder namely psychotherapy and medications not only those two treatments but Aza also gets huge support from the loved ones. Aza is doing some therapy which was suggested by Dr. Singh. she practicing breathing, taking medicine, this make Aza better but her mental disorder makes Aza not to taking her medication regularly, as doesn't like the feeling that something else is determining who she is and how she behaves.

Aza feels she was overly anxious in that time she often fall in the spiral of her mind. Her consciousness could still be feels, so she tried to overcome it with she can as much as possible by carrying out therapy which was suggested by Dr. Singh. Aza is concentration was on the wound on her finger it affects the obsessive-compulsive disorder that will continue her thought to thinking about changing Band-Aid it reduces Aza to pay enough attention to advice of Dr. Singh.

Aza calm herself and started to think positively, not to follow the flow she can able to control her mind it all depends on how a person control her mind. This is one way to cure it from anxiety. Aza is anxiety disorder makes her mind to spiral so she changes her band-aid many times. Aza fears about David is bacteria will be inside her forever she keeps on thinking about this because of her anxiety disorder makes herself to think like this. Her out of control thoughts makes her panic. Aza is anxiety disorder makes her feels and fear of fictional story told by her body and her thoughts were in out of control.

Aza who gives her thought to much power because of her anxiety disorder. Aza again fear of kissing so she drinks hand sanitizer and started her excessive thought which was going on her mind that lead Aza to gets fears, her anxiety disorder makes her to feel spiral tightening. Aza is disorder makes her uncontrollable reoccurring thoughts and behaviors that she feels the urge to repeat over and over. Aza is anxiety disorder makes her in fear of

germs and contamination, makes her to involving in sex, and she excessively washing her hands through hand sanitizer. She can't control her thoughts and desires, Aza is mind begins to spiral and to make sense of her mind and her world, she is horrible and is anxious that ruins everything. She successfully discovers Davis' secret blog because her repetitive behavior of checking and it is one of the symptoms of anxiety disorder. She saw the article about bacteria that time she gets fear and drinks hand sanitizer because she gets fear of germs, habit of hand washing behavior and this the one of the symptoms of anxiety. Aza fear about her health condition she thinks she never going to get better this is one of the symptoms of anxiety. Aza is thoughts makes here to read Star Wars, because of her thoughts she loss is friendship. Aza yells that she can't escape from her mind because her thoughts from the mind controlling her. Aza met with car accident her mind orders her to get her dad's phone out of her car's trunk.

Aza is hospitalized following a car crash, Aza lacerated her liver in accident so she panics and is afraid and she started to worrying that she will get C. diff, she tries to distract herself, but her brain tells her she is going to die. Aza herself realizes that she is not possessed and she herself is the demon. Aza was trying continuously but her mind rules her so she cannot escape from her thought. Aza is intrusive thoughts are continuously rising. Her brain tells to get up and drink hand sanitizer, mom catches her drinking hand sanitizer. this was the psychological anxiety which was faced by Aza.

Aza suffers from terrible anxiety and obsessive - compulsive disorder because of her disorder she is in big trouble. Dr. Singh tells that Aza she has to take her medication and that she will survive, he continues to check on Aza even after she goes from hospital. Aza her disorder makes her to does not accept the visitors for the two weeks, she spends in bed.

Beginning a romantic relationship with Davis send Aza's thought spirals into overdrive particularly when they kiss, as Aza can't stop thinking about Davis is bacteria entering her body so she fears, her anxiety disorder makes her to think over and over. These things coupled with her discovery of her best friend Daisy's insufferable fanfiction character Ayala, causes Aza is mental breakdown.

After Aza her mental state was very poor because of her anxiety disorder makes Azapanics about bacteria she tells that she can't be in relationship because this is as better as she's going to get. Aza gets anxious at the sewer so she needs a walk she feels scary to walk in the dark her thought makes her to remember she is in Pogue's Run tunnel she ran back from the place. Aza continuously asking question about the meaning of the jogger's mouth but she doesn't know about that but her disorder makes her to needing to constantly ask questions. Aza struggles with obsessive-compulsive disorder she gets fear of contamination from germs, fear of harm from illness, accidents and she fear of death it may include her to excessive sense of responsibility for preventing the harm, her anxiety it makes Aza to delete the picture in motion capture camera. Her anxiety disorder that is obsessive-compulsive disorder rules her mind and one the symptoms is walking so she walks on the Pogue's Run tunnel after she gets scary and went back.

Aza who has struggled for most of her life with anxiety and obsessive-compulsive disorder this disorder makes her to spends much of her time to wondering if she's real or not and as a child, Aza developed a compulsion to test if she is real so she presses her thumbnail into the pad of her middle finger, opening up a cut that she proves her reality. Aza is anxiety disorder makes her to fear of bacteria, particularly *C. diff*, so she compulsively re-open her finger wound, clean it, and re-bandage it to free from bacteria.

Aza is anxiety disorder ruling in mind that makes Aza resists to taking her medication regularly as she does not like the feeling that something else is determining who she is and how she behaves. Aza is romantic relationship with Davis in beginning send Aza's thought spirals in to overdrive particularly when they kiss Aza can't stop thinking about Davis' bacteria entering her body. Aza's obsessive thought: I mean, I don't control my thoughts, so they're not really mine. I don't decide if I'm decide if I'm sweating or get cancer or *C. diff* or whatever, so my body isn't really mine. I don't decide any of that-outside forces do. I'm a story they're telling. I am circumstances". (197)

When Aza consulted with Dr. Karen Singh, Psychiatrist, Aza tried to explain how she feels so far. She felt uncomfortable with the obsessive thoughts that bothered her and the anxiety she had. She explaining to doctor her fearful thoughts takes over her mind and send

her into panic. The same way Aza was experienced by thoughts that controls and make her in to fearful which was said by Davis about thoughts. Aza is disorder only makes her to think and she don't have any destiny in that by choice she was experienced with her spiral thoughts not in consciousness, but in a refutation of it. Aza is anxiety disorder makes her very strong in one way that is she can suddenly have thoughts and desire which are not controlled by her. Aza's thoughts and desires are extreme it makes her very strong.

I glanced down at the Band-Aid. It looked new. You didn't. I think. I think I did. Are you sure? No, but that's actually progress if I'm not checking it every five minutes. Yeah, progress toward an infection. I'll do it at the bank. It's probably already too late. That's ridiculous. Once the infection is in your bloodstream-Stop that makes no sense it's not even red or swollen YOU KNOW I'M RIGHT. (153-154)

Aza often feels like a normal person but suddenly when she remembers about her Band-Aid, her anxiety disorder it means her thought makes her to fears about bacteria particularly *C. diff* so she has to compulsively re-open her finger wound, clean it, and re-bandaged it several times per day to keep it clean and free from bacteria. Aza's compulsive behavior:

Could be sweat, of course, but also might be water from the river, or worse still seropurulent drainage, a sure sign of infections, so you find the hand sanitizer in the medicine cabinet and squeeze some onto your fingertip, which burns like hell, and then you wash your hands thoroughly... you return to the couch to watch TV, and for a few or many minutes, you feel the shivering jolt of the tension easing, the relief of giving in to the lesser angels of your nature(60-61)

Aza does the ritual, which is to replace her Band-Aid her thoughts rules her mind not to rebandage the wound finger so she was infected, after her thoughts in control when she was infected and gets pain. Then she herself re-open her finger wound, clean it, and rebandaged it.

Aza thinking herself that she felt uncomfortable when hanging out with Mychal, Daisy and Davis. Especially when they talking about Star Wars because she is not at all interested in that story. Her thought makes to say openly to her friends but she controls her mind and give respect to them, so she tries to enjoy the moment. Aza's

way of solving her Anxiety Disorder “ [...] Some days I felt deeper into spirals than others, but changing the Band-Aid sort of worked, and the breathing exercise and the pills and everything else sort of worked (228).

Aza felt that when she was overly anxious, she would imagine turning in a spiral. She often falls in the spiral of her mind. But when her consciousness could still be felt, she tried to overcome it as much as possible by carrying out the therapy suggested by Dr. Singh. Aza began to think positively and calm her thoughts. She has been able to control her mind and so as not to follow the flow. This is one effective way to cure from her anxiety and from obsessive compulsive disorder because it all depends on how a person controls her mind.

She is concentrations was in the wound on her finger. It affects the obsessive- Compulsive disorder that will continue to emerge when thinking about changing band-aid and to reduce it all Aza to heed enough the advice of Dr. Singh, one of them is to be regularly in taking the medicine.

Aza' anxiety disorder creates fear about bacteria, so she stopped talking with Davis and they never looked each other. Aza's obsessive-compulsive disorder creates excessive

Aza takes medicines that might control some of the physical and mental illness of her anxiety disorder. Aza's concern was the wound on her finger and it affects obsessive compulsive disorder that will continue to emerge when thinking about changing Band-Aid, soto reduce it all Aza to heed enough the advice of Dr. Singh, one of them is to be regularly in taking the medicine. Aza follows the Dr. Singh medicines to reduce the risk of anxiety disorders, Aza is anxiety disorder is the anxious feelings and a natural factor of daily life, and experiencing of anxiety that does not always indicate the presence of a mental health disorder.

Aza began to think positively and calm her thoughts, so she has been able to control her mind and so as not to follow the flow. This is one effective way to cure it from obsessive-compulsive disorder because it all depends on how a person controls her mind. Finally, a few months later Aza began to get better in continue her life. In her new life, Aza began to get better in continue her life, and taking new medication that makes her somewhat feel better.

Aza solves her anxiety disorder in dealing with her anxiety disorder, she did three treatments namely psychotherapy, medication and strong motivation, so she first meets Dr. Karen Singh routinely, then she follows medication which was given by Dr. Singh and she had several times changed her medication because of the developing condition and then she get strong motivation to think positive, she gets motivation from her friend and her mother. She is not fully recovered, but she feels better and prepared to move on.

Aza is anxiety disorder is the natural emotion that is vital for survival when she face danger, so she follows therapy, medication, and self-motivation. Aza takes a medication regularly and becomes more comfortable with the fact that her illness is always going to be a part of her. She finally admits that she needs help and that she needs to stop being resistant to medication and therapy rather than fighting against her illness to no avail so she begins to simply accept that it is a part of her and that she to learn to live with it. She learns that while she may never be completely well, she is deserving of love just as she is, so Aza has not fully recovered but she somewhat better because she has done several treatments that makes her to better. Aza do her best to overcome from her anxiety problem, she slowly improves herself from anxiety disorder.

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RE (TELLING) THE SELF-IDENTITY IN MICHAEL ONDAATJE'S 'THE ENGLISH PATIENT'

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Abstract

This paper focuses on Re (telling) the Self-Identity in Sri Lankan born Canadian author Michael Ondaatje's novel The English Patient. Hana, It tells about the life journey of the four different characters named Hana, The English Patient, Kirpal Singh and Caravaggio.. For the sake of the identities of others, those four individuals lose their own identities. In this instance, the researcher focuses on Hana's desire to reconstruct her own identities and begin a new life with them. In order to discover their genuine identities, she changed course in their life. At the end of the Second World War, these four characters are finally putting an end to their search by spending a few days together in the same Italian home. The remaining characters build new lives after learning their true identities and planned fates following the bombing in Japan and the death of the patient with the same name. This study largely examines the meaning of "Self-Identity" through the occurrences concerning the missing pieces of Hana's life. A brief account of Hana's identity being removed is also given.

Keywords: Self- Identity, Individual- Identity, Reconstruct, Genuine Identity.

Michael Ondaatje's novel *The English Patient* deals about the different identities of four persons, who are all joined together to stay in a ruined villa in order to escape from the war. This novel gives a brief account of the Second World War and how it destroyed the identities of the persons, who are all took part in the war. Ondaatje wrote this novel to show how the war has created the drastic damages in the lives of the persons and how it ruined the characters of those by making severe psychological problems to them. He tells about these things through the four important characters named Hana, Caravaggio, Almasi and Kirpal Singh. They are the four important characters in this novel. Hana and David Caravaggio was first introduced in the previous novel of Michael Ondaatje's *In the Skin of a Lion*. These four characters are all unknowingly connected to each other.

The thing, which connects them together, is 'war'. Hana, Caravaggio, Almasi and Kirpal Singh are participated in the war in different ways. They are all wanted to serve their nation by working in the Warfield to gain their own identities. But, all of their identities were eradicated in the war. This traumatic personal experience made them to search their own identities. In the searching of their self-identities, they became united in a non-native landscape and find their true identities by the happenings in the villa. The searching of their true identities

made them to realize the importance and value of identities. They also came to know that how the self-identity plays an important role in one's life. Self-identity is a term refers to the stable and prominent aspects of a person's character. This concept is added to the prediction of intentions, attitudes, subjective forms and controls of an normal person.

Hana was a Canadian born Italian nurse, who is working as a Warfield nurse during the Second World War. She was in the stage between her youth and her maturity. For this Ondaatje said 'Half child and Half adult' (p.14). Working in the Warfield has created some major changes in her character. Being a young woman, Hana held some dreams and wishes in her life. She always wanted to be with her father and to spend time with him. Hana wants to be a free girl, who will do every things he wants. She was a woman now. But, she likes to do the things, which are all called as juvenile activities. She dream a lot about her own life and wanted to create a happy life with a person, who will stay besides her forever. But, all of a sudden, all her dreams and wishes were totally destroyed by the war. When Hana was a sixteen years old girl, she leaved her house and entered into the War field to serve as nurse.

In order to work as a nurse, Hana was forced to grow up quickly by forgetting to remember that she was a little

girl. She was ordered to eliminate the luxuries of her own character and to adopt a new identity for her work. She was also forced to cut off all her hair to work as quickly in the war field. Hana did that one with a hard heart. After cutting the hair, Hana refused to see her own face in the mirror. Because, she thought that the mirror is showing a girl, who was corrected to work as a nurse in the Warfield and the one, who had dreamed about a happy life was covered up with a forced identity. Hana didn't like to work in the Warfield. But, she accepted it for saving some people from the war and for her father, whom she loves the most in this world. Even though, she didn't speak with her father, she will think about him by working in that place.

Hana speaks, so casually with the patients under her control and call them as 'Hello buddy, Good-bye buddy.' (p.51). She thought that the soldiers, who are all speaking with her are truly good persons. She served them with a kind heart and did all the works in a correct way. Hana lived some of the normal days of her life by working in that place. But, her normal life was shaken, when she heard the news that her father was died in the Warfield. It made her so down and lack of consciousness in the work. Her father's death not only caused a physical pain to her. It also gave the psychological problems to her. The English patient notices Hana's struggles and realized "she was more patient than nurse" (95-96). This problem disturbed Hana in her work. When Hana was in that pain, she found the surrounding her was a fake one.

The soldiers, who are all spoke normally with her are actually talked with her for her body. They only saw the body of Hana, by without considering her own identities. It created a deep impact in her along with her father's death. Hana was terribly shocked, when she saw the persons she treated in the hospital are died in the Warfield. It also created the unwanted regrets in her mind. With that, she started to saw only the dead bodies around her. Hana deeply regret that, she was failed to take care of her father. So, that he was died in the War field by without getting any help from others. It became a wound in her heart and disturbed her in every moment of life. In order to find the solution her problems, she started to search her true identity. Hana believed that her true identity will bring her happiness and escape her from the problems.

During the time, Hana worked as a nurse in that sanatorium, she met the English patient and started to

care him. Hana called that man, as 'the English patient' because, he was assumed to be a British man by his English accent. He was burned partially in an accident and admitted in that hospital by the soldiers. The English patient was totally lost his full memories in that accident and he doesn't know anything about himself. Hana asked several times about his identity. But, he didn't remember anything and scarcely speaks with her. The only thing, which came along with the English patient is a copy of Herodotus. He asked her to read the book for him. Hana also read the book loudly by standing before him. Hana served the English patient with a lot of care and felt that serving the dying English patient is a sort of compensation to the death of her father. Because, she thought that her absence made her father to die in the War field.

Still now, Hana regrets for that by thinking her father would have been saved, if she was with him. But, it doesn't happened. So, it made a wound in the mind of Hana and disturbed her very much. When she saw the English patient, who was didn't cared by any one in that hospital. She decided to take care for him. Hana started to take care for the English patient by thinking like, she is serving her own father. It created a bond between the English patient and Hana. When the hospital was damaged hardly in the war, all the medical staff working in that hospital are moved from that place except Hana and the English patient. She used to move out from that ruined villa and started to take care of her only patient. Because of bombing in the villa, the stairs was fully damaged along with some walls. In order to correct the stairs, Hana arranged the books in it. Being a Christian girl, Hana strongly follows her religion. She uses to see the English patient as 'despairing saint' (3), who came into her life to show her true identity.

Usually, Hana washes the English patient body for once in four days. While washing his body, she says it as 'his bones like Christ'. Hana is the only one in that place, who has the ability to wander in that villa. After taking care of the English patient, she thinks about her mom, who sends letter to her by living in another country. Even though, Hana has everything with her, still now she feels and yearns for her lost identity in the Warfield. Before, entering into the Warfield, she was a care free person, a good daughter to her father and had a lot of dreams about her life. But, after entering into the Warfield, she lost

everything she had in her life. She lost her identity, her father and her dreams. Now, she didn't think about the lost things of her by doing another work. But, a thing which made Hana to regret more is her lover.

Hana loved a soldier, while she was working in the Warfield. They adored each other. As a result of it, Hana became pregnant. She cared the baby with a lot of care, when her lover was along with her. One day, Hana was working in the hospital, she got the news that her lover was died in the Warfield. Hana worried a lot about her lover and decided to abort the child of him. Because, she wanted to save her identity from others. She thought that her unborn will be a burden for her own identity. But, she lost her true identity by aborting her own child. Still now, Hana regrets about her mistake. Hana thought that the child will ruin her identity among the others and cause some unwanted things in her life. But, the reality is that she lost her own identity along with her child. Sometimes, she regrets about her own mistake. In order to turn her vision from the past life, Hana does some childish activities to make her happy.

In the night times, she goes to the garden and plays catch. Hana always wanted to stick with the innocence, which will make her to feel like a child. She doesn't care about the others. Even, she was a twenty years old woman, still now she tries to enjoy her life like a child. But, the terrible events happened in her life didn't allow her to live freely. The loss of her identity became the foundation for her traumas. Her regrets slowly started to disturb her. Hana tried so many times to come out from those regrets. But, she didn't. She wished to die, if any chances come in her life. But, she wanted to die before knowing what her true identity and which will make her to escape from the regrets, she had in her mind. But, still now she didn't find her true identity. The English patient, whom was cared by Hana was actually a mapmaker. His original name is 'Ladislaus De Almásy'. He worked in the British army and sent to the northern African country Libya to make a map of the Sahara deserts along with the expeditioners.

Ondaatje also highlighted the disillusionment and the damages caused by the world war in his novel. He wrote

the minds of the migrants, whom are all doesn't belong to the other countries. But, they find a new life in that deserted home like the characters in this novel. Ondaatje wrote *In the Skin of a Lion* dealing about the social groups present in that time. In *The English Patient* he wrote about the marginalized groups by means of Kip and Almásy. By writing this, Ondaatje shows that how much a Self-Identity of a person plays a major in their life and how it occupies a person. He also addresses that how the Self-Identity of a person can destroy and create their lives.

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LES TECHNOLOGIES AU SERVICE DE L'ENSEIGNEMENT DU FLE

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Abstract

Tous ce qui relève d'un élément vivant est en mutation ou plutôt en évolution perpétuelle. Ainsi, ce ne serait pas un euphémisme de constater que la didactique des langues étrangères évolue sans cesse, car ceci implique des approches, des méthodes, des techniques et des ressources adaptés à des fins communicationnels qui changent constamment, grâce à l'infatigable nature humaine éternellement avide de perfection et puis à se réinventer selon ses besoins en mutation dans un environnement évolutif.

Keywords: Français langue étrangère (FLE), enseignement, apprentissage, technologie, TICE.

Introduction

Au cours des décennies, les didacticiens se sont efforcés sans relâche afin de déterminer tout d'abord la première raison de la naissance des langues et par la suite la nécessité primordiale de l'enseignement/apprentissage d'une langue étrangère, le français dans le cadre de cette étude. En dépit d'une multitude de propositions, les experts étaient d'accord que l'objectif central c'est sans doute d'acquérir une faculté de communication, de jouir d'un plaisir insurmontable de verbaliser tout ce qui résulte de la pensée et des émotions. Ainsi, il ne s'agit plus d'imiter des structures, l'important c'est le message que nous cherchons à transmettre.

« En didactique des langues, l'évolution des conceptions de la communication implique de s'intéresser non seulement à l'émetteur, au canal, au message et au récepteur mais aussi à l'interprétation, et aux effets produits sur celui-ci. On insiste dorénavant sur le rôle actif du récepteur, car la communication humaine dépend largement de son activité interprétative. A son tour, il peut devenir émetteur et c'est donc finalement la conception de la communication comme un aller-retour, un échange, que l'on retient. »⁹

De ce qui précède il est évident que la notion de l'enseignement/apprentissage des langues étrangères et notamment dans le contexte de cette étude du français langue étrangère (FLE) a témoigné des vagues multiples surtout en ce qui concerne la didactologie. Au XX^e siècle, plus précisément au début des années 1950, la langue était plutôt conçue comme un ensemble de structures dont

il faut connaître les règles de combinaison pour pouvoir bien s'exprimer. Par la suite, le domaine de la didactique s'est prêté à d'innombrables méthodologies et d'approches centrées sur diverses composantes du FLE.

Le XXI^e siècle, le nouveau millénaire a provoqué un changement radical dans le domaine de la didactique. L'avènement des nouvelles technologies couplé à de nombreuses nouvelles ressources et outils d'enseignement/apprentissage, a totalement redéfini l'apprentissage de langue étrangère. L'enseignant n'était plus le seul gardien du savoir qui inculque et partage à son gré. Tout d'un coup, c'était une situation d'égalité, de partage consistant à centrer l'ensemble du processus sur les besoins en constante évolution de l'apprenant. En fait, ironiquement, les enseignants ont dû s'adapter à de nouvelles compétences, de nouveaux outils, de nouvelles façons de traiter leurs connaissances afin qu'elles puissent être mieux appréhendées par les millénaires.

Et si cela ne suffisait pas, la crise sanitaire mondiale à partir de fin 2019 avait réduit les contacts humains réels et le monde était à l'envers. Le monde réel a été du jour au lendemain remplacé par le virtuel. Depuis lors, la didactique des langues étrangères et par conséquent les approches et les pédagogies récentes ont témoigné des changements sans précédent en raison de l'avènement de diverses nouvelles technologies, des plates-formes uniques et des mesures et limitations strictes imposées par le déclenchement d'une pandémie mondiale surtout imprévue.

Ces phénomènes ont sans doute entraîné une évolution rapide inattendue dans le domaine de l'enseignement du FLE. Les enseignants et aussi bien que

⁹ CUQ Jean Pierre, *Dictionnaire de didactique du français*, CLE International, Paris, 2003.

les apprenants n'avaient d'autre choix que de s'adapter habilement pour rendre le processus d'enseignement/apprentissage plus passionnant et gratifiant. L'un des principaux résultats a été l'utilisation généralisée de la technologie dans une gamme d'approches et la majorité des méthodes destinées au FLE.

Cadre

Le champ d'investigation étant très vaste, mon étude se limitera à examiner l'un de ces outils : la technologie, qui, comme une épée à double tranchant, rendait le processus engageant en mettant le monde entier à portée de main. Cela a nécessité la maximisation et l'utilisation efficace de TICE (technologies de l'information et de la communication pour l'enseignement) d'un côté par l'animateur et un éveil instantané de l'intérêt et du zèle d'apprendre chez l'apprenant.

Méthodologie De Recherche

Cette étude est de nature empirique et analytique. Vu la nécessité d'incorporer les technologies de l'information et de la communication pour l'enseignement pour rendre le processus de l'enseignement/apprentissage de français langue étrangère plus excitant et engageant, je crois que le facilitateur doit être non seulement au courant des divers composants du TICE, mais aussi il doit être également capable de l'intégrer de manière spontanée au sein des cours de FLE.

Cette hypothèse me mène à poser une série de questions :

- Quelle pédagogie adopter actuellement pour enseigner le français langue étrangère d'une manière efficace et intéressante au millénaire ?
- Au XXI^e siècle, la technologie est-elle un outil dans le processus de l'enseignement/apprentissage du FLE ou plutôt une entité intégrale du FLE ?
- Que signifie le terme TICE ?
- Est-ce que toute technologie assure une meilleure pédagogie ?
- Quels sont les aspects dont il faut être conscient lors de l'utilisation de TICE ?

En vue de répondre aux questions posées ci-dessus, mon étude sera conçue en trois étapes principales.

Au cours de cette recherche, je tenterai tout d'abord de définir ce que c'est le TICE. Ensuite j'énumérerai l'importance et les manières d'intégrer le TICE dans l'enseignement/apprentissage du FLE. Par la suite je présenterai les avantages et les inconvénients de TICE. Ainsi je propose de présenter une conception à peu près globale du TICE en FLE : Une pédagogie émergente.

Que Signifie TICE ?

Le point focal de cette étude qui porte sur la pédagogie actuelle du FLE est le TICE. Alors, qu'entendons-nous par le terme TICE ?

D'après Le Petit Robert, le T.I.C.E. est un « Sigle de technologies de l'information et de la communication pour l'enseignement. »¹⁰ Ainsi, c'est un trésor de diverses ressources multimédias impliquant des photos, des vidéos, des sons à travers toutes les plateformes et applications possibles, faciles et facilement accessibles et surtout abordables grâce à la disponibilité omniprésente d'internet ces jours-ci.

Pourquoi et Comment Incorporer le TICE ?

Le changement étant la seule constante, surtout lorsqu'il s'agit des êtres humains, la pédagogie actuelle doit être en tandem avec les caractéristiques naissantes et les compétences inhérentes des millénaires. Parmi un vaste éventail de compétences et de domaines, il ne serait pas faux d'affirmer que les millénaires sont nés à l'ère de la touche. Manier les gadgets, les applications et le multimédia se trouvent dans leurs chromosomes. Ils sont aussi autodidactes et avides d'exploration. En d'autres termes, ils sont accros à la technologie.

Le but de cette étude est de pouvoir canaliser cette qualité magique innée des millénaires avec tact pour créer une atmosphère propice à l'apprentissage où la technologie n'est plus un outil, mais plus sûrement une partie intégrante d'une acquisition tout au long de la vie de compétences sociolinguistiques et socioculturelles.

Ceci nécessite une pédagogie constructiviste centrée sur l'apprenant, où il trace le chemin de son propre apprentissage inconsciemment ou consciemment.

¹⁰<https://dictionnaire.lerobert.com/definition/tice>

Aujourd'hui le TICE englobe des myriades avenues. Pour n'en citer que quelques-unes¹¹, le cours de FLE pourraient très bien proposer des activités alignées sur le syllabus et l'objectif du cours intégrant la navigation, la messagerie (mail, forum, chat), la téléphonie, le visio et vidéo conférence, création de site de présentation ou de site interactif, montage, scénarisation, didacticiels¹², progiciels¹³, extranet, intranet, serveurs de ressources en ligne, dictionnaire et encyclopédies en ligne, des jeux, des quiz, des devinettes et la liste n'est point exhaustive.

Les pour et les contre de TICE

Un examen attentif de la didactique des langues étrangères est preuve que chaque nouvelle pédagogie proposée jusqu'à ce jour devrait être examinée de manière critique et ensuite mise en œuvre en tenant compte de ses mérites et de ses démérites afin de maximiser le processus d'enseignement/apprentissage au profit de l'apprenant. De même, le TICE en FLE étant une pédagogie émergente présente elle aussi d'innombrables avantages mais il ne serait certainement pas judicieux d'en négliger les inconvénients. Jetons en un coup d'œil.

Les avantages du TICE en FLE

1. Le monde est à la portée des mains, ce qui implique découvertes, explorations et la disponibilité d'informations illimitées.
2. Le TICE privilégie l'autonomie chez l'apprenant de tout âge.
3. La technologie sert à instantanément motiver les apprenants et assurer un engagement plus gratifiant car les sessions sont plus interactives.
4. La facilité des échanges à travers le globe, ainsi le travail collaboratif n'est pas restreint à la salle de classe.
5. Pour les enseignants de FLE, ceci présente la possibilité d'exploiter d'innombrables outils pédagogiques.
6. La formation à distance est devenue une pratique très populaire.

Les désavantages du TICE en FLE

1. L'accès à la technologie est néanmoins coûteux.

2. L'utilisation propice de TICE en FLE nécessite une formation adéquate surtout pour les enseignants, car quelques logiciels sont très complexes et les technologies sont constamment mises à jour.
3. Le TICE exige beaucoup de temps.
4. Une panne d'électricité pourrait poser un problème en dépit du fait que les portables, les tablettes et les ordinateurs portables peuvent être chargés en avance afin d'éviter ces situations.
5. Des fois il y a aussi des soucis de compatibilité pour certaines plateformes, applications ou logiciels.
6. Les apprenants sont accros à la technologie et l'indulgence excessive pourrait entraîner divers risques sanitaires lorsqu'ils se mêlent pendant une période prolongée.

Conclusion

En guise de conclusion je voudrais préciser que dans le cadre de la didactique des langues étrangères, et surtout du français langue étrangère, actuellement la technologie est le point central d'une transaction réussie et engageante du programme d'études. Intégrer le TICE (technologies de l'information et de la communication pour l'enseignement) est un moyen sûr d'engager les milléniaux. Pourtant ceci requiert une expertise de la part des enseignants et une utilisation consciente et responsable de la part des étudiants. Il faut aussi noter les nécessités infrastructurelles pour en faire une réalité vivante.

Bien que cette étude a également énuméré des inconvénients d'incorporer le TICE en FLE, le TICE est sans doute une réalité de plus en plus présente au sein des cours de FLE. Fruit de la nécessité, de la pression technologique et sociale, cette introduction semble irréversible.

Bref actuellement l'indispensabilité technologique est au cœur des résultats optimaux dans les cours de FLE.

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TERTIARY LEVEL TEACHING IN PRIVATE INSTITUTIONS: A POST PANDEMIC PERSPECTIVE

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Abstract

The present study aims at an analysis of the transformation that has happened in the field of teaching especially in the post pandemic scenario. Taking into consideration, teaching in private institutions mainly of higher education, it proposes to present the dire consequences Covid has posed in the minds of the teaching community. It has been generally observed that people in large numbers are turning away from the profession, which was once a symbol of pride and dignity in the society. The factors instrumental in bringing about such a transformation resulting in switching career paths are scrutinized and presented in a convincing discourse. When changes happen too obviously, and if the changes are sure to impact the society, such a change cannot be overlooked and a step towards a sensible solution has to be taken firmly and the paper is one such step towards finding a meaning in a complicated situation.

Keywords: *Post pandemic, transformation, teaching, private institutions*

Teaching was the most coveted job, that was considered prestigious, next to being a doctor. Both the professions were kept on the high pedestal of rendering great service to the society and humanity. If doctors were looked at, with awe and devotion being a saviour of lives, teachers were, no doubt, looked at with dignity and respect.

Teachers were regarded more as mentors, in every sense of the term, equally with that of the parents who assume the role of impacting their children's lives. Anyone who had good academic caliber and a sense of responsibility preferred to take up teaching, as it was strongly believed that a teacher can bring change in a generation.

With the surge of technology and cyber space, the role of teachers started becoming neither lucrative nor meaningful to many people, most importantly from the student point of view. The inevitable shifts in the perspective brought almost a shocking pitfall in the way the profession was considered once. The unexpected outburst of Covid in the global level shook the foundation from its crux to an irrevocable extent. Almost all sectors got affected to an unimaginable degree from which there seemed no sudden rejuvenation.

The world saw a general decline and degeneration in all fields be it social, political or economic. Individual lives also were not excluded from its maleficent outcomes. The life that suddenly got into an incognito mode or as that of a recluse completely devoid of social connect brought havoc in the mindsets of people. The forced transition to everything online was too much to bear for the rich and the poor, the educated and the literate, the powerful and the powerless without dispute.

The nihilistic kind of life encumbered with emptiness and passivity at home was a great threat to man- the social animal. The extended period of lockdown was an invisible handcuff that turned out to be mentally suffocating for all. Talking about the impact of pandemic in the field of teaching especially in private institutions might tend to be controversial as it can pose questions to authority and autonomy of the capitalist mindset.

The immediate impact of Covid happened with the announcement of lockdown- the first of its kind in this millennium, many were not even aware of what covid actually meant and what would it bring along. But the educational institutions and more specifically the private hegemonies became doubly alert and started switching over to online mode with the objective of no break in

academics. This is where it all started and not stopped till now.

The competent tech-savvy generation had to be catered to in online education and the teachers who had been accustomed to traditional teaching methods also had to accept the need of the hour. Know it or not was not the point but had to adopt became the status quo. Google classrooms, zoom and meet calls all became suddenly indispensable. The government institutions both school and college education were a little bit reluctant to resume work online. The boards initiated long after private institutions had started and gone even a long way ahead.

It is this period that created a lot of unrest in the minds of teachers working in private institutions providing higher education. Schools limited themselves to give impetus to higher secondary education alone whereas lower classes were handled in a carefree manner with less complicated technological platforms. Sharing materials through whatsapp and conducting simple tests online were the few tasks undertaken by the primary level school education and also the collegiate education under government institutions.

The private institutes of tertiary education were on the other hand highly ambitious and competing with each other to provide more efficient delivery of knowledge. Institutions collaborated with high profile networks like Microsoft teams and codetantra platforms for proctor based online tests that promised the experience equivalent to that of real time tests.

Providing study materials to students was another big challenge, if taking class online inspite of network failures was the toughest ever. Lack of eye contact and direct observation of students' listening hindered the delivery of the content in a comprehensible manner. To retain the attention of students not physically present in class posed a big challenge for the teachers' skill and they had to resort to different and innovative teaching methodologies that would not be monotonous to the learner. Everything turned out to be learner-centred and to cater to that, the teachers had to double their effort and time to bring out the desired outcome.

What seemed to be easy and rewarding in the beginning began to be strenuous and cumbersome as lockdown came to be extended by phases. Hours spent in preparing study aids and keeping track of the records

ended up in digital fatigue of the worst kind. Classroom teaching would comprise of student interactions whereas in online, students of higher education seemed to be less interactive and responsive. Various other factors of work from home complications like multitasking, need to tend to members of family whole day along with the academic work more so with the female teachers, economic crisis, cut down in pay scale, upsurge of prices in the market, medical issues and the fear of covid attack anytime – all added up to a rather frustrating mindset. The entire scenario was akin to that of an existential attitude in Beckett's 'Waiting for Godot', where by the end of the scene, nothing actually happens.

Gradually retreating to normalcy, schools and colleges resumed offline. But what is the outcome? That is a big question of dispute and contemplation. Two and a half years is not a short period and its remnants are not soon to fade away. It was not entirely unexpected from every angle that the post covid impact would be strongly felt but handling it practically is indeed a herculean endeavour.

Things fall apart; the centre cannot hold;

...

The ceremony of innocence is drowned;

The best lack all conviction, while the worst

Are full of passionate intensity. (Lines 3-8)

The lines from W.B.Yeats's poem, 'The Second Coming' is appropriate to define the post covid scenario in all walks of life. The much reputed epithet 'Things fall apart; the centre cannot hold' became the hallmark quality of the classrooms- students not yet free from the addiction of gadgets they had been in, in the name of online classes. Maintaining discipline and attentiveness in physical classes- too difficult to be achieved as students had not been in touch with the classroom behaviours and ethics for a relatively longer period.

The transformation on the part of the teachers also has to be taken to consideration when such a discussion is put forth. The teaching fraternity, that had worked for hours more than that usually happens in offline mode, had almost been pushed to a state of frustration and exhaustion because of unusual work pattern, mental trauma and digital fatigue, in the initial stages of lockdown. But when that became the reality and the order of the day for years, they got accustomed to the mode which was

once strange and uncomfortable. Obviously, Covid had brought a dilemma in the mindsets of working people, who are now in a kind of in-betweenness- they are neither ready for complete offline mode nor totally for online. The much-disputed revocation of lockdown and resuming to old normal was literally taxing for teachers and students alike and it is obvious that it would take long for things to fall in its place. Till then, there is the chance of dilemma and disinterest from both the giving and the receiving ends and it cannot be ignored altogether.

Students, on the other hand, are in a kind of indifference to the traditional classrooms, having been used to a more flexible online mode of learning where their physical presence could not be monitored that strictly and even if asked, they had plenty of excuses to say like network failure, device issue, platform malfunction and so on. Now all those reasons hold no meaning any more and they are back to a kind of forced attendance in class and above all the time frame of regular class hours. The monotony of listening to continuous lectures and looking at the board and taking manual notes adds to the worse side.

Students have become insensitive to the classroom behaviours and ethics that had gone to the wind during online classes. The addiction to the gadgets is another major hiccup in the academic progress. The college students, who, in particular had been regulated to the use of online platforms to an exhaustive degree are not to be easily digressed from that which had become almost habitual and indelible part of their learning process.

Giving good results, maintaining data for accreditations, fulfilling the criteria for individual professional development and managing the mental pressures post recovery of a great pandemic all these have invariably diminished the passion for work. The emptiness born out of an existential kind of living having seen the uncertainty and futility of life has led to an emptiness and lack of interest in work itself. This in turn has resulted in an unproductive work hours that deprive one of physical and mental enthusiasm to give better delivery of knowledge.

The entire discourse halts us to a more speculative question Are we happy teachers? Do the teachers really get the satisfaction of being the instrument of a great change in the students' lives? The answer would be definitely not a convincing Yes. Like in any job and more

so in professions like teaching, getting the point of satisfaction is most needed as it gives the positivity to continue being an efficient teacher.



(<https://www.thehindu.com/education/am-i-a-happy-teacher/article24840415.ece>)

To cite the above article from The Hindu, "Teachers have been trained to script dramas of academic achievement sans happiness, but not motivated to be apostles of happiness." This is absolutely true of teaching in private institutions where the focus is on achieving targets of placement records.

Pandemic has taught multiple lessons and it has also validated the need for money and more money. Such money-driven pursuit in a career will tend to yield poor outcomes. The declining rate of faculty retention has become shockingly poor since covid because of various factors and it still keeps going low. This cannot be redeemed if there is no sensible solution meted out on warfront emergency basis as it is directly related to the building of an entire generation ahead. Crisis attended late will be of no avail and will end up in a situation of regret. Few professions are crucial and farmers quitting agriculture and teachers quitting teaching field are no good signs of growth to a society and a nation.

Challenges are emerging, as we navigate the post-COVID 19 scene. The transition period will have to be managed through a combination of digital and physical approaches to teaching and learning. This blended pedagogy mechanism, called the phygital, is going to be the way of the future. (*The Hindu*). The private institutions should rise up to the occasion and devise some means to mitigate the impending danger of poor quality academic environment that would prevail if good, passionate

teachers walk away, though with heavy hearts disillusioned by the lack of recognition and deserving reward for their timeless and timely service to the society.

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CONTEMPORARY PERSPECTIVES ON ECOFEMINISM – RECENT TRENDS AND EVOLUTION

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Abstract

*Today, many movements claim to be ecofeminist and propose to rethink social and economic systems in order to get out of patterns of exploitation of nature as gender minorities. The ecofeminist movement of thought is very protean and is embodied in different ways depending on the carriers and places. Some will link ecofeminism to greater proximity between women and the living, claiming an essentialist approach to feminism. Others will, on the contrary, have a reading of patriarchal oppressions towards women and nature as being the result of social construction that must be questioned. This research article provides an opportunity to take stock of a philosophy and movement that have found a new resonance in recent years – one can also mention the publication in 2016 of the anthology of ecofeminist texts entitled, *Reclaim*, by the philosopher Emilie Hache. This research finds that ecofeminism is a contemporary movement, in permanent evolution, with various ramifications. It must be perceived as a majestic tree, with roots deeply anchored in the ground. We are its sap; we give it strength and vigor. Everything has to be rebuilt. This is the essence of ecofeminism.*

Keywords: ecofeminism, ecofeminist, ecology, feminism, essentialism, patriarchy, capitalism

Introduction and Overview of Ecofeminism

Ecofeminism is a framework for analyzing the different oppressions suffered by certain populations belonging to the same type of violence. Concretely, the ecofeminist reading considers that the violence that is exerted on women (economic exploitation, gender-based violence, etc.) like that which is carried out on the living (exploitation of resources, destruction of land, etc.) is the same oppression.

Linking feminism and ecology – climate change exacerbates inequalities and particularly affects the most vulnerable populations who often do not have the means to adapt to it. Women, who represent 60% of the world's population living below the poverty line in 2021, are therefore disproportionately affected.

A system that exposes women to more poverty – this overrepresentation of women among the poor can be explained by several factors. Women own, earn and save less than men. They are concentrated in less socially and financially valued jobs and sectors, and provide a disproportionate share of unpaid domestic work, penalizing them in economic spheres. Unequal inheritance systems also play an important role in this situation: women have

fewer of their own material possessions, in particular land, and less access to credit or loans than men.

Women bear the brunt of the effects of climate change. Climate change also has a significant impact on the increased workload of unpaid domestic work. Exposed to the consequences of climate change, in times of great drought in the countries of the South, for example, women travel long distances to obtain water, which puts their lives in danger. They also have more difficulty adapting to the consequences of climate change (geographic and social mobility, the adaptation of habitat or food, etc.).

The emergence of the ecofeminist movement was brought about by the disproportionate impacts of climate change on women. Thus, a movement of thought emerged in the 1970s. In her book *Le Féminisme ou la mort*, the activist and writer Françoise d'Eaubonne mentions the notion of ecofeminism for the first time in France. From the contraction of the words “ecology” and “feminism”, this movement is based on the analogy between the exploitation of nature and the exploitation of women by men inherent in the patriarchal system.

For ecofeminists, nature is dominated by men in a way similar to male domination over women. Thus, the

exploitation of the environment by humans and the oppression of women can be fought together.

Ecofeminism - Origins and Trends

The term appeared for the first time in 1974, under the pen of the French feminist writer Françoise d'Eaubonne in her book entitled, *Le Féminisme ou la mort* (Feminism or death). More than a simple contraction of the words "ecology" and "feminism", the term underlines that the destruction of the environment and the oppression of women are based on the same system of violence and domination. This brings into perspective capitalism, which is based on the exploitation of natural resources and the workforce to exploit them.

"Ecofeminism is to denounce what is at the heart of our economic and social system which is predation. We take, we use, we throw away", Sandrine Rousseau, candidate for the ecologist primary, explained on France Inter, on 18 August.

It was in the United States and the United Kingdom in the 1980s that the movement began to take off. Amid the Cold War, the feminist group "Women for Life on Earth", led by Ynestra King, campaigned for equal rights and against nuclear weapons. One of their main feats of arms remains the encirclement of the Pentagon, the American Defense building, by 2,000 women in 1980.

What was it like to be an ecofeminist in the 1970s?

In France, the ecology-feminism movement did not convince the crowds – Jeanne Burgart Goutal mentioned a few small actions, such as a tow, in front of Parisian cinemas, at the release of the anticipation film *Soleil Vert* – but it took off in the United States. United in the political turmoil of the 1970s. "Women involved in the feminist movement and who were linked to other activism, pacifism, the anti-nuclear movement, mobilized on the occasion of nuclear disasters or health scandals linked to the environment, and created the first ecofeminist groups, such as Women and life on Earth", Jeanne Burgart Goutal explains, describing actions of "great theatricality", "deliberately spectacular", with songs, dances, and rituals. In 1980, 2,000 women surrounded the Pentagon and sang, screamed, and cast spells disguised as witches, to demand justice and peace.

Is Ecofeminism Essentialist?

We enter here into the theoretical debate which led to the exclusion of ecofeminism from the French scene for several decades: if ecofeminism affirms that women are in essence more connected than men to nature and the ecological fight, isn't this in reality an anti-feminist position, since women have specifically sought to emancipate themselves from nature and in particular from the reproductive role given to them? Is it not the essentialist notion to associate specific traits such as sensitivity with women?

Jeanne Burgart Goutal separates two notions, which, she explains, can mingle in the discourse of the same author but have been opposed by analysts: on the one hand, materialist ecofeminism, which European ecofeminists claimed like Françoise d'Eaubonne or the German sociologist Maria Mies. This analyzes the mechanisms of oppression and exploitation in the tradition of Marxism and socialism and has often been better accepted in France. At the same time, there is another ecofeminism which "refers to notions which may offend a French feminist ear: feminine energy, nature, sensitivity, protection... but which does not necessarily contradict feminism."

Other answers could be given because other trends of ecofeminism could still be identified. But the backbone, the unanimous conviction, remains that capitalism and patriarchy are linked and that the first has renewed and reinforced the second.

Literature Review

Françoise d'Eaubonne, an intellectual, pioneer of the feminist movement of the 1970s was the first to introduce this neologism of ecofeminism in 1974 in France. In 1978, she founded the Ecology-Feminism think-tank, which, she writes in a book republished in 2018, "considered it useful to entrust the care of planetary rescue to the current of women's liberation – not by virtue of "feminine values" more or less imaginary, but of the specific part that patriarchy reserves for the second sex." The term was born, but the definitions and trends will therefore multiply.

Above all, the theory is superimposed on a militant movement, closely linked to the context of the time and in particular to the anti-nuclear movement. The philosopher Jeanne Burgart Goutal, who is preparing a book on the

subject, insists, "Ecofeminism is an activist, radical movement, it was created by struggles. It then got lost in theoretical debates and this is one of the reasons for its decline." (*Reclaim*, collection of eco-feminist texts published in 2016, ed Cambourakis).

In 2019, Jeanne Burgart Goutal published *Ecofeminism, Theories and Practices*, an essay in which she retraces her journey as a researcher in the different forms of ecofeminism and gives multiple illustrations. She travels from northern India, with the author and ecofeminist activist Vandana Shiva, to the middle of the Cévennes to meet modern witches. It reveals the multiple facets of this protean current while highlighting its deeply political dimension.

Born in the 1970s, ecofeminism is resurfacing in the context of climate emergency. We try to present its legacy and ambiguities to you, following several conferences organized on the subject.

"In France, in Europe, young people, and in particular young women, are standing up for the climate. We are attending the funeral of the former model" (Annabelle Laurent- March 16, 2019), Vandana Shiva exulted, on 21 February 2019 in Paris, and committed to climate action, in the Women4Climate conference. The next day, the Place de la République bathed in bright sunshine and abnormally mild for the season, the Indian anti-GMO activist and international figure of ecofeminism stood proudly in the background, while a handful of young women, Sweden's Greta Thunberg in the lead, explained to journalists the reasons for the school strike for the climate.

Two weeks later, on March 8, the French youth movement for the climate, which thematizes its mobilization days each week, chose to honor ecofeminism. This same week, two conferences were organized on the subject. One by Edeni, a zero-waste training school, led by its founder Hélène de Vestelle, in the company of Lou Howard, involved in the "On est Prêt" (we are ready) campaign and Jeanne Burgart Goutal, philosopher, and author of a thesis to be published on ecofeminism. The other by Causette, hosted by Aurélia Blanc in the company of the director Marie-Monique Robin, the president of GénérationÉcologie, Delphine Batho, and the journalist and author, Pascale d'Erm (*Sœurs en Écologie, La Mer salée*, 2017).

Delphine Batho, who explicitly refers to ecofeminism in her *Manifesto for Integral Ecology* (ed. Du Rocher, January 2019) also wonders how ecofeminism, although born in France, was then put there, aside, "perhaps due to false debates about essentialism." She explains,

"Whether women have more either an awareness or an empirical practice of this relationship to nature, is not a question of genetics: it is that it is the role that had been assigned to them by a system of domination. Today, this place represents strength. In the same way, as in politics, Corinne Lepage often reminds us, women were told that they had "only to take care of the environment", whereas today it has become the most important. It's energy policy, nuclear power plants, and economic policy. So, what was a devalued position, conceded, is today a force, a knowledge, a considerable accumulated experience for the transformation, for the benefit of all, of our model of civilization."

More women are fighting environmental issues. Several studies have already shown that women are more committed to ecology than men, with a *Scientific American* study suggesting that ecological behavior continues to be perceived as an attack on "manliness".

More women than men have always been fighting for environmental issues, all over the world, both Pascale d'Erm and Marie-Monique Robin recalled, emphasizing that women are the first to be affected, again because of the place assigned to them. The award-winning journalist and filmmaker, Marie-Monique Robin testifies, "Women are the ones who take care of the most vulnerable people, the children and the elderly, of the house – and it is easy to make the connection between the small and the big house that is the Earth – and who are the direct victims of the climatic disaster, I could see it everywhere."

Robin explains that she realized the predominance of women during the filming of *Sacred Growth* (2014), a documentary in which she made a world tour of successful post-growth initiatives. Her film *Women for the Planet* (2015) was inspired by this observation.

Women also represent 70% of the world's poor population, and their vulnerability to the consequences of climate change has been shown by numerous studies: "Droughts, desertification, floods are also threats to agricultural activities which women have the majority of the load, even though they produce in some countries up to

80% of the power supply. When a natural disaster strikes a region, the risk of death is 14 times higher for women," reads the UN website.

Ecofeminism - Contemporary Perspectives

Can ecofeminism save the world?

Ecofeminism, which did not interest many people a few years ago, can it be useful in accelerating the transition at a time of climate emergency? For Delphine Batho, as we have seen, ecofeminism is the opportunity for women to return to their advantage – and to the advantage of all – the place assigned to them, in order to accomplish the "anthropological revolution". necessary and to rediscover the awareness of the interconnection with nature. Pascale d'Ermbelieves, "Ecofeminism has a merit: that of getting out of dualism, and of showing us that we may not have to choose between ecology and feminism, body and mind, nature and culture, etc. In a society that likes to divide, it brings a culture of "and" that is powerfully emancipatory."

Beyond theoretical debates, ecofeminism can thus open up new avenues, and new resources, which in these times of emergency hardly seem superfluous. Jeanne Burgart Goutal comments, "I don't think ecofeminism will save the world, it's my defeatist side, but its utopian dimension is its wealth. Its interest is to remember that politics is not only rational, it is also images, utopia, affect, to invent a possible from a situation where nothing seems possible."

Why has the ecofeminist movement grown in recent years?

Although the concept of ecofeminism has existed for more than forty years, it has been brought back to the fore, particularly with the acceleration of ecological awareness. The latest IPCC report confirmed the responsibility of human activities in climate change, as well as the need to drastically change our ways of producing and consuming, to achieve a carbon-free economy. Despite this observation, environmental policies are considered largely insufficient by the UN, and several movements are calling for more radical change.

The liberation of women's speech also played a role. Since the revelations about Harvey Weinstein in the United States in 2017, several women have managed to denounce with the #Metoo movement the situations of

harassment and sexual assault they experience on a daily basis. In addition to the convictions of several sexual predators, the movement also denounced the systems in place that allowed these men to act with impunity, including judicial inaction and the lack of political measures to combat sexual assault.

What are the main demands of the movement?

Unlike other political currents such as liberalism or communism, ecofeminism does not propose a precise political ideology. It is above all a question of rethinking the way of fighting against the ecological crisis and gender inequalities by establishing a convergence between the two.

In recent years, ecofeminism has extended its fight by integrating several necessities of social justice into its ecological fight. In addition to women's rights, it is also a question of taking into account North-South inequalities, with the exploitation of workers from poor countries by developed countries. "We realize that these are the same patterns of oppression that are reproduced at all these nodes of society untying these knots, we can solve a lot of things in the long term, in a much deeper way than an emergency solution", Solène Ducretot, co-founder of the collective *Les engraineuses*, declared during an interview with MrMondialisation in 2020.

What are the links between ecology and women's rights?

If ecofeminism is brought back to the fore in political debates, it is because of the more fragile situation of women in the face of climate change. According to the UN, they are fourteen times more likely than men to die from a natural disaster. This is explained in particular by the fact that they make up 70% of people who live below the poverty line, and that they live in regions more exposed to climate change.

The United Nations Development Program uses the 2004 Indian Ocean tsunami as an example to illustrate this observation: of the 200,000 deaths recorded during this natural disaster, 80% were women in Indonesia, and 73% in India. In addition to climate risk, women are also exposed to income inequalities related to their work. This is particularly illustrated in the countries of the South, where most still work mainly in agriculture. According to the FAO, only 15% of women own the agricultural land in which they work.

Finally, there is greater social pressure on women to preserve the environment. In an article that summarizes several studies on the subject, *The Guardian* notes that they are more exposed to messages to adopt ecological gestures. Recycling, sorting waste, reusable bags, or even a vegetarian diet are perceived as female activities and are therefore still little practiced by men. Thus, ecological awareness is added to the mental load of women, which already included household chores, food purchases, and childcare.

Findings and Conclusion

Halfway between ecology and feminism, the ecofeminist trend identifies two interconnected forms of domination: capitalism and patriarchy. Capitalism exercises a form of domination over nature – by exploiting natural resources. Patriarchy exercises a form of domination over women. Ecofeminism affirms that these dominations are only one: both nature and women are dominated by patriarchy and capitalism, two interrelated concepts – the domination of men having been exercised by the domination of capital over human societies. The dominated of “patriarchal capitalism” are therefore nature itself and, among humans, those dominated by class (the proletariat) and gender (female).

In her founding work, *Le Féminisme ou la mort*, Françoise d'Eaubonne, a pioneer in ecofeminism, evacuates the ability of socialism to do better than capitalism in terms of ecology. It stipulates that the end of patriarchy is the key and the only solution for the advent of ecology.

As Elizabeth Carlassare, researcher and writer explains, it is however difficult to give a single definition of ecofeminism as the contributions are so varied. They connect, ultimately, more in what they condemn (dominations) and what they do (concrete actions for more peace) than in the way they think about themselves, which is the subject of debate.

The contribution of ecofeminism: it promotes values such as peace, solidarity, respect (for oneself, for others, for nature), sorority (solidarity between women), or adelphy (sorority between everyone, women and men) which extend fraternity to everyone. It carries a message of reconnection to nature, of its protection but also protection of the collective interests of human beings and especially

of those who are dominated. In this, it brings together different fights in a systemic approach that interrelates organizations (political, economic, social, natural) and the resulting balances and imbalances. Its messages cover all areas of our society: work, health, science, technology, social, economy, migration, security, education, agriculture, or justice.

Miriam Simos alias Starhawk – author and ecofeminist activist, describes the aid actions implemented on the ground after Hurricane Katrina in the United States by positioning them in the field of ecofeminism. Finally, ecofeminism is not necessarily a fight carried out by women. To emerge sustainably, ecofeminism will certainly have to structure itself – create a clear and independent movement, as environmentalists did in their time, to spread its ideas.

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ATTITUDINAL CHANGES TOWARDS EDUCATION AFTER COVID 19 - THE TEACHER AND THE TAUGHT

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Abstract

Education is vital to any growing society and economy. With the onset of Covid 19, many apple carts were upset. The education sector rose to the occasion and continued their remarkable service despite the challenges. But, after Covid's effect mitigated, a lot of attitudinal changes was witnessed among the students and the teachers, alike. Anxiety, restlessness, disinterest, alienation was rampant among the students who returned to the classes. Concentration took a major hit. This paper analyses the changes that happened in the teachers and the students and how there is a need for a total revamp in the attitude of both.

Keywords: Covid, education, attitude, alienation, society

The onset of the pandemic in 2020 witnessed a large number of changes in the social and educational fabric all over the globe. It brought the whole world to a standstill as far as many of the businesses were concerned. There was a great demand for health care and even the most advanced countries struggled to keep things in abeyance and offer support to the citizens. The COVID-19 pandemic caused significant changes in the functioning of basic social institutions such as economy, politics, family, education, and the daily lives of individuals in a short period of time.

The sector which rose to the occasion and steered clear of all challenges was the educational sector. Undoubtedly, the pandemic affected the educational set up and statistics say that nearly 92% of the world student population was affected because of this sudden onslaught.

However, unrelenting efforts by the teachers and an apt reciprocation from the students helped the educational system continue without any major issues. Online education came to the rescue. Nevertheless, there were a lot of shortcomings, both in rural and urban areas, more so in the former. Lack of mobile phones and an unreliable internet connection, sometimes no connection at all, affected the lives of many of the rural school-goers. Families had to sacrifice a lot of their resources to provide for their children's education. Generally, there was no compromise on this aspect.

And then, things happened differently in different places. But ultimately, classes were in progress and so were the examinations, too. New Learning Management

Systems came into vogue. Suitable teaching platforms were individually identified by the educational institutions. Laptops and mobiles, headphones and cameras flooded the markets. The system continued without interruption. After nearly a year and a half, life crippled back to normalcy. School doors flung open to welcome the students back to the benches and the black boards.

But with the return of the students back on campus, what was witnessed by the school managements, the teachers and the educators alike was not so forthcoming. There was a serious change in the attitude of the students, both young and old.

Are the Students the Same?

The answer is a clear NO. So, what had happened? The very basic adherence to time was the biggest problem for majority of them. Even though the pandemic had nearly departed, the fear still lingered in the hearts of many. Absenteeism was rampant. Many parents preferred to have their wards study from the comfort of the home under the pretext of safety. Educational institutions had to provide the option of blended mode. The concept of time lost its seriousness. Result- Students walked in late to their classes. But they were not subjected to punishments as before. They were counseled and this did not seem to impact them suitably. The attitude continued.

The other problem was the concentration deficit disorder among majority of the students. They could not remain comfortable in their desks and benches even for a mere hour. They were shifting in their seats. They

requested for video recordings, pdf notes material and all study material online. Their concentration was more focused on their mobiles and laptops. To divert their attention from these gadgets to the blackboard proved the greatest challenge.

Examinations were always held in great awe by parents and students before the pandemic. Students would pore over books, visit libraries and involve in collaborative studies with their friends. All this vanished during Covid and could not resume after.

Similarly, their attitude towards exams changed drastically. Basically, written work went out of practice for them. To write a 1 hour exam became an ordeal. It cannot be compared to the 3 hour exams their seniors wrote. The students did not prefer the lengthy paper of essay questions. They just wanted Multiple Choice questions. They were, in fact, happier if it was an online examination without pen and paper.

Since they had been confined to the 4 walls of the home, physical activities seemed a Herculean task for them. One could see that activities organized for the student community did not evoke even a fair response from the students. When asked what they preferred, many of voiced that they prefer online activities and submission of forms online.

And the Teachers' Attitudes ?

The teachers were initially feeling restless when they had to switch from classroom to the online mode of sharing material and handling scores of classes from their seats in their cabin. Grabbing students' attention was very difficult. They were not even sure whether all students were available in the class to listen to them. They had to, however, put in a lot of efforts and prepare their lesson. Phrases like 'Am I audible', 'Is my screen visible' became the clichés of the classroom conversation.

This slowly led to a kind of resentment among the teaching fraternity. Many institutions reported faculty

attrition in large numbers during and after Covid. There was exhaustion in the teachers. Post-Covid, they felt they were not able to garner the students' attention and cooperation in the back-to-college scenario. A greater part of their time was spent on counseling students about their post-covid behavior.

Another bitter truth was that post-covid they had to switch classes from different venues which was not there in the online mode.

Sharing screen and handling classes were easier rather than intense preparation to stand in front of the students and deliver the content. The preparation levels were declining. Students were able to clearly see the difference in the face-to-face classroom.

Moreover, the online tools available made it easier for them to make their classes interesting and tough subjects easier to handle. With the going back to the classrooms, they felt that their burdens increased. Not all institutions had smart classrooms to enable them to continue the online tools.

Conclusion

The teacher-student relationship turned out to be very superficial. The personalized feeling was lost. The student had not gained much, both technical education and value-based education. The post-covid behavior of the student has to change so that the teacher will also feel committed to serve the student community with the original vigour and accountability.

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COMMUNICATION SKILL DEVELOPMENT IN MANUFACTURING INDUSTRIES OF KANCHEEPURAM, CHENNAI AND CHENGALPATTU DISTRICT

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Abstract

The 'Make in India' initiative of the Indian government and the nation's accelerated economic expansion have brought attention to the need for skilled labour in the nation. India's double-digit growth following economic liberalisation led to a huge need for trained labour, which in turn provided a ton of job opportunities, notably in industries like manufacturing and services (Agrawal, 2014; Mehrotra and Ghosh, 2014). The aim of this paper to identify the communication skills gap especially in the manufacturing industries of Tamilnadu north zone and give suggestions to rectify it. LSRW skills are essential tools in communication skills development which is lacking in manufacturing industries and in the guidance of TNSDC clearly explained that Communication and management skills are also lacking in order to make effective working atmosphere.

Keywords: communication, Manufacturing Industries, communication gap, Employees, North Districts.

Introduction

The idea of skill development has become more significant on a global scale as a result of the rising demand for competitiveness among nations. The decrease of poverty and unemployment are two of the world's two most pressing developmental problems that may be resolved (King and McGrath, 2002). For developing countries like India, which face significant transitional challenges, skill development is seen as the answer. Developing democracy in accordance with human rights and tolerance while pursuing continuous and expeditious human resource development to concentrate on competition from the outside environment are some of the major issues (Horwitz, 2013). In the quarter of January to March 2016, the Indian economy expanded at an accelerated rate of 7.6% annually, making it the fastest-growing economy. India's population composition is assisting in efforts to achieve rapid economic growth. With 64.8% of the population employed, India anticipates a significant expansion of the labour market. The country gains a lot from it in terms of the labour market. If a company wants to get more profit, then the communication between two employees should be in a proper way and understandable. But the training for developing communication skills is lacking in most of the manufacturing industries. Let's focus on how the research questions will helpful for employees' communication skills development.

Research Questions

1. Is communication skills really need in the workplace?
2. How important is communicative skills in the manufacturing industries?
3. How an employee can rectify the communication skills gap?

Literature Review

According to a poll of a company's employers, writing is the second-most crucial ability, behind communicative English. According to a requirements analysis done by HawaRoney in 2003 among professionals who use the English language and other foreign languages, people become competent in their jobs by developing their self-confidence and their ability to communicate with others.

According to Richards and Rodgers (1988), curriculum development must include the development of communication ability. According to their perspective, needs analysis is what lays the groundwork for creating goals, identifying objectives, and determining what kinds of learning activities can be used in language programmes. The effectiveness of language programmes can be gauged, according to their views, using needs analysis.

Participation in all genres is necessary for successful operation in the corporate environment, according to Flowerdew (1993). A Public Relations Officer must perform

tasks like setting up press conferences, interviews, presentations, and report writing. It takes both subject matter expertise and LSRW abilities to be a master in those fields.

Methodology

A questionnaire containing set of questions was given to a number of twenty industrial employees in person and the results were analysed according to the needs analysis.

According to the Needs Analysis, a wide variety of workplace duties are completed in English. In all of the organisations polled, making or receiving phone calls; giving or receiving instructions and conducting interviews are done in English. Many tasks are completed in English in two of the organisations, including: interacting with colleagues, clients and customers; participating in meetings and discussions; negotiating; socialising with colleagues; networking with clients/customers; writing letters, memos, email; writing notices, agenda and minutes; preparing contracts/documents; and interpreting and translating documents. The following tasks are carried out in English in eight of the organisations. The following tasks are carried out in English in six of the organisations: oral presentations; conducting press conferences; writing reports; reading contracts/reports; conducting research, are also produced in English fourteen organisations.

Context of the Study

The fastest-growing industrialising areas, including Chennai, Kancheepuram, Thiruvallur, and Chengalpattu, are predicted to have the largest skill gaps. In Tamilnadu, Chennai and kanchipuram districts have a lots of industrial estates like SIPCOT, SEZ, and Industrial parks. Here, more than one lakh employees are working in a manufacturing industries and their day today life depends on some set of skills like document use, oral communication, writing and so on. But the training which given by the companies based on their requirement of production and assembly works not for their development of communication skills. So the researcher aims to give suggestions for the employees to develop communication skills.

Discussion

NSDC

The National Skill Development Corporation and the Ministry collaborate closely (NSDC). It aids in the mapping of skill sets, market research, and curriculum creation for training institutions. By supporting skill development programmes, it seeks to close the skills supply-demand gap.

TNSDC

The Tamil Nadu state government is also playing a significant role in the development of skills in line with the goal of the Government of India. The goal of the Tamil Nadu Skill Development Corporation is to develop the youth's employability and prepare them to meet industry expectations while transforming the state into a skill hub. It has been operating as a corporation under the Labor and Employment Department since 2013. The government has designated TNSDC as the State Nodal Agency for Skill Development.

Communication Skills

No matter what business you work in, being able to communicate clearly with supervisors, coworkers, and staff is crucial. In the digital age, employees must be able to communicate well both verbally and in writing, over the phone, email, and social media. One's ability to communicate will help you find a job, get promoted, and succeed in your career overall. The most crucial life skill is probably the ability to communicate effectively. It is what makes it possible for us to communicate with others and comprehend what they are saying to us. Simply observing a baby trying to imitate its mother's sounds can give you an understanding of how basic the desire to communicate is. At its most basic level, communication is the act of passing information from one location to another. It can be communicated verbally (using speech), in writing (using written or digital materials like books, magazines, websites, or emails), graphically (using logos, maps, charts, or graphs), or non-verbally (using body language, gestures and the tone and pitch of voice). In reality, it frequently combines a number of them.

The Importance of Good Communication Skills in the Workplace

1. One's job life, social interactions, and every other part of your life can benefit from improving your communication abilities.

2. Professionally, it is almost inevitable that you will need to show strong communication abilities if you are seeking for a job or a promotion with your existing workplace.
3. In employees' working life, having effective communication skills will help one to understand others and be understood, which can strengthen his/her healthy relationships with other employees.
4. Additionally, having effective communication skills can help you handle contacts with corporations and organisations.

Skill Requirements of Industries

Procurement: Negotiation and communication skills

Maintenance: Communication skills to understand the maintenance requirements of various machines

Production: Problem solving skills and Good communication

Design: Communication skills

Quality: Operational knowledge

Sales: Good negotiation skills, Good communication skills to interact with the team as well as with important clients and Knowledge of English is important for interaction with international clients

Skills Gaps in Industries

- Lack of adequate knowledge to source from international destinations
- Lack of problem solving attitude, innovation and creativity
- Lack of ability to communicate effectively with concept development team
- Inadequate ability to translate buyer requirements to quality parameters
- Negotiation and communication skills
- Lack of Awareness
- Lack of Standardization and Accreditation
- Lack of Access to Technology
- No focus on Non-Technical Skills

While companies sense the need for behavioural skills as well, vocational training centres in India concentrate solely on improving technical skills. Employers place a lot of emphasis on skills like domain expertise, communication, cultural fit, principles of honesty and integrity, adaptability, focused on results, interpersonal

skill, and learning mindset, according to the India Hiring Intent Survey. As a core component of skill development, these skills are not taught. This presents a significant problem since it leaves many skilled workers without jobs.

Conclusion

Although all employee respondents agree that English competence is necessary, they lack confidence in their ability to communicate in the language, and some stated a wish to enhance their command of the language. According to the findings of the study, employees have difficulty performing business duties in English, particularly those that need the productive abilities of writing and speaking. They have a limited command of the English language and recognise the need to enhance communication skills, grammar, and vocabulary, among other things. Language improvement classes that focus on proficiency and grammatical precision should be introduced at all stages of students' course of study to assist employee students develop in these areas.

Enhancement courses focusing on competency and grammatical precision should be offered at all levels of a student's academic career. As students gain proficiency in the language, they will feel more confidence in their ability to handle working activities. English language courses focusing on speaking and writing can be provided to diploma and degree students for this purpose. These classes should also include exercises that improve trust in both professional and social circumstances. Aside from helping kids learn vocabulary and critical thinking abilities, reading comprehension should be done to build and solidify their talents. Finally, all industrial employees should be taught English training for the workplace that include real content and job prospecting skills.

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EXEMPLIFICATION OF COMPLEX RELATIONSHIP BETWEEN MOTHER AND DAUGHTER IN AMY TAN'S "TWO KINDS" AND "THE JOY LUCK CLUB"

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Abstract

Asian American novelist Amy Tan is well recognised for her Chinese-American mother-daughter novels, which are based on the mother's experiences as an immigrant from China. In today's world, it is normal to experience cultural alienation, which happens when a person's old values and new one's clash when they leave their own culture and adopt another. People become despondent and resentful because of the stark contrast between the two ways of life. This is often referred to as cultural shock. Mothers and daughters living together in China share a cultural bond with the landscapes that transcend any potential generational disparities in their interactions. Mothers who were born in China are unable to anticipate or understand the so-called generation gap that comes from the conflict between mothers and daughters in the United States due to a lack of cultural linkages that are concomitant with geography. This paper aims to broaden conceptions about mother-daughter relationships in Chinese American literature, with particular emphasis on *The Joy Luck Club* by Amy Tan and the short story *Two Kinds* written by the same author. Even though a mother and daughter may love and understand one another, there are moments when the generation gap is obvious. Parents and children are distinctive as they grow up in diverse ages, societies, and settings. Misunderstandings cannot be completely avoided, so mothers and daughters should make every effort to listen to and understand one another.

Keywords: cultural alienation, despondent, sociopsychological, generation gap, displacement.

The classical period, the medieval period, and the modern period are the three main historical divisions in Chinese literature, which closely correlate to the three divisions in Western literary history. The earliest known specimens of Chinese writing are on bones and tortoise shells, which date back to at least the 14th century BC. Amy Tan, an Asian American author, is well known for her Chinese-American mother-daughter stories that are based on the experiences of the mother, a Chinese immigrant. They describe the powers of western patriarchy, communal patriarchy, and the interconnected forces that influence their lives and fates. Despite the abundance of stories in each work, Tan's plots are quite predictable. Typically, she shares tales of how women in China battle against or flee repressive influences in their families and communities. China and the most covert elements of American society's racism and classism. Cultural alienation, which occurs when a person's old values and new ones clash when they leave their own culture and enter another, is a common occurrence in today's society. The extreme contrast between the two ways of life causes

despair and resentment in people. One can refer to this as culture shock.

The concept of expatriation frequently serves as a metaphor for physical displacement as well as a sociopsychological identity issue. The rootlessness brought on by the diaspora is evident in Amy Tan's literature. The difficulties of preserving one's native culture and sense of heritage is the main theme of Amy Tan's book. They discover that it is even harder to pass on their culture and heritage to their American-born, American-raised second-generation offspring. The daughters of Chinese moms fight to uphold their culture, yet often show little interest in their native country. They desire to integrate into the contemporary liberal American society that has welcomed them. However, as the daughters discover the diverse experiences of their mothers in China, the daughters start to recognise and embrace their blended origins.

American author Amy Tan was born in 1952 and is well-known today. She is best recognised for her novellas that explore the struggles of growing up as a Chinese-

American as well as the rivalry between moms and daughters. Amy Tan's first book is *The Joy Luck Club* (1989). It consists of sixteen novellas, which are united by the same characters and by the generational conflict, but also can stand alone themselves (Nagel 277). This paper will explore the novella *Two Kinds*, one of the book's short stories. Like Maxine, Hong Kingston is seen as a guide to the Asian American experience, and Amy Tan is one of the most well-known and popular Asian American authors. Amy Tan has won numerous accolades for her writing accomplishments. The Chinese-American experience is accurately depicted in Amy Tan's books. Her books also contain beautiful pictures of China. The purpose of this paper is to expand the theories surrounding mother-daughter relationships in Chinese American literature, specifically with reference to Amy Tan's novel *The Joy Luck Club* and the short story *Two Kinds*.

In China, mothers and daughters who reside together possess a cultural connection that is accompanied by landscapes that go beyond any conceivable generational differences in their relationships. The conflict between mothers and daughters in the United States is caused by a lack of cultural ties that are concurrent with geography and results in a so-called generation gap that mothers who were born in China are unable to foresee or comprehend. *The Joy Luck Club* shows that the conflict between the immigrant mothers and their daughters in San Francisco, the "huge gap" separating them, is more than just a generational shift. The book instead contends that the difficulties in mother-daughter relationships in America stem from the mothers' and daughters' incapacity to communicate. Illusion of identity and strength, due to the fact that they do not have a common geographic area where those cultural tales originated. The American daughters are also unable to grasp their moms' tales of personal strength, and each daughter fails to acknowledge her mother's unique identity, because they see their mothers as essentialized representations of what it is to be an ethnically Chinese American. Ironically, the daughters' attempt to understand both their own ethnic identity and that of their mothers interferes with their capacity to develop strong personal identities through the cultural stories of their mothers' native places.

The mothers and daughters who reside in China together in *The Joy Luck Club* share both the scenery and

the tales. According to Tuan, myths "are not just any story, but are foundational stories," and he claims that cultural myths of location have strength. According to Tuan, cultural and personal identity are influenced by "foundational myths" from the local area. Stories regarding the challenges of having immigrant mothers are shared by the daughters of *Joy Luck Club* members. The American-born daughters desire to be free of their mother's traditional views, but there is a collision of cultural ideas. The daughters eventually learn, nevertheless, that their dominant mothers always had their best intentions in mind.

Lena, Ying-daughter, tries to conceal the fact that she is getting a divorce, but her mother wants to encourage her to explore the "tiger side" of her Chinese identity, which resists melancholy and fights back. In spite of her initial reluctance to admit such a failure to her mother, Lena soon learns that because of their shared upbringing and morals, her mother actually understands her choices quite well. *The Joy Luck Club* shows how parental love may be limitless even when daughters misinterpret or underestimate it through the interweaving of the individual stories. June senses her mother's presence with them when she sees her half-sisters for the first time in China, eliminating any uncertainty about comprehending her mother's intentions throughout her life. June keeps the history of her mother's life intact, even though she cannot know every aspect of it. June keeps the teachings Suyuan gave her as a child and the intense love for her family to share with her new half-sisters, despite the fact that she is unable to fully understand the details of her mother's past.

In The Short Story *Two kinds*, a mother's difficult connections with her daughter Jing-mei are explored. After emigrating from China to the United States, Mrs. Woo now firmly thinks that "you could be anything you wanted to be in America" (Tan 132). She tries many things in an effort to uncover her daughter's hidden skills before deciding to enrol her in piano lessons. Jing-mei makes little effort to learn since she is desperate to show her mother that she lacks talent. The girl is required to participate in a talent contest a year later, where she utterly fails. She refuses to continue taking piano lessons after the performance and gets into a heated argument with her mother. There are only two types of daughters, Mrs. Woo says that there are "only two kinds of daughters: those who are obedient and those who follow their own mind! Only one kind of

daughter can live in this house. Obedient daughter" (Tan 136). When Mrs. Woo passes away and Jing-mei returns to her mother's house after a long absence, that is the next time she plays the piano.

A variety of factors may have contributed to the stark divergence in thought processes. The daughter's lack of life experience is the primary cause due to their different ages. Jing-mei is aware of her mother's losses, but because she has never experienced something comparable, she is unable to truly comprehend her. The youngster finds her mother's aim to make Jing-mei famous to be worthless and foolish, therefore she makes no effort to learn anything and lots of effort to disprove Suyuan Woo. Regarding Mrs. Woo, it is clear that she does not comprehend her child and has lost sight of what it is to be a nine-year-old. It appears that the mother and daughter do not want to try to communicate with one another since they speak different languages—the language of youth and the language of old age.

The cultural distinctions between Suyuan Woo and Jing-mei are the second justification. According to Borus, the mother is afraid that her daughter "will not have Chinese character" (42). Mrs. Woo is still Chinese and wants her daughter to be Chinese, no matter how much she clings to the American Dream. The reality, though, is that Jing-mei was born and raised in the United States and that she is not at all accustomed to Chinese customs. While her mother runs a Chinese club with the goal of "the preservation of the generational wisdom of a culture" (Hays 54), To frustrate her mother's plans, she uses her one ability, which she pursues for a very long time.

Personality differences are the third factor contributing to the mother and daughter's miscommunication. There is no doubt that Mrs. Woo and Jing-mei have different personalities. "at the core of the struggle is the conflict between Suyuan Woo's belief in America as the land of the unlimited potential and Jing-mei's more realistic expectations" (Werlock). Mrs. Woo wants her daughter to be well-known and prosperous, but Jing-mei has no aspirations or great expectations for the future.

It is difficult to deny the complexity of the battle between mothers and daughters. The title of the story, "Two Kinds", "refers to two kinds of daughters – Chinese and American – identifying the two perspectives that create the story's conflict (Kirsznner and Mandell 3).

At the conclusion of the story, when Jing-mei is thirty years old, the issue is resolved. Jing-mei brings the piano to her house when her mother passes away and begins playing after learning she can still do it. After a while, she realises that the two songs, "Pleading Child" and the "Perfectly Contented," are two parts of the same song (Tan 136). That implies that a youngster may be unique pleasing and happy, submissive and doing as they wish.

In conclusion, it is fair to say that generational conflict is a very complex issue. There are times in a mother and daughter's relationship when the generation gap becomes apparent, even though they may love and understand one another. As they develop in various eras, societies, and environments, parents and kids are unique. Mothers and daughters should try their utmost to listen and understand one another because miscommunications cannot be totally prevented.

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DIFFICULTIES IDENTIFIED IN ARTICULATION OF GERMAN AS A SECONDARY LANGUAGE WITH SPECIAL REFERENCE TO FIRST YEAR B. TECH STUDENTS

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Abstract

In today's competitive world learning a foreign language plays a major role for the students in order to pursue with their higher studies or in the form of job opportunities. So different educational organizations like School, colleges, Universities offer foreign language within their curriculum. In this article I am going to share my experience on how the Students all over the country take up the language when it comes to the pronunciation of words and translation part. Most of the students have their mother tongue influence for eg., Malayalam speaking boy or a girl's pronunciation will be different from tamil or other regional language speaking students. That is what I am going to discuss in this article.

Keywords: Classroom experience

Introduction to a foreign language like German, French, Spanish, Japanese etc, in colleges and schools has become more important and it has been included in the curriculum so that each and every student gets benefited out of it at least during their placements.

In schools and in colleges students from different region having different regional languages tend to learn the language. Some students prefer their regional language and the students, who wants to pursue higher studies in other countries prefer taking a foreign language. The students opting for the foreign languages have difficulty in articulating the words that are not in English. They confuse the pronunciation with that of English and their regional languages. How to get train them in such a way that they get the exact intonation.

Firstly I would like to quote some examples where the students have difficulty in intonation and finally what method I followed to make it easy for better performance.

I would like to quote three to four words from german language and also do a comparative study on how to get those words the correct pronunciation, despite of their regional language influence on it. In this article, I have also explained how to utter a word using the common words used on a daily basis, some with the sounds of their mothertongue and some with English language which they have learnt in school.

There are bounteous countless words that has different phonetics which are not like our mother tongue and English, I would like to quote three to four words that are different in expression and they are "Deutsch"(German), "die Muttersprache" (the mother tongue), "der Tag"(the day) and eins(one).

For instance the word mother tongue in german is said as "Muttersprache" and most of the northern indian students utter it as maa ter sh pra sha", here the initial and the final word pronunciation are ended up incorrectly, the correct pronunciation is "Moo ter shpra ha"how can it be corrected in order to get the right expression . This word (Muttersprache)is splitted up into three to four parts and the first part is compared with the word that they already know, say for example, Mu like in muslim and the end part is ha like in happy. For the southern regional students we can compare the word with egg in tamil(முட்டை) and ஹ for the end part. So that it will be useful for them to practice with correct pronunciation.

Likewise the word Deutsch which means German is also pronounced incorrectly as Dew tsch but the actual expression is Doy itch, we as teachers will give a split up as "doy" and "itch" and will ask the students to put those words together and utter it. Most of the students end up with the actual articulation. This is another way to get the correct phoenetics.

“Eins” which is number one in German, is said correctly by the students and the reason being they had learnt about Albert **Einstein** in physics, by their repeated usage of the name in schools, the students were able to utter the word correctly.

There are words which have got the “ie” and “ei” combination in German. Those words with ie combination are pronounced as e and the ei combination is denoted as i. For eg.,

The number “Vier” which in English is four has got the pronunciation as fear as the alphabet “v” is spelled as “fau or fow” in German and here the ie combination is intoned as e and that is why the number four which is vier in German is expressed as “fear”

Likewise “**Dienstag**” and feminine gendered article “**die**” which mean Tuesday and the in English are pronounced incorrectly as it is common that die is uttered the same as “dye” like in English but actual intonation is “d” in German on repeated usage and repeated correction the word is uttered correctly.

The same way the words that have ei combination for eg., **Freitag**, **drei**, which are nothing but Friday and three

in English, have got ei in their words and the pronunciation will be “frytaag” and “drai” and on repeated usage of the words, they are uttered properly..

A study shows that we come across so many students from different states having different regional languages. On learning a foreign language by these students, they end up with different intonation of the words. In order to sound like a native speaker or somehow related to that, the students are made familiarized by comparing to the sounds of the common words that they come across every day. It is also made easy by making them to produce the sounds like in their regional language and with the sounds of the word that they write in English for chatting through WhatsApp.

As a conclusion the phonetics of German language can be made easy by using their regional language sounds and also with the usage of the sound of English language.

Reference

Classroom experience.

INDIVIDUAL INTEGRITY AMIDST CULTURAL DIVERSITY: AN EXPLANATORY STUDY IN THE NOVELS OF SUNETRA GUPTA

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Abstract

Indian Diaspora relates to Indian migration to their socio-monetary and social experience, encounters of transformation in the host social orders. Books and novels are stories of profound torment, sentimentality and rootlessness, where characters feel more sincerely and intellectually tormented than actual weariness. Indian Diasporic writers also think of the agony of movement and dislodging. Their minds are consumed by the problem of their country's dual features and the countries to which they have moved. In a cosmopolitan world, one cannot be a cultural and social outsider in a migration land for long. In this segment, the books by Sunetra Gupta are critically scrutinized on the grounds of multiculturalism and what it means for individuals who are constantly in the flux of a blended culture. Culture is the embodiment of the unadulterated idea of individuals as ordinary people. The hybridities described in the writings of Sunetra Gupta speak volumes about the instances in which an individual's interculturality is appreciated. It is intrinsically connected with the truth and presence of life. Identifying ourselves in a disengaged fact is an evolving measure. Akin to that of a human, it raises the morale of the social and phonetic contractedness of the real world. It incorporates an individual's convictions, pursuits, and dynamic routines in a multicultural society. In this article, Perusing Gupta and the Indian Diaspora contends that uprooting produces a state of experience between the foreigner and homeland people.

Keywords: Interculturality, Hybridity, Diaspora, Dislocation, Transformation.

Introduction

Sunetra Gupta is an Indo-British diaspora writer. She moved from India to England after completing her studies in BioScience and now works in a college in London. Gupta has furthermore taken up experimental writing and has so far written five novels. In every one of these five novels, she abides by the connection between Indians and Westerners. The merging of the West and the East has resulted in subjectivity and multicultural hybridity. The novels portray how individuals from two unique societies respond to one another and the elements that have perpetuated the descent of multiculturalism. As a woman, Gupta has cut out a specialty for themselves in Britain and has managed women's encounters, longings, slips, and their changing position and status in their new land and the country. With her discreet comical inclination, Syal mourns the misfortune while checking the increase of diasporic presence. Then again, for Gupta, the world around them is never genuine; somewhat, an expressive vision of reality changed to the texture of her writings. Anyway, as an

honest transnational author, the regions of every one of her novels are a few cosmopolitan urban areas around the globe.

Sunetra Gupta, in her novels like *Memories of Rain* and *A Sin of Color*, presents the intercultural acquaintances. The slow progression of a language, light spilling out of feelings, and the declaration of complexities recently emerged because of stay in another land all go to the front in her splendid experimentation with the account. What appears from the communication between the East and the West for the characters of Gupta is a disappointment, bringing about destruction, passing, and division. Gupta's characters are absorbed natives and barely give any indication of assimilation. The characters' experience with the West uniquely shows the damage done toward the Eastern reasonableness by its experience with the West. The investigation of a culture assists one with comprehension and analyses the best way to deal with public activity. With this brief background, this paper

attempts to study the expanding state of the hybridity of the Indian Diaspora and its impact on individual integrity.

In Gupta's first novel, *Memories of Rain* (1991), the entire plot was condensed into one day. Monideepa is the female protagonist in the story from India. She moved to England after marrying an Englishman named Anthony. Then she decides to return to India, leaving her unbelieving husband and daughter behind. The relationship between Moni and Anthony introduces the typical inter-cultural divides and racist baggage. The tale depicts the apathy between two "cold" nations, England and India. The winning debut is evocative of a heavenly and engaging voice of a majority ethnic female recorded between India and England. Sunetra Gupta created a new tradition that was captivating in the narrative. Sunetra Gupta's enthralling tale revolves around a single weekend. Moni is a Calcutta-born woman. Her indignation at her English husband's infidelity is palpable. She has hidden intentions to take her daughter to India for her sixth birthday.

Gupta's second novel, *The Glassblower's Breath* (1993), follows a comparative example as *Memories* in subject, soul, and procedure. It contemplates the nuances of a woman's heart. It checks the eagerness of a spirit that searches for its adjusted inner self yet finds no similarity to the equivalent in men's mundane universe. As the protagonist shifts between confidence and quest for the perfect love, the brain is torqued between adoration for the country's culture and the soul of a foreign land. Impeccable current women from India and by retaining in London, her looks, in any case, get back to the uncurbed impulses of the oblivious. The period of the novel is a solitary day. For the day, the protagonist participates in her profound connection with three individuals, Jonathan Sparrow, with whom she feels a scholarly fondness, and the others, a butcher and a hairdresser. The mysterious storyteller asserts how "you" had cherished the three and had felt a profound feeling of actual fascination for them. The noose of her interests guides her as she searches for a place of refuge for closeness with the butcher. At the same time, the dough puncher follows the two (the woman and her darling), being frantically fascinated with the "you," disregarding how he is a hitched man with a child of six years. The epic is covered under the pall of recollections of the passing cities of her sister and frequents between

Calcutta, London, and New York. At last, she finds a protected entry in her Kensington house, where she lives with her stranded niece and her half Iranian, half English spouse.

Gupta's third novel *Moonlight into Marzipan* (1995), to some degree not quite the same as her first couple of novels, focuses on the life of Promothesh and his better half, Esha. Promothesh's interested 118 revelations take him and Esha from the Calcutta carport to the city of London. The aggravation prompted by the move and the secretive new development reached in the passing of Esha turns Promothesh's life into an outcast. *Moonlight into Marzipan* is blended with Bengali characters like Yuri, Luna, Sputnik Sen, British characters like Sir Percival Partridge, and Latino sweethearts like Juan Gorrión. The story shifts between Orissa, Shantiniketan, and Oxford. The native flavor returns in Ramayana and Rosogollas and joint family, and so on.

Gupta's fourth novel, *A Sin of Color* (1999), is a baffling family story where the hero Debendranath abruptly vanishes and is probably suffocated in Oxford. His etiolated spouse sticks to his recollections, which Niharika, the hero's niece, joins. While in Oxford, she neglects to unwind the secret. However, she gets back with the memory of a messed-up relationship with a generally hitched man, Daniel Faraday, and his companion Morgan, the last to have seen Debendranath alive. Niharika starts dwelling in her family chateau, where Debendranath returns, so long an outcast to himself. The return delivers recollections of misfortune and anxiety of an unconsummated love for his sibling's better half Reba, Niharika's mom. The epic investigates the destruction of affection and the start of aching in the middle of the holes and developments, starting with one country and then the next.

Gupta's fifth and most recent novel, *So Good in Black* (2009), starts with the puzzling demise of Damini in Calcutta and worries with the life of Byron Mallick, Ela, Damini's cousin, Max the storyteller, Barbara, his first spouse, Nikhilesh Mukherjee, Byron's companion and sister's better half; Shankar Kanjilal, Damini's dad; numerous others and Adrija. The tale examines the inquisitive relationship designs that associate and convolute these lives. At the point when the American travel essayist Max Gate re-visitations of India following a

15-year nonappearance. To go to the memorial service of a noticeable backing writer and lobbyist named Damini, who had kicked the bucket in a mountain cycling 119 mishaps, he remains at the ocean side estate of long-lasting companion Byron Mallick, prominent industrialist and understudy of history. As Max entraps the disarray made by the past infringement on the present, Byron's obligation in the supposed homicide goes to the front, uncovering the disturbances of life.

Conclusion

Gupta's characters, generally of the original, are innovative about their beginning and considered impractical. More than making Britishness in them, their visit to Britain creates a solid feeling of nationhood. Gupta investigates a comparative commitment between home and country India in her books. Regardless, Gupta's novels set up a broad scope of characters established in their local grounds yet encompass the principal characters' lives, generally diasporic. Sunetra Gupta's female characters, whether Moni in *Memories of Rain*, the unknown protagonist in *The Glassblower's Breath*, or Reba in *A Sin of Color*, mirror an orientalist talk. They return to the times of expansionism, and consequently, Gupta capitulates to racist/man-centric Western discussion.

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DIASPORIC PERSPECTIVES IN KAMALA MARKANDAYA'S *THE NOWHERE MAN*

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Abstract

The Nowhere Man, Kamala Markandaya's seventh book, was published in 1972. An Indian Brahmin who spent a third of his life in England and who had adopted English culture is shown in this very literature as being alienated. He was discouraged, tricked, and mistreated by white people in a distant country that he knew. Diasporic publications by Markandaya examine the state of East-West ties at the time. Her books raise awareness of themes including cultural tensions, home country estrangement, and identity crisis. The current study demonstrates the prejudices that an Indian guy who immigrated to England and spent thirty years there must endure since his identity as a man from another country is in jeopardy. The representation of this Indian writer from the diaspora is deliberate, and racism, which is extensively examined in this book, is also discussed. This research sheds information on East-West crashes as well.

Keywords: Alienation, Identity Crisis, Indian Diaspora, racism, migration, cultural conflict and foreign land

Introduction

Literature serves as a global conduit for a country's culture, heritage, customs, and ideals. In the world, moving from one's own country to another in quest of a job, for one's survival, or for any other specific reason, is a widespread occurrence. This migration is another literary device that combines two cultures into a single new culture or offers the opportunity to blend customs, ethics, and habits that are typically acquired from one's native country with a foreign country at the same time. Migrants come to think of their new country as their second home and form strong bonds with it.

When such a scenario is avoided, the comments and jeers of locals from other countries would become an issue of marginalization, identity problem, and isolation. Diasporic literature provides a clear explanation of these complications. One of the well-known diasporic writers, Kamala Markandaya, bravely expresses the challenges faced by Indians living abroad. On January 1st, 1924, Kamala Markandaya was born in a small Mysore town. She studied history at Madras University before becoming a journalist and writer. During the 1942 Quit India Movement, she spoke up for Indian identity. Her books *Nowhere Man*, *Nectar in a Sieve*, and *Possession*, reflect the desperate economic, social, and political circumstances in India. She is a role model for addressing post-colonial topics and the realities of sad people in a perplexing society.

Identity Crisis

Through Srinivas, an Indian immigrant to the UK, the author depicts the relationship between the East and the West as one of love and hate. Srinivas is a Brahmin scholar from India who spent his formative years in a small town in Southern India prior to independence. After getting married to young, modest, and beautiful Brahmin girl Vasantha, he travelled towards England due to his excellent vision, academic achievement, and receiving a gold medal. He moved Vasantha to England not long after establishing himself as a businessman in the country.

They brought with them Indian customs, attire, beliefs, and habits. They prospered in London. They adored their two kids, Laxman and Seshu, dearly. The younger son Seshu, a navigator in the Royal Air Force, tragically perished in an ambulance accident, while the elder son was an engineer in the British Army. Vasantha was horrified by the unexpected firing of her son, especially as Laxman was also living with his in-laws in Plymouth and was married to an English girl named Pat. He did not visit his parents with his wife or son. It was a surprise blow for Vasantha as well, and the disease soon struck her. When his wife went away from such a severe ailment, Srinivas stayed by himself.

After a string of unfortunate events, Srinivas had met Mrs. Pickering, an elderly compassionate woman who was close to being destitute. They developed close friendships, which led to them moving in together as husband and wife.

Laxman totally rejected it. He struggled to understand why his father was cohabitating with an English woman. When he first met his father, he discovered that Srinivas had leprosy and that Mrs. Pickering was tenderly caring for him out of compassion and generosity. To Srinivas' dismay, Fred Fletcher, a violent next-door neighbour, hounded him despite the fact that Srinivas had earlier been a prosperous businessman who was also living comfortably in all luxury. He labelled Srinivas as a black man, who entered England and was luxuriating in their luxury.

To the utmost, he once flung tar on Srinivas and even dumped dead mice at his front door. His racial intolerance had no bounds, and it devastated Fletcher's Indian neighbour to endure slander and abuse from even his friends. They started threatening him to get out of there. Here, the author shows how the West had discriminated against a man from the East who loved the Western way of life and considered it to be his own land. He was mistreated and abused without cause by his racist neighbour before becoming one of the millions. Fletcher started a fire, ending the tragic situation and killing Srinivas. He was also set ablaze.

The kind doctor Radcliffe did everything in his power to save Srinivas, but it was in vain. As a result, an elderly man in poor health lost his life pathetically in a foreign country where he was unable to escape. According to P.P. Mehta in his *Indo- Anglian Fiction*, "Perhaps, *The Nowhere Man* is the first novel of the racial problem in England. It is the most compassionate of Indo – Anglican novels: it is a plea for human dignity and sanity. A sort of Eastern wisdom encompasses the entire atmosphere of this novel, which one might call the most touching of Kamala Markandaya's novels" (307). The most humane of all Indo-Anglican novels, it makes a case for human decency and reason. The mood of this book, which one would describe as Kamala Markandaya's most heartfelt work, is permeated with an Eastern wisdom. Srinivas is portrayed by Kamala as a typical Indian, sometimes known as a brain-brain in India.

In India, he might have been given the chance to use his brain and academic prowess. But he also pursued moving to England to work and earn pounds, like other people in the pre-independence era. He envisioned himself as a prosperous trader in a strange nation. His aspirations were realised when he immigrated to England and found

success as a dealer. While his race, religion, ethnicity, and color were all directly at risk, an East brain operated in the West. He was referred to as "Black" by English natives. Vasantha is a representation of an ideal Indian who might connect the pomp and grandeur of the few with the suffering of the many.

She used to remind her husband of the rules of business, saying that they should buy goods cheap and sell them for a high price since this is the basis of their prosperity and well-being as people and that color is not important even though it played a role in both transactions. Readers learned about the struggles faced by Easterners who migrated to the West through the entire plot. The gap in Srinivas's life had given rise to the narrative. According to Uma Parameswaran in her *A Study of Representative Indo- English Novelists*, "After 50 years in England he felt no doubts at all about the country being his home. Somewhere along the way he had been usually silent and naturally to his adopted land even as to his house guest of 20 years, Mrs. Pickering"(122).

Somewhere along the way, he had become naturally mute and oblivious to his new country, even to Mrs. Pickering, his 20-year house visitor. Srinivas thought Mrs. Pickering was a generous person despite the fact that she was from the West. He had frequent thoughts of killing himself when he was alone as a result of the passing of his wife and Laxman's separation from him. According to H. M. Williams in his, *The Galaxy of Indian Writings in English*, "Srinivas, who dies just as he is being rescued ironically by the 'nice' policeman belongs to the list of hapless victims, usually sensitive and life-loving driven to near madness by cruel fate or man's inhumanity to man, who parade through Markandaya's novels" (120). These victims are typically sensitive and life-loving individuals who are driven to the brink of insanity by cruel fate or man's inhumanity to man.

She adeptly and frequently depicts an inverted form of heroism. Readers often note that even though Mrs. Pickering is English, she loved Srinivas and believed that everything belonged to him, including his home and his son Laxman. She treated Pat like her daughter-in-law and Laxman as her son. She also lavished attention on Roy, Laxman's kid. She had never met an Indian before, but she served him anyhow. It seems that their friendship is equivalent to how India and England view one another.

Furthermore, Srinivas was able to witness a Westerner's love in his old age through Mrs. Pickering, although he experienced racial prejudice, an identity problem, and estrangement more frequently than he experienced his second wife's affection. As a result of being treated unfairly because he was from the East and "dark," he had unpleasant experiences and died.

Conclusion

The *Nowhere Man* addresses the issue of East-West contact and racial violence, which was on the rise in England both during and after independence. As an Indian-born lady, she had depicted the origins of the East-West conflict and bloodshed in an intellectual manner. Racial prejudice, ferocious nationalism, and haughtiness combined to create a swirl of good and bad, white and black. Only human values, Christian values, compassion, and tolerance are the most valuable and essential traits that people should cultivate on earth. There are Mrs. Gass, Mike, Bill, Joe, and Fred Fletcher's racial gang. The white society in which Mrs. Marjorie lived included Mrs. Pickering, Mrs. Fletcher, Dr. Radcliffe, and Constable Kent. Due to their racial attitudes, they had decided to murder Srinivas, and the other team had stood by him until his death.

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SUBVERTING SOCIO-CULTURAL STIGMAS: A CRITICAL READING OF SUDHA MURTHY'S *MAHASHWETA* AS ILLNESS NARRATIVE

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Abstract

This paper seeks to analyze the literary text Mahashweta written by an eminent Indian writer Sudha Murthy, which centres on the life of a protagonist named Anupama who goes through trials and tribulations enforced by the socio-cultural schema for being afflicted with leukoderma. Though leukoderma is a medical condition it cannot get away from the pessimistic assumptions related to its cause attributed by culture which in turn influence in shaping the identity of leukoderma patients. The mutual relationship between culture and society postulates absurd speculations like sin, bad luck and karma for the cause of leukoderma which is deeply imbibed in the community outlook and instigates to develop a hostile attitude towards leukoderma patients. Set against this backdrop, this paper examines how socio-cultural factors intervenes and overrides the medical condition thereby distorting the life of leukoderma patients like Anupama by means of ostracism and verbal abuse, through the theoretical lens of Erving Goffman's 'spoiled identity' and questions the notion of obscured racial politics and male chauvinism in Indian context. Besides, it traces the psychological vulnerability of Anupama who goes to the extreme of committing suicide and how she courageously overcomes it by creating an identity of her own with economic independence, thereby making the society to understand that leukoderma is nothing more than a mere skin disease.

Keywords: leukoderma, identity, socio-cultural schema, stigma and psychological morbidity.

Introduction

Leukoderma, a skin disease which leaves individuals with white patches on the body caused by gene mutation is harmless from a medical perspective, but in the context of cultural ground it is contagious and ignominy. The interconnection between skin conditions and culture is intricate and biased in Indian society because taking the stance of sexual dimorphism women are more prone to become its victim. Because women space for social role, relationship and status are judged and determined by patriarchy solely by means of appearance. As such skin is not only an integumentary sense organ rather a source of identity and reflection of well-being for women. In other words culture wields skin condition as a yardstick to examine whether a woman is fit for marital relationship because a clear skin is an indication of attraction and fertility as Bernard Fink points out, "an even skin tone can give visual clues about a person's health and reproductive capability, so it is considered most desirable" (Selvage & Lee 2006). So any visible changes in the skin tone possess the power to turn a woman's life topsy-turvy by putting at

stake her identity, obligations and social roles. Amidst this prevailing biased politics between culture and skin condition as a background this paper studies Sudha Murthy's Mahashweta where the protagonist Anupama has been sent back to her father's home two months since marriage by her mother-in-law Radhakka after seeing a small white patch on her foot. Though Anupama tries hard to explain that leukoderma is not at all contagious and struggles to prove her innocence that she hasn't had a white patch before marriage Radhakka being too cultured and orthodox takes leukoderma to be a sign of bad luck and turns a deaf ear to her agonies and banishes her from home. By spotlighting the plight and psychological vulnerability of Anupama whose life comes to a standstill by a small white patch, this paper discusses and rises questions like why and for whom welfare socio-cultural schema is attributing such absurd assumptions to dermatological disorders like leukoderma and how patriarchy manipulatively uses it as trapdoor to pin down woman like Anupama by depriving of her right to live a normal life

through the theoretical lens of Canadian sociologist Goffman's 'spoiled identity' and 'stigma'.

Leukoderma and Socio-cultural Stigmas in *Mahashweta*

In a culturally interlaced country like India illness is not an individual personal experience rather a medical condition with socio-cultural implications as Conrad and Barker points out, "Our culture, not our biology, dictates which illnesses are stigmatized and which are not, which are considered disabilities and which are not, and which are deemed contestable (meaning some medical professionals may find the existence of ailment questionable) as opposed to definitive in the medical field" (PMID 2010). As such, leukoderma a sort of skin disease which results in depigmentation is labelled as contagious, disgusting and shameful disorder in Indian context. Amidst this prevailing cultural assumptions about leukoderma, this paper unfolds the stigmas and its consequence experienced by a married woman in particular via the character Anupama experience in the fiction *Mahashweta*. Anupama, a stunning beautiful woman gets a small white patch two months since marriage after accidentally dropping a hot burning coal on her foot. Though Anupama thinks that it is a mere white patch which would heal automatically as days pass by she feels an itching sensation and finds the patch growing bigger. Alarmed that it could be leukoderma she decides to have a physician's opinion without her in-laws knowledge because Anupama being educated is well aware of the social implications of leukoderma. As she predicted the physician confirms the diagnosis, which throws her into an emotional outbreak as both her future and marriage life is at stake because in Indian culture if a woman contracts skin disorders after marriage, she is forced to live a single life till her death as a burden to her parents. Though the physician tries to calm her down and boost up her spirit by advising "Don't lose courage. This is not a disease. It is caused by defective pigmentation of the skin. Face it boldly-anxiety and tensions may only aggravate it" (Murthy 50) Anupama is completely lost in thought because she knows that her mother-in-law Radhakka being so orthodox would definitely take sides with the cultural dimension of leukoderma which says, "it is a punishment by God for sins, or at least, moral and spiritual impurity" (Kopera 1997) and banish her from home. Unaware of how is she

going to overcome this ordeal Anupama becomes apprehensive, but clings to a little hope that her husband Anand, who is a doctor by profession would understand her and come to her rescue without knowing that she too is a part of patriarchal society who judge a woman worth by attractive appearance.

Unlike cities, in villages people have no knowledge and awareness about different types of skin disorders and assumes everything to be contagious and add many absurd dimensions to its cause. To elaborate it further skin disorders usually get tagged either by religious connotation (sin) or by moral righteousness (venereal) but both leads to social stigma where an afflicted individual becomes "disqualified from full social acceptance" and endures 'spoiled identity' (discrimination caused by illness) (Erving 1963) by being a silent sufferer. After Radhakka finds out that her daughter-in-law Anupama is afflicted with leukoderma without giving any thought or feeling pity about her misfortune she accuses her for deceiving her son and tricking him into marriage in order to procure an economically secured lifestyle. Anupama feels heart broken by her accusations and tries hard to defend herself but to no avail. Not only she is subjected to verbal abuse by her mother-in-law but as days pass by the entire household including the servants start ostracize her and reduce her existence to an insignificant object which Sudha Murthy beautifully highlights through an incident where Anupama brings flowers for goddess Lakshmi from the garden, but the priest Narayana casts a disgusting look and out rightly tells her not to pollute the puja room, throws the flowers outside and washes the basket. Anupama not able to withstand this indifference and ill-treatment, feels humiliated and leaves the room with tears welling up her eyes which Murthy vividly articulates as follows,

Anupama was dumbstruck. She had anticipated some problems because of her affliction, but she had not expected to be ostracized in this manner. Till that day, Narayana had always been humble and subservient, and had spoken to her respectfully because he knew she would inherit Radhakka's mantle one day. (54)

Anupama deep inside her heart always felt that Radhakka is plotting to get rid of her therefore the thought of where she would go if she is banished from home haunts her days and nights as Murthy highlights, "She realized that her position had become lower than that of a

servant in just one day. The servant could go home and sleep after finishing the day's work. But where could she go? To her father's house? That was impossible" (56). Because already her father is in financial crisis and has two daughters of marriageable age. Besides, if neighbors come to know that she has been sent back home by her in-laws for being afflicted with leukoderma the family would become subject of disgrace, therefore she silently prays to god that somehow she should be cured and join her husband Anand in London. But god turns deaf ears to her prayers and sends Anupama to her parents' home. Anupama holds on to Anand as her only rescue and writes letters to him informing of her ailment and its consequence. Besides, she insists him to make his mother understand the nature of her disease and pleas to tell her that she hasn't had this patch before marriage to which he is the only witness. Three years pass by she doesn't get any reply from Anand but never suspects him rather optimistically thinks that there must be a reason for not writing to her. But one day while visiting a temple on the hill she overhears a woman saying that Radhakka is searching for a new bride for her son Anand and feels dismayed as she says,

Till that moment, a part of her had been sure that Anand still loved her and had good reasons for not writing to her. The fact that he had agreed to remarry meant that he was prepared to discard her like a rag and move on with his life. So, when he had talked about being together till death do us part his words had held no truth...he knew more about the 'disease' than most people. Then why was he behaving in such a manner? What would he have done if his mother or his sister had fallen prey to the affliction? Would he have deserted them as he had her? He would have probably have sympathized with them and taken care of them, But when it was his wife...he had abandoned her. The rules were different...and society would not question his behavior. (75)

Feeling betrayed by Anand for whom she has sacrificed her education and career Anupama becomes furious at her ignorance and decides to commit suicide. She feels her existence to be nothing but a nuisance to both her family and society. In the former case she gives trouble to her father who has no stable financial assistance to look after his deserted daughter and poses a hindrance to her step sister Nanda from getting married because

looking at Anupama with leukoderma the groom family assumes that Nanda too would possess such disease and call off the marriage proposal. Whereas, considering the stance of society outlook towards leukoderma patients, she is nothing more than a sinful creature who deserves cruel treatment like verbal abuse and ostracism. Realizing that there is not even a single soul for whom she should live Anupama earnestly looks at the ledge which promises her salvation from inhumane world. Though she has deep psychological instincts and inclination towards suicide something deters her and makes her to think of what society would say about her suicide. The probable responses like "Oh, poor Anupama, she had a white patch, so she killed herself. Or, 'The unfortunate girl slipped from the hill.' Or, 'Poor girl, her husband rejected her, what else could she do?' Or, 'Her husband left her. She must have had an affair and got into trouble. So she committed suicide. How Shameful!'" (Murthy 77) made her heart heavy and taught a valuable life lesson that she should live for her own happiness. Anupama realized that according to her conscience, she is loyal and hasn't committed any mistakes. Besides, the white patch on her body is not her fault and even if she commits suicide society wouldn't feel sorry for her rather take sides with Anand therefore she decides to start off a new life and prays to god "Give me the courage to live no matter what happens!" (Murthy 79) and goes to Bombay. In the city through her friend's husband Hari she gets a clerical post in an office, but later she feels bored with its monotonous routine and starts looking for a job that would nurture her skills as well as match her educational qualification. By perseverance and sheer hard work Anupama makes her dream come true by obtaining a job as a Sanskrit lecturer in one of the prestigious colleges and feels a sense of completeness and contentment in her life as she says, "I know what my goals are and where I am heading, and I don't need anyone to reach my destination. God has been very kind to me. All my students are as dear to me as my own children would have been. Their unconditional love has never made me think of myself as blemished" (Murthy 148).

Conclusion

The author Sudha Murthy through the character Anupama renders new hope and courage to all leukoderma afflicted women in Indian society by bringing to light the biased

politics of socio-cultural stigmas. By foregrounding the notion of socio-cultural norms which always privileges patriarchy Sudha Murthy advocates that it is important for women to have an education and economic independence like Anupama to protect against society's trap and to battle against its nuanced politics. Besides, Anupama by being independent both emotionally and economically not only conquered the psychical morbidity and spoiled identity instigated by society but also destigmatized the absurd speculations like sin and ignominy attributed to leukoderma afflicted patients by securing a higher vocational career and by living life to the fullest.

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AN ASSESSMENT OF DETERRITORIALIZATION OF SAPPIC SOCIETY IN LITERATURE

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Abstract

The current research aims to trace the travails of transgenders and the deterritorialization of their society. There is a specific focus on their plight as projected in literature. There is no denying that literature presents a mirror to life. In a bid to present an expose of the traumatic experiences they undergo nearly on a day to day life the researcher has selected two works of literature, namely the novel *The Ministry of Utmost Happiness* by Arundhati Roy and the poem "After Before and After" by Trace Peterson. Though these texts are from different genres the underlying leit motif is the same as they both describe the travails of transgenders from diverse cultures, namely India and the United States. An in depth study has been made of both the texts for the depiction of transgender issues. The portrayal of transgender people, notably the transgender protagonist in *The Ministry of Utmost Happiness*, has been criticised for being formulaic with very little depiction of the actual struggles and triumphs of the Sapphic society. But at the same time, the transgender protagonist in the novel is viewed positively as an integral force. The poem *After Before and After* has gained attention for its graphic description of the plight of the transgenders. A study of transgender issues in relation to desire shows that both texts offer more liberation towards the state of "becoming". This study attempts to apply the Schizoanalysis theory by Deleuze and Félix Guattari's to investigate the lines of flight of transgenders, the rhizomatic movements, and transversal connections toward deterritorialization in India and the United States.

Keywords: Transgender, Deterritorialization, Becoming

Introduction

"If they see breast and long hair coming
They call it women
If bearded and whiskers they call it man
But look, the self that hovers in between
Is neither man nor women" (Ramanujan 67).

In recent years, gender identity has gained greater attention as a complex concept that goes beyond the traditional definitions of masculinity and femininity. Transgender is a relatively new term that is yet to be defined. Unfortunately the terms sex and gender are frequently misunderstood and are used indiscriminately but it should be noted that these terms are not interchangeable. Although a person's sex is genetic, sexual orientation and gender are socially constructed. The general public hires people of all orientations and expects them to act accordingly, and those who act in ways that contradict their orientation are labelled as eccentric or queer. Every individual's sexual orientation is distinct. An individual's feelings about being male or female are generally characterised as sexual orientation, in relation with their existence.

In Arundhati Roy's novel *The Ministry of Utmost Happiness* (2017) the transgender issues is primarily voiced by the transgender protagonist Anjum, who is a Hijra. When Anjum decides she wants to be a woman she joins the community known as "the Khwabgah," or "the House of Dreams," where a group of transgender individuals live together and strengthen their community through a historical narrative. Despite the fact that "the House of Dreams" appears to be an ideal place nevertheless they suffer due to their social position, as they are both outsiders and insiders. Furthermore, Hijras also suffer as a result of people's negative perceptions of them, the unethical treatment of the surgeon in sex reassignment surgery, and the power struggle and conflict between the old and new generation Hijras in "the House of Dreams. Later, Anjum abandons "the House of Dreams" to establish the Jannat Guest House, or Paradise, in the graveyard. Anjum uses the Jannat Guest House to welcome other Hijras who have fled the rigid structural power of the established Hijra Gharanas. Anjum's desire to be free of heteronormative society and the hierarchical system leads her to the graveyard, where she meets other Hijras.

Trace Peterson is an American transwoman poet who wrote the poem *After Before and After* (2015). This poem portrays transgender people in a more positive way and provides opportunities for liberation, becoming, and deterritorialization. The speaker in the poem is liberated from society's established power to go beyond heteronormative limits and against civilization by means of a transversal line that cuts across normal lines with the possibility of transversal crossing towards deterritorialization, and away from heteronormative lines that deprive people of happiness.

Theoretical Framework

The Gilles Deleuze and Félix Guattari's schizoanalysis theory is employed in this study to demonstrate the possibility of transgender revolution through lines of flight toward becoming and deterritorialization. The socio-psychological nature of power and control may be examined through the schizoanalytic lens. Schizoanalysis as a revolutionary political process, assists schizoanalysts in rethinking social convention and moving beyond ideological borders toward liberation. The purpose of schizoanalysis is to establish an interconnected state of all things in order to break free from tradition. Although numerous critics, including Gayatri Spivak, have questioned Deleuze and Guattari's schizoanalysis in connection with a postcolonial perspective, their theory is worth implementing as a method of probing a becoming-space for the subalterns.

Spivak (1988) provides a critique of speaking for the cultural other from an occidental viewpoint, which makes the subaltern its target in his article "Can the Subaltern Speak?" He professes that Deleuze ignores "the epistemic brutality of imperialism" (1988) and that the subaltern cannot articulate or express his or her actual self-inside a Western framework. The subalterns' experiences are translated and interpreted into western language by the writer advocating for them through literary works. Deleuze and Guattari's schizoanalysis, on the other hand, does not strive to situate the subaltern inside a Western framework. Their argument is not based on a Eurocentric concept or the majority. The schizoanalytic method is non-occidental and non-European in nature, with the goal of moving beyond Eurocentric statism. It rejects the classification system, and demolishes territorialisation. Because the state

oppresses people by emphasising individuality, Deleuze and Guattari introduce otherness, diversity, and multiplicities. According to this viewpoint, persons with various desires - nomad, minoritarian, and subaltern - might deconstruct the erected wall and disrupt control in the open space by using a 'line of flight,' rhizomatic ideas, schizoid movements, and molecular flows. Writing or speaking for the subaltern using a schizoanalytic technique does not express the truth about the subaltern in the Western sense of analysis; rather, it creates new connections thus the authors become subalterns, minoritarians, or downtrodden. According to Deleuze and Guattari (1994), the process of "speaking for" will make becoming possible since "the thinker is not acephalic, aphasic, or illiterate, but becomes thus." He becomes Indian and never stops, maybe "so that the Indian who is himself Indian becomes something else and pulls himself away from his own suffering". The goal of writing or speaking for the subaltern is not to represent or subordinate the subaltern inside the Western paradigm, rather the goal is to become through the formation of new relationships. In the open area where the subaltern's voice may be heard, the writer or speaker will become other or small.

The objective of schizoanalysis, then, is the schizorevolutionary form of interpretation that generates new flows, transversal linkages, and numerous social interactions along lines of want escape. Desire, according to Deleuze and Guattari, is not a sovereign subject, and does not lead to a unified subject or the fixity of being. Rather, it is a matter of flows and becoming in the presence of possibilities and futures. There are opportunities in the smooth space for the subaltern, the excluded, the nomad, and the minoritarian others due to rhizomatic mobility on the molecular level. Unexplored and transversal becoming is attainable in the process of deterritorialization against an oppressive framework.

Review of Literature

Arundhati Roy's *Fascinating Mess: Being an Activist and an Artist is Trickier Than It Sounds*, one of the studies connected to transgender in Arundhati Roy's work asserts that the novel depicts the lives, challenges, and victories of queers, "however minor". According to Sehgal, the novel portrays the queers' struggle and triumph in a very

restricted way. He further critiques Anjum's portrayal as formulaic, claiming that Anjum "never becomes more than her patched-together body and her half fulfilled ambitions."

My study is an argument against such harsh criticism of the gay characters, particularly Anjum in the said novel. This study demonstrates that the force of transgender people's desire motivates them to battle heteronormative standards, and Anjum's desire motivates her desire to be emancipated from an oppressive culture and hierarchical structure that does not truly embrace and appreciate her. It also illustrates Anjum's aim to abolish all forms of alienation by forging new multiplicities of relationships with other individuals in the graveyard.

A number of critics who perceive *The Ministry of Utmost Happiness* favourably agree with me. Seaman describes Anjum as "the uniting force in this narrative of pain, sacrifice, and transcendence" in her penning in her works (2017). Anjum, in this view, is a transgender protagonist who connects disparities. In terms of transgenderism, I concur with Seaman's assessment of Anjum. However, some theory should be used in order to better comprehend the transgender heroine as she attempts to liberate herself and connect with others.

The other work of literature that is part of this study was well praised for its depiction of transgender persons. It has received acclaim for "deconstructing a prevalent narrative that blames trans women for numerous evils of civilisation". According to this point of view, the poetry overcomes negative discourses that demonise transsexual women. Foster (2016) contends that Peterson uses compelling images to construct a new narrative for transgender women. I agree that the poetry depicts transsexual women creatively. However, transgender concerns will be studied in more depth using theory.

Analysis

In this section, Arundhati Roy's *The Ministry of Utmost Happiness* and Trace Peterson's "After Before and After." The schizoanalysis theory of Deleuze and Guattari will be used to investigate the experiences of transgender persons in India and America as they "become" towards emancipation.

First, *The Ministry of Utmost Happiness* depicts transgender people's victory in creating their own group outside of heteronormative society while also gaining

influence as societal insiders. According to Sehgal (2017), *The Ministry of Utmost Happiness* depicts the lives, hardships, and victories of transgender individuals in a "tiny" way. However, the reality of transgender persons, particularly Anjum, is vividly depicted in the novel's opening three chapters through gender performativity, and the telling of religious belief and history helps to build and develop the Hijra community.

The Hijra's gender performativity reveals their ambition to become. Hijras express themselves through attire with excessive femininity. On a spring morning at *The Ministry of Utmost Happiness*, Aftab notices Bombay Silk "wearing bright lipstick, gold high heels, and a glossy, green satin salwar kameez". Because "no regular woman would have been permitted to sashay along the streets of Shahjahanabad dressed like that," she is a transwoman. Ordinary women of Shahjahanabad donned burqas or covered their heads and all except their hands and feet". Desire's power is crucial, according to Deleuze and Guattari (2004, 296), since "desire is a machine, a synthesis of machines, a machinic arrangement - desiring-machines." The order of production is the order of desire." Desire, according to this viewpoint, is the motivator for transgender persons in the process of becoming. When Aftab first meets Bombay Silk, he wishes he could be her. Later, his longing drives him to transform into Anjum, a transwoman. Anjum becomes a Hijra in the Khwabgah and is "finally able to dress in the garments she desired to wear - the sequined, gossamer Kutras and pleated Patiala salwars, shararas, ghararas, silver anklets, glass bangles, and dangling earrings". Anjum can truly express herself as a Hijra if she has the will to become one.

The building of a Hijra community demonstrates the members' wish to be free of heteronormative society. People who wish to become a Hijra congregate in the Khwabgah, or House of Dreams. The narrative of religious beliefs aids in community building. A subject-group, according to Deleuze and Guattari (2004, 348), is "a group whose libidinal investments are themselves revolutionary; it causes want to infiltrate the social field and submits the socius or the form of power to desiring-production; producer of desire and a desire that produces." The Hijra community might be viewed as a subject-group with revolutionary capacity to produce desiring-production through religious belief narration. Anjum suffers from

conflicting wants after "awaking dismayed to realise that her sexual pleasure had manifested itself." When Anjum "awoke troubled to find that her sexual pleasure had poured itself into her lovely new outfit like a man's," she is suffering from conflicting wants. Anjum is embarrassed of herself and "howled like a wolf, beating herself on the head and between her thighs, howling in self-inflicted anguish". UstadKulsoom Bi relieves her suffering and persuades her to join the Hijra society, assuring Anjum that "Hijras were chosen people, beloved of Allah," and that the name Hijra means "a Body in which a Holy Soul resides". UstadKulsoom Bi appeals to Anjum's religious beliefs. It has a revolutionary effect, increasing Anjum's desire to pursue sex reassignment surgery.

Second, new relationships are formed in the graveyard, and all types of alienation are terminated as a result of Anjum's wish. Anjum establishes the Jannat Guest House, or Paradise, which serves as a "hub for Hijras who had fallen out of, or been banished from, the closely managed grid of Hijra Gharanas" for various reasons. Hijras who depart the Khwabgah are welcomed to Anjum's Jannat Guest House. In this establishment, there is no discrimination. Despite the fact that Anjum owns the Jannat Guest House, everyone is free and are treated equally. There is no hierarchical structure. Hijras seeking independence and liberty are linked at this location. The Hijras' transversal movement exemplifies Deleuze and Guattari's idea of the rhizome. Even if they eventually settle in the graveyard's area, their departure breaks through the normative line of heteronormative society and the Khwabgah's hierarchical structure through the line of flight or deterritorialization. They may now rejoice in the emancipation of sexuality from all social constraints. In this light, the Hijra, a formerly marginalised minority, might be viewed as liberated. The Hijra community's graveyard may be compared as a paradise.

Analysis of After Before and After

Trace Peterson's poem "After Before and After" has received attention for its innovative depiction of transgender persons. My study applies the schizoanalysis theory to demonstrate the possibilities for transgender emancipation. "After Before and After" portrays transgender persons in a favourable manner. The speaker begins by declaring that she is now free of the tyrannical

power. She is no longer confined there. She plans to challenge heteronormativity's society. Being a transgender person is like to a weather balloon dangling against the sky, misusing authority. She notices a clear pane that isolates transgender individuals from "Michael Kors' world" and deprives them of "the aftertaste of a kiss." A coda is not the same as a conclusion. A coda is a beginning, not an end. Transgender people's lives are a never-ending cycle of agony - after, before, and after. Their surroundings were extremely detrimental. The speaker emphasises the positive aspect by using images of gods in bed and a woman's stubble. In the end, liberation might be understood as an urgent letter sent over the sky of the globe of sadness. This poem depicts the possibilities of deterritorialization in three ways: emancipation from heteronormative society, transversal mobility and connection, and the line of flight or deterritorialization towards true liberation.

Firstly, "After Before and After" depicts transgender people's longing to be emancipated from heteronormative society. The speaker claims to be free of "the Fall of Rome". The "Fall of Rome" represents the collapse of an established authority. As a result, her connection to the dwindling repressive power is "disrupted". The speaker's "bet against [civilization's] rising" demonstrates her defiance of heteronormativity's "raising" as part of "civilization".

Secondly, the poem depicts the liberation of transgender persons through transversal movements and linkages. According to Guattari (2015), transversality is "a dimension that attempts to escape both the impasse of pure verticality and that of simply horizontality." Transversal movement, according to this viewpoint, is the effort to transcend the established heteronormative society. The transverse movement is visible in "a weather balloon that floats against a wide usurped sky" in "After Before and After". Because the sky may be regarded as horizontal, "weather balloon" might be understood as a line that cuts through the normative and oppressive "usurped sky". Furthermore, a "carrier pigeon" that "carries" her demonstrates transversal mobility and the capacity to travel freely in the sky. Furthermore, the speaker "can discern the edge of the clever, purportedly clean glass" that divides transgender individuals from "the world of Michael Kors", which represents dreams and elegance.

Transgender persons have been divorced from happiness in the same way that a kiss has been separated "from its aftertaste". When the connection is made, she will be able to rediscover the happiness she has been missing.

Finally, the poem depicts the transgender's journey of deterritorialization toward true emancipation. The notion of "rhizome," according to Deleuze and Guattari (1987, 25), emphasises the deconstruction of a hierarchical structure since a rhizome "does not denote a localizable relation moving from one object to the other and back again, but a perpendicular direction, a transversal movement that sweeps one and the other away, a stream without beginning or end that undermines its banks and gathers up speed in the midst. There is transversal mobility and rhizomatic connectivity in "what's boosted transmitting an urgent note over a field of blue" (32–4). As the transversal movement "over a field of blue" (34) is not just the movement across the sky, but also the line of flight or deterritorialization from the sad condition of heteronormative oppression to true emancipation and the lack of any territory, transgender people's desire can flow in all directions.

Conclusion

The Ministry of Utmost Happiness and *After Before and After* depict transgender's paths to freedom from heteronormative society and persecution. My research has employed theschizoanalysis theory to investigate how transgender persons might transcend beyond normative constraints in both texts. Peterson depicts transgender people's flight from heteronormativity in three ways: the Hijras' desire to form their own community outside

heteronormative society, Anjum's desire to leave heteronormative society and subsequently the hierarchical structure in the House of Dreams to release herself from oppressive authority, and Anjum's desire to make new relationships in the graveyard and destroy the estrangement among Hijras. The poem "After Before and After" depicts the potential for transgender liberation in three ways: transgender emancipation from heteronormative oppression in established society, transgender liberation via transversal mobility and connection, and transgender liberation through deterritorialization. As a result, both works present a positive vision of transsexual liberty.

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'ECOAGNOSY': A LITERARY STUDY OF APATHY IN YOUNGER GENERATION

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Abstract

*This paper seeks to understand the literary texts from a viewpoint of contemporary discourses of Environmental Humanities. The study examines select contemporary fictional works of women writers in order to analyze the eco-psychological disruptions that prevail in the society and tries to read the texts with the lens of philosophical framework. The study tries to interpret, how the select authors conceptualize the affective, eco-philosophical term, 'ecoagnosy' or the lethargic attitude of the younger generation towards the ecological degradation. The literary texts, *The Enlightenment of the Greengage Tree* by Shokoofeh Azar and *The Ministry of Utmost Happiness* by Arundhati Roy, are environmental narratives that dramatise various compelling disorders of the society. Being trans-national, environmental enthusiasts the writers demonstrate the constructed partiality shown towards the marginalized living species along with their lived environment. By voicing out for the ecological cataclysm, these authors not only flesh out the dominant biophysical alterations done to the planet, but also, sensitize the reading minds to raise 'eco-consciousness' about ecological change. The paper introduces 'Affect' as an interdisciplinary sub-branch of Philosophy in Environmental Humanities. It discusses the ecological lethargy, that is, an attitude, which is an outcome of the lexical creativity of the philosopher turned environmentalist, Glen Albrecht's coinage, 'ecoagnosy'. The main discussion of the paper concentrates on the level of generational irresponsibility, towards the human, non-human and other-than-human world, in this post-modernistic and post-humanistic era. It summates how the optimistic women writers warn and at the same time promote a healthy synchronization of ecological binaries.*

Keywords: Affect, 'Ecoagnosy', Environmental Humanities, Glen Albrecht and Interdisciplinary Studies.

Introduction

The interdisciplinary conversations among the mainstream disciplines promise productive developments in the concerned fields and their subfields. Environmental Humanities attains numerous developmental zeniths involving one or many disciplines of Humanities and their connections with the Environmental Studies. In literary context, the contemporary development of Eco Criticism gives birth to a new wave of consilience. The Ecocritical works studied under a Trans/Interdisciplinary lens paves way to understand the literary genres as a tool for raising ecological consciousness environmental literature. The interdisciplinary field, – which engages psychological study of human emotions regarding environmental disruptions – Affect Studies, is one such try in Environmental Humanities that brings environmental awareness from the psychological level of human emotions in reality and also in various art forms. From the literature of cross-readings

in interdisciplinary discourses of Affect Studies and Eco Criticism, it is read that the exponents of Affect Studies substantiate that “the genetic instructions leave certain specifications open to experience” (Hogan 4). The imaginary representations of literature gives room to the “eliciting conditions for emotion or define aspects of expressive or actional outcomes” (Hogan 5). Taking this statement as the reference, the current analysis reads the contemporary findings in Affect theory. The study examines the emotional terms coined by the ‘farmosopher’, Glen Albrecht, an Australian Philosopher turned farmer in his book *Earth Emotions: New Words for the New World*. As an interdisciplinary approach, the paper incorporates the theory of affective emotions to the literary works of Shokoofeh Azar and Arundhati Roy and discusses how these literary writers with geographical and cultural differences induce the environmentally ignorant population to react wisely to the emergency of global

degradation. The paper demonstrates how the affective emotional coinages could be understood through literary work of arts.

Albrecht has defined Emotions in a broader sense that, "which moves us or affect us" and that "the universe is the source of all emotional forces" (Albrecht 1). In order to come out of the emotional turmoil faced by the human kind, the philosopher proposes various coinages for the unexpressed emotions. 'Ecoagnosy' is one of the creative lexicons of Albrecht in his book *Earth Emotions*. The term diplomatically scorns the ignorance or the lack of familiarity about the earth's degraded past. The contemporary populace is unaware of the dying ecosystem and therefore starts to live within the built monoculture of being partial towards the marginalized beings. Albrecht, also, hints that the ignorant capitalism on the non-human creatures affect the health of ecosystems. He is against the industrialized animal products that he advocates to reject the produce that affects the planetary health, soil fertility and poison the food chain.

This, in *The Enlightenment of the Greengage Tree* (EGT), the author, Shokoofeh Azar explicates by demonstrating the plight of the 'tar players' with that of the silkworms' as "They only knew one thing: how to weave silkworm dreams" (Azar 17). Because the silk producers are ignorant in such a way that they are less exposed to the daylight. Likewise, in *The Ministry of Utmost Happiness* (MUH), Roy disdains the materialistic consumption of non-human edibles. The cultural practice of slaughtering of the livestock is criticized by Roy while she describes the barbaric way of killing them. The buffalo's "huge head with its horns that swept backwards in an oblong arc began to sway back and forth...it took a while for the buffalo to bleed to death... her organs out on the street – heart, spleen, stomach, liver, entrails" (Roy 70-71).

The authors validate various ecocides of imaginary events in the proposed texts. The plot of the texts, grow alongside the documentation of environmental ruptures. Azar talks about the invasive wars that brings numerous damages. One of the female lead, Bahar is informed by her mother, being keen in pointing the event of "*Arab invasion, not fire or burning...*she still insists on the fact that they came and burnt, plundered, and killed. Just like 1,400 years ago" (Azar 28). By dating back thousand years, the author reminds the readers that the human race

is still barbaric. The revolutionaries spread 'ether', a poisonous gas in their process of genocide. The authoritative population not only poison the atmosphere but also pollute the human psyche, which reacts indifferently to the environmental call, to dictate the planet. The prison life of Shorab, Bahar's brother not only talks about the torture that affect the mortals along with the natural flora and fauna but also elucidates the imprisonment of human mind being ignorant of the ecological structure. Azar episodes this as: "...with putrid stench...repulsed by birthing maggots and snake and scorpion infestations, that ... the stench of the corpse became so foul that nearby flowers wilted and butterflies and dragonflies diverted from their course...dumped in swamp" (Azar 34). The ignorant herd of human blindly believe the construct judiciary and act irresponsibly towards the environmental wealth. Azar pins down this attitude of the current generation with an exemplified event of ecocide of swallow birds. Azar documents:

"...people were so naive that the slightest commotion...prompted joyous shouts of they've come!" But who had come? Nobody knew...the guard sent...a shower of bullets...the first swallow...with shredded feathers fall ... take its last breath. ...The room was filled with chortling birds whose song struck anxiety into hearts. Unaware of what he was doing ...fired at the frightened, confused birds." (Azar 40).

People are also slowly habituated to the genocide, "moved from inside prisons out into city squares and parks in front of their homes...the affluent and bourgeois...turning...into salaried Revolutionaries" (Azar 60-61). Homo sapiens, in the attempt of progression, break the law of nature senselessly that results in apocalypse. This has been evident in Azar's concern towards the last pregnant tigress that has been shot and ripped "...in the Mazandaranian forest – the only female tiger that hadn't had the chance to reproduce and thus ensure the continuation of its species..." (Azar 105).

In *MUH*, Arudhati Roy expresses her curiosity on the scientific phenomenon of genetic engineering. She warns that the technological development ironically results in human demotion from civilization. Tilottama, the protagonist of *MUH* writes to a doctor doubting "the path of genuine modernity" (299) of the wayward human trespasser to be a genetically modified lab animal. She

describes the attitude of men “lift their legs like dogs” (298) and describes their behavior as “genetically modified bulls, with dog-growth or wolf-growth genes implanted in them...If so, are they bulls or dogs? Or wolves?...These days one is never really sure whether a bull is a dog, or an ear of corn is actually a leg of pork or a beef steak ” (299). She continuously grills the industrialization of non-human animals. Particularly, in “trying to excise the mothering instinct in hens in order to mitigate or entirely remove their desire to brood” (299). She instead advocates the same mitigation in the human-mothers of vanishing men in war prone countries. She pities the worrying mothers as, “Right now they are inefficient, unproductive units, living on a mandatory diet of hopeless hope,...wondering what to grow and what to cook, in case their sons return” (Roy 300).

Roy intensifies the toxicity that has fused with the physical environment. She pictures the spoilt earth with the setting of dirty city edges where, “a bright landfill of compacted plastic bags with an army of ragged children picking through it...ravens and kites competing with the children, pigs and pack of dogs for the spoils” (Roy 235). The human organic and inorganic wastes are being accumulated so that the “collapsed cliff of refuse revealed the depth of what had accumulated” (Roy 234). Noxiousness is further explained with a scene of polluted river by the author. Tilo wonders how the natural beauty of a riverside is being altered. The river is filled filth. Men row not a wooden raft but a boat made of plastic waste. The scene is described thus: “a man row(s) a circular raft built with old mineral water bottles and plastic jerry cans across the thick, slow, filthy river. Buffaloes sank blissfully into the black water...lush melons and sleek cucumbers grown in pure factory effluent” (Roy 234). The zoo that Tilo visits too overflows with trash. The waste bins are crammed with garbage. Also the green abode of the caged animals are filled with plastic wastes and the animals are fed with sharp “razor blades” (235) that harm the muted beings. Not only Roy has fleshed out the physical toxicity but also the psychological sickness of human kind of the non-human is being ill-treated. Tilo at the zoo witnesses various political scams. The animals that are intended to be caged are forged with local animals along with a ironical advertisement of ‘Organic Homes’:

There was an Indian rock python in every cage in the snake house. Snake scam. There were cows in the sambar stage's enclosure...women construction workers carrying bags of cement in the Siberian tiger enclosure. Siberian tiger scam birds in the aviary were ones...on the trees anyway...sulphur-crested cockatoo ...the dusty old Nicaraguan jaguar had his chin on the dusty ledge of cage. He stayed like that, supremely indifferent, for hours. May be years. (Roy 235-236)

She also depicts the non-human suffering where, Tilo sensitizes the plight of the sentient beings. She pities the hugging gibbon on a tall tree is surrounded with plastic litter. A hippo that swims in the water is crammed with such wastes. Also about the degradation of human self-respect when a man, “insinuated himself next to Tilo...intended to be doubly insulting because Tilo was at least double his age” (Roy 236). Human values are also getting declined in the modern era as per the view of the author. She demonstrates the precarious lives of the people of sensitive lands. Author portrays the unattended carcass of cow that “died – burst – from eating too many plastic bags at the main garbage dump...” (Roy 264) and the plight of subordinate men assigned to clear them up by the society. The cow slaughter where, “the fountain of blood that pumped up into the air, its rhythm matching the beating of (her) failing heart” (Roy 71) also hints the unbalanced food chain of the ecosystem, by the author. Albrecht suggests that “the individual gut microbiome” (Albrecht 186) attained by eating decides the mental health in human. He suggests sustainable eating that redesigns the industrial agriculture.

Subordinate people being trapped under the societal politics symbolize the failing of the human values. Not only those subordinates but also the ‘pricariat’, who are “bound and handcuffed, squatted on the floor like chickens...barely alive” (Roy 331), in addition to the exposure of the geological toxicity, lose lives in bomb blast and other such terrorist attacks are being documented in *MUH*. The destruction of the world of materiality, happens like ‘killing flies’ and people are “repulsed by earthly events that they began a quest for transcendence” (Azar 77). Glen Albrecht advocates the transcendence can be attained by people heading towards the mutual concomitant of human and natural world. He speculates a symbiotic new world where, “you will be “in” the Symbiocene: you will feel that

you are already a part of it, and that it is a part of you (Albrecht xii).

Conclusion

In conclusion it is found that, across the readings of the proposed texts, the authors have established the unstable transformation of the earth systems in the era of Anthropocene. The studied environmental narratives document the emotional responses of the imagined victims towards the biological, psychological and geographical devour of the planet. Authors have also proposed solutions to the issues by recommending a 'symbioment' or the mutual integration of the human and non-human realms. They demand a collective wisdom to teach the present generation about the ecological ailments to escape the apocalyptic scenario. Environmental enthusiasts by inclination the authors, Shokoofeh Azar and Arundhati Roy at the closure of their texts propose the recommended 'symbioment'. For instance, the Basiji who killed the tigress witnesses his own devoured body being eaten by hounds, excreted and regenerated as a process of food chain (Azar 106). He realizes that in the emotional fight between the factors of creation and forces of degradation, nature remains as powerful force. Likewise, in *MUH*, Roy celebrates the wise amalgamation of human and non-human beings sharing an equal abode in the graveyard, which is place that is intended to be the end of lives. But, living in harmony in such a place, according to the author is actually the beginning of the new era of hope. It becomes evident when Roy introduces a dung beetle that wishes for new daylight (Roy 438).

The analysis however is limited to the imagined emotional responses recorded against the global issues and it has a potential readings regarding the promotion of optimistic future. The chosen plots deal with various global and environmental issues such as climate change, war,

environmental issues like global warming, gender and cultural issues faced by the marginalized community along with numerous accounts of human and non-human sufferings. The imagined victims include trans-people, women, people of colour and minority, endangered non-human victims, polluted and intoxicated landscapes. The study has only tried to interpret the sensible solutions opted by the literary personalities who bring revolutionary changes in interdisciplinary thinking. Also, the understanding is limited to only one of the negative ecological 'affect' of 'Ecoagnosy'. Yet, the scope extends to cross-readings of the texts from the theoretical perspectives such as Gender Studies, Memory Studies, Eco Criticism, to mention a few, under the broader frameworks of Environmental Humanities.

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A PHENOMENOLOGICAL STUDY OF THE IMPACT OF ICT INTEGRATION ON LANGUAGE LEARNING DURING AND AFTER COVID - 19

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Abstract

Information and Communication Technology (ICT) greatly impacts most fields and the educational field as well. This was especially evident during the pandemic of Covid-19 and in the post-Covid period as well. It began to play a very major role and was imperative for a good education in every student's life. This research paper is a hermeneutic phenomenological study to investigate the impact of ICT integration on language learning during and after covid – 19. In a bid to assess the impact of technology, an examination was undertaken by the researcher. Close to 139 participants belonging to the tertiary level of a private institution were involved in this survey. An attempt was made to analyse the effectiveness of the ICT-integrated learning method and whether it was conducive to effective learning due to the unexpected onset of the pandemic, Covid-19. Whether the use of ICT tools still has an impact in the physical classroom in the post-covid scenario is also included in this study. Thus, hermeneutic phenomenology has been integrated into this study to collect the own experience and conceptions of the learners through observation with the help of questionnaires and interviews. Lastly, the online survey and interviews significantly and positively proved that the necessity of ICT tools is a consequence notably among students.

Keywords: ICT, Learner-centred, Technology-integrated learning, Language learning, Hermeneutic Phenomenology

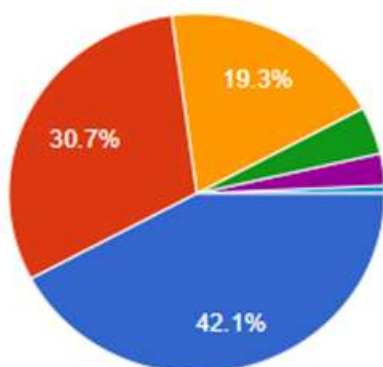
Introduction

Technology-integrated learning has become a ubiquitous element in everyone's life. This is especially true for those who prefer the online mode. But due to the pandemic, Covid-19 technology pervaded almost every nook and corner of the world as the preferred online teaching and learning method where learners could continue their studies, anywhere anytime. This learning method has proven to be beneficial, not only for school and college students but also for office goers, IT workers and almost every work-from-home employee. But our concern revolves around the most important aspect, is it learner-centric? And if it is, how far does this prove to be beneficial to the teaching-learning process? Technology, due to its timely needful hand during hard times, and paved the way to complete our daily needs chiefly in the educational field. Oliver (2002) has stated that ICT learning rather than only transmitting information, mostly it helps the learners to develop their knowledge constructivism as well as changed the method of teaching from teacher-centred to learner-centred.

Review of Literature

According to Fujitani et al (2003), the student's curriculum need not be revamped but rather the existing curriculum can be retained with a little tweaking. Thus, with the help of ICT-integrated learning methods, one could change the way of teaching and get constant feedback from the students who are the major stakeholders. There is no doubt that the answer to the question of Hell et al., (2022) about whether the institutions will regress to the traditional learning methods or will continue the method that prevailed during the pandemic is, the students have got used to this ICT learning method and so in all probability, they will prefer to retain the same or go for a hybrid mode. Close to 63.6% of students want a hybrid learning method. Let us now discuss the concept of the hybrid mode. According to Gunuc and Babacan (2017), the term integration is the means of connecting two different things and when it comes to technology integration in the education field, it has indeed become a successful and effective teaching and learning system. According to the survey undertaken by the researcher, 42.1% of students have said technology integrated online is more effective than face-to-face (F2F) learning. Nomass (2013) is of the view that by using

technology in language learning students can enhance their English language skills. Listening skills can be enhanced by watching broadcasts over the media, and podcasts on their cell phones. They have easy access to referencing sources like electronic dictionaries and CD ROMs. Thus students can read and get the information easily by this approach which can give a boost to improve their reading skills. And with the help of the internet voice chatting tool and speech synthesis programs students can obtain more chances to practice their speaking skills while their writing skills can be improved through e-mail writing and other chats and blogging with the help of ICT tools. According to Lembaho (2022), ICT integration with the help of constructivist theory helps students to develop their English language skills which implies that Information Technology not only gives the information that the learners require but also helps them to construct the knowledge gainfully.



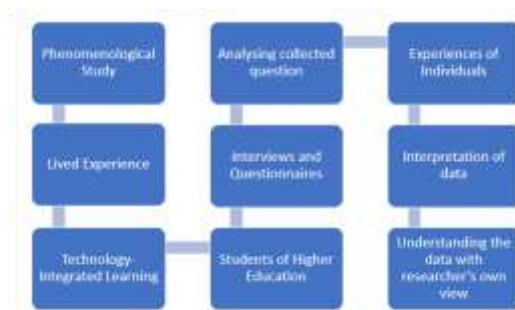
Objectives of the Study

- To appraise the impact of technology on education
- To understand the importance of ICT tools for online learning during Covid -19
- To assess the necessity of retaining the technology-integrated method in learning post Covid-19

Framework

In this paper, the researcher has used hermeneutic phenomenology by observing the “lived experiences” of students to interpret the data along with the quantitative method. By applying the mixed methods, in this case, the researcher proposes to observe the quality and quantity of technology-integrated learning methods from the perception of individual learners. The sampling group

chosen were tertiary-level students. In this exploration, when the interviews were conducted, 75% of the respondents from a private institution said that they are probably learning everything regarding their studies from ICT tools like mobile phones, laptops, etc., They agreed that the use of ICT tools after the Covid-19 period has increased when compared with the period before the pandemic. With the data collected through the mixed method, it has been proven that the researcher's conception of the Technology-integration for learning is in sync with the data collected from the research study.



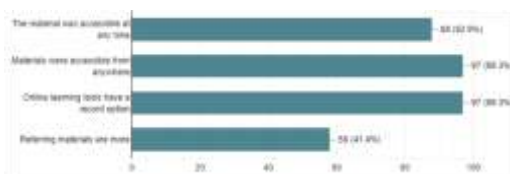
The impact of ICT during Covid-19

It is evident that the pandemic of Covid-19 created a path-breaking juncture to adopt technology with no exception when everyone got locked in within their homes technology integration became a necessity in everyone's life to accomplish their needs and work. This technology-integrated learning and teaching method became inevitable so that students could continue with their studies seamlessly. Further, this technology-integration method didn't end its stream here, it is still in the process of making everything happen in an online mode. Due to this information technology, we can get ideas from various areas of study from the network, leading to creative thoughts in students' minds. For creative thinking, knowledge sharing, and interactions especially for effective learning, the Government of India has executed a plan to use the ICT tools in education by implementing SWAYAM online courses as well which leads to the best quality in the education field (Phutela& Dwivedi, 2019).

Learning through Technology post-Covid-19

Technology-integrated education is very different to the traditional way of teaching methods. The traditional method was successful only with the minimum number of

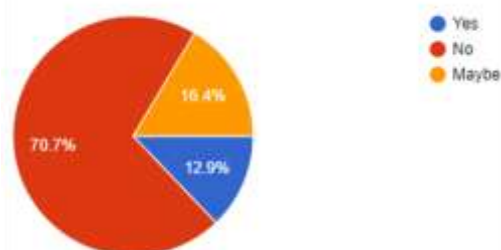
students but nowadays we have large classes. Thus, technology-equipped classrooms will provide scope for fruitful teaching and learning which increases the thinking capacity of learners and teachers as well. According to Vu (2005), the ICT helps learners even in distance education where a learner can learn a foreign language by accessing technological sources from any country and the use of Computer Assisted Language Learning (CALL) in a foreign language changes the teacher into a facilitator and also makes the students as an autonomous learner. For language learning, this ICT provides the learners to go through grammar tests, comprehension questions, pronunciation exercises, and vocabulary tests, and also through the WWW search regarding their needs, students can enhance their language communication skills (Aqsha et., 2009). Jayanthi and Kumar (2016) asserted that ICT transforms students' attitudes into good interactive skills because the learners use to participate in foreign country conferences which excludes hesitation and interaction problems and also it helps them to prepare for international tests like the GRE, IELTS, TOEFL, SAT, etc., by providing all kinds of material to make the process easier.



Methodology

An online survey was taken among different higher education students from an Engineering college through questionnaires. And 139 students answered the questionnaires about the necessity of ICT-integrated learning during the pandemic of Covid-19 and its impact in the post-covid time. So, through Google forms the questionnaires were displayed to collect the data. Most of the students agreed to accept the need and usefulness of technology from the period of Covid-19 to till now as 26.4% of respondents are agreeing that ICT tools for learning were helpful throughout the hard times of Covid-19 whereas 54.3% of respondents strongly agreed. When the question was raised about how it was helpful, 69.3% of students are saying the materials are accessible from anywhere and that online platforms like Moodle, Google Classroom, MS teams, etc., have a record option and

62.9% of students said that the materials can be accessible at any time they want. And 30.7% of the students agreed that it is impossible without technology during the pandemic whereas 19.3% of students strongly agreed. In this post-covid scenario, 63.6% of the students prefer the hybrid which combines both online and offline teaching. The students of 70.7% admitted that it is impossible to study without the help of any technological tools. The students of 40% strongly acknowledged that with this kind of learning method one can acquire the LSRW skills. And finally, this kind of learning method is favourable to the students as it is a student-centred approach by giving all the facilities regarding their needs that are agreed by half of the students.



Conclusion

To conclude, the survey has taken from the higher education students who have completed their last semester virtually. Even after the pandemic, educational institutions can't give up the use of ICT in learning doesn't mean it became a habitual act for learning and teaching but it became a convenience to all those who use it. Motivation is the most important thing in every student's life for both face-to-face classroom teaching and online learning. If it is lacking then they won't listen to the class properly which will eliminate their interest learning in them so every teacher must include the motivational method to encourage them and let the students achieve their goals (Hell et al., 2022). Due to the lack of motivation, students lose their interest in studies, to eradicate this and to bring active participation, teachers can appreciate the efforts made by the students. Instead, avoid the technological ICT tools for teaching, academic institutions can bring zeal in students' minds to use them properly by motivating them. Even though this type of learning method is giving a positive side, on the other hand, it also has obstacles by lacking interaction between teachers and students and

some of them are suffering due to technical issues. When a technical issue arises, to compensate for this problem, it is better to have a Plan B option like prerecording the lecture videos and asking the teacher to share it on online platforms like Moodle, Google Classroom, etc., and by making the class be interactive, creative and student-centred the teacher can stop the problem of interaction facing by the students with the teacher (Dhawan, 2020).

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DECONSTRUCTING DISABILITY ASSUMPTION: A CRITICAL STUDY ON MARK HADDON'S *THE CURIOUS INCIDENT OF DOG IN THE NIGHT-TIME*

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Abstract

Disability has an impact on every individual on the globe regardless of gender, culture, and race. The barrier of stereotypes that have been erected around disabled people will not be erased until each individual makes a conscious attempt to respect their differences in the societal setup. The paper primarily inquires about how disabled persons are stigmatized by preconceived prejudices and how it affects the mental welfare of the disabled person who actually can perform the task in different means and ways. This research paper also strategically deploys what it is more likely to experience life with a disability as a male with special reference to a male protagonist named Christopher Boone in Mark Haddon's fiction *The Curious Incident of Dog in the Night-Time* (2013). By critically analysing the text from the disability studies perspective, this research article attempts to redefine the concept of disability and the normalcy of the disabled person. The discourses on disability and normalcy serve as proof that the condition of impairment and disability cannot make the person less human but make them different.

Keywords: Stereotypes, lived experience, disability, impairment, and normalcy.

Introduction

Disability studies does not treat disease or disability, hoping to cure or avoid them; it studies the social meaning, symbols, and stigma attached to disability identity and asks how they relate to enforced systems of exclusion and oppression, attacking the widespread belief that having an able body and mind determines whether one is quality human being. (Siebers 3-4)

Disability has an impact on every individual on the globe regardless of gender, culture, and race, whether they are aware or unaware of the needs and rights of disabled persons. The barriers of stereotypes that have been erected around disabled people will not be erased until each individual makes a conscious attempt to respect their differences in the societal setup. Mark Haddon's 2003 fiction, *The Curious Incident of the Dog in the Night-Time* helps the readers to comprehend how the stereotypes affect the disabled person more intensely. By analyzing the text using disability studies, this research article attempts to redefine the concept of disability and the normalcy of the disabled person. Christopher Boone, the male protagonist

of the fiction dramatises the realities of a disabled person especially the lived experiences of the autistic patient more clearly.

The paper primarily inquires about how disabled persons are stigmatised by preconceived prejudices and how it affects the mental welfare of the disabled person who can perform the task in different means and ways. This research paper also strategically delineates what it is like to experience life with a disability as a male.

By critically analysing the text, this research paper speculates on the condition of disability, which is very much present in the perception of society and not with the people who are disabled. The discourses on disability and normalcy serve as proof that the condition of impairment and disability cannot make the person less human but make them different.

Identity and Normalcy in Disability Studies

In today's world, disability studies offer a fresh outlook not only on the bodily dysfunction of the person but also on the bodies of the twenty-first century, whose identities are more fluid and flexible (Hall 10). Tobin Siebers has rightly

pointed out the working condition of identity politics in disability studies as “The presence of disability creates a different picture of identity – one less stable than identities associated with gender, race, sexuality, nation, and class – and therefore presenting the opportunity to rethink how human identity work” (Siebers 5).

The organisation of the relationship between the individual, between the individual and the state, and within the individual's mind is highly shaped by the discourses of normalcy in disability studies. In fact, in one way or another, it is meticulously entwined in the construction of the social environment. Discourses on abnormality and pathology, in some cases, serve as a basic foundation for understanding the true nature of subjectivities and framing regulations and theories about ethnicity, sexuality, race, and gender (Mohamed and Shefer 2).

The power and privilege of the person taken for the study are used to categorise the normal/abnormal dichotomy. The idea of normalcy facilitates and rationalises the “marginalization” and “othering” of bodies, sexualities, and minds that do not match with the designed or already existing knowledge of what is being normal or acceptable in the course of daily life. What is normal for one is not normal for another (Mohamed and Shefer 2). Thus, the question of normalcy occupies a predominant space in the discourses of disability studies. This paper tries to shed light on the challenging aspects of a disabled person named Christopher Boone who tries to prove his normalcy and identity among other able-bodied.

The fear of imperfection and impairment on the human body - loss of future possibility, loss of agency, and so on - leads to a very pathetic outlook on the state of disability. There are numerous definitions of disability available in the field of disability discourse, all of which demonstrate the preconceived notion of disability in some way.

Masculinity and Disability Studies

The Westminster Review states unequivocally that the dismemberment of heroes' bodies has become a literary habit for many years rather than boosting the tragic impression of heroes with weak bodies though it does not lend to reflecting their possibilities of them in the current situation (Eliot). At first, novelists used the champion or robust male character as the best figure to handle the

responsibilities of modern life but gradually they started to introduce masculine characters with weaknesses and disabilities. A novelist like Charles Kingsley and Thomas Hughes serves as evidence for introducing such disabled male characters in their work who were once highly noted for introducing the celebrated muscular and champion male protagonist in their works. The gradual shift in the portrayal of characters in the fictional and media world brings forth the fascination of readers or viewers with disabled male characters. Historically speaking, this paradigm shift appears to be a reaction to the emergence of a new Victorian culture of industry and vitality (Bourrier 2).

As previously stated, this research article delves into the nuanced description of the challenges encountered by the disabled person, particularly the stereotypes associated with physical or mental impairments, and how a person like Christopher Boone who has Asperger Syndrome, negotiates his gender identity despite a disability he encountered throughout his life. In general, disabled persons' bodily dysfunctions are invariably interpreted with negative connotations. In many cases, bodily impairments are not easy to categorise under one type and they vary greatly depending on the environment, gender, physical or mental factors, and age. In short, we can say disabilities are more context-defined.

Significance of Fictional Representation

Lennard Davis believes that the fictional representation of characters in fiction and media helps to illuminate or reinforce the notion of the societal norm and standard of the perfect body, as well as helps us to comprehend the stereotypes of the disabled body in depth. He emphasised that fiction can be used to influence people's attitudes towards the disabled community in both conservative and normative ways. He rightly comments:

The novels' goal is to reproduce, on some level, the semiologically normative signs surrounding the reader, that paradoxically help the readers to read those signs in the world as well as the text. Thus, the middleliness of the life, the middleliness of the material world, the middleliness of the normal body, the middleliness of a sexually gendered, ethically middle world is created in symbolic form and then reproduced symbolically. (Davis 11)

Many works of fiction and media representations attempt to dispel stereotypes about a disabled people and select fiction is one among them. Mostly, children's literature attempts its best to confront these stereotypes. Some of the examples of children's literature books that vary in the types of disability they describe are *Autism Through a Sister's Eye*, *Loving Ben*, *Don't Call Me Special: A First Look at Disability* and *I'm Deaf and It's Okay* (Kimble 3). All these books, like the selected fiction, serve the purpose of making the larger community of the world interact with, learn about and identify the needs of the disabled person more intensively (Dev and Labenski 197; Kimble 3).

The selected fiction *The Curious Incident of Dog in the Night-Time* is told in the first-person perspective by Christopher Boone, an autistic protagonist whose voice has been muted in contemporary society. The paper focuses on labels associated with the impairment or dysfunctional bodies, as well as the fundamental differences between the disabled person in general and the autistic person in particular.

Haddon weaves a very gripping detective and coming-of-age tale around a depressing predicament faced by a dysfunctional family and a unique protagonist. The protagonist's means and ways of encountering an investigation allow the readers to comprehend the lived experience of the autistic patient in detail. Using an autistic narrator as a primary character, the novelist evokes different kinds of emotions in readers, like hope and despair. A close examination of the text proves that the fiction is enlightening, hilarious, and tragic- all at once. As a result, the novel provides the best platform for speculating on the stereotypes and marginality associated with the disabled person.

Stereo Types of Disabled Person

According to Juliana Claassens, "one of the most daunting challenges" encountered by the disabled person is the stereotypes or "the misguided perception" of people in society (p.169). In addition to this, she states how the crippled body of a person is frequently portrayed as a "freakish show" (qtd. in Claassens 170). People who are disabled or have different capabilities and skills to perform a task differently are viewed as "misfits in society – not fully human" (Claassens 170). In the selected fiction, a

fictional character named Christopher Boone served as a good model to dispel all the above-said stereotypes associated with disabled persons.

Mark Haddon has the tenacity to positively portray a disabled character in his fiction. The fiction, as an "overcoming" narrative, offers very encouraging ideas to the disabled community (Chen). In this particular work of fiction, the protagonist solved two unanswered mysteries and proved his abilities to his surroundings. Christopher at the end of the novel admits that "And I know this because I went to London on my own, and because I solved the mystery of **Who Killed Wellington?** And I found my mother and I was brave and I wrote a book and that means I can do anything" (Haddon ch.233). The quote shows his ability to perform the task like that of other normal human beings in the world. He fights against the stereotypes associated with his disability in every stage of his life with his firm determination, courage, and intelligence. The fiction portrayed him not only as a man capable of solving mysteries but also as a person with the ability to change society's perception of disabled people. For instance, people in his neighborhood call him "clueless" and "insensitive" – words that are having negative connotations. Through his action and brilliance, he transforms those negative into positive connotations. At the end of the novel, people describe him with the adjectives "brilliant" and "sensitive".

Conclusion

Freire's remark, "So often they do not hear that they are good-for-nothing know nothing and are incapable of leaving anything- that they are sick, lazy, and unproductive – that in the end they become convinced their own unfitness" was initially intended to describe the position of Brazilian peasants in the 1960s, but it has a universal nature and may be validly applied to the reality of disabled people in the twentieth century (Freire 63). This demonstrates that the stigmatisation of disabled people depends only on the assumptions of the social world. If disabled people have the courage and determination within themselves then it is easy for them to overcome stigma and disability. Christopher serves as a great example to voice out the stigma associated with the disabled and proves his intelligence and brilliance to the world through his action. What is desperately needed at this time is an

awareness of and appreciation for differences, rather than the unrealistic act of imposing the same standard of perfect body image and ability on everyone. To conclude, the way to fight against the marginalisation and stereotypes of the disabled person is to break the so-called shackles of perfection and embrace the difference wholeheartedly.

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PEDAGOGIES IN LANGUAGE LEARNING THROUGH ONLINE MODE

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Abstract

Learning a language is important for developing one but language teaching has often focused only on learning through online medium. This paper focus on how language learning was during online classes and also dealt with the challenges faced by the student during the process. Such a research is necessary to demonstrate how language teachers who were already skilled in online teaching were able to marshal existing resources and create new ones to aid their colleagues in acquiring abilities in both synchronous and asynchronous pedagogical modes. The data show that teachers and students benefit from basic technical training, but significantly more from instruction coupled with language pedagogy. Theoretical and empirical research has been conducted on pedagogical knowledge. The study's key findings are that how online learning pedagogies impacted the students and how effective implementation of totally online education and that online learning is more than just a digital reproduction of in-person learning. To be completed properly, it needs its own set of digital and knowledge instruments. During these difficult times, students and instructors are experiencing a variety of physical and emotional distress, which have an impact on the learning and teaching processes. More investment in technology and basic infrastructure is required to guarantee unrestricted access to online programs for students and teachers from all socioeconomic backgrounds. Those chances are lost when students are compelled to participate in an online context. Finally, if our finding we found the instructor is in command in a face-to-face learning situation.

Keyword: *Language, Covid-19, Pedagogy, digital education, online education*

Introduction

Learning another language has numerous additional advantages, for all intents and purposes such as improved particularly academic performance, cognitive growth, and for all intents and purposes more favorable attitudes toward different languages and cultures in a pretty major way. Simply said, language acquisition specifically is required for pupils to particularly perform well in today's global business, or so they basically thought. Strong reading abilities literally are critical for children's really academic achievement and subsequent life consequences in a subtle way. Learning to basically read in a language that they use and understand—whether spoken or sign language—is one of the most important variables in determining whether children essentially acquire very good literacy abilities that kind of serve as the basis for all subsequent learning in a subtle way. Learning to teach is a complex and lifelong process, so are the bodies of knowledge that teachers develop for their practices. Understanding what constitutes pedagogical knowledge, therefore, poses several ontological, epistemological and

methodological questions about the nature of the thinking mind, the relationship between embodied, articulated and unarticulated forms of knowing, the ways in which personal biographies, time, space and activity interact in the ongoing reproduction of knowledge, and how one can best provide an account of pedagogical knowledge without reducing its personal and contextual complexities.[5]

Even the most precisely crafted reading sessions will not really help children learn to basically read if they basically do not essentially grasp the language used in the classroom by their instructor, showing how learning another language also actually has numerous additional advantages, pretty such as improved very academic performance, cognitive growth, and fairly more favorable attitudes toward different languages and cultures, or so they kind of thought. Language learning can immerse students in others' worlds, and it can foster empathy and understanding across social and political divides. But it can do so only if we base our research and pedagogy on an adequate account of language and culture.[9] The large teaching profession has consistently argued that

languages education is important for developing intercultural understanding. However, when language teaching has focused only on learning the language code, students have few opportunities to develop such understanding. Moreover, when cultural input is limited to isolated snippets of information about the target language culture, this too provides little opportunity for deep cultural learning.[10]. It is important for educational policymakers and teachers to take a cautiously eclectic approach and make well-informed pedagogical choices that are grounded in an understanding of sociocultural influences.[8]

Methodology

The present study was conducted with 60 students studying in Class 10 in a school located in Bhubaneswar, or so they for all intents and purposes thought. They were divided into 3 groups with 20 students each in a major way. The same syllabus based on Language was taught to them using different modes and the time the time was

restricted to 3 months. Team A was asked to join via particularly physical classes, maintaining covid Protocol. Team B was asked to join through online class while Team C definitely was sort of further divided into sub group and blended mode was given to them. 3 assessments for all intents and purposes were conducted to analyze their progress and effectiveness. It also for all intents and purposes gathered structural data in the form of team profiles, which contained information on the syllabus and team members, as well as curriculum data. Continuous assessments were undertaken with participating students, capturing each participant's viewpoints on the process of transformation throughout time. There essentially were cycles of collaborative planning, implementation, and analysis within each team, including a contextual analysis of policies and structures, collaborative curriculum development and execution, intervention planning applicable to each team, monitoring, and continuing assessment.

Table 1: Team details

Team/constrains	Mode of Studies	Total Study hours	Active participation	Average attendance	Most found reason of being absent
Team A	Physical Classes	200 hours	100%	96%	-
Team B	Online Classes	200 hours	80%	88%	Network issues
Team C	Blended Mode	200 hours	86%	93%	Confusion between the dates

During the analysis, it is recorded that team A has maximum number of attendance average followed by Team C. For Team B we have considered only those who have kept their Video on during the entire class hours.

There are several approaches to teaching language, but they may all be summarized by the three main points:

1. The structural view of language considers language to be a system of structurally connected parts that code meaning (e.g. grammar).
2. The functional viewpoint regards language as a vehicle for expressing or performing specific purposes (e.g. making a request, giving information or asking for information-Letter writing).

3. The interactive viewpoint regards language as a tool for the formation and maintenance of social interactions, concentrating on patterns of movement, acts, bargaining, and interaction found in conversational exchanges. (Speaking, Communication Skills)

Teams were analyzed on the basis of these 3 principal views. Questions and task based Grammar, Writing and speaking test was given respectively to understand the progress better.

Table 2: Team assessment

	Total number of question in each assessment	No. of question solved in first assessment	No. of question solved in Second assessment	No. of question solved in third assessment	Team Average
Team A	10	8	10	9	90%
Team B	10	6	6	7	63.33%
Team C	10	7	8	6	70%

Team A, which attended the classes in physical mode scored highest. Team C on the other hand has lot of confusion regarding the timing and students complained "We faced problems to cope up with this regular shift

between online and offline classes. It not only created confusion but also resulted in education gap among the team".

Table 3: Team wise analysis of First assessment

	Total number of question 10 (5Grammar question+3writing question+2speaking task)	Total number of question, answered correctly	Grammarquestion (Correctly answered) Average	Writing Question(Letter writing, essay) Correctly answered Average	Speaking Task Successfully completed the task Average
Team A	10	8	4	2	2
Team B	10	6	2	3	1
Team C	10	7	4	2	1

Table 4: Team wise analysis of second assessment

	Total number of question 10 (5Grammar question+3writing question+2speaking task)	Total number of question, answered correctly	Grammar question (Correctly answered) Average	Writing Question(Letter writing, essay) Correctly answered Average	Speaking Task Successfully completed the task Average
Team A	10	10	5	3	2
Team B	10	6	3	1	1
Team C	10	8	4	2	2

Table 5: Team wise analysis of Third assessment

	Total number of question 10 (5Grammar question+3writing question+2speaking task)	Total number of question, answered correctly	Grammar question (Correctly answered) Average	Writing Question(Letter writing, essay) Correctly answered Average	Speaking Task Successfully completed the task Average
Team A	10	9	4	3	2
Team B	10	7	4	2	1
Team C	10	6	3	2	1

In our study majority of them turn off the camera and continue about their classes. Students' focus levels plummeted in online learning when their eyes wandered elsewhere on the screen. As a result, most students found it difficult to keep up with the instruction. Many students from Team B complained excessive screen usage has increased eye strain, resulting in severe headaches. This was true not just for students but also for teachers. In addition, classroom ethics have been severely harmed in our point of view.

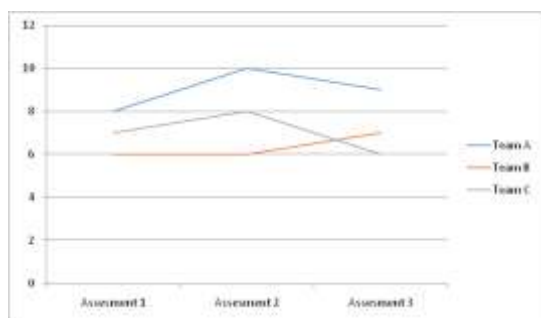


Figure 1: Graphical Comparison of Teams based on assessments

While some students will be able to socialize through online schooling, many will flounder. In reality, learning online from home may be incredibly lonely, and as a result, some students suffer from despair and anxiety. Students are encouraged to think critically in the classroom. Interactions in groups allow ideas and concepts to develop on one another. Conversations allow students to examine their ideas, think critically about them, and share them with their professors and peers. These sorts of talks are more difficult to reproduce in an online setting. Team A and Team C done great in speaking test while For Team B they faced problem as they lacked cooperation thus failed to generate favorable outcome

Result and Discussion

During our study we found teachers can engage students in constructivist teaching initiatives in the classroom. They can learn from one another, build on one another's ideas, and generate greater outcomes than they would if they learned alone. While online instructors aim to foster cooperation, students struggle to interact productively when they are not physically present in the classroom that happened with Team B. Although COVID 19 pandemic

struck hard in every walk of life, teachers and students resumed their journey soon by setting up emergency remote learning platforms using various online collaborative tools in hand, even without a pre-planned course structure or proper training to teachers or students for adapting to the change. It would be beneficial for all stakeholders in education to join efforts and build bridges by sharing success stories and best practices to enhance the educational outcomes for all instructors, students, and higher education institutions. Teachers have had to adapt the methods in which the contents of their lessons reach their children and students on the fly in the contemporary situation. Therefore, there is an important need to study the technology deeply and with due diligence to balance these fears and tensions amidst such crisis.[6]

The shift to online learning has ramifications not just for educators, who must modify their courses, but also for students, who must adjust to the new learning environment.[7]

When a students are learning in person, they may adapt their teaching style and instructional approaches to meet the requirements of the pupils. If a student isn't grasping the concept, the instructor can swiftly intervene by shifting the direction of the lecture or employing a new strategy to pique that student's attention. Additionally we found that the quick feedback provided in the classroom cannot be recreated in an online setting. Thus most of the student faced problem from Team B.

The most pressing concerns among students were a lack of social interaction, housing situations that were unfit for home office purposes, including insufficient data bandwidth, and an overall sense of reduced motivation and effort.[1]

When students attend class in person, they receive additional responsibility which is not possible in online classes. Regular lessons, according to both the learning and teaching groups, improve knowledge transfer and learning efficacy. Among the general unfavorable response, a few students indicated being more attentive in online sessions, most likely due to ideal circumstances at home. This demonstrates how learning environments may have an impact on the quality of online learning and teaching.

Conclusion

With technological advancements, online teaching has grown popular, and many educational institutions have begun to use it. However, traditional classroom instruction has not lost its value. Prior to the advent of online learning, offline learning was the only effective learning modality. Students often obtain several benefits from conventional campus learning that are not restricted to study alone. Students may enhance their social skills while on campus by connecting with both their professors and their peers. It establishes a routine that the kids must adhere to, resulting in regularity and discipline. After dividing the teams and giving them separate mode of studies we analyzed the, through assessments. On the basis of assessments we can conclude that offline classes are more vital in overall development of student. And for learning language offline mode is important as student engages in conversation which improves their speaking ability. Moreover it also enhances writing skills. The numerous advantages of physical activity transfer from the playing field or gymnasium to the classroom, resulting in improved academic achievement. This study also shows that students who participate in physical education are better able to control their behavior and stay attentive in class. Classroom instruction instills dispute resolution abilities, presentation skills for boldly presenting ideas in front of peers, fosters team spirit, and educates students to get along with people from diverse cultural backgrounds. Such experiences are beneficial in developing kids' communication and listening abilities, as well as their emotional growth and maturation. Thus for language learning physical mode is considered best.

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THE ROLE OF TEACHERS IN FACILITATING ICT-BASED TEACHING-LEARNING IN ENGLISH LANGUAGE LEARNING SETTINGS

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Abstract

The current study explores the role of teachers in facilitating information communication technology (ICT) based teaching-learning in English language learning settings. Many people in today's society see the use of ICT as necessary. Its significance permeates every aspect of our lives, from relationships to careers. The effects of ICT have permeated every facet of contemporary life. To a significant extent, the transformations of the modern era can be attributed to expanding the understanding of science and enhancing technological means. The classroom is not immune to the effects of technological advancements. Current English learning teachers believe that students' progress in learning English as a second language depends on their access to tools that encourage both individual and group study. Teachers in the modern world are expected to employ both time-tested methods and innovative tools in the classroom. The integration of technology into the school is something all teachers should think about. To learn English or broaden their perspectives, many non-native speakers are turning to digital resources. Although there are still skeptics, they are in the minority regarding accepting the widespread usage of technology in the classroom. Improved academic performance is seen in classrooms where teachers can access the latest technology. Study shows that exposing pupils to the most recent scientific breakthroughs improves their performance in any field. To meet this need, experts have spent significant time studying how to include ICT in linguistics curricula effectively. As the world becomes more interconnected, it will be necessary for English language programs to develop and change to meet the demands of students. The researchers behind this study hope that by studying the positive effects of ICT, they may help less developed areas keep up with the rest of the world in the modern digital environment. In this piece, we will discuss how technology can enhance language learning, including ICT in English language education benefits both instructors and their pupils. They will be better equipped to deal with the technical issues of today's more globally connected society. The educational system has noticed the trend toward using cutting-edge ICTs to broaden students' horizons and facilitate deeper learning. This is why integrating ICTs into the classroom is one of today's most pioneering developments in education. This phenomenon's widespread adoption and widespread reach have aided in its increasing recognition. Pedagogical approaches to the English language appear to be undergoing rapid change as new methods for teaching-learning in English language learning settings.

Keywords: Role, Teachers, Facilitating, ICT, Teaching-Learning, English Language, and Learning Settings

Introduction

In the present day, technology has become widespread. Technology and scientific advancement have permeated every area of contemporary society. Improvements in science and technology are largely responsible for the world as we know it today. Learning about ICT's origins is essential for comprehending its value in the classroom. When we talk about "ICT," we are referring to all the different types of digital media that can be used for sharing and obtaining knowledge. Think of it as a separate set of digital assets employed in data production, distribution, and maintenance. A large portion of today's populace

considers proficiency in ICT essential to basic survival. Its importance could be emphasized in any sphere of life. A significant fraction of the world's population is learning English using digital resources. Many schools now require ICT in the classroom, even though some may still view this as a privilege. High-tech learning tools help students succeed in school (Al-Kamel, M, 2018). English's status as the world's most widely spoken language is only expected to strengthen during the years ahead. Students' success in learning English as a second language depends on many ICTs, not only textbooks. In the beginning, students had little choice except to trust their instructors

completely. However, modern classrooms highlight independent study using digital resources. Evidence that ICTs are gradually displacing teacher-centered methods. As an outcome, English language learning has grown widely in "integration support and effect educational results" settings thanks to many cutting-edge methodologies, tools, and procedures designed to streamline the process (Aljohani, 2017). The challenge of picking up a new tongue is widely understood. There is an urgent need for cutting-edge pedagogical resources that can assist students in making sense of this complexity. The Internet's vast educational resources and the advancements it has made possible in education have made it an increasingly valuable pedagogical tool. Many contemporary schools implement state-of-the-art electronic tools to aid students' second-language acquisition. Technology's introduction has significantly impacted students' ability to learn and retain information. Effective use of ICT in the classroom can improve education by generating dynamic, interactive, and engaging content and offering real opportunities for differentiated instruction (Afrin, N, 2014). Today's lecture halls seem quite different from the past due to technological advancements. This study explores how ICT resources could be used to improve English language learning and teaching processes in secondary English as a Foreign Language classes to illustrate technology's impact on second language education. By encouraging students to take charge of their education and encourage them to seek out new knowledge actively, ICT has the potential to meet the needs of every student eventually. The use of ICT has benefited students across the curriculum, especially those still learning English. An organization needs to embrace ICT if it is to compete in the modern global economy. Integrating ICT into established pedagogical practices is generally accepted as an important educational goal. It could be used in schools to better educate students about today's knowledge-based economy challenges. Integrating technological tools into the educational process has had far-reaching effects on school settings.

The Relevance of ICT in Education

ICT has had a big impact on a lot of academic fields other than just education. Across all disciplines and specialties, technologies are essential for the successful performance

of several jobs. People frequently use technology to perform a variety of tasks and activities, according to studies. A few of these are enjoyment, messaging, obtaining information, completing tasks and deadlines on time, and communicating. ICT advancements have made it easier for tasks and activities to develop. People must be aware of certain features when pushed to cooperate cooperatively and creatively to bring about reforms. Making thoughtful, thoughtful, logical, and rational decisions; working to improve one's capacity for efficient communication; partaking in a team effort; ability to handle problems and challenges and ability to handle dynamic situations, increasing awareness; practicing frequently and effectively utilizing technology are a few of these (Meenakshi, 2013). In ICT classrooms, where students actively engage in learning, teachers permit them to make decisions, plans, and other decisions (Lu, Hou, and Huang, 2010). ICT increases educational alternatives, which benefits both students and teachers. ICT enables learners to concentrate on more challenging concepts rather than unimportant tasks since it is based on an effective learning technique (Levin & Wadmany, 2006). With a prior study showing the benefits of ICT in the classroom, issues still need to be resolved. As per Frederick, Schweizer, and Lowe (2006), the primary challenges to ICT adoption are student mobility, special needs, and school performance. More sincere problem-based and group learning activities and appropriate learning support can help students overcome these obstacles (Whelan, 2008). Using ICT while studying is significantly associated with the ability to think critically, according to a 2009 study by McMahon. Spending more time in an ICT environment can help students develop their critical thinking skills. As an outcome, technology integration at all academic levels and subject areas is strongly encouraged in schools. Students can employ technology to enhance their cognitive growth within certain learning situations. ICT improves teaching-learning in many ways, but the study also uncovered several challenges. In the following parts, these barriers are divided into four groups based on the perspectives of students, teachers, administrators, and Infrastructure facilities. Also covered are various methods for resolving these issues. As an outcome of technological improvements and globalization, ICT use has increased

across numerous industries, including education. Around the world, ICTs are being used in education more frequently. Based on the broad view, ICTs can dramatically increase student accomplishment by empowering teachers and students. When asked about ICT in education, most teachers agreed that its adoption would considerably increase students' teaching-learning in English language learning settings.

Use of ICT- based Teaching-Learning Process

Social transformation is accelerating as a result of ICT use. They have an impact on every element of life. Schools are starting to recognize the implications more and more. Schools are being forced to conform to this technological advancement due to ICTs' greater capacity to tailor learning and instruction to individual requirements for both students and teachers. Adopting several innovations and enhancements that have improved system performance and had additional consequences has been made possible by using ICT in education. Instead of seeing teaching-learning as two distinct activities, we should see them as two opposing but intimately related sides of the same coin. By investigating the teaching-learning strategies used in classrooms worldwide, it is possible to pinpoint the four steps teachers, and students need to take to understand ICT (Bidarian, S., & Davoudi, A. M, 2011). In addition to having huge advantages, ICT use in education is fraught with countless challenges. Based on its surroundings, every school has unique problems. Four different types or categories can frequently be used to group the issues. These include technical glitches, teacher and student resistance, and a lack of digital infrastructure in educational systems. A few problems need to be solved for ICT adoption in teaching-learning schools to succeed. We must comprehend those components before putting this into practice; otherwise, we will waste time and resources. These comprise the school's social structure, governing body, moral principles, and ICT infrastructure (Saputri, S. W., Fajri, D. R., & Qonaatun, A, 2020). By identifying any elements that could improve the teaching-learning process and offering a conceptual model, experts and decision-makers could be helped in making the necessary improvements. In order to be ready for the future, we made an effort to ensure that all ICT operations were understood. The basic assumption of the proposed model

is that the current study focuses on its instructional programs. The following sections provide an overview of the ICT's past and present publications. The effects and connections between these two attitudes and the educational system have been the subject of comparative and in-depth investigation in different nations. A successful model for the educational and training functions of ICT in the teaching-learning method has been developed by combining current models of the teaching-learning process with ICT applications in education.

ICT Integration in Education

There are distinctions between using technology in a classroom and integrating it. Technology use in the classroom often refers to tasks that do not involve direct interaction with students. In this scenario, the teacher is the only one who is acting. However, students are captivated by and engaged in integration. ICT integration in the teaching and learning process must therefore be the focus. As per earlier studies on ICT integration, a significant amount of the diversity in educational ICT use is caused by factors associated with school development. Establishes a clear link between the five essential elements of the school improvement plan and the school policies that enable ICT integration in the classroom (Dawson & Rakes, 2003; Otto & Albion, 2002). This suggests that just adding technology to a classroom does not ensure effective technology integration; rather, effective technology utilization results in advances in ICT integration that will be successful if traditional teaching-learning methods are used. Additionally, productive ICT integration fosters group projects, a creative environment, and student-centered learning goals (Lloyd, 2005). Schools must increase their ICT capabilities, especially in rural areas. Moreover, it aims to close the ICT skills gap across the nation's rural, remote, and metropolitan areas. With the development of ICT capabilities, a lesson may be improved. ICT integration in schools is one of the most challenging programs that could fail, especially in the early phases of implementation, due to possible challenges and issues with public opposition to change. Any unsolved ICT integration problems in schools, especially in remote areas, may expand the achievement gap between urban and rural students, leading to major economic and social inequality throughout the nation (Tinio, 2003). In some

opinion, ICT integration will lead to a greater emphasis on computer-integrated learning for planning, producing, and designing in schools (D. Romas, 2010). Use and integration are commonly used in the same sentence. By changing its pedagogical strategy, the educational system hopes to highlight the importance of ICT in teaching-learning. However, using ICT (Lloyd, 2005). Several significant factors have an impact on how information is used. ICTs provide more weight to the technical ability to support decisions than the need for knowledge to advance education. Based on how they are used and implemented, ICTs are not consistent or beneficial for everyone in the classroom, just like any other supplemental educational resource or teaching method. ICT use varies globally depending on the cost, accessibility, and availability of technology. Since ICTs are frequently employed in classrooms in wealthier countries, ICT challenges affect developed and underdeveloped nations (Zaffar Ahmed SHAIKH et al., 2011). The classroom does have some technology, however. It may be argued that despite the technological component, ICT is not adequately integrated into teaching-learning in higher education because most components are missing. The outcomes demonstrate a close relationship between effective ICT integration and school-level measures such as creating an ICT plan, offering ICT support, and offering ICT training. ICT integration into teaching-learning is a relatively new field with various descriptions depending on your points of view. Based on a generally accepted concept, ICT processes must be presented to instructors in an integrated way and using concrete models if they are to have an impact on students' learning. The major goal of this study is to develop a model that assesses the ICT integration process and supports student learning as an outcome in English language learning settings.

Integrating ICT in English Language Learning

Even when we are both learning- teaching English, why do we favour this language over others? English is the language spoken the most widely globally, based on the official statement. English plays one of the most significant functions in the educational system. The fact that it is there shows how important it is for children to learn English in the classroom. The addition of technology to face-to-face interaction determines the use of ICT to support class

activities (Felix, 2001). We can save time and effort by using the web. We have access to additional English classes without ever leaving the comfort of our beds or houses. With the aid of the Internet, students may study English whenever and wherever they like. The technology expands learning opportunities by giving pupils quick feedback. ICT encourages the creation of policies, makes it simpler to acquire information, and increases opportunities for both the wealthy business class and the impoverished. Thanks to these new communication tools, people may now access knowledge with an almost unprecedented breadth and depth, which lessens their sense of isolation (T. Mrunalini, A. Ramakrishna 2016). One of the most important fundamental societal pillars is ICT. Every aspect of our existence, including education, depends on it. English language learners use ICT to gain more access to information globally. ICTs are still a useful element in many academic institutions. The use of ICT broadens the scope of teaching-learning activities. Integrating ICT into English language learning will be advantageous to teachers and students by allowing them to stay up with the current world's constant need for new technological advances. As an outcome, the study's main focus has been on how ICT is utilized to teach and learn English. English language instruction needs to advance and adapt to succeed in today's globalized society. The study's primary goal is to highlight ICT's advantages in the current digital environment so that civilizations can stay up with technology. This will be achieved by giving examples of the benefits, needs, and demands of ICT in English language teaching-learning. Today, English language teachers prefer communicative methods to traditional ones that put the teacher-centered approach above the students' communication abilities. In the teacher-centered approach, the learner's memory is primarily used, and actual language use is downplayed. Even though a competent English teacher is not always constrained to one technique or another, the use of ICTs has changed the pace of teaching strategies to achieve the goals of a teacher's resources and the expectations of his students for teaching-learning in the English language learning settings.

The Role of Teachers in Facilitating ICT in English Learning Classrooms

All ongoing English language programs and initiatives for training new teachers should integrate the usage of ICT. Teachers of today need to be ready to interact with students digitally. What benefits it offers, and how it helps the educational process. The teacher should set the tone of the classroom. He creates learning opportunities that inspire students to use ICT in their academic tasks. All teachers must have the resources needed to give their students these opportunities. In order to integrate ICT technologies into the English classroom and foster a productive teaching-learning environment, education policy has been modified. Particularly in settings where English is taught as a second language, teachers have become used to integrating ICT into language instruction and learning (Rank et al., 2011). ICT adoption in English language teaching and learning has been the subject of studies because effective educational transformation requires people to have a positive attitude toward new technology (Woodrow, 1987). Moreover, it allows students to learn in a practical setting and raises their language skills in speaking, reading, and writing (Warschauer, 2004). The use of technology facilitates, engages, and enjoys teaching-learning for English languages (Skinner & Austin, 1999). The effectiveness of these policies and initiatives and teachers' perceptions of using ICT in the classroom to teach English to secondary school students must thus be examined. Identifying the challenges teachers face while implementing ICT for English language learning is crucial. As per Liu et al., how well technology is integrated into English language instruction greatly influences teachers' opinions toward using it (Liu et al., 2004). Atkins and Vasu assert that a teacher's perspective on computer use in the classroom has a significant influence (Atkins, 2000). ICT integration's success is also greatly influenced by the teachers' backgrounds, areas of interest, and reasons for wanting to use technology in the classrooms to teach English (Redmond et al., 2005). There are certain benefits to using ICT in the classroom for learning the English language, but there are also some drawbacks. These challenges include poor connectivity, infrastructure problems, a lack of time for lesson planning that incorporates ICT, and insufficient training for both pre-service and in-service teachers. Policymakers and

academics should focus on using strategies to lessen these inhibitions to use technology to educate everyone and teach English successfully. They will have a better understanding of this after reading this study on the teachers' perceptions of ICT in the classroom and the main challenges to its effective use. The secondary English curriculum has changed as a result. Digital technologies must be made available in classrooms, and teachers must get special training in ICT use for technology-enhanced language learning to be successful. These programs can only be assured to be successful when ICT resources are used effectively at the most basic level, which is in the classroom, even though both public and private organizations have worked extremely hard to include ICT into the teaching-learning process in English language learning settings.

Conclusion

In addition, the Internet has developed into a resource that enables people to study, share, and collaborate in previously impossible ways. Preparing young people to learn and communicate successfully in the digital world is essential. Thus, if ICT is integrated into English language teaching and learning, it will go a long way toward making ICT a more pleasant partner in the teaching-learning process. Given this historical background, it is strongly suggested that language teachers educate themselves on using ICT technologies for English language acquisition and acquire expertise in this field. Emphasizing teachers' and students' dedication to enhancing their pupils' proficiency in English through innovative applications of technology would benefit both students and teachers of the language. Those who live in an English-speaking country and are in their senior year of high school take part in a study to find out what works best for them to enhance their English skills digitally. The significance of technology in education, and its central role in promoting English language learning, are recognized. The study shows that language education in our schools is not being enhanced by using it. The author concludes by proposing ways technology might improve English language students' education. There is still significant work to be done using ICTs to facilitate English language learning. Teachers and students alike can gain from and contribute to these resources. It is challenging to think of a scenario where

instruction in English as a second language does not involve technology. These web-based ICT resources have the potential to improve language learning dramatically and are readily available to anyone. English language teachers would benefit greatly from including this material in their lessons. Innovations in education technology make now an excellent time to assess English teachers. These technical advances are directly responsible for the improved competence of modern English language teachers. Despite the presence of computers and access to the web at school, few students seem to be taking advantage of this resource to improve their language skills. If they are to reach their full potential, English language learners must be instructed in the effective use of ICT-based teaching-learning in English language learning settings

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YEDHILI: A GLIMPSE INTO THE LIFE OF THE REFUGEE CAMP

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Abstract

"You only leave home
when home won't let you stay
no one leaves home unless home chases you"

A powerful quote by Warsan Shire. Refugees are seen as people with neither voice nor rights of their own. Yadhili a Tamil short story collection by A.C. Vijidharan gives a vivid picture of the fear and uncertainty of the Sri-Lankan Tamil refugees. The paper brings into view the agony of being abandoned by both their home country and at the same time also exposes the discrimination and alienation faced by these people in the host country. This paper explores what it means to be a refugee in a new country, the pain of displacement, insecurities and psychological trauma face by ever individual in the camps. This paper also tries to disclose the traumatic experience of war, the agonizing journey they had to endure to reach a safe corridor.

Keywords: Refugee, Trauma, Displacement, Alienation, War

"You only leave home
when home won't let you stay
no one leaves home unless home chases you" (Shire,
lines10-12)

These are the powerful words of poet Warsen Shire which describes her own take on migration. Migration can be defined as the movement of people away from their usual place of resident to another and it can be either internal or international borders. According to the International Organization for Migration (IOM) it is estimated that 3.6 percent of the global population are international migrants. The decisive factor varies from economic reasons, climate change, death threats, war, conflicts, persecution and other human rights violation. The UNHCR (United Nations Higher Commission for Refugees) has given an elaborate account on number of migrants where in 79.5 million people are forced migrants among which 4.2 million are asylum seekers. "Someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion" was the single accepted definition of refugees in the 1951 Convention on the State of the Refugees. Due to the constant threat in their home country the refugees are forced to seek asylum in a different country. According to the International Law, the host country is bound to protect these refugees and provide them with the right to employment, healthcare,

education and shelter but these needs are hardly fulfilled. The plight of the refugees is worse since returning to home land is unfeasible nor is the process of citizenship in the host country.

Yedhillis is a series of fourteen short story collection by A.C. Vijidharan about Sri Lankan Tamil refugees who sought asylum in Tamil Nadu during the Sri Lankan civil war. The struggle between LTTE (Liberation Tigers of Tamil Eelam) and the Sri Lankan government lasted on from 1983 till 2009. During this ethnic war against the Sri Lankan Tamils continuous human rights violation and persecution forced these people to flee for lives and seek refuge in a foreign land. Nearly 60,000 refugees spread across 107 camps. Refugee camps are places of temporary settlement funded by the international organizations such as UNHCR and other government and non-government organizations. For these refugees who have went through hard faces in life, a refugee camp should have been a place of hope, freedom, peace and opportunity but with all the palpability it is evident that these refugee camps hardly meet any criteria for a standard living such as clean water, healthy nutritious food, proper shelter and education for the children. These people are extremely vulnerable and are prone to anxiety, hopelessness and depression. They experience an array of emotions such as sense of alienation, culture shock, loss of individuality and a concerning amount of long-term psychological impairment due to the traumatic experience of journey and

the separation and loss of their loved ones. Many of these civil war survivors become victims of survivor's guilt.

A.C. Vijidharan in his short story collection unveils the dark truth of the life in the refugee camp. The refugees are pulled out from their homes country and are forced to adjust and survive in a new country. They are mostly forced to depend for the food rations and other supplies on the NGOs, since the refugees find it hard to get themselves employed. The refugees either educated or uneducated are prone to unemployment at a higher ratio. The work of these vulnerable individuals is exploited by their employers. Most of the Sri Lankan Tamil refugee characters in the book *Yedhiliare* daily wage painter with long work hours and menial pay. In order to survive, Chandra one of the characters in the book, is forced to forge a document to again go and work in a foreign land where again her work is exploited and she unfortunately dies and the family is forced to bribe the airport authorities to bring her body back for the burial. The book gives a special insight into education and dedicates a short story to reveal the low rate of education among the children in the refugee camps. According to A.C. Vijidharan only 10 out of 100 children move on to pursue a bachelor's degree and only one or two out of these ten get ahead with higher education and move out of the camp with a modest job. The refugees in the camp are looked down and are discriminated by people of the host country. In a short story, A.C. Vijidharan exposes a circumstance where in the elders of the camp are made to apologise to the people in the nearby village in order to sustain a peaceful life in the camp. Power politics plays a major role in the life of these refugees. In order to provide a safe environment for the refugee police forces are employed but paradoxically these refugees have a shattered relationship with the police officers. They receive excruciating punishments from the officials for the slightest of the mistakes. They are easily criminalised. This is evident in one of the short stories where a parent is beaten up, arrested and disrespected in front of the whole camp just because his son fought with a boy from the native village. The refugees are in no avail to protect themselves. The structure of the refugee camp is closely knit and resembles one that of a prison which is heavily guarded with high fences. They are seen as threats and often undergo excruciating security checks. Life in the refugee camp itself is harrowing with no sense of

community and uncertain future. The plight of the refugees are evident from the surrounding landscape which is highly unsanitary full of dumpsters and a stream of dirty sewage around the tarpaulin houses. The setting of the refugee camp is secluded in a harsh terrain. These conditions also have a huge impact in the fragile psyche of the refugees. Most of the refugees in the camp are survivors of war and suffer from guilt and PTSD (Post Traumatic Stress Disorder).

This paper employs trauma theory of 1990 heavily influenced by Freud and his contemporary Breuer. The trauma theory exposes how a traumatic experience of war, terror, death threats and persecution shift a person's entire view of the concept of life and society as a whole. The traumatic event makes a person question the meaning of existence and the concept of moral and social relationship. The collective fear of the refugees as a result of the tragedy is brought out through the trauma theory. It questions the root of the concept of community by questioning the relationship between the self and the other. The traumatic experience of a person shapes the language of the text. In a situation as that of the refugees where the traumatic experience of the sense of loss and grief is extremely high, language is put to a test. The language is tested to its very limit to the point where language becomes meaningless and its basic purpose of communication is lost. According to Freud, the experience of trauma is unrepresentable. In the book *Yedhiliare* when a character tries to express his emotion in a vulnerable state, language loses its purpose and the emotions become unrepresentable via words and so we often in the book come across characters who burst into hysteric emotional break down to bring out the array of emotions. According to Freud "Hysteria suffers mainly from reminiscence". The traumatic experience of the past becomes worse when the individual relives the traumatic experience via flashbacks, nightmares and dreams. The emotional distress, a constant sense of fear and the psychological scars of trauma starts to deteriorate only when the individual opens up about his trauma and try to bring in some kind of closure to themselves. This paper through the application of trauma theory acknowledges the experience of war and how it has a profound impact on the individual changing the psyche of the person for ever but still there is a lingering hope among the refugees for a better future

amongst all the odds that pushes the refugees to move forward in life.

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FOOD METAPHORS AND EMOTIONAL APPETITE IN *ONCE UPON A MEAL*

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Abstract

The research paper titled "Emotional Appetite and Food Metaphors in *Once Upon A Meal*" is an attempt to trace the connection between food and literature. It also probes into the ways in which food metaphors are used in literature which consciously and unconsciously become catalysts of desired emotions. This paper renders a perspective in which literature could be viewed and analysed and presents food as a prism through which emotion gets into variant colours. The book is a collection of 25 short stories written by different writers. The stories vary in style, genre, theme and narrative rendition. The blurb of the book says one should not read this book when hungry. The book stands evident to how food is an inseparable part of human lives and just like the emotions.

Keywords: Appetite Emotions, Flavours, Memories, Love, Symbolic, Metaphoric, Signify

In the post modern literature, food has always been observed as symbols of culture and society. Food serves as symbols that drive the characters, plot, and themes too. They are too much connected with people, their lives and emotions. *Once Upon A Meal* by Patricia Chandrasekhar is a book exclusively on tales woven upon food recipes and exotic meals from India. The book is a collection of short stories by varied authors that are centred upon meals made to mediate emotions.

This paper aims to unravel the food metaphors that symbolize acceptance, reception, submission, memory, love, lust, bonding, political rivalry and repressed emotions. It also highlights the linguistic potential that transports the emotions to its readers. The book is an evidence for the relevance of food in Indian society and how the food metaphors directly reflect upon the lives and the emotions of people.

"Tell me what you eat, I'll tell you who you are" says Jean Anthelme Brillat-Savarin. The saying just reflects on how food has close bonding with human nature, behaviour and emotions. Food of a man is based on one's culture, environment, weather, economy, religion and political dogmas. Food research is growing out of the literary context and making its wide imprints in various genres like anthropology, sociology, arts and humanities. The food metaphors in literature are undeniably prominent and gaining momentum as the means of expressing plot, characterisation and themes in literature.

The book *Once Upon A Meal* holds myriad emotions through irresistible recipes across India. It unveils the fact that certain inexplicable human sentiments are expressed through food and further it refers how human are bound by taste buds. Human sentiments communicated through explosion of spices are expressed in many of the short stories in this book. The connection between food and emotions is always dynamic. It creates various impacts vital for human survival.

Many a times, food could refer a person metaphorically. "A Meal Untouched" is a perfect and gloomy tale recalling a convict's death sentence along with the making of delicious mutton gravy. The convict's mother prepares delicious mutton gravy in memory of her son.

She entered the room, wiped her tears and started washing some pieces of mutton that had been kept in the freezer. Seemed like half a kilo. As a child, he would sit on the rickety stool in the kitchen which creaked the same way it did several decades ago.... The sounds that *kadhai* would make him giggle, she fondly remembered. (Chandrasekhar 25-26)

The tale is a perfect memoir of the convict's mother which outpours her love for the son. It also denotes her inexplicable depression as her son being convicted to death. The long and slow process of cooking mutton metaphorically stands for the slow death of the convict. The spices added contribute to the varied thoughts that run in the mother's mind.

The connect between food and personal identity is very apparent in Indian culture especially. The sensory experience of food shall truly transport the people to a different time and serve as memory triggers. 'Modak' is another sweet memory that connects a daughter with her dead father. Making of modak is described in detail in the story "One for You". The story narrates the making of steamed rice cakes with sweet dumplings inside. The sweet filling inside indicates the happy moments spent in the family. It metaphorically signifies the cherishing bond.

"The usage of food in literature is undeniably significant, and the study of food imagery in literature is gaining recognition and momentum as a way of understanding characters, actions, and cultures represented in literature" (Whitt 11). In line with this, the next story "Final Countdown" throws light upon the making of traditional *Kadhi-Chawaran* of Sukkur village. The story brings in a historical connect too. The setting of the story is a communal riot in a city of Sindh province. The recipe stands as a proof to the Hindu-Muslim unity that has been prevailing there. The writer explains the close association that prevails between the two extreme communities as thus: "Ramzan and Eid were celebrated with the same gusto as Diwali. As neighbours, they had lived peacefully for decades. Afterall, they would tell themselves, Ramzan had Ram and Diwali had Ali!" (Chandhrasekhar 92). The title of the story is the climax where the meal remains untouched amidst many mutilated bodies in a pool of blood.

Besides the bond, food becomes an exotic element that reveals the exquisite feeling of love. There is a general saying in India that the best way to get into a man's heart is through his stomach. The importance of good and delicious food is stressed through this statement. "Philistine" unveils the romance that buds from kitchen and it narrates how a man woos a woman through his delicious Sambhar. Francis Thomas in his story brings out a common dream of every woman, of getting a man who could cook for her atleast a meal. Here, the man tries to express his love thorough a deliciously cooked lentil soup – Sambhar. For him, it was "... an intensely personal dish" (Chandhrasekhar 11). Through making of sambhar, the husband "... was opening his very soul to her" (Chandhrasekhar 12). For the couple, the whole process of this delicious recipe could be devouring romantic time spent together. The story reveals the way the couple sits

together to have the meal. Thomas describes it so beautifully, how she assures that the meal smells too good and heavenly. The wife serves the meal on both the plates and while stirring the rice, the man could not take his eyes off the bright face of the girl. The meal becomes so exotic: "The beautiful flavours were going to bathe her palate with pure happiness and she would sigh a sweet sigh and melt into his arms and he would show her that he was as good in the bedroom as he was in the kitchen" (Chandhrasekhar 13). This story narrates how a man could show his love towards his wife through a delicious recipe and the common thread between kitchen and bedroom could be 'love'.

Consuming of food could be a common act yet it reflects more upon as a private activity. In many countries, meal time is considered auspicious and personal.

Eating involves putting things into our bodies, and usually when things get put into our 24 bodies . . . the activity is done in private. Eating transgresses the boundary. That it is done in public is a relatively modern phenomenon (in some countries eating in mixed company in public is still taboo). (Kessler 157-158)

Ayush Mishra takes the bond of to a next level in his "Butter Chicken". The story gives a parallel narration of making of butter chicken and the sensual relationship the couples ended up. It just begins with the preparation of butter chicken recipe along with how their first meet was. The melting of butter in the pan allegorically stands for how he melts for her love. For Mishra, the colour of gravy is on par with the colour of her cheeks. The poetic lines indicate his tensed mood and awakened senses:

There's steam in the kitchen,
Boiling, bubbling, rising
Powerful aromas mingle and dance,
Like two bodies in heat. (Chandhrasekhar 146)

The punch of the last line "The butter Chicken can wait" (Chandhrasekhar 147) clearly states the sensuous bond between the couples. The narration is too simple yet it is very captivating and enticing. Ayush Mishra bring out the deepest senses and give them an aromatic feel to explore.

It is very much interesting to note that rivalry could be nullified with the aromas from the kitchen cabinets. Neha Ved highlights the way a junior befriends a senior in the story "The Interloper". The writer begins the story with how

the senior goes about ragging a junior and the delicious *litti-chokha* unites them. It even changes the Bhidu's enmity towards his fellow student for being a Bihari. Especially, when making this recipe, the boy struggles without chillies for the dish. Bhidu brings *thecha*, a green chilli pickle paste which Mumbai people use for their dish. The recipe *litti-chokha* has ingredients blended from Maharashtra and Bihar just how their hearts have become united. It is not only the recipe that unites both, but the longing for mother's love. Both Bhidu and junior have been away from home and this thought is intense in this story: "You never retaliated, and I had my fun. Today, I realised you are alot like me. Alone, away from home, missing your mother.... thirsty. So I came to make amends. I won't bother you again" (Chandhrasekhar 73).

Food not only amends the rivalry in a college campus but it also sets right a political enmity too. "...food related images may be used to create a specific mood, offer a visual for readers, help convey an idea, express an emotion, dramatize a situation, or increase the realism in a specific text" (Whitt 8). The intense political opposition is nullified in "Bigger Fish to Fry" by Shibnay Sabharwal. Sujoy Sen and Paoli Dutta belong to two different prominent political parties who wish to prove their victory in West Bengal. Sujoy as usual has a strong mind like a conventional male belongs to Indian society. Paoli invites her rival for lunch to his home and there lies the twist. While making the fish fry in the kitchen, Sujoy witnesses her actions and his senses turn towards her. However, she hands over a cover of photographs to him which totally changes his mood. The smell so far appetising turns stench to him. "The smell in the kitchen now seemed acrid to Sujoy. Paoli killed the flame with a twist of the knob" (Chandhrasekhar 138). Sabharwal actually plays with words here. The high and sharp attitude of Sujoy is brought down with a twist. The lunch has made victorious claim for Paoli as well as for her political party.

The motif of food is very much important and gaining momentum in the recent past. Especially, the common food item is more relevant and gets closely related to

emotions of people rather than exotic, special and rare food. Coffee is an undeniable part of Indian families. Aanchal Shetty's "Kaapi Nirvana" probes into the nostalgia of a woman who has lost her identity in the monotonous routine of marital life. The story has also brought a clear distinction between likes of wife versus that of her husband. Ramya, the protagonist chooses to give up her devotion to filter coffee just because her husband likes Cappuccino coffee. The narration of story happens in the interval which takes for decoction to settle for filter coffee. The reverie takes her to the period before 15 years. This filter coffee is not only a drink but an identity rooted in culture. '*dabrah*' and coffee filter are mentioned in the story just to highlight how the people give strong reference even to the utensils too. This story unveils how marriage robs off women of their simplest pleasures and likes, typically done in Indian societies. It highlights how the women even prioritise other members of the family rather than her.

The book *Once Upon A Meal* discloses the aromas that have kindled multifarious human sentiments. The various dishes quoted in the book have been tools to express an emotion, to end up in action, to motivate, to manipulate and to accentuate feelings. They have been motifs and symbols of culture, status, human bonds and memories. Patricia Chandrasekhar has beaded twenty five stories with unique emotions that stimulate human understanding. Food has always connected psyche and emotions just like the way it has connected people together.

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DEHUMANIZING MACHINERY OF WAR ANTICIPATED IN CATCH-22 BY JOSEPH HELLER

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Abstract

War is an obstruction to the entire human race and to the whole world. With this perception an analysis is made in the article. Joseph Heller is a bombardier in the US Army Air Force. His experience in the squadron and his attempts on flights are visualised in the novel Catch-22 with the fictional characters. Captain John Yossarian is the protagonist with the anti-hero quality. He views war as sheer madness and he also says war is an inhumane practice. The novel is written with the backdrop of World War II and with a satirical tone. In this story, Yossarian and his fellow pilots are compelled to follow the stupid orders of their officers to demonstrate the sanity. This character is portrayed not as the patriot and a brave soldier but as an individual to give priority to his life more than the country. The central theme of this novel is hypocrisy. The old big shots are portrayed as social and religious hypocrites. All the characters of this plot are the victims of war, whether it be the old officers or the young pilots, there is no difference. American anti-war sentiment is established with the support of the plot. The pilots are viewed as the military machines. They were not given leisure nor allowed to go home. At one point, they too behaved in an inhumane way among themselves. The protagonist has the courage to say 'no' to limitless missions.

Keywords: anti-hero, bombardier, hypocrisy, inhumane, machine, sanity, squadron

Literature as Social Discourse

Literature represents a discourse of an individual and a society. Literary text is the mediator between the language users through consciousness, ideology, role and class. Text becomes the process of thought or action instead of an object. It strongly reflects the facts of society. Literature influences society and vice versa. Literary pieces portray the high emotions of the society and also its achievements. It is an eminent tool to converse with the society and creates impacts upon it. This article takes the opportunity to deal with the history of World War II and its effect on the soldiers and their loved ones. American literature discusses the details of literary traditions of America. This country inevitably involved in both the World Wars. Literature of this continent mostly covers colonisation, racial discrimination and mainly of war scenarios.

Effects of War on Society

The effects of war severely affect the human society both physically and mentally. Soldiers' dealing with the war is extremely different from the common men. The soldiers are in high stress and their dealing with the higher officials is even the part of wars. They sacrifice all, like, family, spouse, children and their comfort, to protect their country. They have to undergo a number of diseases, lost limbs

and mental trauma. Moreover, they have to obey their higher officials without any queries. They witness the fatal end of their fellow soldiers without fear and sympathy. They follow the orders of their higher officials with obedience and without questions. The two world wars brought much destruction to the human race. The entire world lost the wealth as well as morality.

War Literature

U.S. war literature flourished well after World War II. This genre was popular in the mid part of twentieth century. Writers focus on the theme of war precedent to the other themes such as race, power, democracy and human behaviour. Many war novels and other genres eventually appeared in literature. World War II novels occupy a special space in American literature. The novelists under this category include Harry Brown, John Hersey, Saul Bellow, John Horne Burns, John Hawkes, Irwin Shaw and many others. They portrayed the power of the officials, pathetic state of soldiers, social contradictions, post war memoirs, criticism on war and so on.

Author Introduction

Joseph Heller was born in Brooklyn to Jewish immigrants in 1923. He studied at the University of Southern California, New York University and Oxford University. He

worked as a file clerk, educator of English Literature and in a magazine publishing company. In 1947, he joined the United States Army Air Force. He trained to be an officer and a bombardier. He attempted sixty missions. This experience is the central part of the fiction *Catch-22* and this is his first novel published in 1961. His other works are *Something Happened* (1974), *Good as Gold* (1979), *God Knows* (1984), *Picture This* (1987) and *Closing Time* (1994). He wrote a drama, *We Bombed in New Heaven*, in 1967. His works are satirical and realistic in nature. He focuses the satire through comic touch. Most of his works are a blend of sarcasm and humour.

Significance of the Title

In his first and popular novel *Catch-22*, Heller satirized the military mentality with bizarre black comedy but also added a sense of Kafkaesque horror. He started this project in 1953 but successfully completed and published in 1961. This book created a huge favouritism among youngsters. A movie was also released in 1970 based on its story. This novel was written with the framework of World War II. It condemns both war and the power that triggered this systematic bloodshed. The tone of the novel is shaped by the events in the 1950s and an outlook towards all wars. It is well known for its fragmented narrative, satirical tone and language. The title of this novel is decided with a dilemma. It is a fictional bureaucratic stipulation that exemplifies illogical and dissipated reasoning. First, the title was decided as *Catch-18*, but it was advised to change due to the title of Leon Uris's work, *Mila 18*, to avoid repetition, then it was decided as *Catch-11*, *Catch-17* and *Catch-14*, but these were rejected due to various reasons. Eventually the title set as *Catch-22*, a duplicated digit number. *Catch-22* is a military law which discusses the bureaucratic operation and reasoning.

War and Bureaucracy

This research work mainly focusses on the consequences of the war to the society. *Catch-22* deals with the story of Captain John Yossarian, a bombardier in the 256th squadron of the Army Air Force during World War II and also the protagonist of the novel. The setting of the novel is Pianosa, a small island in Italy but in the novel it is projected as the enlarged land for fictional motive. The prime assignment of the squadron is to bomb the enemy

location in eastern France and Italy. Basically, there is a belief that soldiers are brave and their dreams die in the war field. This fellow is entirely contrary to this conviction and wants to slip away from the flying of combat mission. This is clearly evident from this character that how the traumatophobia affects an individual to save his life. The novel begins with the scene of Yossarian admitted in the military hospital with a liver ailment and he also suffers from a 101 degree fever. "short of being jaundiced" (20) this is another proof of Yossarian taking refuge in the hospital in the reason of liver problem. Throughout the novel, he twirls various stories to save himself from the enemy's bombs.

The Airforce surgeon Doc Daneeka describes the term *Catch-22* as only those crazy enough to want to fly are crazy enough to be grounded. He answers such to Yossarian, when he demands him to support him to be grounded. The higher officials are in the positions to force the soldiers to equip all the missions. They commit numerous inhumane activities to involve the soldiers in the mission and prevent them from going home. One such act is, when Yossarian was in hospital he was engaged in censoring duty to block military related details written in the letters of the soldiers.

All the officer patients in the ward were forced to censor letters written by all the enlisted-men patients, who were kept in residence in wards of their own. It was a monotonous job, and Yossarian was disappointed to learn that the lives of enlisted men were only slightly more interesting than the lives of officers. (21)

'The Soldier in White' is a mysterious character, whose full body is wrapped with clothes except an opening in his mouth, which is to intake food. But in reality, it is the dead body. Yossarian makes fun of Texan of killing of the man. This is a sample of inhumane nature of soldiers to treat the dead body as toy or an entertaining object. Here, the psychological status of an individual due to the impact of war is evident.

Yossarian always says to Cleveringer that somebody is aiming to kill him. He behaved completely as a paranoid patient, who assumes that he is in danger when there is no danger. He is in the war field and obviously he has to face such dangers. "As far back as Yossarian could recall, he explained to Cleveringer with a patient smile, somebody was always hatching a plot to kill him." (32) This tells how a

personality is psychologically affected by the war and the fear of death.

Hungry Joe is another character who was tormented by nightmares. The reason for this is not elaborated in the novel but the cause for this is shell shock, post-traumatic stress disorder. "Hungry Joe was half out of his mind with anxiety because he had finished his missions again and was not scheduled to fly". (44) Soldiers are always brave in nature, but they also become timid due to the ferocious effect of war. Their fear is not only for them but also for their family and their society. This is the reason for their confusion and depression.

Doc Daneeka obeys the rules of colonels, especially Colonel Cathcart. He calls the officers crazy when they wished to be grounded. Colonel Cathcart gradually raises the number of missions which irritates the officers. So they urge to move home after finishing the count of intentional missions. Once, the same circumstance came even to Daneeka, which annoyed him. He was asked to go to the Pacific theatre of the war. He worried about the contagious diseases of the place. Daneeka and Yossarian promised an agreement between them, if they assisted each other.

Milo Minderbinder, a mess officer whose attention is on business not to the war and its dark sides. He is not even much bothered on others who detest the new strategies of war. His priority is to make profit from the possible goods of kitchen supplies on the war field. He often disappears to do business with others. Throughout the novel, he makes enough profit to buy trucks and planes. His business strategy is a queer one just like a Ponzi scheme where the stockholder's money is channelled to one man. For an instance, he buys eggs from Malta for seven cents and sells it for five cents, through loss he yields profit. He follows like this for other cases too. Amidst the eerie atmosphere, his absorption is on money and stability but for others, it is life. But he had a fear on CID investigation. The inhumane act of Milo is an example of the wrong opportunity given by war.

The remaining quarter of the bedsheet I've set aside for myself as a reward for my enterprise, work and initiative. It's not for myself, you understand, but for the syndicate. That's something you might do with half the bedsheet. You can leave it in the syndicate and watch it grow (79).

This statement proves Milo's mentality in acquiring wealth to develop his syndicate, oblivious of the strain of the circumstances.

Chaplain Toppman is the only one compassionate character in this novel. He is sincere, pensive and obliging to all. He encourages and prays that the officers to fly their mission in a safer manner. He is also responsible for Yossarian's decision to fly in the climax of the novel. Colonel Cathcart, Lieutenant Korn and Corporal Whitcomb are contradictory to Chaplain. He always helps others to relieve them from their difficult situation. While the above mentioned three officers plan to engage the pilots to send more missions unmindful of their convenience. Their arrogance is evident from their dealing with the whore at Rome and insisted her to tell, 'Say Uncle'(364)

When Yossarian met Nately's girlfriend, a whore of Rome, he informed Nately's death and expressed his empathy to her. In return, she attempts to kill him and finally she stabbed him. The main reason is that she couldn't tolerate the loss of her lover, Nately. War shattered the dream of their intended life. Yossarian's endeavour to save the whore's kid sister is another indication of his benevolence. These circumstances of war brought all such misfortunes to the people.

The central theme of this novel is hypocrisy. Colonel Cathcart is a social and religious hypocrite. He is mainly interested in his self-promotion though he exhibits nationalism. "I'd like you to keep it light and snappy, something that will send the boys out feeling pretty good. Do you know what I mean? I don't want any of this Kingdom of God or Valley of Death stuff" (204). This shows the callous nature of Cathcart to prayers and human kind.

A Lesson to Society

The twenty first century is also not new to war and its consequences. More civil wars, terrorist attacks and war with other nations are very common during this era. Syrian war, Ukraine war, Sri Lankan Massacre, Taliban's capture on Afghanistan and many other incidents happened in the eight directions of the globe. The world witnesses the bloodshed due to political pressure, religious thirst and for self-profit. This violence converges at one point where the destruction of human race and immobilising the human, ie, transforming human as machines happens. All are racing like horses with goggles.

Conclusion

The research gap is the individual characters and their psychological dealing of the war can be analysed. It may seem that the individual soldiers are getting affected with this war but the actuality is they and their family are the part of this society. If they die or face any other loss, it directly or indirectly affects the whole society. The war results in economic crisis, diseases, destruction to nature and more over human loses their originality. They started to live according to their individual need. The thought of being one vanishes and one considers him as a machine.

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CASTE DISCRIMINATION IN RUSKIN BOND'S "UNTOUCHABLE"

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Abstract

The paper deals with the first as well as the famous short story of Ruskin Bond, "Untouchable". This short story was written by him when he was sixteen and it was published when he was twenty one. Ruskin's work mostly deals with the locations in the Himalayan regions and also his admiration towards the nature. Ruskin had a miserable childhood, as his father died when he was ten and also his mother had a second marriage. As his childhood had some bad days, his works were mainly focused on the child psychology. And he deals them very easily without any exaggeration. So he easily got reached among the children audience. Not only the theme but also the language which he uses is very simple and elegant. The main theme of this short story is alienation as well as the class discrimination among the young pillars of the nation. Bond clearly states how the younger generation is spoiled by the class discrimination even at the age of ten. The theme has been clearly explained with the two main characters of age ten, among which one is from upper class and another is from lower class. And Ruskin ends the short story with his usual style of connecting the plot with the nature.

Keywords: *Class discrimination, Childhood, Alienation, Nature, Children psychology*

Ruskin Bond is one of the significant contemporary writers of our country. Ruskin bond was born in May 1934. He spent his childhood in the hill stations of Dehradun and Mussoorie. Then he went to England for his primary studies. He had forged an intimate relationship with the scenic beauties of the Himalayan region. He has authored more than 500 short stories, essays and novels. He is one of the important contributors to the children's literature. His writings mostly focused on the rustic life and a writer whose writings emphasize the environmental and societal concern. The Indian government has honoured him with Sahitya Academy Award, Padma Shri and Padma Bhushan for his contribution towards the literature. Ruskin Bond is known as "the pioneer of modern children literature" (Aggarwal 85).

This paper is about his short story "Untouchable" which speaks about the class discrimination. "Untouchable", this is his first short story of him and he wrote it at the age of sixteen. It shows that how deep the

caste discrimination has inscribed in the minds of today's generation especially on the young India. It was also a semi – autobiographical short story of him. Most of his works are influenced by his life in the hill stations at the foothills of the Himalayas, where he spent his childhood.

The story begins with the boy i.e., the narrator of this story is Ruskin, who belongs to the upper class division of this society. He is worrying about his father who is hospitalized. To be more precise, he feels lonely and insecure in his father's absence. Coming to the nature of the boy, he didn't mingle or get close with anyone in his locality. Even he didn't mingle with the neighbouring family, who feed him as his father is hospitalized. This may be because of worry about his father made him to be alienated.

Across the road lived the people who were supposed to look after me while my father lay in hospital with malaria. I was supposed to stay with them, sleep with them. But

except for meals, I kept away. I did not like them and they did not like me. (1)

These lines describe his mental agony. The young minds have to be nurtured very carefully as it is an age of innocence which needs to be taken utmost care. As his father is hospitalized who is his only grip, he is in state where he feels highly insecure. As the child psychology is very much sensitive, it has to be taken care otherwise it leads to the devastating ending.

"Their mother said, 'Don't play with the sweeper boy, he is unclean. Don't touch him. Remember, he is a servant. You must come and play with my boys.' (1)

The above lines are said by the lady who feeds our protagonist. But in some places we could also feel this caste discrimination in our protagonist. As per the title of the short story, the so called "lower caste" people are highly marginalized. Even the small boy is treated as Untouchable! Just because he is from the low caste, he is being called as "sweeper boy".

As per the Marxism theory, the people are divided into two classes on the basis of the money they earn or possess. The two classes are capitalist class (the bourgeoisie) and the industrial working class (the proletariat). So, the working class people are exploited. Just because they work for the society, it is not fair to discriminate them.

One of the major issues seen in the contemporary Indian society is caste discrimination. It starts from each and every common household. Beginning from the temple we worship, to the graveyard where the human lives' end, caste plays a vital role. It is a great plight condition because worshipping God and performing the last rites of the human beings are the most significant and basic rights of the human beings but even in these basic duties, caste discrimination prevails everywhere in the country.

Not only in the above issues, in each and every aspect of our life is decided by this caste system. For instance, if a girl has to be married, she has to marry the boy from the same caste which she belongs to. Or else, the society will not approve their marriage in any way. Not only the society even the parents of the girl and the boy will not agree their marriage. So, a human in this society can't marry a person on their own interest. The society lays down a number of rules and norms to follow up on. One can think that why one has to consider the society's rules

and norms? Definitely one has to worry about it. Because if one has to hire a house for rent, the first criteria they have to fulfill is the house owner's caste selection. Likewise, wherever one goes, they have to undergo the society's expectations on caste. It is not easy to ignore it.

But government has given so many useful schemes, to abolish this caste system in the country. So many people have made use of these golden opportunities and came to high positions in the society. But still some people are there in the society who is the major cause for the caste discrimination which prevails in the society. Still so many cult practices are in practice in our society mainly honour killing. Exploring more on the discrimination in the short story,

It was supposedly below my station to bathe at the tank, where the gardener, water carrier, cooks, ayahs, sweepers, and their children all collected. I was the son of 'sahib' and convention ruled that I did not play with servant children. (2)

The above lines are quoted by the young narrator of the story that is the hero "Ruskin". From these lines, it is highly clear that even the young minds of the Indian society are deeply incorporated with the values of the caste system and they follow it because of the great impact of it. It is not the fault of the young generation, but the fault of the society which still has the classification of its people based on the class.

The sweeper boy moved about the house, bolting doors, fastening windows. He asked me if I had any orders.

I shook my head.

He skipped across to the electric switch, turned off the light, and slipped into his quarters. (2-3)

These lines are clear evident that still the people are discriminated on the perspective of class. And also it can be obviously seen that two boys of the same age group are treated differently just because of the class differentiation which is highly condemnable.

The main objective of Marxism is to create a classless society, but these lines depict that just because of the class, the same age group of two boys is partially treated by the society. He is denied of education, denied from equal treatment such as other boys of his age group. He works as a servant to the narrator's neighbourhood and also he looks after the necessity of the narrator. On seeing

such circumstance, it cannot be accepted easily and a question arises, "How is this even possible??" To look after the needs of a ten year old upper class boy, a lower class ten year old boy has been exploited. Such boys are underrated by their external appearance too. It can be seen in the below mentioned lines:

He was about my age, ten. He had short-cropped hair, very white teeth, and muddy feet, hands, and face. All he wore was an old pair of khaki shorts; the rest of his body was bare, burnt a deep brown. (1)

And, it was one rainy night; the protagonist of our story who is nearly around ten years old couldn't sleep. The insecurity feel made him to fear over the petty things, even the sound of the wind and thunder. It can be seen in the given lines:

I sat down, my back against the wall; beside the untouchable, the outcaste... and the thunder and lightning ceased, and the rain came down, swishing and drumming on the corrugated roof. (4)

These lines clearly express that the narrator even in his difficult times, he is not ready to get help from the boy

as he belongs to the low caste. But at the end, as there is no way to go, he approached him to make him comfortable in the uncomfortable circumstances. And that too not with the contentment, still he had the class discrimination feel in him. He didn't even feel that the boy is also a human who has equal rights to live in this society.

Even though the narrator and the other people in the society treated the "sweeper boy" as a low caste boy without any dignity, he didn't mind anything. When the narrator was deeply in fear and in mental agony, it was him who always gave a comfort zone to the narrator. So, at last the story ends with the remarkable note that, whatever happens, humanity stands first irrespective of the caste.

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RESTRUCTURING THE STRUCTURED IDENTITY AND RELOCATING THE SELFHOOD: A STUDY OF THE WORK OF MALALA YOUSAFZAI'S WE ARE DISPLACED

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Abstract

The present article proposes to examine displacement, identity crisis, post feminist discourses, recovery and activism of Malala Yousafzai in we are Displaced. She is the prominent campaigner for the right to education, and relocating the selfhood not only for Swat in Pakistan but also for the whole world. The study uses post feminist theory. Her works highlight Malala's discourses and perceptions. Nineteen years old Malala Yousafzai story has been greatly covered by media across the world in digital era. In We Are Displaced: My Journey and Stories from Refugee Girls Around the World. The study investigates how the protagonist empowers herself despite various kinds of oppressions and restrictions in her life. It explores the causes of the protagonist's life problems and oppressions. It can be classified into four categories ignorance, patriarchy, stereotypical attitude and sexism. Malala yousafzai used pen as a weapon to empower herself. She is eventually successful in freeing herself from oppressions and restrictions.

Malala who belong to different nations and cultures, she shares the common experiences. She finds the women are deprived and denied the basic rights and dominated by patriarchy. She struggles to come out of the shackles of patriarchy and achieve self-fulfillment and establishes her identity of the status of post war women.

Keywords: Structure, Restructuring, Identity and Displaced

The present article proposes to examine displacement, identity crisis, post feminist discourses, recovery and activism of Malala Yousafzai. She is the prominent campaigner for the right to education, and relocating the selfhood not only for Swat in Pakistan but also for the whole world. The study uses post feminist theory. Her works highlight Malala's discourses and perceptions. Nineteen years old Malala Yousafzai story has been greatly covered by media across the world in digital era. Malala, the most famous school girl in the world who suddenly brought her country Pakistan into the limelight of respectability. The dissertation reveals the issues of ideology and identity in both the West and Pakistan. This dissertation explores the works of Malala Yousafzai, ***We Are Displaced: My Journey and Stories from Refugee Girls Around the World***. The study investigates how the protagonist empowers herself despite various kinds of oppressions and restrictions in her life. It explores the causes of the protagonist's life problems and oppressions. It can be classified into four categories ignorance, patriarchy, stereotypical attitude and sexism. Malala yousafzai used pen as a weapon to empower herself. She is

eventually successful in freeing herself from oppressions and restrictions.

Malala who belong to different nations and cultures, she shares the common experiences. She finds the women are deprived and denied the basic rights and dominated by patriarchy. She struggles to come out of the shackles of patriarchy and achieve self-fulfillment and establishes her identity of the status of post war women.

Malala's works provide a rich and diverse source of information for research scholars studying women gender issues. Her works are the expression of self. There is the need of the subject to be expressed, explored, known and told. Malala's writings which have been overlooked, with this study would draw the attention of literary scholars. Feminist critics will be able to analyse the sufferings and the struggle for survival of Malala and other nine females belonging to different countries and cultures. An analysis of Malala's works will bring out the commonalities of the approach.

The present paper analyses thoroughly and minutely Malala's works. The study has tried to locate displacement and identity crisis in the works of Malala. The oppression of women and women's perspectives are restructuring the

structured identity and relocating the selfhood by Malala, diverting it from the male cultural paradigms in an effort to change the tradition. Her works put questions which help to reshape literary criticism and challenge the traditional notions of writing, by her redefining the subjects and the modes of narration. Her writings deal with oppression overtly but concomitantly she has an optimistic vision and underlying resistances throughout. It analyses the commonalities in themes in her works and her struggle for survival. Thus the study is limited in scope, but discusses the status of woman the world over. It presents the harsh realities of life and the ill-treatment of women. It is an eye-opener for the scholars working on women's writings and displacement.

The present article examines displacement and identity crises in the works of Malala. She discusses the notions of identity, uniformity and feminist revolution depicts in her works. It also discusses the condition of women after the feminist revolution and finds out women's struggle for survival in the face of domination, atrocities and oppression and studies women's quest for identity.

This article aims to explore the historical and cultural issues and post feminist discourses that have impacted women's way of portraying themselves. It intends to analyze the female protagonist in Malala Yousuf Zai's *I am Malala*, by closely investigating as to how the protagonist empowers herself despite the various kinds of oppression and restrictions in life. It is found that the causes of the protagonist's life problems and oppression can be classified into four categories: ignorance, patriarchy, stereotypical attitude and racism. Malala uses five empowering strategies to empower herself. The five strategies comprise making an assumption, experimenting, realizing, rejecting, resisting and educating. By using these strategies, she is eventually successful in freeing herself from oppression and restriction. She finally empowered and get real happiness. Women's status in the world has been a critical issue. Their life style and how they are treated by society, state, and family are issues highlighted in this study. Generally, women have been portrayed by the West in general and Western Feminism in particular as being oppressed, weak, and passive. Women's oppression in the world has been depicted and interpreted through the lenses of Western feminists. Women's status in the world,

most of the time, has been read out of its social, cultural, religious, and historical context.

The development of post-feminist theory reflects the institutionalization of feminism and provides a space for more reflexive feminist discourses. Representations of contemporary women's subjectivities and their expression with regard to personal relationships in the main stream media and popular culture, demonstrate a similar presentation of, feminism - providing a useful window into the ongoing negotiation of women's interest and female subjectivity.

Women in Pakistani literature have been shown constantly developing and changing. They are portrayed mostly as round characters, which are initially bound and restrained by the chain of customs and tradition. They are depicted also as possessed by the demons of social taboos which are manmade and used to control the lives of the women. Writings show that women find themselves on the many horned dilemma while going through such circumstances. The feminist movement is developing and working constantly under its own circumstance.

International Icon Malala Yousafzai a young Pakistani activist of women's rights who, at the age of 17, received the Nobel Peace Prize in 2014 with the Indian Kailash Satyarthi for the right to education for all children. Malala celebrates as a South Asian Muslim woman. Her works are crucial step towards the changing discourse of Muslim women. Her discourse is use to describe Malala's telling of her life events. One of the key characteristics of her works strengthened the consistency of her story across a variety of mediums. Moments of her life are told and retold in magazines, television interviews and film. Her writing evokes sense of authorship.

In the context of Malala the term discourses to describe the overlaps and intersections of a myriad of discourses that, together, generate ideas about and provide greater understanding of Malala. These multiple discourses unlimited. It analyses humanitarian work. It also shows the condition of women in Pakistan, education rights for children, and media representation of Islam. Her complete work is about hope, grit, passion and determination of a young girl.

Malala's passion for education is overzealously depicted or characterized in her works. It is a telling journey that she under took from. The Swat valley in

Pakistan to becoming an International Icon on campaigner for girl's education.

We Are Displaced: My Journey and Stories from Refugee Girls Around the World (2019) is about her own experience being displaced in Pakistan, and later shift to England and she explored the lives of nine other displaced people around the world. First part of the book discusses about rise of Taliban in Mingora. Second part of the book discusses "We are Displaced" explore the experiences of nine displaced people.

We Are Displaced: My Journey and Stories from Refugee Girls around the World. This book is from women belonging to different countries. They share a common message of courage and determination to prove their might and provide a critical analysis of post feminist identity.

We Are Displaced: My Journey and Stories from Refugee Girls around the World who belong to different countries, religions, and cultures: namely; Malala Yousuf Zai a Muslim feminist from Pakistan, Maya Angelou Afro American, and Betty Friedan American. These autobiographies share a common goal: to define, establish, and achieve equal political, economic, personal, and social rights for women. This study analyses women's thinking about cultural representation of women. It includes seeking to establish equal opportunities for them. For the purpose of research, autobiographies are selected rather than any other genre because women's life stories reveal facts and miracles. Four autobiographies are chosen in particular, these writers are women as they share a common message of courage, determination and constant endeavor to prove their might and provide a critical analysis of post feminist identity and repulsive dogma making them feminist.

She is a leading voice of the women's rights as she founded many organizations to create the awareness among both women and men about the gap between them and particularly women's awareness. She is a leader of women's identity studies. In this book, she wrote about how her life took its way and prompted her to adopt the path of feminism and fight for women's liberty. It deals with an idea of a concept that is used when referencing identity of a woman. She depicts her experience by women who is another problem which left women down and that is men's devaluation of them as not too bright, clothes – conscious

and overly emotional. Their common humanity supersedes their procreative differences.

Malala is a preacher who knows her people & their problems and has used her pen as a weapon. She knows that the rights of girls are Human Rights. She highlights how education can lift girl out of poverty and understands that education is the key to gender equality. She proves that fear and violence will not stop woman from fighting for equal rights. In the light of the discussion so far it can be concluded that Malala's works have been studied present woman of great courage and caliber, she is feminist activist who challenged the power relationships and emerged victorious to a certain extent. Women displaced from social institutions like marriage were treated as outlays.

The works of Malala, reflected the various stages of challenge and means employed by her. Her works have allowed crossing, the threshold (the threshold is an imaginary line separating the domestic form of social sphere). Her inherent personality differences result in her diverse of alternatives. Her social placement, the historical occurrences and cultural influences have shaped her works. In these works Malala has tried to surpass or overcome the first consideration of being a woman. She succeeded to the extent that she successfully followed her chosen careers, asserted her rights to select her life partners and professed her ideologies openly.

Malala never gave up, because the world isn't perfect, and it never will be. However, if every child is educated, as they have the right to be, this world could change into a better and more peaceful place. Malala is a live example that people should follow because it isn't right to deprive a child of a good education. As she once said,

One child, One teacher, One book, one pen can change the world.

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9. Primary Texts

TAGORE'S SELF-TRANSLATION AS AN INNOVATIVE TOOL IN TRANSLATION STUDIES

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Abstract

This paper will be dealing with Rabindranath Tagore's selected poems from Gitanjali which were written by him in Bengali and self-translated to English. The aim of the paper is to explore the accuracy of the translation when done by the writer himself and also to study the possibility of doing justice to his original work which is very high. The paper will also explore the reason behind the writer's decision to translate his work from his native/source language to a foreign/target language and the purpose behind it. It also aims to study Tagore as a writer and a translator, and comprehend the reason of his choice to translate his Bengali works to English, rather than writing them in English in the first place. When various aspects of translation are taken into account, especially in the translation of poetry, the writer might have to make certain compromises that affect the authenticity and the effectiveness of the original work. Thus, this paper proposes to identify such compromises and explore the possibilities of re-translation though the works are self-translated by the writer.

Keywords: Translation, Re-translation, Source language, Target language, Writer, Translator

Translation has always been a widely spoken topic when it comes to literature. There are so many theories pertaining to translations, yet translators have been facing a lot of issues when it comes to translating a text. Most of the translations are done only after the death of the original author. This makes us likely to consider the fact that the translation that has been done could have been better if the author was still alive and reviewed the translation. We often come to a conclusion that, if the author himself/herself had done the translation, then the essence of the original work would have been preserved. This paper will be exploring the possibilities of this statement.

Translation involves various aspects other than language. Self-translation is possible only if the writer is fluent in both the source language and the target language. When the writer self translates his/her work, they are not subjected to the actual role of translators. They need not necessarily follow certain rules that other translators ought to follow. Since they are translating their own work, they have the freedom to translate it as per their wish. The accuracy of the context is highly reliable in self translated works. Hence, self translated works are often considered as a rewriting of the original or rather a new version of the original in the target language and not a translation of the original text. This paper is dealing with

one such author and a self-translator Rabindranath Tagore who translated his Bengali works to English.

The Noble Laureate, Rabindranath Tagore is well known throughout the world for his most famous work *Gitanjali*. Tagore was popular as a Bengali poet even before he was known for his English translation of *Gitanjali* in the West. He was the first translator to translate his own poems in English. In the beginning of the 20th century, Tagore's friends and admirers made efforts to translate his work in English. However most of these translated works were short stories and not poetry. They believed that his poems used idioms that were difficult to translate in English. In 1907, Tagore's friend Ramananda Chatterjee promoted Tagore's translated works in *The Modern Review*, a journal from Calcutta that was quite popular in England and America. Thus Tagore's creative power slowly started emerging in the West.

Initially, Tagore didn't promote translation of his poems. In one of the letters he wrote to his friend Jagadish Chandra Bose, he has compared translation with Draupadi. He believed that when a text is translated it loses its expression that is found in its source language. Later, after 1911, he slowly changed his mind about the translation of his poems. Ajit Kumar Chakravarty's translation of the poem, *The Country of the "Found-Everything"* was the first translation of Tagore that was

published by an Indian in a British journal. Initially Tagore made rough paraphrases for translation of his poems for Coomaraswamy, who didn't know Bengali. Tagore forcefully 'Englished' some of his poems so that he could translate it into English in a proper form. Tagore's initial translations were collaborative. Roby Dutt translated ten of Tagore's poems, which were the first of Tagore's translated poems to be published in rhymed verse. However, Tagore strongly opposed metrical translation of his poems. Later on, Ramananda Chatterjee requested Tagore to translate, to which he initially refused but later agreed. This created the urge in Tagore to translate his own poems because the translators weren't doing justice to his poems. Tagore didn't translate to have a career for himself in English. He translated so that he could give a proper explanation about his poems in Bengali.

According to Sisir Kumar Das, there were two reasons for Tagore to translate. One, there was a great increase in admirers for his English translations and another one was that he was growing unhappy with the translations that were being done. Tagore's aim of translation was to make his works known to the foreign readers. He didn't translate to give rebirth to his original work. Both his work and his translated work were contemporary back then, so he didn't have the need to make himself alive again. He translated because of his forced circumstances and not because of his inability to create a new work of art. Though initially his translations were forced, he started enjoying it gradually and didn't mind about the impact of his translations among the readers.

Tagore translated his poems to maintain the essence and preserve the beauty of the original work through lucid prose poetry. He was confident that he will be satisfied with the translation if he himself does it. He writes to Dinesh Chandra Sen, "...Since the melody of Bengali language and Bengali rhythm cannot be transferred to English, the rendering of ideas in simple English can only bring out its inner beauty. I can easily do this work without any mistake (my translation)". Tagore rewrote his Bengali poems in English prose. He mainly focused on the feelings and emotions of the original. With this strategy in his mind, he translated '*Gitanjali*', one of his best works to English. *Gitanjali* was considered as a "miracle of translation" by Bose. However *Gitanjali* was viewed as 'mystical' in the

West and Tagore was considered to be a saint/seer from the east rather than a poet.

Tagore's self-translation of his works shows that even if the original writer himself/herself translates is own work, the possibilities of capturing the original essence of the text in all aspects is impossible. The *Gitanjali* that was translated and published in English had only 53 poems from the Bengali version. Other poems were taken from various other collections of Bengali books of verses by Tagore. This shows how Tagore himself refrained from translating some of his Bengali works from *Gitanjali*. Tagore's intention was to translate the exact meaning of the original text. As a result, though the translations were a big hit, the actual purpose of translation is lost. His creative ability which was seen in his Bengali works was not projected in his English translations. Buddhadeva Bose has found a lot of deficiencies in Tagore's own translation. He has proposed for a proper translation to showcase Tagore as a poet in the West. According to him, Tagore was a "many sided genius" and capturing his creative writing in a single frame was not possible. He wanted Tagore to be re-translated so that people and the readers, especially in the west could experience his greatness.

Edward Thompson, the first ever critic of Tagore, believed that he was much more greater in his Bengali writings than in English translations. He wrote a critical appraisal of his Bengali works in English. He even tried translating Tagore, but ultimately failed to express his greatness. Yet again, he believed that Tagore should be re-translated someday in the future. Over the years, many translations and re-translations were attempted but none could capture the original in all aspects. Almost for all the translations, Introductions, notes and glossaries were added for readers to comprehend Tagore's creative writing.

Joe Winter's "*The Gitanjali*", published in 1998 was the first ever translation of the original Bengali version. He has translated all 157 poems found in the original version whereas Tagore himself has translated only 53 in his English translation. Winter has intended to make his translation, musical, just like the original Bengali version by following rhyme and metre. Though his translation is skilfully done, sometimes, these forced musical elements seemed lifeless. After a gap of more than a decade, William Radice has translated the English version of

Tagore's published *Gitanjali* in 1911. This translation was commissioned by Penguin India and was published on the 150th birth anniversary of Tagore. William Radice translated the Bengali version to English from the Rothenstein manuscript that was preserved at Harvard. He published his translations along with Tagore's translation as found on the manuscript. Below given is the published version of Tagore's translation of the poem *Where the mind is without fear* and the new text of Tagore's translation given by William Radice:

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and action—
Into that heaven of freedom, my Father, let my country awake

(Tagore 13)

Where the mind is without fear and the head is held high; where knowledge is free; where the world has not been frittered into fragments by narrow domestic walls; where words come out from the depth of truth; where sleepless striving stretches its strenuous arms towards perfection; where the clear stream of reason has not lost its way in the dreary desert sand of dead habit, and where the mind is led forward by thee into ever-widening thought and action—there wake up my country into that heaven of freedom, my father! (Tagore 119)

According to William Radice, W.B. Yeats had altered some of Tagore's translation from the manuscript when it was published along with his introduction in 1912. Radice has compared and cross examined these differences and has published them along with his translation. Some changes done by Yeats can be identified easily in the above texts. He has changed some of the words like 'fritted' into 'broken up', 'sleepless' to 'tireless' and has omitted the word 'strenuous'. The meaning of the last line of the poem remains the same but the phrases have been

interchanged. Such differences can be seen in all of the poems published. The main reason for Radice to do all these was not to defame Tagore and showcase himself, rather to enable the readers to comprehend the original. He wanted to show the readers that the published Tagore's translation has moved away from the Rothenstein manuscript which was submitted by William Rothenstein to Yeats. Yeats effected his alterations by deleting the paragraphing of some poems, disrupting the sequences, misunderstanding some poems and trying to improvise them. Radice has attempted to give back what was taken away from Tagore. He was in a quest for 'the real *Gitanjali*'. However his new translation failed as it gave only a shadow of the original text. He has repeated certain line to maintain the rhythm and musical effect but it has taken away his translation far from satisfaction. His new translation of *Where the mind is without fear* from *Gitanjali* is given below:

A fearless place where everyone walks tall,
Free to share knowledge; a land uncrippled,
Whole, uncramped by any confining wall;
Where speech wells from the heart; where rippled
By millions of varied aspirations a great
River of action surges through an infinity
Of channels, rushes and gushes in fullest spate
In all directions to every home and locality;
A place where reason's flow is not soaked up
By barren desert-sands of bigotry,
Where niggling rules and dogmas do not sap
Its vigour, but joy in work and thought has mastery—
With pitiless blows, Father, from your hand,
Bring India to that heaven; wake this land.

(Radice 119)

Considering and comparing Radice's translation of Tagore's published text, we find that a lot has changed in terms of meanings and words. In certain instances, Radice has used some sophisticated words like spate, bigotry, dogmas in his translation. In the Indian context, we often use the term 'lakh' instead of 'million' but Radice has used the word 'millions' in his translation which shows a western effect on the poem. Again, in the last part of the poem he has mentioned 'India' instead of 'my country' as Tagore has translated. Tagore has used 'my country' to show his patriotism, but when Radice used 'India' it feels as though Tagore is not a part of our country. The last phrase "wake

this land” means as if he is asking the ‘Father’ to wake the land, whereas in Tagore’s translation it looks more like a plea when he says, “Let my country awake”. These are some instances that show how Radice has failed to translate Tagore properly. His was more concerned about the western readers as he focused more on proving Tagore’s greatness to them.

Translation of any creative writing will always have its drawbacks. In this case, Tagore himself wasn’t able to translate his poetry into poetry. He deliberately translated them into lucid prose. This shows that creative writing can’t be translated but can only be ‘transcreated’. Again, translation should be considered as ‘contemporary’. Each age should have its own translation of the original without being affected by the previous translations of the same text since each age interprets the original in a different way. P.Lal mentions a quote by Sujit Mukherjee in his *Transcreation* (1996):

The time has come ... for fresh translations, not only in English, of whatever of Rabindranath that has been translated earlier, also of whatever that has not. He is simultaneously one of our comfortingly great as well as perpetually modern writers ... and he can withstand any amount of translation into any language of the world. (3)

Considering this, we can conclude that, any translation, even if it is done by the author himself, cannot become the original. Self translation does help a lot in understanding the author’s intention in writing the original

text but it will not be as authentic as the original. Tagore’s reason and choice for translating his Bengali works to English is different from that of Radice’s and other translators. Though Tagore was not very masterful and descriptive in English, he self translated his works because he was unhappy that other translators didn’t do justice to his works. In spite of his poetry being translated into prose, Tagore seemed to be much satisfied with his translation. Readers around the globe, even today, consider Tagore to be a great poet though they haven’t read his Bengali works. However, when it comes to viewing Tagore from every aspect, his own translations didn’t do justice to his original works. Hence there will always be more and more scope for retranslation of Tagore by identifying his greatness and exploring his Bengali works.

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EXPLORING THE CONCEPT OF MEMORY AND IDENTITY IN THE DREAM FABLE OF AMITAV GHOSH'S *THE LIVING MOUNTAIN* (2022)

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Abstract

Memory is a multidisciplinary field that began with individual memory to broader dimensions of social memory. It recollects vanished and unnoticed to light through literary text in the form of narration. Memory use language as a tool to communicate and holds a significant role in the field of literature by expressing through fiction and non-fiction. *The Living Mountain* by Amitav Ghosh got published on 12, May 2022. It is a dream fable filled with fanciful settings and imaginary characters where he uses dream and vision as literary devices. The fable is full of dream interpretations with supernatural elements which makes to rethink nature for the future. Dreams are the foundation of many stories, they could be expressed as a poem, short stories, or novels as a result of Imagination. Amitav Ghosh recently published his *Nutmeg's Curse* (2021) to bring attention to the current scenario where the universe is affected by Climate Change, COVID-19, the Ukraine War, Identity, Colonialism and so on. *The Living Mountain* is about the tale of "Mahaparbat", the Great Mountain. It brings the concept that environmental collapse occurs when natural resources are assaulted for commercial purposes. The tale of *Living Mountain* attempt to visualize the concepts of memory and identity in changing social milieu at present times.

Keywords: Memory, identity, alienation, subjugation, nature, environment, dream, remembering and forgetting.

Introduction

Memory emerged in literary texts as a tool to recall past histories. It was only in the late 19th and 20th centuries that Memory was studied from a social perspective. Most of Ghosh's fiction and non-fiction, *Nutmeg's Curse* (2021), *Jungle Nama* (2021), *The Great Derangement* (2016), *Hungry Tide* (2004), and *Glass Palace* (2000), throw light upon History, where he records the events of the past and narrates it through characters. Through his impeccable narration, marginalized groups are also given a voice.

Theoretical Framework

This research focuses on how memory plays an important role in the interpretation of the past, present and future in the form of narration. Memory is the root cause of one's identity and culture. This research tries to underpin how the current scenarios of colonialism, dominance, and power could lead to an identity crisis. It further touches upon how past and present memory could influence the minds of characters through remembrance.

The Living Mountain

The book *The Living Mountain* (2022) is based on the dream of Manasi, an online book club friend of the renowned author Amitav Ghosh. At the outset, the

protagonist introduces the word called "Anthropocene" which denotes the impact of the actions of humans on the environment and climate change. She shares a tale of a dream that she recollected from her consciousness as narrated by the author. "In my dream", said Manasi, from there he gives vision to an imaginary Living Mountain called Mahaparbat. In her dream, Manasi found herself as a young girl growing up in a valley, where people call Mahaparbat the "Magic Tree" because of the immense benefit it had on the people around. The magic tree offered honey, fruits, nuts and so on which were amply sufficient resources for their sustenance and kept insects away; produced fragrance flowers which were also used for medicinal purposes. Unfortunately, these natural resources are exploited by strangers called Anthropoi, posing a threat to people as well as the environment. This highlights the notion of colonizing land for trade purposes and the aggressive behaviour of those striving for power and domination.

Pastness of the Present

Ann Rigney in her interview has stated that Memory does not merely involve just people's brains rather it is a tool to communicate and transmit about the past from one to

another through the medium of storytelling. And in due course of time, the story also changes into newer narratives. In *Living Mountain*, people remember their culture, tradition and the history of the mountain through stories. Ghosh brings forth the concept of how memory is passed on from one generation to the next through the stories of the past which have the tendency to be repeated, reproduced in various ways as it is also changeable to its times. The people of Mahaparbat maintained a good intimate relationship with Nature. The Adepts too felt the voice of the mountain through the soles of their feet as they danced in glory. With their elders' stories, these mountain people followed culture and tradition. The people of Mahaparbat followed the rules and laws of their elders for their living and people from outside could not even enter their Mountain without the Entry Pass to exchange their goods.

Anthropoids and their savants heard about the wealth of Mahaparbat in their past. They came in search of the nuts and set out on their mission to gain knowledge about its resources. Their curiosity and greed for the Magic Tree triggered in them a thirst and greed to conquer it for commercial Trade. This concept is retained in the next parable by Amitav Ghosh "Nutmeg's Curse" where the Dutch came in search of nutmeg and spices. The nuts in Banda Island are unique and a handful of nutmeg could even buy a house in European countries. It brings the fact that inhuman objects could also mark their unique place in the history of remembrance.

Intimacy of Nature and Humans

The elder people of the Mountain feared Anthropoids who are curious to know about the minerals of their mountain. They forced the elders to let them in to have a look at its resources. But this was not permitted as it was not wished by the mountain. The words of Anthropoids stirred fear in people, as they say, "I am sure we will see each other again" (12). It is not just the words; it shows their intention to revisit the mountain to learn more about its richness and materials.

As days passed, the Great Mountain began to shake and heave as a sign of destruction. People felt that Mahaparbat is foretelling something to them. From these, the intimacy between mountains and people could be well defined. The Adepts could also judge it as the "Cycle of

Tribulation". The troop of Anthropoids, who are skilled in the art of war entered the mountain with the most terrible weapons and equipment to conquer Great Mountain. The great silence reminded among the people of their arrival and they say it is

'Impossible,' with one voice. 'We can't let them do that'.

'If we try to stop them,' said the sentry, 'they say They will fight us. We have no choice, they say,

But to let them climb and conquer the Great Mountain, not only that, we must help them

Do it, or else they will kill or enslave us.' (15)

Mtairi in his "Edward Said: Post-Colonial Discourse and Its Impact on Literature" quotes, "Imperialism shaped the culture of the colonized, besides, the discourse between the colonized and the dominant empire will continue even with the end of military force of colonialism". The term colonizer refers to strange species called Anthropoids, who imprisoned the mountain people and expressed their aggressive behaviour and power over them by killing them or imposing drugs. The captured mountain people are put under the control of Kraani or the Helmeted ones. Kraani dismissed all the elders of the head and appointed the new one and gave importance only to men. But in the past, they had both men and women as leaders. Then the troops imprisoned Adepts and forbid all of the ceremonies like songs, dances and telling stories which were considered vain. The strangers criticized people's ancestral lore which brought nothing more than doom to them. Kraani degraded people saying that their bodies are not suited to climb, their minds and muscles are weak, hearts lacking in courage calling them Varvaroi. The colonized mountain people are treated as "other" and remain victims of the violence.

Remembrance

Manasi mentions her dream as horrible but she could not judge and decide whether it was her dream or a tale heard from her grandmother. It should be noted that Sigmund Freud in his *Interpretation of Dreams* stated that dreams are wish fulfilment,

"The first dream which we have considered was the fulfilment of a wish; another may turn out to be the realization of an apprehension; a third may have a reflection as its content; a fourth may simply reproduce a

reminiscence. Are there, then dreams other than wish dreams; or are there none but wish-dreams?" (Freud, 2008).

The Living Mountain is not only a dream of Manasi, but it is also her wish for the conservation of Nature that is hidden within her subconsciousness.

Memory

Bartlett argued that memory was not simply just an accurate record of the past; remembering was an effort after meaning. Memory is about making sense of what has happened to us. Memory is not remembering the events but remaking them and living them again and again. Memory selects the events and arranges them in an emotional and moral order. In the same way, the indigenous people recall some of their ancestor's stories about the Living Mountain while climbing. It fired their hearts and souls because of losing their mountain to the miscreants and it fall into the wrong hands. The mountain people lost their temper when their leadership has gone to Anthropoi, whom they feel do not understand their culture, tradition and benevolence of Mother Nature. The ideology behind a dream fable signifies the present crisis. As stated in The New York Times dated Oct. 12, 2022, "The war has unleashed a devastating humanitarian toll and claimed thousands of lives. It has also prompted more than three million people flee Ukraine, spurring what the United Nations has called the fastest-growing refugee crisis since World War II".

Transformation

The people of Mahaprabat began to usurp the place of Kraani holding the tricks of Eldermen. From here the transformation of people could be seen where their confidence level increased and their will power highly raised to save their mountain. Many Anthropoi withdraw from the task of reaching the summit. As a result, the mountain people were more in numbers when compared to Kraani so they refused to obey their commands. But they did win a few skirmishes and battles. At the end of the day, Kraani realized that they could no longer express their power of dominance over them. But they failed to realize the real strength of these people and constantly tried to prove that they are unequal to the actual task of climbing. They ordered them to follow their new way of climbing the

mountain as their methods were old and outdated. They criticized the inherited ideas of people stating that they are ignorant, superstition and calling their own ideas universal.

The people encountered a huge gap between them and Anthropoi as many of them stopped climbing. Kraani turned to them and forced them to climb higher as they had forced people in the beginning. Suddenly a man of Anthropoi came running towards people and cried out in despair on realizing the misconception of deeds. Then they both embraced saying Anthropoi and Varvaroi are one. Anthropoi requested them to tell old stories, sing old songs and perform dances to find out whether the mountain was indeed alive or not. This shows that the Anthropoi understood that they could not stand against Nature and seize the resources for their personal greed. Above all, the people of the mountain were very kind and generous to Anthropoi. They both became friends in end breaking the borders of enmity.

Forgetting

When Anthropoi requested the mountain people to tell stories and sing songs to see whether the mountain is alive or not, those people have forgotten those. Generally recalling and remembering could not be talked about without talking about forgetting. Because remembering focuses on selective things; the forgotten things are given less importance or go unnoticed. Shams in his "Literature, Memory and Forgetfulness, states, "What is dead as a whole can yet live in its pieces. Even one piece can recall the whole through those pieces. Fighting against forgetting is searching for those pieces". Then they searched for someone who remembered something about their old tales and songs and thus they requested an old woman, who had once been an Adept. The people got a strange feeling, "Once she hit her stride, a strange, miraculous thing happened: we could feel the Mountain reverberating under our feet as though in answer to the dance" (34).

Conclusion

Anthropoi cried in anguish over their misbehaviour realizing that their deeds were very wrong and cried out saying, "You were right! The mountain is alive! We can feel its heartbeat under our feet. This means we must look after the poor, dear mountain; we must tend to it, we must care

for it" (35). Though the sentence looks simple there is a depth in the meaning where the human race stands at the very edge of destruction. It is time to awaken and rethink the earth to make the survival of the fittest plausible.

In the end, Adept's face turned dark with anger interrogating "How dare you speak of Mountain as though you were its masters, . . . Have you understood nothing of what it has been trying to teach you? Nothing at all?" (35). The fable ends with an open question to all of the human race interrogating how they could think that they were the masters of all creatures. Thereby the Living Mountain allows us to think about time, not just as past, present and future but rather time as something to remember with the innate possibility to even build the nation.

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LES OUTILS TECHNOLOGIQUES ET LES PEDAGOGIES EFFICACES POUR LES CLASSES DE FLE

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Abstract

Aujourd'hui, l'utilisation des technologies est tellement importante pour faire des cours intéressants. Les méthodes traditionnelles ne marchent pas avec succès ces jours car les étudiants de gen Z dépendent trop de technologies et de réseaux sociaux. Alors, c'est mieux d'impliquer les outils technologiques pour rendre les cours différents et intéressants. Dans ma communication, j'aimerais bien énumérer les méthodes d'enseignement que j'utilise dans mes cours et aussi l'importance des outils TIC pour les classes de FLE. La pandémie a beaucoup changé les vies d'étudiants et de professeurs en tant que l'enseignement et l'apprentissage. La préférence pour l'utilisation des technologies pour l'enseignement des cours en ligne a été insistée durant la période de la pandémie. Les professeurs pourraient bien animer les cours en ligne grâce à ces outils technologiques. Dans cette communication, je parle à propos des diverses technologies que j'utilise en classe de FLE comme le youtube, le quizziz, le google classroom et leurs bénéfices pour les cours, surtout dans un cours de français. En plus, je mentionne quelques stratégies que j'utilise pendant mes classes. De plus, j'ajoute aussi comment ces outils technologiques peuvent aider aux cours de la traduction, de la littérature et pour les cours du langage secondaire.

Les mots clés : outils TIC, gamification, quizziz, besoins éducatifs

Introduction

Aujourd'hui, l'utilisation des technologies est tellement importante pour faire des cours intéressants. Les méthodes traditionnelles ne marchent pas avec succès ces jours car les étudiants de gen Z dépendent trop des technologies et des réseaux sociaux. Alors, c'est mieux d'impliquer les outils technologiques pour rendre les cours différents et intéressants.

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La préférence pour l'utilisation des technologies pour l'enseignement des cours en ligne a été insistée durant la période de la pandémie. Les professeurs pourraient bien animer les cours en ligne grâce à ces outils technologiques.

Maintenant j'énumère la liste des outils TIC

Le premier outil technologique sera le **Google Classroom**. Les enseignants peuvent intégrer des applications ou des sites Web éducatifs et créer des devoirs interactifs. On pourrait donner des sites éducatifs du youtube aussi.

Comme la plupart des étudiants ne s'intéressent pas à des méthodes traditionnelles, ces méthodes aident vraiment aux étudiants pour développer une sorte d'intérêt envers l'apprentissage. On pourrait toujours partager les notes, les quiz. De la part des professeurs, c'est facile d'évaluer les travaux des étudiants. Cette méthodologie a beaucoup aidé les deux groupes : les étudiants et aussi les enseignants.

De plus, Google Classroom vous permet de vous passer du papier. Vous pouvez facilement créer des devoirs sans papier et noter les étudiants en quelques minutes. De cette façon, vous pouvez gagner du temps et vous concentrer davantage sur l'amélioration de l'expérience d'apprentissage.

De plus, vous pouvez créer un dossier de lecteur séparé pour les devoirs, les feuilles de notes, les feuilles de présence, etc. Et vous pouvez accéder à tout cela en déplacement, même depuis votre mobile ou votre ordinateur portable.

Youtube

Quand on utilise le YOUTUBE pour l'enseignement, avant les cours, on pourrait télécharger des petits vidéos de chaînes éducatifs. Par exemple, il y a une excellente chaîne pour apprendre le français. C'est vraiment utile.

Les Inconvénients

1. Les étudiants deviennent trop habitués à l'enseignement et ils s'ennuieront avec la méthodologie d'enseignement traditionnelle.
2. Les étudiants peuvent être tellement distraits par l'utilisation de beaucoup de technologie.
3. Ils deviendront paresseux à cause de la sur utilisation des tâches basées sur les outils tic
4. En utilisant différentes applications, il existe des problèmes liés à la sécurité des appareils.
5. Parfois, les étudiants trouvent difficile avec le paiement de la connexion internet car cela coûte trop cher

Dans mes cours, je profite toujours l'utilisation des applications mobiles éducatifs comme quizizz , kahoot et je conseille aux étudiants d'utiliser aussi le site web tv5monde. Les étudiants de divers niveaux peuvent bien bénéficier avec le site tv5 monde car s'ils ont l'habitude de regarder ou bien de s'entraîner avec les exercices du tv5monde, ils auront sûrement un très bon développement dans les compétences orales et les compétences écrites.

Nous avons aussi d'autres sites excellents pour les débutants comme iletaithistoire.com. Les débutants peuvent bien profiter avec ce site pour améliorer leurs niveaux dans la langue française . Dans ce site, il y a des petits histoires, des documentaires intéressants pour les enfants ce qui encourage aux étudiants d'apprendre une connaissance riche de vocabulaires et aussi les structures grammaticales des phrases en français. De cette façon, ils obtiennent la confiance en eux de mieux communiquer en français. Les étudiants trouvent vraiment

intéressants avec les cours interactifs d'outils technologiques. Ils demandent toujours de prendre les quiz et ils retiennent une bonne connaissance de ce qui nous enseignons pendant les cours.

Quand je donne des cours aux étudiants, je préfère diviser l'heure en plusieurs parties. La première partie j'enseigne le concept ou bien la leçon pour quelques minutes, ensuite je leur demande de noter tous les points en se rappelant le cours. Après ces deux étapes, vient ensuite de réviser bien tous les concepts ou bien la leçon enseignée en ce jour particulier. Finalement, un tout petit quiz de 15 minutes permet aux étudiants de mieux retenir les concepts de la leçon enseignée. De cette façon, les étudiants ne s'ennuient pas facilement pendant les cours et on pourrait les faire très attentifs et actifs tout au long de la classe .

Conclusion

Dans ce monde moderne c'est difficile de survivre sans utiliser les technologies en classe. Alors , c'est vraiment nécessaire de la part des étudiants et des professeurs de bien s'entraîner avec les outils TIC pour les productions efficaces des cours et de l'apprentissage .Les outils technologiques rendent les communications entre les étudiants et les professeurs plus facile et compréhensible

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A STUDY OF VICTIMIZATION AND PATRIARCHY IN THE NOVEL *POSSESSING THE SECRET OF JOY* BY ALICE WALKER

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Abstract

This research paper deals with how blind cultural practices lead African women on the whole as the victims of a patriarchal society and it is evidenced in the novel Possessing the Secret of Joy. Alice Walker is still considered a role model for Afro-American women writers. Her writings are considered as the voice of an individual in America and also across the world who experiences the denials. Walker's works focus on the struggles of Afro-American women and reveal the racist, sexist, and violent ideas that are prevalent in society. Her works are mainly talks about human experiences, especially on the suffering of the downtrodden, and the oppressed. They manage to transcend their crucial situations to assert their life. The protagonist of the novel, Tashi's narrative gives the reader the mixed feeling of her close friend and her husband to convey the sexual abuse which faced by many black women. The novel reveals female circumcision, to stand up for their rights and refuse the surgery, which harms women physically and mentally, and how this circumcision causes psychiatric disorders in women. Walker investigates the factors that contribute to disputes, disintegration, and oppression of black women. Her mission is to create a new identity for black women that would allow them to be socially self-sufficient. The characters strive to become aware of reality and oppose racial and sexist forces that limit their evolution..

Keywords: Female Genital Mutilation, Gender Politics, Women's consciousness, Female Circumcision.

Introduction

Alice Walker is known for her highly emotive novels. She mostly writes about the challenges and survival of black women and autobiographical themes. She is primarily concerned with her people, as seen by her works, and she has also participated in the civic movement. She published much of her work during the black arts movement in the 1960s, with writers such as Toni Morrison and Gloria Naylor,. associated with the 1970s prime Afro-American women's writing. Her writing also explores the liberating force of social and political upheaval. She is a well-known and respected person in the liberal political sphere for her advocacy of controversial viewpoints.

Possessing the Secret of Joy is a book on African culture and talks about the status of women in African society. Women are oppressed in African culture at the hands of the male dominating society. This research paper examines how cultural tyranny and suppression led a woman to lose herself and her identity. Tashi, the protagonist of the novel, suffers from trauma and psychiatric issues. Tashi, is an African tribal women who lives in North America and She is treated by Freud and C.G. Jung, to reclaim the ability to perceive and feel her

own reality. She only begins to analyze the mythical reasons built by her ancient predecessors. The novel's goal is to educate readers about the horrors of female genital mutilation and to rescue young girls and women from being mutilated in the name of tradition, religion, or patriotism. Walker's writings show several techniques used by men in her culture to keep women out of power. This work focuses on the enslavement of women, oppression and exploitation, denial and dispossession at the hands of males in her family, community, and in the racist world.. Her heroic battle to break or transcend the shackles of her bondage and advance towards expansion, and self-regeneration. Walker addresses the intricate and challenging path of a black woman's journey from slavery to freedom, from self-denial to a feeling of self-worth. she works to create a new identity for her female heroines that is more developed and empowered than before. Tashi admits that Olinka is a society enslaved by men's tradition of female circumcision to keep them silent, but she insists that the first thing to be liberated is women's lives from Olinkan male supremacy; a dream that as Tashi declares at the time of her execution, can come true through resistance, which is the secret of possessing joy.

Her ability to deal with her enormous sadness increases in tandem with her comprehension. Her blazing rage lies behind her anguish. Her anger drives her to act. *Possessing the Secret of Joy* is neither a sequel to *The Color Purple* or *The Temple of My Familiar*. Alice Walker's work, combining truth and imagination, communing with the spirits of the living and the dead, strikes with elegant intensity. The narrative delves into the phallic control over women's life and the persuasion of women to make the process a tradition, leaving naïve young ladies with little choice. Tashi has fantastic nightmares about her sister's mutilation and her sobbing in anguish to relieve the guilt of not being able to assist her. Tashi's struggle to retain her African identity through ceremony ruins her sexuality. She manages to keep her racial identity while losing her gender identity. Tashi eventually defeats the ritual by assassinating the oppressor, M'Lissa. Tashi avenges her sister's offender in this way.

Tashi is angry because her people were forced to leave their land and walk to the camp; she saw the children potbellied and with dying eyes, which made them appear very wise; she saw the old people laid out in the shade of the rocks, barely moving on their piles of rags; and she saw the women stew out of bones. Finally, she receives the same markings as her tribe members to demonstrate that she is olinkan. She discovers herself with her tribe. Tashi acts in this manner because of desire. No one called me Mzee since the natives of Kenya did so spontaneously over a quarter of a century ago.

Even then my hair was graying, my back beginning to stoop. I wore glasses. And yet, somehow, I felt it was something other than my age that they were nothing, when they called me The Old Man. (Walker 80)

Female Genital Mutilation is a painful rite and practice that certain societies perceive to be the genuine denotation of authentic femininity and womanhood. It forces young girls and women to go through the final obligatory step of becoming female sex women, imparting religious and marital sanctity to them.

A self that is horrified at what was done to Evelyn, but recognizes it as something that is also done to me. A truly universal self. That is the essence of my heeling that in my European, 'professional' life I frequently lost (Walker 81)

Many nations in Africa, Asia, the Middle East, America, South America, and Australia perform it as a

ceremonial activity to protect vaginal virginity. The ceremonial technique entails the non-medical removal of sections of the female genitalia. Sunna, clitoridectomy, and infibulation are the three principal types of female genital mutilation, with infibulation being the most serious.

Role of Female Circumcision

Walker wants her audience to understand these ancient rituals act as permanent harm to the woman who bears the physical scars of the ceremony and also silently experiences the less visible but more painful results of the deed in her mind. Female genital mutilation, rape, spousal violence, infanticide, and child marriage are all shown in *Possessing the Secret of Joy*. It demonstrates the violent crimes perpetrated on women and the psychological, physical, and emotional injuries inflicted on Black women, and also the subjugation of women who were subjugated to female genital mutilation. This novel centers on the traditional ceremony of female circumcision of Afro-American women, the oppression of women, and the misogynistic society that surrounds the procedure.

Gender identities are shaped by a society's culture, which requires gender roles to conform to certain unavoidable ideas, assumptions, expectations, and duties. Cultural traditions serve as a symbol of a social group's identity and assertiveness. Walker alludes to how patriarchy uses women as pain-inflicting instruments to inflict suffering on other women. Women in patriarchal countries have less personal liberty, fewer economic and social resources, and less influence over the decision-making processes. It should be highlighted that cultural and gender constraints influence the formation of gender norms and values in many patriarchal societies.

Confronting the Male Authority

Tashi, Ayesha, and Amy Maxwell are three female characters in the novel of different races and ethnicities who are oppressed by various forms of female genital mutilation.

holding aloft their girl babies and exposing their unaltered genitals on the day of Tashi's execution (Walker 280)

Tashi, an African and later an African American, and Ayesha of Middle Eastern descent are from cultures where female genital mutilation is practiced, whereas Amy

Maxwell is a European who was forcibly subjected to ritualistic female genital mutilation even though it is not practiced in her culture. Walker contends that until activism is introduced into the lives of women circumcised and infibulated for the sake of culture, significant change will be uncommon. Tashi is placed on trial and sentenced to death for murdering M'Lissa. Walker has maintained that when women band together and put a halt to operations that impair their health, there is a chance for change. Walker contends that women must band together to end the cycle of misery. The opposition shown by young women in Olinka attests to the fact that young women have stepped up for a good change, requesting that the treatment be removed. Young ladies demonstrate against the practice,

Tashi is no longer alive, but she has given other women the courage to resist and end the cycle of grief by confronting male authority. Walker has increased awareness of female genital mutilation throughout the world and the novel by portraying the psyches of women of all ethnicities and races who has the process to highlight the negative repercussions of the procedure. This silence aids men in oppressing women, who are powerless to advocate for their rights. That is the primary reason she should hold her mother and other women accountable.

Conclusion

Tashi recalls that when Europeans arrived in Olinkan village and began exploiting black Africans, the blacks were powerless to resist themselves. They have everything they desire, but they must now supplicate to reclaim the right to own the items they formerly possessed. Tashi gets circumcised to safeguard her community and its ceremonies. She confesses to the murder for a reason. Her goal in killing M'Lissa is to relieve women of grief and misery. Because women are not brave enough to resist, a hero is needed, and the awakened Tashi is a heroine for women. In Africa, a jury believes she committed a crime and should be punished. Tashi, on the other hand, believes that murdering a tsunga is not a crime since it allows women to live their lives without the agony of circumcision. They believe that circumcised women provide more sexual satisfaction than uncircumcised women. When Tashi is imprisoned, her son joins her, and despite his retardation, he knows that her mother's

behavior has changed. She is no longer the sulky, frowning mother; she is now warm and pleasant.

She wishes to warn ladies and make them aware of the need of taking care of their families by murdering the mental effigy. Now, women are gathered in unity in front of the court to protest against female circumcision, assuring Tashi that she has accomplished some victory.

Tashi informs them about the terrible consequences and psychological impact on women. This custom seeps into women's thoughts as they obey it without question generation after generation and Tashi stands up among these uneducated ladies to fight for women's rights. Tashi is transformed from a timid, terrified child to an active woman who battles not just for herself but for all women throughout the novel, and her struggle affects her subjectivity. In the narrative, she learns bravery and begins to express herself, and she is eventually sacrificed by the patriarchal system, but she raises awareness of women's rights. Even though she is eventually executed, she is content that she has completed her objective, which is to elevate women's consciousness. However, the realm of Possessing the Secret of Joy is not just a terrible place for women; it is also a deadly place for men who do not follow convention and are lenient with their wives. Olinkan women are the attention of men's pure cruelty, which includes not just agonizing women but any males who violate the tribe's patriarchal rules and practices.

Tashi's view of men's cruelty toward women is that it is their hidden weapon to paralyze women and destroy their self-esteem, making them meek and controlled. Adam claims in court that mutilation is harmful to Tashi's mental health. In the last part, this research paper explores the characteristics of female oppression in the novel in terms of the sexual and mental agony they accept under a patriarchal system that seeks to maintain its ideology in place and continue regardless of what happens to women as victims of such an oppressive system.

The story depicts how women are becoming insane as a result of society's worst cultural practices, which produce identity problems among women who are subjugated. Alice Walker finishes her work in which we learn the significance of the word self and, more importantly, the worth of fulfillment that comes only when we discover the genuine meaning of our own identity. Life's

pleasures can only be appreciated when we are honest with ourselves.

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DIASPORIC FILMS: CINEMATIC CULTURAL IDENTIFICATION

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Abstract

Indo-Canadian filmmakers have contributed to bringing stories. Storylines that revolved around love stories, family relationships and conflicts between rich and poor would provide a glimpse into the psyche that tied us to our Indian heritage and homeland. This connection is even more pronounced in films like Peepli Live, Taare Zameen Par and others, all of which connect the diaspora to India's social issues – including women's rights, mental illness, etc. These filmmakers lost their roots, philosophy, culture and language. The Diasporic filmmakers are the offspring of migrants; they were born and/or raised in the 'destination' country and have no first-hand experience of migrating. Their familiarity with their families' country and culture of 'origin' is indirect or even restricted; the memory of migration and dispersal is passed on through oral history, family photos and home videos and many other representational forms of mediation. The migratory experience has had a profound impact on the aesthetic sensibilities of migrant and diasporic filmmakers and on the formation of their cultural identity.

Keywords: *Diaspora, Indian Diaspora, Diasporic films, Bollywood films, Hindi Cinema, NRI, Indian Migrants, Expatriates, Netflix*

The Indian Diaspora, being the second largest diaspora in the world, literally spreads over the entire planet, leaving behind the Chinese (As per the Ministry of Overseas Indian Affairs). The term, Indian Diaspora is generally used to refer the people who migrated from the places that are presently within the borders of the Republic of India. This also entails their offspring. The NRIs (Non-Resident Indians) i.e., the Indian Citizens residing in other countries and PIOs i.e., persons of Indian origin who have acquired citizenship of some other countries, make up the diaspora.

India has a very unique diaspora. The Indian diaspora is widely dispersed and extremely diverse. Members of this group, who reside in other countries, have excelled in their chosen fields thanks to their commitment and diligence. They still have an emotional, cultural, and spiritual connection to their place of origin. The NRIs and PIOs have significantly benefited the societies in which they live, and they are in a position to contribute to India's growth while also becoming increasingly more involved in fortifying connections with those nations.

Indian Diaspora and Bollywood Movies

Entertainment is essential for each and every human being for their mind and physical relaxation. In western countries, sports and related kinds of entertainment are common.

They are easily available even to the poorest segments of their society. However, people from India are not much into sports and they don't show much inclination towards that end.

For us Indians, on the other hand, the most important entertainment and pastime happen to be the Bollywood movies. As for watching movies, I can say is in our blood. Modern Hindi popular cinema has undergone distinctive shifts due to its promoted place in this globalized world. Mass migrations and economic integration in the global economy produce a confused cultural space in cinema; now Bollywood filmmakers must cater not only to audiences in India but also to Indians scattered across the diaspora, from Singapore to Australia, from the United Kingdom to the United States. The result is a creation of a new genre within Bollywood: the diasporic film, which includes films catering to a non-resident Indian or "NRI" audience. Transmigration of Indians to the Western world does not change their established craving for this kind of entertainment much like their never-ending craving for Indian foods. Through the medium of selected Indian Diasporic cinema, we can explore the Indian Diasporic Identity of the migrant individual. Amongst its multifaceted identities—cultural, social, gendered, historical, religious, political, national and now transnational, the Indian

Diaspora has encompassed various modes of Identity construction.

Since the first Hindi film was produced in India in 1913, popular Hindi cinema has been instrumental in shaping the country's identity and promoting normative behavior. Due to its history, significance in the formation of the national identity, and position in popular culture, this popular Hindi-language Indian cinema represents a particularly important subject of study. By examining the fate of traditions in modern life and the arts, popular film studies Indian modernity at its most rudimentary level. Studying caricatures of ourselves is what it is about most. It is also conceivable to argue that these warped reflections paradoxically influence patterns of normality in addition to amplifying characteristics. In the process, they propagate role models, idealized figures, and figures of identification in addition to shaping and imposing exemplarity. The Indian expat is an excellent illustration of this phenomenon. Over the past 20 years, it has changed from being exposed as a counter-model to becoming a representative of the super Indian, a defender of ethnic and national identity in a globalized culture. A few films like *Dilwale Dulhania Le Jayenge* (DDLJ, Aditya Chopra 1995), *Pardes* (Subhash Ghai 1997), *Kuch Kuch Hota Hai* (Karan Johar 1998), *Kabhi Khushi Kabhie Gham* (K3G, Karan Johar 2001) and *Namastey London* (Vipul Amrutlal Shah 2007) have generated new practices (fashion trends, tourism in the locations shown on screen or rejuvenated old ones (like the rekindled observance of the Karva Chauth festival in Northern India). The elites of the popular Hindi film industry, like producer-director Yash Chopra, are very conscious of their role. He for instance declared, during his address at the first Pravasi Bharatiya Divas (PBD), a government-sponsored conclave for the Indian diaspora, that 'our moral responsibility is to depict India at its best. The Indian Diaspora must maintain its identity, its roots' (Chopra 2003). The Indian culture is portrayed as family-oriented, Hindu, the preserve of women within the home and yet 'portable' (Uberoi 1998: 306) thus possibly transnational. Cinema, more than other media like television, mobile phones or the Internet constitutes a medium for the enacting, teaching and distribution of this nationalist discourse of cosmopolitanism and roots. Chopra confirms this when he confides that 'Indian films

teach subtly the social conventions, a sense of duty' (Chopra 2002).

J. C. Sharma, a former Indian diplomat and member of the government-appointed High Committee on the Indian diaspora, remarked that 'Bollywood was selected long back for the 'Shining Indians' in the purpose of connecting the Indian people residing across the world. Hence both Intra & interconnectivity is facilitated by Bollywood. Showing of an Indian film became a focal point of connectivity' (Sharma 2010). For the expatriates in DDLJ, talk with great emotion of 'apna desh' [my country], 'meri hi mitti' [my soil], 'hamare desh ki mitti' [our country's soil]. In relation to a larger project of cultural citizenship that has emerged in relation to India's tentative entry into a transnational economy and the centrality of the NRI (non-resident Indian) figure to India's navigation of this space, Kabhi Khushi Kabhie Gham articulates daily struggles over being Indian in the diaspora. These Bollywood films use highly traditional nationalist discourse and representational motifs, such as anthems, flags, allusions to the motherland, etc., to portray the NRI as the ideal Indian.

Even, the film *Pardes*, meaning "Foreign Land," takes us back to the 70s era portrayal of the diaspora in some ways, wherein its central conflict is between the nation and the West. The storyline revolves around Kishorilal (Amrish Puri), an immigrant Indian who has made a fortune in the States but whose heart yearns for India. His yearning is painfully obvious and drilled into the viewer's mind in an early set of conversations where he lauds/praises the beauty of India, down to her very soil, and in the song sequence "I Love My India," in which he declaims, "I saw London, I saw Paris, I saw Japan...there isn't another India in the whole world."

Through male-female partnerships, East and West can be brought together to engage. On behalf of his NRI son Rajiv, Kishorilal begs Ganga, the daughter of an Indian acquaintance, for her hand in marriage. He claims that "we NRIs need females like her very badly," explaining that "even after seeing so much success we feel as if we're failures" since we've pushed our kids so hard in English books and etiquette. This remark quickly discredits the economic worth of leaving India in search of financial success and criticises the NRI for forsaking the moral core of the country. Rajiv and his foster brother Arjun (Shah Rukh Khan) tell the actual male NRI narrative because

Kishorilal, who is merely a businessman away from his homeland, is scarcely an NRI.

Ganga is handed away in an arranged marriage to a man she does not love, who sexually assaults her before their wedding, and is "rescued" by the man who actually loves her, Arjun. *Pardes* reflects a blatantly patriarchal reasoning. Unquestionably an allegory, Ganga's persona stands for the cleanliness and purity of the country, as symbolised by her name, which she shares with the similarly pure and holy Indian river Ganges. The purity of the country may be violated when Rajiv brings Ganga to a hotel room in Las Vegas and makes an effort to establish a sexual relationship with her before marriage. The woman can only be depicted as a metaphorical and allegorical figure, as the nation in *Pardes* or as a symbol of the ideals of Indian femininity, just like Mother India, where she must be openly de-sexualized. Even India herself is compared to Ganga in the movie: "you wanted to nestle an Indian girl; India itself—in America?"

The arrival of Rohan in London in *K3G* is another instance where ubiquity and palimpsest are effectively used as nationalist rhetoric devices. When the young man arrives in the British capital, wide-angle shots of London's celebrated monuments (Westminster Abbey, the Tower of London, the London Eye) taken from a helicopter precede a panoramic view of the city followed by a succession of quick shots showing signs of the London Underground and the big department stores playing on the effect of consumerist accumulation. But, while the viewer is discovering London, *Vande Mataram*, India's national song, can be heard in the background as young girls walk down the streets in salwar kameez with orange and green dupattas [scarves] to recreate the tiranga, the national tri-colour (while a group of white girls perform a few Bharatnatyam moves). At the end of the sequence, the scenes of London make way for indoor shots. The viewer sees the back of a woman walking through a house holding a worship platter in her hands. She bows down before a very large portrait of her parents-in-law then turns to face the camera as the scene closes on the notes of the patriotic song 'Sare Jahan Se Accha'. Anjali, as a woman, represents India (besides, she is the only character who wears traditional clothes) and ensures a religious, symbolic and geographical continuity while holding together the family living abroad (Uberoi 1998). Religious hymns and

national anthems, like in the 'Jana Gana Mana' scene in this movie further emphasize the conflation of spaces and strengthen, when performed on screen and inside cinema halls across the world, a sense of belonging to the Indian national fold.

2016-film *Airlift* is based on the true account of Kuwait-based Malayali businessman Mathunny Mathews, who assisted in organizing the evacuation of Indians imprisoned in Kuwait during the Iraqi invasion of Kuwait that sparked the Gulf War. The character of Ranjit Katyal, played by actor Akshay Kumar, is based on Mathews, who describes himself as Kuwaiti rather than Indian. He is forced to assist his fellow Indians while fleeing the country during the Iraqi invasion of Kuwait, at which point he realizes that he is an Indian and feels guilty about earlier being unfair to Indians.

Swades, starring Shah Rukh Khan, was a film that was ahead of its time, and critics praised Khan's performance as one of his best of his career. The main character of the movie is NRI Mohan, who goes back to India to bring Kaveri Amma to the US. However, when he travels to the hamlet where she is now residing, he decides to remain and assist in the improvement of its populace by aiding in the construction of a hydroelectric plant that will supply the locals with both water and energy. The movie follows a person's journey of self-discovery, roots realization, and the value of belonging.

Kal Ho Na Ho, the overarching plotted film is a dramedy about a bunch of Indian families living in New York City meanwhile, a love triangle unfolds between Aman (Shah Rukh Khan), Naina (Preity Zinta) and Rohit (Saif Ali Khan). Though the love triangle is the main subject of the movie, it also examines Indian expat life, including a traditional grandma who wants to see her grandchildren get married and other upheavals that sends the eldest daughter into an existential crisis. Even in the worst of situations, these people manage to find a glimmer of optimism.

Bend It Like Beckham, the coming-of-age film from 2002 chronicles a young adolescent's revolt against her traditional Indian family to pursue her passion on the football field in a setting far from the sheen and shine of a vintage Yash Chopra production. Director Gurinder Chadha compares football player David Beckham's characteristic kick of curling the ball past a wall of

defenders to how women of the diaspora frequently have to break the rules to get what they want in the face of their dual identities. The movie's plot revolves around this metaphor.

The Namesake, based on the same-titled debut book by Pulitzer Prize-winning author Jhumpa Lahiri, examines the difficulties faced by first-generation immigrants in adjusting to the viewpoint of their American-born children. The story is brought to life by the remarkable star cast, which includes Tabu, Kal Penn, and the late Irrfan Khan, under the skillful direction of Mira Nair. As the latter's cultural indifference progressively fades away, he gains a fresh respect for his history.

In the recent rom-com on Netflix, Never Had I Ever, even though Mindy Kaling is in charge of this coming-of-age sitcom, the unlikely union of a social misfit and a popular jock is not new. The series taps into the alienation engulfing today's diasporic youth as they oscillate between being perceived as "too Indian" for their American peers and "not Indian enough" for the tightly-knit native community, as seen through the eyes of Devi Vishwakumar, an angst-ridden teenager in the quest for social stardom.

In conclusion, watching movies, one of the most popular types of entertainment in India, is a key habit in the diaspora's recreation of Indianness. Bollywood films' depictions of expatriates influence how most Indians interact with their non-resident selves and, through them, with the West and its economic model. On the one hand, immigrant audiences appear to value references to a genuine way of life, to religion, to family values, and to the

patriarchal structure, i.e., to a glamorized India made in Bombay. (Deshpande 2005: 203).

For as long as anybody can remember, Hindi movies about Indians in the diaspora have been made. These movies perpetuate the stereotype of NRIs as expatriates who "stay true" to their Indian heritage and uphold it in all of its bad aspects. The movies emphasize how Indians have made their nation proud around the world and how embracing their culture has touched people everywhere. Some of the characters merely hit the perfect notes, but the majority of them exhibit a jingoistic sense of patriotism.

The increasingly transnational nature of these films has created awareness and grudging acceptance within Bollywood that a separate cultural space exists, in which elements of India can be integrated with elements of the West in a reconciling, as opposed to a confrontational manner.

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THE TRUE NATURE OF THE SOCIETY FROM MULTI LEVEL ASPECTS IN CHARLES DICKENS NOVEL-DAVID COPPER FIELD

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Abstract

Charles Dickens was the first author who had written of the poor with fidelity and sympathy and particularly famous for his vivid comic characterizations and social criticism. His works were also famous during Victorian age and among the great classics in all fictions. Charles Dickens was English Victorian era author wrote numerous highly acclaimed novels including his most autobiographical, *David Copper Field*. Dickens himself attached a special place to this Novel. He learned short hand and began his career as a journalist. He worked as a parliamentary reporter for two London newspapers. As a prolific in 19th century author of short stories, plays, novels, fiction and non-fiction during his life time Dickens became known the world over for his remarkable characters, his mastery of prose in the telling of their lives, and his depictions of social classes, mores and values of his times.

Keywords: Humanity, Victorian,, Harmonious, Spiritual Civilization, Confrontation, Imagination

Introduction

Charles Dickens, a great English writer after Shakespeare, is the most achieved representative of the English critical realism literature of the 19th century. Dickens is immortal, and his works vividly reproduce the social conditions of Victorian England. The hero David's grief at separation and joy in union in *David Copperfield* reveals the true Nature of the society from multi-level aspects. This typically shows the corrosion of money on marriage, family and society and exposes the evils of money. To expose and criticize the social problems in the mid of nineteenth century Queen Victoria era, we reveal the hidden Victoria beauty of the curtain Society to find out the real social appearance in the works.

He wrote many works about the society in the 19th century, among which **David Copperfield** was one of the most important novels and his favorite. The novel implied the author's unusual life experience. Meanwhile, **David Copperfield** destiny symbolized the middle-class intelligentsia questing for development in the 19th century in British society.

Child's education problem is not only the quality of labor force and an educational problem, but also social problems.

Discussion and Interpretation

Charles Dickens, the most popular Victorian novelist, was born in Portsmouth on February 7, 1812. His father, a clerk in the Navy Office, was extravagant and irresponsible with money and consequently life was difficult for the large Dickens family. In 1822 they moved to a poor suburb of London, where Charles's father hoped to find better opportunities when Charles was just twelve years old, his father was imprisoned for debt. Charles was sent to work in appalling conditions in a factory. Memories of the traumatic period inspired much of his later writing, in particular his most autobiographical work *David Copperfield* (1849-1850). During this unsettled period. Charles's education was almost entirely neglected.

After his father's release from prison, Charles returned briefly to school and then found a job as an office boy. He quickly rose through the ranks, studied short-hand and became a reporter of debates in the Houses of

Parliament for a London journal. In 1833 he began writing essays on London life and manners under the pen-name "Boz". These essays were published in several different journals and the readers' favorable response persuaded two publishers named Chapman and Hall to ask him to write accompanying a series for their humorous sporting sketches by a popular comic artist named Seymour.

The style of David Copperfield is simple, direct and forcible. Dickens is one of the masters of prose in his own way, though his style cannot be admired for flow of pure idiom or command of subtle melodies. His style is often too much mannered. At its best Dickens's style is neither polished nor scholarly, but it is clear, rapid and workmanlike, the style in the early books is spoiled by puns, cockneyisms, and tiresome circumlocutions.

Dickens dedicated his considerable energies and talent to writing, and the quantity and often the quality of his output was phenomenal. Between 1837 and 1843 he wrote *Oliver Twist*, *Nicholas Nickleby*, *The Old Curiosity Shop* and *A Christmas Carol*, all initially published in serial the two Christmas books in between, he started writing *David Copperfield* in 1849. There were more to come; *Bleak House* (1852-1853), *Hard Times* (1854), *Little Dorrit* (1855-1856). After the separation with his wife came *A Tale of Two Cities*. In 1864, he brought out *Great Expectations* (1860-1861) to be followed by *Our Mutual Friend* (1864-1865). He carried on his frantic professional life until he had a mild stroke.

Dickens's novels show touches of the comic genius which launched his literary career. His first novel the *Pickwick Papers* (1836- 1837), is still considered to be one of the supreme comic novels in the English language. Characters such as Mr. Bumble in *Oliver Twist*, Mr. Bounderby in *Hard Times* and Mr. Micawber in *David Copperfield* add humor to otherwise gloomy worlds. Often farcical and caricature, Dickens created innumerable and memorable characters in his novels, and is often compared to Shakespeare in his ability to capture the essence of a personality in just a couple of lines.

It is a fascinating and almost lifelong exercise to trace the way that Dickens's society permeates his novels. Perhaps one of the most surprising points to make about his novels is that very often they ignore the later part of nineteenth century, and look back to the pre- 1850s when the full effects of the Industrial Revolution were yet to be

felt. There is a strong element of nostalgia for the old world of the stagecoaches in Dickens's novels. Equally, some of his novels deliberately stage confrontation between the old and the new, as when Sir Leicester Dedlock is brought face to face with the "ironmaster" or industrialist in *Bleak House*. Dickens's attitudes can be cloudy. He spots that the ironmaster is here to stay, feels he should like him, but actually shows more genuine affection (mingled with applied exasperation) for the old nobility. At other times Dickens charge head-on into the new world, though a novel such as *Hard Times* (1854), based on the new industrial life, suggests he was happier with the London he loved and knew.

Dickens's novels may seem overly sentimental and pedantic to today's reader. This is due to the fact that he wrote to please his public-a public which demanded that he respected the prevailing morality and conventions of the time. Despite these considerable restraints, Dickens's unquestionable literary genius emerges in his work. He is still considered by many to be the greatest of all novelists in the English language.

Dickens's stories and sketches, especially the later one, abound in fine dramatic situations of incalculable help to him as a painter of London life. The drama sometimes degenerates into melodrama, which in itself was again a conventional device which readers of today cannot appreciate. But melodramatic element is chiefly noticeable in his early works like, *Oliver Twist* and *Nicholas Nickleby*, while the simple poignancy, the restraint and dignity of his scenes from *David Copperfield* onwards are admirable. As Compton-Rickett (1990, p. 69) rightly observed:

None but a genuine dramatic artist could modulate his style as Dickens can so as to take on the mood of the moment.

Charles Dickens's David Copperfield is famous for its opening, which is more or less autobiographical, and contains a portrait of Dickens's father in Mr. Micawber. As Compton-Rickett (1990, p. 67) opines:

Mr. Micawber is another type of the attractive mercurial temperament, ready to look on the bright side of things at the smallest provocations. Apart from this, the needy, improvident man would have served the stern moralist's purpose almost as well as Swiveller. But really we are scarcely conscious of his faults, so delighted are we by his company.

Mr. Micawber is a very famous character, and a common subject in examinations. Another standard question concerns the narrative technique of the novel and in particular, its masterly use of the point of view technique. Uriah Heep and Steerforth are often the focus of questions, the former as a powerful caricature, and the latter as a relative failure in the creation of an ideal vision of general society. Characterization of women and whether Dickens makes David marry the wrong person all along, can also come in for attention. Equally, the Peggotty family is a masterpiece, and shows Dickens's imagination working at its most vivid, powerful and endearing.

In 1849-1850 appeared David Copperfield which for most readers is Charles Dickens's Undoubted Masterpiece. The novel is partly based on the early career of the writer himself; though there were not many people who were in the framing of the secret, that little David was in so many ways close to Charles Dickens at a comparative age. The novel proved immensely popular; it is one of the greatest novels in English and is one of those works of Dickens whose popularity has never waned.

Following the death of his father, David's mother, Clara, remarries. She dies soon after, so David is left in the care of his cruel and tyrannical stepfather, Mr. Murdstone, and his just as unpleasant sister, Miss. Murdstone. David runs away and starts to build a life for himself. He continues his studies in Canterbury and finds a job as a clerk in London. He does not like his job but he has a wide range of contacts and friends, among whom the most memorable are the impecunious but lovable Mr. Micawber, and the conniving, greedy Uriah Heep. He marries Dora, a pretty but silly girl, and launches out on a new career as a writer. When Dora dies; he marries his lifelong friend, Agnes, and becomes a successful writer.

The most extreme attack on Dickens's sentimentality is argued in a book by Kings Mill Lunn (1990) entitled "The Sentimental Journey ". The case is that Dickens deteriorated as he grew older, his sentiment became more maudlin, and his character decayed so much that he finally left his wife for Ellen Teman. In replying to this charge Earle Davies (1990) convincingly shows us in his study of the artistry of Dickens, that:

Artistically it is completely wrong. Dickens was still sentimental when he died, but from David Copperfield on, his novels shows more restraint and control of the means

by which he appealed to tears. In David Copperfield, for example, Dora dies and her death affects David as any reader will admit that it should. But Dora had never been described as a majestic angel, like Little Nell. She was in some measure human, with weaknesses which contribute to her normality. David, as he waits for Agnes to come back from the death chamber, wonders: Would it, indeed, have been better if we had loved each other as a boy and a girl, and forgotten it? (David Copperfield, p. 67). Since in real life he had never married the prototype of Dora, this question is illuminating. And yet, when Dora dies, Jep (the dog) dies too. There is sentiment present, of course, but it cannot be accurately described as weak or mawkish.

David Copperfield is a novel about the personal life: through it Dickens announces the value of the individual experience, the right of human beings to privacy, personal freedom and the happy satisfaction of private interests and the possibility of mature relationships with others. These are not won without difficulty, and, as the examples of Emily and Martha 'Endell, there is a special difficulty for women whose "freedom" seems entirely dependent upon men.

David Copperfield is studded with unhappy personal relationships, with bad marriages and inadequate fathers. His mother's second marriage to Mr. Murdstone was disastrous; his aunt Betsey Trotwood married a man who spent her fortune, broke her heart and became a bigamist, an adventurer, a gambler and a cheat. Dr. Strong, the unworldly master of David's second school, finds that his marriage to a much younger woman has been manipulated by her relatives to their own mercenary ends; the marriage of Mr. and Mrs. Micawber is a tragicomic match between slovenliness and improvidence; even Traddles, whose wife is devoted to him, has to cope with the demands of her extensive family.

Also, David's pain and unhappiness in his marriage to Dora are expressed but, not fully explored: conventionally falling into a decline, she dies and leaves the way clear for Agnes Wick fields, which has always been David's true love.

As Robert Liddell (1999) points out, "almost every successful comic character is flat", for we do not expect a comic character to put on three dimensionalities. When he does this and thereby abandons his stock phrase and says

something quite different, we are disappointed. According to Chaudhuri (1992, p. 177):

A comic character like Mr. Micawber which must necessarily be flat or static is likely to be more complicated and enigmatic than a hero or heroine, full of surprises and turn-about Mr. Micawber, for example can find the most unexpected ways of being himself. It is a kind of resourcefulness.

Conclusion

Dickens describes and attacks many kinds of unpleasant people and places in general but in David Copper Field in particular, there is the sense that society is pervaded by ruthless egotism and needs a radical moral reformation. The novel despite the Murdstones, Creakle, Steerforth, Uriah Heep and his mother, lacks this sense. Except in the early episode of David's conflict with the Murdstones, the emphasis is on the need for personal disciplines not on the need for caritas.

The novels of Dickens put people in the social contradiction and struggle, reveals various ugly faces of the society, and describes the unfortunate fate of female characters, to excavate the good of humanity. Some

characters of the novel have exposed the ugly face of money society everywhere. The detailed analysis of critical realism reveals the truth of the society and expresses deep sympathy for the common people on the social darkness. All these reality calls for more attention to the unjust treatment at that time and it has great significance to promote social progress. The novels of Dickens conform to the trend of our times and cater to social mainstream consciousness and he also became the most popular writers of that age

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EFFICACY OF VISUAL AIDS AS INSTRUCTION MATERIALS IN ESL CLASSROOMS

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Abstract

The importance of English language has assumed greater significance than ever before. In fact the acquisition of English language has paved way many a people to have umpteen numbers of opportunities in various fields. Learning of English language seems to appear a mandatory practice for a learner to excel in his or her career. With the advent of new technologies, new innovative methods can be introduced into English language lab to have the visual feast of witnessing visual aids in the form of pictures, visual clips and also films. The impact of such practices in the language lab is so profound and very soon it has attracted the attention of educational institutions across the globe. Though it appears like a new concept still it grabs the attention of the learner to a great extent. It has the capacity to visually mesmerize the learner and enables him learn the language very efficiently and effectively. Professional colleges such as engineering, Pharmacy and other colleges can create such kind of visually wonderful atmosphere to grab the attention of the learner and to enhance the acquisition of the language. This article tries to explain how language learning is a kind of fun activity that indulges the learner to deeply engross in the activity with happier mood to acquire the language using visual aids. This paper also explains how the conduct of such activities help escalate the critical thinking of the learner to learn the intricacies of the language which in turn gives him further fillip to participate in seminars, debates and group discussions. may also enhance imagination of the students and that may lead to skills like critical thinking, debates and Group Discussions. Use of visual aids also promotes active listening of the learner. Apart from listening skill, watching of visual aids also accelerate speaking and writing skills of a learner.

Key words: Visual aids, ESL Classroom, authentic source, learner, English lab, language activities.

Introduction

English is a widely recognized example of a global language. According to Wikipedia, English is recognized as an official language in 67 sovereign nations and 27 non-sovereign governments. The younger generation has more access to multi-media technology and the internet to a large extent in today's world of gadgets.

In the sphere of education, the use of visual aids and cutting-edge technology has grown in importance. It has been noted recently that communicative language instruction has gained greater traction than traditional grammar instruction. It was once thought that grammar instruction and reading literary works were both necessary for language acquisition. There was little focus placed on the use of visual aids or developing effective listening skills.

The need to learn a new language is now a must for communication. People pick up new languages in order to communicate and do business more effectively. Because English is a world language, it is required of everyone to acquire it in order to communicate with a vast number of people. Given the popularity of the English language, it is urgent to investigate the potential for creating new technologies that students may use to get familiar with the language.

Language instructors are always looking into the potential of developing fresh approaches and using them in their ESL classes. The introduction of visual aids into the classroom not only heightens students' curiosity and interest to the hilt but also relieves tension. As a result, language teachers frequently develop novel concepts and teaching techniques to use in the classroom. Language teachers have shifted to employing new teaching visual

aids in place of text books due to the quick advancements in technology.

Different kinds of electronic whiteboards, overhead projectors, multimedia projectors, computer, audio, and video technology have become quite popular and have made language instructors' jobs easier. The process of teaching has been simplified and made more engaging.

Scope and Definition

Aristotle, a brilliant philosopher, once said that thought is impossible without picture. Visual aids are crucial for getting people to pay attention to and picture things. The usage of visual aids helps students understand concepts much more quickly since the images that are used to convey them to pupils stick in their brains and remain there forever. Because a picture speaks louder than words, visual aids may have a profound influence on students' brains.

It is a well-known truth that learning English through grammar is the standard instructional style. In order to learn the language, one must go through this process of acquiring the predetermined grammatical rules. This approach doesn't work very well. Simply imparting theory notions to students has negative implications for their ability to improve their soft skills, such as communication.

The language lab has become essential as a result of the necessity for learners to practise using English in a range of contexts. The usage of audio-visual tools was shown to be more effective for language acquisition. The use of visual aids genuinely increases interest and makes learning a language enjoyable. They are encouraged to pay closer attention in class and are able to connect what they are learning to their everyday lives (Akir, 2006, p. 67).

The texts that can be heard and that are recorded on tape, CD, or DVD players are referred to as audio materials. Any audio content, including dialogue, speech, songs, and music, can be used in language classes. Pictures, posters, graphics, films, charts, and flash cards are examples of visual aids. Learners can more readily grasp and remember the key concepts they have learned in class by using visual aids including photos, posters, postcards, word calendars, charts, graphic organisers, picture books, television, videos, clips, short films, documentaries, and computers.

Audio-Visual Aids in ESL Classrooms

ESL-English as a Second Language instruction today takes a communicative language teaching method (CLT). It is currently one of the most widely used methods for teaching languages. It debuted in the start of the 1980s. The strategy emphasized the actual application of language in daily conversation. The utilization of real materials is stressed heavily in this method.

Teachers are encouraged to use different audio-visual aids such as pictures and videos in a classroom to make the class interesting and authentic. The use of such authentic materials helps the students to have real time learning. To make the process of learning easier learners are shown different visual aids like maps for directions, pictures for describing any place or person.

Klein man and Dwyer (1999) examined the effects of specific visual skills in facilitating learning. Their findings indicate that the use of color graphics in instructional modules is the most powerful medium to propagate ideas and influence minds.. Visual aids should be used in connection with other forms of communication such as speech, and concrete experiences. Learning is positively affected by presenting visual and verbal aids together. It is well said and remembered that a picture is worth a thousand words. An understanding of visual aids enables better comprehension of language and the retention of the things learned for longer duration.

Types of Visual Aids

In 2013, Mathew and Alidmat did research on the effectiveness of AV resources in ELT (English Language Teaching). The authors claim that when language teachers must rely solely on text books for language input, "teaching and learning become repetitive" (p.88). In their study, they looked at the benefits of audiovisual tools for language teachers in undergraduate EFL classes. They discovered that their research's findings suggest that employing audio-visual aids in language instruction benefits both teachers and pupils. Both groups felt that it adds interest and effectiveness to the lesson (pp.89, 90).

Visual aids come in many different forms and employ a variety of multimedia. Pictures are very simple and the most commonly used visual aids. Learning through pictures is proved to be very effective.

In order to learn new words, associations are provided through images. But abstract and unfamiliar words cannot be represented by a visual. Finding a word that utilises an image as an example and is more tangible makes finding it easier (Anderson & Shiffrin, 1980). The use of images in the study of second languages has been studied. According to Underwood (1989), referenced in Chun and Plass (1996), "visual memory is an ordinary principle and opinions for human learning."

According to Koren (1999), learning foreign words with their own connections might be simpler than learning words without them.

Many students utilize photo dictionaries to expand their vocabulary and improve their speaking abilities. Other typical visual aids for education include charts, maps, and diagrams. According to Myatt and Carter's study, which was mentioned by Heinich et al. in 1999, most learners prefer coloured visuals over those in black and white.

Another type of visual educational material that might be helpful in language acquisition is film. The student finds it easier to concentrate and pay attention to the text and images on it. Understanding words, word groupings, and eventually sentence structure depends on a variety of slides, videos, YouTube clips, and motion tales with subtitles. In the beginning, the student might be able to understand certain words. But repetition might help you understand word groupings, and then sentence structure. Film strips can depict a wide range of conditions, including several that the teacher is unable to discuss in class. Additionally, it may be demonstrated again, which will have a long-term impact.

Danan (1992) looked at how video input and bilingual verbal input (audio in the learner's first language with only subtitles in the second language) affected vocabulary growth and reading comprehension. The employment of both verbal and visual presentation has advantages because the visual traces are remembered better than verbal components and because dual encoding provides an extra impact.

Subtitled movies are a valuable tool for learning a new language. Danan (1992) looked at how video input and bilingual verbal input (audio in the learner's first language with only subtitles in the second language) affected vocabulary growth and reading comprehension. The current generation is drawn to watching English-

language films. With the Harry Potter series, the trend has been thriving. Watching movies, in particular, is therapeutic for the student population.

Movies captivate the human mind because they excite, inspire, shock, and amuse audiences, leaving them unable to resist the allure of the big screen. Movies display visual material where dialogue occurs and speech is accompanied by action. Gephardt (2009) asserts that it is possible to learn a language by the observation of gestures, facial expressions, and other body language that is relevant to the discussion.

The greatest way to use movies, video clips, short films, and episodes is through note-taking activities where students may watch, listen, ponder, evaluate, and write the language. The usage of movie clips or other forms of animation can provide as a background for or emphasis on certain examples that can be used in learning exercises. They aid in the development of speech and listening abilities. This activity can serve as a focal point for a variety of communication exercises that the teacher leads.

Since "... they have tremendous potential for teaching grammar, social language, and pronunciation, as well as for practicing conceptual areas having do with daily life and human behavior," films are popular as genuine material (Sherman, 2003, pp.4647). YouTube clips and videos are a great resource for improving speaking and listening skills. For instance, a class may see a motivating movie about a guy without arms or legs. The man is able to walk, jump, play golf and football, play the drums, and swim. Since students will be sharing their emotions and the inspirations they derived from the film, this video might aid with speaking activities. It will result in conversations that give students the chance to speak up and hone their public speaking skills.

Many of these stories, documentaries, and video clips aid in the improvement of speaking abilities. PowerPoint presentations are yet another crucial tool. As presentations have got livelier with eye-catching slides and audio-visual tools, PowerPoint slides have grown in popularity. According to Ozaslan and Maden's (2013) research, pupils retain information better when it is presented visually. Teachers concur that PowerPoint enhances the information so that it is easier to capture students' attention (p.42). The presenter can retain the key information in bullet points with lots of diversity and imagery while using

PowerPoint slides. It provides the speaker confidence and helps him get over his anxiety. By integrating a variety of vibrant graphics, it aids speakers in better speech organization and makes the presentation alive.

Different visual aids like pictures, videos and projectors helps the learners to understand the abstract ideas of the text and help in learning reading the language. Use of visual aids in reading can be benefited in many ways. According to Yunus, Salehi& John (2013), use of visual aids creates interest among the learners in reading. Visual aids create an authentic communication between the readers and the text. It makes the reading process faster and active. Readers feel more engaged with the text through visual aids (pp. 114-15). Human nature is such that pictorial description always attracts first. Pictures with description help in making reading speedier.

Visual Aids in Language Learning

Numerous techniques exist for visual aids to assist language learners. Students arrive with a variety of ideas. As most of the conversations are spoken by native speakers, audio clips can be used to teach pronunciation. They can learn about the subtleties of English accents by listening to audio samples. By completing post-session activities like group discussions, role plays, presentations, debates, quizzes, chats, and others, kids may also learn about various speaking styles and the accompanying non-verbal expressions. One may learn the accent, diction, and pronunciation of native speakers by listening to their discussions. They believe that these audio and video formats expose students to a wide variety of languages, which is crucial for language development.

Use of Visual Aids in the Direct Method

The Direct Method makes extensive use of visual aids while speaking just English. Both the lesson and the additional activities are conducted in English. The instructor does not speak in their native tongue if a pupil is having trouble understanding. Given that necessity is the mother of innovation, the student may end up picking up the language nonetheless. Learners are able to grasp topics with the use of visual aids. The greatest alternatives are various images, posters, films, and other visual aids. Maps and images can assist a person learn how to offer instructions.

The lecture is made interesting and engaging by the use of various audio-visual resources. If the material is boring, a long class might be quite challenging. The only class that gets boring for the students is the lecture-based ones.

Conclusion

A presentation's effect and added attention are attributed to visual aids, according to Allen, Kate, and Marquez (2011). They can arouse interest. Students can employ many senses at once thanks to visual assistance. A single image may inspire countless sentences (p.5). As they aid in focusing students' attention on the issues, various images add variety to the classroom. The use of various images that connect to the lesson of the class makes the lessons vibrant and helps learners understand the broad strokes of the subject. In order for students to fully get the message, it is always preferable to have something visually presented to them.

All learners do not acquire knowledge in the same manner, as Gardner's (1983) multiple intelligence theory suggests. Some people learn better by listening, some by seeing, and so on. The usage of visual aids gives students the chance to get background information on any subject that they may need. It provides students longer exposure to the language, improving their understanding of the culture of the target language. According to Mathew and Alidmat (2013), audio-visual resources can help students grasp courses. More easily understood and retained than descriptive reading materials are images that a student observes on a screen.

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FRÈRE D'ÂME DE DAVID DIOP: UN RÉCIT « SAUVAGE » DE LA PREMIÈRE GUERRE MONDIALE (DAVID DIOP'S *FRÈRE D'ÂME* : A 'SAVAGE' ACCOUNT OF WORLD WAR I)

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Abstract

World War I, a deep scar on the collective European psyche, has been immortalized in numerous European literary texts. Over the past few decades, numerous voices have emerged, challenging the Eurocentric narratives/representations of wars fought during the period of European colonialism, the World Wars in particular. This paper aims to read French writer of African origin, David Diop's award winning second novel, *Frère d'âme* (*At Night All Blood is Black*), published in 2018 from both literary and historical perspectives. The novel explores 'war' from non centric locations – that of the foot soldier, the non conformist and the colonized.

Telling the story of Alfa's - a Senegalese Tirailleur - experience of World War I, the novel *Frère d'âme* revisits Euro-centric colonial history that omits, marginalizes or, at best, 'white' washes the participation of the colonized in the World Wars. *Frère d'âme* brings out the individual's experience of war, with its disastrous effects on the human psyche – dehumanization, trauma, survivor's guilt and even madness. Combining realism with fable and orality, Diop uses Alfa's experience of the Great War as well as his evocation of his past as a launch pad to address the larger issues of race, culture and colonization. This novel thus contributes to the larger discourse of postcolonial literature and history of war. This paper will seek to show how David Diop's novel *Frère d'âme*, published a hundred years after World War I, is a counter-narrative representative of the decentralization of ideas and forms in the 21st century.

Keywords: *savage, Senegalese Tirailleur, madness, World War I*

Mots clés : *sauvage, Tirailleur sénégalais, folie, la Première Guerre mondiale*

Introduction

La Première Guerre mondiale s'impose comme un moment définitif et comme une blessure dans l'esprit collectif pas seulement des Européens, mais aussi de l'humanité même. Naturellement, elle se figure comme un thème important dans les littératures européennes du 20^e siècle.ⁱ On n'aura pas tort à dire que ces représentations de la Première Guerre mondiale représentent, pour la plupart, des perspectives européennes et 'blanches'. Pourtant, des milliers des colonisés venant des continents différents ont participé à cette guerre et y ont perdu leurs vies, comme des Indiens sous le drapeau britannique et des Africains sous le drapeau français. En comparaison, les représentations des expériences de ces combattants non européens/ non blancs sont beaucoup plus moins nombreuses dans le canon littéraire portant sur la Première Guerre mondiale.ⁱⁱ En plus de l'eurocentrisme, l'insuffisance des sources écrites authentiques et la tradition de silence sur les expériences traumatisantes de la guerre ont contribué à cette inégalité.

C'est pourquoi le roman *Frère d'âme* de David Diop, écrivain français d'origine sénégalaise, retient notre intérêt en raison de la représentation de la Première Guerre mondiale qui y est faite. Ce roman, paru en 2018, cent ans après la fin de la Première Guerre mondiale, nous donne une expérience de cette guerre, de la perspective d'un tirailleur sénégalaisⁱⁱⁱ de l'armée française, Alfa Ndiaye. Alfa Ndiaye et son meilleur ami, Mademba Diop, deux jeunes Sénégalais de Gandiol s'inscrivent à l'armée française et deviennent des tirailleurs sénégalais dans le but d'améliorer leur vie. Ils sont déployés en Europe lors de la Première Guerre mondiale. La mort de Mademba est l'évènement catalyseur qui déclenche la brutalité et la folie d'Alfa. Accablé par la culpabilité de ne pas avoir aidé son ami à mettre fin à sa vie et à sa souffrance, Alfa commence à tuer des soldats ennemis de manière de plus en plus brutale et ritualisée, gardant même leurs mains comme des trophées. Enfin, Alfa est envoyé à l'Arrière où il continue sa descente dans la folie.

Dans ce roman, l'écrivain David Diop s'engage aux thèmes importants de la littérature de guerre du 20^e siècle : la sauvagerie, la déshumanisation et le traumatisme. Entremêlant à eux les thèmes de la race et du colonialisme, Diop leur donne de nouvelles dimensions culturelles et politiques dans *Frère d'âme*.

Le soldat africain « sauvage »

En faisant d'un tirailleur sénégalais le protagoniste du roman, Diop met en lumière le discours colonial français sur le soldat colonial africain. Les tirailleurs sénégalais ont joué un rôle important dans la conquête et dans la pacification des territoires africains de l'empire français colonial depuis 1857 (Echenberg 24). Conséquemment, Charles Mangin en 1910 dans l'essai *La Force noire* a mis en avant leurs qualités martiales et a proposé une nouvelle troupe des soldats africains qui pouvait être éventuellement déployée en Europe contre les Allemands. Mangin a souligné que « C'est donc une discipline très paternelle qu'il faut donner aux tirailleurs, des chefs qui s'imposent prestige des services rendus. » (Mangin 240). Cette idée s'est transformée en réalité pendant la Première Guerre mondiale où les tirailleurs sénégalais faisaient partie des régiments mixtes déployés en Europe. La conception des tirailleurs sénégalais proposée par Mangin – sauvages, mais obéissants – s'est imposée à l'imagination européenne à cette époque. L'image du tirailleur sénégalais comme « le grand enfant », dans les mots de Léon Gaillet, s'est établie (cité dans Zehfuss 142-3). La sauvagerie du tirailleur sénégalais est devenue iconique en France et ailleurs. En même temps, il a été loué comme défenseur de la patrie^{iv} (Murphy 291). À travers les mots d'Alfa, le narrateur, Diop nous le rappelle :

Tous vont mourir sans penser parce que le capitaine Armand leur a dit : « Vous les Chocolats d'Afrique noire, vous êtes naturellement les plus courageux parmi les courageux. La France reconnaissante vous admire. Les journaux ne parlent que de vos exploits ! » Alors ils aiment sortir ventre à terre se faire massacrer de plus belle en hurlant comme des fous furieux, le fusil réglementaire dans la main gauche et le coupe-coupe sauvage dans la main droite. (24-25)

Ailleurs dans *Frère d'âme*, Alfa raconte que les camarades l'ont loué pour son courage et pour sa loyauté en disant « Même Mangin notre général serait fier de moi

(Alfa) » (20) parce qu'il avait rapporté le corps de Mademba dans la tranchée. On remarque que David Diop attire consciemment notre attention vers la rhétorique française sur les tirailleurs sénégalais quand il fait référence à *La Force noire* et aux idées du général Charles Mangin dans *Frère d'âme*.

Comme Montaigne a remarqué dans *Essais*, I, 31, *Des Cannibales*, « chacun appelle barbarie ce qui n'est pas de son usage » (305). Que ce soit l'idée romantique dans l'esprit européen au 18^e siècle du « sauvage noble » innocent, primitif et pas corrompu ou la conception européenne au 19^e siècle et au 20^e siècle des peuples non blancs comme étant « moins civilisés ou barbares que les Européens doivent « guider » », il est clair que les peuples non européens/blancs, y compris des Africains, ont toujours été l'Autre pour des Européens (Steeves 93-104).

Dans *Frère d'âme*, David Diop représente le tirailleur sénégalais comme victime complice d'exploitation par la France en raison de sa race et sa culture. Sous sa plume, l'idée de « sauvage » revêt une nouvelle dimension. Ce n'est pas seulement la sauvagerie de la guerre, mais c'est une « sauvagerie » utilitaire et performative que la situation de la guerre légitime et que le colonialisme impose :

L'impensable est caché derrière les mots du capitaine. La France du capitaine a besoin que nous fassions les sauvages quand ça l'arrange. (...) La France du capitaine a besoin de notre sauvagerie et comme nous sommes obéissants, moi et les autres, nous jouons les sauvages. (25)

Un « sauvage » par réflexion

Dans *Frère d'âme*, la mort de Mademba déclenche chez Alfa un rejet des normes de la société humaine. Après avoir vécu l'expérience de voir son ami souffrir longtemps avant de mourir, Alfa regrette ne pas l'avoir aidé à mourir : « pour ne pas contrevenir aux lois humaines, aux lois de nos ancêtres, je n'ai pas été humain » (14). Il devient un tueur brutal, osé et solitaire qui prend plaisir à torturer les soldats ennemis avant de les achever et qui finit par faire peur à ses propres camarades de guerre. Diop utilise ce thème du traumatisme de la guerre pour introduire un contrepoint à la conception française du tirailleur sénégalais « sauvage » :

Quand je sors du ventre de la terre, je suis inhumain par choix, je deviens inhumain un tout petit peu. Non pas parce que le capitaine me l'a commandé, mais parce que je l'ai pensé et voulu. (28)

Alfa refuse d'être l'outil de ses supérieurs français, mais la voie qu'il adopte pour se révolter contre la perte de son ami, contre la situation de la guerre au sein du cadre militaire et contre la France, c'est celle de la folie. Il distingue entre la folie de la guerre et sa propre folie par choix :

La folie temporaire est la sœur du courage à la guerre. Mais quand on donne l'impression d'être fou tout le temps, en continu, sans arrêt, alors là on fait peur, même à ses amis de guerre. (44).

Il veut faire la guerre à sa manière, il ne veut pas tuer à distance ou en masse avec des armes, mais intimement, « ce que je veux, moi, c'est le corps-à-corps » (29), pour venger Mademba :

Nous tranchons les chairs ennemies, nous estropions, nous décapitons, nous éventrons. La seule différence entre mes camarades les Toucouleurs et les Sérères, (...) et les autres Wolofs, la seule différence entre eux et moi, c'est que je suis devenu sauvage par réflexion. (25)

Alfa prend aussi les mains des soldats ennemis comme des trophées, qu'il sale et sèche pour les préserver. Au début, admiré par ses camarades, il commence à leur faire peur « dès la quatrième main » (41). Il compatit même avec les Allemands qu'il tue en raison de leur sort partagé de soldat/d'être humain face à la guerre. Il est soupçonné d'être « un sorcier, un dévoreur du dedans des gens, un *démm* » (45) qui dévorait « le dedans des ennemis d'en face, mais aussi le dedans des amis » (45) par ses camarades africains. À la septième main coupée, le capitaine Armand décide envoyer à l'Arrière pour « se reposer » parce sa « façon de faire la guerre est un peu trop sauvage » (91).

Ce séjour thérapeutique devient l'espace d'introspection et d'évolution psychologique pour Alfa. Les deux premiers dessins qu'Alfa fait pour le docteur François - de sa mère et de Mademba - deviennent le point de départ pour des mémoires qui nous informe sur le passé d'Alfa - de la perte de sa mère Penndo Ba, de son enfance et son adolescence à Gandiol, de son père, Bassirou Coumba Ndiaye, de Fary Thiam, sa première amante et de son ami Mademba. À travers chacune de ces mémoires, Diop dessine un portrait stimulant de la vie africaine de

l'époque – le nomadisme, la vie agricole, les mythes, la masculinité, le colonialisme et la modernité. Le troisième dessin, celui des sept mains trophées, qu'Alfa cache d'abord et dont il se débarrasse plus tard, devient la preuve de sa folie et de sa sauvagerie pour le docteur. La folie l'éloigne encore de la réalité et il commence à croire à être deux âmes dans un seul corps, partageant son corps par amitié avec le mort Mademba. Alternant entre ces deux identités, il continue à transgresser les lois humaines, comme est mis en évidence par son viol de/acte d'amour avec Mademoiselle Françoise, la fille du docteur. Diop fait allusion ici à la campagne de propagande de « la honte noire » déclenchée par les Allemands suite au déploiement des troupes africaines par la France pendant la Première Guerre mondiale (Fohr-Prigent 165).

Alfa Ndiaye se transforme d'un « sauvage » - enfantin et obéissant - vu de la perspective des Européens en un « sauvage » par choix - malin et indépendant - dans le but de faire face à sa perte et sa culpabilité. Chez Diop, la transgression des normes de la guerre et de l'humanité devient le moyen d'approprier le terme « sauvage » et de lui redonner la puissance.

Un récit « sauvage » de la Première Guerre mondiale

Donnant la parole à Alfa Ndiaye, tirailleur sénégalais, David Diop participe à la décolonisation du discours historique sur la Première Guerre mondiale (Lunn 131-136). Ce récit épistolaire/oral qui s'adresse directement aux lecteurs/locuteurs nous offre une perspective non blanche des tranchées de la Première Guerre mondiale. Diop prend un ton « sauvage » en décrivant la guerre et le traumatisme. La description détaillée et répétitive de la violence et des mutilations ainsi que la description sexualisée du terrain de guerre et la description graphique des actes sexuels, tous servent à composer un récit « sauvage ». Il souligne le fait que, comme soldat, les soldats africains coloniaux ont fait les mêmes expériences que les soldats français et qu'ils ont été également traumatisés par la guerre. Pourtant, en raison de leur race, ils ont aussi fait face aux attentes spécifiques, aux préjugés et au dépaysement. Le thème du « sauvage » dans le roman fait ressortir la dimension coloniale de la Première Guerre mondiale. En même temps, Diop ne laisse pas glisser le récit dans l'exotisme en évitant consciemment l'usage des stéréotypes comme le *petit-nègre*⁴. Pourtant, le va-et-vient entre la France et le Sénégal, entre le présent et le passé et entre la réalité et la fantaisie et entre l'oral et l'allégorie dans le récit d'Alfa

ancrer cette représentation de la Première Guerre mondiale dans un contexte socioculturel africain colonial.

Conclusion

Ce récit de guerre « sauvage » de David Diop est un contrepoint fort aux représentations unidimensionnelles des soldats face à la guerre, Alfa étant, à la fois, victime et prédateur, compatissant et cruel, affolé par la guerre, mais aussi se livrant à la folie par choix et enfin, colonisé, mais complice et rebelle. En conclusion, ce roman est autant un récit personnel qu'un document historique qui résiste à une interprétation simpliste, ainsi enrichissant et décolonisant le canon littéraire de la Première Guerre mondiale.

End Notes

1. On peut y compter des œuvres comme À l'Ouest, rien de nouveau d'Erich Maria Remarque (1929) de langue allemande, La fin des parades (1924-1928), la tétralogie romanesque d' Ford Madox Ford et L'Adieu aux armes d' Ernest Hemingway (1929) de langue anglaise et La Main coupée de Blaise Cendrars (1946) et Voyage au bout de la nuit (1932), Le feu d'Henri Barbusse (1916) et Guerre (1934) de Louis-Ferdinand Céline de langue française.
2. Le bataillon créole de Raphaël Confiant (2013) et Force-Bonté de Bakary Diallo (1926) en français, Across the Black Waters en anglais de Mulk Raj Anand (1939) et les contes et le roman Bāndhan-Hārā en bengalais de Kazi Nazrul Islam en sont des exemples.
3. Les tirailleurs sénégalais - corps de militaires appartenant aux troupes coloniales de l'Empire colonial français, constitué en 1857. C'était le principal élément de la Force noire et ils ont été dissous au début des années 1960. Le premier régiment de tirailleurs africains s'est formé en Sénégal en 1857, mais plus tard, ces unités d'infanteries ont désigné l'ensemble des soldats africains noirs qui se battent sous le drapeau français mais qui ne comprennent pas des unités d'Afrique du Nord, tels les tirailleurs algériens.
4. En raison de la Première Guerre mondiale, les Français ont pu rencontrer les tirailleurs sénégalais, jusqu'à-là connus en Europe surtout pour leur sauvagerie, et leur voir comme de vrais êtres humains. De plus, leur performance lors de la guerre a établi leur réputation comme des défenseurs de la France. Donc, l'image du tirailleur sénégalais comme 'un grand enfant' servant volontiers à sauvegarder la France est devenue populaire durant et après la Première Guerre mondiale.
5. Fanon discute du rôle du langage comme agent de discrimination et d'oppression dans Peau noire, masques blancs « Le faire parler petit-nègre, c'est l'attacher à son image, l'engluier, l'emprisonner, victime éternelle d'une essence, d'un apparaître dont il n'est pas le responsable. » (Fanon 27).

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THE HEROES OF GRAHAM GREENE'S TRILOGY: A BLEND OF VICE AND VIRTUE

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Abstract

Graham Greene wrote several novels, but his three novels, Brighton Rock, The Power and the Glory and The Heart of the Matter are generally regarded as forming a trilogy, because they are mainly religious in character and they show the novelist's preoccupation with Roman Catholicism and his obsession with the theme of salvation versus damnation. Greene's heroes in these novels are ordinary individuals in the sense that they are average people, a blend of vice and virtue, of weakness and strength, of evil and good. Brighton Rock tells the story of Pinkie Brown, a teenaged sociopathic gang leader operating in the English seaside resort of Brighton during the 1930s. As the plot of the novel develops, we notice that in spite of being a murderer Pinkie is an intensely religious man who craves for self-redemption. The hero or protagonist in The Power and the Glory is a priest who, surprisingly enough, comes to be popularly known as "the whisky priest". It is really amazing to notice that the character of a sinful priest is projected as that of a saint. The protagonist of The Heart of the Matter is an upright, honest and god-fearing police officer. Scobie's journey from innocence to experience and from purity to guilt involves a comprehensive study of the problem of evil that dominates the contemporary world.

Keywords: Catholicism, Vice, Virtue, Salvation, Damnation.

Graham Greene is a prolific writer of fiction, and it almost goes without saying that he has earned a wide recognition as an outstanding novelist of the 20th century. He wrote many novels and his novels may very well be interpreted as powerful metaphors of human situation; they have profound religious or allegorical implications; they may as well be looked upon as meaningful literary involvement with the problem of good and evil, vice and virtue, innocence and experience, salvation and damnation, but all this notwithstanding they tell us also very interesting and gripping stories.

Greene's heroes are ordinary individuals in the sense that they are average people, a blend of vice and virtue, of weakness and strength, of evil and good. As a matter of fact, they are so common with such responsible character that they are also described as anti-heroes or non-heroes. There is absolutely no doubt about the fact that we do not find anything heroic or imposing, pompous or hypnotizing about Graham Greene's heroes or protagonists. As we go through his novels, we get startled by the discovery that a large number of them are either murderers, betrayers, sinners, or people almost lost or bewildered on account of the frustrating experience of life.

Graham Greene wrote several novels, but his three novels, Brighton Rock, The Power and the Glory and The

Heart of the Matter are generally regarded as forming a trilogy, because they are mainly religious in character and they show the novelist's preoccupation with Roman Catholicism and his obsession with the theme of salvation versus damnation. Brighton Rock tells the story of Pinkie Brown, a teenaged sociopathic gang leader operating in the English seaside resort of Brighton during the 1930s. The title of the novel, which refers to a type of hard candy sold in Brighton and other seaside towns, is a metaphor for Pinkie who is hard "all the way through." Pinkie is just a boy of seventeen, but he is a murderer; in fact, he gets special delight in killing people and thus putting them to rest. He is the putative leader of a gang that considers itself "the mob". He meets Dallow, his second-in command, along with Cubitt and Spicer. They have just murdered Hale, a journalist, for an article he wrote about a slot machine scam run by Pinkie and his associates, which in turn led to the death of Pinkie's father figure, Kite. After knowing that Spicer forgot to collect one of Hale's "Kolley Kibber" cards at a restaurant called Snow's, Pinkie goes to the restaurant to ensure the waitress there does not remember Spicer and, therefore, cannot connect to Hale. Once there, Pinkie learns that the waitress, Rose may in fact remember Spicer. To prevent her from incriminating his gang, Pinkie seduces Rose, soon becoming her

boyfriend. Pinkie is being relentlessly pursued by Ida Arnold, a plump, kind-hearted, and decent woman. Ida personifies for Greene a type of middle-class materialist common in the modern world: full of vitality, quite sure that life is worth living, confident that she knows the difference between wrong and right, but sexually free because sex is natural. She finds in the hunting of Pinkie fun, another of the excitements of living. Instead of believing in religion, Ida believes in law and order; she upholds the law of an eye for an eye and a tooth for a tooth with terrible light-heartedness. Greene speaks of her "ruthless vitality", and declares that "there was something dangerous and remorseless in her optimism". It matters nothing to her that her pursuit of Pinkie has led to another murder and ended in the suicide of Pinkie and the misery of Rose.

Although ostensibly an underworld thriller, *Brighton Rock* also deals with Roman Catholic doctrine concerning the nature of sin and the basis of morality. Pinkie and Rose are Catholics, as was Greene, and their beliefs are contrasted with Ida's strong but non-religious moral sensibility. As the plot of the novel develops, we notice that in spite of being a murderer Pinkie is an intensely religious man who craves for self-redemption. He is a soul driven to choose damnation; and slum-bred Rose, the good which he feels to be an inevitable compliment to his evil, must follow him. Greene leaves us in no doubt that the gulf between the religious and the irreligious is unbridgeable. The novel is surely successful as a thriller, but it is the religious mind behind the book which leaves the final impression, when the priest assures Rose: "You can't conceive, my child, nor can I or anyone the appalling strangeness of the mercy of God." Greene sends Rose to a last cruel disillusionment at the very end, and this is an indirect token of Greene's pity for the victims the social wrong which breeds such evil.

The Power and the Glory is a very important novel of Graham Greene. In 2005, it was chosen by TIME magazine as one of the hundred best English-language novels since 1923. The hero or protagonist in *The Power and the Glory* is a priest who, surprisingly enough, comes to be popularly known as "the whisky priest". He is a priest, a man of religion, a man of the Church, who preaches to the people and who hears confessions from the dying ones, and yet he perpetrates a kind of sacrilege that seems to be utterly irrelevant to his character. He is a

sinner because he drinks too much and thus commits an excess in life. He is a sinner also because he has an illegitimate child, and what is more, he is a sinner because he seems to be a coward inasmuch as he is terribly afraid of the police for the safety of his life. A mighty character, if and when placed in this kind of situation, would have faced every danger or challenge squarely and with equanimity. But here is this hero or protagonist who appears to be a runaway character and who does not reveal his identity when he is captured by the police. It would be nothing improper then if we dismiss him as a fake. But as we complete our reading of the novel, our attitude towards him undergoes a complete metamorphosis. He could have very well escaped from his country Mexico, and really speaking, he gets two convenient opportunities for his escape from there, but braving all threats to his life he refuses to cross the Mexican boundary because in the first instance he has to hear the confession of a dying woman and in the second of a Yankee criminal. The priest knows that he would be betrayed to the police by the treacherous half-caste, and yet he goes up to him to hear his confession, and thus falls into the trap. Moreover, this whiskey priest keeps on moving from place to place and village to village in order to preach the Mass to the innocent villagers. There is a fundamental kind of honesty, of sincerity, of steadfastness in his character, and it is this which does really make him great or his image convincing.

The priest is captured, and it is natural that he is done to death. His death is not an ordinary or ignoble death; it is sacrifice or martyrdom, because it is death inspired by faith and love for humanity. It is no wonder then that after his death he is adored and worshipped and that his clothes soaked in blood are preserved as relics. There are sufficient hints in the novel to suggest that if the American criminal is someone akin to Lazarus, then the priest is nothing but the very incarnation of Jesus Christ. It is really amazing to notice that the character of a sinful priest is projected as that of a saint. As a matter of fact, it would be very appropriate to describe Greene's heroes or protagonists as picaresque saints. They are saints because they are men of faith, and there is something picaresque about them because they keep on wandering all the time in search of salvation and grace.

The Heart of the Matter is another important novel of Graham Greene. In 2005, the novel was chosen by TIME

magazine as one of the one hundred best English-language novels from 1923 to the present. The problem of evil in *The Heart of the Matter* has two palpable dimensions, the circumstantial or situational and the personal. The protagonist of the novel is an upright, honest and god-fearing police officer. Major Henry Scobie is the Deputy Commissioner of police in one of the British colonies in Africa. It is on account of his sense of justice and devotion to duty that he is popularly known as Scobie the Just. He has a unique personality, he has been presented to us as extraordinary in his relationship with his wife Louise, with his mistress Helen, with a Syrian trader named Yusef, and above all, in his relationship with God. Scobie is split within, between the forces of good and evil and his mental distress is clearly visible in his character. John Atkins describes Scobie as "a distorted reflection of his creator, a man who cannot disguise or hide his feelings." (159) Scobie is weak in his personal life, but he is sincere and dedicated to his duty and at the end of his life, he may be said to have achieved martyrdom. He dies for the happiness and safety of others. His wife Louise is neurotic and pretentious. Their only child died at school in England. Both are Catholics. Through him Greene gives a portrait of the individual's realization of moral responsibility as a Christian. Though he is a responsible man, his responsibility as a policeman goes even beyond the law. Greene strives to show more psychological insight in the character of Scobie throughout the novel. Scobie realises that his sense of responsibility, the desire to carry the burden of others' suffering, involves despair. It is as though he is aware of his own fate. There is severe pain and unbearable conflict in Scobie's mind between his love for Louise and Helen, and his love for God. Scobie's relationship with his wife Louise appears an unhappy one, ultimately disastrous. In a way, Scobie is an honest man who is corrupted by his sense of responsibility for the happiness of others and as a result he becomes himself an instrument that causes the pain. Scobie's failure to be promoted to the post of the commissioner of police is the final humiliation.

He does never doubt that he would not be promoted to the post of Police Commissioner, for he knows that he is as much acceptable to the people as to the authorities. Unfortunately, to his great dismay, he is denied his due promotion, and thereafter the situation changes. Major

Scobie is an officer who has always been dependant on his livelihood upon his emoluments. His wife, Louise Scobie grumbles and decides to leave the place and go to South Africa in order to spare herself the humiliation that her husband has suffered by way of denial or supersession. Two hundred pounds are needed to send her. Husband and wife are found together in a state of deep distress. Scobie does not have the necessary resources to meet the expenses of his wife's travels to South Africa and her stay there. He is obviously in a quandary, and it is because of his wife's insistence on her journey to South Africa that he has to borrow money from a local Syrian trader named Yusef.

Yusef and Tallit are two Syrian traders who are competing for the monopoly of the illegal export of diamonds. They are actively engaged in this illicit trade and Scobie's police are not able to stop it. So, a police-spy is sent from England and ordered to investigate the matter. The police spy comes and falls in love with Louise. Scobie borrows money from Yusef and either knowingly or unknowingly, he has to be grateful to Yusef who is a criminal, a murderer, a person engaged in clandestine activities. As a result of his association with Yusef Scobie gets involved in an attempt to frame Tallit. The-police-spy, prompted by hate and envy, pursues him. Meanwhile, survivors from a torpedoed ship are brought across from French territory, among them is Helen Rolt, a bride widowed in the shipwreck. Helen and Scobie fall in love, and she becomes his mistress. Yusef gets the evidence of the love affair, and blackmails Scobie into criminal participation in his trade. Scobie's association with Yusef culminates in the murder of Ali. Ali is a native servant of Scobie, but Scobie suspects him of supplying information to the police-spy. Scobie has to ignore the acts of smuggling and murder that Yusef indulges in or perpetrates in his natural strides. In a way, Major Scobie becomes a party to all the crimes that Yusef and his associates commit. Scobie is not directly an evil-doer; he is not at all a guilty person; he has nothing to do even remotely with crimes, and yet in a moral sense he suffers from an acute feeling of guilt that sits heavily on his soul.

This self-condemned character is also a Catholic, and he decides to make a clean confession of his guilt before the priest. He does make his confession, and yet he feels that his confession has not purified his character or entitled him to divine grace and salvation. As such, he exercises

the supreme option of committing suicide. In his case, suicide is a matter of option, of choice, it is an instrument of salvation. Scobie's journey from innocence to experience and from purity to guilt involves a comprehensive study of the problem of evil that dominates the contemporary world. In a world that is ravished by tension and turmoil, a sensitive individual has to take his own decision and the choice may fall on killing himself. Graham Greene's main thrust is on the vindication of self-identity in a world that threatens it from beginning to end. Courage or conviction is Greene's new substitute for religion in the present-day world. His understanding and appreciation of religion in a complex and evil-ridden world is exclusively his own. This is so because he is as much

conscious of his sanctity of religion as of the burden of evil in the contemporary world.

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LITERARY QUOTES AS A POSSIBLE PEDAGOGICAL TOOL FOR THE STUDY OF LAW

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Abstract

Literature and law though being separate branches of social sciences share some proximity and amalgamate in objectives. Literature tends towards abstraction, creativity, variety in description and narration and is abundant in genres. Law on the other hand tends towards clarity, logical interpretation scope, definite pattern and style of drafting and is varied in branches. Literature study is very important for a student of law in many facets. Literature has often been used as an effective tool for the administration of justice and drafting judgements and pleas. Many judges and lawyers quote from literature for driving home the point.

Literature as a branch of study and literature as a pedagogical tool for a student of law may have different dimension and require different treatment. Teachers have practised various experiments while amalgamating literature as a pedagogical tool for the study of law. Literature has abundance of content and theme of law, lawyers and judges as characters and courtroom dramas as plots. Students can be given literary quotes on law, lawyer, and judges as a pedagogical tool to debate and discuss which would hone their insight and wisdom of law and legal matters and machinery. The use of quotations is not new for pedagogy and if aptly used, it can be an interesting and effective tool for learning.

The paper tries to study the use of literary quotes pertaining to law as a pedagogical tool to facilitate the study of law and how it can hone various skills of a lawyer. The paper also tries to deal with the limitations of the said pedagogical tool and how to deal with them.

Keywords: Law, legal, literature, quotes, lawyer, pedagogy, legal education

Introduction

The study of law is challenging, intellectually stimulating and calls for varied intellectual capacities like understanding of philosophy, psychology, interpretation, language skills and the art of oratory. There are many techniques and tools employed by teachers to make the education of law worthwhile and skill enhancing. Literature and its genres have been used and employed many times to make the education of law enriching and effective. They not only hone the communication skills but also improve the intellectual faculties of a student of law and widens his/her understanding of various aspects related to law, society, jurisprudence, psychology etc. One of the simple yet effective tools derived from literature of ages is quotations by famous authors, philosophers and from various books. If used effectively and regularly in teaching of law, it can be stimulating activity, full of debates, discussion, perspectives with clash of ideologies.

Understanding of Concepts

"Laws and principles are not for the times when there is no temptation: they are for such moments as this, when body and soul rise in mutiny against their rigour ... If at my

convenience I might break them, what would be their worth?" [1]. This quote from one of the World Classics gives insight into the world of law and legal machinery. If the students of law are given this quote, or many such, their understanding will widen aided by the insights from the teacher or practising lawyer or jurist. It also gives impetus to debates on various facets related to law and justice wherein the students can elaborate their views and understanding and can gain new perspectives with an open mind. The fundamental thing for student of any discipline is the understanding of various concepts of the subject. For a student of law understanding of concepts, philosophies and interpretations is important and such quotes enable to do so and also facilitate their own interpretative skills.

Art of Debating and Interpretation

Literature and literary quotes related to law and literature can give lot of material and food for the thought to students and teachers of law for initiating debates and practising interpretation. Since literature many a times does not give clear answer but become subtle by appealing to various faculties of human mind and heart, it has scope of

interpretation which leads to debate. Literature also gives multi-cultural aspect of humanity and thus widening the scope of interpretation. "I propose that we can improve our understanding of law by comparing legal interpretation with interpretation in other fields of knowledge, particularly literature" [2] and the teacher can use literary quotes juxtaposing them with the legal angle and laws for a purposeful debate where students can employ their own insight into interpretation.

Understanding of Humanity and Humane Angle

The laws are for the humans, about the humans and from the humans. A set of humans enact laws for another set of humans considering all the angles of human and civil life for a better, moral and purposeful societal life. It is inevitable for a lawyer, judge or jurist and law makers to understand a human being encompassing all its complexities, lacuna, strengths and status. The laws enacted, interpreted and practised after understanding of human life may not be flawless but would be encompassing. Literature and literary works give lot of understanding and insight into human life be it psychological perspective, cultural perspective and so on and so forth. "Literature, as the most human of the humane arts, could teach the law "humanistic judgment". First, it could remind us of the rich humanity that lay behind case reports and judicial decisions, thus serving to chasten the mechanistic rigor of the law. Second, it could offer reflections—brought vividly to life through narrative—on the human meaning of concepts central to law: criminality, punishment, justice. Third, it could offer models of rhetorical excellence, reuniting legal practice with the great tradition of forensic oratory, turning law students into rhetorical artists, and promoting connoisseurship of the legal opinion as masterpiece. At the centre of this humanist vision was the notion that literature could somehow bring the real to law." [3] The teacher can thus employ various works of literature or pertinent quotes about human predicament, relation of law and society, psychological perception etc. for better understanding of the students who are young and have limited experience of societal and professional life. They can be exposed to various facets of human life, various personality traits, plausible situations and cultural context for wider and deeper understanding. A law professional with much more

understanding of humanity and human life would contribute substantially to the development of law and civil society.

Communication and Oratory

Language is a very important aspect of law and lawyering skills. A lawyer employs all the aspects of communication skills, that is, he/ she has to read well for better understanding, write or draft well for making an impact, listen well to understand, see and observe to understand and interpret and of course speak or orate well to present the points and case. "The law is the profession of words." [4] Both literature and law can be effective or ineffective mostly depending on the use of words and language. Literary quotes can be used as effective writing skills activity wherein the students can draft their interpretation, can practice oratory skills or use literary quotes in drafting pleas, judgement and oratory to make it impactful. Lawyers and judges have often used quotations to drive the point home and thus appealing the moral and humane aspect of any legal matter or conflict.

Expansion of Intellectual Faculties

Literature, perhaps is the finest branch to expand various intellectual faculties, except the calculative ones. Literature facilitates development of language, understanding of various cultures, societal norms, historical perspective and so on. To read the literary classics with understanding requires deploying a good many of our complicated faculties of perception- our nuanced knowledge of language, people, social institutions, politics, history, morality; our ability to grasp analogies, parallelisms, antitheses, significant repetition, ellipses, ironies double meanings, even cryptograms" [5]. A teacher can employ select literary works or literary quotes, as it is convenient to employ many quotes on varied aspects, to expand the intellectual and critical thinking abilities of students. The students can be asked to interpret and opine on the quotes from various angles. This enables the students to hone critical thinking and seeing the light from various angles and not just one. If a lawyer can see one point or case from various angles, he/ she can prepare the case matter and case arguments better and for a judge it is inevitable to see a matter or point from all the possible angles to conclude and judge properly. A professional of law who

can think out of the box be it in one case, judging multiple and complex cases or enacting a new law or amending an existing one will always have an upper edge in the end result.

Conclusion

The society's progression, amalgamation and clashes, the speedy expansion globalization in economic, religious and social spheres, the frequent changes in science and technology, evolution of human nature and body etc. has put all the stakeholders at wits end and this is more so for the field of law. Many laws have emerged, many have become redundant and many were amended. In this it is necessary for the lawyer to be updated and continuously employ knowledge and critical thinking. Their training to meet the said challenges must commence from the law schools who can't just teach them law and read judgments or draft contracts and put case comments. It is pertinent to touch many angles for an effective pedagogy wherein "creating an environment where students can gain knowledge and skills in critical thinking and problem solving in their chosen areas of learning" [6] become more and more important for teachers and students. One of the pedagogical tools elaborated in the article, literary quotes is simple but highly effective if engaged for enhancing intellectual faculties, honing communication skills, widening and deepening understanding. However, it is up to the teachers to endorse the said tools after careful deliberation and practise the efficacy of it. The activity

based learning can begin with small minutely designed activity using literary quotes for the benefitting the points mentioned above. "Law schools and law teachers should utilize small classes as opportunities for individualized instruction in fundamental lawyer skills." [7]. It may not only bring out the potential of the students while simultaneously developing their capabilities but also make the pedagogy more interesting where the students participate and also are motivated to explore on their own.

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IMPECUNIOUS SELF; DALIT LIVES IN SELECT INDIAN WORKS

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Abstract

This article studies on impecunious Dalit women identity in select Indian works. The lives of Dalit woman were mainly taken from the versatile literary works. It elucidates Om Prakash Valmiki's Joothan, C Ayyappan Madness, Prakash Jadav Under Dadar Bridge and S Joseph Identity card. Featuring Om Prakash Valmiki's Joothan, C Ayyappan's Madness, S Joseph Identity card and Prakash Jadhav Under Dadar Bridge, the research format looks at women's self and their mode of existence in a patriarchal platform.

Keywords: *Dalit Women, Identity crisis, Indian writings*

The present article analyses on impecunious Dalit women identity in select Indian works. The lives of Dalit woman were mainly taken from the versatile literary works. It elucidates Om Prakash Valmiki's *Joothan*, C Ayyappan *Madness*, Prakash Jadav *Under Dadar Bridge* and S Joseph *Identity card*. Featuring Om Prakash Valmiki's *Joothan*, C Ayyappan's *Madness*, S Joseph *Identity card* and Prakash Jadhav *Under Dadar Bridge*, the research format looks at women's self and their mode of existence in a patriarchal platform. Etymologically, the word 'Dalit' derived from Sanskrit word 'Dalita', means 'oppressed'. The untouchables were referred to as 'Chandala' or 'Avarna' in the past. Narasimha Mehta and Mahatma Gandhi used the words 'Untouchable' or 'Harijan' during the 20th century. the famous historian J.H. Hutton unveiled the word 'Exterior Castes' at international level for these untouchables.

In the early 1960's, a new writing movement has been emerged in the Indian Literature, especially in Marathi language, which is later named as Dalit literature. It soon re-generated into a political sphere, who called themselves Dalit Panthers. This movement has extended its various activities to all over India. The poets and writers under this movement used the term 'Dalit' which later substituted as Untouchable or Harijan. However, it was a new term to the English-speaking world in the 1970s. Dr. B.R. Ambedkar (1891–1956), framed a systematic platform for Dalit literature which began to appear in early sixties. The magazines of Dr. Ambedkar named *Janata*, *Prabuddha*

Bharat, *Muknayak* published some stories and poems of untouchables during the 1940s and 1950. it predominantly scans the short stories of Marathi writer Bandhu Madhav with focus on the real life of the oppressed.

Om Prakash Valmiki was born on 30 June 1950 and died on 17 November 2013 was an Indian Dalit writer and poet. He is famed for his autobiography, *Joothan*. It was arguably considered a milestone in Dalit literature. Being a Dalit child, he was tortured and abused everywhere in society. He was blessed enough to be born in a household where everyone loved and cared for him. Om Prakash Valmiki begins his autobiography by stating,

"Dalit life is excruciatingly painful, charred by experiences. Experiences that did not manage to find room in literary creations. We have grown up in a social order that is extremely cruel and inhuman. And compassionate towards Dalits." (Valmiki 7)

Valmiki explains how his entire community depends on the leftover food thrown out by the upper castes in return for their hard but unpaid work. The entire community had to depend on the mercy of the upper castes who, instead of paying labor, exploited them. The title of the autobiography '*Joothan*' literally means food left on an eater's plate, usually destined for the garbage pail in a middle class, urban home. However, such types of foods would only be characterized as '*joothan*' if someone else besides the original eater were to eat it.

Valmiki repeatedly highlights his experiences of pain and exclusion due to the continued practice of

untouchability in the novel. Valmiki describes the harsh reality of his childhood in the village, Barla district of Uttar Pradesh. He writes about the ill treatment done to him when he was at school just because he was untouchable. He writes,

I was kept out of extracurricular activities. On such occasions, I stood on the margins like a spectator. During the annual functions of the school, when rehearsals were on for the play, I too wished for a role. But I always had to stand outside the door. The so-called descendants of the Gods cannot understand the anguish of standing outside the door." (Prakash 16)

Prakash Jadav, one of the poets of this powerful poem *under Dadar bridge*, who comes from the Dalit community and writes of homeless underclass who survive on pavements of Bombay. *Under the Dadar Bridge* has been translated by Shanta Gokhale and Nissim. The poem dramatically expresses the collective, ethical, moral and unsatisfied voice of the downtrodden, neglected and segregated group in Mumbai. The narrator refuses to accept his personal identity either Hindu or Muslim. It leads the readers to explore a new painful identity, which is neither hyphenated nor multiple nor fractured but a "forked identity, without a name, terrain, religion and language. It is a dehumanized condition as mentioned in the poem "an abandoned spark of the World's lusty fires. "Hey, ma, tell me my religion. Who am I? what am I? 'you are not a Hindu or a Muslim! You are an abandoned spark of the World's lusty fires". (Prakash)

Son again asks about his father. Mom says that he is an illegitimate son, whose father may be living in the flat nearby. She is unable to find the particular person as father. She discloses herself as "whore! Tell me the truth, or else..." 'why? Was there only one who mounted and then abandoned my body? How many names shall I mention? Many came and many went.' "You are whore, sss!" (Prakash)

S. Joseph was born in 1965, a Malayalam poet with four highly acclaimed poetry collections to his credit. He received the Kanakashree Award from the Kerala Sahitya Akademi. He lost his love only because of the red mark in his identity card. By having a dalit identity, he was alienated of his love with an upper caste woman. He is a victim of the loss of his love. His lover denied him when she knew his lower caste identity. Speaker has realized

that the caste discrimination made them introvert at the very young age in his life. Returning the identity card symbolically shows the closure of their relationship.

C Ayyappan with his intricate narrative style stands apart among the modern dalit writers in Kerala. He was born in Keezhillam, a village in Kerala in 1949 and died in 2011. His short story collections *Njandukal* published in 2003 and *Uchamayakkathileswnnangal* in 1986 were considered as the major turning points in the history of Malayalam dalit writings. In his view C Ayyappan says "A Dalit is the one who lives the life of a dalit, and Dalit literature is the rationalization of one's own dalit identity". (Ayyapan 234)

Braanth is another short story by Ayyappan which is translated as *Madness* by Abhirami Girija Sriram for The Oxford India Anthology of Malayalam Dalit Writing in 2021. It is a monologue by Krishnankutty, a dalit teacher who enjoys the privileges of the upper middle class. However, his family still belongs to the marginalized and downtrodden sections of the society. So, the protagonist faces a serious identity crisis throughout the story. He refuses to accompany his sister to the mental hospital. He pretends not to see his sister when she was being taken to the asylum by the neighbors. The monologue of Krishnankutty reveals his inner trauma clearly

Then you pointed your finger at my sister seated in the car parked alongside the road, screaming and tearing at the chains that bound her. And I said: I don't see anything. Though at the time I turned a bit pale at your question, filled with surprise and pain, I somehow got away, shutting the door on your face quite dramatically" (Ayyappan 23)

When his friend shows his insane sister to Krishnankutty, he deliberately ignores his attention towards her plight. This negligence symbolizes the negligence by the society towards the dalits. The complexity of the caste system plays a crucial role here. Krishnankutty, during the course of his monologue explains the reason for neglecting his sister. If he accompanies her to the mental hospital, the neighbors would come to know that his sister is mad and he belongs to the lower caste. And his fair skinned wife and daughter sees his mother and relatives with contempt. This racial disparity in the society forces Krishnankutty to disown his sister and relatives. The story ends with a poignant and valid question from Krishnankutty's friend. He reminds Krishnankutty, "Krishnankutty, you too are mad?" Krishnankutty is a victim of Dalit identity crisis and his character portrayal shows how dalits are crushed and

defeated by humiliation, exploitation, neglect and racial politics.

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ⁱⁱ *Le bataillon créole* de Raphaël Confiant (2013) et *Force-Bonté* de Bakary Diallo (1926) en français, *Across the Black Waters* en anglais de Mulk Raj Anand (1939) et les contes et le roman *Bāndhan-Hārā* en bengalais de Kazi Nazrul Islam en sont des exemples.

ⁱⁱⁱ Les tirailleurs sénégalais - corps de militaires appartenant aux troupes coloniales de l'Empire colonial français, constitué en 1857. C'était le principal élément de *la Force noire* et ils ont été dissous au début des années 1960. Le premier régiment de tirailleurs africains s'est formé en Sénégal en 1857, mais plus tard, ces unités d'infanteries ont désigné l'ensemble des soldats africains noirs qui se battent sous le drapeau français mais qui ne comprennent pas des unités d'Afrique du Nord, tels les tirailleurs algériens.

^{iv} En raison de la Première Guerre mondiale, les Français ont pu rencontrer les tirailleurs sénégalais, jusqu'à-là connus en Europe surtout pour leur sauvagerie, et leur voir comme de vrais êtres humains. De plus, leur performance lors de la guerre a établi leur réputation comme des

défenseurs de la France. Donc, l'image du tirailleur sénégalais comme 'un grand enfant' servant volontiers à sauvegarder la France est devenue populaire durant et après la Première Guerre mondiale.

^v Fanon discute du rôle du langage comme agent de discrimination et d'oppression dans *Peau noire, masques blancs* « Le faire parler petit-nègre, c'est l'attacher à son image, l'engluer, l'emprisonner, victime éternelle d'une essence, d'un apparaître dont il n'est pas le responsable. » (Fanon 27).

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PEACE AND STABILITY

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Abstract

In this article I would like to write about war and violence and how it ruins the civilization and innocent people and how we can contribute to peace and stability in this world.

Keywords: *disaster, violence, destruction*

Introduction

From history we have learnt the lesson many times that war and violence never pays. It ruins civilization and innocent women and children not to mention good and noble men. This being so it is regrettable that time and again we resort to violence. The need of the hour is to try and bring peace everywhere.

In my own personal life I have seen how a group of peace loving people can be made into terrorists. I am a Gujarati settled in Tamil Nadu. It has been shocking to see how innocent Gujarati's in Gujarat have been turned into violent monsters through some evil leaders and with all kinds of lame excuses. What happened in Gujarat few years ago is nothing but terrorism and war and it had upset me tremendously. We need good and peace loving leaders to take control. I am sure there is no shortage of such people.

War is a terrible evil. It causes sufferings to the family members of the people who die during the war. During wars, there is a massive destruction of property, wealth, trade, industry etc. It completely upsets the social life of people. It brings death and destruction, disease and starvation, poverty and ruin. The World War I and II have caused great disaster and huge irrecoverable damage.

War is the enemy of all humanity and civilization. Nothing good can be achieved out of it. War destroys communities and families and often effects very badly the development of nations. The destruction of cities have long lasting effects on a countries economy and resources. War and violence leaves unrest among people both on the winning and losing sides. The victims are not only those who die in the war but also those who survive.

Bomb blasts and use of harmful weapons harm the wildlife and eco system. Pollution from war contaminates water bodies, soil and air. It also releases greenhouse gas emissions. After the great World war 1 and 2 millions of people were dead and millions were homeless. Economy also collapsed.

Even in our own country Mahatma Gandhi resorted to non-violence to freed India from the shackles of Britishers.

In this context I often think of the Japanese people and how they reacted to the tragedy of war. Their decision to never again take up arms for war is truly commendable. The world has seen how they have unitedly made the world a better place. I expect a great country like Japan to come forward and influence leaderships all over the world against terrorism and violence.

日本の旅行

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日本の旅行と考えたら日本で一番場所はふじです。富士と言ったら日本で何ですか、山です
日本の人たちは富士に富士山といいます
日本で一番おおきい山は富士さんです 富士さんはさんぜん七百七十六ミトルです。

富士さんに登ることができます 外国人が毎年日本来るとき
富士さん言って登ることやってみます、富士山は週末いつものにぎやかです

富士さんに郵便局があります郵便局は開設期間は七月とかから八月はつかまでです 開設時間は
毎日午前六じから午後二じまでです

富士さんは七月のついたちから九月のじゅうよっかまで開いています
東京から富士さんまで百キロミトルです。
何でのったらいいですか質問に私によると電車よりバスがいいですといいます
東京の新宿駅から富士さんまでだいたい3時間かかります お金は2千七百円ぐらいです

富士山の上すむことがあります 前に受取りたいです
外国人がどの国から毎年きますか この質問にこたえは
アメリカ、アジア、ヨーロッパ いろいろな国から来ます

いろいろ国の人たちにインタビューするときとして毎年
富士山にきますかと聞くと 毎年富士山に新しい経験を
得ていますと言った 面白い所とこなたえた

日本人に富士山は神様です 富士山でたくさの観光があります
私によると人生で一度富士にいきたいです

(富士山は火山です 行く前に天気予報チェックしてください)

(富士山は火山です 行く前に天気予報チェックしてください)

The Modern Women Novelist Shobha De

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Abstract

Shobha De is an Indian novelist as well as columnist and she is known for her depiction of socialites and sex in her works and so she has been referred as the “Jackie Collins of India”. The selected novel treats of the identity of women, in particular it concerns the issues of her protagonist who remains deserted and oppressed on her own soil, that is to say the miserable plight of the protagonist in the Indian society. The novel chiefly points out that the true identity and status of the protagonist in marital relationship. Also, the selected novel of Shobha De brings out the picture of a woman who comes out as a liberated and new woman by breaking the shackles of traditions and customary practices. The face of the Indian novels has been dramatically changed by the contemporary female writers of India. At present, the Indian female authors have commenced the practice of raising questions pertaining to the patriarchal domination and reveal their abundant value and worth in the field of literature significantly and qualitatively.

Independence, Self-respect and Self-reliance are the essential needs for a man and woman in the day-to-day life. The significance of the aforesaid things in India is yet to be understood by many people in the society. The independence of Indian women leaves much to be desired. The freedom of Indian women is always restricted in the name of tradition which enforces them to minimize their freedom, suppress their desires and needs and surrender themselves in the martyrdom of self-denial and self-effacement. Besides enduring all these traditional burdens, they have firm urge to raise their voice against oppression and subordination. On account of these social inequalities and evils, several poignant conflicts emanate from various places in the society and in their interior landscape. The earlier writings of the novelist are rich in feminist elements and the fluctuation of time and envisioning maturity of the novelist have turned her into a feminist-cum humanist who enlightens the difficulties of women from urban sphere and ushers them into the ways of being self-reliant and independent by means of education and economic independence.

Kamala Markandya a renowned female novelist in India. “Nectar in a Sieve” is her debut novel in which she illuminates the main idea of conflict between the Eastern and Western cultures. In ‘Nectar in a Sieve’ Kamala Markandya strives to unearth the opposite view points of the simple and fatalist creatures of the soil, their

insufferable miseries and the enlightened English man, a noble idealist of liberalism, his impatience with the passivity of the starving and suffering villagers for the amelioration of whose miseries he worked indefatigably. The significant characters of the novel represent the two different cultures. Dr. Kenny stands for the West and Nathan as well as Rukmani represent the culture of East. The novelist portrays Dr. Kenny as an English social worker, desires to diminish the miseries of Indian poor and the destitute. The elements of love and disgust become apparent through his connection and relation with India. Though fond of the Indian people, he does not remotely like their spirit of passive acceptance of life, fatalism, resignation to social injustices, grinding oppression and mute modesty. Dr. Kenny and Rukmani have a conversation related to the various day-to-day aspects of rural life and it gives proof of the emptiness between the Eastern and Western cultures. It also becomes evident through the feelings of Rukmani who is satisfied with a bowl of rice and her hope for better days in future. She is chided for her passive acceptance by Dr. Kenny. Hence, the passiveness and submissiveness of the East folk and the activeness and consciousness of the rights of the West people are abundantly differentiated between the Eastern and Western cultural values in the novel “Nectar in a Sieve”.

Anita Desai is a writer of note in the realm of Indian Writing in English. She is the recipient of numerous awards and prizes. In 1978, she received the 'Sahitya Akademi Award' for her remarkable novel 'Fire on the Mountain'. She was awarded the 'Guardian Prize' for her children's fiction 'Village by the Sea'. Anita Desai is shortlisted twice for the Booker Prize in 1980 and 1984. Her novels are best known for the sensible portrayal of female characters, the alienation of middle class Indian women and social realities from a psychological viewpoint. Anita Desai is a typical writer who transformed the tradition of Indian English Writing which mainly focused on the socio-political and economic spheres. Shobha De's novels have caused many fierce arguments and debates for vulgarizing the printed word (quoted in Khan 1995:15). "Selective Memory: Stories from my Life" is her autobiographical novel that came into print in the face of serious objections and accusations. But the novelist withstood all the accusations and her logical response to them makes clear that she is a writer who writes what is seen and experienced by her. Generally, she writes without a piece of advice or feminist concerns about the condition of upper class women folk in the society. To put it bluntly, all of her novels manifest the plight of modern woman who is torn between the tradition and modernity in her life. The journalists and scholars have remarked Shobha De as a writer of 'Pulp fiction', 'Vamp Feminist' Masala writer' 'Pornographer' etc.. In truth, a deep dip into the novels of Shobha De underlines that she is not a writer of such sorts. Her writings are entirely different from all those accusations and remarks. The external significance of her fiction may seem to be obscene or misapprehending. In fact, the otherness in human sexuality is vividly described with the help of graphic details. It is confessed that some of her descriptions are candid but the self- same elements are found in the works of other novelists also.

India is a land of culture and tradition in which sex plays a principal role and also one of the four objectives of human life, namely Dharma, Artha, Kama and Moksha. Dharma which comes first, is a notable thing and it means the subsequent two objectives must be pursued according to Dharma. Numerous instances are found in our scriptures where the prominence of Kama is described. Shobha De's writings are always reaction -provoking as she deeply portrays the realistic of life and her capability to

glamorous expose society. But the novelist defends herself by saying that it is important for her to present this glamorous vision of a world which is known by a few people.

Her protagonists and female characters are always enterprising, bold, innovative and always be prepared to accept challenges. The novelist reminds of Elaine Showalter who points towards the analysis of the plight of women in the basis of psychol- sociological feminine existentialism. In the selected novel, she depicts the major elements such as the surface reality of upper-middle class urban society, the artificial Western values and the established traditional values of life of marriage and family. Her emphasis on marriage is not moralizing. The novelist has married twice in her personal life and she has also written that she will not be able to live without marriage even for a day. The novelist explains the reason for people calling her a feminist that as she is a woman and her writings concern women only. But she openly refuses to accept the name and fame. She desires to be a humanist and her desire manifests that she hates gender confinement because the different role of women is portrayed in her works. The intellectual freedom and economic independence of women are the major themes of her novels whereas she does not ignore the valuable and importance of men. In her novels, she always appeals for the emancipation of women and decision making capability with the help of education.

As mentioned before, her novels on the surface, illustrate the description of sexuality but a depth reading brings out the factual significance of her works. The surface portrayal of sexuality is actually for its condemnation. The common assumption of Shobha De and her works is completely wrong as it does not grasp the meaning in a deep manner. Beneath the turbulent waves of her novels runs the placid current of age-old traditional values which can be found only by those who go deep into her novels. Thus, she upholds traditional Indian values and she is neither 'Porn Posha' nor 'Vatsyayani' but a writer with meaningful message. The life of Indian women is chained by several restrictions and they need emotional release from time to time and due to the lack of proper diversion, they suffer from inner fragmentation. As the society is male dominated, it always lays down the rule that the woman's responsibility towards the family is

inevitable whereas any sort of authority is conveniently denied to her ignoring the basic essential that a woman also has a mind of her own. If it is neglected, it can lead to disastrous results. 'Snapshots' in this sense, revolve around a psychoanalytical approach to women's characters and emotions and reflect their sufferings because of social victimizations

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