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PRINCIPAL MESSAGE



I am glad to know that the Research Department of English, the American College is publishing the select papers presented at the one-day international conference held on 25 January 2019. I congratulate the department on their venture to publish three volumes of articles by faculty and research scholars in the special issue of *Bodhi* and two ISBN volumes of articles by students.

An important objective of conducting conferences and seminars is to share the knowledge generated by the participants and presenters at the conference with a wider community of scholars across the world for the purpose of dissemination, validation, and approval so that it can be preserved for posterity. It is possible only through publication. The Research Department of English has once again done it.

I understand that 100 undergraduate and postgraduate students have contributed articles for publication. It is a huge achievement at a time when research culture is very low in our country. A very tiny minority of students join research programmes in our country. It is high time that students at the undergraduate level were provided opportunities to carry out independent projects, to write research articles, and to publish them.

I hope that the *American College Journal of English Language and Literature (ACJELL)* will continue to patronize students and scholars of English to strengthen their research culture and skills.

I wish the Research Department of English all the best for their future endeavours!

Dr. M. DAVAMANI CHRISTOBER
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EDITORIAL

The Research Department of English organized a one-day international conference on 25 January 2019 on the theme “New Approaches in English Language and Literature Studies.” Research papers were invited from research scholars and the faculty in addition to students. The main objective was to inculcate in them research culture and presentation skills. Dr. Kannan Narayanan, an eminent scientist and managing director of Smart Green Consultancy, SdnBhd, President of Tamil Heritage Foundation, Malaysia and Dr. VareethiahKonstantine, Maritime Writer & Researcher were resource persons. It was a feast to the literary academia when teachers, scholars and students of English literature listened to talks on Green literature from the perspective of scientists.

The main objective of conducting conferences is to update oneself in the chosen field from the inputs from resource persons, to share one’s research findings with fellow participants through presentation and to reach a wider scholarly audience across the world through publication. The Research Department of English always believes in inculcating research culture and skills in undergraduate and postgraduate students and is committed to providing a platform for publishing articles periodically by faculty and research scholars.

Though several papers were presented by the faculty and research scholars, only 106 papers were selected after subjecting them to plagiarism checker turnitin for publication in three volumes of the special issue of the international peer reviewed journal *Bodhi*. These articles deal with several literatures in English, translation, and English language teaching.

Practising teachers and scholars of English language and literature are always invited to contribute their original, unpublished articles to the *American College Journal of English Language and Literature (ACJELL)*, a peer reviewed international journal.

I sincerely thank Dr. S. Balakrishnan for publishing the select articles in *Bodhi*.

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Unnoticed Indian Writer in English of the 20th Century

Dr.UDAYA RAVI SHASTRY

Associate Professor, Pallagatti Adavappa Arts and Commerce College, Tiptur, Karnataka

J.E.ANASUYA

Assistant Teacher, Indira Gandhi Residential School, Shravanabelagola, Karnataka



Abstract

This paper focuses on an Indian writer in English of the past. We generally assume that we should keep abreast of the contemporary literature which has seen a riotous profusion with writers from literary and non-literary backgrounds writing a variety of fiction and non fictional works. Dozens of books are published every week and consequently some writers may slip out of our recognition. We are more or less convinced that we have explored the Indian writers in English of the yester years extensively, and that they are all defined, nothing more remains. However, there have been a few Indian writers in English who prolifically wrote in English during the early and mid twentieth century, but are not known even to most scholars of the Indian Writing in English. This paper introduces two such an unsung poet of the twentieth century. Surprisingly, he is a well established writer of Kannada, but his abilities in English writing remain unknown to the scholars of Indian writers in English. The paper makes a stylistic study of one of his poems to prove that he is at par with his established contemporaries and deserves to be taken into the mainstream, academically. This paper focuses on an Indian writer in English of the past. We generally assume that we should keep abreast of the contemporary literature which has seen a riotous profusion with writers from literary and non-literary backgrounds writing a variety of fiction and non fictional works. Dozens of books are published every week and consequently some writers may slip out of our recognition. We are more or less convinced that we have explored the Indian writers in English of the yester years extensively, and that they are all defined, nothing more remains. However, there have been a few Indian writers in English who prolifically wrote in English during the early and mid- twentieth century, but are not known even to most scholars of the Indian Writing in English. This paper introduces such an unsung poet of the twentieth century. Surprisingly, He is a well established writers of Kannada, but his abilities in English writing remain unknown to the scholars of Indian writers in English. The paper makes a stylistic study of one of his poems to prove that he is at par with his established contemporaries and deserve to be taken into the mainstream, academically. The fame and success of this writer in Kannada has eclipsed his writings in English. While the Kannada critics have restricted their study only on his works in Kannada, his English works have not reached the academia of readers and critics of Indian writing in English.

A Brief profile of Shankar Mokashi Punekar

Shankar Mokashi Punekar's novel 'AVADESHWAR' written in Kannada secured the central Sahitya Academy Award in 1988. This polyglot has translated Kalidasa's 'Ritu Samhara' from original Sanskrit into English. He has also translated Kuvempu's great epic in Kannada, *Sri Ramayana Darshanam* into English. As a poet, dramatist, short story writer, novelist, critic and a researcher, his contribution to Kannada and English literatures is remarkable.

Besides his several writings, Shankar Mokashi Punekar has written five anthologies of poems in English: *The Captive*, *The pretender*, *Tent-pole*, *Parodigms*, and *An Epistle to Prof. David McCutcheon*.

The poems in these anthologies show the varied topics Shankar Mokashi Punekar chooses to write on, though by and large, the general theme of his poems include the regional and national culture. Shankar Mokashi Punekar has chosen to write prosody and criticism in the poetic form in his poem, "My poems". This is reminiscent of Sanskrit literature where the rules of the prosody are written in poetic form. Some poems in his anthology, "Pretenders", he takes the critics to task. His poems exhibit satirical humour.

The predominant theme of his poem, "An Epistle to Prof. David Mc Cutchion" is the conflict between the poet and the critic, written in heroic couplet He exhibits his

chagrin against the disregard shown by the English towards literature in England.

Among Shankar Mokashi Punekar's non literary works, include his research on the Mohenjodaro seals. 'The contribution of the Dalits to the Medieval Indian thought' is his another significant research paper. Having given you this brief introduction to this unsung hero, we shall now focus on one of his slimmest anthologies, titled **Parodigms**, Which contains only fourteen poems.

Shankar Mokashi Punekar, a:n original thinker who advocates nativization of Indian sensibility, has not been recognized by the academia as an Indian writer in English, for he did not adopt the techniques of gaining recognition and reputation as his contemporaries by imitating the form and style of the western writers.

At the outset, the title of the book makes one feel that the poet has questionable knowledge of English, even at the vocabulary level. He seems to have mis-spelt the word **paradigms** (1989) on the very wrapper of the book. But later we realize that it is his coinage. He has created a portmanteau of **Parody** and **paradigm**, which could mean a model of prosody.

The contents of the anthology justify the title. The poems have the sarcastic humour poking at people and their follies, and situations around his contemporary world.

Now we take up one of his poems from the anthology 'Parodigm' for as stylistic analysis.

The Cobbler's Daughter

There came on road a little child,
A girl of bud-like charm,
A basket poised upon her head,
A basket hung on arm.
She clambered on with weary step,
She was the village cobbler's daughter.
In feeble voice she said hesitantly,
"Master, give me water!

"I walked ten miles from our village
To market in the town.
I left at break of the day.
Now the sun is almost down.
I ate my roti under a tree.
No one gave me water.
Thirst will kill me; take pity
On a poor cobbler's daughter!
"I never was out selling shoes
Before this sultry day.
My father's illness got worse.
I had to take his way.
I've never walked this distance, Sir,

See how my feet totter
My mother died giving me birth.
I'm a poor cobbler's daughter"

With soothing words I made her sit
Upon the roadside grass.
I hurried in and fetched a pitcherful
Of clean water and a glass.
But before she so much was wetted her mouth,
She said, "I am a cobbler's daughter"

"Drink, child, and go straight home!"
Your dad is awaiting, surely!
"Are you a Brahmin born, Sir?"
She asked me demurely.
"Water knows no caste!" I said.
"Caste doesn't matter!"
"My dad told me not to touch!
I am a cobbler's daughter!"

"But Brahmins too are human."
'But Brahmins 're fire.
Our hut 'll burn if I transgress,
So believes my sire!
The price my caste pays is too high
For a sip of this water!
I would rather bear my thirst longer.
Thanks," said the cobbler's daughter!

Mulk raj Anand's **Untouchable** was already fifty years old by the time Shankar Mokashi wrote this poem. The trend of centring the marginalized was in vogue. We find this poet using a burning issue of his contemporary period. The poet goes a step further to prove that the deeply ingrained feeling in the mind of an outcaste is much tougher to eradicate than reforming the higher caste people.

The poem is made of six octaves with abab cdcd **rhyme scheme** almost consistently, used throughout the poem. The **anticlimax** in the **denouement** of the poem gives the theme an unexpected twist. While most readers expect the poem to end by bringing in **poetic justice** by making the Brahmin to relent to humanism and reconciling with the heterogeneous society, the poet sends message through the little girl, that the solution is not so simple.

The poem consistently sets the **atmosphere** and **attitude** of the poet describing the feelings of the dalit girl evoking **pathos**. The choice of the diction with vernacular words like **roti** and **Brahmin**, could suggest that his target audience are Indians.

The poem does not use heavily ornamental figurative devices, yet preserves the tone and tenor. The poet blends three perspectives in the point of view of this short poem. It

begins as a third person narration, then the cobbler's daughter takes over, with her direct speech narration, and only in the fourth stanza does the **persona** of the poem begin his first person narration.

Though there is no refrain in the strict sense, the term, 'poor cobbler's daughter' appears at the end of the stanzas, without the monotony. The poem ends with a crafty **sylogism** letting the reader find his own deductive reasoning to ponder if the outcasts have out-casted a Brahmin? The poem voices the voiceless. It does not plead the upper caste to treat them equally, it outright

rejects their favour and goodwill, and challenges to thrive without their support or recognition.

In conclusion, one could say, based on this analysis, that the English verses written by Shankar Mokashi Puneekar is at par with any of his contemporary English writers in India, and it needs a more serious academic status and may be brought to the mainstream.

The Role of Literature and Media in the Enhancement of Society

J. RAJASREE

Research Scholar, Bharathiar University, Coimbatore



Abstract

Literature, the printed material and media, the printed and audio-video format plays a major role in the development of the society. Both the fields are interlinked and society cannot prevail without it for they are merged with the individual lives. Literature and media take their part in grooming the society by creating awareness, entertain, teach, preach, kindle, instigate, and learn the ways of living. Literature is reflected in the media form for entertainment and in-depth analysis and in turn, media reflects the scope of literature. The reading public gets their involvement and intellectual knowledge from literature which nourishes them as well as their environment. Media by holding hands of the public makes them to be clear of the societal happenings and engage themselves with the day-to-day affairs worldwide. Everything occurring throughout the world can be known by sitting in a corner for which people have to thank the advancement of technology. Many artistic literary pieces are transformed into films for better understanding and know the background study of the particular period and the people lives. Newspapers bring to the doorsteps of everyone the happenings of the society and how to initiate the next step for the society's up lift. This paper is analysed with the writings of authors and also reviewed with the films, online sources, newspapers, and radios bringing forth how literature and media are twisted together for enriching the society.

Keywords: literature, media, literary works, film adaptations, film tutors

Introduction

Literature and media act as mirror of the society for they reflect the happenings and the future scope of the society. They are interlinked and create impact in everyone's life. Many have benefitted with both the fields but some took it in the negative connotation further leading to calamity. People get their regular updates and relaxation through literature and media. Being in a hectic world, everyone is filled with commitments and no time to spare for enjoyment. Literature and media do the work of self-relaxation, entertain, teach, and consume knowledge in fraction of seconds with the aid of technologies. Survival is made easier and coolest in the toughest competitive world with literature and media and further enhances the society.

Literature

Literature with different themes and genres focus on society's development. The Cambridge dictionary gives the definition of literature as "written artistic works, especially those with a high and lasting artistic value". The dictionary clearly states that the written works which have artistic and intellectual value earn its esteemed place in the literary world. They play a major part in nourishing their reading public which in turn, created awareness. Literary genre is

focused by the writers as per their interest, intellectual, and public interest.

The core genres include poem, novel, prose, drama and others concerned are novella, short story, critical studies, biographies, diaries, essays, and linguistics. The reading public prefers their area of interest, genre, and reflects which they gained from the printed script. The writers target is somehow achieved with their readers in moulding the society in a perfect manner. Literature alone cannot act independently and it needs the aid of media for reforming and enriching the society.

Media

Media is one of the popular and highly consumed sources by people for gaining knowledge, entertainment, and raising economic standards. The Oxford dictionary states media as "the main means of mass communication (broadcasting, publishing, and the internet) regarded collectively". Nowadays mass communication has submerged into the minds of the people and it is quite a hard task for isolating. It is known to the public in the form of verbal communication as radio, television, internet (computer), and mobile. Printed form reflects newspapers, magazines, and printed books which cover all the themes and also past history needed for the public. The history of

great leaders and personalities, scientists and their inventions, grammar, vocabularies, past time stories and many more are known with the printed form. Whatever the mass communication may be, it is amalgamated into the regular activities of people and it energise and enrich the lives of the people nourishing the society.

Literary Works

Literature and media are not different forms for the public for they have the same perception. They approach with the same attitude for satisfying the purpose which they sought for. It is quite a different task for them to differentiate both for it has sprouted in-depth in their lives. People cannot survive without their guidance for it leads them to keep a step ahead. Knowing the intention of the public, the writers and media constructors frame a new world for the society's enhancement. This new world is filled with entertainers, mentors, academic guides, social guide, teacher, preacher, search engines, instigators, motivators, leaders, communicators, and many more which helps the public to have a thorough knowledge of the specific field in need of. The writer's contribution to the literary world is a glorious one for they act as team leaders. When the Indian writers are taken into consideration, many hands have joined for the success and some are R.K. Narayan (1906-2001), Nizzim Ezekiel (1924-2004), Kamala Das (1934-2009), Girish Karnad (1938), Rohinton Mistry (1952), Manjula Padmanabhan (1953), Arundhati Roy (1961), and Kiran Desai (1971).

Kamala Das though has many faces is analysed as a poet for she confess boldly to the society what she felt without bothering the society. In her poetry collections, she has given messages the society and particularly to her community. Her writings are revolutionary with autobiographical element and kindles women community how they have to be in the society knowing their standards. Her poetries inspirational messages have spread wide which in turn, made women to think of their status in the society where they are, how they are, and why they are. Her poetry collections start with *The Sirens* (1964) and prolonged till *Yaa Allah* (2001). Her poems *Summer in Calcutta* (1965), *The Descendants* (1967), and *The Old Playhouse and other Poems* (1973) depict her themes. She has written the feelings of transgender, women emancipation, society, and many others. Her writings have inspired the society and she is acclaimed to be one of the greatest poets. She has proved her 'self' to society that even through poems the writers can spread the messages to the reading public and the readers too

gave a red carpet welcome to poetry. The reading public acclaims the literary works that is released as films for it create an impact, entertain, and also help them to get a thorough study of the work.

Film Adaptations

The visual media creates positive and negative impact on the audiences as well as the creators of the plot. Many writers have got the chance of adapting their works into films. The novelist R.K. Narayan is considered for analysing this paper and he has multi-faces. He has written novels, non-fiction, mythologies, and short stories. He is known for his simple language and the fictional malgudi town. His writings have earned a good reputation for him and his works are adapted into films. The novels *The Guide* (1958), *Mr. Sampath* (1948), and *The Financial Expert* (1952) are released as films and some are converted into television series. He has won many awards and honours and the notable honour is the five rupee Indian stamp (2009) bearing him. It is a critical claim that when a literary work is adapted into film it will win the heart of the writer as well as the audience. His work *The Guide* is adapted into film; *The Guide* (1965) is released in Hindi and in English language version directed by Vijay Anand. The making of the film is not satisfactory to the author and he criticised the film in *Life Magazine* as "The Misguided Guide". From this, it is known that the authors have a perception on their work adaptations and are free to express their criticism if anything deviates from the originality. The other work adaptations earned a feather to his cap and the audience is comforted with the writings of Narayan.

The published films of literary work not only earn reputation for its good visual presentation but also for the constructed plot. When the plot is visualised in a sensational manner, it creates an impact on the audience. The visualised video energises, equips, reforms, entertains, teaches, and nourishes the society. When reformation is needed for the society, it has to undergo certain acts and performance. This is quite satisfied by media through literature. Actor and acts are needed to give a full-fledged performance which further pierces into the minds of the audience creating an impact. This impact caused nourishes society towards betterment.

Film Tutors

The colourful visualisation generates a brunt than the printed black and white alphabets for there will be certain radius reading public. But the media obsession public covers a wide range. Due to the motion pictures, everyone

forgets their pressures for some time and divert themselves from the mundane activities. But without the literary world, media cannot sustain for it forms the base of the source. The literature concepts are published as film for better understanding and as well as creating awareness to the public with the current scenario. The film industry acts as a mentor for the society and equips them with the needed knowledge of the hour. Though there are many films, the paper analyses the Indian films with conscious of society's upgrade. The films taken into consideration are 36 *Vayadhinile* (2015) and *English Vinglish* (2012).

In the film 36 *Vayadhinile*, the South-Indian actor Jyothika (Vasanthi) has played the lead role and it is a remake of Malayalam film *How Old are you* (2014). The title itself depicts that the character is going to achieve something in an age which every woman stumbles. The character is portrayed in a way, keeping a pause for global warming by entertaining the public to know the importance of planting saplings.

The marginalisation of women and the destruction of biodiversity go hand in hand. Loss of diversity is the price paid in the patriarchal model of progress which pushes inexorably towards monocultures, uniformity and homogeneity. In this perverted logic of progress, even conservation suffers. (Mies and Shiva 166)

Entertaining of green house farming will give way to organic richen foods which eradicates toxic pesticides. This greenery environment gives the society an eco-friendly environment making the people to be safe and healthy. People are motivated through a character or self-motivated due to the environmental settings. This motivation is done through this film to the society how they have to be amicable with nature for safeguarding themselves. The concept is given through a woman character which further states that the film creates conscious of ecofeminism. Women and nature have to be adorned and not to be ill-treated or destroyed. The film teaches everyone to be in a safe and healthy environment by preserving and caring nature.

In the other film *English Vinglish*, the North and South Indian actress Sri Devi, plays the role of Shashi, a small entrepreneur who wants to be skilled in English. Knowing the importance of English and how the environment wears the mask of an English speaking zone, she wants to equip with the skill. But she has faced many ill treatments before consuming it, and toiled herself to become mastery over

that language. Shashi is not recognised even in her home. She is isolated for not knowing the English language but with stern efforts, she has added the feather to her cap. This movie instigates many to equip with the English language for global usage. The importance of communication ability is highlighted through the character and also gives suggestions how they can be trained. "One important argument in favour of English as a global language is its effectiveness." (Parimal 9) This film created awareness that too particularly among homemakers and the average education holders. Films play a major role in mass media communication, for enhancing and enriching the society.

Conclusion

The vital role played by literature and media in the development of the society is very well known to the public and they utilise it in a proper manner for their benefits. The other mass media are newspapers, magazines, radio, and television. Like films, these media too attracts the attention of the public by feeding the needed scope of the hour. Though radio is known for its film songs, in-between the programme the DJ (Disc Jockey) used to create awareness to the audience of the current scenario. Television anchors also play the role of enhancing the society by guiding them how to live in the polluted society. The interviews of radio and television make the people aware of the particular field and tackle the forthcoming problems. The newspapers prevail though technology has advanced and plays an important role in grooming the society. People used to read either the printed version or the e-version. But whatever the source might be, media and literature have merged in the lives of every individual and in every move of their life. Media and literature are found in one form or other enhancing the society towards the successful path.

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Representing Adivasi Consciousness in Hansda Sowvendra Shekhar's "Adivasi will not Dance"

Dr.PRASENJIT PANDA

Assistant Professor, Department of English & Foreign Languages, Guru Ghasidas Vishwavidyalaya



Abstract

Amidst the different narratives of Nation and Nationalism, the existence of margins and the feeble voices of the subaltern are continuously either ignored or not being allowed to raise their voices. The welfare state with its populist thoughts defines and controls many narratives of nationalism and the democracy with the magic wand of consumerism, commercialization and privatization. Hansda Sowvendra Shekhar's "Adivasi will not Dance" is the real presentation of Jharkhand and the plight of original inhabitants Santhals with the rise of consumerism and the capitalist ideology in their land. The book deals with the problem of migration, displacement, rape, sexual exploitation and physical sufferings of the Santhals in a very realistic way. The title story of the book "Adivasi will not Dance" is the manifestation of the feeble voice of an old Santhal who protests against the capitalist ideology and the idea of patriotism. He does not only reveal the socio-political ideology of the state and the different hierarchies of the society but also questions the very validity of nation and nationalism. In my present paper, we shall bring out the subaltern voices which have been denied for such a long time in Jharkhand.

Mangal Murmu, once a farmer and now a musician, refuses to sing and dance for the President. The villagers are perturbed when they realize that the President is flying down for the inauguration ceremony of the very Jindal project that will dislodge them. Murmu's daughter and her family is part of the evictee group and have been forced to move to her father's house. In an earnest but angry address to all those who care to listen, Murmu says:

We are like toys - someone presses our 'ON' button, or turns a key in our backsides, and we Santhals start beating rhythms on our tamak and tumdak, or start blowing tunes on our tiriyo while someone snatches away our dancing grounds. Tell me, am I wrong?" (Hansda 170)

But Murmu's rebelliousness proves to be an act of impulsive nature as the combined force of police, government and corporate is too strong to defy. He and his troops were heavily beaten and locked up in jail. By breaking the stereotypical myth that an adivasi can't speak, Mangal Murmu in his narrative, renders voice to the unspoken sentiments of the Santhals. In his narrative, we can see the existence of many hierarchies and under those hierarchies; the santhals are continuously either used or suppressed. For instance, the Kristan missionary tries to take the advantage of the time and the morbid situation of the adivasi. They take part in the protest

against the land acquisition by the coal company. Apparently it seems that the Kristan sisters are helping them but they have had their own vested interest. They only want to convert the santhals by creating an atmosphere of hegemony. They have opened schools for the adivasi children but soon they start asking the children to "stop worshipping Bonga-Buru and start revering Jisu and Mariam" (Hansda 172). They try to change the native Santhals names like *Hopna*, *Som*, *Singrai* to *David*, *Mikhail* and *Kristofer*. The land of the Santhal is not only taken by the coal merchant but also taken by Marwari, Sindhi, Mandal, Bhagat and Muslim. "If coal merchants have taken a part of our lands, the other part" (Hansda 172), the hapless Mangal Murmu says, "has been taken over by stone merchants, all Diku – Marwari, Sindhi, Mandal, Bhagat, Muslim. They turn our land upside down, inside out, with their heavy machines. They sell the stones they mine from our earth in faraway places—Dilli, Noida, Punjab" (Hansda 172). Mangal Murmu continues: "What do we Santhals get in return? Tatters to wear. Barely enough food. Such diseases that we can't breathe properly. We cough blood and forever remain bare bones" (Hansda 172).

Through the agonized narrative of a Santhal farmer and musician, Mangal Murmu, Hansda reveals the multidimensional exploitation and suffering faced by

Santhals across the state of Jharkhand, which forced him to raise his voice against the exploitation. His entire monologue is thus an outline of a history of displacement, dislocation, migration and identity crisis. In the opening lines of his narrative he clearly put forward the issues of identity crisis which every Santhal faced:

I am a farmer.Or...Was a farmer. Was a farmer is right. Because I don't farm anymore. In my village of Matiajore in Amrapara block of the Pakur district, not many Santhals farm anymore. Only a few of us still have farmland; most of it has been acquired by a mining company. (Hansda170-71)

Even the rich Hindus like the Kristan Missionaries seem to help the Santhal but not without having any personal interests. They try to undermine the history and indigenous culture of the Adivasi as they order to change even the food habits of them. Not only the food habits, the upper caste Hindus also try to make them forget about their Sarna religion and to made them adopt Safa-Hor. Even if they get converted into Safa-Hor, they are not considered as alike. This ambivalent situation of the Adivasi makes them feel that they are from nowhere. They lose their roots and identity. In the words of Mangal Murmu:

Safa-Hor, the pure people, the clean people, but certainly not as clean and pure as themselves, that's for sure. Always a little lesser than they are. In the eyes of the Hindus, we Santhals can only either be Kristan or the almost Safa-Hor. We are losing our Sarna faith, our identities, and our roots. We are becoming people from nowhere (Hansda 173).

He also laments over the fact that nobody was there to voice their anger, frustration and problems of displacements. The main reason for their plight is that they are not united like the other community. Instead of protesting the illegal land acquisition of the coal and mine company, the Santhals choose to migrate their own native land. They lack solidarity. He questions:

Our men are beaten up, thrown into police lock-ups, into jails, for flimsy reasons, and on false charges. Our women are raped, some sell their bodies on Koyla road. Most of us fleeing our places of birth. How united are we? Where are our Santhal leaders? Those chor-chuhad leaders, where are they? (Hansda 176)

Not only the lives of Santhal are affected by the coal and mine company but the environment of Jharkhand also has been affected by it. As Mangal Murmu says:

It is this coal, sir, which is gobbling us up, bit by bit. There is a blackness—deep, indelible—all along the Koyla road. The trees and shrubs in our village bear black leaves. Our ochre earth has become black. The stones, the rocks, the sand, all black... Our children—dark-skinned as they are—are forever covered with fine black dust. When they cry, and tears stream down their faces, it seems as if a river is cutting across a drought-stricken land. (Hansda 174-75)

Jharkahnd became multicultural state, where, with the existence of superior class, the native become subaltern and so is the case with their culture. The very sacred culture of the Santhals which was dominated by the native music, dance and songs are now driven out from the land. Nobody cares about their songs and dance but when function organized by someone high and mighty, 'in the name of Adivasi culture and Jharkhandi culture, it is necessary to make Adivasi dance'(Hansda 179). Their culture has been used by the higher class people for their personal benefit. The sacred art of the Santhals once got appreciated widely but now it has lost its significance as nobody pays any respect towards it.

Exploitation of the Adivasi is multidimensional, as along with the material exploitation, their culture is also erased from their lives. Because of the land acquisition, most of the Santhals have lost their land which forces Adivasis to migrate seasonally in search of agricultural jobs. Thus, the fate of their performances has worsened much as they are neither materially rewarded nor are given dignity and appreciation they deserved. It is out of this sense of disillusionment and despair that Mangal exclaims: "All our certificates and shields, what did they give us? Diku children go to schools and colleges, get education, jobs. What do we Santhals get? We Santhals can sing and dance, and we are good at our art. Yet, what has our art given us?" (Hansda 178)

When Mangal Murmu gets the call from the higher authority to prepare his troupe for performing in the high level function, he becomes happy. He thinks that the opportunity would give them money and recognition. But at the same time the process of displacements has already started in the Godda district as the Jindal group of industries want to establish thermal power plant. Many low-caste Hindus, Paharias begin fighting for their land. His daughter's family got affected. His son-in-law is sent to jail as he raises his voice against the land acquisition. So when the higher authority comes to see the preparation for the function, Mangal Murmu wants to ask them:

How can all of you be so indifferent? How can you expect us to sing and dance when our families are being uprooted from their villages?...Which VIP is coming? The President of India? The President of America? You are making us Santhals dance in Pakur, and you are displacing Santhals from their villages in Godda? Isn't your VIP Going to see that? Does not your VIP read the papers or watch news on TV? We foolish Santhals can see what damage is happening around us. Does not your VIP see all that? (Hansda 183)

Like a true capitalist, the Jindal Company try to interpellate the Santhals as their subjects through different ideologies sponsored by them and by doing so, they could easily dominate them. Jindal Company starts spreading the well fare scheme as an ideology to convince people that whatever they are doing, it is meant good for the people. For instance, Murmu remembers, what they have told people before planning to establish the thermal power plant. "Whole towns would be lit up non-stop, factories would never stop working for lack of power. There would be development and jobs and happiness all over" (Hansda 184).

Amidst the public demonstration and agitation against the forceful acquisition of land which is followed by the severe beating by the police administration in the name of damage control, Murmu and his troupe reach to Godda district. He stands on the football ground watching the ministers who have come from Dilli and Ranchi. They seem all happy with the progress and the development. Patriotic songs in Hindi are playing from the loudspeaker. Suddenly he hears somebody shouting "Bharat Mahan" which resonates sarcastically in the ear of Murmu. He wonders:

Which great nation displaces thousands of its people from their homes and livelihoods to produce electricity for cities and factories? And jobs? An Adivasi farmer's job is to farm. Which other job should he be made to do? Become a servant in some billionaire's factory built on land that used to belong to that very Adivasi just a week earlier? (Hansda 185)

The above statement of Murmu has touched the very tough question faced by our nation today. A Nation becomes a Nation by binding the people together. Nation is constructed through cultural, ideological, and political processes which culminate in feeling of connectedness to other national subjects. Nation interest should be beyond the divisions of class, region, dialect or caste. But here Murmu sees the dichotomy between the concept of Nation

and its interest. A perfect Nation celebrates the heterogeneity in language, caste, religion and ethnicity. But here in Jharkhand, the native language and the native religion have been either denied or deleted. That means the native Santhals are denied in the process Nation building. To them, this Nation is meaningless. Mangal Murmu realizes the futility of performing in front of the President as he does not want to see their art to be used in the name of Jharkhandi culture which is not even in the periphery of the Nation. He asked the President:

Johar, Rashtrapati-babu. We are very proud and happy that you have come to our Santhal Pargana and we are also very proud that we have been asked to sing and dance before you and welcome you to our place. We will sing and dance before you but tell us, do we have a reason to sing and dance? Do we have a reason to be happy? You will now start building the power plant, but this plant will be the end of us all, the end of all the Adivasi. These men sitting beside you have told you that this power plant will change our fortunes, but these same men have forced us out of our homes and villages. We have nowhere to go, nowhere to grow our crops. How can this power plant be good for us? And how can we Adivasis dance and be happy? Unless we are given back our homes and land, we will not sing and dance. We Adivasis will not dance. The Adivasi will not—' (Hansda 187)

The last sentence of his speech is not completed as the power of the so-called welfare state uses the Repressive State Apparatus by beating Murmu and his troupe.

Hansda's stories are powerful narratives of multiple forms of violence towards Adivasis. Through the title story, Hansda beautifully portrays the subaltern and adivasi consciousness. The Santhals are suppressed and literally colonized by multiple agents. Not only have they lost their land, but also they have lost their culture, music and religion. They are not allowed to speak and even if they try to speak or raise their voice against the suppression, the repressive state apparatus of the Government comes into play. "Adivasi will not Dance" is perhaps the most realistic narrative of the lives of the adivasi. Through the character of Murmu, Hansda shows that adivasi people are not meant for showpiece of a museum rather they can protest, they can speak, they can bring revolution.

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English Language Requirements of Engineers at Workplace – An Analysis and Recommendation to Revise the Technical English Syllabus

Dr.K.SASIREKHA

Assistant Professor, Department of English, Mepco Schlenk Engineering College, Sivakasi



Abstract

Need for English in companies and industries are high today. Augmented growth of technology and communication ensure job opportunities for English speaking engineers across the country. Growth of computer, internet and e- governance demands almost all engineering works in corporates, multinational companies and industries with adequate English language. Hence, English language expertise is much required for engineers/engineering students. But survey reports are alarming about the lack of English language skills among engineering students. The two extreme poles of industrial expectations and the prevailing reality made the author to examine the English communicative situations with reference to engineers from multinational companies and core companies. With the interpretation of data analysis, a request is made to board of studies to revise the module to suit the industrial needs. Eighteen years of total teaching experience and twelve years of engineering college experience with placement related input helped to frame the hypothesis of this research article. Research design of the paper is provided below:

- The Need for this Study
- Hypothesis
- Research design
- English Language Need of Engineers at Workplace – an Analysis with Reference to Data Collected
- Findings and recommendations
- Limitations
- Conclusion

Keywords: engineers/engineering students, english language skills, industrial expectations, practices

The Need for this Study

Most of the IT companies and MNCs work for international clients. Hence English language linked them. It's not simply because of the international status. Besides, at present English is the computer language and all work mandatorily involves computer. Corporate and industrial work place system urges engineers and professionals to convey work related information in English language. Thus the obvious English language need for engineers is understood. Though the proficiency in English language is important for all, the expectations is high on engineers because of the career opportunities in multinational companies. By realising the industrial expectations, engineering colleges and technical institutes included **Technical/Communicative English** in the syllabus. Still most of the engineers/engineering students are not able to use English confidently. **Aspiring Minds** survey report published in **Financial Express** 2017 edition states that effective communication, real and virtual tools, and

listening and visual will be the deciding factors for a skilled engineer. Here effective communication referred to is English language skills. It can be nurtured through teaching and learning process. Hence the integration of LSRW skills in the curricula will be useful to the engineering students but inappropriately listening and speaking is neglected at engineering colleges. Teachers of English and engineering students at engineering colleges partially unhappy with the existing course module. It is collectively realised by all the stakeholders. Even after joining in companies, many of the engineers and technical professionals face difficulties in listening, comprehending and conversing in English. They have problem in using appropriate words and grammar rules remain nightmare for them.

The growing demands for engineers with communicational skills and soft skills made AICTE (All India Council for Technical Education) to revise the curriculum - "AICTE has set up a committee of subject- matter experts to review the existing syllabi." The first year **Technical**

English/Communicative English syllabus of B.E /B.Tech offered by Anna University and Anna University affiliated colleges also need course revision. Albert P'Rayan, the senior English teacher at one of the premier engineering colleges, Tamilnadu, India and a columnist in **The Hindu** (Daily – English Newspaper) sensed the same and expressed it in his Ph.D. dissertation entitled **Engineering English: A Critical Evaluation**, as follows:

There are a number of factors which contribute to engineering students' lack of proficiency in English and deficiency in communication skills. The need for enhancing engineering students' communication skills and prepare them to the workplace has been addressed in a number of forums and questions regarding the effectiveness of the Engineering English curriculum too have been raised. What is the role of institutes of engineering and technology in developing the students' employability skills? Should the Engineering English course be modified or redesigned? What measures should be taken to make the students 'industry-ready'? (20)

Following the same line data has been collected from engineers to know the prominence of English language. With that authentication, author of this paper suggested changes in the **Technical English/Communicative English** syllabus.

Hypothesis

At last, college is where English language skills can be honed with the help of prescribed syllabus. How appropriately industrial needs, demands and wants on communication skills has been included in the **Technical English/Communicative English** is appraised.

Research Design

To appraise the English language needs in industries, data has been collected from engineers working in multinational and core companies. This research article focuses language needs of engineers/engineering students in industries and the divergence in **Technical/Communicative English**. Hence sampling included engineers alone in the present study. The questionnaire was mailed to 36 engineers and only 23 of them completed it. Those 23 engineers are from multinational and core companies who are working in India, Canada and the USA. Questionnaire was self-explanatory and relevant questions were included in simple language. Questions are the combination of both closed and non-closed patterns. The respondents were asked to provide their personal and professional details for the reliability of information. Very few questions were open

ended and it was to collect the opinion and information appropriately. Suitable and different scales are equipped. Lickert scale, ordinal scale and multi-dimensional scale were incorporated to interpret the respondents' information. The information collected was consolidated to find out the English language needs of engineers to work across the world. Based on the same data syllabus revision was suggested for **Technical/Communicative English**.

The questionnaire integrated four sections which contained 17 questions as follows:

1. Personal and professional details (1-5)
2. Review on communication skills and soft skills (6-10)
3. Needs analysis (11-16)
4. Suggestions (17)

English Language Need of Engineers at Workplace – an Analysis with Reference to Data Collected

Growth of ICT (Information and Communications Technology) paved a way for engineering professionals in India. Industries and multinational companies recruited engineering students with good skill sets especially with English language proficiency. But Indian educational set up made most of the Indian engineering students to approach English language as a subject. After realising the need for English language in employment chances, higher studies and career enhancement, engineering students want to improve their language skills. "The existing engineering English courses exercised in Tamilnadu, are not completely reflecting students' language need and do not help them for effective communication." (Sasirekha4) Hence to amend the gap, data collected was interpreted quantitatively and qualitatively. It throws light to know the real corporate scenario in terms of English language skills and its importance in work place. Further the study assured, the requirement of language skills and soft skills in corporate.

Interpretation of data analysis from the questionnaire (ref-Annexure) were presented below with substantiation.

I) Please provide the following details:

1. Name:
2. Name of your company:
3. Qualification & Designation:
4. When did you complete your degree? Year of passing:
5. What is your total work experience in the previous and the present company?

All the above questions were answered by engineers and the personal details were collected. It was very helpful to understand diverse designation and workexperience of the respondents.

II) Review and Requirements of English Language Skills

Did you attend any training in Communication Skills?

The question has been included to know about the significance of communicational skills training program. "15" respondents answered positively whereas "8" answered 'no'. It can be understood that the serving engineers are expected to undergo training programs on communication skills for their career enhancement which affirms the pressing need for English language skills for various official purpose.

How do you find that training programs?

The respondents were asked to express their opinion on a four point scale namely: 1- Relevant and Useful 2 - Partly Relevant and Useful, 3- Irrelevant and 4-Irrelevant and Useless. Respondents selected 1 & 2 only which means eighty percent of them stated that it is 'Relevant and Useful' whereas rest of them felt it to be 'Partly Relevant and Useful'.

It was explicit from the responses that need based training program oncommunication skills offered in the industry has to be included in the syllabus; this need based syllabus revision would help engineering students employable in job market. Further after placement, the language skills gained will be helpful to sustain in the job Do you feel such communication skills should be integrated in **Technical/Communicative English** syllabus?

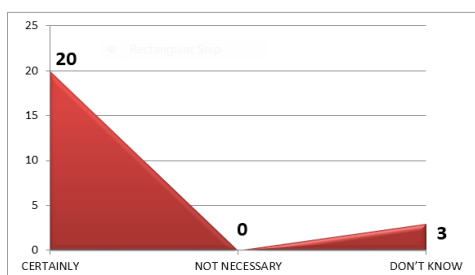


Figure 1 Integration of Communication Skills in Technical/Communicative English

Options chosen by the respondents were presented in the Figure1. The response to this question clearly throws light on the need for English language proficiency. It is obvious that more than ninety percent of the engineers understand the importance of communication skills in their

work place. Based on the real time corporate situations they recommended such skill sets to be taught in **Technical/Communicative English** itself. Thus the response to this question confirms the author's hypothesis. The next sub question invited the suggestions.

b) If it is an absolute necessity, how such communication skills can be integrated in **Technical/Communicative English** course

Sample answers of Engineers are compiled here:

1. Smart E-class for speaking skills like story telling role play, group discussions, etc to be introduced.
2. Students must be encouraged to study biographies and autobiographies of visionaries. Later they must present it to the teacher; more weightage of marks should be given for the presentation.
3. Communication plays an important role in any industry and for freshers coming out of college; the major focus is given to the communication skill. Some of the topics to be included are:
 - a) How to interpret a situation and to react it.
 - b) How to express ourselves in a way others understand.
 - c) Usage of right words/phrases.
 - d) How to say 'No' in tough situations.
 - e) Effective ways of answering.
4. Should be a part of curriculum through general books. Especially for engineering students to boost up their confidence and attitude.
5. Language skills to be taught in an interesting way for career.
6. In Engineering, English is taught in 1st year only. But communication and soft skills practice required for the entire period of Engineering tenure for facing interview and office communication.
7. One course should be integrated and it should be sharing the experience of people working in industry.
8. Course material should have opportunities for all the skills.
 1. Storytelling
 2. Predefined
 3. Study presentation (Non technical).
9. Proper written and spoken English skills have to be integrated which will help the individual in their profession to express their views in a better way.

The above choices focus the necessity of revision for industrial practices. However the mentioned choices are available in the **Technical/Communicative English** but unfortunately it was not practiced uniformly in all engineering colleges. Though several factors are there in the lack of communicational skills, the first among is the unawareness of industrial language needs.

Tick your choices on communication skills program to be conducted.

From the Figure 1.1, it is very well understood that more than ninety percent of them have preferred 'Irrespective of all' option followed by some respondents preferring 'Depends upon the Candidate' and 'Depends upon the Project'.

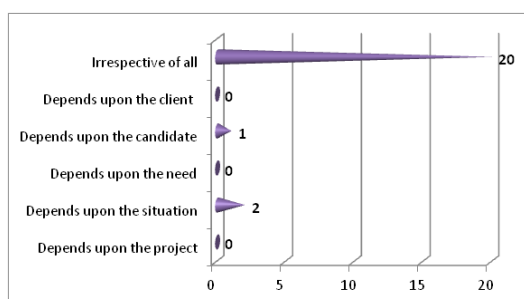


Figure 1.1 Choices on Communication Skills

It is very clear that communication skills programs often take place in companies to keep engineers 'industrious' for all their tasks. Gap in the execution of syllabus practice and industry should be rectified immediately to increase the job opportunity of engineering students.

Do you feel the industry expectations on communication skills was covered in **Technical/Communicative English** syllabus? The respondents were asked to express their opinion on a three point scale. Nearly about seventy percent of them preferred 'To an Extent' option followed by seventeen percent preferring 'To No Extent'.

From the analyses carried out on the data collected was discussed under 'Review and Requirements of English Language Skills' made it evident about the need for English language skills. The next analysed the importance of LSRW skills.

III. Requirements of LSRW Skills in Official Situations

Questions from 11 to 16 (ref – annexure) were piloted to understand the needs of engineers in industries. Respondents were asked to tick the LSRW skills required

in official situations and their interpretations were as follows:

Listening

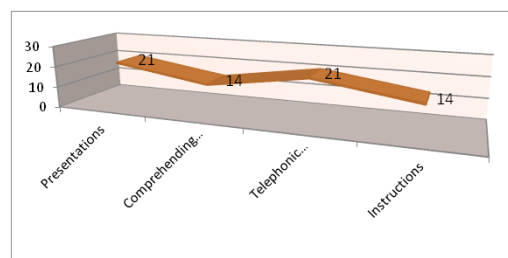


Figure 2 Listening

Communication is an integration of LSRW skills. Listening happens to be the initial activity in the process of interaction. It contains three stages namely 1) comprehension, 2) interpretation and 3) evaluation. Listening is the skill needed for speaking. In order to speak well, one has to listen continuously. The above picture illustrates the 'Need for Listening Skills in different official situations'. It is inferred that equal percent of the respondents gave importance to presentations and telephonic conversation skills and the same percentage of the respondents preferring comprehending comprehension and instructions.

Speaking

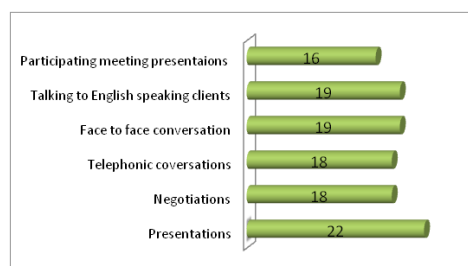


Figure 2.1 Speaking

Expertise in speaking skills is universally acknowledged as the parameter for measuring an individual's knowledge, proficiency and credibility. It is the same in a work place. The details presented in the above diagram help us to get an insight about various official speaking situations. Maximum percentage of respondents state that they need speaking skills for making presentations. They are followed by equal percentage of respondents requiring it for talking to English speaking clients and in face to face conversations. They are closely

followed by respondents who require it for telephonic conversation and for making negotiations.

Reading

Reading situations and the respondents' needs are highlighted in the diagram. Reading skill is a necessity for engineers serving in industries as it enables them to connect the ideas on the page with what they already know.

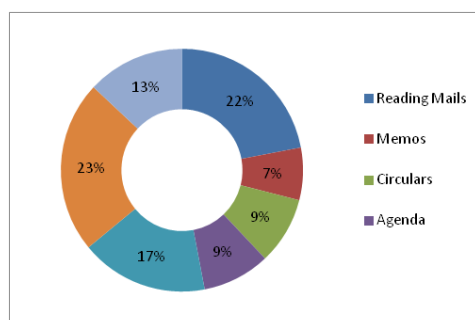


Figure 2.2 Reading

From the Fig 2.2, it is evident that utmost preference is given to reading reports. They are closely followed by reading mails. Reading minutes comes next and it is followed by project based reading.

Writing

An effective writing skill is very much necessary for engineering profession. The objective for writing is clarity and understanding.

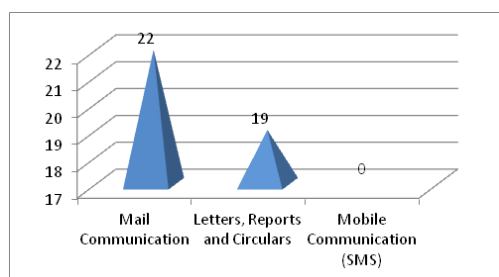


Figure 2.3 Writing

From the Fig 2.3, it is understood that when it comes to writing, its maximum requirement is in mail communication. It is distantly followed by letters, reports and circulars.

LSRW and Their Importance

Interpretation of data analysis emphasizes the importance of language requirements. Inwardly placed engineers were also unhappy about the language skills picked up from the *Technical/Communicative English*. Hence sample

suggestions from them to modify the syllabus was presented, repetitive opinions and ideas were ignored.

1. Storytelling, narrating events and presentations to be included.
2. Spoken activities to be conducted.
3. 'Tell me about yourself', - here the fresh graduates can impress and draw attention of the observers. It should not be a verbatim reproduction of an individual's resume. Instead, it should carry information that has not been put in the resume, but interesting to share with. Based on the researcher's experience, most of the fresher's hesitate to gel with the senior team members and they always maintain a safer distance. Hence, Interpersonal skills have to be developed and confidence has to be built.
4. Students are allowed to take ownership by conducting and participating in some events.
5. A candidate should have the ability to convey his/her message, either voice or text with accuracy. He/she should not only have the technical know-how but also the ability to express/convey his/her knowledge.
6. Digital library to include sample presentations of corporate giants who have been legendary in presentations eg. Steve Jobs.
7. Actually, American companies demand better communication skills and soft skills, compared to Japanese firms and Chinese firms. Once again it depends on their ideology. During the researcher's College days, the learners were imparted training by eminent Professors and examination from University of Cambridge (BULLATS Examination). It is entirely different syllabus i.e. Book contains cross cultural things, e-mails, journey articles, audios & videos.
8. Student's vocabulary should be increased by reading stories and novels.

Suggestions stated above directly or indirectly expect changes in the **Technical / Communicative English** course. Data collected and interpreted insisted the need for communicational skills and soft skills in the industries. Engineers' firsthand experience to be considered for including needful and relevant changes in the syllabus.

Findings and recommendations

English language is prescribed in the engineering curriculum to ensure communicative competency. Syllabus revision committee should consider the communicative need and want of engineers.

Limitations

Exploitation of literary material in **Technical/Communicative English** with suitable methodology requires continuous planning. Like grammar drills, set patterns will not be enough. Above all, consensus with curriculum developers, industrialists, teachers, learners and other stake holders should be convincing.

Conclusion

Equipping the engineering students with English language flair is the need required in job market. Through this survey, a request is placed to the authorities to include the possible changes.

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Feminist Readings of Shashi Deshpande

D.RENITA SHIRLEY

Research Scholar, Tiruppur Kumaran College for Women, Tiruppur, Tamil Nadu



Abstract

The novels of Shashi Deshpande are about women's self-quest and struggle to free themselves from the restrictions imposed by society, culture and nature. Shashi Deshpande's major concern is to depict the anguish and conflict of the modern educated Indian women caught between patriarchy and tradition on the one hand, and self expression, individuality and independence for the women on the other. Her fiction explores the search of the women to fulfill herself as a human being, independent of her traditional role as daughter, wife and mother. Shashi Deshpande's women characters keeping in mind the various types and phases of the women characters expressed in her six novels are studied here and it tries to link these novels with the various phases of feminism. For this purpose it is necessary to have some discussion of feminism and feminist literature.

Keywords: feminism, freedom, individuality, independence, troubles

Introduction

Deshpande gives an idea about the subject of her unique personality in the field of feminism. She has been famous for narrating the core of troubles of woman within herself and she is the most excellent writer in India for the subject matter of woman freedom economically, socially and psychologically. Deshpande has taken her point from the male writers, and though she is not against to them she is not giving the chance to criticize woman in their talk.

In her novels, Deshpande takes a positive attributes of men and analyses the negative attitudes of women. She takes only the necessary issues of the society neglecting the trivial ones. Deshpande exposes the western culture of woman in the work of her *Roots and Shadows* with the protagonist Indu. There is a rigorous warfare of contemporary setting and doctrines in the novel.

The values of the society have been cultivated from the ancients and the customs have been followed and transferred to the next generation from the previous ones. At present, the modern generation feels strong to renovate the age old customs and traditions. But they cannot completely disregard the tradition and rituals at once. For the customs they have been mingled with every aspect of the society and every bit of an individual's life. A woman has to fight hard against the anguish of a dominative public for her freedom.

In the contemporary period, women take in an excessive position for intended to a countless difficult of a hard struggle. However their strength is continuing with the

stamina and actions are repeatedly approval in various and miserable through several. But still these challenge to recommend themselves to be the code of behavior of feminism, helpless to distinguish their idea of representation in advance.

The majority of them get hold of criticizing of a man considered for women. Some obtain uphold equality with man inspite of the entire fixation for women. It is astonishing that they remain to the given possessions. Women survive in a set on the intolerance forever while they expand into the section of past period. Intolerance is associated with women with the skillful component of schooling, profession, career and the like.

The woman also defeats the closest control and becomes rebellious to fight against the domestic violence at home. The social status of women also has been surpassed in the present scenario. The women folk have been a higher political power in the nation. The social and political consideration of women in the present world has attained a significant position.

Indian women are to spoil a new ground for the whole inhabitants and it is the practically every single one to expand with delight fixation. The Indian has equipped with the arranged forces commence to combine the women administrator and currently the position the expense of verification that women preserve in the whole field. At the moment, women have escaped no further possibility to men to fall little to be satisfied to be consider them since of their thin spot as women involve make it to a great extend degree.

Women universally face unbalanced troubles. Feminist organization can formulate a compensation a lot in vitalizing women on or after the age stretched cruelty and suffering, exploitation and calmness, the instant obtain pleasant greet and elevated support from far-reaching ground.

Women authorization is the progression in which women establish and rejuvenate what they are capable of to perform and become conscious in a condition that they awaiting that time are depressed of the action There are more than a few attitude of a perception significant women's empowerment are in the similar time such as, exploit for one to be approved, they must acquire more rapidly from their unnecessary consideration.

On the further distribute, it is non survival and share man's potential. It is concession with the women's restrictions while being self-satisfied of her partiality and carrying out the independence of women position has to planned for her acknowledgment of women as get in the same responsibility as men in sustain and approve the source of revenue in the modern civilization.

Women approvals have absorbed to be transformed into a significant material of defeat in improvement and economic region. Feminism is a variety with the supporting condition, code of assurance and public schedule that allocate the widespread purpose: to consequence, to complex, achieve incomplete, financially practicable, private and public independence of gender.

Women hold to search for the foundation of informative and proficient view designed for women that draw nearer their mode beyond and by the identical indication to men. The chief trend is with the principle of the women relaxing to contain in liberation in their marital determination and the public.

The innate pace of freedom suggested for women in their livelihood. Women will be a massive agreement is uncomfortable and be regretful use for that passion at a decline civilization is not a bond of women is praising and open-minded in all the way through bodily endurance.

Women who are under deficiency line of thoughtfulness to part rigid for their family, nevertheless the capability and better-quality not attach with bond them with a forward-thinking to carry out their order on their public figure. They frighten them every element of the approach throughout psychological harass and considerable situate in every part of the condition. If this kind of deliverance is not sufficient in good endeavor of women they resolve into carefully drop out of their whole being.

The grade of women in the homeland is extremely to significantly affectionate of their people. The inhabitants are dependent to their carefully hold their families and still the families provide a few information that the senior one return consideration to the younger and the male is to defense their kindness to the women. They are dutiful to divinity and responsibility loads of self-punishment in favor of their family wellbeing.

Nevertheless the education is convincingly growing in the motherland. Even at this instant, in several of the community the women are not tolerable to gain knowledge for the basis that of the economic concern. If a family is restrain of two children with two conflicting genders. The male child has the authorization to walk for the school. And the parents permit him reading by return the charge. If the condition of the sponsorship is approval they allocate their girl child furthermore in favor of learning.

Women's learning is all about financial support and there is incomplete in quantity of their house revenue they would force their daughter for a job and occurrence to be compensated in sustain of their residence in the phase of learning. Currently, the existing circumstances transform into an enhanced situation. The women recognize regarding the male governs civilization and they are annoying to equilibrium that in ones individual kindness. Since, women's caring headed for the humanity is significant.

Even at present in the public the career preference initially set out to men and then to women. Consequently, the employment proposals are utilized by men and so women are not receiving as much prospect. However the capability of women is men. They are suppressed since they are feeling mutually their persons and skill. Women foremost that in a strong without intolerance approaches.

Currently the situation of women have changed excessively in their family and specified the oath influence to obtain an outcome designed for their family. Previous to 19th century, the grade of women has been misplaced and subsequent to it their strength has been built up to various scopes. The administration has approved several constitutions intended for the women.

Several legislations are specified the equivalent prospect to women approximating men and as well they manage to compensate in favor of the helpful assistance to the women. Women obtain numerous places in India.

The women responsibility has forever an annoyance region for the land. Women conflict meant for hundreds of survival to attain their strangeness and still they strike in aloofness to the male dogmatic society.

To keep in activity, effort of fiction, women are compassionate the unnecessary assessment to be supported on behalf of their authority contained by them. Several provide with their probability to call attention to the women to achieve profession at their habitation. Women are approval to prefer their self.

The vital potency that women include is their self-assurance and it is the most central foundation in which the people of the culture possibly will be wanting in and the people have their in excess of independence as healthy other than their larger than assurance guide to an unconditional failure excluding women people on no account give a probability on behalf of their disappointment they triumph in every and each circumstances and they besides recognize to be the conqueror themselves.

The majority of the women are not receiving the appropriate respect and acceptance that they require to acquire and nearly everyone missing without being seen by the world and this resolve not be concerned by the women people as they possess abundance as well as lots of effort to complete in this challenging world they achieve include the instance to perceive these ridiculous possessions they in actuality do not inconvenience on the subject of the people who are verbal communication poorly with reference to them other than they achieve to be concerned in relation to their accountability.

The communication comes within reach on the area under discussion of the widow. They are primary a continuation in a systematically out of the commonplace and that women who are in the situation of widow include to execute the elemental formal procedure approximating sati which is a dreadfully malicious one and at present the public pay no notice to them on or after their civilization designed for their convenience.

At the present time the world revolutionizes into a thoroughly dependent one and the widespread people source of revenue in the world preserve not pronounce their private estimation as they are underneath the imperative of their possess people who were preferred by them, currently this is the circumstances that phenomenon diagonally the world.

However even then, women could acquire their personal examination and at the moment they are lifting up the influence closest to the world and currently the world is demonstrative surrounded by the examination and high point of women and insignificant person could refuse to go

along with the women from realized their achievement and communicate their spot and the future can be manufactured by in cooperation the youngsters and the women.

The wide-ranging view of the society is that women can tolerate the whole thing and they could grip at any circumstances however the men individuals are not make the grade to retain information that women also show off their approach and they besides include their feelings.

Those charming and kind personality and kind hearted women consume every single of gentleness designed for the wide smile of the civilization. For the most part toughest discomfort that comprise under by the women is their affectionate agonizing and this formulate the women to locate in an exceptional situation and no man be capable of locate aligned with the women in favor of this careful pain excluding the nearly everyone unbearable agonizing of the parenthood cannot be illustrated by language it is known to one and merely spoken by the women who are occur it. In addition to this conclusion by saying that women are the large amount of beautiful mortal being in the world.

Searching the wholeness is in lies with an every individual we should generate it with the proper situation. The situation makes everybody to rule the individuality but many women are not aware of these techniques and sacrifice their life for the sake of others hiding their happiness for others. This paper also brings to help out the essentiality to connect the readers to bring out the wholeness of the individual in the field of feminism.

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Postcolonial Reading in Kazuo Ishiguro's *The Remains of the Day*

J.ANJALIN HANNA SHARA

M.Phil Scholar, Tiruppur Kumaran College for Women, Tiruppur, Tamil Nadu



Abstract

The Remains of the Day viewed as a worldwide novel structured by Kazuo Ishiguro. Ishiguro unpredictably weaves the intrinsic feelings the hero experiences when experienced with various fields of his own life. The occasions spinning around the center point of social and political undertakings of the British Empire, The Darlington House and the upkeep of the societal frivolity of the "respect" decides Stevens, the hero as a person. The bifurcation between the past recollections related with the life in Darlington House and the present life obliging his occasions reveals the self of the English head servant. The changes and changes in the social and the socio-political aspects have real ramifications on his identity also. At first Stevens is an exemplification of British culture and dedicates his life wholeheartedly to the Lord Darlington along these lines clearly in moderating his poise. Following a couple of years when the power of the English house gets under the control of an American individual, Mr. Farraday, Stevens attempts to fit into the American routes by satisfying his new proprietor. Along these lines the pages of this book appear how Stevens is subjugated by the expert without having the capacity to stand up for himself. The paper intends to examine the ace – slave relations the hero experiences in his expert life furthermore, the way the 'authority shift' makes him a gadget of hybridity. The investigation is conveyed further strengthened by applying the hypothesis of social hybridity of one the unmistakable postcolonial scholars,

Keywords: illusion, hybridity, authority, culture

Kazuo Ishiguro was particularly refreshing for his novel *The Remains of the Day* (1989), which investigates the tale of an exceedingly self-controlled life lead by a head steward in an English nation house. Ishiguro has tenaciously presented the character who drives his life in a nation that is a casualty of the world war and furthermore a world that experiences colossal change in the way of life he lives in. Along these lines Stevens, the head steward of the Darlington House, an English image is caused by the outside changes, particularly the significant move from British pride to American opportunity. Kazuo Ishiguro is frequently sorted as a postcolonial author in light of his oriental foundation. Follows from Asian Literature can be followed from crafted by Ishiguro as his books question the strength of the predominant countries. *The Remains of the Day* broadly depicts the ascent of America as a main country, the outcome of World War II on the British domain and the wilting of British culture and convention.

Stevens, the hero made by Ishiguro is an encapsulation of benevolence. His commitment in the administration of Lord Darlington in the age of World War II is a portrayal of his most extreme polished methodology. The Darlington Hall is the image of national personality and Englishness, and Steven's mentality influences him to

trust that the environment rotate around the pivot of Darlington House. The administration appeared in the novel fits in to the demonstrable skill as far as contemporary world, a world in which a person's occupation and nobility characterizes his/her societal position. Stevens's career is something that has ties with Darlington Hall, and his vision of position and poise never goes past this honorable connection he has. In any case, later when the magnificent house is embraced by the American proprietor, he so as to keep his polished methodology high will undoubtedly shape himself to the desires of Mr. Farraday. Darlington Hall and its workers can be understood in a total sense when put past the societal circle that is in a globalized setting. There is an interruption by the American culture into the wide British Empire. Along these lines the novel both bifurcates people in general and private circle just as it demonstrates the relationship between them.

While investigating the household level, it is the difference in possession that makes a social perplexity. The account in the novel interfaces his arrangement of recollections of the past (1920s and 1930s) and his present endeavor of 1956. The transformations and developments

of Britain had switched the security of the Darlington Hall, which he understands all through the voyage.

The significant move that happens is the adjustment in the responsibility for house, from Lord Darlington, and Englishman to Mr. Farraday, an American. Moreover there is an modification in the situation of Stevens in the expert area. Putting Stevens in the post imperial web, we discover a large number of associations. Each societal, national and universal variables impact his expert life also his local one.

The unfair impacts of the talk of social expansionism, for example, don't basically or separately allude to an individual or to segregation between mother culture and outsider culture. The reference of separation is dependably to a procedure of part as the state of subjection: a separation between the mother and its jerk, oneself and its copies, where the hint of what is repudiated isn't curbed however rehearsed as something unique change.

Stevens characterizes himself as far as his highborn affiliations. Englishness and poise are the key factors that shape his idea of polished skill and benefit. The degeneration of the Imperial houses and the decay of British privileged was an incredible hit to the head servant. Mr. Farraday, not at all like ruler Darlington, a vigorous supporter of autonomy over and over guides him to release his unbending nature and let himself free in each ways.

The casual recommendations by the new proprietor left him baffled as he has never before ventured out of the limits the Hayes Society set. 'Bantering' is something that Farraday adores, yet Stevens thinks that its strenuous to adjust in such a circumstance where no standards and manners are pursued. Toward the finish of the novel we find that Stevens says obviously officially committed much time to building up my bantering aptitudes, yet it is conceivable he has never recently moved toward the assignment with the dedication that he has done. He chooses to come back to the Darlington house after his short occasion and practice the aptitude of bantering with a recharged exertion.

In the times of Lord Darlington, nobility enslaved Stevens and when the possession is given over to Mr. Farraday, he chooses to take in the ability of quarreling for the new ruler of the manor. Here we discover the head steward attempting to take into account any semblance of his proprietor. Another sort of is rebelliousness when mimicry includes the replicating of the state western ideas of equity, law and opportunity and so forth. In the novel, as the regular English hireling, the head servant is likewise

reliant on the Lord of the house to keep up the decency of the English lord's culture. This can be confirm in the certainty that the butler's fanciful universe of absolute strength changes with the ruler. Wide range of social proclamations and frameworks are made or are built in a space that he calls the Third Space of articulation. He says, It is noteworthy that the beneficial limits of this Third space have a frontier or postcolonial provenance. For an eagerness to slide into that outsider region. May open the best approach to conceptualizing a worldwide culture , put together not with respect to the analysis of multiculturalism or the decent variety of societies, yet on the engraving and verbalization of culture's hybridity.

Respect is presented in the novel in different dimensions and through different sources. The underlying reference in the novel is to the butler's recollections that are related to his calling as a steward. He over and over contacts the inquiry about butler. He himself answers the inquiry by keeping the Hayes Society as the estimating criteria. Hayes society in the novel is an anecdotal association speaking to the high society butler's society during the 1920s and the 1930s. This extremely class of society explains an extraordinary head servant as one who accomplishes pride. This societal power drives him to pursue the idea of respect, furthermore, hopes to accomplish it.

The American proprietor Farraday wants the steward to be a basic part of the British culture. There is a sort of battle between keeping up the Englishness and moving with the American attitude which is an incredible assignment for him to achieve. Stevens has been a changeless worker at Darlington Hall and he asserts that the world was wheel, spinning with these extraordinary houses at the center point, their forceful choices exuding out to all else, rich and poor, who spun around them.

Stevens sets out that it has been my benefit to see the best of England throughout the years, sir, inside these very dividers, which demonstrates his fulfillment. Anyway Mr. Farraday who has confidence in independence and opportunity advances his perspectives and says about colleagues , you're dependably secured up these huge houses assisting, how would you ever get to see around this excellent nation of yours. It isn't right that a man can't get the opportunity to see around his very own nation. Accept my recommendation; escape the house for a couple days. These perspectives of the ace and the hireling demonstrate the diverse perspectives of an Englishman and an American. Prior Steven's proficient life was pretty much limited to that of the Darlington House,

while the new specialist thinks about England as an open scene which each national must investigate. His perspectives of England are restricted to the sights he observes in the house and Stevens as an answer to Farraday's every now and again brought up issue says despite the fact that we didn't see a lot of the nation in the feeling of visiting the field what's more, visiting beautiful destinations, did really see a greater amount of England than most, set as we were in the houses where the best women and courteous fellow assembled.

The thought of Darlington House as the power place of relations rises above to a more extensive feeling of the English Empire all in all. Nonetheless, such center points assume a crucial job in connecting the household circle and worldwide zone. The Remains of the day have two noteworthy follows when contemplated in the setting of Post Imperial legislative issues. The one arranged around the Victorian qualities custom, suppression, and self destruction named overall as poise, and the other identified with the American thought that has extended as Another World opportunity, nature and independence.

This socio-political change has likewise a few ramifications on the social perspective. Poise for Stevens is a run of the mill English quality and he places respect needs to do vitally with the butler's capacity not to desert the expert being he inhabits. Nobility is further filled Steven's mind through a tale which his dad was extremely enamored with – the story of a head servant who neglected to freeze on finding a tiger under the eating table; it was since he knew instinctually that some place in this story lay the piece of what genuine dignity is Stevens additionally underscores that extraordinary head servants have a place just with England, and remote nations have many workers. Another dim case was the demise of Senior Steven's senior child in Boer war while Senior Stevens played out his obligation hiding his feelings. Subsequently Respect is predicated on denying normal human inclination, surrendering totally to expert and societal unbending nature.

A similar acquiescence he showers on his next proprietor, Mr. Farraday. Stevens goes for an endeavor as indicated by the proposal offered by his new proprietor. The world he experiences outside the fringes of the Darlington Hall is an altogether different one. In the times of his investigation of the wide open spaces of England he encounters opportunity, despite the fact that he doesn't have a craving for deserting his pride and respect. This itself indicates how both the way of life has affected him.

Amid his visit we can discover Stevens thinking back the recollections related with the Darlington Hall, his connection with his dad which needed feelings and

furthermore his unromantic connection with Miss Kenton, the cleaning specialist of Darlington Hall. Indeed, even in keeping up the association in light of Miss Kenton he keeps that he can't break the class chain of importance.

The Moscombe town which he runs over in his voyage gives him a picture of opportunity. Individuals of this town have faith in independence and not acquiescence. Moscombe along these lines is a visual portrayal of Mr. Farraday's idea of adaptability also, opportunity. Stevens winds up as a maverick in this fluctuated way of life of the field. The interruption of the remote culture step by step crawls into the inbuilt ideas of the head servant. There can be parallel drawn between the development of British Empire to a globalized web and the reorientation of the English house to a home for a rich American.

Stevens will undoubtedly demonstrate his expert tendency towards his new specialist. Mr. Farraday consoles his Englishness and his rootedness in British culture. Stevens here is a portrayal of English brand, an image of early English culture. The Darlington House itself is rebranded as it has lost its capacity as a national personality. The settled personality of Stevens as depicted in the underlying parts of the novel and the interruption of American idea of opportunity and independence has made a conflict of culture causing hybridity in Stevens.

Stevens possesses a world that isn't interminable, yet variable. His character is characterized by the way of life that shields his reality. The finish of the natural culture that once commanded his self is presently a blend of the shades of British inflexibility and American adaptability.

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Unrevealing the Essence of Literary Theories

E.IRUDHAYA JESINTHA

M.Phil Scholar, Research Department of English, The American College, Madurai



Introduction

The term “theory” from Greek “theoria” means partial nature of theoretical approaches to literature. The current state of theory is such that there are many overlapping areas of influence and it all from human experience. Literary theory is a systematic study of the nature of literature and method of analyzing literature. Since 19th century literary scholarship includes literary is a consideration of intellectual history, moral philosophy, social prophecy and other interdisciplinary themes which relevance to the way human interpret the meaning. In later modern academia, the outgrowth it by the style scholarship is a critical theory and it often called as “theory”. The word “theory” has an umbrella term for various approaches to reading text.

Background of the study

Before introducing the describe literary text and its strategies to the students in the classroom, to discuss the nature of the literary theories in general and the problem associated with literary theories in particular. It will allow students to clear the overall common aspects of literary theories before entering into the in depth of particular one. The purpose of literary theories to make a valuable judgment on a particular work or to interpretation of that particular work depends on his/her views or to allow other readers to relevant historical and biographical information. The main aim is to enrich the readers understanding of literary works.

The nature of literary theories

Literary theory can be understood with the help of principles and concepts, strategies and tactics. But at the same time, many literary theories have an expressed goal, background highline and political action. Moreover, the student of learning literary theories should familiar with this background knowledge of literary theories. It restricted to analyze language, rhetoric, signs or other systematic significance in the text. Other than that it directed towards the critique of social, cultural and historical conditions and

in what way these conditions are reflected cultural forms like literary texts.

A nature of literary theories is to effectively address the theoretical problems when the readers arise in the process of reading. Reading a literary text is a first process and another process is to identify in which theory it is being employed or how the same theory can be applied for different critics. This theory must or inevitably reflects the social world in which the theorists operate but scientists believe on the assumption of scientific theory and also it all unaffected by ideology. Hence literary theories point out that, it is a product of ideology because it was operated by theorists although they were all in ideological position. It also said that it all was the products of particular person, society and culture at a particular time.

A realm of theory is booming and confusing. Alex Gitterman said “When you understand all about the sun and all about the atmosphere and all about the radiation of the earth you may still miss the radiance of the sunset.” still theory too in the same dialamo.

Tool for Interpreting Literature

Interpret something it make some different personal meaning for that particular text or piece. For example, if a person individually interpret a text and put his suggestions about that text in his/her own writings then it will be considered to a piece of literary criticism. The main purpose of interpreting the work is to have a valuable judgments on that work. Reading and interpreting the literature can nourishes the reader with a sense of the complexity of life's deepest mysteries like love, hate, death, conflicts between two individual and society. A human being we approaches these problems with self-awareness, greater tolerance and also for the views of others. With the help of theory same ideas look on with different lenses about art, literature and culture.

Purpose of literary theories

Literary theory in modern literary scenario is influenceable because it provides chances to engage the readers with the texts through new way of seeing literature. It helps the reader to develop critical thinking skills and it also takes the reader to a high level of cognitive thought by evaluating the text. It opens new avenues of thinking for the reader as well as increasing their understanding of the various perspectives of a work of literature. It paves the way of having 'conversation' about a work, not only in its own context but also in the context of the thinking of the time of the criticism.

Looking at a story from different perspectives often results in discovering new and intriguing things. It will be called as "perspective" or "point of view" and no single lens give the clearest view. Hence it can be possible while having activities like co-operative or collaborative method of learning theories, it emerges several lenses at once.

Conclusion

Twenty first century is the age of globalization, multiculturalism, telecommunication and digital technology. Hence education today is considered as an important mechanism and effective means to develop creative and effective human resource (Gloud 1993). Showing the essence of literary theory among students before teaching the text directly leads students to have better understanding or mind map of the nature of theories. It will help the student to read literary theory with some curiosity in free mind, then, the facilitator should introduce some methods from teaching strategies to make students to learn theories easily.

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New Shades of Feminism in Modern Literature

Dr. IRENE PHILIP

Senior Lecturer (SG) in English, Karaikal Polytechnic College, Varichikudy, Karaikal



Abstract

Feminism has always been a hot topic and always trendy. The fact and idea of feminism started spreading through the novels and journals. Women all over the world from different cubes and roles are still struggling and fighting their own battles for the sake of womankind and rights of women. The voice of a woman is still a feeble sound in the society among chauvinist men. Starting from there many media and other forms of socializing sites got the ideology and it kept spreading. Many renowned authors and speakers have talked about Feminism and shared their views on it. The main misunderstanding regarding feminism is that people think being feminist and supporting feminism means that the woman in the society sees herself superior to men or do need higher rights than a man. It was never that way. Feminism always promoted equal rights to women in education, political status, and family status. Modern novels and works have indeed created a new version of feminism. Destructive feminism came into the role. Still, the shade of feminism was praise worthy. That is how an author paints her character with words that no one can resist but to fall in love. One such character is Amy Dunne from *Gone Girl*.

Keywords: *Gone Girl*, Feminism, Feminist, Gillian Flynn

Introduction

Feminism is looking up a woman for her fierce for work ethics, her ambition which stops at nothings and her soul which is never tired for a bright morning. Feminism is forgetting about describing a woman on her curves but value her for her work. Feminism is not a movement against men. It mainly focuses on the idea that a woman's safety is more important than a man's feelings. To be on the clearer side men were nowhere targeted in the principles of feminism. Feminism is a feeling. A sensation of freedom and the taste of victory. Feminism is not seeking extra strength for a woman, instead, it is a lesson how to use the strength to shatter glass ceilings. Feminism brings out a leadership quality in a woman. It enhances a woman to be independent. Women, at the present world, represents a multi-character person in her home, office and in social life. She plays different role and still do not mess up with each of her roles. No one can deny the fact that women are better sometimes the best in balancing their private, professional and social life. Feminism is the voice of a woman to have equality in social, political status. While endless examples are rolled out in front of our eyes to see and understand what Feminism is, there is still the media of journals and novels still helping out to bring out the importance of feminism among the people who read or love to read. The start or the breakthrough of feminism is dated long-long ago. It's a sad truth that a woman still has

to raise her voice to get her proper rights in all walks of her life. Few women are out there exploiting the meaning of feminism and using it in a wrong way. It's undeniable and also the fact that each coin has two sides would justify it better. Few works written and drafted under the hawk's eyes of feminism are sometimes misunderstood to be a misogynic art of work. It's all about the stress a woman character being out through her charisma. Often a woman with a strong personality and high thinking is always quoted under 'tomboyish' just because she knows to do work that is less likable or favourable for the woman at her age. Each woman is different. Each woman shows different aura and charisma. Feminism is a sensitive topic where anyone can't just know the main content and write the conclusion. The main aim and vision of feminism will always be finding the right of women in all walks of her life. A woman is a delicate yet strong person in every character. Staring from a daughter to her father, a sister to her brother, a wife to her husband till a mother to her son. A woman is always a special and praiseworthy character. She is the bond of the family. She is capable of building the family from inside and outside. Being a woman should be celebrated.

While many novels talk about feminism, many throw lights on a female character which was called as female-centric novels and later named to chick-literature. Nothing changes being a feminist. It just takes a heart to accept the

womankind and to explore the beauty of it. Few novels always catch everyone's attention to that extent where no one can resist from listening to the name and contents of the novel. One such novel which went through many criticisms and heavy comments is *Gone Girl* by Gillian Flynn. The novel will leave the reader with chills and also at the same time admire the lady character for her masterplans. It was criticized as a misogynic novel with the blanket of feminism. While looking deep into the novel reading different aspects it's clear that how the female lead tried to save the marriage. Her mind was fierce, she knew no fear. She was that one woman who could walk on the fire and have a margarita on her hands.

Feminism Expressed Through Modern English Literature

English Literature and journals have always been very helpful media to take feminism outside the walls. English Literature is indeed a mirror of real life. It showcases the real life at a period when it was written. Similarly, it helps to look up to the past through the pages of the novels. It was where first the budding idea of feminism was spread to the world. Feminism took the world in a sweep while women started to raise their voices for their rights. The idea of feminism was liked and welcomed by many people at the same time it has people who badly criticized it. Women deserve equal rights in all aspects of their life. A real woman fights for equality. Equality is one of the natures of humanity. Thus, promoting feminism is a way of promoting humanity which favours women. They also work, play and manage everything par with a man in society. There are many women as an example in fiction and in reality, to be quoted for who lived a life of a feminist. It's a sad truth that women are still fighting for the rights. Modern English Literature adds the little taste of the modern women in the novels to make it more interesting. At this moment there is no field that has no women. From space to business, women have explored all sorts of experiments and deals on their own. Women have proved that no woman is lesser than the other. She can also handle household and manage her professional life beautifully. It's should be accepted globally that the inner spirit of a woman is stronger than her arms. And it can bring about drastic changes in lives. Modern English Literature indeed shows a woman as a powerful social particle taking part in all activities and managing a family also. Authors like Coleen Hoover, Gillian Flynn, Lauren Groff, Naomi Woolf insists the beauty of feminism. Their books bring out the beauty and essence of feminism. Modern works give more

importance to women being the potential material to run a family and a political life. Many books are inspiring and some have the power to shake up the soul and make one get up and inspire others. English Literature at today's point is very much helpful to bring out many positive feminists.

A Complete Analysis of *Gone Girl*

Gone Girl is a complicated novel with different angles of the story and a strong chilling storyline. Probably this could be one of the compulsory reads to every feminist out there. It's a must read for the woman, who think in a marriage they are nothing but a silent observer and her spouse has all the power in the marriage. And also, a must read for a man to know what woman is made of and what extreme is she capable of. A broken hard marriage can teach many things and definitely this is the one among it. Amy Dunne is a woman with inner charisma and a strong personality. Evidently, she was not dominant in the relationship but while Nick falls apart and space is empty, Amy filled it. She was not a dominant woman who would keep her man on a gunpoint but when he decided to take a walk in the garden of other women, Amy took over the throne. In better words, she filled the space which was empty. Nick, on the other hand, started to fall apart from the marriage first. According to Nick, he was head over heels when he fell in love with Amy. When he started to discover himself in the marriage the truth stuck him. He thinks that they both were not meant to be together. He quotes their relationship as poison. The uses 'nasty' and 'ugly' to compliment his marriage life. Nick and Amy were not always a happily married couple. Marriage is very much different from love. When two people come together and they turn out to be a failure there's nothing more tragic than their relationship. To be on a clearer side all the marriages don't work out to be the best. But at least, Amy was not ready to let Nick go. According to her, Amy(her) love for Nick was more than enough to fill all the empty spaces in Nick's place. According to Amy love will make a man better. And maybe the real love also gives the man to be himself in his space. Amy was adamant. She needed Nick like her next breath. But Nick had other plans. When Amy was exposed to the truth that she is not the only one Nick would look up to, she found her ways to teach him a lesson of her ways. There was indeed a huge communication gap. The facts that excited Nick before his marriage was the major turn-offs for him after the marriage. Nick could have told her how unhappy and uncomfortable he was with a woman like Amy. He opted out to go and have his own way the of vent which is an

extramarital affair. This triggered Amy to take drastic moves in their life. Nick knew who Amy was and what she was capable of doing. She was not a dysfunctional person but a woman who lives on her own rules and down the line, she always wanted things her way. The whole concept of marriage was upside down in the story yet Amy wanted to save her marriage and Nick found chances to run away from Amy. As in a feminist view, Amy was the best planner. Her masterplans were amazing. They were beyond perfection. She left no clue back. Nick has the intuition that all is Amy's work. He knew how evil and dirty his girl could get to win him back. Amy never wanted him to be famous. She wanted him to be her husband. All Nick was left with was his inner voice, clues, a diary and emptiness in his life. He was forced to witness his downfall, his career, his fame go down the ditch. At the end by hook or by crook she wanted Nick to be on her side. She used his baby against him to make him stay. She knew everything. Amy was the master of the ship. To believe in Nick, if Nick hadn't gone out of his marriage maybe Amy could have been a better wife. People mistake this to be a misogynic novel because Amy's actions are way too daring and evil. She was portrayed as a wolf with a goat's skin. Even though her intentions are straight her actions give chills and somewhere at a point to agree that she was a combination of evilness and sassiness. She

was a woman who knew when to shark the knife and where to stab. That would never make a woman anti-feminist. Amy as a leading lady nowhere indirectly destroyed the idea of feminism. Amy is a fierce woman, no doubt in that but that cannot be mistook to this extent.

Conclusion

The essence of feminism is so strong. Weak men can never be able to handle a real woman. All women possess the inner strength in them. It's engraved in them. Buried deep down. The situation makes them bring out the inner strength in them. Normally a woman is a supreme creature, who is really special. Her mere existence should be celebrated and adored. It's a sad truth that a woman is often treated as a substitute for a man in many work places. It's either they don't believe in a woman or haven't encountered what a woman can do. Woman can also create wonders. She is par with a man. Feminism insists that a woman should be treated equally with a man in her society. It's nothing wrong. Women never beg for attention through feminism but it's a shame on the male fraternity that they made women ask for their rights which should be given to them with due respect. The day when a woman will step out of her house without any fear and risk of men, that will be the day when the whole world will be called as a society with equality.

Assimilation of New Historical Ideology in Amitav Ghosh's *The Hungry Tide*

Mr.A.PILMCO DASS

Ph.D. Scholar, Periyar Arts College, Cuddalore



Abstract

Amitav Ghosh's *The Hungry Tide* is set in the tide country- the Sundarbans of West Bengal. This immense archipelago of islands possesses no borders to divide fresh water from salt, river from sea, even land from after. The tide come in twice daily and reach more than two hundred miles in land, and every day thousands of acres of mangrove forest disappear only to be re-emerged hours later. This hostile, violent, unfriendly and vengeful terrain constantly threatens the scanty human population of the Sundarbans. Historiography or the approach to the narrative of History is a matter of subjectivity and any change in values or generations can result in the change in the opinion of Historians. Understanding Ghosh's project as that of rewriting and recreating in order to represent, needs the necessary framework provided by the theories and practices prevalent in contemporary literary and other domains of knowledge. Such framework consists of ideas in circulation in discourses of Colonialism, Post colonialism, Postmodernism, Anti-colonialism, Imperialism, Neocolonialism, Neo-imperialism, History, Historicism, New Historicism, Cultural Materialism, Micro-History, History from below and Subaltern Studies among others. But History is the nerve that runs through the whole body of Ghosh's written works.

Keywords: new historicism, cultural materialism, subaltern studies, postcolonial theory

Historical approach matured into Historicism in the second half of the Twentieth century and there were further offshoots like New Historicism and Cultural Materialism, which differ from each other only on some points and sometimes only in degrees. All theses canons created new bridges between Literature and History and validated each for the creation of another. Stephen Greenblatt propounded literature to be the recorder of History of culture and other elements of human society. Historiography became a centre of concern and sources, approach and valid resources for writing History went through a metamorphosis. Cultural Materialism validated almost anything (even surgical notes and cookery books) as manifestations of their times and hence resources for writing History. Hayden White's *Metahistory and Tropics of Discourse* stressed the fictional element in historiography. White saw an unmistakable similarity in the process of writing fiction and History and called both as 'emplotments'. He exhorts:

Historian, above all, is a story teller...and historical sensibility was manifested in the capacity to make a plausible story out of a congeries of facts, which in their unprocessed form, made no sense at all. In their effort to make sense of the historical record, which is fragmentary and always incomplete,

Historians have to make use of... the constructive imagination....The events are made into a story by the suppression or subordination of certain of them and highlighting of others, by characterization, motif repetition, variation of tone and point of view, alternative descriptive strategy and the like- in short, all of the 18 techniques that we would expect to find in the emplotment of a novel or play. (White Tropics 83-84)

Amitav Ghosh is one of the luminaries of the contemporary Indian English Writing. With a large collection of writings on his side, his claim to be among the torchbearers of Indian English fiction, in the twenty first century, is beyond doubt. Ghosh along with Naipaul, Rushdie, Vikram Seth, Amit Chaudhari, Rohinton Mistry, Anita Desai, Arundhati Roy and Jhumpha Lahiri forms a group of writers of Indian origin who has made a serious impact in recent years and is considered a major force world over for its contribution to fiction in English.

Amitav Ghosh is probably the most scholarly practitioner of the by-now-distinct genre of Indian Writings in English. He has authored three highly acclaimed, internationally popular novels: *The Shadow Lines*, *The Calcutta Chromosome*, *The Glass Palace*. His novel *The Hungry Tide* is an intense, intensely memorable novel,

expected only from a writer of his stature. Ghosh is a fascinating and seductive writer, who tempts the reader on as if with an unsolved mystery, blending tale into tale in a vast-seeming narrative close to the Bengali tradition of the river novel.

In *The Hungry Tide*, Ghosh takes up the remote Sunderban Islands as the setting for his novel. With its thick mangroves, the man eating tigers, snakes, sharks, crocodiles and huge tidal waves, rising in the ebb and flow of water, rocking the Islands, makes the setting enigmatic, foreboding death. Ghosh brings up the past and simultaneously the colonial history of India. It was Daniel Hamilton, the Englishman who bought a vast area of ten thousand acres in the Sunderbans from the British Government in 1903 and distributed it free to all the Indians who were willing to settle there. Thus a new country, the Bhatir desh or The Tide Country came into being. The Islands were named as "Shobnomoskar" "Rajat Jubilee" and others were given English names like Jamespur, Annpur, Emilybari, Lusibari, Canning, etc., after the names of the relatives of Hamilton.

Hamilton had dreamed of creating history by establishing an egalitarian society." Here there would be no Brahmins or untouchables, no Bengalis and no Oriyas. Everyone would have to live and work together." (*Hungry Tide*-51)

The tide country also provided shelter to these refugees who settled there to escape political persecution. Some went there in 1947 and some in 1971, the years unforgettable in human history for the brutal massacre of human beings. They preferred the dangers of the Tide Country to the atrocities that were meted out to them in their respective cities. John C. Hawley suggests that: Such a setting makes an apt symbol for the ebb and flow of history and the uprooting and of populations, both of which have come to be seen as "Ghosh-ian" Themes (Hawley 132).

The Hungry Tide was published in 2004 and opened new vistas of Postcolonial life, hitherto unexplored at this level by any fictional writer: the study of colonial excesses on ecology and environment in the Indian context. The stories of loot and exploitation of colonies are in abundance but strangely it is discussed in symbolic terms and through motifs in literature. Even if deforestation and ecology are presented in texts like *Things Fall Apart*, these play a secondary role to cultural erosion and are only in silhouette. Though even in *The Glass Palace*, Ghosh raised his voice against the rupture in ecology through the rubber plantations in Malaya, but *The Hungry Tide* takes this resistance to another level. The novel presents mangroves of Sunderbans as the central character and the story of Piya, Kanai and Fokir revolves around the colonial way of handling the Sunderbans. The issue of the Nation State as centre of colonialism also gets reflected in this

novel. In a sense *The Hungry Tide* completes a circle of Ghosh's fiction as it has elements of science and research that were raised in *The Circle of Reason* and *The Calcutta Chromosome* along with issues of colonial consciousness and related issues that were in *The Shadow Lines* and *The Glass Palace*. History, rewriting and representation of it, abounds all these works and *The Hungry Tide* presents the picture of how landmasses and masses (native) are eroded by the high tides of so called progress and development and Ghosh in clear terms presents this high tide as the hungry tide, eating whatever comes in its way. The study of fresh water river dolphins is not just by the way. A cursory look of rivers where these dolphins are found- Irrawaddy Indus and Ganges, will enumerate that Ghosh is creating the same circle or triangle that he metaphorically created with Hazratbal shrine near Srinagar, at its centre and Khulna in East Pakistan (Bangladesh), Calcutta and Karachi at the periphery in *The Shadow Lines*. The novel juxtaposes the stories of evil spirits and folklore and GPS enables, scientifically tempered researches side by side and presents that the fundamentals of life remain same despite the so called progress and development. The emotional bonding of Piya and Fokir, who even lack the bridge of a common language, is the high point of the novel. Overall the novel is a strong indictment of the 'Shanghai syndrome', where the so called banner of progress and development is used by the colonial powers to decimate and erode the native existence, human as well as environmental. The novel underlines that this exploitation has been going on for centuries and the so called Independence made no difference to it. The very place, Lucybari, is pidgin construct not only in terms of linguistic construction but in existential terms as well as it manifests what continued to happen in distant and remote areas, even after the so called colonial rule ended. So the novel presents Nation State as a neo-colonial force usurping the native land and appropriating his natural habitat in the name of progress and development. Furthermore the novel brings Sunderbans to the centre, from the margins of neglect and obscurity. Amitav Ghosh has accepted that Part of the idea behind *The Hungry Tide* was to shine light on this area that is little known within India. But even within Bengal, the Sunderbans is really a kind of area of darkness. People don't think of it, they don't write about it, they don't look at it. This is such a strange thing. For the ordinary tourist, the Sunderbans doesn't offer much. You will never see the tigers; there is no wildlife to be seen. Sometimes you may see a crocodile, a few birds, but it is not like going to the Serengeti or some resort; it offers nothing to tourists as such. But, at the same time, it is a place of incredible beauty and presence. (UN Chronicle 22)

Though on the surface the novel is the story of Piya, Kanai and Fokir but intertwined and enmesh is the story of Kusum, Moyna and Horen. The tone and treatment of the novel are very sensitive towards the issues of land usurping, immigration and ecosystems getting eroded because of the lack of awareness and callousness of the system. The novel dissects Indian society in a clear vertical analysis and caste, colour, creed, language, gender and culture all get enmeshed in the rubrics of the novel for an in depth study. The Hungry Tide, in more than one sense, proves to be a great precursor to the Ibis Trilogy in its dealing with locale, people and predicaments of 31 subaltern individuals. Like his earlier novels, here a lot of experiments made by colonial and neo-colonial powers are scrutinized and dissected for their failures.

Ghosh's major concern in this novel is to universalize subaltern history. These subaltern figures therefore are made the real heroes who by their sheer power of resistance to unbearable odds and adversities rise to the status of the real makers of history. As Kanai Dutt, a 42 year old bachelor who runs a flourishing business in translation in Delhi and that of Piya Roy, a cetalogist of Indian origin settled abroad in Seattle, in the Sunderbans provides a necessary link to the chain of events of the past and also determines the course of future. E.H Carr says: "History acquires meaning and objectivity only when it establishes a coherent relation between past and future". (Carr 68)

As Kanai reads Nirmal's journal, he gets an insight into the past. In the Journal, Nirmal takes Kanai on a journey to the 70's-a period that witnessed serious political crisis, with the partition of Bengal. The communal riots forced many to leave the Bengal. It was in the early 70s that refugees from Bangladesh, escaping political persecution and atrocities perpetrated by the government in the resettlement camp, started pouring into Morichjhapi-an island reserved for tiger conservation by the government in the Sunderbans.

I felt something changing within me: how astonishing it was that I, an ageing, bookish school master, should live to see this, an experiment, imagined not by those with learning and power, but by those without. (Hungry Tide-171).

Kusum, Fokir's mother, who once worked for the Badabon trust but has now joined the band of settlers becomes for Nirmal 'the poetic muse' that his pragmatic wife Nilima could never be for him and much against her wishes Nirmal firmly resolves to support the settlers cause. Their past, vibrant and alive in the form of religious myths, ideas of good and evil, lends the inhabitants exceptional strength to face life's miseries and difficulties, with a vitality and forthrightness that people like Kanai, Piya or Nirmal find lacking in them.

The admiration that the subaltern figures like Fokir, Moyna and Kusum evoke in these cultured, educated and polished people from the cities speaks about some of the important missing dimensions of their own lives. Back in Seattle Piya had been cut off from all ties with her country, India, and it's past. She was familiar only with a little Bengali, the language in which her parents always quarreled. Fokir embodies the past, the wholeness, freshness, and a touch with life that Piya had never experienced in her highly urbanized city.

The present and past are juxtaposed. Fokir, the poor, uneducated fisherman embodies the spirit of the past. Beside Moyna he may seem unimportant because of her education. But his presence is a reminder of the history of suffering which is the heritage of the Sunderbans:

Piya understood too that this was a looking glass in which a man like Fokir could never be anything other a figure glimpsed through a rear-view mirror, rapidly diminishing presence, a ghost from the perpetual past that was Lusibari. (Hungry Tide 220)

Through the lives of ordinary people like Kusum, Fokir and Moyna and the other islanders, Ghosh highlights the interrelation between the personal and the universal. Their personal lives portray the real picture of humanity. Their lives depict an entire history of the odds and adversities that ordinary individuals have to bear in their struggle for survival. This real history of survival, the pain and misery of suffering masses is overlooked by mainstream history. By focusing the lives of these individuals, Ghosh highlights that missing dimension of history that is needed to present a complete and true picture of humanity and simultaneously of history.

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Agony and Injustice of a Marginalised in Sivakami's *The Grip of Change*

D.ASLINJERUSHA

Research Scholar, Department of English, Vellalar College for Women, Thindal, Erode



Abstract

Dalit women face many struggles and tortures in their day to day life. They are marginalised for their caste and also for their gender. The upper caste people think them as superior and corners dalit people. Dalit men show all their power to their women. Dalit men himself treat their women inferior. Sivakami's *The Grip of Change* deals with the dominance of men over a dalit women named Thangam. Thangam's painful life and her survival are clearly discussed. The violence of men is also clearly portrayed here. The exact Patriarchal mindset is shown evidently. Patriarchal society always projects men as superior and women as their slaves. Being dalit woman, she faces problem from her childhood till her last breath. Males are given importance in every circumstance. This paper deals with the character Thangam, a dalit widow woman. Thangam suffers in the hands of upper caste and dalit men. To be a woman is a challenge is proved in the case of Thangam.

Keywords: solitude, injustice, downtrodden, dragged, disgrace, compensation, assault, exploitation, victimised, patriarchal society

Introduction

The novel 'The Grip of change' written by Sivakami was published in Tamil in 1989 as 'pazhaiyana kalithalum' and then translated into English after few years by the author herself. The author portrays the agony, sufferings and injustice happened to a woman of lower caste. People are never treated with respect in this community because they are downtrodden. This is more common and frequent to women of this marginalised community. According to upper caste people, they are power centric and has all the rights to torture the people who are his labours or considered to be lower caste to him/her. The society which are designed in such a way that who holds power are kept in the centre of the society and control over the other community people. This makes the poor people those who are powerless are forced to be marginalised.

Dalit women are marginalised in all possible ways. They become prey in the hands of upper caste men and also to their own community men. The weapons against dalit women used by men are rape and molestation, the only reason for such an arrogance towards dalit women is that they are inferior to them. This thought of inferiority arises in the men thinking them as superior to women. This novel shows the lives of downtrodden to make it evident that women suffer without any reason and they are marginalised. Their pains and sufferings are unnoticed and the injustice is not new to them.

Discussion

The novel *The grip of change* revolves around the character Thangam from Puliur. Thangam suffers poverty from the day of her husband's death. She is left alone without any share of her husband's family property because she is a widow with no child. She lives in solitude. Though her husband is dead, she survives without submitting herself into any men's hand. This is not for long time. She worked in Udayar's sugarcane field. Udayar is a landowner to whom Thangam works. None can stand against him because of his power and influence on society. One day, Udayar raped Thangam in his sugarcane field. Thangam is helpless and can never raise her voice against her paymaster because of his political background. This gives courage for Paranchothi Udayar to force himself on her whenever he wishes. She cannot do anything about this. Her voice is silenced. This closeness of Udayar, to Thangam is noticed by Udayar's brother-in-law and conveyed to kamalam, Udayar's wife. Then the Udayar's brothers beat her and dragged her along the streets till she bled. Her own community people stood firm and remained unnoticed. Even a soul never raised voice for her.

Thangam came to Kathamuthu, who is a leader of Paraya community for help. He helped her to get first aid and treatment from hospital. He then filed complaint to police station and changed the entire story to make the case strong on their side. Paranchothi Udayar never thought that Thangam would go to the extent of police station. Udayar cannot bear that a low caste or a downtrodden woman can spoil his name. He bribed policemen and tried to make false

complaint on Thangam as she stole money and a transistor from his house. When Kathamuthu came to know about this, he sent his men to guard her house. The cruel thinking of Udayar failed in this way. Udayar was not able to accept it,

"Ungrateful whore! Even if she was hurt by the hand adorned with gold! A Parachi could have never dreamt of being touched was boon granted for penance performed in her earlier births! And then the dirty bitch betrays me! How can I face the world with my name thus polluted." (pg 31)

These above lines shows the hypocrisy that they hate low caste because they think them as impure but the upper caste people satisfy their sexual hunger with those dalit bodies.

Udayar never feared about police and courts. The one thing which made him to burst in anger or feel awkward is the words of people such as

"He could have braved it out even if it had been a murder or a assault. But what a disgrace if he had to own up to a relationship with a parachi!" (Sivakami pg31)

Thangam after all the struggles, she received compensation from Udayar a sum of ten thousand rupees, because of the demand of Kathamuthu. Kathamuthu never allowed her to enjoy it instead he asked money from her. He continues to deceive her and the entire amount he received from her. One night, Kathamuthu's wife offered a glass of drink to Thangam and that day Kathamuthu abused her physically. Later, she lived in his house as his mistress.

Conclusion

This picture of Thangam shows how a woman is ill-treated in the hands of men. Both upper caste men and lower caste men are not exceptional to abuse women. Udayar and Kathamuthu are same. They can never be compared as one is good than other. One man abused her with his power and social status and another man did it in the name of helping her. Both gives her pain and sufferings mentally and physically. This clearly shows that men proves his supremacy only to women and makes sure that women are below them. The dalit women enjoy no safety instead they are exploited. It did not end in exploitation alone; sometimes their lives are taken from them. No men respects their lives, women are just toys in the hands of men.

Dalit men expect their women to be supportive financially and also want her to do all the household chores and take care of children. More than this, they need her to be submissive to their sexual desires. Due to hard work, if they are not able to give what their husband expects physically, then he drags her to the extreme end. Women can be free from the clutches of men only through education. Education can bring them financial independence that makes them to take care of their own needs which increase their standard of

living with respect. They can no longer expect the hands of men in everything. If they are independent, they can raise questions against the brutal nature of men towards them and also about their marginalisation.

Thangam, the protagonist of this novel, not only suffers as a poor parachi widow but also for being a woman. Her own community victimised her. She is marginalised economically by her own family member, discriminated because she is woman and also victimised because of her caste in the hands of her paymaster. Her life is crushed due to patriarchal society. Their beauty and originality is never noticed.

As Vaishali Suggests

"A very famous statement 'woman is a Dalit from beginning to end' seems really a naked truth at this stage just because of this struggle of the Dalit woman against the society, against their own outset and against the traditions their men follow. The patriarchy crushes down the originality, warmth, delicacy, tenderness and even beauty in them. (pg3)

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Intersectionality of Gender and Race in Chimamanda Ngozi Adichie's *Americanah*

K.SAMUEL

M.Phil.Scholar, Research Department of English, The American College, Madurai



Abstract

Chimamanda Ngozi Adichie is one of the Nigerian novelists and most celebrated writer and has published several books and articles. Most of her works depicts the gender related issues and often comprises the themes such as womanhood, motherhood and violence. As an African feminist she seeing herself that the peoples are in Africa started to empowered themselves by reading her works. It makes her to be proud and it stimulate her to further continue with her writings.

The central objectivity of this paper is the theoretical investigations carried out some deep understanding of Intersectionality of feministic interpretation in Adichie's *Americanah*. It mainly focuses on the nature of women who found some questions to change her life from the social stratification such as gender, race and class. From this analysis, the character Ifemelu as a Nigerian woman immigrated to United State from Nigeria for education. There she faces first time racism and burdens of life as an immigrant woman. So, this paper attempts to focuses on feminist reading to show her identity as a black women.

Keywords: feminism, intersectionality, gender, race and class

Introduction

Feminism is movements which advocate granting the some legal, political, social, cultural and economic rights to women. The feminist movement is also known as women's movement or feminism refers to series of action for reforms on issues such as reproductive rights, domestic violence, equal pay, women's suffrage, sexual harassment and sexual violence. It all fall under the label of feminism. It began in the western country during nineteenth century and it deals with women's struggles ongoing daily life. The movement's priorities vary among nation and communities and it often described as in the context of "wave".

Background of the study

When United Stated occupied Nigeria they started to loss their wealthy freedom in all of their individual, money, culture and their traditional norms. As the result, Nigeria was encountering with poverty it affect the woman and children's. It was the rooted format for the introduction of sexism. Woman is treated as a slave for white women too and during the period the word "Womenism" coined by Alice walker. Then later Kimberle Crenshaw coined the term "Intersectionality" in her easy "Mapping the margin" which discuss the identity politics and violence against women of color (WOC). She is an American civil rights advocate and a leading scholar of critical race. She

discusses about the black feminism of sexism, class oppression, gender identity and racism. They undergone with lot of difficulties and sufferings as a Nigerian women.

Discussion

In Her latest novel *Americanah* (2013), Chimamanda Ngozi Adichie portrays efforts that experience of migration to America as black women Ifemelu. Migration allows the individual to experience many new things and how different societies allocate power by defining hierarchical social categories. Hence the researcher considered the intersection of gender, race and class as Ifemelu because of migration. Ifemelu embraces her femininity in Nigeria but after travelling to America, She realizes race and gender in strict patriarchal society. As Andreassen explains, "*Race never existed as a natural, biological category, but only as a socially constructed category*" (Andreassen 2015:3). She have sex with tennis coach for money in America it shows some intersection between her life in Nigeria and America. Here the researcher find out that Ifemelu is a woman and black, the tennis coach is a man and white. The history of sexual relationship between white men and black women in USA is extremely painful and also she is an immigrant, poor and unsupported women. She undergoes with lot of domination and she has no power in that situation in America. This powers less situation make

her to begin access self - determination and recover her from that situation instead of searching some other jobs in USA.

The skin colour is the main criteria in which the racial assumptions are based. For Ifemelu it happened in class, when she asked to give "*the black perspective, only I had no idea what that was. So I just made something up*" (273). She sharply described it in one of her blog posts: even if you were not black in your country, "*You become black [...] American doesn't care*" (273). She also portrayed according to her view of race in America is that "*black is at the bottom of America's races ladder*" (273). This shows that intersection of race between two regions and she experience the additional as a black woman in America.

This novel inaugurates an important and long overdue conversation about the specificity of a Nigerian experience of radicalization in America, tying firmly to both race and gender. Americanah lends itself textually to an intersectional identity analysis and it shows how Intersectionality operates within the novel as well as the identity fractures.

Conclusion

Displacement of Ifemelu seems to suggest the one of the basic means to loss her identity and alienation because of gender and race variations. At the end of this novel Ifemelu return to Nigeria from UK, It shows that she could not attach to the hierarchical society which has the prominent features of intersection in gender and race within them. Americanah leaves readers wondering what it means to be a woman and a black individual in the global north and why it vary across cultures. In additional, this novel perpetuate the rigid social stratification system, the need of patriarchal societies to examine and change the way construct class, gender and race.

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Acquiring Vocabulary through the Innovative Method of Task based Learning

Mrs.K.KALAIVANI

Assistant Professor, Department of English (PG), Ayya Nadar Janaki Ammal College, Sivakasi



Abstract

English is generally seen as a reputed language among all the languages in the world. Modern learners are giving importance only to communication. Though it is to be appreciated by all, the real taste of the language is not being used by the modern learners of the English language. This paper “**Acquiring vocabulary through the innovative method of task based learning**” is made to be prepared to make the learners to know the language somewhat better than what they know. LSRW, the four major skills of the language, is possible, only when the teachers decide to take an interesting task to the classroom. This paper will give light on this choice.

English is today accepted as a symbol of people's aspirations for quality in education and a fuller participation in national and international life. This visible impact is still being demanded by everyone. The teaching and learning of English today is characterized by many facts of English language teaching profession. Being a professional, a teacher needs to investigate into the hearts of the students to know the interest of them. It is a challenge to the professionals to teach the second language effectively to the modern students. In my opinion, TBL may help the professionals on this point. This paper “Acquiring vocabulary through the innovative method of task based learning” will definitely kindle the interest of reading through which the learners can develop their vocabulary.

In the modern world, most of the learners think that it is enough to use the language only for the purpose of communication. This idea may not be good for future generation to acquire the language and its skills. I feel happy to share the incident happened in my classroom. I take a newspaper as a source of learning to one of my class rooms for my students. They maintain silent after seeing a newspaper in my hand instead of a book. It is broken by the question asked by a boy in the same classroom. The question is really interesting, “What is your plan today, Madam”. They start telling me that reading newspaper is hard for them to follow and understand the language.

Students are advised to follow the methods of reading – Extensive Reading (ER) and Intensive Reading (IR). Though it is a general methods of reading, no learners is

following it perfectly. If they have followed well, they must be a voracious reader, by this time. Extensive reading is general reading, may be for joy but intensive reading is for thorough understanding. Reading has long been seen as a major source of vocabulary growth. This suggests that there will be a close relationship between vocabulary growth and the amount and variety of meaning-focused input.

Vocabulary learning through reading and listening is an essential strand of a language course. This will become successful, only when a professional applies a task in the classroom. Task is defined as “activities in which language is used for carrying out meaningful tasks to promote learning”. As I mentioned before, a newspaper can be taken to the classroom to conduct a task. Conducting a task implies three processes- Pre-task, Executing a task, Post-task. In the first process, professional needs to instruct the learners to follow the task carefully and to create curiosity what type of activity are to be followed to complete the task among all the groups in the classroom. In the second process, make sure the learners complete the task or not. In the last stage, present feedback on the learners' performance at the reporting stage may also be appropriate at this point.

Task: 1

Conduct a role play between two students imagining themselves as a Report presenter and a News reporter.

Task: 2

Encourage them to present a word games like Crossword Puzzles with difficult words. Tasks mentioned above are samples. Different type of task will kindle the interest of learning the language fruitfully. The learners unknowingly pay their attention to learn the language, and naturally this will facilitate them to acquire the skill of developing vocabulary, after reading an article in the target language. Since it is a task-based activity, it is not fair to restrict the learners to complete it within the time of the class hour. Though it may prolong, the task is more important than the time in learning.

The need of innovation needs not only in the field of science & technology but also in the field of education.

With a healthy competition, the learners definitely will kick start the act of acquiring vocabulary through the task.

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Digital Classroom: A Paradigm Shift in Kerala's Education

K.K.NAJMUDHEEN

PhD Scholar, Karunya University, Coimbatore

Dr.M.POONKODY

Professor of English, Karunya University, Coimbatore



Abstract

The digitalization of 45000 classrooms made a radical change in the educational sector of Kerala. The gadgets like laptops, projectors and internet are under the part of computer labs will be familiar in classrooms and will be made learning more interesting. The 'Samagra' portal of Kerala Institutional and Technology for Education (KITE) is the implementation agency of this. Teachers can login into 'Samagra' and plan their lessons through Personal Employees Number, Email ID, Telephone number, Username and Password.

The Government of Kerala introduced the programme in January 27, 2017 for strengthening the standard of education. For the smooth functioning of this, the government is going to centralize the secondary and higher secondary classes in a single stream. The system aims to expect a radical change in the classrooms through the wide use of information technology and make learning more attractive. It also aims to support the self learning of the students and strengthening their talents and make learning more ease. The 'Digital Learning Management System' is the major attraction of this programme.

The classrooms are well equipped to use the information technology in teaching and learning areas. The system expects more active learning from class room. Here ICT helps the learners to build knowledge, share with peer group and gain knowledge themselves. In the primary level, the teacher were given enough training with the help of Ubuntu for the use and possibilities of ICT in the present educational scenario. In the secondary level the teachers will give detail training in their respective subjects. Now the teachers are trained and they can use the digital versions of the text books. The government aims to strengthen the teacher community for the systematic use of information technology in their classrooms.

One of the major attractions of the system is the digital note making of the teachers. At present teachers

prepare lessons through papers and it is needed the counter sign of the principal or Head of the institution. Instead of this, the lesson plans will be checked and signed through online. Altogether 60,000 laptops are distributed to the schools for this purpose. It will help the teachers the effective use of audio and video in their classrooms. The responses of the students' record in the right side of the lesson plans, will be recorded digitally.

Teachers can use ICT and digital texts more effectively and make learning interesting and lively. Moreover, they can plan their lessons digitally and use the possibility of digital evaluation. And also it focuses the students from primary level to higher secondary level to strengthen their learning skills and make their standard as international level. The classrooms are well equipped with Laptop, Projector, Sound System and Internet facility. Now the authority tries to change the teaching – learning process in a smart way. They aim to make ICT as the real force behind the digitalization of the classrooms. It provides apt guidance in lesson plans, teaching aids, classroom interactions, evaluation etc.

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Gender Discrimination in the Autobiographies of R.K. Narayan's *My Days* and Kamala Das's *My Story*

W.BREETHY

Doctoral Research Scholar, Tamil Nadu Open University, Chennai



Abstract

Gender plays a very important role in the family as well as in the society. Society consigns different codes, ethics, behavior, feelings, thoughts, etc. for both men and women. They are supposed to behave according to this frame work. Though this constructions were framed by human beings, one can see a biased frame work in this construction when it comes to women, even women were considered as a 'Weaker Sex' by a patriarchal society. Women are supposed to adopt only plain and modest roles in their life; they are not allowed to take any active roles. Though this situation were changing now a day's still there are certain areas of woman's life needs to be changed. All these gender roles were beautifully explained through many fictional characters in the field of Literature by many writers. There were certain writers who dedicated their entire life in writing. In this both R.K. Narayan and Kamala Das were considered as prominent personalities in the field of Literature as both shared very different ideas and thoughts in their writing. Their gender difference made them to see the world differently. Thus this paper is trying to focuses on the gender discrimination and the gender roles of both autobiographies of R.K. Narayan's *My Days* and Kamala Das's *My Story*.

Keywords: escapism, patriarchy, womanhood, suppression, power

Indian Writing in English took a new start and development in the late 1800s. During this period many writers apart from their mother tongue started to write in English. They started to extend their ideas, culture, social issues, etc. worldwide in the form of writing. There are many writers who contributed their entire life in the field of writing. One among them is R.K. Narayan, who became very famous because his writings mainly focused on common people and their life. Even his writing style used to be very simple that everyone can grasp easily. He is considering as one of the pioneer in Indian Writing in English. After so many years women starts to write but in the beginning they are not even taken into consideration. Though there are many famous women writers, Kamala Das always has her own place in the field of Literature. She is very famous for her collection of Poems and her autobiography *My Story* which takes the reader to the next level. Usually, she writes both in her mother tongue (Malayalam) and also in English. All her writings are very deeper in feelings and meanings and her contribution to Indian English Literature is very remarkable.

Both R.K. Narayan and Kamala Das were considering as prominent personalities in the field of Literature as both shared very different ideas and thoughts in their writings. Even their writings and perspective of seeing the world is

entirely different because of their gender differences. In different aspects gender plays a vital role in both writers life. This paper is trying to focus on R.K. Narayan and Kamala Das gender inequality in their life experiences and the family environment which influence them in writing, which explains with the help of both writers autobiography *My Days* and *My Story*.

R.K. Narayan's autobiography explains about his life in a Chronological order. Like his novels and short stories he writes his autobiography too. Most of his life experiences are explained in his early novels, his childhood experiences are detailed in *Swami and Friends* (1935), where as he explores his college life in *Bachelors of Arts* (1937), rest of his life, many of his loss and longings for his wife were portrayed in his novel *The English Teacher* (1945). The readers can't find any major differences in his autobiographical work. On the other side Kamala Das though explains her autobiography in a Chronological order; her main concentration is on her inner self. For her writing is a major tool to express her inner feelings to the world.

In order to explain the gender differences the paper is trying to concentrate on four important aspects in the autobiographies of both writers. They are worldly experiences, escapism, encouragement and containment

of talents and different familial support. Thus the paper flows under above detailed ideas.

While talking about R.K.Narayan he always has outside world experiences, as a man he is allowed to move freely wherever he wants, he searches story outside the home. As Srinivasa Iyengar says,

Narayan's is the art of resolve limitation and conscientious exploration: he is content of Jane Austen, with his "little bit of ivory", just so many wide: he would like to be a detached observer to concentrate on a narrow scene, to snap a small group of characters in their oddities and angularities: he would, if he could explore the inner countries of the mind, heart and soul, catch the uniqueness in the ordinary, tragic in the prosaic... Malgudi is Narayan's Casterbridge...(Indian Writing in English 360)

Even when he feels there is a disturbance in his home, he always has a choice to escape "I found it impossible to write at home now- there were far too many worrying distractions, and also the baby" (*My Days* 131). So he takes a choice of leaving the home in order to write.

But whereas Kamala Das she don't have any other choice other than staying inside the home. Some days she feels of moving out of the home but escapism is impossible in her life, she feels suffocated because of her family environment "I wished to escape from my home and walk on and on until at last my feet reached the end of the world" (*My Story* 103) she also says "Every morning I told myself that I must raise myself from the desolation of my life and escape, escape into another life and into another country" (*My Story* 73). The lack of experience about the outside world made her to write about her well known world (family). The suffocation and depression made her to write openly about gender and her inner feelings, but it is very difficult for the patriarchal society to accept and they restricted her writing in the name of culture. When it comes to writing the family won't allow the women to express her feelings openly she needs to hide all her feelings, but when it comes in the context of family she is supposed to be more emotional, that is considered as a major quality of womanhood. Pamela W. Garner says

Women and men hold similar gender stereotypes about emotionality. Emotionality is typically associated with women; that is, people believe that women are more emotional than men. [...] women were perceived to express emotions more than men were, but few differences were found to exist in the perception of men's and women's emotional

experience (*Encyclopedia of Women and Gender* 393)

While talking about family support in writing, R.K. Narayan always has full support from his family. Though R.K.Narayan is considering as a famous writer, his growth in writing career is a step by step process. He took long time to achieve his goal and to achieve it he read many novels and many literary collections to improvise his writing. He always has a keenness to become a writer and he worked hard to fulfill his dreams, though he got a well settled life as a school teacher. His passion towards writing made him to quit his job, as a man he is allowed to take decision he also has a courage and freedom to choose his own life.

I suddenly felt it would be impossible to spend another day at school or in the house. I knew the bus would be coming in half an hour under the tree. Got a coolie to carry my box and roll of bedding, banged the street door until the lady came up behind it, mentioned to her I was leaving for Mysore, and caught the bus for Mysore again (*My Days* 98)

But Kamala Das position is entirely different from that of R.K. Narayan, writing is always within in the case of Kamala Das she has the ability to write poems from her childhood itself, both her uncle and mother were writers and she had a very strong background in writing. Writing is always within herself, she doesn't need any preparation to become a writer. Though she has writing family background it is of no use, her family didn't appreciate her writing skill. Though she had a great talent in writing there is no one in her family to appreciate her writing skill. Her family sees her as a woman but not as a writer, with deep regret she says "wondered why I born to Indian parents instead of to a white couple, who may have been proud of my verses" (*My Story* 15).

R.K. Narayan had a family support to become a writer, he writes his novels, Short Stories, journals etc. in a very lonely place in which most of his writings were written in the morning time. His entire family gives their own contribution to his writing career and his father helped him to use his library and gave his own space to read, most of his initial writings were first read out only by his brother and friends who become his first readers of his works. He had a great support from his mother and his wife who take care of himself and the house whenever he moves over for writing. So he doesn't have any mental pressure other than to become a writer and make money out of it. Ved Meht explains that,

To be a good writer anywhere you must have roots - both in religion and in family, I have these things - we find both religion and family have had an impact, one subtle, the other direct, on men and women in Malgudi, that has found some meaningful manifestation in novel after novel (*Essays on Indian Fiction and Poetry in English* 03)

In Kamala Das position, though her husband is quite encouraging he doesn't help her in other ways. She needs to take care of her entire family in the day time. It is very difficult for her to put her writing during these times. So she is compelled to write once every one sleeps she finds time only in the night times "Each story took me one full night to finish, for it was not possible to write when the children were awake" (*My Story* 132). Her trust for writing made her to with stand in the field of writing on the same time she spends time for her children too. "All I could do was sit at the dining table and write poetry. I wrote until it was five and the milkman clanked at the gate with his cycle and his pails" (*My Story* 169).

Though she spends most of her time with her family there is always a question in her mind and she is in constant search of that. She gets everything in her life but she doesn't like anything because she is forced to get married in her tender age of fifteen. Before she starts to dream she is compelled to end up her life in the name of marriage, from that point she starts to question because everything happened out of her control. She is not allowed to question in her family so she starts to question through

her writing. All her questions used to be a common question for entire womanhood without any answers.

Though both R.K. Narayan and Kamala Das had different life experiences, they put all their experiences in a writing format and became very famous in the field of Literature. Most often they choose family as their major theme but explain it in a different context. Both have their own uniqueness and they approached their life and writing in that unique way, which helps them to withstand in the field for a long period. Though both has their own ways of obstacles they managed to fight back to lead their life. Being a woman Kamala Das too has that courage to face all challenges like R.K. Narayan.

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The Reticent Shrilling of the Sindhi Hindu Minority in Rita Kothari's *Unborderd Memories: Sindhi Stories of Partition*

K.KANISHKA

M.Phil Scholar, Theivanai Ammal College for Women, Villupuram

Mr.S.ARUN KUMAR

Assistant Professor of English, Theivanai Ammal College for Women, Villupuram



Abstract

The main objective of the study is to delineate about the wretchedness of the Minority people named Sindhi Hindus after the British Decolonization which results in the Partition of Indian nation after the Independence. The paper focuses to shed light on the combats of Sindhi Hindus, the tragic and the crucial ideas employed by the Sindhi Muslims and the *Mohajirs* (non- Sindhi Muslims) against the minorities to shatter their mental peace and life supporting pills in order to eject them from the Sindh. Along with these things, it foregrounds the desolation of the Sindhi Hindus which could be witnessed in the categories of Gender, Language and Religious Identity. The skirmishes of the Sindhi Hindus could be deduced with reference to the work of Rita Kothari's *Unbordered Memories: Sindhi stories of Partition*.

Keywords: minorities, majorities, non-sindhis, partition, supremacy, distinctness, cruelty, banishment, bias

Indian Literature is one among the areas of Literatures in English which evolves from the period of late seventeenth century in period. From that period the Indian literature is gradually growing with the writings of the trio members Raja Ram Mohan Roy, Mulkraj Anand and R.K Narayan then and by numerous writers later concerning various genres in English Literature. Under the single roof the Indian English Literature, there evolves many branches as of Partition writings, Feminist writings, Dalit writings and so on. This paper focuses on the theme of Partition with concerning of the Sindhi Hindu Minorities who were suppressed a lot under the decolonization and partition of India.

Rita Kothari is a Gujarati and English Language author who writes to explicit about her own identity as a Sindhi minority. Through her writings, she unveils the struggles and sufferings of the Sindhi Minority People who was forced to exile and migrate to India. She is a living writer who was born on July 30, 1969. She was awarded the Doctor of philosophy for her Research work *The Experience of Translating Hindi Prose and Translating India: The cultural Politics of English* in nature.

She worked as a professor at several colleges and has taught Humanity, English for the students before her writing career. Her important works are *Translating India: The cultural Politics of English* (2003), *The Burden of Refuge: Sindhi Hindus of Gujarat* (2007), *Unbordered*

Memories: Partition stories from Sindh (2009) and *Memories and Movements* (2016). Along with those works, she also translated some works. She worked as an Editor and translator of *Speech and Silence: Literary Journeys by Gujarati women*.

The paper employs with the theory of Post-colonialism as it incorporates with the actions of India-Pakistan Partition which results as a consequence of British Decolonization in India. The subject of post-colonialism manifests in the writings of Indian writers as Salman Rushdie, Amitav Ghosh, Bapsi Sidhwa, Manju Kapoor, Arundhati Roy and so on. The post-colonial subjects usually deals with the theme of Partition, Identity, Cultural heritage and so on.

The Partition act evades with sufferings of abundant of people in India and among her neighboring countries. The hardships and the wails of the people results in many external factors with the enlistment of Religious crisis, Economic conditions, Gender issues which paves a way to survive with a label as a Refugee in their own nation. The wretchedness and the tribulation of the peoples who distressed under the act of Partition could be witnessed in the work of Rita Kothari *Unbordered Memories: Sindhi stories of Partition*.

The act of Partition would result in numerous changes in all the factors of not only people's lives, but also nation's history, political and economic influence which later would

pass on generations as a kind of stories for the upcoming generations in nature. As Alexander Kluge, the German philosopher says,

What is the history of a nation after all but its stories.

Numerous stories. Stories upon stories.

Like the many surfaces of a nation.

The trauma of the partition can be witness in the work of *Partition in Fiction* by Isabella Bruschi as "Partition could not be easily put away... its deep, personal meaning, its profound sense of rupture, the differences engendered or strengthened, still lived on in so many people lives." (15). The novel *Unbordered Memories: Sindhi stories of Partition* renders about the deprivations of the Sindhi Hindu Minorities in the Country Sindh after the declaration of partition as a result of Independence. The Major community of the Sindh country, the Muslims desires their country to be enrich with their own community dwellers in nature as the Sindh country enrolls under the country of Pakistan after Partition. The native Sindhi Muslims along with the Mohajirs (non-sindhi Muslims) decides to throw the Hindu minorities out of their country. The Evacuation of the Hindu Minorities are incorporates under crucial methods which stamps the unhealed wounds in the hearts of the minorities.

The majority Sindhi Muslims exiles out the Minority Community by employing abominable patterns against the Sindhi Hindus. Among those dreadful practices the *Bahishkar* system (the boycott system) is the one prompts by the Muslim community. The head of the Muslims (*Wadhero*) reasons that the Hindus did not leave Sindh due to their business, and the income deeds. So, the head of the community asks the Muslims to boycott all the products by them. "Look, you know that these vaanyas have not left because of their Business.' (25). He justified the reason and further insists "we will boycott these *Vaanyas*. Do you follow me? Boycott means *bahishkar*, which means we will not buy anything from them. Right?" (25). It underscores the horrible ideas of the people who decide to terminate the source of Income to have even the basic necessity of the people in order to survive. The banishment would lead to loss, loss of pay and finally, the scarcity of food which projects that the preponderance community concerns only on attaining the country for their instead of valuing the human lives and humanity.

The remaining minorities make their exiles due to the threats by the *Mohajirs* of Hyderabad in Sindh. In order to shatter the mental peace of the people, the young Muslim men of *Mohajirs* shout out to call the girls to decimate their

chastity. "Hand over the beauties of Hyderabad to us." (5). The young girls on the other hand in salvaging themselves should consume Poison which is with them in small packets. To the most tragic tone, they are under the warning of "The moment a Muslim enters your house, you must shove your fingers in the nearest electric socket, turn the switch on and bring an end to your life." (6). This underscores the experience of death and tragic moments in the lives of Sindhi Hindus most probably for the girls who asks to lose their souls in redeeming the chastity who opts to survive there without switching over their religions. The threatens of those *Mohajirs* signifies the narrow mind of them who projects women only as a sexual objects and the ridiculous attire of decimating their peace. It signifies the wretchedness of the Sindhi Hindus under the gender factors.

In addition to those things, the delay in migration too worse the surviving conditions of the Sindhi Hindu people. The proprietors increase the rents for the tenants and demands heavier than the normal rate after the Partition and the Riots. The demand of the tenants in higher rates can be overlook in the case of Kamil. Kamil, on explaining his horrible terms to Haji Sahib, the proprietor of the home please him to accept the rent of twelve hundred. But, the wife of Haji Sahib shows her ruthless attitude by saying that some other tenants are ready to pay more with a year's advance and you can stay by paying fifteen hundred. Kamil begs her about his worsen situation "I simply cannot afford to pay that much" (155). She denies his please, "That's your wish. Feel free to do what you want." (155). She denies so, steps inside the house and that shuts the door over him. Kamil keeps begging her as "we are all Sindhis ... if you don't sympathize... Please..."(155). The helpless words of Kamil not even shatter her relentless behavior. She replies that "Should we suffer a loss because we are Sindhis?" (155). It manifests the truculent attitude of the majorities who values materialism more than the human souls which expose the Religious Distinctness between the communities in nature.

Thus, this paper manifests the tragic experiences of the Sindhi Minorities which is not in the Limelight of people's vision. Though they obtain a place for shelter in India after migration the wounds which they experience could not be wiped out from their minds and hearts. The partition changes the lives of the Sindhi people who shares a harmonious relationship once. Bapsi Sidhwa in his *Ice candy Man* portrays how the different Religion and communities lived in peace and harmonious living despite

of the distinction between them culturally and religious wise in nature. This paper brings out the transformation from sharing a harmonious living to the bigoted attitude of self-concerning within their own religion and the change-over of people who cherish the amiable relationship with other communities into the Religious cults which prompts the demonic attitude in the minds of the people.

The paper thus brings out that still the partition is existing in the minds of people though the exiles of the sindh has a place to survive their lives. The label of expatriates paves the way to get partial in the perception and in the rapport between the native Indians and the migrated ones even if they relish the status of Indians at the present time.

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The Uncommon Truth of Caste and Labor in the Novel of Meena Kandasamy's *The Gypsy Goddess*

L.M.RAMYA

M.Phil scholar, Theivanai Ammal College for women, Villupuram

Ms.BAVYA

Assistance Professor of English, Theivanai Ammal College for women, Villupuram



Abstract

The objective of the study is to shed light upon the unspoken truth about the historically marginalized people called 'untouchables'. They are the people who were continued to be subjected to discrimination in the name of Caste. Caste system is a religious organization which divides the group of people into several groups on the basis of their occupation. The root cause for these divisions of people said to be originated from the ancient Varna system, which codifies the rules and regulation to the Hindu caste people. According to the Varna system the people were categorized based on their hierarchy into five groups and the untouchables are the one who terminated at the end of the hierarchy based group. The people in this category endured all means of segregation and isolation. There were number of shift in the history of Dalit literature, this changed the Dalit writing altogether. People were no longer wants to lament over their dead past rather they used writing as their medium to express their anger and suffering. The importance of this research paper is to show how the untouchables have been dehumanizing from the ancient to the present modern scenario with reference to Meena Kandasamy's *The Gypsy Goddess*.

Keywords: untouchables, feudalism, slavery, communism, dalit, exploitation

Indian literature is one of the world's earliest and affluent literatures. Indian literature could be projected as a single roof with number of rooms evading with the new arrivals of concepts. Dalit literature is one of the striking annex of Indian writing in English, which evolved in the postcolonial India in the later part of nineteenth century through the sole input and contribution of the underprivileged of the country. Dalit literature is different from the other forms of writings in literature like mainstream literature or the progressive literature. It stands aside from the conventional literature. Dalit movement was emanated when the gate of education and knowledge were opened for the Dalit people. Earlier it was a closed form and meant for the mainstream people, only they were allowed to write. Those times it was out of bound for the common people, but now anyone can write. The given power of enlightenment tuned the people to recall their ancient history, and oppression. The arising of sophist like Jyotiba Phule, Savitribai Phule and Dr. Ambedkar came solely because of their access to education. Dalit consciousness extends as a ramification of the pioneers thinking, and spread in the form of a

movement. Along with the advanced of Dalit consciousness and Dalit movement, Dalit literature also refined and developed at the time. Dalit literature talks for equality which has been hitherto ignored.

Born in 1984, Meena kandasamy is a well known Indian poet, a fiction writer, a translator and a social activist. Through her writing she hopes to capture the plight of the lower caste people. She is acclaimed for her anti-caste and feminist writing. She has published two poetry collections, *Touch* (2006) and *Militancy* (2010) and a novel *The Gypsy Goddess* (2014). She created something from the novel is a figment of imagination by the author, who adapted the undeniable true incident which happened in kilvenmani on 25th December 1968. Dalit agricultural workers (44 men and women) were brutally massacred by the landlords for asking their rights. The novel *Gypsy Goddess* takes you to the journey of an exploitation of the Dalit Hindu Caste people, who were beaten and starved to death by the higher caste people. The novel provides the complete insight of the caste system which is prevalent in Tamil Nadu.

The novel *The Gypsy Goddess*, talks about the system of feudal slavery. The caste phenomenon of the society is a division of society traditionally based on occupation and family lineage. The basic concept was the division of labor which is carried on for generation. The gradation of the caste is presented in the novel for the better knowledge for the reader. The main issue addressed here is the consequences when the untouchable tries to exercise their rights.

The dominant and ruling power is in the hands of the landlords and the high class people over the untouchable. The high caste Hindu people took caste as a tool to exercise their power over untouchables in a way to attain the superior power. The below example will encompass the situations experienced by the untouchables as a prey of the dictatorial caste system in India.

If they want to stay in our land, they should obey our rules. If they do not want to obey us, they can remain underground forever, like their comrade Chinnapillai (54).

The persistent Exploitations, and the agony witnessed by the untouchables is unfathomable. They experienced multiple layers of victimization and discrimination.

The landlords punish these shrill-voiced women by stripping them almost naked and tying them to trees and whipping them in front of the whole village. The police punish them by making them kneel and walk a few miles on their knees until they have no choice but to crawl... (76)

The author gave a whimsical attack not only on the social structure but also on the government who failed to see the plight of the downtrodden people. For more than centuries they have been victims of the inevitable social changes.

We have swindled in the name of gods, in the name of religion, in the name of caste. Now we are being swindled in the name of development (93).

Feudalism is a long standing practice in the Indian society, where the untouchables reduced to the status of slaves because of the social set up which is been there for

centuries. Even the entries for the untouchables in the street were out of bound. The underprivileged castes are the sitting target for the Indian capitalism. The imperious attitude and the brink of feudalism magnetized the people towards the verge of hate. When the untouchables didn't have any redeemer to rescue them and to tame them in the righteous track, they looked for a rescuer and it came in the form of communism. Communism unveils the evilness of caste to the outcast people. They want to have changes in the current lives, and so they started to question their authority and their meaningless existence. Meena kandasamy has captured this rebellious attitude of the people and rendered it with perfect outlook.

What is being offered to us by the landlords- like the loans they grant us during marriage, like the arrack money they give us during marriages, like the promise to provide us jobs when we join their association- these are baits. None of these will change our life. None of these will give us rights. None of these will make us own the land we till. None of these will make us their equals. None of these will make them treat us with respect (119).

The core affective elements of the most abiding Dalit studies encompasses the chronicles of the past and the present, particularly the embodiment of a fear of havoc, holocaust which Perpetuate the feeling of terror that have stamped in the aura of the downtrodden people. The above attempt is not to trace the literary tradition of the Dalit literature, since we don't have any literary tradition to locate them socio politically. So far Dalit literature has been the saga for the untold truth about the people who have been oppressed economically and socially by the unjust Hindu Caste system.

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Voice against Environmental Degradation in Sarah Joseph's Gift in Green

Dr.MERCY LATHA

Associate Professor of English, M.Phil English Literature, V.O.Chidambaram College, Thoothukudi

A.VINISHA

Associate Professor of English, M.Phil English Literature, V.O.Chidambaram College, Thoothukudi



Abstract

Ecocriticism is one of the most important and recent literary criticisms and it is emerged in the mid-1990s. Ecocritics examine a work on the basis of its significance tropes and myths that shape environmental imagination and action. The concept of environmental justice is also developed in the twentieth century. Sarah Joseph is the keen observer of nature, in this novel, she has analysed the relationship between environment and the human world. She depicts a village named Aathi that has rich in water bodies, fishes, birds, and butterflies. The antagonist Kumaran wants to transform Aathi into a city for a huge profit. The entire people of the village realize that their resources are the integral part of life. Kumaran deceives the people of Aathi with the false promises of development. Kunjimathu and the protagonist Dinakaran determines to conserve the serenity of Aathi from the clutches of Kumaran and his sycophants. He destroys the purity of water. Disease starts spreading many children are died. To safeguard their environment, most of the characters are ready to sacrifice their life. The people of Aathi deconstruct the embankment made by Kumaran. Water begins to flow freely. Kunjimathu and her friends take an immense risk to restore the lost village Aathi. Her writing has explored how nature suffers in the name of urbanization, modernization, globalization, and development. Sarah writing acts as a source of inspiration for the environmental literature. This novel gives a greenery vision to the reader to drift towards the earth-centric view.

Keywords: ecocriticism, ecocritic, environmental justice, aathi, globalisation, development

Ecocriticism is an earth-centred approach to literary studies. Ecocriticism emerged as a study of relationship between literature and physical environment in the mid-1990s. The word 'eco' is derived from the Greek root Oikos which means 'house' and this house not only includes humans but also non-human creatures. As Greg Garrad, the renowned eco-critic, defines the term "Eco-criticism is the study of the relationship of the human and the non-human, through human cultural history and entailing critical analysis of the term 'human' itself" (5). Ecocriticism is one of the most important and recent literary criticisms, it expands the ideas of the universe to include the whole ecosphere connecting everything with everything else. It is literary and also cultural criticism from an environment point of view.

In the postmodern literary world, ecological ideas play an intellectual role and have brought a drastic change in the fields of literature. Unlike, other literary criticism which focuses on issues of class and race as important criteria for critical analysis, but eco-criticism focuses the problems of nature in a holistic pattern. Ecocritics examine a work on

the basis of its significance tropes and myths that shape environmental imagination and action.

The concept of environmental justice is also developed along with ecocriticism which is defined as "the right of all people to share equally in the benefits bestowed by a healthy environment" (4). This theoretical approach is essential for studying the structure of environmental issues in literature and attempts to achieve pluralism in environmental discourse. As Kerridge rightly says, "Ecocriticism seeks to evaluate texts and ideas in terms of their coherence and usefulness as response to environmental crisis" (5). Eco criticism is a big text comprehensive of perspectives must be encouraged and honoured like the novelist Sarah Joseph.

Sarah Joseph is an eminent novelist, short story writer, feminist and a well-known social activist in India. She is the keen observer of nature so in her writing, she expresses her concerns for nature and Indian culture. In this novel, she has analysed the relationship between environment and the human world with a spirit of commitment. She herself asserts that "My environmental

activism stems from my institution of the umbilical cord that connects human being with the earth" (GG XVII). The novel *Gift in Green* is originally written and published in Malayalam in 2011 and then it is translated into English by Dr. Valson Thampu, a priest.

Sarah Joseph depicts a village named Aathi, it is situated on an island Valanthakkadu in Ernakulam district of Kerala. This land has rich in water bodies, mangrove forest, fishes, prawns, birds, and butterflies. She describes ordinary lives of people who indulged themselves in fishing, picking mussels, and farming pokkali rice. In the beginning of the novel she represents nature with evocative descriptions. The novelist asserts that this village is a source of possible survival for a number of living and non-living things. The people of Aathi describe it as:

Water! Whenever they looked, water was all they found. Swimming and walking, they reached this place. The trees here knew no taboo or untouchability. The birds parroted no religious bigotry. The trees, the birds, the fish, the earth, the water-all beckoned them: 'come, come.....' (44)

Kunjimathu is a beautiful young village girl in her sixteen. Kumaran is searching for a good job to allure kunjimathu. Though she loves Kumaran she does not lose her virginity. He dislikes the village life and he decides to leave the village in search of better opportunities and luxuries of life. As years passed by, she realizes that she is deceived by Kumaran so she remains unmarried. The novelist has scrutinized the correlation between the exploitation of nature and the abuse of women. The novelist highlights the pathetic situation of Mumbai, where water is heavily chlorinated. Everyone is forced to buy drinking water.

After thirty-six years Kumaran comes back to transform Aathi into a city for a huge profit. He endeavours to change the fertile and productive agricultural land into constructive sites. The entire people of the village realize that mangrove forest and water bodies are the integral part of life. The villager never allowed outsiders because they understand the mindset of the city people. This is one of the reasons the villagers sell and buy the lands among their own community people. Their notion is that only the people of Aathi can understand the precious value of the water and land. Kumaran knows and he himself buys the land from Ganesha Subramaniyam, he deceives the people of Aathi with the false promises of development.

The colourful portrayal of city life tempts the minds of young people. The supporters for modern life in the land

are rapidly increases day by day. This stimulates him to carry out his plan one by one cunningly. Kunjimathu understands that his action would result in the destruction of Aathi. She determines to conserve the serenity of Aathi from the clutches of Kumaran and his sycophants. Carolyn Merchant says "women's biology and nature are celebrated as source of female power" to resist male technology (192).

Kumaran is an epitome of male chauvinism. He is tyrant and mean. He tries to build a bridge to connect the village to the metropolitan city. As a result many lorries carry the garbage of hospital, and fills the hazardous waste in the land. Finally Kumaran destroys the purity of water for the sake of the money. Disease breeding insects are attracted to this village and causes deadly diseases. Nineteen innocent children are died of typhoid and cholera. It terrifies the people of Aathi. By his venom idea he turns the beautiful village of Aathi into a sewage dump.

Her writing has explored how nature suffers in the name of urbanization, modernization, globalization, and development. Though the landscape of Aathi is surrounded by bountiful water, people are unable to drink even a drop of water. The people of Aathi mourn as in the famous poem, *The Rime of the Ancient Mariner* by Samuel Taylor Coleridge the crew worries in an evocative tone:

Water, water, everywhere
And all the boards did shrink
Water, water, everywhere
Nor any drop to drink. (119-22)

Gitanjali narrates her pathetic story to Markose. She and her family reside in a metropolis city where she has missed her daughter Kayal. Four days later, she finds her small daughter outside and Kayal continuously saying the word poh-poh (go go) to everyone she meets. The guru of Gitanjali suggests her to stay close to the water for few days to heal her neurotic child. Gitanjali brings Kayal to Aathi. She says that she can hear the water talking to her daughter Kayal. When Kayal takes a dip in the water, she slowly regains her speech. Gitanjali declares: "It is Aathi that restored Kayal to me. I now know that water is the synonym for peace" (328). She understands the value of nature, especially water. Having heard of the story, Markose comes to know the power of his own land and recollects the words of Dinakaran who used to assert:

We need to understand the water, Markose. Not "know" in the usual sense of the term, we must know the water as the lotus knows it: rooted in the sludge below, growing its stem in the water, unfurling its leaves on the surface of the water, and offering its wet and watery face to the sun. (61)

As an environmentalist, Sarah projects the ecological issues of her time through the character of Parinju Mash and Nithya Chaithanya Yeti. Parinju Mash has come to the collector office to need justice against the drainage problem of Guruvayoor. He has shown a letter which contains the complaint of abhorrent situation of Guruvayoor. In the letter, yeti had mentioned his own experience in Guruvayoor:

Once when I had to pass by the premises of Guruvayoor temple, i had to run away to save my life, unable to endure the stink of human urine that beat in my nostrils, and the repulsive sights that abounded all along the roadside. Woe unto those who live in Guruvayoor. (91)

The novelist aim is to bring ecological and environmental harmony. Aathi retains ease until the arrival of Kumaran. The advocate Grace Chali helps the people of Aathi to file petition against this crucial action. The villagers come to his illegal plan against Aathi. Chandra Mohan rightly says, "Sixty percent of the land being developed here lies on waterbeds. All of Aathi is a green zone meant only for farming. It cannot be used for any other purpose" (225). To safeguard their environment, most of the characters are ready to sacrifice their life. In order to save the villagers and the village, Shailaja pours kerosene on her head and holds matchbox in her hand. She boldly threatens the police. In the end, judgement is given favourable to the people of Aathi. The people of Aathi deconstruct the embankment made by Kumaran. Water begins to flow freely. Kunjimathu is keen on rejuvenate the waterbodies of Aathi along with other women. Kunjimathu and her friends take an immense risk to restore the lost village Aathi and its resources.

Kunjimathu takes up traditional role of women. Even though kumaran doesnot marry her, she treats his parents as her own. "To this day, it was Kunjimathu who lit the lamps at the burial mounds. One wick for Thampuram. A second for Kumaran's father. A third for Kumaran's mother. That was love" (41). We observe the life of Aathi that is metamorphosed from abundance of pure water to sewage dump, from satisfaction to starvation, from unity to abandonment, from peace to violence and successively from healthy life to tragic death. The novel traces the natural connection between women and nature. Here women are so close to nature. They spend most of their time working on the farms. Some of the female characters like Kunjimathu, Gitanjali, Shailaja, and many others are fighting against the annihilation of Aathi. They are merged themselves to their surroundings, their societies, their families, and an unpolluted land. The novel awakens the readers with several questions: what is development that is ravaged the environment? Where are we dumping our

garbage waste? How is garbage and septic waste disposed? Nowadays where are we going forward in the name of development?

In the Old Testament, the flood of Noah cleans the sins of human and then it flourishes into a new land. Likewise the village, Aathi is completely wiped out by flood and then it flourishes into an unpolluted land. Nature eventually succeeds in upholding its authority. Here the nature creates culture and when people move against it, the nature itself destroys what it has created.

Sarah Joseph points out that whenever man tries to rule over nature, it will show its cruel face in the form of natural disasters and subjugate man under her custody. Man is in no way superior to other living species or non living. Man is a part of nature, but nature never depends on human beings for its survival. Maria Mies and Vandana Shiva states that "The image of the soil as mother and people as her offspring, not her master" (104).

Sarah writing acts as a source of inspiration for the environmental literature. This novel gives a greenery vision to the reader to drift towards the earth-centric view. The novelist advices that every human understand the value of non-human beings, animals, plants, and all non-human beings are the co-inhabitants of the biosphere. Finally she is successful in her attempt to show the quality of strength and courage in women and also her attempt to highlight certain issues related to urbanization, water contamination, environmental pollution, and ecological degradation which we face both locally and globally.

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Struggle for Survival in Norah Burkes's Short Story *My Brother, My Brother*

V.JOTHIMANI

Assistant Professor, PG & Research Department of English, Arulmigu Palani Andavar College for Women, Palani



Abstract

My Brother, My Brother is a story written by Norah Burkes. She was born in Bedford on August 2, 1997. Her parents' lives in India for many years- returned to India when the baby Norah was only two months old. Her father George Burke was a forest officer that's why she spent the next twelve years traveling around the jungle at the foothills of the Himalayas where her father Redmond st. George Burke, was a forest officer with the imperial forest service. She started writing at the age of eight. She wrote eleven books, including *Dark road*, of which many recorded her early adventures. Her short story is set against the background of Indian jungle. She is very close to personal experience of the people, animal, and trees of the jungle. It is also autobiographical in nature. Her stories are described the struggle of the jungle people. They are survival in a antagonistic environment and her sympathy and admiration for them. Norah Burkes's *My Brother, My Brother* story depicts the affection and concern shown by a jungle boy Sher Singn for his younger brother Kunwar. Laldwani is a remote village far away from Kalaget. One day Kunwar fell ill and there was no hospital near Laldwani. He carried Kunwar on his back for many miles through the dense forest, crossing rivers. He was able to save his brother. Doctor said that Sher Singn his brother is alive. Norah Burkes pictured the life of the jungle boy. The boy has faced so many struggles in his life.

Keywords: jungle, struggle, survival, suffering, love, brotherhood

Norah Burke is a popular short story writer. Her stories are set against the background of Indian jungle. She presents the struggle of the jungle people against the antagonistic environment. She shows her sympathy and admiration for them. Her short story '*My Brother, My Brother*' pictures the love and affection of a jungle boy for his brother. *My Brother My Brother* is a story of a one young brave boy. There are many characters in the story like Sher Singh, his little brother Kunwar and their mother. The story is all about the condition of tribal and poor people who lived in jungle. They don't have facilities of hospitals or any kind of vehicle. Laldwani is a remote village, far ways from Kalaghat. There is a terrible forest between them. The thick-grown trees, the ever-flooded rivers and the wild animals are the challenges to the villagers. At the same time, their livelihood depends on the forest only. Sher Singh and Kunwar were the little sons of Bahadur. Sher Singh was just twelve years old. There are many Brothers and sisters of Sher Singh but they were dead, carried off by cholera and influenza. Now they only two of them. The other children of the family died either in cholera or in jungle accidents. Unfortunately, he was suffering from stomach pain. Bahadur was a hunter like all other men

in the village. His wife reared the cattle and the land. Than Sher Singh came to know that his brother Kunwar is dying and hospital is the last option for jungle peoples.

"I will wring out rages in boiling water and lay them on his Stomach" said their mother. She did not smile. She did not weep.

She had lived through everything over and over again.

"What shall I do?" asked Sher Singh, who was feeling ill

Inside him because of his brother. "I will get the sticks for the fire.

And the dung. I will get the water. Let me tear up the rag."

He ran for these things.

They used fuel recklessly to get the water hot soon. They laid steaming cloths on the child's little belly. But after a while, Sher Singh's mother said, "He must be carried in to hospital at Kalaghat". (1)

There was no hospital around. So his mother tried to cure him by applying steaming clothes on his belly. She and Sher Singh understood the danger. Kunwar should be taken to the only hospital in Kalaghat. The

father was far away in the jungle. Kunwar's mother became stoic. She had seen many deaths. There was no transport facility to cross through the river. Sher Singh resolved to save his little him all the way. His mother prepared a sling and hanged it around his forehead. The dying child was kept inside. Of course, it was a heavy load to young Sher Singh.

She took one of her two saris and she made a sling for Sher Singh to put round his forehead and down his back, and she lifted up the child Kunwar, who was doubled with pain, and put him into it.

"He is too big for you", said his mother. "You will never get there". (2)

Sher Singh has a hope that he could get through the jungle and cross the two rivers. Offer that he gets a lift in a bullock cart or perhaps even a broken down truck for the last part of his journey. But Kunwar was twitching and groaning on his back. It was so heavier to Sher Singh. Sher Singh carried his brother to the hospital of Kalagath, on the way of hospital he faced many problem. There was no road in the jungle. He has to cross two rivers without any support and he did it. Suddenly Sher Singh's muscles, shrinking back to their natural positions, thrilled with piercing pain. The pain on the forehead was terrible to Sher Singh. When he rested, the first danger appeared. A herd of elephants crossed in front of him, the trumpet of an elephant made him run towards the river.

It was then that they heard the jostle and squeal of elephants.

He could see the toss and hustle of great heads and backbones. The tusker was playing his trunk to and fro to learn whatever the breeze could tell him; and suddenly, he hesitated.

The tusker snorted, trumpeted, shook his head. Suddenly, he hurried on angrily up the river-bed and all the herd with him. They disappeared.

He could not rise. He tried again with all his might but no use. All at once, in the distance, he heard an elephant trumpet, and the next moment he was on his feet. He scrambled down into the river-bed and stepped into the river. (3)

He had to cross through two rivers. The one was colder. The stones were covered with slime. The water was waist-deep. Somehow, he managed to walk across the river. At midnight he reached the second river. He knew there would be a bamboo bridge across it. But

unfortunately, the river was in floods. The bridge was covered with water.

So, now, how to cross? There was not a chance to swim.

Even along, he would be lost. But perhaps, among the wreckage of the bridge, there was a way?

He set Kunwar down and brought him water from the river in his hands.

"My brother..." the little boy whispered, and he drank the water.

Sher Singh gathered grass and he plaited it into a rope.

The blades were sharp, they cut his fingers. He tried the rope round his brother and himself so they would keep together.

It was slightly visible. Sher Singh prepared a rope using grass. The blades of the grass pierced his hand. He tied the rope around him and his brother. Picking utmost strength, he walked on the hidden bridge. It was a deadly struggle. The last part of his journey was tiresome to Sher Singh. He walked a long distance with trembling legs. The sight of a village consoled him. They travelled by a bullock cart and a truck and reached the hospital.

"You are the boy who brought the child in from Ladwani?"

"Yes"

Then a smile broke all over the doctor's great face so that he looked like a brown moon.

Sher Singh Bahadur!" he said strongly, "Your brother will live. Come and see".

Sher Singh was anxiously awaiting the report from the doctor. The doctor called him by his father's name and said Kunwar was alright. The whole story shows the love of Sher Singh for his little brother. The little boy Sher Singh faced so many struggles for survival to his life. The author Nirah Bureks pictured the jungle boy life. How they are suffered in their daily activities. They always suffered by the natural things. The end of story, he finds that he is in the hospital and doctors appreciate him. This is the story of young boy Sher Singh and he is real Sher Singh Bahadur. They are written on the experience of writer.

The Role of Root Cause Analysis (RCA) for Aiding L2 Learners' Articulation Process

V.BHARATHI KANMANI

Assistant Professor of English, Swami Dayananda College of Arts & Science, Manjakudi, Thiruvavur



Abstract

The present paper explores the factors that would interrupt the learners while they produce speech in English. It is often the cause with young learners that they have a number of problems relating to receptive (Input) and productive (Output) language process. As part of some of the initiatives, the author's think, a language teacher could possibly take a certain 'SPT- Synthetic Phonics Tool' is suggested here. This tool will be of a great help to learners with speech/articulation impairment. The aim of this study is to train those learners that even at tertiary level, hesitate/struggle to interact with others. Moreover, an attempt is made to figure out the Root Cause of this problem using 'RCA- Root Cause Analysis'.

Keywords: Articulation Impairment, Root Cause Analysis, Tertiary Level, Synthetic Phonics Tool, Receptive (Input), Productive (Output)

Introduction

With English becoming truly international non-native speakers are expected to sound considerably fluent when speaking English. ELT experts around the world have always been making effort in the right direction to arrive at 'Custom-fit' learning/teaching modules. However, at times even such modules may miserably fail to suit the needs of those that hail from an 'Acquisition Poor Environment'. Going by the current trends, the common man's life is determined by the language his/ her speak. So much so, many people lose out on their career opportunities simply because of their inability to express themselves. This goes to show that speech impairment proves to be a crucial factor in deciding their life. The objective of this study is to equip the learners and train them to overcome the barriers of oral mode.

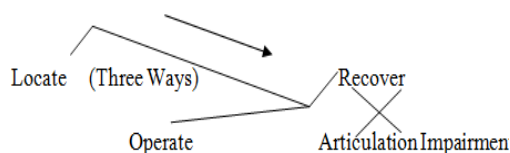
This research aims at

1. Finding the different factors by the way of applying RCA
2. Explaining the role of 'Phonotactic constraints' and its limitation
3. Explaining the function of Synthetic Phonics tool

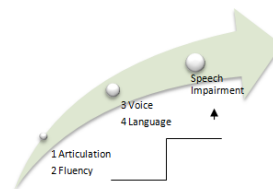
Root Cause Analysis (RCA)

A root cause is an underlying cause that would be the silent promoter of all other issues. Those issues can only be removed through the way of implementing 'RCA' tool. Initially, this concept is promoted in terms of 'Five Whys' by Sakichi Toyoda, Toyoda productive system. Here, the

researcher introduces three different terms for devastating the root cause. (Serrat 307-310)



According to Individuals with Disabilities Education Act (IDEA), 'Speech impairment' is the nature of speaking disability that adversely affects the performance of the speakers while convey the message, is otherwise called as communication disorder. The following four related areas combined together disrupts the output process. (Knoblauch and Sorenson)



Causes for the Articulation Impairment

The following factors are identified to be the causes for the articulation problem. And, these causes are taken from researcher's experience as a tertiary level learner.

Acquisition Poor Environment

The role of background is closely related with the process of framing linguistic pattern in the learners' mind.

However, the nature of phonetic sounds in one's native language adversely impedes the way of acquiring a new language. This is how, the disruption occurs while the learners articulate the sounds in English. So, they are failed to imitate the sounds of native speaker as it is. This process is defined in terms of 'Articulation impairment'. It is happened due to "Lack of Exposure". (Pasassung)

Lack of Sound Variance

The process of acquisition of new sounds is failed due to inexperienced L2 learning. Even after twelve years of formal education with English as a medium of instruction, most of the learners still struggled to articulate the exact sounds as it is. Moreover, they are being troubled to perceive the sounds whenever they hear lecture. For instance: The learners misunderstand the vowel sound of 'carriage /¹ kaɪ dʒ /' as courage /¹ kʌ rɪ dʒ / or else misplace the words like analysis /ə¹ naɪ sɪ s/ as analyse /¹ an(ə)lɪ z/. Sometimes, learners may substitute another sound instead of using exact sound.

Lack of Phonotactic/ Speech Segmentation

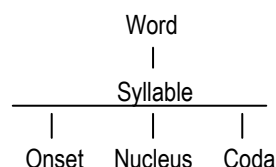
Learning to segmentation is to be herculean task for those are non- native speakers due to complication of linguistic pattern. Because, the speech sounds may not exist in their native language. Moreover, a word in English is comprised of vowels (nucleus), consonants clusters (onset and coda), primary/secondary stress that hinder the L2 learners while articulating the sounds. This is the reason, learners make mistakes whenever they marking boundaries between clusters. It is happened due to "Lack of Appropriateness".

The Role of 'Phonotactic Constraints' and its Limitation

Learning strings in English seem to be more challenging among most of the non-native speakers due to linguistic complexity. It strengthens its language by establishing linguistic norms in terms of 'Phonotactic Constraints'. The term 'Phonotactic' is the combination of vowels and consonant clusters. According to the norms, some of the rules are classified that define the specific phonemic pattern in English.

Phonotactic Constraints in English

- The strings in English start to classify by the way of introducing optional segments like
CVC - /hɒt/
CVCC - /hʌnt/
CCVC - /tʃap/



- Onset: Consonant sounds occur at the beginning of the syllable that is an optional. Here, every consonants sound is permitted. However, nasal sounds are not placed at the beginning while clustering with other consonants/vowels.
- Coda: Consonant sounds occur at the end that is combined with nucleus, produce 'Rhyme'. Exceptional sounds are also there such as /h/, /j/, /B/, and /R/.
- Nucleus: Vowels/Diphthongs sounds are placed in the middle of the syllable.
- Onset Cluster: Obstruent is followed by Sonorant
- Coda Cluster: Sonorant is followed by Obstruent

As already discussed, this is more challenging task due to lack of familiarity on the sounds. Because, sounds like /æ/, /eɪ/, /e/, /ə/ and /eə/ ("IPA") confuse the learners' mind. Meanwhile, the sounds in native language interrupt the L2 acquisition process. Then 'clustering formation and segmentation' collapses the state of clarity till one has experienced over the language. (*Phonotactics*)

Synthetic Phonics tool

Synthetic Phonics is a specific learning approach, which starts the process by synthesizing and segmenting the word/ sentence into sounds. By doing so, learners consciously store the 44 sounds of 26 letters in their mind. Moreover, it clarifies the doubts by using 'Known to Unknown' technique. In this context, 'Known to Unknown' represents '26 letters to 44 sounds'. Through this sort of listening activity, the learners identify the exact sounds of the letters. By working this, they easily escape from the problematic factors. It encourages learners for speaking in English with exact sounds. ("Guide To The Phonics Tool")

Conclusion

This study is found out the root causes for the articulation impairment by applying 'Root Cause Analysis'. By doing so, the researcher explains the factors that are faced by L2 learners hailing from acquisition poor environment. In addition to, this empirical study explores the articulation limitation by explaining the term 'Phonotactic Constrains'. After analyzing the causes, the researcher suggests synthetic phonics tool for aiding those have been troubled by articulation impairment.

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Feminist View of Sor Juan Ines' *Arraignment of the Men*

R.SHILOH JEYAJEEVAN

M.Phil Scholar, The Research Department of English, The American College, Madurai



Abstract

Sor Juana Ines de la Cruz is a scholar, poet, playwright, nun and feminist. She is one of the finest poets and intellectuals of the colonial period in Mexico and was an advocate for women's intellectual equality. She did not hesitate to attack male domination of women. Her work highlights the protection of women's right to intellectual life. 'Arraignment of the Men' is an example of such a poem. Translated from Spanish to English by Peter Goldsmith, the poem highlights the sexism and injustice women faced in the seventeenth century. It speaks about the plight of women in the seventeenth century in a male dominated society. In this poem the poetess showcases her sense of anger and frustration with the situation. The poem highlights men's domination and their hypocrisy in accepting their mistakes. This paper tries to bring about a critical analysis from a feminist point of view of the poem *Arraignment of the men*.

Introduction

Sot Juan Ines de la Cruz is a self-taught scholar and poet, she was a nun belonging to the monastery of Hieronymite nuns in Spain, Mexico. She is a well-known Mexican writer and also a writer of the Spanish golden age. The poem is set in the latter half of the seventeenth century. The women of the seventeenth century were challenged with expressing themselves in a patriarchal system that refused to grant merit to women's views. The poetess was a self-taught scholar as women in her times were not allowed to enter universities. Her poem *Arraignment of the Men* showcases her sense of anger and frustration with the situation, defying conventions and seeking to shake up the authoritative male governed culture in an attempt to create a platform for equal rights and opportunities for women. The poetess through the poem brings out that women are intellectually equal to men and hence should be treated equally.

The poem brings out the anger that the poetess had on the society and men of her days. This can be understood from the very title of the poem, the word "arraignment" means 'a legal charge against someone'. The whole poem runs on the same lines that is to bring out the poetess' anger on the authoritative and hypocritical nature of men of her times. This can be seen from the usage of words such "perverse", "witless laws" "set the snare" "levity" "logical crass" "creature". The poem is used a platform to support women and show the intellectual equality of women.

The main theme of the poem is to show the domination of men and the helplessness of women and their pitiable plight in a patriarchal society. It shows how men exploited women and then put the blame on the women. Men are shown as perverse who are "schooled to condemn" right from a young age. And cast their blame on women even when they themselves are the "prime cause" of the issue. They hurt the woman and earn their disdain but later try to "ease their pain" with fair and sweet words. She also says irrespective of how women treat men they are still blamed or "left forlorn". Women are also prejudiced on how they behave themselves. She also talks about who bears the blame when men and women give in to their "passion's sway". She goes not to say that men do not accept their mistake even if they are guilty of the act. Finally she goes to an extent that to say that women are just "creatures of your use" in the sight.

Feminist Views

The poem tries to compare two aspects that women faced in the seventeenth century firstly, how men saw and treated women and secondly, that women are also intellectually equal to women. Right from the first stanza we can see the poetess' anger on the male dominated society. She calls men as perverse that is they are out of the ordinary moral values. According to her men themselves are the prime cause for the things they blame women for. Men earn the disdain of women by not treating them with proper care and then they try to ease their pain by fair words. This shows the hypocrisy of men who cause

hurt and pain to women and then try to justify their actions with fair and sweet words. Men express doubts when women show resistance to their views and desires. And then they strongly dismiss their resistance by treating it as something that is not important and just an amusement.

The poem also discusses how women were judged based on their behavior and how they treated men. Whether women treat men with 'scorn' or with 'favor' the result is still the same. If a woman treats a man ill or badly she is blamed for her actions. But if she loves him much and treats him well, she is left sad and alone. If a woman is careful in how she deals with men she is very little respect from. She is called ungrateful and thankless if she says no to man's desires and passions. If she says yes she is named a "wanton". The woman is expected to accommodate to man's changing whimsical moods. If a woman flees from a man's desire she invokes the man's anger upon her. If she yields to his desire she is called names and her charms come to an end. She compares this treatment to a man who with no logical understanding who fogs the glass with his hot breath and then cries that it is not too bright.

The poem continues to discuss the passions of men and women. The poet poses the question as to who bears the "bears the heavier blame" when regret and remorse comes upon the man and woman for giving into their passion. She asks whether it is the women who falls for the man's asking or the man who brings the shame by his asking. And she also asks who bears the guilt when they yield themselves to passion's sway, whether it falls on the woman who is weak and sins for the pay or the man who is strong and pays for the sin. She leaves the question to be unanswered as she wants the reader to decide what is right.

In the last verses she comes to a conclusion that women are mere "creatures of your use" in the sight of men. She says to the society that let men love whom they create or create whom they love, as men oppose women when men are proved to be guilty by the women. She finishes off by saying that men may either come to a truce by showing some right or still continue to mock at the miserable and helplessness of the women.

A Critical Feministic Analysis

The idea of feminism is to bring equal rights to men and women. But this poem tries to degrade man and blame them for the all that women. The poetess uses words such as "set the snare" which paints a picture that men are the predators and women are just victims. But in

reality the case is different that both share equal responsibility and blame, which the poem does not try to bring out. It is not just men who shape the society even women are also equally involved and responsible in shaping it. Women teach the younger women as how they should behave to be accepted in the society, which results in the inequality continuing. Even the title "arraignment" brings the picture of a court where men are the accused and women are the victims.

Another point of criticism is that as the poetess sister Juana was a nun with limited interaction with men her credibility of the poem is lost as she could have known lesser about men. The poem does not consider men to be one of the several factors which made their life difficult, but comes to a point where their existence itself is seen as the cause of all their miseries. It fails the main idea of feminism which seeks for equal rights for both men and women, as it only blames men and does not try to equalize both man and women. It also strengthens the differences of man and woman instead of treating a person as an 'individual' irrespective of their biological desires.

Conclusion

The poem *Arraignment of the Men* tries to bring out equality among men and women. The various issues faced by women of that time and their treatment in the hands of the men is discussed in length by the poetess. It brings out the themes such as how men blame the women for their own mistakes, how they are judged based on their views and behaviors. It also discusses how women bear the guilt of their passionate indulgences even when both are equally responsible for it. It concludes by saying that women are just creatures for men's use. Even though the poem tries to bring out feministic views in order to support women it fails to that fact that feminism in reality strives for equality of both genders. The poem just tries to create a picture that all are perverse and predators who lay snares to trap and that women are just victims who are trapped without any room to escape. Therefore the poem may be taken as a feministic literature which depicted the state of women in the seventeenth century and their striving to achieve intellectual equality.

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Can Cross-Sex Friendship be Platonic? - A Study of Chetan Bhagat's *Half Girlfriend*

G.VIJAY

Assistant Professor, Department of English, PSNA College of Engineering and Technology, Dindigul

V.AMARDEEP

Assistant Professor, Department of English, G.T.N Arts College, Dindigul



Abstract

Cross-sex friendship is becoming normative since the healthy relationship between opposite sexes is quite essential in the corporate embedded life today. Many changes have come in the set of beliefs of society ever since women started working. This change in the belief system has brought a lot of independence to youngsters to develop a friendship with opposite-sex counterparts. Though it is viewed as an essential element for a living, the original nature of human beings often poses a threat to authenticating boy-girl friendship because of the possibility for a premarital affair. It is hypothesized that cross-sex friendship is not platonic. It is short living as it is purely made out of attraction for each other. Chetan Bhagat's *Half Girlfriend* is chosen for this study. Narrations and situations are analyzed in connection with the hypotheses.

Keywords: cross-sex, belief system, premarital affair

Introduction

Friendship is a third relation that an individual cultivates outside one's family circle. As the joint family system is wading out and the nuclear family system is gaining momentum, it is crucial to establish friendship for a comfortable survival. Moreover, many migrate in search of jobs or higher education. In this connection, survival is smooth only if one develops a friendly relation with the surrounding. It is quite strange to notice the formation of a friendship between people.

Fehr (1996) points out that it is a voluntary, cooperative personal relationship involving varying degrees of companionship, intimacy, affection, and mutual assistance. It is typically not defined by a social category such as blood relations or marital partnership.

While forming a friendship, in the beginning, the preference is for same-sex friendship. Usually, girls will be comfortable towards developing same-sex friends. However, this would be different in certain countries and in certain cultures. In India, girls will be initially reluctant to open conversation with a boy. Only after establishing familiarity and identifying credibility, they would get into opposite-sex friendship. Even then, there is a question: why should a girl be friend with a boy?

Platonic Friendship

Plato, the famous Greek philosopher, is referred to the term '**Platonic**'. It is a kind of love, or thick relationship that is non-sexual. In modern times, the term is also used for referring friendship. A platonic friendship refers to the friendship of a boy and girl who are 'just friends'.

Cross-Sex Friendship

Boys and girls move comfortably in their childhood with no inhibition. Their friendship is pure and innocent before they touch their teenage. When girls attain age, culture plunges into action. Parents forbid girls from being close with boys. This sudden forbiddance gives a mental shock to boys. Later they understand the reason for the sudden restrictions. That is the place where the innocence in the friendship gets harmed. The perception of a boy on a girl changes since then. After this, any inclination of developing friendship between a boy and girl will have sexual attraction. Symons and Daly reveal that:

Females began their reproductive life early, and males engaged in sexually proprietary behaviors to restrict their female reproductive partners from consorting with or being taken by other males.

It is puzzling that the society that once stopped the acquaintance between a boy and girl after the girl attaining puberty, now allows them in their teenage to study, work

together in schools, colleges, and offices. They don't suspect their friendship. Despite this trust and freedom, some invisible urge between both exists and waits for the right time to get provoked.

Monsour (1997) makes clear that:

In many parts of the modern world, however, genetically unrelated men and women of reproductive age now interact in unprecedented ways: they work together, entertain their children together, play sports together, and pursue vocational training and hobbies together; yet these alliances are not fundamentally reproductive or sexual unions. Historical accounts suggest that these non-reproductive interactions are unique to modern society

When the urge gets provoked, the attitude of both boys and girls differs. At one point of time, one or both express the interest for each other and want to become legal partners.

Thesis Statements

It is predicted that

- Boys experience more sexual attraction to their girlfriends than the girlfriends to their boyfriends.
- Boys try to attract girls' attention with their special skills. They try with their maximum potential to win the race and sometimes they emerge successfully too.
- Boys are curious to create seclusion and to experience physical touches. Sometimes they use force too.

All these behavior patterns exist in cross-sex friendship and it is assumed that the cross-sex friendship may not be platonic.

Area of Study

It is often stated that literature is a reflection of life. Hence, it is decided to select a piece of literature to confirm the hypotheses. The researchers felt that the Cross-sex friendship is apparently used in the novels of Chetan Bhagat. As his early novels have got many research writings, the recent novel *Half Girlfriend* is selected for the study. The novel *Half Girlfriend* has been often viewed in feministic point of view and so it is decided to view the novel in the perspective of Cross-Sex friendship. Narrations, conversations, and situations matching with research questions are fished out from the novel and interpreted.

Half Girlfriend

Madhav Jha, a boy from Dumraon, Bihar, comes for admission in Stephens. As he is a good basketball player, he manages to get admission through his sports quota. Riya Somani, a girl from Delhi, is also selected through her sports quota. Madhav and Riya become close friends. Madhav proposes whereas Riya refuses. He demands a relationship. Offended by his, Riya leaves him.

A year later, Riya marries her childhood friend Rohan and settles in London. Madhav decides to go back to his hometown and help his mother with her school. He struggles to give a facelift to his school. In order to generate funds from Gates, he needs to prepare a speech in English. In the course of his struggle, he meets Riya, who is now a divorcee. Riya helps him. The two are successful in their fundraising. However, after the speech, Riya goes away from him leaving a letter that says that she has lung cancer. After three years, he finds from Riya's journals that she is alive. Madhav goes in search of her in New York. After an extensive search, he finds her in a bar working as a singer. Finally, they get married.

Masculine Instinct

It is hypothesized that Boys experience more sexual attraction to their girlfriends than the girlfriends to their boyfriends. There are a lot of references in the novel *Half Girlfriend*. The following lines are of Madhav, the male protagonist of the novel.

When she went past me, I saw her sweaty, flushed face from up close. We made eye contact for nanoseconds, perhaps only in my imagination. But in those nanoseconds, something happened to my heart. (Half Girlfriend, Act 2)

No, I wouldn't say I fell in love with her. I wouldn't even say I felt attracted to her. But I felt something deep inside, strong enough for my heart to say, You have to talk to this girl at least once in your life. (Half Girlfriend, Act 2)

I noticed her delicate eyebrows. When she spoke, they moved slightly. They had the perfect length, thickness, and width. She would win a 'best eyebrows'. (Half Girlfriend, Act 2)

Whenever a boy sees a girl, the basic instinct of masculinity works and so the physical features of the girls are noted. He develops a kind of pleasure out of seeing a girl physically. The impulse is quite natural in the beginning and may further lead to a sexual urge. It can be argued that all men are not alike. It is agreed but it should be understood that the provocation is the same but some are able to have control over their impulses. Lord Tennyson clearly mentions in his poem "The Princess" about a man's psychology towards a woman.

*'Man is the hunter, woman is his game,
The sleek and shining creatures of the chase,
We hunt them for the beauty of their skin;
They love us for it, and we ride them down'. (Part
V-Lines147-150).*

In addition to this motivation, boys perspire to win the attention of the girls especially, the targeted one. They exhibit their physical power or any special skills that they possess to allure the girl. In Half girlfriend, Madhav finds a place in the life of Riya only through his skill in the basketball game.

I played well. I don't want to brag but I played better than any player on the college team. 'Basket,' I shouted as I scored my fifth shot. As the crowd dapped, I looked around. She was sitting on one of the benches, sipping water from a bottle. She clapped too. I had a good game, but her presence made me play even better. (Half Girlfriend, Act 2)

In the pursuit of their chase, after confirming their space in the relationship named as friendship, the boys' next attempt would be converting friendship into love. Even if girls reject, they, with their undeterred approach, always move further to fulfill their demand. They always expect for a situation of seclusion to touch or kiss even without the permission of the opposite. Madhav takes Riya to his hostel room where no one is there except for both. He tries to kiss her in spite of Riya's opposition.

'Madhav, please understand, I'm not comfortable with all this,'

'I really like you, Riya. You mean so much to me. You are the reason I've survived in this place.'

'So appreciate what we have. Don't spoil it.'

'What do we have? What am I to you?'

'If we kiss, we have something; if we don't, then nothing?' she said.

(Half Girlfriend, Act 5)

Summing up

Bleske-Rechek mentions that "men have evolved to be far more sexually opportunistic" In addition, Lizette Borrelli in his article refers to a study published in 2000 in the *Journal of Social and Personal Relationships* that

surveyed more than 300 college students. The study exposed that 67 percent of the students had sex with their friends. Hence, it is confirmed that there is a lack of consistency in the cross-sex friendship. Non romantic cross-sex friendship also exists. However, the inconsistency in human nature may convert a non-romantic into a romantic relationship at any point of time. Both boy and girl should have clarity in their friendship and should understand the psychology of each other while developing intimacy. They should also respect cultural and family values while adopting cross-sex friendship. Overall, they should have maturity in handling boy-girl relationships. However, the availability of an option of developing romantic relationship questions the credibility of a boy-girl friendship. Chetan Bhagat's characters are victims in the cross-sex friendship. In Half Girlfriend, the masculine instinct plays a prominent role in transforming a platonic friendship into a romantic relationship. Hence, it is concluded that cross-sex friendship may not be fully platonic.

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Identity Crisis: A Reading of Chitra Banerjee Divakaruni's *The Mistress of Spices*

Dr.A.SHAFINA BANU

Assistant Professor of English, M.S.S Wakf Board College, Madurai



Abstract

The novel *The Mistress of Spices* narrates the story of the adventures of Tilo, an Indian woman and a mysterious figure who runs a grocery store in the inner-city Oakland and uses her knowledge of spices to help her customers overcome difficulties. Tilo provides magical spices not only for cooking but also for the challenges those Indian immigrants in an alien land experience. She develops dilemmas of her own when she falls in love with a mysterious stranger she calls the lonely American, and has to choose whether to serve her people or to follow the path leading to her own happiness. It is a saga of misbegotten dreams and desires, hopes and expectations. As the protagonist Tilo, a curator with spice, is unable to keep her law, loses her way into the miseries of their customer and falls down with Raven into a relation. Finally, she is given two choices to go for one to be with the magical curative spices and another to be with the worldly people.

Keywords: diasporic experience, identity crisis, self identity, sufferings.

Divakaruni narrates the differing experiences expected of gender-based responses, reactions, and resolutions in *The Mistress of Spices*. In doing so, she is able to provide information on the adoptability of characters which is unique to each individual. Divakaruni is presented as restating the message of optimism and power in the novel. *The Mistress of Spices*, travels through the themes of identity, voice, Indian myth, legend and magic, for the immigrants trying to settle in the United States. Bhattacharya comments that "immigrants do not simply accept the 'melting pot' roles expected of assimilated Americans" (66) but is in a continuous process to define their belonging.

The novel begins with Tilo, the protagonist introducing herself as the Mistress of spices. Her familiarity of the Indian spices is described in detail along with the uses, not only to cure physical ailments but also the complicated human relationships. Tilo along with the spices, uses others natural things like mineral, metal, earth, sand and stone which she had learnt about on the island to foresee things and help with her knowledge. Most of the chapters take place inside the store, but her thoughts of the past, memories of events and the evidences of Tilo supply the readers with other information shifting to various places connecting the past to the present.

The descriptions of spices opens up a new field for research into different uses and benefits of spices and

other natural objects, but one starts wondering the magic of these things in Tilo's hands. The reader is completely involved in the benefits of using spices which is an age old remedy in the Indian culture.

I know their origins, and what their colours signify, and their smell. I can call each by the true-name it was given at the first,.... Their heat runs in my blood. From *amchur* to *zafran*, they bow to my command. At a whisper they yield up to me their hidden properties, their magic powers. (3)

Tilo is in love with spices and Divakaruni here shows the protagonist connected to the roots of her life. "But the spices of true power are from my birth land, land of ardent poetry, aquamarine feathers. Sunset skies brilliant as blood. They are the ones I work with"(3). Tilo is confident when she says that her store is the only place in the world, that is stocked with all the Indian spices that ever was, and even the lost ones. Though the shop is hardly a year old, people know it well and she has a blend of customers because of the location of the shop which is more visible for her customers from all sides and places.

"Of the things in her store she says the corners have accumulated among dustballs, exhaled by those who have entered here, the desires. Of all things in my store, they are the most ancient. For even here in this new land America, this city which prides itself on being no older than a heartbeat, it is the same things we want, again and again" (4).

The stories of her birth and her journey of life from unwanted girl child to a person who miraculously escapes the dangers of the unknown world that she encounters and her determination to live the choice of life (mistress of spices) to cure the problems of expatriate Indians alongside falling in love with Raven. These can be traced to the fairy tale passed on from many generations about the goddesses who are born for a sole purpose in this world. On the other side her journey and her labor at every level to find meaning and understanding for her life, her struggle in different worlds, show that she can be any person trying to carve an identity.

Tilo talks of the reaction of the past to her birth and name: "Nayan Tara, Star of the Eye, but my parents' faces were heavy with fallen hope at another girl child, and this one coloured like mud" (7). They were worried thinking of the dowry debt that they had to bear and her mother lay in fever as the cows ran dry, she was fed with the milk of the ass, which she opines as the reason for her to have learnt to speak soon and foresee things quickly, the other reason could be "the loneliness, the need rising angry in a dark girl left to wander the village unattended, with no one caring enough to tell her Don't" (8). This young girl Nayan Tara (Star-seer) was able to predict things for the people around her, this spread far and wide and people travelling far brought back with them gifts for her, so lavish that the villagers had never seen and spoke of it for days, which changed the fate of the family and for Tilo.

Further it is interesting to note that as she becomes famous because of her ability to predict the future, Tilo grows proud and arrogant. Her parents become helpless because of her powers and at the luxury it brought them from her. Simultaneously Tilo felt miserable for her actions when she reads this in their eyes, "felt disdain, and a bile-black triumph that churned in my belly because I who had been last was now first. There was something else too, a deep wordless sorrow, but I pushed it away and would not look at it" (9). This sorrow continues until she becomes the mistress of spices and helps people overcome such deep rooted problems through the help of the spices. Finally overcoming herself.

Tilo feels displaced many times through the novel and on connected opines: "Sometimes I wonder if there is such a thing as reality, an objective and untouched nature of being. Or if all that we encounter has already been changed by what we had imagined it to be. If we have dreamed it into being." (16) The pirates come to take Tilo because of what they had heard of her powers back home. Tilo wonders that she had heard such stories as a child

and yearned for it. It had come true, though they were not sighted around the village for hundred years then. Suddenly Tilo comes to feel, that she had indeed got tired of her life the eternal praise, songs of respect/admiration, the stack of gifts received by many visitors, lying sleepless among a gaggle of girls, she cast a hook over the ocean in search of pirates (17).

Tilo is given a new name by the pirate's chief, Bhagyavati, Bringer of Luck, which was what she represented for them. At this juncture Tilo sublimates the suffering she had induced to her family to overpower the pirate chief "my powers came to me again, strengthened by hate as power often is," (19) she becomes the queen of the pirates as she did not know what else to be, "that pain ate at me" (19). Tilo continues to feel vacuum within in spite becoming the queen of the pirates. She feels that she has misjudged her feeling "the spell is greater than the spell maker: once unleashed, it cannot be countered" (19). "I thought of the years behind me, all the raids I'd led, all the ships I'd plundered, all the riches I'd amassed meaninglessly and meaninglessly given away. I looked into the years ahead and saw the same, wave upon inky frozen wave" (21). The pain continues to haunt her and she loses her smile and tears. She tries to plunge herself into the deep ocean to overcome the pain she had induced in her parents and now the pirates, but her own pain of physical and mental agony is stronger to help them.

Her heart finally releases in the typhoon, she realizes that she was not ready for death. As these thoughts come, Tilo is saved by the serpents and taken to another world (life). These snakes (earliest creatures of mother earth) narrate to her of the old woman's island which Tilo is able to immediately connect herself to the place. She requests the snakes to allow her to pursue her dream of becoming the mistress of spices. The snakes are not happy to send her, they plead for her to stay back, they would name her Sarpakanya, the snake maiden and show her all their places but Tilo turns away from them to her destined island, incurring anger and curse of the snakes that "she will lose everything, foolish one. Sight, voice, name. Perhaps even self" (24). She never saw the sea serpents again because they had not forgiven her for choosing spices over them. True to their curse after her life in the island Tilo loses her identity as she is given a different body when she becomes the mistress of spices. She expresses her gratitude to the snakes providing them with milk every morning before the customers come. Tilo says that snakes are everywhere and only if they wish do they see them or they are not seen. Tilo waits for the day where

everything can be forgotten with more exposure and other experiences.

As a diasporic, Tilo is homeless: she neither belongs in India, her birth place nor the places she visits. She spends a short period with pirates and later she reaches the magical Island of spices. After the training in the Island by an old woman, she becomes a mistress of spices and changes her name as Tilotamma, a life giver. The pirates call her, "Bhagyavati" and the snakes in the Island call her "Sarpakanya". She has to change her identities in order to arrive at her selfhood, finally to live an independent life.

These works are no different than the work the girls would do left behind in the villages. The life they lived with the Old One seems like a girl child in protection and comfort of a family. While they were leaving the place the Old one shows them different places in the world for them to choose and Tilo wanted to go to Oakland, California. The Old One hesitates and asks her to consider other options, Tilo is stubborn, "It is the only place for me, First Mother," and holding her eye until she said, 'Go then, I cannot stop you'" (56). Before the departure one day the Old One warns them that they should look well and if they grow rebellious and self-indulgent or fail their duty they will be called back with a warning and they have to settle their affairs within three days after the warning or they would die in Shampati's fire, this fire which gave them a new life as mistress. Tilo walking into this fire wakes up in America on a bed of ash, in the store and the spices on their shelves waiting for her. Tilo's life is calm and controlled. She enjoys attending to her customers, especially on Saturdays, as when many visit the store. "Saturdays comes upon me like the unexpected flash of rainbow under a bird's black wing, like the swirl-spread skirt of a *kathak* dancer, fast and then faster" (78).

Tilotamma cures the mental agony of the woman with the help of her spice. She has compromised her life to be the mistress of spices accepting the curse of the snakes, in the shape of an old woman. According the warning of the Old one she should detach from the worldly pressures but after meeting the American, Raven, she is unable to avoid falling in love. Her dilemma is expressed whether to follow her heart being the mistress of spices or to accept her love for Raven. The spices lose power in her hand, she convinces Raven to live in the same place, but when Raven wants to leave the place the place is inflicted with earthquake, Raven saves her from the earthquake. They decide to continue to live in the same place. Tilo getting another name, Maya which means illusion, spell enchantment. In spite of the Old One warning of it in the spice Island that Tilotamma should not yield to physical

pleasures, Tilotamma sacrificed her love for spices, for her love. Thus Tilo was liberated towards the end to live a life of her choice and with Raven. Customers of Tilotamma like Lalita, Geetha and others also get emancipation in their lives with the help of the spices in Tilo's hand.

Divakaruni represents the woman characters, which evolve their identities many a time in order to arrive at a final identity, which redefines their self. The physical and the psychological changes are explored and are well presented. She marks her characters assume different dimensions to assert their identity with a sense of freedom and confidence. Tilo tries to assert her newly found identity through the name she has given to herself. She is happy with the name and her new identity. The role and significance of the spices cannot be overlooked. In ancient times, it was the spices that lured west to the East. Actually the whole Colonial mission started on account of the spices. Thus the spices symbolize Orientalism and Exoticism. The magical treatment of the spices makes them all the more alluring. Clearly, the spices and their mistress symbolically represent an ancient culture characterized by its complexity and exoticism.

Tilo, The Mistress of Spices takes her name from Tilotama, the divine danseuse in Indra's court. But she also brings another meaning to the name. She associates herself with till, the sesame seed. In this sense the divine and the earthly are united into Tilo. When she decides to give up the divine and restrict herself only to the human, she takes another name Maya, a name with profound mythological and philosophical associations. Maya, in Hindu philosophy is feminine and is the principle behind the entire material universe. The material universe is considered an illusion. When Tilo assumes the name Maya, she once again reasserts her earthly and feminine character. Tilo receives her new name and identity, leaving her childhood in a village in India behind her, and assuming a temporary persona that is of the uncertain present rather than the definitive and historical past. Tilo spends decades learning the delicate art of the spices, but the moment arrives when she must leave the Island and continue the Diasporic journey she has begun. To some she is a solace helping them to regain or restart their lives. Tilo undergoes the greatest struggle to achieve the power she gets and also is liberated in the end to live her life.

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Ethnic Essence and Interdynamics in Diaspora: A study in Jhumpa Lahiri's Works

M.JASMINE ISAAC

Ph.D research scholar, Madurai Kamaraj University, Madurai



Abstract

This paper introduces the new concepts or ideologies, '**Ethnic essence**' and '**Interdynamics**' as a sequel of my doctoral research findings. The term 'Diaspora' is an ancient Greek word which means 'to scatter about'. The concepts and its ideologies fit well in diaspora with the second generations' exploration into the new. Jhumpa Lahiri's works pertain to Bengali diaspora in America and beyond. Beyond means the children of the Bengali settlers disperse further, not just confining to America alone in the assimilation process. Some prove their remarkable existence in a third world and discovers their home in it. They never felt so with the culture of their origin or with the culture they have imbibed. So they become partakers in two or more cultures through marriages, scholarly pursuits, expeditions and occupations. A new culture and language becomes their refuge and home. They find their 'self' in the new with none to stop them or force them. It is purely an individualistic pursuit finding a self containment in a brand new culture. Apt illustrations are drawn from the works to support the discussions and to conceptualize them. The analysis gives a glimpse of what happens beyond two cultures. There is reinvention and revelation. The author herself is posed as a living example seeking a new voice becomes the strength of my arguments here.

Keywords: ethnic essence, Interdynamics, diaspora, third world, discovery, self, reinventing, revelation

I define 'Ethnic essence' as the essence of finding oneself and expressive in a third culture and being part of more than two cultures. The word ethnic is from ethnology which means the study of different cultures and essence meaning adding flavor to discover new. The study pertains to second generation immigrant settlers' innovation in a new culture in diaspora, after being part of two cultures. Their 'self' is discovered in a new third culture. This is indeed a part of assimilation process where they are just learners of the new but achieves competence in its culture and language. They are enamored, inspired and finds expression. So far they sense a feeling of nowhere and clothed in exile. But now after their discovery they feel at home. The second generation settlers are the children of Bengali immigrants from Calcutta, India. They are born and bred in America and English becomes a naturally acquired language. Though they are Americans, their passports define them as non-resident Indians. Their parents, first generation migrants being culture conscious thrust the origin culture, tradition, and acquaint them to the native language. But this proves futile with the children as Bengali is home bound and community bound. The western culture and its language is internalized naturally right from the initial stage of socializing. It commence right

from the first day when they step out of home to school. They are carried away by the buoyancy of the adopted culture which keeps them impelling. The west besides having a domineering claim, administers liberty and individualism. Yes, individualism is what the immigrants strive for. Being part of two worlds puts them in a state of precariousness.

Ethnic essence is discovering the individualism of the immigrants. This is something beyond framing an identity. It is a state of mental maturity to decide what they really want and what they don't want. The immigrants or discoverers have an inner urge to construct their individualism. It is an open up of the 'self' to something new which they prefer to. Identity formation is for recognition whereas individualism is 'self' discovery. It is a bulwark constructed against social competence and family apprehensions. They fight for their rights and turn against their parents for their freedom of expression. Self discovery feed one's own urge and gains contentment in the other. So the other becomes the mother language or culture where they feel home.

Jhumpa Lahiri is an acclaimed diasporic writer. Her fictional writings are expressionistic writings. She seeks to depict not objective reality but rather the subjective

emotions and responses that arouse in her subjects. Her subjects are the immigrants in the adopted land especially second generations who are challenged in the Meta culture. Lahiri is at her best in expressing the inner visions of her immigrants. From culture clash she moves on to delineate assimilation, Americanization, and then to individualism. In diaspora the American born immigrants are subject to constant change with regard to culture and language. Their scholarly pursuits and professions bump them into new worlds, new culture, new languages and transnational marriages. Hence the nature and concept of home comes into question, while seemingly fixed categories of nationality and culture are persistently subverted and revealed to be fluid and opaque abstractions. The immigrants are placed on a culture trip and stop at one point to reflect where they are heading to and where they really belong to. They come across more than two cultures and find home in one which they are actually not part of. The actual home never makes them feel at home. They approach the new found culture without guilt and misgivings.

Jhumpa Lahiri's works have ample instances to support the discussion. In the short story "Hell-Heaven" of *Unaccustomed Earth*, Usha is a partaker of two worlds in America. Outside home she is American and inside enforced Bengali. She is always under the watch of her Bengali parents which sickens her. It was obligatory for her to dress modestly in all gatherings. Usha vents out that, "Deborah and I speak freely in English, a language in which, by that age, I expressed myself more easily than Bengali, which I was required to speak at home" (69). In "Nobody's Business", the Bengali woman Sang enters into a daring and serious affair with Farouk, an Egyptian. Affairs are socializing initiatives and a sort of discovering newness. Better avenues have brought them to Boston and hitched them. Evolution of inter-cultural socializing and exchange takes place. They become the partakers of more than two cultures.

"Going Ashore" is about the protagonist Hema's effort to customize her interest for Roman culture and architecture. She falls in love with the city during her initial visit. She detours the city again after several years to let herself explore the culture which once fascinated her. She recalls, "That first visit, when she and her friend, both classics majors, earnestly walked from landmark to landmark translating inscriptions and subsisting on Panini and gelato, had left a lasting impression on Hema" (296). When the immigrants tend to explore they discover an affinity with an entirely new culture. Similar is the case with

Kausik in the same story. He is a settler in Massachusetts but keeps a place in Trastevere, Italy. A run down relationship with a woman brings him to Italy. His long years of learning Spanish get in the way of his serviceable Italian. The curriculum at school provides optional language learning programs such as Italian, Spanish, French, German, and so on. The immigrant children opt and learn one of these to verse in. At one point this language claims domineering claim on them besides the other two adopted languages.

Jhumpa Lahiri's *The Namesake* carries the personage Moushumi displaying stark individualism. She is a second generation immigrant turning more ambitious and chooses her own way. Without her parent's knowledge she procures a double major in French against their wish to become a chemist. She feels French mothering her and easily turns her back on the other two countries claim on her. She states, "Immersing herself in a third language, a third culture, had been her refuge- she approached French, unlike things American or Indian, without guilt, or misgiving, or expectation of any kind" (214). She indulged in four years of secret study to prepare herself and to escape as far as possible. Her provocative exploration ends her up in Paris with no specific plans. Moushumi's baptism in a new language and new world besides her Indian American origin is Ethnic essence. She finds her 'self' in the French. She gives in to promiscuity as the French culture reputed for romanticism trying to seek immersion. The novel *The Lowland* has the metamorphosed Gauri a survivor of three worlds. She makes California her home and evades into lesbianism as a pursuit of individualism.

The next deserving personality for contemplation is the author herself. Besides her anthologies and novels, she has scripted non-fictional essays in Italian that demand consideration. Her first Italian book *In altre parole* (In other Words) is translated by her scholar friend Ann Goldstein. She posits, "Its arrival introduces a new and unexpected element in my literary identity. It speaks of the Italian language, my relationship to it. It does not share much with the books that preceded it. It is a meditative book, autobiographical, without much of a setting" (55). This book describes her journey of her new literary carrier seeking a new voice. She expresses her passion for writing in Italian. Her first trip to Florence after college had a storming impression on her. She fell in love with the city as she sauntered around. The trip was an epiphany that altered her 'self'. The change that intervenes in the middle of the settler's life is Interdynamics. It is switching off from

one adopted culture to an entirely new one. It confines not to identity, but more towards individualism.

Jhumpa Lahiri has reinvented her 'self'. After several years of learning Italian, true mastery arrived later and eluded her. Now she solely writes in Italian. She considers it her mother tongue and discovers that she could accomplish well in Italian than English. To reach the final version with perfection in Italian she translated from English to Italian herself. But this linguistic crossing continues to elude her holding her to Italian alone. In the author's note, she acknowledges, "I was reluctant to move back and forth between the two. My impulse at the time was to protect my Italian. Returning to English was disorienting, frustration, also discouraging" (xi). Her traversing did not halt here. Seeking complete immersion she moved to Rome with her family for a trial. There she reads and write solely I Italian with no English to impede her. The settlement is her baptism into a new language and world.

In *The Clothing of Books* Lahiri expresses her speculation of book covers that fascinate the readers towards the book impelling them to read. The book is scripted in Italian, and translated to English by her husband. Her husband Alberto Vourvoulias-Bush is a Guatemalan-American journalist. In the essay she accedes that sometimes the cover is deserving but the inside unconvincing. Many times Lahiri is attracted by the bookcase of Virginia Woolf and some Italian books. She concedes, "Over time the bookcase has become a sort of installation in progress that reflects my reading, my Roman life. A portrait painted by Titan, a snapshot of the poet Patrizia Cavalli, and the photographs of Marco Delogu keep me company. I exhibit the jackets of novels and books of essays by my new Italian friends, as if they were

the framed pictures of my new family" (23). One such book impressed so to buy 'Teach Yourself Italian'. Feeding her passion, the book exhorts and gave hope and possibility to learn Italian. In fact, her first Italian book was a pocket dictionary with English definitions that she always used to carry. She exhorts that the visual image, cover jacket of a book mean a lot both to readers and writers.

The discussions above and the illustrations drawn are to felicitate the ideologies '*Ethnic essence*' and '*Interdynamics*'. The immigrants and expatriate writers seeking immersion in an entirely new language or new culture deserve consideration in diaspora. The third world and its culture are something new to which they have no claims by origin or settlement. This is indeed a revelation pertaining to change that emerges somewhere in the middle of their assimilation story. The personages Hema and Moushumi and Lahiri herself voices out their passion for French and Italian. They approach the third world guiltless and fearless. Hence the paper itself is a revelation of third world immersions and baptism in new cultures in diaspora.

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Redrawing the Boundaries to Remap Wilderness: An Ecological Approach to Cheryl Strayed's *Wild : A Journey from Lost to Found* and Gao Xingjiang's *Soul Mountain*

ANLIM S.SHA

M.Phil Scholar, Department of English, Scott Christian College, Nagercoil



Abstract

This study was an attempt to answer questions raised by ecocritics and theorists regarding the representation of nature in a work of art: Do men write differently than women do? and how has the concept of wilderness changed over time?. The study of literature in relation to environment paved way for the critical reading of literary narratives in relation to ideas of nature, wilderness and spatial movements. This study examines the transformation on the prevailing ideology of wilderness, Old World and New World constructions of wilderness and how far it differs from each other. The theory of ecology applied to critique narratives suggests that ecosphere as a space propagates the interaction between all entities – man, animals and nature. The paper argues that the philosophy of ecosophy proposes the identification of man to larger entities through language. The paper supports the perspective that Deep Ecology encourages egalitarian attitude on the part of humans towards all the members of the ecosphere. Wilderness as a place of epiphanies proposes how the mind sees nature; experiences of revelations and realizations by the narrators. The literary representation of the natural world, wilderness in the literary texts is investigated critically by substantiating the arguments put forth by various ecocritics. The paper focuses on a comparative study on the works of writers who have different cultural background. The diversity of voices belonging to disparate ethnic culture serves as a basis of comparison.

Keywords: wilderness, nature, environmental literature, ecocriticism, environmental life writing, wilderness narrative/ texts, environmental epiphany

Introduction

The study of literature from an ecological or environmental perspective is called ecocriticism. It is an approach to literary studies. The term "ecocriticism" was first used by William Rueckert in 1978. He coined the term *ecocriticism* to describe his endeavour, proposing to "discover something about the ecology of literature" (Goltfelty xxviii). Ecology of literature talks about the way literature functions in a biosphere. Ecologically informed criticism and theory did not organise themselves into an identifiable group but was developed by individual literary and cultural scholars.

The twenty-first century is an era of theory explosion. This explosion creates a place for the intersection of theory with literature. Theorists raise critical questions which provide theoretical foundation, the path to build the subsequent discussions of literary works. Joseph Chandra says, "Literature becomes interestingly challenging and theory becomes conceptually interesting when applied to the interpretation of literary texts" (10). Environmental perspective in contemporary literary studies considers the

relationship between human beings and the natural world. Cheryl Goltfelty says ecocritics and theorists ask questions regarding the representation of nature in a work of art: "Do men write differently than women do? and How has the concept of wilderness changed over time?"(xix). Writers and scholars have tried to answer ecocritics and theorists who trace the changes in the concept of wilderness. To understand man's relationship to the external world writers introspect to record their travel into the wild. Anne Milne says "environmental 'life writing' specifically foregrounds issues of autobiography and (Goltfelty 282).

The American novelist Cheryl Strayed's memoir *Wild: A Journey from Lost to Found* and the French novelist Gao Xingjiang's novel *Soul Mountain* are located as real (wilderness) text that show connections between literature and environment. These wilderness narratives are analysed by the intersection of critical theory and nature writing. Theories raise fundamental questions about the symbolic construction of wilderness in the chosen text. The analyses focus on the environment thought of the

narratives and more specifically on the human appreciation of the 'wild.' The social construction of the natural entities are critically analysed to generate ecological aesthetics. The possibility of a comparative study of memoir and novel written by writers belonging to disparate culture, civilization and landscape remaps the boundaries to redraw the earlier perception of wilderness. A greater understanding of the representation of wilderness in the narratives is the basic assumption upon which the study is built.

The American wilderness is contained and controlled within established boundaries. According to the New World Environmentalist, wilderness is the disposition of their lands for "resource activities" that includes wilderness preservation. As natural areas in the United States have diminished, people cannot be provided opportunities for solitude. Primitive America is recreated through Nature Conservancy. Cheryl Strayed thru-hikes the Pacific Crest Trail as a wilderness therapy program. She walks eleven hundred miles of the West coast of America. In her prologue to *Wild: A Journey from Lost to Found* she says, PCT is a continuous wilderness trail that went from the Mexican border in California to the Canadian border along the crest of nine mountain ranges. Wilderness signifies the constructed, uncontaminated state of nature. The constructed landscape is mobilized to protect elusive habitats from extinction.

Gao Xingjian, a self-exiled dissident writer, who emigrated from China to France, travels into the eastern coast of China. He spends five months on a fifteen thousand kilometre trek through rural China. He travels to the remote mountains and ancient forests of Sichuan in Southwest China and from there back to the east coast. It is an exploration of the self in eighty-one chapters. In chapter one he refers to a place called Lingshan: "Ling meaning spirit or soul, and shan meaning mountain . . . It's all virgin wilderness" (*Soul* 2-3). It refers to the purity of the wild. It is a virgin land, an uncultivated territory. According to the Chinese culture, wilderness refers to the virgin forests. In America as portrayed in the memoir, wilderness areas are preserved as a result of the effort by nature conservationists. The construction of nature both the narratives propose and reinforce is fundamentally different.

Material and Methods

Leo Marx defines modern form of pastoralism as "the desire, in the face of the growing complexity and power of organised society, to disengage from the dominant culture and to seek the basis for a simpler, more harmonious way of life 'closer' to 'nature'" (Scheese 4). Writers, who adopt

this tradition, fabricated or presented nature as a retreat. The constructed nature differed from one culture to another. The place of retreat by nature writers is designated as "Wilderness." It became a postcolonial construction of nature that became familiar among New world settlers. Wilderness is a recurrent literary trope of ecocriticism. The novel *Soul Mountain* and the memoir *Wild: A Journey from Lost to Found* is written in the form of nature writing. It presents "a first-person, non-fiction account of an exploration, both physical (outward) and mental (inward), of a predominantly non-human environment, as the protagonist follows the spatial movement of pastoralism from civilization to nature" (Scheese 6). The protagonists of the 'wilderness texts' show tendency to escape into the wilderness to seek relief from unpleasant realities. The difference in the critical outlook is attributed toward a writer's race, ethnicity, social class and gender. Earlier, male writers attributed the natural environment with imagery of women. Annette Kolodny stresses that in male-authored literature land is gendered as feminine predominantly (Goltfelty 170). Male authors considered domestic as the domain of women. This domain includes gardening and looking after the children. But the New World environmentalists is of the view that "women's domain, rather than domestic, embraces nature and wild" (Valenti 126).

The perspective deep ecology was put forth in the year 1970s by the Norwegian writer Arne Naess. His philosophy of ecosophy suggests analysing human existence through relational thinking. According to Arne Naess, every living being is connected intimately, and from this intimacy follows the capacity of identification and as its natural consequences, practice of non-violence. Ecosophy is the alternative term for ecological philosophy. The theory of ecology suggests that ecosphere as a space propagates the interaction between all entities-man, animals and nature. Christopher Manes in his essay on *Nature and Silence* says that "certain animistic culture sees the natural world as inspirited, not just people, but also as animals, plants, and even "inert" entities such as stones and rivers are perceived as being articulate and at times intelligible subjects, able to communicate and interact with humans for good or ill" (Goltfelty 15).

Nature is silenced in the discourses of modern man. This status of man as the only rational being marginalizes nature. Deep ecology overcomes this claim by incorporating a new language that would reanimate nature and marginalize the discourse of reason. This philosophy promotes greater wisdom and renewed relationship of man

to himself. In the wild, man associates his self with other natural entities. Language of animals and birds articulates identity that cuts across the human/nonhuman distinction. The metaphorical relearning of the language of birds entails attending to ecological knowledge.

Both of the protagonists enter the wilderness with a desire for transformation and reinvigoration. The experience of Cheryl Strayed and Gao Xingjian in the wilderness is a successful battle against culture and self. Both the protagonists call upon their memory of the events at the time of their journey into the wild to bring out the book. Ecocritic Sharon Cameron suggests "to write about nature is to write about how the mind sees nature, and sometimes about how the mind sees itself" (Goltfelty 351). Epiphanies in the wilderness gave rise to biocentrism. Environmental epiphany is defined as an experience in which one's perception of the essential meaning of their relationship to nature shifts in a meaningful manner.

Findings and Results

Environmental writing becomes a transformative literary mode that paved way for a new consciousness. Wilderness is the constructed landscape to a New World settler. Cheryl Strayed presents wilderness as a preserved, socially constructed landscape. Women's experiences in the wilderness have been marginalized in the past. Cheryl Strayed's memoir is a critique on the American society as well as on the wilderness narratives that excluded women's encounter with the wild. On the other hand, Gao Xingjian presents the virgin wilderness of China. *Soul Mountain* is based on the Daoist doctrine Yin-Yang. According to James Miller, Yin is the female force which is associated with darkness, cold, dampness and submissiveness. Yet another force; Yang, the male is associated with bright, hot, dry and dominant. The wilderness landscape in *Soul Mountain* is where women go to pray for a son. The protagonists of wilderness texts experience redemption as they become closer to nature. Though "the categories may be gendered, but the

experience is circumscribed neither by gender nor by place" (Gerrard 65).

Interpretation and Discussion

Ecologists question the line to be drawn between one creature and another: Where does one organism stop and another begin? And is there even a boundary between man and the non-living world?. Gao Xingjian's *Soul Mountain* also questions these tenets of ecology. He says "One thing will overcome another: this principle isn't restricted to the natural world, it applies to the human world" (Soul 152). Human interference into the natural world has worsened the habitat of elusive species. Wilderness redirects man to consider his place in this world.

Conclusion

The paper provides environmentally conscious criticism on American and Chinese culture. Both the wilderness narratives is a study on the influential environmental concept – wilderness. This paper examines the various transformations of the understandings of nature as they are transposed to China and United States of America. The narratives undergo crucial metamorphosis challenging myth of self and nation.

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Being and Becoming: A Subaltern Reading of C. Ayyappan's Spectral Speech

ASHA K. NAIR

Assistant Professor, M.S.M. College, Kayamkulam, Kerala



Abstract

Indigenous literature and their translations have become a part of mainstream English Language and Literature Studies. The paper seeks to outline the postulates of subaltern theory with particular reference to the social hierarchy inherent in the society. It is highlighted through the reading of C. Ayyappan's *Spectral Speech*. The story offers an oblique critique of the casteism prevailing in the society. It attests the notion that a subaltern is voiceless but rendered expression only after her death.

Keywords: subaltern, subaltern consciousness, hegemony, discourse.

Introduction

The concept of subalternity can be seen as a corollary to globalization in the Third World countries. Loosely derived from the writings of the Italian Marxist Antonio Gramsci, the term 'subaltern' signifies a section of people who are subordinate to the hegemonic groups or class. The term attained wide currency with Gayatri Chakravorty Spivak's work *Can the Subaltern Speak?*, where she insists on how to mobilize the subaltern on "the long road to hegemony"(105)

Material and Methods

In theorizing the subaltern, different modes of narratives could be identified- subaltern discourse about oneself and the non- subaltern discourse about the subaltern subject. The latter narrativity tends to problematize the subject. Spivak is of the opinion that the outsider's representation tends to misappropriate the voice and agency of the subaltern and hence the ethical move should be to create enabling conditions for the subaltern. C Ayyappan's writing falls into the first category where he delineates the injustices pervading in the society from an insider's point of view. He is one of the most outstanding representatives of Dalit Literature from Kerala. His stories are haunted by the presence of ghostly figures of society's outcasts. A fearless proclamation of freedom that challenges social hierarchies reverberates in his stories.

Interpretation and Discussion

All art involves projection of life in some measure. C. Ayyappan's story, titled *Pretabhashanam* in Malayalam, translated into English as *Spectral Speech* by V.C. Harris

is an oblique critique of the sexual harassment encountered by Dalit in the hands of upper caste people. The entire story is narrated from the perspective of a Dalit girl who committed suicide when deceived by her Christian lover. When alive she was voiceless; hence, she resorts to another medium to voice her anguish. The story opens as-

Give heed to my words. I'm going to speak to you and sift the grain from the chaff in your minds. You lie chained here, and I'm the only one left to speak to you. And I shall speak nothing but the truth. I'm not interested in the trivial pleasures gained telling lies. You know why: today I'm just a ghost, a lost soul. What makes me speak is a sense of discontent... (43).

The story exemplifies the hypocritical attitude of the society that objectifies women, especially Dalits. The protagonist and her mother did manual jobs in an upper caste family i.e., of Kunhacks. Though, the girl became a primary school teacher by then, she continued to be a servant in the household. Kunhacks physically exploited her under the pretext of love. Though, she knew that a Christian would never marry a daughter of an untouchable, she was quite helpless. Her acquiescence and love probably stemmed from her yearning to be identified with the upper caste, a community to which she no longer belonged and longed to be part of it. This attests Spivak's argument that a subaltern has no position or sovereignty outside the discourse that constructs her subjectivity.

Kunhacks's reply to the girl's question of love is perhaps the cruellest episodes in the story. It reveals the inherent racial manacles existing in the society. On asking him whether he would marry her is met with a "counter-

question"- "How can I marry you?" (44) She badly desires to be impregnated by him. On learning about her desire.

...he spat dirtily and said he felt nauseated. And then he hit me on my face with a clenched fist. Later he was quite desperately trying to get me say I didn't love him. But in vain. Finally he said he would kill himself and burst out laughing... (45).

She is reduced to mere object who could be drawn out from the house at any point of time to quench his needs. Once his needs were met, he would beat the hell out of her. She escapes from the victimization through suicide.

Spivak's influential notion of the subaltern notes, within the power of patriarchy and colonialism, a native woman is crippled because of her position within the two structures. The subaltern woman, in particular, has no position of enunciation. Here, the author transforms her into a speaking object after her death. It is in the form of revelation to Kunhacks's sister (Rosykutty) regarding Kunhacks's death at the hands of his father. The ghost recounts to Rosykutty as how she hosted her body and the chaos it resulted in. Rosykutty, once possessed couldn't stay away from her brother. It symbolises the ghost's yearning to be near him after her death-

I was scared of something else. Would Kunhacks end up doing something terrible? If he died, how could I savour the smell of his sweat like this? Then I thought of something else and that gave me some kind of consolation. If he died, he would too become a lost soul like me, and would not lie down in any church graveyard. Then the two of us could have a good time (46).

The narrator's ghost never imagined that Kunhacks would meet with such a terrible death. She refutes Rosykutty's apprehension as to whether her father killed her brother because of the mistaken relation between them when she was in chains. He killed him because of the incestuous relation between him and the narrator. She divulges the fact that Kunhacks father was in fact her own father. She came to know about it about after her death when God reproved her of the relation she had with

Kunhacks. God accused her to be a sinner whose nakedness had been unveiled by her own brother. But she didn't flinch, with true grit she uttered a severe imprecation at God- "How the hell does an untouchable woman become a sister to a Christian, old man?" (46). It is ironical to note that the Creator himself is left dumbfounded. Here the author highlights the caste alienation inherent in the society. The society forbids any public relation with those belonging to the lower caste but approves of clandestine relations. The narrator's revelation makes it overt the generation old abuse Dalit's had to encounter. The narrator's mother too had been a victim of sexual abuse at the hands of Kunhacks's father and his younger brother.

Conclusion

The story, Spectral Speech appears to be deceptively simple. Through the aid of ghost, the author brings forth the deep rooted casteism prevailing in the society. The spectral speech is not just an assertion of a victim, but of a rebel who when lent voice reflects the subaltern consciousness. The ghost not only interrogates the system but also the creator who remained docile to it. The ironical turn to it is that a subaltern woman, in particular, is in a position of enunciation only after her death.

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Feminist Readings

Dr. Ravindra Kumar Singh

Head, Department of English, K.K.P.G. College, Etawah (U.P.)

Dr. Chitra Yadav

Assistant Professor, Department of Hindi, K.K.P.G. College, Etawah



Abstract

Feminism cannot be accurately described as a theory having a single and coherent thought. In the attempt to address the issues related to feminism, the Feminist Movement has become fractured, divided and contradictory. Hence, Feminism should be taken as a literary discourse. When the feminist had a long and serious discussion about the literary text in 1970's, many new interrogations came about the nature of women as a reader of the male text and as a writer with a female view of the world.

Keywords: feminist movement, fractured, literary discourse, nature of women.

The history of Feminism may have two divisions. First division from 1830 to 1920. The second division was of women's liberation from 1960 onwards till date.

In 1949, Simone de Beauvoir brought out a book with the title, 'The Second Sex'. This book stands as a bridge between the two waves. It combines the progressive social vision of the first, and begins to articulate some of the suspicions about femininity and gender that concerned the opponents of the second. This book gave a sweeping account of women's oppression throughout the world and examined how and why women were reduced to a second and lesser sex. Simone de Beauvoir attempted to examine the underlying causes of sexual discrimination. This became a starting point for the feminists who wanted to progress beyond the demand attempted to examine the causes of sexual discrimination. From here onwards it became the starting point for the feminists to raise themselves for their rights and also to raise their education opportunities. The author of The Second Sex discussed and argued that there was no physical or psychological reason for treating women inferior to men.

In 1963, Betty Friedan, an American feminist, brought out her book, The Feminine Mystique in which she exposed the frustrations of American housewives of 1950s. In 1966, she founded the National Organisation of Women to campaign for the legal rights of women. She became one of the leading figures of the equal rights movement. But the opponents of Friedan argued that mere legal equality could not redress the imbalance between man and woman. Feminism should rather work to liberate women

from a system of male-centred values and beliefs and should empower them to discover their female identity.

Shulamith Firestone, an American radical feminist, brought out her book, The Dialectic of Sex in 1970, which became a manifesto for the second wave feminism. Firestone believed that woman could be freed from the tyranny of motherhood by employing technology and by access to abortions and contraception's.

She also advocated artificial gestation and community child-rearing. She further argued that maternity is neither necessary nor desirable. A woman could be freed from the role of a caretaker of children by using latest technologies and artificial means of reproduction. Thus, by lifting the task of reproduction from women. Equality could be achieved and a woman could become a man.

Mary Daly argued in her book Gyn/Ecology (1978) that religion, law and science were all methods of patriarchal control working to define and limit women. She was a critic of Christianity because she believed that the image of 'God the father' was constructed to validate the rule of father in patriarchy, and thus Christianity was anti-female. She advised women to reject the tools of patriarchy including religion and language. She regarded language as an important tool of patriarchy. She called upon women to reject man's language by disrupting the flow of patriarchal discourse.

In 1970s, the feminist literary critics emphasized the absence of woman in literature. In 1929, Virginia Woolf gave an account of social and economic restrictions faced by women in her essay A Room of One's Own. Since then

the feminists began to examine the female characters in the male-authored works from a female perspective. Kate Millet in her book *Sexual Politics* (1969) argued that literature was a tool of political ideology because it re-created sexual inequalities and cemented the patriarchal values of society. Germaine Greer examined literature in her book *The Female Eunuch* (1970) and regarded literature as a product of its patriarchal culture. Kate Millet and Germaine Greer proposed a radical re-reading of all male texts from the female perspective.

Elaine Showalter published her book *A Literature of Their Own* in 1977 and changed the direction of feminist criticism. She argued that women not only wrote differently from men but also should be read differently from men.

Thus, gyno-criticism was concerned with woman not only as a reader but also as a writer.

While the second wave feminists were working on their own, a voice of dissent was heard from the Third World women including blacks and lesbians. The Western feminism was accused of representing the views of a privileged minority.

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