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■ Dr. K. Sumathi

■ Dr. K. Kaviarasu

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■ Dr. R. Sandhya Lakshmi

■ Dr. B. Uma Neela



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Research should be at the core and must be instrumental in generating a major interface with the academic world. It must provide a new theoretical frame work that enable reassessment and refinement of current practices and thinking. This may result in a fundamental discovery and an extension of the knowledge acquired. Research is meant to establish or confirm facts, reaffirm the results of previous works, solve new or existing problems, support theorems; or develop new theorems. It empowers the faculty and students for an in-depth approach in research. It has the potential to enhance the consultancy capabilities of the researcher. In short, conceptually and thematically an active attempt to provide these types of common platforms on educational reformations through research has become the main objective of this Journal.

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FOREWORD



C. RAJAN

Secretary

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The Vivekananda Educational Society in general and the Department of English in particular extend a significant academic contribution to uplift the academic standard of the students, research scholars and the faculty members of the institution in multiple ways possible. As a result, an MoU that the Department of English, Vivekananda College, Agasteeswaram, Kanniyakumari signed with the Department of English, Soka Ikeda College of Arts and Science for Women, Chennai paved way for the Two- Day International Conference (04.11.2022 – 05.11.2022) which in turn invited research articles from the eminent academicians of the various parts of our country and other countries. It is really a wide-opened platform for the research scholars and the faculty members to enhance their academic ability that would add credits to their academic growth.

I wish everyone a great success.

FOREWORD



DR. SETHU KUMANAN

Chairman

Soka Ikeda College of Arts & Science for Women, Chennai

I extend my hearty congratulations to the Department of English of Vivekananda College and Soka Ikeda College of Arts and Science for Women for jointly organizing this International Conference and publishing the papers in a journal. I hope all the papers published in this journal will definitely open up new insights and new avenues for research.

எண்ணென்பஏனைஎழுத்தென்பஇவ்விரண்டும்

கண்ணென்பவாமூம்உயிர்க்கு.

Let these mighty lines from Thirukural guide you all in your future endeavours.

This association between two institutions must continue and programmes should be organized for the growth of the students and faculty.

All the best

FOREWORD



Dr. C. RAJASEKAR

Principal

Vivekananda College, Agasteeswaram, Kanniyakumari

It is my privilege and honour to convey that the two-day "International Conference" jointly organized by Department of English, Vivekananda college, Agasteeswaram and Soka Ikeda college, Chennai is quite significant. The main goal of organising the Conference is to share and enhance knowledge in various fields of English Literature. I wholeheartedly thank the eminent keynote speakers of the conference for sharing their in-depth knowledge and valuable suggestions that have inspired and enlightened all the participants.

I appreciate each and everyone who extended their cooperation and coordination for making the conference a successful one.

FOREWORD



Dr. MEERA MURUGESAN

Principal

Soka Ikeda College of Arts & Science for Women, Chennai

It is quite gratifying to note the Department of English, Soka Ikeda College of Arts and Science for Women along with Vivekananda College, Agasteeswaram, Kanniyakumari have organised “A Two Day International Online Conference on “Exploring New Trends in Language, Literature and Culture Studies.” Organizing such a conference helps in sharing ideas and promotes research attitude among faculty and students. I am extremely delighted to see many good papers from faculty, research scholars and students from various institutions and strongly believe that this research culture will continue in the years to come. I would like to thank the contributors and the reviewers and congratulate the editorial board for the successful publication of the journal. I extend my thanks to the Department of English, Vivekananda College for initiating an MoU with us and helping us in organizing this international conference. I convey my warm greetings and felicitations to the Organizing Committee and the participants and extend my best wishes for the future endeavours.

FOREWORD



Dr. T. C. MAHESH

Coordinator, IQAC

Vivekananda College, Agasteeswaram, Kanniyakumari

Warm Greetings!

It brings me immense pleasure and honour to present this foreword for the Two Day International Online Conference on “Exploring New Trends in Language, Literature, and Culture Studies.” This conference, a fruit of the Memorandum of Understanding (MoU) between Vivekananda College, Agasteeswaram, Kanniyakumari, and Soka Ikeda College of Arts & Science for Women, Chennai, embodies our collective pursuit for academic excellence.

I wish to express my deep appreciation to both institutions for nurturing a living collaboration that transcends geographical boundaries, facilitating profound discourse in the realms of English language and literature.

On behalf of IQAC, I extend my best wishes for this significant MoU and conference. I take pride in the English Department's relentless efforts in meeting the requirements of NAAC and being a strong pillar of support to the IQAC of our college.

May this conference, resonating with innovation and diverse perspectives, pave the way for intellectual growth and academic solidarity. As we explore new horizons and deepen our understanding, the path ahead is full of potential, promise, and endless opportunity.

I heartily congratulate the Convenors, and all involved.

FOREWORD



Dr. K. SUMATHI

Associate Professor and Head, Department of English
Vivekananda College, Agasteeswaram, Kanniyakumari

It is with profound satisfaction and academic pride that I pen this foreword to the proceedings of the Two Day International Online Conference on “Exploring New Trends in Language, Literature, and Culture Studies.” This remarkable conference, an offspring of the Memorandum of Understanding (MoU) between Vivekananda College, Agasteeswaram, Kanniyakumari and Soka Ikeda College of Arts & Science for Women, Chennai, stands as a testament to the synergy and collaborative spirit of both institutions.

The journey leading to this milestone event began with the signing of the MoU, a conscious initiative to foster research, collaboration, and scholarly pursuits in the field of English literature and language. It has been a delightful process, watching this understanding blossom into something concrete and robust - a living collaboration that has not only culminated in this prestigious conference but has also facilitated various articles from the diversified terrains of English language and literature contributed to the publication.

I extend my heartfelt gratitude to the Chairman of Soka Ikeda College, Dr. Sethu Kumanan; the Principal, Dr. Meera Murugesan; and the Head of the Department, Dr. R. Sandhya Lakshmi for their unflinching support and cooperation. A special acknowledgment is also due to the Secretary, Mr. C. Rajan, the Principal, Dr. C. Rajasekar and the IQAC Coordinator, Dr. T. C. Mahesh of Vivekananda College for their instrumental roles in making this collaborative effort a reality.

This programme is more than a mere academic exercise; it is a witness to the strength and vitality of the MoU signed between our institutions. It has breathed life into our shared vision and commitment, opening new horizons for intellectual exploration, academic growth, and mutual enrichment.

The excitement and innovative spirit of the conference reverberate through the pages of this publication. The diversity of thought, the richness of perspectives, and the depth of insights offered by the scholars and academicians bear witness to the vibrancy and dynamism of contemporary English Literary and Culture Studies.

My sincere appreciation to all those who have contributed to the success of this endeavour. The envisaged future is bright, filled with possibilities and promises, and we look forward to the continued support and collaboration in our future academic pursuits.

FOREWORD



Dr. R. SANDHYA LAKSHMI

Head, Department of English

Soka Ikeda College of Arts & Science for Women. Chennai

I take this opportunity to congratulate and appreciate the academicians, research scholars and students who contributed their research findings to the Two Day International Online Conference on Exploring New Trends in Language, Literature and Culture Studies. This Conference was organized jointly by the Department of English, Soka Ikeda College of Arts and Science for Women, Chennai and The Department of English, Vivekananda College, Agasteeswaram, Kanniyakumari.

The conference focused on assimilating the ideas of researchers, academicians and students regarding the new trends, motifs and ideologies in literature and culture studies. The papers presented in the conference gave an in-depth understanding of the new avenues of research and motivated the students to advance their research study. The new millennium has brought in many new changes and showed new directions in all fields. These changes are reflected in literature and language and this conference laid a platform to throw light on all these new thrust areas.

From the Desk of the Editorial Board.....

We are overwhelmed with pleasure to publish the articles presented in the Two Day International Online Conference on “Exploring New Trends in Language, Literature and Culture Studies”. The aim of this conference is to disseminate the research findings and create an atmosphere among the researchers to debate and share their novel ideas in the field of literature. This conference served as a platform to bring the brightest minds in academia together and has also provided a forum to establish academic and research work with reference to English Literary and Cultural Studies. We feel honoured to be a part of this publication and we ensure that it continues to be a trusted source of research in the relevant field.

The research scholars and academicians have incorporated new ideas, insights and methodologies to interpret their research findings and experiences. The discussion on the emerging trends featured unique insight into the most cutting-edge topics. We take this opportunity to thank the authors who have contributed for the success of the edition and look forward the same support and contribution in our future endeavours too.

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Aim & Objectives

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

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Marginalization to Empowerment with Special Interference to Chitra Banerjee Divakaruni's *The Mistress of Spices*

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Abstract

This research paper examines the themes of marginalization and empowerment in Chitra Banerjee Divakaruni's novel, The Mistress of Spices. The paper argues that the novel offers a nuanced perspective on the challenges faced by marginalized communities and the potential for individual and collective empowerment. Divakaruni's personal experiences as a diasporic writer are analyzed in relation to the novel's portrayal of Indian immigrants in America. The paper explores the ways in which the novel highlights the struggles of Indian immigrants to reconcile their cultural heritage with the demands of a new and unfamiliar environment. The mystical power of spices and their healing properties are also examined as a means of empowerment for the protagonist and her customers. Through a close reading of the text, the paper shows how the novel offers a vision of empowerment that is grounded in the cultural traditions of the Indian community. The paper concludes that The Mistress of Spices is a powerful work of diasporic literature that offers a compelling exploration of the themes of marginalization and empowerment.

Keywords: Chitra Banerjee Divakaruni, *The Mistress of Spices*, diasporic literature, marginalization, empowerment, spices, healing, Indian immigrants, America, cultural heritage.

Chitra Banerjee Divakaruni, the Professor of Writing at the University of Houston, is a diasporic writer. The setting of most of her novels finds its location both in India and the US. She voices out the painful experiences of the Indians settled in America. They struggled in between the new culture and the memory of past and things lost. They worry about their present and future. Hence, they yearn

nostalgically for a bucolic past of simplicity, rites, rituals, cultural practices, customs, freedom to use language and enjoy native recipes, etc. As far as the novelist and her writings are concerned, she has had direct and personal experiences of such kind as she herself is an expatriate.

Divakaruni's *The Mistress of Spices* exposes the mystical power of spices that could cure the

illness of the protagonist, Tilothama and also the health and the emotional issues of the customers of her spice shop. Tilothama is popularly known as Tilo. Her original name Nayan Tara means Star of the Eye or Star Seer. Tilo remains mysterious like the species in her shop. People from towns and cities try their luck with a touch of her hand. She is a young woman but in the guise of an old woman runs the shop of the spices. She is the mistress of spices as she is expert to know the secret and magical powers of them. She is an ardent admirer of them as she could play a numberless wonderful games with them. She learns that many of her customers of Indian origin suffer from nostalgia and alienation. She realizes that her experience as an alien is far better than other immigrants. Her close association with the spices offers her relief but at the same time, she has the duty of maintaining her magical powers on foregoing her own physical and mental requirements. She finds no close acquaintance either to share or unload her burdens and enjoy the happiest moments of her life. One of Tilo's customers by name Lalitta who wants to be addressed only as Ahuja's wife though her marriage with the old man is not of her choice and willingness but that of her parents. Lalita's life is the life of every Indian woman. Her unhappy married life is filled with physical and mental agony. Her possessive husband harasses her physically to derive sadistic pleasure. He does not allow her to take up the profession of sewing and thus she is deprived of economic independence. She is branded sterile for her husband's sterility. Hence, he prefers battering to hide his weakness. It is no doubt that Mrs. Ahuja represents the woman of the first generation who migrate to America by virtue of marriage. The suffering they undergo in a foreign soil is in no way different from that of the women in

India. What makes the life of the immigrant women worse is that they have none of their family members or close associates to share their humiliating experiences and find solutions to their personal issues. Lalita, though a woman of marginalisation and subordination, could emerge as an empowered woman when she accepts the moral and physical support of an Organisation there.

Similarly, Tilo, who does not have a family of her own in fear of losing her magical powers that enable her predict the future of others and cure the diseases of others, could create an emotional bond with them. They believe that she is highly magnanimous and benevolent. The First Mother who has thought her the secrets about the magical powers of spices imposes restrictions on all the mistresses of spices. Tilo is not an exception. They are not given freedom to see their images on the mirror, touch and love others, satisfy the physical passions, cross the spice store and walk on the real road that leads to the real world. In spite of the restrictions imposed on her, Tilo realises that her life will be complete only when she marries a right person to understand her real self as every Indian woman aspires and dreams. She falls in love with Raven who is termed by Tilo as "Lonely American" (MS). It is because, he is the one who is capable of perceiving the beauty that lies behind her disguise as old woman. He is so sensible and a young handsome man too. He could sense the mysterious power of Tilo as he too has got some knowledge of magic through his great grandfather. Her steadfast love for Raven makes her give up her duty as a mistress, leave everything behind, love him and live with him forever. It cannot be ignored that Tilo is torn between social responsibility and personal happiness. Hence, she questions the spices whether they play a game of ordeal to test her

love for them. Divakarunai exposes Tilo as both sexual and asexual woman. As a young woman, she possesses more of sexual identity than of an asexual identity as an old woman of spices.

As an Indian woman, she becomes so skeptical about her new relationship with an American who considers himself as a non-American. In the meantime, she feels ashamed of the folly of focussing her attention on her own desires, dreams and pleasures. She failed to save Haroun, a frequent visitor of her shop. In spite of the prescription of spices, Haroun, an immigrant from Kashmir to America, has been attacked by the smugglers. She feels so guilty of disobeying the vows she has made as a mistress of spices. She decides to quit America. However, Tilo on using the power of the spices by name *Makaradwaj* makes herself look extremely beautiful and attractive. She meets Raven in his apartment for the last time to offer her whole self to him. As she wants to put an end to her life, she enters Shampatti's fire and loses her consciousness.

When Raven visits her the next morning, he finds that the whole Oakland and the Spice Shop have been ravaged by a huge earthquake. When Raven on rescuing Tilo wants to leave, Tilo expresses her wish to stay back to help the needy. Raven too extends his support to her new venture. Tilo has become Maya to lead a harmonious and blissful happy life with Raven.

The women characters of Divakaruni would never show any sort of reluctance to accept and realize their mistakes and offer solutions to them at times of requirement. This kind of human behavior is not an except to the woman of magical powers like Tilo. She wishes to enter Shampati's fire to purify her body and soul for having shared love with Raven. It may be something unusual in American's environment and the people of various countries around her.

At the same, it cannot be denied that she is known for quick adaptability with any new circumstance or any stranger as she is the curator of both the physical and the mental illness of the affected. She is a combination of both the empathy and sympathy which enables her to identify herself with others and others with her. She realizes that she cannot escape the punishment for the sin she has committed. Though there exists unconditional love between Tilo and the Spices, she decides to leave them to live with Raven, however, the spices have come for her rescue at the time of the earthquake though she is an "caring daughter" (MS305). They have extended their absolute consent to lead her life with Raven.

After the earthquake, she feels so warm as she is covered with a silk garment. She is found lying on the back seat of Raven's car. She has come to the conclusion that the earthquake might have killed all her close associate including Raven. The freedom that she enjoys after she has relieved her connection with the spices may mean her absolute relief from the clutches of traditional values and beliefs. She enters a new world with Raven and she believes that her new world may open up many exciting and unknown avenues to them.

Tilo prescribes spices to solve the physical and the mental illness of others but she is not able to disentangle from many of her problems. Though she enters into Shampati's fire, she is able to come back alive. She is not weighed down by the sufferings of her life. She acts as a brave woman while taking decisions. She is able to extricate herself from the chaotic life-style. Though she is of much help to others, nobody except Raven really cares for her. She does not bother about uniting with Raven as she does not of course care about the patriarchal, racial and partial system of the society. She as a woman of

determination emerged as an emancipated individual to help herself and others.

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A Comparative Analysis of the Portrayal of the Educational Scenario in Chetan Bhagat's *Five Point Someone* and Director Shankar's *Nanban*

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Abstract

Media and Literature are interwoven in today's world. Both are dependent and indivisible. Media in any form act as a vital source of infotainment. Moreover a large number of movies are adapted from novels which makes film makers indebted to Literature. Media portrays the education system of today's scenario in a provocative and an inspiring manner. Education system encourages students to mug up things rather than understanding them. Education is treated as money making business and students are seen as mark making machines. The movie I have taken for study would have inspired everyone and made you think the I'll effects of memorizing. The exact reproduction of concept is pointless absurd and will never help. Mugging is timely whereas understanding the concept is forever. Chetan Bhagat has powerfully scripted how was mugging up things can affect life in his novel 'Five Point Someone'. The same novel has been adopted in Tamil as 'Nanban; and in Hindi as '3 Idiots'. Watching the movie would have given a good life lesson for cinema lovers.

Keywords: Media, Literature, Education system, Today's scenario, mugging up

Chetan Bhagat is a rising star in the contemporary modern Indian literature. He plays multi role like a best selling author, newspaper columnists, motivational speaker, screenplay writer etc. He has scripted novels with massive success in which either the character or incident is relatable to one's life. He writes novels bearing the aspirations and experiences of Indian youth which is reflected in his novels. While working in bank, he began writing scripts for his two novels. His debut novel, Five Point Someone - What not to do at IIT, in 2004 became both literary and commercial success. This popularity turned the novel into an acclaimed film titled 3 Idiots in 2009 in Hindi and Nanban in Tamil released in 2012.

Moreover, most novels of him are autobiographical which has a sense of personal

touch and written in a light hearted tone. It was followed by his second equally successful novel, One Night @ the Call Center in 2005. Nearly four to five novels of him are adopted into movies which are big hitters. To name a few Kai Po Che (The Three Mistakes of my Life), Hello (One Night @ the Call Center). He has authored some best sellers like the Three Mistakes of My Life, Half Girlfriend, Two States: The Story of My Marriage, One Arranged Murder etc. Recently, his new novel 400 days was published in October 2021. He is considered as a youth icon rather than just a novelist or a writer

The novel taken for analysis is Five Point Someone by Chetan Bhagat, where the concept of memorization and what a student is not supposed to do in IIT is explicit and very transparent. But the paper aims at presenting the

harmful effects of mugging up with reference to the novel *Five Point Someone*. The parents have a big hope that the students who enter IIT have a brilliant and bright future.

But this novel is written by the same IIT student who had a bitter experience and reveals how the grading system can screw your academics in IIT. In the subtitle of the novel,

Bhagat has clearly mentioned what a student is not supposed to do in IIT and in case if the students mess up with project, viva – voce, with professors or scores they have to face an unexpected consequence which would be unimaginable. It is one of bestselling books which talks on 3 IIT-ians who try to be different from the usual geeks due to which life takes a roller coaster ride. (Manmeet and Divya, 2018, p.4)

The professors in IIT are concerned about their own subjects and the first thing which the professors try to register in the students mind as soon as they step in IIT is

“Don’t miss the class, finish your assignments and be prepared, a surprise quiz can drop from sky at anytime... You get bad grades, and I assure you – You get no job, no school and no future” (FPS, 11)

Most often repeated statement by Ryan in the novel is “IIT system is sick” (FPS, 36) which let out Ryan’s aversion towards ranking system in IIT. When three friends indulged in the project of Mice Theory, Ryan relates the grading system as “And this IIT system is nothing but a mice race”(FPS, 101)

Our education system has produced many brilliant minds that make India proud all over the world. But our system is quite complex at the same time conservative when compared to other countries. The biggest problem students’ face today is that the poor grading system which judges and evaluate students based on their

academics and marks. This unfair system affects the students who are good in comprehending the subjects or the concepts. The grading system aims only at getting good marks instead of making them understand what is taught. This leads students to mug up and not actually making them grasp the concepts efficiently.

“Over thirty years of IITs, yet, all it does is train some bright kids to work in Multinationals... This system of relative grading and overburdening the students. I mean it kills the best fun years of your life. But it kills something else. Where is the room for original thought? Where is the time for creativity? It is not fair.”(FPS, 34-35)

In the due course of time, the students become bookworms and gain merely bookish knowledge rather than practical knowledge which later becomes difficult for them to apply in the real world. The students are asked to be in contact with books the whole day without time for other activities like sports, arts and creativity. It’s painful to know that the grading system bothers parents more than the children. The parents have a notion that their prestige and honour lies in the scores and grades their children secure.

Education should be for life than for marks and grades. In the novel, the author mocks at the grading system which produces a stock of engineers based on their ability to memorise rather than encouraging students to use their creativity. The movie adaptation of this novel *Nanban* was directed by a veteran director Shankar which left the cinema - lovers stunning. Most part of the novel has been presented in the screen and important incidents were demonstrated in an inspiring and an educating manner. For instance, when the professor puts up a question “Why can’t we use pencil in space?”(Movie) has left even the audience think for a second. Media plays a dual role of both

educating and entertaining the audience by providing them valuable information. It is difficult to bring the content into screen without losing its significance.

Movies are the only mode which connects audience with literature. In this manner, worthy or notable literary piece is transformed into media. "The adaptation of literature is not a new concept in Indian Cinema. "Since the inception of Indian Cinema, the film makers are taking references of literature and novels as the storyline of their project... Yet, there have been many film makers who have succeeded in bringing a common platform for the book lovers and cinema lovers". (Manmeet and Divya, 2018, p.2)

The Oxford English Dictionary defines mug up as "to learn something especially, in a short time for a particular purpose. There is an incident in the movie, where the protagonist Vijay writes two words 'BISENTHILATOR' and 'DRIVENKATRINATION' and asks his classmates to find the meaning of the word. Once the word was written on the board, everybody was in a race busy turning and twisting the pages and books respectively and nobody either cared to even take a proper look at the words or was eager to know the meaning of the words. The protagonist gives a clear difference between "well- trained" and "well-educated". Bhagat has referred the students who mug up as 'Trained Parrots' and students with 9.something as 'Out Castes'.

The turning point of the movie is when the student with 9.something GPA delivered a speech on Teacher's Day. The 'Trained Parrot' well-known as Silencer in movie delivered a lengthy memorized speech in front of a huge mass. He was concerned about completely mugging up the speech and was neither understood the meaning of the words he was

uttering nor even bothered to look up for the meaning of the words. When he was delivering the speech, everybody was shocked and the professors were outraged by his choice of words. That incident was very provocative and taught everyone a lesson on the disastrous effect of mugging up. Through him, the director has shown how life can take twist if we memorize something without understanding.

In the novel, Bhagat had described how even the dull and monotonous concepts in the class have turned fascinating all of sudden when Ryan designed a lipstick box for Neha. Hari and Alok when given a task of cutting, bending, buffing, Hari remarked "All concepts we found boring as hell in the class were now suddenly interesting" (FPS, 104). This proves when we do something with interest, studies become easy and understandable. Bhagat has reasoned out in the novel why he considers IIT system is unfair.

1. It suppresses talent and individual spirit.
2. It extracts the best years of one's life from the country's best mind.
3. It judges you with a draconian GPA system that destroys relationships. (FPS, 107 – 108)

Even the rooms in the hostel were distinguished as five - pointers room and nine - pointers room, when Venkat said "What was a five - pointer doing in a nine - pointer's room?"(FPS, 92). When Alok's family need him badly during an emergency, Venkat with whom Alok was sharing the room and assignment did not allow him neither to attend the call nor to go his house to take care of his sick father as Thermo assignment was due the next day. Venkat was bothered about completing his assignment and competing with other nine – pointers in his class. Venkat did not even considered Alok's situation and was not ready to make any adjustments or understood his sufferings which made him self-centered and he

uttered “I am a nine-pointer, do you understand? I have to maintain my position!” (FPS, 92)

Though students find academics stressful in IIT, Bhagat has also shown a happy and funny phase in IIT through hostel life which encompasses his friends, alienation from families, smoking cigars, drinking vodka and listening to Pink Floyd. Even when the professors, scores, assignments, tests tend to threaten them, the only thing comforting to them were friends, movies at Priya, paranthas at Sasi etc. One of the best thing that both novel and movie has conveyed is that children should be allowed to choose the field of their own interest. They should be given freedom to pursue their dreams and passion. Interest is like mother and practice is like father so, like how mother is important so is interest also and it should be accompanied by proper practice.

In the movie as well as in novel, the characters struggle hard to chase their dream to make it possible. The students should realize that learning is a continuous process and life and learning should be interconnected. At any point their interest in studies should not be curbed by grading, marking, discriminating toppers and under – performers. The convocation ceremony gives a final touch in the novel which leaves the audience to contemplate, when the strict Professor Cherian remarked “GPAs make a good student, but not a good person” (FPS, 261). Both the novel and the movie has a positive happy climax where the characters have achieved their dreams.

So, I would like to conclude this paper by expressing that the story lays emphasis and leaves a strong message to the readers on why a

person should not be judge another person based on their marks or grades but on their personality and understanding, by the innovation and creativity of a student. Professor Cherian states that “We judge people here by their GPA. If you are a nine, you are the best. If you are a five, you are useless.”(FPS, 261). So, in future estimations of people should not be done but respecting them for their innovation and creativity and intelligence.

“Five Point Someone has no doubt turned non-readers into, neo-readers”. (Namrata, 2015, p.6)

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No More in the Cocoon: The Motto of Parvana in Deborah Ellis' *My Name is Parvana*

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Abstract

Deborah Ellis, a Canadian fiction writer and a social activist through her fiction and short stories, exposes her concern for social issues such as the exploitation inflicted against the persecuted children of the Third World, the displacement of the orphans affected with HIV and their courageous fight against the disease, racism, terrorism, homosexuality, etc. Similarly, Deborah Ellis', my name is Parvana exposes Parvana's fight against the loss of freedom, opportunity and education in the male dominated muslim society. Though Afghanistan is able to liberate to the most extent from the foreign invasion and exploitation the ascension of Taliban as rulers makes the situation worse than ever. Taliban's fundamental religious beliefs and conventional and orthodoxical practice have made them subjugate women and refrain them from enjoying educational and employment opportunities and benefits. They are not even given choice in marriage Parvana of this society after undergoing a lot of survival exploitation could emerge as a liberated soul at the end of the novel.

Keywords: *Racism, Terrorism, Loss of freedom, Taliban society, Racism, Terrorism, Homosexuality.*

Deborah Ellis, a Canadian author, is a social activist. She is too keen on exposing the ill-treatment, struggle and exploitation undergone by the girl-children of Afghanistan which suffers under the Taliban regime and foreign invasion. The practice of early marriage that is still prevalent in the Afghan Society has killed the lives of many innocent girl-children. The author of *My Name is Parvana* has visited an Afghan Refugee Camp at Pakistan that helped the victims of war. She has also been to Israel and Ghaza to collect information about the plight of Israeli and Palestinian children. Her meeting with the young orphans affected with HIV in Malawi and Tanzania has exposed her

unwavering support to the worst affected children of war.

My Name is Parvana, a sequel of *Breadwinner*-a trilogy, throws light on the heroic spirit of Parvana, a girl of fifteen. Her only dream is an absolute liberation of Afghan girl-children from ignorance and innocence through education. She strongly believes that literacy alone could disentangle them from the shackles of poverty, discrimination, early marriage and sorts of violence and abuse.

Parvana, a girl of revolutionary spirit and absolute determination, happened to observe and experience the horrors of war in Afghanistan. Parvana has got reunited with her

mother and her siblings after undergoing the humiliating experiences in a refugee camp. The Taliban militia had been once supported with financial assistance, military training, weapons of war by both the US and Pakistan and subsequently, it captured the capital city of Kabul in 1996. They imposed brutal laws and autocratic restrictions on girl-children and young girls from going to schools and colleges, enjoying economic independence by going to job, appearing on social media, choosing their dress code, etc. The Taliban whose mentality is still got entrapped in the old paradigm consider themselves as all powerful, superior, rational and responsible for protecting the interests and identity of the nation. Parvana witnessed the defeat of the Taliban and their continuous fight against the government of Afghanistan and various other foreign military forces to claim their supremacy over them. The financial aid extended for the reconstruction of the devastated country was misappropriated by the corrupt leaders of the country. The continuous wars have led the country to battle against poverty, unemployment, illiteracy in general and children and that too girl-children in particular. Women and children are the worst affected section of Afghanistan. They are forced to meet out the challenges of scarcity of water, lack of electricity and hygienic atmosphere needed for their survival especially while living in the refugee camp. Parvana who withstood the pangs and plight of the war-ravaged country has decided to put an end to the violence caused against women, denial of access to education, forced child marriage and penury.

The noteworthy imaginary women characters portrayed by Deborah Ellis in *My Name is Parvana* strive hard to achieve their dream of reconstructing, modifying and replacing the existing system with a new system

that would enhance, empower and extricate the marginalised women from all the fetters of slavery. Parvana reunited with her mother and siblings in a village where her mother opened a school for girls. Her mother as a Headmistress, her sister Nooria as a teacher and Parvana as a student and teacher run the school on getting monetary assistance from a social welfare organization. Though Taliban government has thrown away from power, they send letters of constant threat and stick notices of opposition everywhere against running a school for girls by name Leila's Academy of Hope. One such letter pasted on the wall of a stall bears the below-mentioned warning. To the parents who send them daughters to the Leila School:

This school is run by evil people if you let Your daughters go, then you are evil, too. Evil must be destroyed. You have been warned (MP 102). Parvana, in a fit of fancy, tries to rip off the notice by violently hitting the wall with her pen and scrapping at it with all her finger nail. She is an obedient daughter to her mother though repulsive at times. But, when she happens to see a half-circle of men stood around Parvana and her mother, she quotes the words of the prophet Quran that states, "all are called to be educated, women and men alike... My name is Parvana" (MP 103). The men let them go. She has been filled with a sense victory. She also imagines that they would appreciate her courage by saying, "That brave girl is right! Education is the duty everyone!" (103). She is too excited to remember her father identifying Parvana with Malali, an Afghan girl in history. She headed the Afghan troops into battle against the British. On the other hand, Parvana is leading the people to enter the threshold of education.

Parvana has uttered her name with pride to the men who surrounded her and her mother in the stall. But, she does not tell her name to the

American authorities though they tried in several tongues while she has been under this custody. They are suspicious of her hand in the terrorist activities of the Taliban. Hence, they make her starve, listen to loud music and stand for a long time. They have checked her father's bag that contains the papers bearing the names of Shauzia, Nooria, Leila, Asif, Hasan and Parvana. Still, she remains silent not to disclose either her name or her identity. She does not want to show her anger or take revenge against the perpetrators. The strong reason behind her decision is that she has no intention of losing her reasoning capacity. She opines, "Afghanistan already had plenty of lost minds, floating like invisible balloons in the air, leaving behind empty-minded people moaning and lonely in the dirt" (MP 23). Leila's Academy of Hope teaches its students to pray, learn first-aid and simple nursing, arithmetic's, alphabets, American poetry, exercise and practice basket ball, volley ball and football games.

In addition, the school teaches "carpentry, machine shop, car repair- all, mechanical things" (MP 42). They according to the men of Afghan society, are forbidden branches of learning that could be taught to the girl students. One of the men among the visitors to the school expresses his refusal to send his daughter to school. In spite of her dislike for arithmetic, her mother's partial treatment and the threat of the Taliban, she always dreams and fantasies of running a school. She actually dreams of teaching life skills or professional skills to the students so that they can mint money without dependency. She even goes to extent of choosing disguise as a weapon to enjoy the benefits of freedom, choice and economic independence. What is so ironic is that she has to run away from her own men. They do not

realize that her whole family suffers to educate and emancipate their children.

The Taliban are totally against the free movement of girls and women without burqa. When Parvana has gone out to the hill and back through the village, a man has stepped in front of her and started to yell at her, "Cover your head" (MP 58). His threatening voice jolted her to back to the world of reality in Afghanistan from her dream world of Paris. The statement of the Taliban in *My Name is Parvana* finds an echo in the warning of the Taliban in Khaled Hosseini's *A Thousand Splendid Suns*, "You will not, under any circumstances, show your face. You will cover with burqa when outside. If you do not, you will be severely beaten" (287). There is no disparity found between the women of educated and the illiterate. This is the order of the Taliban in the Afghan society. They underestimate the role of women as doctors, journalists, etc. The superiority of men over women is maintained both by social culture and political order of Afghanistan. Hence, they target women, their dress code and their intellectual ability. The Taliban are totally against the popular culture of the Western and its impact on their men in general and women in particular. They are against entertainments and social media too. Women's differential access to power and control of resources is central to this discrimination in all institutional spheres, for instance, the household, society and state (Baden).

The Taliban have thrown rocks at Parvana for not wearing the hijab, walking all alone in the street and running to the school. She laughed at them and said, "you are all living in the past!... I am the future!" (MP60). Her resilient spirit that make her opposes and fight against the patriarchal norms of the Afghan society proves that she can no longer be silenced,

humiliated and exploited. She is a lover of freedom, choice and economic independence. Hence, she likes to become the “Wild Girl of Afghanistan” (MP 91). She wants to be spoken by everyone of her presence as well as of her sudden disappearance. She wants to be both visible and invisible. She imagines,

Years would go by. She would become the Wild Women of Afghanistan ... She would get lots of fresh air and exercise and would never get married. She would be her own boss all her life. And she would be happy” (MO 92).

The chapter of whole novel alternately brings to lime light both the present and the past of Parvana. In spite of all the hardships that she has encountered, Parvana is rescued by Mrs. Weera, an MP and her friend Shauzia who she imagined as still enjoying her life in France. Even after her release from the American military soldiers in Afghanistan, Parvana with the physical and the moral support of Mrs. Weena and her intimate friend Shauzia takes up the challenging task of rescuing the girl children arrested or captured or tortured for no sin of their own. Her burning desire of flying away to France which she imagines would be “calm, clean and peaceful ... could speak French ... walk wherever she wanted and build her own future” (MP 195) is also postponed. It is proved with ample incidents that she can no longer be in the cocoon as she has evolved into a full-

grown butterfly with wings to fly everywhere she wants.

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A Reader Response Analysis of Shashi Deshpande's *Ships that Pass*

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Abstract

Shashi Deshpande is a renowned Indian novelist who has written thirteen novels, a collection of short stories, and an essay collection titled Writing from the Margin and other essays and a memoir titled Listen to Me. She is the recipient of the Sahitya Akademi Award for the novel That Long Silence in 1990. Her novel Shadow Play was shortlisted for the Hindu Literary Prize in 2014. Though most of her works focus on Indian women and highlight the problems they face in their life and how they overcome them. Her works Ships That Pass and If I Die Today are murder mysteries which make a reader actively involved in the reading process and try to unravel the mysteries by filling the gaps in the novellas. This paper will analyse the novella Ships That Pass which revolves around the death of Tara. Radhika, the narrator of the story tries to unravel the mystery behind her sister Tara's death. A reader response analysis of the novella will make one analyse the response of the reader based on the perspective of Tara and her husband regarding the intricate relationships of marital life and also from the perspective of Radhika and Ram one gets to understand the murder mystery and the mysteries of the human mind. This paper is an attempt to analyse Ships That Pass employing the concepts of Wolfgang Iser and Stanley Fish and analyse the gaps in the marital relationship of the protagonist and the complications that lead to incompatibility between the couple. Iser's concepts such as gaps, negations, wandering viewpoint will be used in the analysis of the novella and Fish's concept of interpretive communities will also be employed in decoding the mystery in the novella.

Keywords: *mysteries, novella, perspective, marital life, complications*

Shashi Deshpande is a renowned Indian novelist who has written thirteen novels, collection of short stories, and an essay collection titled Writing from the Margin and other essays and a memoir titled Listen to Me. She is the recipient of the Sahitya Akademi Award for the novel That Long Silence in 1990. Her novel Shadow Play was shortlisted for the Hindu Literary Prize in 2014. Though most of her works focus on Indian women and highlight the problems they face in their life and how they overcome them. Her works Ships That Pass and If I Die Today are murder mysteries which make a reader actively involved in the reading process and try

to unravel the mysteries by filling the gaps in the novellas.

This paper will analyse the novella Ships That Pass which revolves around the death of Tara. Radhika, the narrator tries to unravel the mystery behind her sister Tara's death. A reader response analysis of the novella will make one analyse the response of the reader based on the perspective of Tara and her husband regarding the intricate relationships of marital life and also from the perspective of Radhika and Ram, one gets to understand the murder mystery and the mysteries of the human mind. This paper is an attempt to analyse Ships That Pass employing the concepts of Wolfgang Iser and Stanley Fish

and analyse the gaps in the marital relationship of the protagonist and the complications that lead to incompatibility between the couple. Iser's concepts such as gaps, negations, wandering viewpoint will be used in the analysis of the novella and Fish's concept of interpretive communities will also be employed in decoding the mystery in the novella.

The first part of the paper will examine the novella *Ships that Pass* using the concepts of Wolfgang Iser. According to Iser, the act of reading process creates an interaction between the text and the reader. A reader response analysis of the text makes the reader analyse the text and the response of the reader to the text. The novella revolves around the murder of Tara, the unwritten aspects of the text draws the reader into the reading process whereby the reader is involved in expectation confirming and expectation defying process. The indeterminacies in the text is filled by the reader, the "filling of the indeterminacies is called concretisation" (Nagarajan 199). The "wandering viewpoint is that which describes the reader from within the text" (Nagarajan 199).

The novella focuses on Tara's murder and the protagonist, Radhika, Tara's sister tries to solve the murder mystery along with Ram, Tara's neighbour and her friend. The novella begins with a prologue where a prisoner is visited by a visitor and the prisoner requests the visitor to take custody of his son. The prologue reveals that there is a crime that has happened and everyone is shocked with the happenings of the event. The prologue itself is a place of indeterminacy, the reader has to be actively involved in the reading process to understand the relationship between the prisoner and the visitor.

As the novella progresses we get to understand the prisoner is Shaan who has been arrested for his wife Tara's death and the visitor is Ram. The opening chapter focuses on Radhika who has completed her studies and her wedding has been arranged while she receives a call from Tara informing her that Shaan had written a letter requesting her to visit them stating the reason that Tara is sick. While she informs her sister that she is fine and since Radhika's wedding is fixed she doesn't want to disturb her. In case if she is willing she could pay them a visit. The brother in law's letter makes her voluntarily go and visit the sister as he has mentioned, "Do come Radhu, I have no influence over her at all" (Deshpande 25). Radhika who felt that her sister's marital life was successful as theirs was a love marriage was curious to know what was going wrong in their life and she also wanted to be away for a while to make a good decision about her life. Radhika visits her sister's house and Shaan tries to give an impression, "You know Radhu, i think she hasn't stopped grieving for Geetu. (Deshpande 30). He also speaks to her and discloses, "Tara has closed herself against me completely after Geetu died. As if she thinks I'm responsible for what happened to our child" (Deshpande 51). He also intimates her that her sister might commit suicide. While Shaan makes Radhika and the reader believe that Tara is sick and is depressed after her daughter's death.

Tara on the other hand while she discusses about Ganshyam, Radhika's fiance, informs Radhika that "you can't know him even after years. It's all a big gamble, Radhu. If you're lucky you win, otherwise.. (Deshpande 32). There are shades of meaning in Tara's statement that the reader has to ideate and fill the indeterminacies. Her conversations with her

sister were normal, the narrator and the reader will be able to understand that Tara had no intentions of committing suicide.

Radhika observes the incompatibility in her sister's marital life, on a Sunday, Shaan prepared tea for everyone, when he got a call, Tara requested Radhika to pour the cup and bring. Radhika felt that "something was wrong, something was indeed very wrong here" (Deshpande 43). Tara also shared her fear of playing the game "I wrote a letter to my mother" (Deshpande 49). The fears exhibited by Tara invites the reader to respond and analyse and probe into her present life. She even instructed her to disconnect the phone when she had planned to go for shopping with Ram, The reader is made to wonder is sleep more important to Tara or is there anything behind the disconnection of phone.

Shaan's intention is obvious when Radhika sees him with another woman, Rohini. While her sister detests suicide Radhika was wondering why is Shaan implanting suicidal thoughts. Only when Tara dies, he will be able to lead a new life with the other woman. Radhika feels that he has been planning to evade the crime of murder and escape scotfree posing the death as suicide. Shaan's extra marital affair and his intention to start a new life has made him plot a well crafted tale of suicide by creating an impression that Tara is depressed.

Betrayal is portrayed effectively through Shaan's behaviour. Deshpande also highlights that marital relationships can function well only when there is trust between the husband and wife. In Tara and Shaan's life, it was obvious, Shaan wanted to get rid of Tara, "But what happens when one of the two in the room wants to get out" (Deshpande 79). The incident of power cut and gas leakage in the house when Tara is alone is indicative of Shaan's motive of

murder. Though Radhika is unable to come to a conclusion, the implied reader who reads the text with a horizon of expectations will be able to conclude that Shaan has been planning to get rid of her from the beginning.

Tara's silence is indicative of the fact that she doesn't want to disclose her problems to anyone. Though the reader is aware of Shaan's intention that he was using Geetu's death as a valid reason to make people believe that its a suicide and not a murder. Her sister's death leaves Radhika devastated. How could Shaan behave normal. Though the autopsy proved it to be an unnatural death.

When Ram was requested to take custody of Abhi, he feels sympathetic and wants to help him. So he and Radhika trace a note of Tara and make the police believe that its a suicide and release him. Though the ending is bit unexpected, the reader has to attune to Radhika and Ram's decision for the release of Shann for the sake of Abhi, Tara and Shaan's son. There are two things that happen in the novella, that is expectations confirming process and expectation defying process. The ending actually makes the reader attune to the expectation defying process, inspite of Shaan committing a murder, he is released to be a parent to his motherless son. .

The second part of the paper will examine the novella using the concepts of Stanley Fish. Stanley Fish's Interpretive communities can be employed in the analysis of Deshpande's works. The Indian readers will be able to relate to the marital relationships and the complications from the Indian perspective. The incompatibility in marital relationship evokes the cultural context and the readers will be able to relate to the happenings in the text.

As readers belonging to the Indian community the interpretive strategies brought to the text will possess a set of common notions,

expectations and interpretations which will actively engage the reader in responding to the text. The murder mystery of Tara invites the reader to participate as an active reader with the interpretive strategies. Marital relationship plays a pivotal role in all her works. The readers will be able to interpret the text in the same manner as they will employ common strategies in the interpretation of the text. As a reader, one evaluates and gives meaning to the text.

The opening chapter of the novella introduces the readers to the protagonist Radhika, a young girl who has completed her studies and has decided to settle in life and the family too starts hunting for a suitable bridegroom for Radhika. Though they filter prospective grooms and finalise Ghanshyam for Radhika. She is in a dilemma regarding marriage after her meeting with Ghanshyam. It is at this juncture she receives a call from her elder sister, Tara who is married that her brother in law has written a letter to her requesting her to visit her sister's place as her health condition is worse. She informs Radhika that she is fine. But Radhika decides to visit her sister and spend some time with her sister. She is unaware of the marital discord in her sister's life.

When Radhika visits her sister's place, the author weaves the story from four different perspectives: the perspective of Tara, Shaan, her husband, Radhika and Ram, Tara's friend and neighbour. Shaan tries to give his perspective by informing Radhika that her sister Tara's health is worse after the demise of their daughter Sangeetha. He also informs her that Tara doesn't visit doctors as she felt that it was their negligence which led to the demise of their daughter. He also intimates her that Tara takes pain killers, sedatives and tranquillisers. He thus tries to make her believe that Tara's condition is worse as she looks ravaged and bruised.

Shaan also informs Radhika that Tara has thoughts of contemplating suicide. She has attempted committing suicide twice and has collected pills too. She has also enquired about overdose of aspirin. Shaan's intention was to make Radhika believe that Tara has suicidal tendency.

Though Radhika feels her sister's condition is not good, her conversations with her make her feel her sister's perspective about life. Radhika strongly believes that her sister might not have suicidal tendency.

When they discuss about Ghanshyam, Radhika's fiancé, where Radhika states that she is unable to judge about him. Tara gives a hint that even after years of living together a person can still seem a mystery. Though Radhika will not be able to decipher the implicit meaning, the reader who belongs to the interpretive community will be able to infer the hidden meaning behind her words.

When Ram comes to meet Tara, Ram makes Radhika understand that Tara's sickness is psychosomatic and an autoimmune problem. Radhika wonders about their relationship and feels that the sister is comfortable with Ram's visits as she feels at ease with him.

Radhika gets to understand the marital discord in her sister's life when she requests Radhika to pour the tea prepared by Shaan. Tara tries to give a hint to her sister and the reader is able to infer the element of fear in Tara's life. Another incident in the novella also highlights the fear that Tara has been going through in life. She tries to recollect a childhood game, "I wrote a letter to my mother" and informs her sister that she didn't like things happening behind her back. There is an element of fear which keeps lurking in Tara's life and she does not reveal the real reasons with anyone.

Another incident that makes Radhika feel that there is something seriously wrong in her sister's life is when she requests her sister to disconnect the phone, when Radhika plans to go shopping with Ram and to also discuss Tara's life.

Thus when they go for shopping the reader gets Ram's perspective about Tara's life, that Tara has no suicidal thoughts. She has accepted her daughter's death and has moved on. She knows her responsibility as a mother for her son, Abhi. Her illness will improve and she will recover soon. As she showed signs of improvement. Though Radhika gets to understand her sister's real plight from Ram. They witness Shaan with another woman, Rohini, a junior colleague. The presence of other woman in Shaan's life gives a hint that the narrator and the reader will be able to construct the meaning behind Shaan's sinister motives.

Tara's life is an example for the narrator and the reader to understand the message that "marriage is a closed room or a locked room" Tara's marital life was considered to a success by her family members, but Radhika's observation makes her realise that it is not so. Shaan was betraying Tara and was disloyal to her.

Radhika who initially felt getting married and settling in life will end all the problems changes her notion after witnessing many incidents in Tara's life. When she observed that Shaan received calls from the other woman, Rohini, the problems in Tara's life escalate. Though they have arguments Tara doesn't disclose her incompatibility with Shaan to her family members. The reader will be able to relate to Tara's problems due to extramarital affairs.

Radhika takes Abhi to the theatre and leaves him with his friends as she feels disturbed with

the happenings in her sister's life. When she returns home, she sees darkness and smells gas leakage, she is disturbed further and Ram comes to their rescue and makes Tara sit in the sitout. Radhika is able to sense the sinister motives of murder.

Tara informs Radhika that after they left, Shaan came and gave her milk and left. This explanation makes the narrator and the reader guess and join the dotted lines regarding Shaan's hidden agenda. Using the death of their daughter, Shaan was trying to create an impression that Tara is depressed and is suicidal, while he was hatching plans to murder her.

When both the sisters discuss marriage, Tara speaks with clarity of thought and advises her sister, that marriage for her mother's generation was a goal, whereas the perspective of marriage for their generation is different. She instructs her sister to pursue higher studies and not to agree to marry a person whom she doesn't like. She also explains to her not to waste her life as she feels that her husband and her son have their own lives to attend to and she has been wasting her life.

Tara's death the following day shocks everyone, though Shann tries to state that Tara must have had pills. Ram suspects and send the body for autopsy where the report states it's an unnatural death. The police on investigation arrest Shaan as he agrees in the enquiry that he had brought the pills the previous day.

Ram and Radhika try to save him as they want Abhi to have his father. The absence of his mother and the imprisonment of the father might affect his life. So Ram and Radhika search Tara's writings and it is evident that Shaan is the culprit but for the sake of Abhi, they produce a note of Tara which states "I can't go on" and release Shaan. The reader will be

able to accept and attune to the decision taken by Ram and Radhika for the welfare of Abhi.

Ram and Radhika finally propose to each other and settle in life. The complications of one marriage leads to a learning lesson for Radhika to lead her marital life well.

The novella has an impact on the readers, as part of the interpretive community when we read the novella, we come across cryptic questions which leads to solving the puzzle of Tara's death. As readers reading the difficult circumstances in Tara's life, we will be able to relate to the strategies used by Shaan such as pills, gas leakage, power cut to murder his wife. An interpretive community will be able to guess the strategies utilized by Shaan. The reader from the Indian interpretive community will be able to easily understand that Shaan's motives were

intimidating and Tara's health condition has worsened because of his hidden motives of murder which has led to her silence. Tara's life acts as a map which guides Radhika to understand herself better and self-discover her life.

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Beauty Redefined: An Eco-psychological Study of Alice Munro's Short Story *Face*

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Abstract

The paper focuses on the logical discussion of the stereotyped idea of considering 'face' as the index to judge people. The aim of the article is to throw light upon these different meanings of the 'beauty'. This idea also stands as a barrier for the normal people to survive on earth as any other creature. The definition of beauty varies for every individual. The beauty of wilderness differs from the beauty of an ordered nature (garden). But acceptance of the wild realistic beauty of human face by the fellow human being becomes the argument of the Paper. An attempt was made to apply the term anthropocentrism to generalise all creatures including human beings on earth. The main objective of the research paper is to analyse the biased acceptance of people on various criteria such as complexion, nationality, caste, community, religion through the ecocriticism lens. The paper tries to extend the compassionate natural theory to the so-called superior human beings. Cheryll Glotfelty's and Harold Fromm's theory on Ecocriticism is taken to justify the argument. The animistic approach is applied to bring out the acceptable meaning of the term 'beauty' which is assumed to be connected with the face of the human being but it is not the way the nature is viewed.

Keywords: Ecocriticism, animism, anthropocentrism, biocentrism, ecopsychology etc....

Introduction

Ecocriticism is the theory to study a literary text along with its environment. The theory also paves way to study the way nature is treated in literature. The term Ecocriticism is believed to be coined by William Rueckert in 1978 in his essay "Literature and Ecology: An Experiment in Ecocriticism". This way of understanding the real meaning of the nature with the help of the literary works results in the early stage of human connectedness with nature. Rather it can be considered as a re-connectedness of humanity with the wilderness. The realisation of anthropocentric attitude of human being is rightly clarified in The Ecocriticism Reader with all the research articles on the relationship of humanity with the environment through literary works. It focuses on the relationship between "literature and physical environment" (Glotfelty, , p. xviii)

The anthropocentric attitude of the mankind towards nature was for the survival purpose in the beginning. But in the evolution of human life on earth it led to the suppression of humanity over the flora and fauna in the new millennium era. So as the researchers of humanity studies it is felt that it is the immediate necessity to re define the Human life on earth and their relationship with the nature is not in the dominance level but we are one among the other lives on earth (biophilia).

Ecopsychology is the new aspect tried in the paper to understand the psychology of the human beings who see other flora and Fauna as inferior and assume himself as a different creature or sometimes raising himself to a level of a creator (through scientific inventions). It is an interdisciplinary point of view to analyse the literary works applying these ecological theories. Ecopsychology theory is applied to

analyse the reason for the upper hand behaviour of human being towards nature. This theory also helps the readers to strengthen their bonding not only with other nature but also with other human being.

The book *Ecocriticism Reader* edited by Cheryll Glotfelty and Harold Fromm is felt as an appropriate text to substantiate the term anthropocentrism towards mankind too. The argument on the difference between nature writing and natural writing in the text helps to apply the natural beauty to mankind's physical appearance too. Nature stands for Wild beauty while nature stands for natural places mended by human beings to suit his habitation. The anthropocentric attitude of the mankind not only led to the destruction of the nature but also to some of his own species.

"Beauty lies in the eyes of the beholder, but influenced by the individual's geographic, ethnic, and demographic background and characteristics." (Ben-Noun)

'Face' is the Canadian short story written by Alice Munro. This story about a boy with a birthmark on his face. He was rejected since his birth by the people around based on the definition framed for the term 'beauty' which is purely based on the face. Face plays an important role in judging the beauty which is wrongly taken for the character of the individual. The hypothetical queries are possible at this point of the narration of the story. The following questions are raised during the course of reading the story.

1. What is the exact meaning of the word 'Beauty'?
2. Who is exactly can be considered as beautiful?
3. Why it is only the Face of the human being is considered as the index of mind?

"The nature of the beauty became a central intellectual questions with the emergence of the discipline known as aesthetics in the mid-eighteenth century, when the word was first coined" (Ben-Noun)

The entire story is narrated by the person with a self-styled ugly birthmark on his face. The narrator telling of his experiences oscillates between the past and his present. The narration of his life story is purely his understanding of life and the people through his mother's eye during several stages of his life. He is rejected by his own father on his very nurse bed. It is his second-hand knowledge from his mother. "I know what he said, or what she told me he said." Further he was not sent to the school by his mother to avoid the humiliation expected to be caused to her son by other children. The mother seems to be more psychologically pulled herself down due to the mark on her son's face. She often gets irritated due to people's reactions to her son's physical appearance.

The narrator is not anxious about his appearance during his childhood days. Not only the boy but even the girl who was his playmate from neighbourhood doesn't show any awkward reaction to the mark on the boy's face. This could be clearly understood with Sigmund Freud's theory of three stages id, Ego and Super Ego. Children carry their innocence to some extent in understanding the term Beauty which is actually coined by the human being during the evolution of life on earth. Mankind changes his attitude towards the society on the basis of his learning from the ancestors through their parents and co mankind on earth. The hypocrisy is accepted in the form of modernity in the form of facial makeups, clothing, complexion shapes of the facial parts and others. The definition for beautiful is framed based on the above criteria, especially that is connected with face.

“Experiencing beauty is a capacity that is not isolated but is part of the lifelong experience of being changed by and changing the experience of the we live in. The capacity to experience beauty takes different forms at distinct points in development and in psychoanalytic treatments”. (Konstan, 14)

The environmentalist loves natural beauty rather than just nature which is bringing order in the nature. Natural is the raw wild nature which escapes from the touch of the human being. The main discussion of the present article is on this difference in understanding of the term Beauty. Humanity loves the wild beauty of the nature but fails to accept the raw beauty of the human face.

The narrator gives a simple clarification on the understanding of the term beautiful through his description about his mother. He says” ...her looks were not really of the kind that my father admired”, what does here the expectation of the father is nothing but the expectation of any post - modern human being. Beautifying is the exact word to reach the proper term beauty. The narrator himself comes out with the explanation of beauty. He says “My mother did not wear lipsticks, her brassieres were un assertive, her hair was done up in a tight crown of braids that emphasized her wide white forehead...” (Munro)

The hypocrisy of having a fashionable mask over the real face is expected by the present modern crowd. Education is defined based on the behaviour of the person. That is termed as manners. Natural honest behaviour of any human being is considered as ill mannerism. The same is applied for the facial preparation. The real face with its original colour and shape is not accepted by the world. The same people who love the wild beauty of nature is not ready

to accept human beings with their natural quality.

Rather the term Biocentrism applied to save nature from the human destruction, the term is used to discriminate of people based on their physical appearance. The human beings are categorised based on their complexion, shape, habitation and many more human created terms. Majority of the researches apply the ecocritical terms only to rescue the nature from destruction, but fails to apply the same term to neutralise all lives on earth including human beings. The disabilities in human body becomes a curse upon the individual when people fail to accept the disabled person as equal to him, though he was called differently abled.

The purple scar on the face of the narrator is equally treated as disabled in this short story ‘Face’. Biocentrism is the contrast to anthropocentrism. In this situation the supremacy cannot be claimed by all human beings. Like the exploitation of women is equalled to the enslaving of nature (ecofeminism), the ill-treatment of the different people can also be brought under such theme. The problem in terming them as disabled lies in the society and not in the individual. The dehumanisation of the people can be avoided when it is seen as the problem faced in handling the nature. We exploit nature with the assumption that the nature is our inferior but the time has proved that the nature is much superior to us, this same realisation is needed in accepting all the human beings as same.

The gardener character Pete in the story is the victim of the society’s terminology of the subject beauty.no one accepts him as handsome man who rally hard works in maintaining the garden of the narrator. It is more symbolic in the way it is described. The beautifying of the landscape by the so called crippled ugly is

admired but the person behind it is not accepted as beautiful. It is uttered by the narrator as “we were both flawed. The obvious victims of physical misfortune”. More than the narrator the mother is victimized by the father and society for the boy being different with the scar on his face.

Conclusion

“Man is the beauty of the world! The Paragon of animals! And yet to me, what is this quintessence of dust?”-Hamlet (Act II, Scene ii)

Everything is beautiful and everybody is beautiful in their own way. The measurement of beauty is a barrier of the society in attaining the wisdom level of leading the ordinary life on earth like any other creature living on earth. The people hate each other, hurt each other and even kill each other only due to the segregation of human beings in the name of beauty. Added to the definition of beauty, the materialism also

plays a major role. The amount person can afford to beautify himself or herself matters a lot than his real inner beauty. The natural phenomenon should be accepted for the style of living along with nature.

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Acculturation and Assimilation in Sherman Alexie's *The Absolutely True Diary of a Part-Time Indian*

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Abstract

Sherman Alexie employs his writing as a platform to bring awareness to his progression and maturity ideas towards the bicultural issues which are faced by the Native Americans. Acculturation and Assimilation are portrayed more wisely and thoughtfully in his work The Absolute True Diary of Part-Time Indian. The present study aims to analyze the psychological changes that may occur when an individual leaves his culture of origin and relocates to a new culture. The Process of cculturation fabricates a sense of identity, belongings and self, as they need to maintain their culture and identity. This paper is an analysis of how protagonist Arnold lives between two cultures and deals with acculturation. This paper examines how much stress and anxiety are experienced by the main protagonists and how well they adapt and assimilate themselves into a new culture.

Keywords: Acculturation, assimilation, transcultural identity, Native Americans, hybridity, hegemony.

Acculturation and assimilation are significant problems faced by immigrants in their lives. Acculturation proposes that intercultural encounters affect and transform both immigrants and the native majority, and that some modifications to each culture are to be expected. Assimilation is the process by which immigrants inevitably abandoned their native culture in order to learn the language and customs of their adopted nation. The most significant global phenomenon nowadays is migration. In quest of a better life, a better education, and jobs for themselves and their families, a large number of young people and

adolescents are moving to European nations. In his article Schwartz says that, "this means many people, whether by choice, necessity, or coercion, are born in one country and move to another during their lifetime. Even when voluntary, immigration is often a difficult process for individuals and families." (Schwartz, et al 2006).

Acculturation is a challenge for someone who has left their home nation and entered a new society. During this procedure, they used to run into unfamiliar dialects, ethnic, societal, and economical conventions as well as physical and emotional problems. Adapting a different

culture is difficult in and of itself because of the desire to learn different language, modern social norms, traditions, and rituals that contribute to a person's shared identity, belonging, and individuality. This process also encourages the need to preserve one's native culture while adjusting to a new one.

A person who faces significant obstacles in life will find it difficult to handle them because, "the appropriate coping strategies and social supports are lacking" (Sam et al). This leads to depression, aggravation, and anxiousness because the person is then expected to reject one's current cultural beliefs and values after adopting a different culture. Acculturative stress used to be a problem for those who were cut off from their heritage, homeland, kin, and companions. It ranks among the most painful events a person can go through. Dialect, attire, and food preferences are just a few examples of the behavioral changes that occur as a person becomes acclimated to two different cultures—their heritage of origin and the culture of their growing community.

The central character Arnold Spirit, a young Spokane Indian who lives on a reservation in Sherman Alexie's novel *The Absolutely True Diary of a Part-Time Indian*, makes the decision to leave the tribe, overcome cultural barriers, and escape poverty in order to pursue a good education. Arnold decides to improve his quality of life. He'd like to go. "Somewhere where other people have hope" (43). He chooses to enroll in Reardan High School, a predominantly white institution located outside of the reservation, "Reardan is rich, white farm town..." (45-46). Before entering Reardan, Junior has acculturative stress; he fears being accepted and feels inadequate, "I was scared of those Reardan kids, and maybe I was scared of hope, too..." (51).

Junior's decision to leave the reservation and enroll in an all-white school was not an easy one. He lacked the friendly assistance of his neighborhood, and his people want him to remain on the reservation. Arnold uses his diary, which he keeps, to go through the process of making a place that is uniquely his own. The act of writing serves as an outlet for Arnold's internalization of experiences. When Arnold leaves for school in the morning and returns to the reservation in the evening, he feels torn between two cultures, "Traveling between Reardan and Wellpinit, between the little white town and the reservation." (118). Feeling divided between two identities and cultures, and experiencing a sense of estrangement, Arnold says, "I always felt like a stranger.... I was half Indian in one place and half white in the other" (118). This explains both a degree of estrangement and the awareness of "othering." But Arnold develops and gets mature.

Arnold's movement from an area of poverty to a place of hope is a "flight to emancipation." Arnold is additionally the product of a brand-new generation, on whom, attributable to modified times and circumstances, the burden of the glory of the past of their individuals is a smaller amount and the pressure of the synchronic moment is additional. However, what is deeply ingrained in Junior cannot be forgotten, which is why Arnold must go through the acculturative tension. Junior's identity was socially constructed by this reserve tribe as an improvised and colonized Indian as decided by this reserve tribe, he says. He says, "It sucks to be poor, and it sucks to feel that you somehow deserve to be poor. You start believing that you're poor because you're stupid and ugly. And then you start believing that you're stupid and ugly because you're Indian." (11).

The complex and difficult belief that junior was born to be bad, helpless, and disagreeable because he was Indian became the foundation of Junior's identity. Arnold, of course, experiences cultural shock as he attempts to fit into the entire white culture. He worries about his popularity because he is an Indian from a reservation, he was born poor and stupid and does not deserve to receive white education and a good future, "Reardan was the opposite of the reservation. It was the opposite of my family. I didn't deserve to be there. I knew it; all those kids knew it. Indians don't deserve shit" (56). But after speaking with his geometric instructor, the instructor claims, "You're a bright and shining star too. You're the smartest kid in the school. And I don't want you to fail. And I don't want you to fade away. You deserve better." (40), he is aware that living on a reservation means being ignored even in the realm of education, which prevents him from establishing his own unique cultural and personal identity.

The word "movement" has two different meanings for Arnold. Arnold's movement represents a chance for him to develop his unique individuality. Arnold understands that determining one's identity is based more on the outside world than on a sense of belonging. He learns that his identity is the only thing that will let him break out of this cultural identity after colonization. Both physical and psychological travel is difficult for Arnold. When he enters the white culture, the acculturation process begins; he feels unwelcome and out of place. As Arnold describes how white children respond when he first enters Reardan: "Those white kids could not believe their eyes. They stared at me like I was Bigfoot or a UFO. What was I doing at Reardan, whose mascot was an Indian, thereby making me the only other Indian in town?" (54).

Adaptive cultural identity and the more rigid personal identity are inherently at odds with one another. Arnold was made fun of because of his name "Junior" after he was transferred to Reardan, and he believed that "Junior was a weird name" (60) and reintroduced himself as Arnold to blend in with the new society. Naming is closely related to identity construction because how others perceive one may influence how one perceives oneself. For instance, the process of stereotyping involves the erasure of the identity, with the name serving as the signifier, and the development of a new name or label as a result of the stereotyping. The two personalities Arnold sees in him are those of Junior, the outcast from the reservation, and Arnold, the white student at Reardan High School. He states, "My name is Arnold. It's Junior and Arnold. I'm both." (60). Because he will just serve as a signifier, Arnold might choose a new name and renounce his previous one.

Because of his name and appearance, Arnold experienced bullying. Arnold had severe brain damage as a youngster, which caused him to have numerous seizures and cause several physical issues, including a speech clutter, forty-two teeth, bad vision, and a large head. Physical disability is one of the stressors for teens. As physical appearance is the most important concern for young adults, Arnold's physical limitations cause him to have a bad image of himself. Arnold hopes to become friends with Penelope, a white girl, and believes that if he changes his perspective, others would take notice of him more. Rowdy, his friend, gives him advice, "the first thing you have to do is change the way you look, the way you talk, and the way you walk, and then she'll think you're her fricking prince charming" (80), alterations in behavior, "such as ways of speaking,

dressings, and eating, to more problematic ones, producing acculturative stress as revealed by uncertainty, anxiety, and depression.” (Rahiminezhad et al, 2018). Arnold feels alone, rejected, and alienated because white students ignore him, but nothing has changed for him, “it was the loneliest time of my life.....Those white kids did not talk to me. They barely looked at me...I just walked from class to class alone; I sat at lunch alone.” (83). Arnold resisted the need to change. Hegemony's role in acculturation impacts him. Being a child prevents him from being very discriminating and from understanding the compromises that hegemony requires of people's identities and deeply held cultural beliefs.

Arnold discovers a sense of serenity and acceptance in Alexie's novel toward the end. The central character of Alexie's novel, Flight, is less conflicted and universal than Arnold. This identity of Arnold shatters the stereotypical perception of the First Nations. Arnold first faces acculturative stress, but his unique identity aids in his successful "transculturation," or assimilation into white culture. Assimilation and acculturation gradually become “transculturation.” With the knowledge that he may return to his roots, Arnold is determined to embrace the future as it comes.

Arnold's upbringing turns into a battleground where conflicting voices of identity, belongingness, territory, and memory fight for dominance and control. Arnold is in a fragile state of indeterminacy in this problematic

location. Arnold fights against acculturation while attempting to maintain his identity in settings where he is not recognized as an individual. A hybridized condition known as acceptance and self-acceptance can result from the search for identity, which also entails a search for new names. This acceptance does come with some trade-offs, though. Arnold is grown enough to recognize that some things must be endured and that, much like their circumstances, their identities will never be perfect and will face difficulties.

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Male Domination in Anita Nair's *Ladies Coupe*

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Abstract

The Novel "Ladies coupe" was written by "Anita Nair" which published in year 2001. At her experiencing of "Second Novel" hits through India. She is a living modern Indian women writer in English. The Inspiration Anita got to write this novel is her own travel experience in a ladies compartment in a train from Bangalore to Madras. The Novel Begins with the journey among the common Democratic Indian Transportations. Anita Nair has portrayed women's dominance for self-discovery aided by five companions in a Ladies Coupe. Six women and Six different live stories thread together to show clarity to Akila's questions. The novel gives various perspectives of a women's freedom and her role in a patriarchal country. Also the Novel contains several emotions, Dominance, Freedom and Liberty among the Male highness.

Keywords: Dominance, Democratic, Liberty, Tradition.

An Indian female novelist Anita Nair, she was born on 26 January 1966, she offers a new prospective through her works, such as *The Better Man*, *Ladies Coupe*, *Lessons in Forgetting*. She receives "FLO FICCI women achievers" Award for literature and JFW award for literary excellence. The novel is nothing but a feminist's attempt of showing "patriarchy" and male dominance in the society. And novel begins with the journey among the common democratic Indian Transportations. Anita Nair has portrayed women's dominance for self-discovery.

The protagonist of the novel is Akhila (Akhilandeswari), she belongs to a typical middle class family, After the Death of her father, she was conventionally lead the family, she has the two brothers and one sister, And the years passed Akhila was now 45 years old a Non-married Indian girl their brothers were worked as a machine man at the industries, and they refused to tell the marriage conversation to

her sister. And Akhila's sister got married and got a child, but her husband not earn as much money as their need so Akhila were non-stopingly working for their family.

The novel begins to Train Travel to Kanyakumari, Akhila thought herself for independence and live her own life. At the ladies coupe aided with five different women named Janaki, prabhadevi, margeret, sheela and marikolunthu with five different stories of their own. "Janaki" was travelled with her husband and she reveals that she got married at her young age 18 and her husband at 27, they were friendly couple and pampered wife with confused minded mother, her review without a man a women cannot do nothing followed to the life. "Sheela" was a 14 year young girl travelled to see her grandmother who raised in her childhood, she was abused by her own friend's father named Nasar. "Margeret paulraj" is a chemistry professor who relates her life with five elements of science, because she had

unhappy marriage with Ebenezer Paulraj who was the principal of school she works, her husband has Egoistic behavior and highly conscious on physical fitness, so she wants to change him by eating typical to change over as fat man as a revenge processes. "Prabhadevi", she was an perfect daughter and rich dominated wife, when she returns from western country she modified herself as a modern girl, but she was molested by her cousin after the marriage but she can't expose it because Indian culture was to stay safe or else they were portrayed. "Marikolunthu was 41 years old and single mother, who worked in hospital as a "sweeper" when she was 18 years old she was raped by the chettiar's brother when she worked as a Maid for multiple times and she faced humiliation, after she got pregnant and their brother were not allowed to enter the house. And she raised up by her own self and she is individual. At end of these stories Akhila get the answer to her question that women should had a self-identity and self-discovery.

The main theme of the novel is self-identity, self-discovery, social prejudices, and patriarchy. The women should have courages and claim their own lives and possibilities by themselves. The coupe becomes a metaphor for a utopian

world that is liberated from patriarchy. At the end of the novel it shows the various types of Indian women suppressed by the Indian traditional and male dominating society from centuries India was a country were belonged to their tradition and culture these things were opposite to the women freedoms. In the end of the story multiple emotions were affected by the five women's with cultural expenses. Akhila taught about a goddesses Durga, Devi, Kali and she inspired by diving through the own way without any injustices.

The novel analysis the possibilities of exploring changes within oneself, Akhila the protagonist of the novel, is always willing and receptive for redefining attitudes and relationship, the main theme of the novel is identifying their own identity.

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A Perfect Love Story by Imperfect People in *Redhead by the Side of the Road* by Anne Tyler

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Abstract

Anne Tyler was born in Minneapolis, Minnesota, in 1941 and grew up in Raleigh, North Carolina. Her bestselling novels include Breathing Lessons, The Accidental Tourist, Dinner at the Homesick Restaurant, Ladder of Years, Back When We Were Grownups, A Patchwork Planet, The Amateur Marriage, Digging to America, A Spool of Blue Thread, Vinegar Girl and Clock Dance. In 1989 she won the Pulitzer Prize for Breathing Lessons; in 1994 she was nominated by Roddy Doyle and Nick Hornby as 'the greatest novelist writing in English'; in 2012 she received the Sunday Times Award for Literary Excellence; and in 2015 A Spool of Blue Thread was a Sunday Times bestseller and was shortlisted for the Baileys Women's Prize for Fiction and the Man Booker Prize. This paper analyzes her work "Redhead by the Side of the Road"

Keywords: bestselling, Pulitzer Prize, nominated

Anne Tyler was born in Minneapolis, Minnesota, in 1941 and grew up in Raleigh, North Carolina. Her bestselling novels include Breathing Lessons, The Accidental Tourist, Dinner at the Homesick Restaurant, Ladder of Years, Back When We Were Grownups, A Patchwork Planet, The Amateur Marriage, Digging to America, A Spool of Blue Thread, Vinegar Girl and Clock Dance. In 1989 she won the Pulitzer Prize for Breathing Lessons; in 1994 she was nominated by Roddy Doyle and Nick Hornby as 'the greatest novelist writing in English'; in 2012 she received the Sunday Times Award for Literary Excellence; and in 2015 A Spool of Blue Thread was a Sunday Times bestseller and was shortlisted for the Baileys Women's Prize for Fiction and the Man Booker Prize.

"Redhead by the Side of the Road" is a modern masterpiece and a powerful novel. An

epic tale of family, secrets, loss, marriage, betrayal, friendship, laughter and regret. Redhead by the Side of the Road is a sincere novel written with compassion and hope, reconciling the past to pave the way for happiness and a second chance. The characters in this novel each have their own unique voice and personality to bring life and heart to this story.

Anne centres her narratives on family, focusing on the household, the quotidian, and the requirements of the inner circle. But in Tyler's fiction, boundaries tend to be more blurred, often crossing and ostensibly crossing. Contact with outsiders is often the best solution, rather than jeopardizing family survival, it is necessary to relieve the suffering of families and individuals. Her work challenges by demonstrating the benefits of more perforated arrangements the privileged position that

American society ascribes to the nuclear form. But it does so in a reluctant way to completely undermine nuclear power.

Instead, her research suggests that various family forms, including the nuclear family, are viable as long as they are tolerant of individual growth and change and open to outside influence. Her work questions the nuclear urge to force the Legion to approach irrationally, often featuring characters acting as frontiersmen. These characters either penetrate the nucleus from within or from without, or they encourage a family member to leave the centre. The crossing, in either direction, almost always proves a mutually beneficial one. In Tyler's novels, characters don't just achieve something from time to time. Growth or redemption due to separation from marital relationships or family Origin, but the centrality of the story of the primary family replaced by keen suggestions of individuals outside a particular well-developed family Characters in the life of the main family characters. Outside these families characters can inadvertently change their consciousness being a key family member and contributing to better immigration family.

To attempt to ward off the strange or unfamiliar is, in Tyler's work, a decisive move toward familial and personal depletion and stagnation. Tyler, by contrast, strongly opposes plot construction and resolution that unquestionably favors the form of the nucleus. And she regularly disillusion those who romanticize family relationships. But there is no family structure in Tyler's world. It can endure for a long time the most insidious threats to family security, exclusivity, whether surrogate or biogenetic. For Tyler, the most fertile ground for renewal lies beyond the border.

Throughout the story, Micah is stuck in a rut of never reevaluating things around him or

correcting misunderstandings. This is explained by Micah's common mistake of mistaking the fire hydrant for a small red-haired child while jogging each morning. This is one of the things that Micah tries to overcome throughout the novel, although it shows that he struggles to change his own perception of things, even if they turn out to be outdated or outdated. It takes some serious misunderstandings for Micah to finally get out of these mistakes. The main catalysts for this growth are Micah and Kath's breakup, and his interaction with Lorna.

At the beginning of the novel, Micah is happy in his relationship with Cass. Because, he says, "they had reached a stage where things had more or less settled down. Compromises were found, incompatibilities reconciled, little quirks overlooked". Micah believes they have settled on a system where both parties are happy with the arrangement. Kath "wasn't talking about marriage," and Micah believes it was "too awkward to live with someone full-time." I didn't realize you wanted to move in together.

Micah Mortimer works as a freelance IT technician and apartment house manager. He meticulously follows a personal routine each morning, maintains a weekly cleaning routine for the apartment, and drives meticulously and meticulously. One day, his girlfriend Kath called and told him that the landlord found a cat and was afraid of losing the apartment. Micah assuages her fears so she can go get dinner later and eat at her place. Micah says he likes being apart even though they have been together for 3 years. During dinner, Micah notices that Cass is less affectionate than usual and she stays with him. She refuses his offer. One night Micah dreams of finding a baby in the supermarket aisle. He thinks about this dream during his morning run the next day. Without his glasses, he mistakes the fire hydrant for a red-haired

child. Micah makes the same mistake every morning. When Micah returned, a well-dressed 18-year-old boy was waiting on the stairs. Mika greets the boy, who stops Micah and introduces himself as the son of Micah's college ex-girlfriend, Lorna. Micah invites the boy Brink to coffee.

Brink is a mystery about his intentions and tells Micah that he is taking a break from college. After chatting for a bit, Blink indicated that he believed Micah was his father. Micah knows it's not true because the timeline is wrong and he never had sex with Lorna (although she doesn't tell Blink about it). He says he needs to go to Blink and takes the boy out. Over the phone, Micah recalls how religious Lorna was and was saving herself for her marriage. They broke up because Micah saw her kissing another man. Micah reflects on all his past relationships. He feels less involved in relationships as he gets older and likes that he and Cass live quietly apart. When he thinks about the baby's dream again, he wonders if he was prophesying Blink's arrival.

Afterwards Brink comes over and Micah invites him to dinner. Despite Micah's questioning, Brink does not reveal why he left his home and college. When he asks to stay the night, Micah says yes. When Cass arrives, Micah explains his situation to her. They had dinner and Brink talked a little bit about his family, but not much else. Micah asks Cass if he wants to stay, but Cass decides to leave. When Micah shows her around, she reminds him that he didn't ask about her housing situation, Micah jokes with her that she can live in her own car. Cass gets cold.

The next morning, Micah finds Brink's phone plugged into the kitchen outlet. The phone rings several times and Micah snoops and learns that Brink's parents don't know where

Brink is. Micah does maintenance work on his neighbour's apartment. Yolanda Palma, his mid-50s girlfriend, tells Micah all about dating men she met online.

Micah's sister Ada then calls to tell him that her son is getting married and invites him and Kath to a family dinner. When Micah returns to his apartment, he notices a large number of missed calls and unread messages on Brink's phone. Blink is still asleep, so Micah wakes him up and tells him to call her mother. Brink comes out after her and lies about calling her. Micah calls Bluff and gives him an ultimatum to call her mother or leave. Micah feels he mishandled the situation. Micah calls Cass, asks about her apartment, and accompanies her to a family dinner. Micah is happy because Cass can keep her own apartment. Micah tells Cass about Brink and invites her to her dinner. She declines Kath and suggests she break up. She believes Micah brought Brink on purpose to dissuade Cass from moving in with him. Micah didn't want to move because they had agreed to separate years ago.

At his family dinner, it is revealed that Micah is different from his family. He has four older sisters who live in a chaotic and cluttered house with a large, noisy family. Disheartened by Micah's breakup with Cass, they say Micah will never find a woman like her again, and recall all the ways her family has bonded with her over the years and also talks about Brink. His sister claims he contacted Lorna and she knows he's fine. Micah will send an email when Lorna comes home. The next day, Lorna arrives at Micah's doorstep. She tells him how Brink mysteriously returned home, kept everything a secret, and ran away when she tried to get him to talk. Micah states that Brink thought Micah might be his father, and Lorna admits that she does not know Brink's father due to multiple

sexual encounters after breaking up with Micah. She talks a bit about the past, and Lorna asks Micah to keep Brink with him and contact her if Blink reappears.

Afterwards, Micah feels more lonely than usual and reminisces about his relationships, how he used Redial to find out about Zara's cheating. Anyway, he thinks about how frustrated and exhausted he was with Zara. He felt free when she left him. Micah misses Cass and hopes she will reconsider. Micah thinks about the last time she saw Lorna. He was told by an acquaintance of hers that she had moved on between men, but Micah didn't believe it at the time. The next day, Ada calls and asks how Micah liked her son Joey and his fiancée both of whom she met at dinner. She added that she was worried about Joey's ability to provide for his wife and children, and that Joey's fiancé had dreamed of a baby. Later, Micah takes the carpenter to Yolanda's apartment. He asks Yolanda what she gets out of trying to date over and over again. Yolanda says she enjoys the experience and the hope it brings.

After handling an IT call, with a kind young woman, Micah returns home feeling more alone than ever. He goes through Cass's belongings again, calls her, and offers to bring them. Cass agrees. When he gets there, Kath suggests that he should have packed her things when leaving the apartment. Micah is confused because he thinks they had a good night. Kath reminds him that he told her to live in the car. Micah apologizes and Cass offers a dishonest apology for trying to change the rules. On the way home, while stuck in traffic, Micah reads a text and hopes it is Cass, but it was the young woman he helped earlier.

The next morning Micah skips part of his routine. He tries to amuse himself, but finds there is no entertainment in his house. He

decided to get the book. As he leaves, his sick neighbour is driven away in an ambulance. He asks her husband for help, but the man refuses. After the ambulance drives away, Micah spots Brink across the street. He invites Brink and Brink accepts. Brink is staying in a seedy motel and looks tired. Micah insists on calling Lorna, who says she is on her way. Brink worries what his parents will think. He wonders if his stepfather is with his mother. Brink buys the term papers and confesses that he was sent home to tell his parents. He could not talk to them, so he ran away. Mika tries to calm him down.

Lorna and Roger, Brink's stepfather, arrive. They crawl all over Brink and ask why he came. Blink tells Roger that he thought Micah was his father. Roger scolds Brink, who runs away. He obeyed his parents. Seeing that Brink left his clothes behind, Micah follows them outside only to find Lorna back. Roger and Brink are outside talking. Inside, Lorna and Micah are talking. Micah wonders what makes him hate women. Lorna wonders what he means and Micah tells her it happened to him because she cheated. Lorna claims Micah initiated the breakup because she didn't want to hear Lorna trying to explain the kiss. Micah realizes he was wrong about his past, but he feels Lorna is blaming herself. Roger and Brink return and Brink apologizes and admits his wrongdoing. They leave and thank Micah.

The next morning Micah struggles with his routine, finishing one step at a time. Lorna texts him that all is well now and that he is meeting with the dean. Micah ponders some bitter replies, still recovering from the previous day's conversation. He visits a client's house, but instead goes to the school where Kath works, admitting he is not going anywhere, ruining it.

He hopes Cass will bring him back. Cass welcomes warmly and guides him inside.

The title, *Redhead by the Side of the Road*, is a metaphor for our inability to properly discern what is in front of us, whether it be an object or a relationship, and how to communicate it successfully. Finally, purely in Tyler's dash, the "redhead" in the title is not at all what we think it is. Taking root in her imagination, she finally closes the book and realizes that none of her novels have really good names.

Redhead isn't about her protagonist's discovery that he is living the wrong life. Micah carefully structures his day-to-day life to almost ensure he is living the life he wants. However, his life turns out not to be as perfect as he

thought, and in fact, perfection is not a wise goal when it comes to relationships. Her novels have few plots, but they always have stories, and stories unfold in ways that not only reveal the complexity of people, but also change with events, conversations, and relationships with others. Tyler is famous for writing extraordinary novels about ordinary people. *Redhead* is no different in that regard, but feels inferior to some of their masterpieces.

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Turmoil and Transformation: Tracing the Plight of Women in Deborah Ellis' *The Breadwinner*

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Abstract

Deborah Ellis' The Breadwinner is a novel that explores the plight of women in Afghanistan during the Taliban rule. This article aims to trace the transformation of women's position in Afghan society through the character of Parvana, who challenges the oppressive ideologies created under the name of religion by the Taliban. The study examines the issues of freedom and gender inequality faced by women in Afghanistan and how Parvana fights against injustice to improve their position. The article also highlights the struggles of girls who are denied access to education, freedom, and choice during the war crisis. The research draws on the works of Lord, Hutchison, Johnson, and Mason to understand the process of empowerment and the insurgency of the Taliban. The study is based on a qualitative analysis of the novel and secondary sources to provide a comprehensive understanding of the issues faced by women in Afghanistan. The findings suggest that Parvana's character represents the struggles of many girls in Afghanistan who are denied basic human rights. The article concludes that The Breadwinner is a powerful tool to raise awareness about the plight of women in Afghanistan and the need for gender equality.

Keywords: *The Breadwinner, Afghanistan, Taliban, gender inequality, empowerment, insurgency, education, freedom, choice, human rights.*

The character Parvana plays an important role challenging the ideologies created under the name of religion by Taliban society. The Breadwinner offers a valuable lesson on how the survival of the powerless can be threatened by the powerful. Through Parvana, Deborah Ellis exposes the life of many girls who endure pain and exploitation during the war crisis in Afghanistan. Parvana's story shows that how the girls are denied access to education, freedom and choice. It is clearly exposed, "Parvana had had to leave her sixth-grade class and her sister Nooria was not allowed to go to her high school" (BW 6). Many girls are forced to dress up as a boy in the country where they are known as breadwinners for their families as for the case of the character Parvana. "As a boy, you'll be

able to move in and out of the market, buy what we need, and no one will stop you," (36). The novel highlights the struggle of women under the Taliban rule where the girls are accepted male persona. They try to improve their position, status, freedom, liberty and right. The novel implies that the women should be treated on par with men and they should also be extricated from the merciless and authoritarian clutches of the which follows the religious doctrines of Quran.

Parvana's father used to say that the word "Taliban" meant religious scholar that religion was about teaching people how to be better human beings, how to be kinder but the Taliban are not making better place to live" (9). Similarly for the position of women, Quran

clearly states men and women are equal when it comes to religious duty and they both earn same rewards and punishment. The situation for women becomes worse after the foreign invasion and Taliban rule. Parvana has seen that, "What they did especially to women, the way they would whip and beat someone they should be punished" (6). It unveils the scene in which they beat women. They treat women worse than animals as their ideologies are based on the traditional system of administration. The Taliban soldiers only create chaos in the name of religion. Mother was fond of saying that "The Taliban has said we must stay inside, but doesn't mean we have to live in filth" (14). They are given choice to choose their profession. Parvana and Shauzia are the breadwinners of their families, Fatana a writer in a newspaper and Nooria a teacher in a school that has been opened without the knowledge of the Taliban. It clearly shows that the female characters of the novel try to emerge as emancipated individuals to regain freedom, equality and decision making both in the public as well as personal life.

The novel *The Breadwinner* focusses on transition and transformation of female's position from pre-Islamic period to recent times. So, exploring the issues on the freedom of females in this novel represents the transformation of women position and how they challenge the dominant society to improve their position on fighting against injustice and gender inequality in the society.

Parvana fights back in her own way in the society where no male member around is, where is no male member around to assist her with the physical and moral support. Parvana's fervent wish is to offer a curriculum mixed with professional skills. She wishes to extricate her from the Afghan society to settle in her dream

land, France. She meets another character Shauzia who also dresses up as a tea boy, "the tea boy was a girl from her class" (BW 53). Both of them fight for their survival as well as that of others. Fatana, a writer in a newspaper along with Mrs. Weera, an MP work together "to start a magazine" (BW 47) and Parvana's mother and her sister Nooria work as the Headmistress and teacher in a secretly opened school by name, Leila's Academy. They want to rebuild the society with the required academic, moral and ethical values.

Shauzia plans to go away from the Taliban patriarchal society of Afghanistan before turning into girl. She argues, "France. I'll get on a boat and go to France" (71). She strongly believes that equality and freedom can be enjoyed in France. Parvana and Shauzia prefer all kind of odd jobs as tea boy, selling cigarettes and digging up graves to sell to a bone broker. They earn money to survive and that of their families with the basic supplies for daily survival. Shauzia dreams of meeting of two girls in Eiffel tower in 20 years as, "The top of Eiffel Tower" (BW 92). It symbolises that the women and the girls have the freedom to dream and do nothing they want. Shauzia makes a vow with to Parvana "We will meet again on the first day of spring, twenty years from now" (92). Though the female characters portrayed in *The Breadwinner*, it can be learnt that the young as well as the adult section of women aspire for education, equality and choice in profession, etc. they exhibit the spirit of resilience when required.

The people of Afghanistan gathered in the market place to watch Parvana planting a flower plant but someone said, "Those flowers won't grow in that soil, there is no nutrients in it, even if they grow, they will be trampled" (90). It is understood that the worn- torn zone of

Afghanistan has become dry and sterile and hence, it is not fit for the growth of plants or for the survival of human beings. The females are not allowed to go out wearing burqua and hence, "The Taliban decreed that women must stay inside" (10). Parvana seems to dream for an ordinary childhood, "I want to sit in the classroom and go home and eat food that someone else worked for. I want my father to be around. I just want a normal boring life" (9). It suggests that it is because the fear of the war, the people of Afghanistan has lost even their freedom to lead a normal life.

Parvana happens to witness and live with the horrors of war. It is quite evident that, "Bomb had been part of Parvana's whole life" (9). She dreams of born as a free person in a free State but it is impossible because "The Taliban are not making Afghanistan a kinder place to live" (BW 9) and "Women were not allowed to go shops. Men were supposed to do all shopping, but if women did it, they had to stand outside and call in for what they needed" (31). The Taliban soldier once questioned Parvana for not wearing a burqua as, "You must be covered up! Who is your father? Who is your husband? They will punish for letting you walk the street like that!" (31). It is quite pathetic to learn that men also are punished for allowing their women to go out without burqua. Parvana had seen, "Shopkeepers beaten for serving women inside the shops" (31). The space to women is denied in all the important fields of life.

Parvana disguises herself as a male and so she never hesitates to go out. Mrs. Weera advises Fatana to go out with Parvana for, "Parvana is a boy now" (BW 49). Space is allotted only to pray and execute household chores. The tumultuous history of Kabul in the last decades exposes that one generation of children has grown up and another one of the

present is being raised, at times of extraordinary conflict and instability. Through the portrayal of adult and children in her novels, Deborah Ellis highlights that the continuous wars have created a severe impact on their lives. They are such as the destruction of the physical surrounding in which children play, work and grow up, economic crisis, lack of natural resources, etc.

Nooria opens a secret school for girls in Taliban rule as a strong freedom fighter Homa is a refugee at Mazar, a weak character, who has been taken amidst scenes of extreme violence by the Taliban, "The Taliban has captured the Mazar; they went house to house, looking the enemies. They came to my house. They grabbed my father and my brother and took them outside; they shot them right in the street" (BW 84). So, in this way, it focusses on the two different women: first, the strong freedom fighter who seems to be strong by education and second the meek woman who cannot do anything but only prays to God for freedom. So, the life-style of women under Taliban rule is violence, lack of freedom and search for gender equality.

Thus, *The Breadwinner* depicts the position and status of the women in the Muslim society where they have been subordinated and victimized by their men. The turmoil and transformation of women in the Muslim countries provide a detailed background to the novel and subsequently, it highlights how the females are treated in their own societies. Quran provides women with equal respect and rights. There were no boundaries what to do and what not to do. However, the position of women became worse under the Taliban rule. In the name of Islam, the women are treated as inferior and they are forced to remain under the custody of men. They have to render their duties and responsibilities as set by the society. They can't

raise their voice against injustice inflicted against them. They are treated as aliens by the people of their won society. Parvana, Shauzia, Nooria, Mrs. Weera and other women living in Muslim communities are victimized, humiliated and insulted.

Freedom and rights are denied to women. Parvana is not allowed to go to school and go out without the male members of the family. She never reacts because she is a girl on the one hand and boy on the other hand. She has always been targeted by the Taliban. She also has to lose her freedom of feminity because she has to become the breadwinner for her family. Thus, in the name of Islam, the Taliban has made the position of women as invisible but they fight back to claim their position in the society.

Equality and liberty are the most important requirements of the women of Islamic countries.

Abbreviation

BD - The Breadwinner

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Re-Orientalising Coorg: *Tiger Hills* by Sarita Mandanna

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Abstract

Orientalism by Edward Said is a seminal text in postcolonial theory in which the author challenges the concept of the difference that exists between the east and the west. According to Said, the project of Orientalism is designed to justify colonization and domination of the East by the West by projecting negative characteristics on to the 'Oriental other' who were shown to be lazy and uncivilized. In contrast Europeans were shown to be rational, civilized, and refined. By presenting such a seductive generalised view of the culture of the Orient, Europeans were successful in creating a false representation of the East. Said asserts that Orientalism was specifically designed to justify the colonization and domination of the East by the West.

Keywords: seminal, orientalism, Oriental other, domination, colonization

Orientalism by Edward Said is a seminal text in postcolonial theory in which the author challenges the concept of the difference that exists between the east and the west. According to Said, the project of Orientalism is designed to justify colonization and domination of the East by the West by projecting negative characteristics on to the 'Oriental other' who were shown to be lazy and uncivilized. In contrast Europeans were shown to be rational, civilized, and refined. By presenting such a seductive generalised view of the culture of the Orient, Europeans were successful in creating a false representation of the East. Said asserts that Orientalism was specifically designed to justify the colonization and domination of the East by the West.

Re-Orientalism as theorized by Lisa Lau differs from Orientalism in its manner of and reasons for referencing the West: while challenging the metanarratives of Orientalism, re-Orientalism sets up alternative metanarratives of its own in order to articulate eastern identities, simultaneously deconstructing and reinforcing Orientalism. While remaining

eastern in voice, the discourse of 're-Orientalism' is a discourse which is an "orientally" –generated discourse coming out of postcolonial and diasporic legacies, of which it is acutely aware. Unlike Orientalism, re-Orientalism does not rely on the binaries of "India" and the "West"; it is based on a nuanced reading of both, accommodating the vital role of diasporic reception and production in countries such as post-liberalization India.

Re-Orientalism focuses on two disputing and even challenging elements of this increased self-representation. First, re-Orientalism is still practiced by few elites who are mostly an English-speaking and western-educated group of writers. This results in transfer of power from the Westerners to elite western educated elites. As the primary language such writers' use is English, their cultural production is mediated by Western assumptions and Western frameworks thereby ensuring the West's centrality. The second challenging element of self-representation in re-Orientalism theory is the process of representation: the self -

representation of the East by the writers is filtered through the lens of the West.

Re-Orientalism practice is found in Indian writing in English, especially in the works of select contemporary writers of the 21st century. Writers such as Bharati Mukherjee, Chitra Banerjee Divakaruni, and Sarita Mandannapurvey re-Orientalism in their work. Lisa Lau identifies three techniques mainly used by diasporic writers: the preoccupation with producing a recognizably Indian setting and narrative, the problem of totalisations about India and Indians and the deliberate blurring of the boundaries between fiction and autobiography to facilitate insidious 'truth claims'.

Lisa Lau finds that the diasporic writers attempt to generalize the whole community as universal, attributing to it values and practices which are applicable only to certain elite groups. The Indian culture that the diasporic writers portray most always use stereotypes, oversimplifications, or sensationalizing practices in order to win or increase their readership. In addition, Lisa Lau also points out another valid point that diasporic writers commercialize their writings by underscoring false representations in their work. In the words of Lisa Lau "When all is said and done, it is ultimately a power game played to assert supremacy, a matter of egos clashing. Who is better than whom, who gets fatter royalties, greater fame, more acceptance from the West" (9). This proves that non-Indians or diasporic Indians represent their land in an exotic way so that they can capture the attention of western readership and thereby get fatter royalties. These writers fail to understand that they owe it to their land of origin to present its culture with some measure of authenticity.

Lisa Lau posited an analytical model of Re-Orientalism based on Said's theory of Orientalism that focuses on the rhetorical

strategies employed by diasporic. Diasporic writers deliberately foreground aspects of Indian culture and social life such as arranged marriages, wife beating, discrimination towards female children, women with unlucky birth starts being wedded to a tree, and other exotic patriarchal practices. According to Lau, such authorial strategies by these diasporic writers are aimed at increasing the appeal of their books to the western audience.

The novel, *Tiger Hills* (2010) by Sarita Mandanna depicts the various kinds of experience and problems that each of the major characters face. Loves, betrayal, resentment followed by reconciliation are some of the powerful emotions that Devi and Devanna experience. Sarita Mandanna has interwoven the story with fantasy and mystical elements giving scant regard to reality. As the author has moved away from Coorg, the opening scene sets the tone for the author's nostalgic valorization of the mystical connection between the land, animals, and people of Coorg. When analyzing the story, it could be understood that the writer has included lot of fantasy elements and has constructed a plot line which is far from reality.

At the beginning of the novel, Sarita explains the birth of the protagonist in a fanciful manner. For example, the birth of the protagonist Devi is preceded by the arrival of a hundred herons at a paddy field where her heavily pregnant mother is working. Furthermore, the herons make an appearance at significant moments in Devi's life, symbolizing her fragile beauty as well as her resilience. This is evident from the lines: Muthuvva knew her seventh child was special, had known from the very day of her birth, the day of the herons. (TH 3-4). The priest cannot explain the phenomenon but the herons appear at regular intervals in the narrative. At key moments in the action the

narrator turns away from the main focus and picture of the herons taking flight is interjected. The symbolism is quite leaden, meant to infuse the novel with a dark mystery.

Devi is the only girl born to the Nachimanda family in sixty years. Devi, being the most pampered child in the family, spends her childhood in the company of Devanna, the motherless grandchild of the neighbouring Pallada family. Being a motherless child, the boy establishes a close relationship with his childhood friend, Devi, who becomes everything for Devanna. The care and affection that Devi showered on Devanna is misunderstood by him, which resulted in the furthering of the plot line. In addition, Devi's beauty and Devanna's loneliness make him think that Devi is as possessive of him as he is of her. Devi falls in love Kambeymada Machaiah, otherwise called Machu, the cousin of Devanna. Devi nurtures secret love for Machu, the valiant 'tiger killer' whom she first meets at the tiger wedding. The author explains the valour of Machu at a heightened level. The shooting skills of Machu were much praised by everybody in the village and this is another example of Mandanna's over-determined language.

When she happens to see the strong and valiant man who killed the tiger, she immediately falls in love with him. As these events happen when Devi was just 10 years old it is an indication of her tempestuous nature. On meeting Machu for the first time at that tender age, and talking with him for a few minutes, she decides to choose Machu to be her future husband. Devi goes to the extent of expressing her desire of marrying only Machu to her mother when she was just 10 years old and being firm in her decision for years is something quite fantastic:

Avvaiah, I am not a little girl. And I will marry only Machu anna." ... "The tiger killer... Machu anna, Devanna's cousin. I will marry him'.... 'Mark my words, Avvaiah. I will marry Machu.'... 'Only him,' she repeated to herself. 'I will marry only Machu.' (TH 50)

As explained above, Devi's strong determination to marry Machu at a tender age is quite extreme. In fact, she has met him only twice and has conversed with him only for few minutes. Within this very short time, Devi passionately falls in love with him and vows to marry him. The over exaggerated details show that Sarita Madanna has given a fantasy effect to the story. A preteen girl develops an infatuation with the tiger killer and waits for him for eight long years in spite of having no contact with him during this period. Devi's thoughts about him are hard to believe. By raping Devi, Devanna destroyed her chastity as well as her chance of marrying Machu.

Even after Devi is forced to marry Devanna, her obsession for Machu never ends. When she reveals her extramarital affair with Machu, he attempts suicide to enable her to marry Machu. The illicit affair of Devi and Machu comes to an end only when Devanna attempts suicide.

Machu joins the army and fights in World War II in Afghanistan. A significant scene in the novel depicts the death of Machu in Afghanistan. Ultimately he falls prey to enemy bullets and the narrative records that "Hundreds of miles away, a woman, heart breakingly lovely, woke up with a start, her heart contracting with nameless dread. The fields erupted in an explosion of white as a flock of herons suddenly took wing." (TH 269) Even in this moment of pathos where a great warrior meets his end, the author refers to the 'heartbreaking loveliness' of Devi who experiences a moment of telepathic distress. It is

such deterministic and romanticized storytelling that places Mandanna's squarely in the re-Orientalising mode.

Devi adopts Machu's son and she blatantly favours Appu, Machu's son over her own.

Devi's care for Appu goes to such an extreme that she decides to find the most beautiful bride for him even though her own son Nanju is older and should have been married first. This blatant bias of Devi toward Appu is noted by everybody, including her own son, Nanju. This decision surprises everybody and Tayi objects her decision to getting Appu married first as Nanju is older: "'Appu? Don't you mean Nanju? He is older, is he not, he should be married first'" (TH 359).

All these actions of Devi are in tune with the author's depiction of her character. Although her purpose is to elicit sympathy for a woman who has been denied her only true love, Devi's actions all through the narrative show her to be petty, self-obsessed and shrewish. She does not recognize Devanna's true qualities nor does she see the worth of her son. On reading all these incidents, it is clear that Sarita Mandanna has not depicted the complexity of Coorg culture nor has she created a cast of sympathetic characters. In fact, a character like Devi lacks credibility and the depiction of Coorg and its people is obviously an attempt at re-Orientalising. Also noteworthy are Mandanna's

descriptions of the Coorg landscape and the family rituals, customs and traditions. The author's poetic description of the magnificent landscape, flora and fauna intersperse the narrative entrancing the reader with her lyricism. Her women are all exquisitely beautiful and the men courageous and brave. Her novel is an eloquent hymn to her homeland which she showcases as the most beautiful place on earth.

To conclude, Sarita Mandanna's *Tiger Hills* is a story that is intertwined with fantasy and has very few realistic features. One of the reasons for diasporic writers depicting Indian culture including numerous fantasy elements within their narration may be due of their nostalgia for their homeland. The other reason could be their desire to cater to the appetite of their western readership for the fantasies of the Orient.

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The Symbol of Hope and Freedom in Chimamanda Ngozi Adichie's *Purple Hibiscus*

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Abstract

Purple Hibiscus, is the first novel of Adichie and was shortlisted for the orange prize in 2004. It is a post colonial text that throws light on multiple oppressions faced by the people of Nigeria. The representation of political instability and economic difficulties faced by people of Nigeria is presented through the central character Kambili Achike. The patriarchy and colonial power has colonized women in terms of imperialism and male dominance as papa Eugene becomes the embodiment of colonial legacy and violence. The novel captures multiple themes on identity, freedom, oppression, and love both in Kambili's family and within the country of Nigeria. The paper would focus on dominant colonial struggles faced by the people and the symbol of hope and longing for freedom as represented by Adichie. The text also serves as the symbol of the silenced woman who breaks the stereotypes and attains the glory of freedom.

Keywords: Patriarchy, Freedom, Oppression, Instability, struggle, Colonial legacy

Her wings are cut and then she is blamed for not knowing how to fly — Simone de Beauvoir, *The Second Sex*

Postcolonial feminism which developed in response to feminism mainly focused on the experiences faced by women in the colonised countries. As an offshoot of postcolonialism post feminism also throws light upon the experiences faced by colonisation. Both represents subjugation, here former mentions oppression, slavery, resistance, race, gender, place and responses to the influential discourses of imperial Europe. The latter represents the status of woman in the patriarchal system and the suppression with regard to colonization. As mentioned by Bill Ashcroft, Gareth Griffiths and Helen Tiffin in the book *Post-colonial studies- The Key concepts*, feminism refers,

“Firstly, both patriarchy and imperialism can be seen to exert analogous forms of domination over those they render subordinate. Hence, the experiences of

women in patriarchy and those of colonized subjects can be paralleled in a number of respects, and both feminist and post-colonial politics oppose such dominance.” (101)

The paper would throw insight on Chimamanda Ngozi Adichie's *Purple Hibiscus* as a postcolonial feminist text that raises several questions related to patriarchal hegemony and the colonial hegemony. The paper would further look into the symbols used in the novel that is reflective of the longing for hope and freedom by the female protagonist Kambili.

Chimamanda Ngozi Adichie born in Nigeria in 1977, is an established novelist, short story writer and non-fiction writer. She was the recipient of the Orange Broadband prize for her fiction *Half of a Yellow Sun* in 2007. *Purple Hibiscus* is her first novel and was the winner of Hurston/Wright Legacy award for her debut fiction. The novel is a true depiction of domestic

violence and religious fundamentalism with subtlety and sensitivity.

The story is centered on Kambili, a fifteen-year girl brought up in the fanatic religious household. Though the story reflects the childhood of Adichie, it is far from autobiographical. It represents the life of Kambili in relation to life of people of Nigeria. The novel is also the allegory of Nigeria in a state of postcolonial instability disconnected from the ethnic identity as a result of colonization.

The privileged life in Enugu, Nigeria did not give freedom to Kambili, however it was more repressive. The military coup's capture of Nigeria resulted in the liberation of life from slavery to freedom. Kambili and her brother's visit to aunt Ifeoma's house liberates Kambili from the silenced world. The novel ensures in identifying the ways of social transformation in African women's lives leading them towards empowerment.

The story is titled as *Purple Hibiscus* as the flower grows in aunt Ifeoma's house at Nsukka, symbolically represent freedom and liberation from slavery. At Enugu, though there were different varieties of plants it was a secluded place for Kambili and her brother Jaja. The privileged life had all material comforts, but it curbed the freedom of one's mind. The description of Eugene's house first seems to mention it as a palace, or a dream, however it proves to be the prison owned by Eugene. The religious practices were also instructed by Eugene. In the beginning of the novel Jaja is questioned by Eugene for not attending the Sunday communion. Jaja was however the first person to rebel against the tyranny of his father. Jaja's character shows immaturity in opposing his father both physically and spiritually.

As Eugene says, "You cannot stop receiving the body of our Lord. It is death, you know that." (6) Jaja immediately says, "Then I will die". These lines imply that the centre could not hold for a long time and it would definitely fall apart and the oppressed will start to question the oppressor and the oppression. This idea is implied in the beginning lines of the novel as, "Things started to fall apart at home when my brother, Jaja, did not go to communion and papa flung his heavy missal across the room and broke the figurines on the etagere" (3)

The protagonist Kambili has hopes and aspirations, but she is subjected to Eugene's instructions. As an antagonist of the story, Eugene is revered in his community for his religious and national ideologies. In his family, however he curbed their freedom. As Father Benedict mentions him as,

"Brother Eugene spoke out for freedom. How many of us have stood up for the truth? How many of us have reflected the Triumphant Entry?" (5)

The 'freedom' that Eugene mentioned in 'Standard' magazine was in opposition to the dictator rule he imposed at home. He was rather a 'saint' as referred by the people of his community, however he was cruel to his family and a patriarchal ruler at home. The oppression that is represented by Eugene is also the symbolic representation of the oppression faced by the country.

As Jaja was compelled to obey the religious practices preached by his father, Kambili's education was also instructed by her father and was always ordered to secure first mark. She was made silent and never questioned her father, she and her brother communicated only by silent glances. This silence leaves Kambili with aunt Ifeoma's encouragement and father Amadi's concern. There is a complete

transformation in Kambili, she starts to speak more and even to sing. The freedom that Kambili enjoys at Ifeoma's house makes her to realise the true meaning of being independent. The title of the novel "Purple Hibiscus", reflects the protagonist Kambili, who is finally allowed to bloom like the flower hibiscus.

Jaja is a consistent rebel from the beginning of the story and he finally turns his silence into a weapon against his father. The 'silence' is no more a fearful one, but it becomes a weapon to fight against the oppressor. The most unpredictable rebel happens with mama Beatrice in the end of the story. She is the representation of majority of Nigerian woman who are deprived of their rights. The brutalities of Eugene towards Beatrice are silently tolerated by her and she never showed any oppositions towards him. She always remained a 'silenced' individual and never thought of getting away from him. For Beatrice, "A husband crowns a woman's life, Ifeoma. It is what they want" (75). The thought of speaking against or leaving one's husband according to her custom was a sin. She was indeed subjected to cruel treatment from Eugene. She faces several miscarriages after Kambili's birth because of Eugene's beatings. She never protested and remained silent. She never took part in aunt Ifeoma's discussions related to liberation and freedom; the constant brutality made her a rebel. She finally poisoned her husband with the help of Sisi which brings eternal freedom to Beatrice.

Mama Beatrice's silence in the beginning is contrast to her silence in the end. When she informs about death of Eugene to Kambili, she couldn't accept mama poisoning her father and she screams as, "Why did you put it in his tea? I asked Mama, rising. My voice was loud. I was almost screaming. Why in his tea?" (290) but

there was only silence. This silence from Mama Beatrice meant her liberation.

Aunt Ifeoma is the contrasting character in the novel who signifies freedom and hope. She is a liberal catholic and remains more compassionate towards Papa-Nnukwu (father of Eugene and Ifeoma), who remains a traditionalist and follows the doctrines of Igbo culture.

As Ngugi Wa Thiong'o mentions in his book *Decolonizing the mind*, the effect of colonialism as a 'cultural bomb' resulted the colonized to accept and admire the culture and language of the colonisers. He holds that, "the effect of a bomb is to annihilate people's belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves." (3) Eugene was indeed the victim of colonization, but Papa-Nnukwu remained to be affected by the cultural changes of colonization.

Eugene as the embodiment of 'epistemic violence' accepts the tradition and changes to oppressor's language and worship. The old father Nnukwu is the symbol of freedom and he refuses to accept the new norms and language as emphasized by his son. He remains forever silent with his son and stays in the care of aunt Ifeoma. Till his death he never changes the way of his worship and the silence he showed towards Eugene was the sign of individual liberation. Through his references to Igbo stories like "Why the tortoise has a cracked shell?" (157) the importance of native tradition is accentuated.

The novel is thus constructed with multiple symbols and the paper tried to focus on the major characters and their struggles to overcome the oppression and attain freedom. The purple hibiscus that was created by aunt Ifeoma's

botanist friend, was an unusual variety of purple colour hibiscus. This colour also symbolically represents the hybridity of cultures and its impact on the postcolonial Nigerian society. The colour of the flower at Nsukka becomes a crucial part of experience to attain freedom. The idea to take the stalks of purple hibiscus to Enugu symbolizes the establishment of freedom.

The role of purple hibiscus in Kambili and Jaja's life comes as a mental awakening and represents freedom and individuality. The transformation from their life at Enugu under Papa's rule is completely different from Nsukka with aunty Ifeoma. Although Jaja takes the blame of his papa's death and is imprisoned, the story ends with a ray of hope that Jaja will plant the purple hibiscus when he comes out of the prison. The release from 'prison' also symbolizes release from the mental anguish and

gives further hope that freedom just like the flower will soon blossom anew after the agony.

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A Psychoanalytical Perspective of Dreams and Nightmares in Amish's *Shiva Trilogy*

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Abstract

This paper studies the dreams and nightmares that play a key role in Amish's Shiva Trilogy. The psychoanalytical study implies the study of the reason behind the dream/nightmare, how the unconscious weaves the reason into dream/nightmare and how the characters react to those dreams/nightmares. This paper further explores the impact of those reactions on the plot of the story. Throughout the story both Shiva and Sati experience various dreams and nightmares. The nightmares of Shiva recur in various forms. Each nightmare is significant. The dreams and nightmares of Sati too play a role in the plot. Freud's dream analysis and the subsequent developments in the field are employed in the study. Amish's Shiva Trilogy comprises of three titles namely; The Immortals of Meluha, The Secret of the Nagas and The Oath of the Vayuputras. All the three volumes are used for the present study.

Keywords: *Psychoanalysis, Dreams, Nightmares, Unconscious.*

Dream analysis is an indispensable part of psychoanalysis. Dreams have kindled the curiosity of even the ancients. During a time when people were not aware of the unconscious, dreams had been associated with Gods and devils. Some thought dreams were a message from God whereas others felt that it could be the effect of the devil. Jeffrey Kluger talks about the ancient beliefs. He writes, "The ancient Egyptians thought of dreams as simply a different form of seeing, with trained dreamers serving as seers to help plan battles and make state decisions. The ancient Greeks and Romans believed that dreams were equal parts predictions of future events and visitations by the dead".(Kluger 1)

Psychoanalysis is a therapeutic science. Founded by the Austrian Doctor, Sigmund Freud, Psychoanalysis deals with the three states of mind namely; Id, Ego and Super Ego. These three states are representative of the conscious, the unconscious and the conscience.

Psychoanalysis gave importance to the role and function of the unconscious.

Psychoanalytic treatment is called a therapy because it aims to cure a patient by letting the patient talk. The basic assumption of this form of therapy is that mental conditions like hysteria and paranoia are the result of certain oppressive elements in the unconscious. Childhood trauma could have resulted in this state. The conscious mind represses all that is painful for it to carry. This burden then expresses itself in the form of various mental disorders. When the patient, guided by the psychoanalyst, starts talking about their life, they reveal clues about the repressed content in their unconscious. These clues are again revealed through omission, displacement or association. The psychoanalyst encourages the patient to talk more about those areas of their life, in the course of which, the repressed memory is pushed to the conscious. Once into the conscious mind, the patient is able to come to terms with it. Dr. Michael Schredl and his

team conducted a survey of psychotherapists in private practice to find out the use of dreams in psychotherapy. They summarize their findings as “working on dreams is still an important therapeutic technique that is frequently used, especially by psychoanalysts. The estimated contribution to treatment success is high: therapists reported that the majority of the clients who work with their dreams have benefited from this technique”. (Schredl)

Dreams and nightmares are the results of the working of the unconscious when the conscious mind is at rest. The unconscious mind tries to pass on some of the repressed content into the conscious when the conscious mind is not vigilant to impose absolute control. But the unconscious has its own limitations and cannot directly pass on its content. It works on the thoughts and resorts to devices like association, displacement and so on to come up with dream matter. This dream matter if it is negative or fearful appears as nightmares, otherwise as pleasant dreams or vivid dreams.

As dreams and nightmares are the direct expressions of the unconscious, they are apt tools to analyse the unconscious. They are an indispensable part of psychoanalysis, which aspires to study the unconscious, its workings and its impact on the conscious mind. It is this fact that made Freud call dreams as the royal road to the unconscious. It is extremely difficult to understand the content or the working of the unconscious. All other roads to the unconscious are difficult, complicated, troublesome, hazy and murky. Dreams offer an easy access.

It is nevertheless necessary to mention that dream analysis is still an incomplete field of scientific enquiry. Beginning from Freud's writings, his case studies and the remarkable book “The Interpretation of Dreams”, dream analysis has come a long way. The methodology

to analyse dreams is yet to evolve with clarity and scientific precision. There is no dictionary to analyse the dream symbols. As dreams and nightmares are highly personal, the tools to analyse them too needs to be personalized resulting in varied interpretations for similar symbols, making the complexity of the issue apparent. Some dreams/nightmares are the result of that day's happening. There is no inner or deeper connection. Some incident, conversation or thought could have been too pleasant or highly stressful resulting in a dream or a nightmare because both these attributes could excite the unconscious and produce dreams. In the next level, the happenings of the day would have triggered some old association or repressed thought and that could be the reason for the dream or nightmare. The unconscious sometimes associates old experiences to present situations and comes up with suggestions or warnings for the future. These suggestions or warnings are prophetic in nature and appear as dream or nightmare. Critics of dream analysis question the fulfillment of such prophetic dreams. They feel that it is after the fulfillment that we often associate the event with a past dream. There may be many such prophetic dreams which have not become true and are merely forgotten. As the unconscious has the ability to connect the present with long past thoughts and actions, which has long since been forgotten by the conscious mind, it is important that dreams and nightmares are analysed.

The literary work chosen for the application of the psychoanalytic principles of dream analysis is Amish's Shiva Trilogy. As the name suggests, this trilogy consists of three volumes namely: The Immortals of Meluha, The Secret of the Nagas and The Oath of the Vayuputras. In these volumes the story of Shiva, a revered Hindu God is retold. The concept of the Vishnu

and Mahadev, the twin basis of Hinduism, its coexistence and alternate raise to power are explained in detail. The rise of Shiva from a mere tribal immigrant to the most powerful Mahadev is the story of this trilogy. The laws of the previous Vishnu, Lord Ram, is often referred to with reverence. His laws are followed by the people of Meluha. True to the nature of the Vishnu, Ram has established clear norms by which a society could function with justice, empathy and efficiency. He made the somras which was reserved only for the nobility available to everyone. The order established by Ram survives for many years and there comes a time when the Mahadev is needed to identify evil and destroy it. Shiva's rise to that level, the challenges he faces, the sacrifices he makes and the lose he suffers makes up the story of Shiva Trilogy.

Shiva suffers from a recurrent nightmare in the story. This nightmare occurs in all the three volumes but in interestingly different forms. In the first volume *The Immortals of Meluha*, the reason for the nightmare is stated clearly. Shiva has a childhood trauma with which he is yet to come to terms with. This trauma occurs when he was a small boy and is away from his village. He is scared of monsters and was trying to walk fast to his village before sunset. He hears a noise which tempts him to look behind the bushes where he finds a hairy man brutally raping a beautiful girl. Being a child, he did not understand the seriousness of it till the woman, who seemed to be quiet, sees him and starts pleading for help. The scared Shiva immediately runs away from that place. Scared of the hairy man who seems like a monster to him, he runs till he reaches his village. It is after he reaches the safety of his village that guilt and remorse hits him. He feels guilty that he gave in to his fears. He feels sorry for the helpless woman and

fears that he has not acted like a man. Shiva's mother tries to reason out that he had only tried to be practical. There was a short knife lying within the reach of the woman. But she tried to docilely accept her fate because she wanted to live. When she valued her life higher than her honour Shiva was not wrong in saving his. But all these arguments of the mother did not ease the pain of Shiva permanently. He confides to his Uncle too. He accepts his guilt.

In *The Immortals of Meluha*, the old incident recurs in his nightmares. In the first nightmare, Shiva gets to see the exact incident as it happened. It could very well be a flashback but for the fact that Shiva wakes up in a terrified state. The nightmare is a proof that even after years, even after becoming the Mahadev, the unconscious mind of Shiva is still burdened by the old incident. Freud points out, in his discussion on the material and source of dreams, that "it has at its disposal the earliest impressions of our childhood, and brings to light details from this period of life which again seem trivial to us, and which in waking life were considered long ago forgotten"(Freud 125). Strangely enough, Shiva does not try to forget that incident. It is usual for people to desire to forget painful memories. It is in fact a defense mechanism that pushes such memories from the conscious into the unconscious, enabling a smooth everyday living. But in the case of Shiva, he does not want to forget it. Amish writes, "Shiva woke up sweating, his heart pounding madly. He instinctively turned around, wanting desperately to go back to that dreadful day. To redeem himself"(224). This desire of Shiva to relive the incident shows his awareness that he could never come out of the guilt unless he rectifies his fault. He needs to save the woman to come out of the burden in his

unconscious mind. As that is impossible redemption too is impossible.

The second nightmare of Shiva is again a replay of the same incident but with a slight modification in the climax. Shiva is consciously making an effort to save the woman this time.

Amish describes, “He stopped. No. He wouldn’t run away this time. He would fight that monster. He was the Mahadev...The woman lay stricken on the ground, a short sword buried deep into her heart. The little boy stood on her side. Stunned. His hand was bloodied with the struggle of his kill. The hairy monster sat on the rocky ledge, pointing at the little boy. Laughing. (362-363)”. The change in this nightmare is significant. This nightmare occurs after the victory in the battle with the Chandravanshis. Shiva’s initial doubts about his ability in leading the Suryavanshi army to victory and the many problems he faced during the war leading to ultimate success must have installed a lot of confidence in him. At the same time, Shiva began to doubt the necessity of that war itself. He began to understand that the Chandravanshi’s are not evil, they are merely different. It is at this juncture that he gets this nightmare. He is aware that he is the Mahadev. Emboldened by this thought he tries to do things differently resulting in an even greater wrong. The beautiful woman is dead now, killed by his sword. His bloody hands are a proof of the crime. The monster against whom he boldly raised his sword is again victorious and is seen laughing. The monster wins both in Shiva’s cowardice as well as in his boldness.

Shiva’s childhood nightmare is again narrated in *The Secret of the Nagas*. This account is an old nightmare of Shiva which could be contrasted to the nightmare that he got after the victory in the battle. In this nightmare, Shiva deserts the woman and runs towards his

village but the monster catches him. The monster and its victim shift roles and harass him. Amish writes,

“The body was that of the hairy monster, but the face was that of the beautiful woman he had just fled away from moments ago. The mouth opened, but the sound that emanated was not a mellifluous feminine one, but a blood-curdling roar (1)”. This nightmare is symbolic of the helplessness felt by Shiva as a child. In reality, he escapes from the gruesome scene and nobody chases him, but in this nightmare though he runs away he is caught by the monster. Both the monster and the woman overpower him, threaten him and haunt him. In contrast, in the nightmare after the victory in the battle, a confident Shiva dreams and is still not able to win the monster. The extreme opposite nature of the two states in which he got the nightmares speaks volumes about the absolute belief he has in his inability to win the monster.

Shiva has a nightmare unconnected with his childhood trauma in *The Oath of the Vayuputras*. In his dream he is standing in the Mansarovar lake. As he comes out, he finds Sati sitting calmly on a pile of wood. She has her armor on but is wearing saffron, the traditional colour of sacrifice. Suddenly a hazy figure appears and lights the wood. The pyre starts consuming Sati. Shiva tries to save Sati but, “Shiva was just a few meters away from her when a platoon of soldiers jumped in front of him...The soldiers were huge and unnaturally hairy, like the monster from his dreams” (354). Shiva could not win over the monster again. The fire consumes Sati completely. This nightmare again reinforces the idea that Shiva could not win over the monster however much he tries and in whatever position he is. His childhood trauma has left a lasting repressed idea in his mind that keeps manifesting itself as nightmares in which

he always losses to the monster. These nightmares make him believe in his inability to win the monster. The great Mahadev, born to identify and destroy evil, could not overcome his own unconscious fear. Nor could he control the workings of his unconscious mind. This weakness is subtly brought out by Amish using Shiva's nightmares. It is this aspect that makes him more human. It helps us sympathise with his suffering. It brings him down from the lofty pedestal of Godliness and identifies him as a mere human, yet does so in such a way that nobody loses their respect or reverence for Shiva. He suffers because he is good. He feels guilty because he is responsible. He is God because he blames himself for not having sacrificed his life for the unknown lady. It is indeed his guilt that raises him above others and makes his uncle choose him as the suitable candidate to give the Vayuputra medicine and make him the Mahadev.

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Existential Alienation: A Reflection of Impulsive Action from DeLillo's *Players*

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Abstract

*The existential concept of boredom can be analysed as a psychological and emotional state of an individual. To tackle with boredom one deals with positive or negative action. Positive action leads for benefits for them or for others whereas negative action leads to harmful and destructive consequences. To get rid of an unpleasant boredom, an individual prefers to get alienated from situations which are unfavourable and colourless according to his perspective. Individuals experiencing boredom with nothingness and on other hand boredom with fullness have their own choice of action. Their preference changes according to their perspective of boredom. The journey of action to deal with boredom, one alienates himself from pre-existing source and seeks something new and entertaining, whereas in some cases one alienates from pre-existing comfort zone to more complicated track to deal with boredom. Though it may seem sarcastic, the existential characters do exist to complicate their existence with more terrific choice. Then concept of nothingness is another existential aspect which is interconnected with the aspect of boredom. In this paper the argument of extreme existential boredom and Sartre's concept of authenticity, choice of an individual, and causes of getting alienated along with several other components of alienation will be explored with the illustration from the novel *Players*.*

Keywords: Alienation, boredom, nothingness, authenticity, bad-faith

Introduction

The book *Players* has intricate examples of dread and mystery. The ideal existence for a modern marriage oscillates between boredom and desperation. They do not feel justified in what they did. They anticipate a different existence with more challenges. They anticipate a life free of routine. Thus, people distance themselves from what appears to be a serene setting and move into a more complicated situation. They alter their typical moral and ethical behaviour patterns in order to practise hidden immorality. The novel *Players* examines the problem faced by American couple. Though

it has thought provoking multi-faced themes, the novel begins with domestic settings. Existential aspect of boredom can be examined as a psychological as well as emotional state of an individual. Existential boredom is not apathy or a kind of depression. It is an unpleasant state of mind. This state of mind longs for relief. Thus an individual alienates himself from an unpleasant boredom. Anxiety exists in boredom and the individual takes effort to modify or resist any kind of circumstances. Philosophers such as Kierkegaard and Nietzsche analyzed people's silent trouble along with the life's meaninglessness and application of various

deviations and diversion to get rid of boredom. Despite having intriguing, multifaceted subjects, the narrative starts off in a home. The existential component of boredom can be investigated as a psychological and emotional state of a person. Existential ennui is not the same as indifference or a depressive state. This attitude yearns for liberation. By doing this, one separates themselves from dreadful boredom. When someone is bored, anxiety sets in, and they attempt to alter or resist any circumstance. Philosophers like Kierkegaard and Nietzsche looked at how people might suffer in silence, how worthless life is, and how they can employ a variety of diversions to break up monotony. According to his concept of "bad faith," Jean Paul Sartre rejects the obligations of human life. Since he does not believe in the presence of God, he is an atheist, which makes it initially seem difficult to be self-reliant and free to establish his own meaning. A person who has such an experience feels alienated because he refuses to accept the responsibility of having this kind of freedom. Only when a person is free from the influence of existential dread or anxiety can they reach the state of authenticity. German philosopher Martin Heidegger discusses ontological alienation, in which a person frequently becomes the "fallen" victim of their own paradigm. Heidegger also thinks that there are two alternative approaches to define authenticity. The first is when individuals talk among themselves about something that is already well-known, while the second is when people come up with original, cutting-edge ideas for themselves. Heidegger affirms the capacity of understanding anything independently of previously imagined things.

Examining the Self

According to Heidegger's theory, the path to acquiring a genuine understanding is through one's own self-understanding. Sartre claims that the idea of "bad faith" is where alienation can be located. Bad faith is nothing more than a person's lack of authenticity. For him, it negates the freedom and accountability of an individual's existence. In their writings, Plato, Kierkegaard, Augustine, Sartre, and Heidegger all discuss the idea of alienation from one's own self. Hegel and Marx both take alienation into account. Melvin Seeman, an American social psychologist, contrasts societal alienation by highlighting aspects like powerlessness, meaninglessness, self-estrangement, and social isolation.

When we think of social alienation, we can think about the person's discomfort and discontent with assimilating into society or the possibility that society may view the person as being unsuited for society. People who feel cut off from society's standards, values, and conventional ideas are frequently referred to as social alienation. Being socially alienated can have a variety of causes. The ideas of existential, stoic, and psychology are just slightly dissimilar.

Self-Estrangement in Existence

An estranged being is a fallen persona who considers every action that has to do with freedom and the final destination, in the existentialism lingo. A being's existence is firmly rooted in both tragic destiny and ethical freedom. The contemporary couple, Pammy and Lyle, live a typical life. Their expectations cause some adjustments to their daily routine. Depending on the circumstance, their personality and behaviour take on a variety of forms. Pammy disregards the formal and structural rules, violates family protocol, and seeks to

experience greater pleasure in novel ways. Concupiscence is the name for the intense urge to absorb one's entire universe into oneself. Furthermore, it encompasses all viewpoints. Additionally, it depicts all angles of a person's interactions with the outside world and with himself. Jack, who is gay and dating Ethan, has a sexual relationship with Pammy. This demonstrates Pammy's existence's concupiscence. She is a seeker of pleasure who is fixated on it in reality. An examination of a change in American culture is explored at the start of the book *Players*. It also includes post-Vietnam America's epistemological paradigm (Tillich).

The companion of Pammy, Ethan, bemoans the fact that Pammy "lives in a solid void...without the references" (140). They anticipate a more genuine experience. Lyle rejects the existence of the outside world. "Nothing is out there. That is my argument. Everyone left the area. Doors slamming shut in the wind can be heard. Science was perplexed (72). Lyle has a complex personality. He is a clandestine rather than a hedonist. He becomes involved in a terrorist plot to bomb the stock exchange. He is not content with his life. He can tell he's not happy since he keeps changing the television channels. He desires to have one reality at a time and is what he seeks. He does not visually or incidentally blend into any certain scene. He and his wife are not ordinary people because they are hedonistic rather than lacking in innovation or creativity. He views every day as an adventure. He makes an effort to use each and every moment of his life with an inquisitive mentality and as a challenge rather than actively seeking out anything new to happen in his life. He operates as a double agent and is prepared to deal with any repercussions.

Powerlessness in Alienation

According to Rollo May, being helpless and feeling powerless are both crippling experiences brought on by difficult and troubling conditions that prevail in our society. May saw Freud's discoveries as the expression of unconscious wants and motives. According to Rollo May, contradiction in will refers to the conflicting emotions of helplessness and self-doubt that are held within one's head. He also held the view that one is in a "strange position," which heightens one's sense of power and makes us appear more overwhelming (May, 1969). When a person encounters the paradox of power both present and absent in the world, they experience a crisis of will. The foundational idea of existence that lies in the will is intentionality. The ability to observe one's surroundings is lost when dealing with life with excessive worry. When a person feels meaningless, they become bored, uninterested, and depressed. Existential neurosis may also be referred to as a crisis of meaninglessness. A person who is bored seeks to understand both the significance of his own existence and that of others. He considers the history and makes an effort to contrast it with the present. Pammy contrasts her current circumstance with her previous one. She longs for the rural upbringing she experienced as a child. Additionally, he is able to identify the root of both man and nature's folly and cruelty. The statement Kinnear makes to Lyle that,

"Our big problem in the past, as a nation, was that we didn't give our government credit for being the totally entangling force that it was. They were even more evil than we'd imagined. More evil and much more interesting... Cameras, microphones, so forth. We thought they bombed villages, killed children for the sake of technology, so it could shake itself out and for certain abstractions. We didn't give

them credit for the rest of it. Behind every stark fact we encounter layers of ambiguity. This is all so alien to the liberal spirit" (Players, 104).

According to Benjamin Wolman, meaninglessness is defined as a "failure to ultimate meaning in life; a feeling that one has nothing to live for, nothing to struggle for, and nothing to hope for... incapable of finding any goal or direction in life, the feeling that even though people toil in their work, they have nothing to aspire to" (Yalom, 1980). Even though Lyle experiences boredom on a regular basis, he deals with it in a different way than Pammy does. Being a revolutionary in his words and deeds, he associates with radicals who have no connection to morality or any ideology, which makes his actions seem completely ludicrous.

Existence Precedes Essence

In his book *Existentialism and Human Emotions*, Sartre discusses the existential principle that "being precedes essence." According to Sartre, a man's existence comes before his essence or extract of being. It is demonstrated by a person's behaviour. A person is in charge of both his own actions and their results. A person is neither pre-designed nor molded with any purpose, according to Sartre. One develops his or her own life's meaning and purpose. According to the Dutch philosopher Spinoza, the environment around humans shapes their behaviour. Sartre challenges him by asserting that the idea that existence comes before essence proves that no person can have a predefined essence (Existentialism is Humanism).

Absurd and its Effect on the Essence

The terms which are relevant to existential absurd are nothingness, boredom, anxiety and freedom. French philosopher Camus points that "odd state of the sour in which the chain of daily

gestures is broken, in which the heart vainly seeks the link that will connect it again, it is as it were, the first sign of absurdity" (Camus, 1955). Lyle initially desires to get freedom from the boredom he undergoes in his ordinary life. Lyle's attempt of informing government agents about the radicals and having sexual immoral relationships with other conspirators, his dissatisfaction and controversial actions manifests his absurd nature. According to him there is no meaning or purpose in the world and nothing could satisfy him. His dissatisfactory mindset finds to explore something which is unexplored. He wants to try something novel irrespective of any ideology. The novel begins with scenes like passengers gathered in a piano club of a flight, people watching a movie where hippie marauders shoot and hack the golfers brutally. Passengers cherish and applaud violent scenes in the movies. It shows that people or passengers are appreciating and encouraging the act of terrorism. Lyle joins in terrorist gang who plan to explode bomb in Wall Street.

Pammy and Lyle being a professional couple in New York are explorers or adventurers of life in reality. They do more entertaining things but they actually do not interest them. Their pompous rich life is just a superficial one. Lyle is Ironic whereas Pammy credulous. Pammy has no hesitation in believing anything she hears, like "follow your instincts, be yourself, act out your fantasies (Players, 143)." She goes to Maine with homosexual couples and has sex with one of them that leads to annihilation of the other one. Despite the fact that they engage in more enjoyable activities, they lack interest. Their ostentatious, affluent life is really surface-level. Pammy is credulous, but Lyle is ironic. Follow your instincts, be authentic, and play out your desires are things Pammy readily accepts as truths (Players, 143).

She travels to Maine with gay couples and engages in sexual activity with one of them, which destroys the other. Pammy fails to ponder about the future and the consequence of the present world.

Meaninglessness of a Being

The modern couple's existence seems to have no purpose. When a person discovers that their actions have no value in life, their actions are deemed meaningless. Pammy and Lyle roll the rock back to its original place, as in the Sisyphus Myth, but they are aware that it will roll back again soon. Their attention is drawn to giving the action a purpose. So in an effort to discover the meaning, they make a kind of difficult deed. Viktor Frankl elucidated meaning of life in an interview,

Meaning of life can be discovered in three different ways: (1) by making a work or doing a deed; (2) by experiencing something or meeting someone; and (3) by the attitude we take toward inevitable sorrow. The initial, by way of achievement or accomplishment, is quite obvious.

In *Players*, it is quite peculiar that they do not discover ways toward unavoidable struggles but through struggle-free boredom. Lyle chooses the first way of creating a deed, whereas Pammy chooses to experience something and later encounters someone. They both discover some meaning through different ways. An individual, without a strong meaning or a purpose in life, faces depression, boredom and anxiousness. This situation prevails in the life of Pammy and Lyle. They face boredom because of meaninglessness.

"Pammy examined the uses of boredom. Of late she'd found herself professing to be bored fairly often. She knew it was a shield for deeper feelings. Not wishing to express conventional

outrage she said again and again, "How boring, so boring, I'm bored" (*Players* 51).

Bad-Faith a Deceitful Existence

Pammy and Lyle excuse and support their bad behaviour. Self-deception is another name for having bad faith. The modern couple's existence appears genuine, yet the way they defend their actions demonstrates the existential idea of Sartre's bad faith. Sartre claims that bad faith is nothing more than a form of self-deception in which each person is responsible for their virtue in relation to the "bivalent composition" of their condition or circumstance, particularly transcendence and facticity. Bad faith endeavours attempt to end suffering by converting transcendence into fact or the opposite. Both endeavours represent a rejection of ontological creation. Both Pammy and Lyle do not bother about the consequence and they are ready to take risk as a way to break the monotonous lifestyle. The inner force that urges them to take risk is none other than the Bad-faith. The couple deceive themselves in order to escape boredom.

"The core premise that is thus constructed makes use of the dual nature of the human being, who is simultaneously a reality and transcendence. The two facets of human existence can and should coordinate in a meaningful way. However, bad faith does not want to integrate them, coordinate them, or vanquish them in a synthesis (Moran, 413)."

Conclusion

The novel *Players* deals with several existential ideas. This complex idea has given American culture an option or decision to make in the midst of an insane life. They must not damage others in the course of their existence. There shouldn't be any detrimental effects from their presence or the juxtaposition of their actions.

Therefore, existential boredom, which causes alienation, must have beneficial effects rather than destroying civilization. Several existential concepts were dealt in the novel *Players*. This multifaceted concept has challenged the American society with the choice or decision to take amidst the absurd life. The life's journey they choose must not harm others. Their existence or their juxtaposing of their action should not render negative impact. Thus, Existential boredom which leads to the alienation must give positive consequences rather than destructing the society. Both Lyle and Pammy lead a deceptive life. They pretend themselves as authentic one but in fact they exist with bad-faith. Lyle does not desire anything in the outside world and found nothing interesting but he involves himself in the terrorism and violence. The consequences of the action they choose in order to get rid of the boredom are harmful. Pammy disturbed the life of Gay couple and one them committed suicide because of her adulterous action. Lyle witnesses the gun shoot and does not think about the way to save the victim from the terrorist groups. His greediness leads him to act as a double agent for both the terrorist organization. That harmed many and the people around him. Their decent life seemed to be more monotonous and it created boredom. They themselves pretend to be authentic in their action; instead they stuck in bad-faith. The cause of alienation was boredom and incompatibility in the relationship of the couple and the effect was not the positive one. Alienation may lead a person or provoke to the end up the life of an individual and others around them. The choice of action due to alienation should not affect or harm any. Edmund Fuller elucidates that in our contemporary, "man struggles not alone because

of War, persecution, famine and destruction, but from inner struggles a conviction of alienation, meaninglessness, randomness in the way of existence.

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The Chronicle of the Precolonial Migration

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Abstract

The very early instances of Indian diaspora starts around the 1st Century. The first migration took place with a group of Gypsies who moved from the North west to the European countries, their life is sort of like nomadic and movement from one place to another is important. during the early 18 th Century Indians have travelled to various part of the world through sea. Some of the early emigrations of Indian are being traced with civilizations like Greek for trade and religious contact. The traders travelled to various part of the world and eturned back to their homeland. This phase of migration was a short one and it was circular in motion. The work Caravan to Tibet by Deepa Agarwal traces the precolonial trade in the silk road and Tibet, where people migrate for every six months. We see the migration through the lens of the 14 year old boy Deepu who takes up the trade to search his father. During his travel there is a sense of nostalgia, quest, memory, adventure which the boy goes through and eventually he fights against the odds and returns with his father. This novel is analysed with the background of early Migration with the story which has been undertaken by the authors ancestors.

Keywords: diaspora, Gypsies, nomadic, migration, emigrations, precolonial

Introduction

The term “diaspora” is universally known all over the world. The term is progressively extensive in all usage. Until now the word had a specific and constrained meaning, which refers primarily to the dispersal and exile of the Jews. But in the twentieth century, the meaning of the term has gradually lengthened to cover the involuntary dispersal of the migrants. As an idea, diaspora produces powerful insights and distortions to the world depending on how the term is used.

In the process of migration, the term “diaspora” has two quite opposing implications. In one sense, diaspora levels the social and chronological distinctions of a migrant group into a single undistinguishable group based on their place of origin. Phrases such as the “Irish diaspora” refer to the people who migrated from Ireland with their descendants, irrespective of the reason of their migration history abroad. In

this way, diaspora has a sturdy tendency to regulate. Attaching the label of “diaspora” to the broad migration of a given group, can reduce that migration to its single traumatic form such as Babylonian captivity, the Atlantic slave trade, the Irish famine, Indian indentured labour. People who leave the same place during the same period can do so for drastically different reasons. And, above all, the character of every group’s migration changes significantly over time. Used in a critical sense, diaspora is a powerful tool for making just these kinds of distinctions. The idea of diaspora can reveal variations, not just between migrant groups. Rather than being a simple synonym for migration, diaspora in this sense illuminates particular aspects of migration and the world that migrants have created.

The Indian diaspora progressive in its growth has undergone different phases, the phase which we talk a lot is the phase of

migration due to partition and later in search of job. Though the memories of their motherland lingers in their heart in their new land and then in course period of time they end up in transnational identity whereas in the early phase the memory travels with them in their trade journey though it's a short journey. The South Asian migrants have been the ancestors of various migration patterns. Each of these patterns had its own specific background, characteristics, and circumstances. Some of which resulted in the reproduced 'Indian culture' in the host societies. The first migration flow was that of traders who began leaving the country in the for a short time to do trade and business. As the Indians were had already developed lucrative ties with East Asia, East Africa, and Central Asia in precolonial phase. So, the key characteristics of this phase was the 'trade diaspora' which consisted of 'temporary' or migration. Indian travelled far from their homeland made an adventurous journey in the Kumakoan hill, Tibet and silk road to do business but they weren't like the 20th century migrant who settled in the host land. They came back as soon as the business got over and later the sons were sent to search for trade elsewhere, but also to eventually return. Migrating and returning were the key motives in this phase. These traders acted as strainers through which other cultures were linked with their own. They developed a multicultural lifestyle due to their exposure to other cultures, but they don't hybrid with it.

The Unaccounted Migration

The pattern of Indian diaspora is known for its setting and features which laid a base for the upcoming migration. The precolonial phase of migration had a lot of challenges, earlier it was king who travelled through sea to conquer and

expand their territory, priest travelled to other country to share their knowledge, Indian gypsies travelled and settled in different countries as part of their nomadic cultures and then traders travelled to another country to do business. We have oral account regarding this migration but we don't have a book which details account of it. The second and third generation of the trader's community have drawn a detailed account of this migration through their narration.

Deepa Agarwal's author, poet, translator writes for both children and adult. She has received National award for Children's literature. Her novel *Caravan to Tibet* was on the IBBY honour list in 2008. *Caravan to Tibet* was published as a long story was later compiled as novel. *Caravan to Tibet* traces the detailed narration of precolonial migration which is accounted from her great grandfather's journey and nomadic lifestyle.

Caravan to Tibet is about the 14 year old Deepu who takes up his father's journey to find him. Deepu lives near Milam with his father, mother and brother. His family's occupation is to travel for every 6 months and do trade this a lineage which is been followed by them. His father and the fellow village men along with head man Kalyan have gone up for a journey. Deepu with his mom waits for his father's return but they are shocked with the news that his father has been lost in the snowstorm and there is very less chance to survive. As a result, Deepu takes up the journey before he was ready as an adult to find his father. The novel not only focuses on the adventure and trade migration but it also highlights the memory, nostalgia of Deepu in search of his father.

The precolonial has certain rituals and procedure it's a process of the 6 month journey. They weren't able to sell the products in their

homeland as it had limited sales whereas when they travel and visit the other countries market, the sales will be high which ended them with a good profit. This is one of the main motives to take up the difficult path and migrate into other country and settle there for 6 months, in some cases the duration was 1 year to 2 years but their return to homeland was assured.

‘Uncle I want to join the caravan. I want to go to Tibet .To search my father’ (20) Deepu informs about his willingness and reason to join the journey. When Deepu had decided to take up the travel, he had to prove himself to the village headman and fellow travellers. Later he is reminded about the partnership stone which he has to show to do business in Tibet.

In the earlier period they didn’t have any agreement so these people selected a stone once the partnership is settled. This stone is divided into two halves, each partner has to take up the half stone and when the business time starts the migrated person has to show his other half to his partner and thus the business takes place. Deepu is informed about this and he searches his father’s stone and finds it. ‘Is that a piece of stone here? he asked the partnership stone?’ (28) This minute detailing about the ancient method of trade partnership has been recorded by Deepu in her novel.

Later on, when Deepu takes up the journey which is father hasn’t completed, he witnesses what is father has told him orally. ‘How often had his father described this journey! But the view was far more breathtaking than anyone could expressDebu felt his breath grow laboured’ (36) While on his journey he rides along with the mountains crosses the valleys. They camp at certain places to ate some rest and then move on with their journey.

Later he and his partner in Gyanima do some profitable business. Thea are asked to stay

in a tent which is of “the aristocratic looking white tents , with patterns for Lhasa merchant and the small plain tents without proper flags for Shaukas like us ’(51) here we trace the conflict of merchant hierarchy and the conditions of the camp to their class. Even during those early days migrants had to face Identity and class conflict in their place of stay, meanwhile he also investigates about his father and gets some information about him. During his journey he is reminded about his mother and brother, worries for them. Though he came to search his father he is being tied up with his memories of his hometown. The market reminds him of brother who asks for candies and plays with him. Being reminded of his brother he buys some sweets to give him.

Deepu has faced a lot of difficulties from being detained to travel as the monk wants to see him but in vain when he returns from there he gets caught by the robbers. Deepu travel extends and finally he escapes from there. In his escaping process he gets injured and but save by a couple in goldfield. He inquires about his father in the digging area and they give some information about a man.

Soon he is united with his father who is working in the digging area, his father narrates his story. Together they move back to Gartok and all are surprised, deepu end his journey by winning the race. When they travel back Deepu ‘he visualized his mother’s look of overjoyed surprise and heard Hayat’s welcoming yell’ (171) this visualization is what had made him to overcome the hurdles .And at last, he has completed his first 6 month journey and travels to his hometown . In this 6 months of journey Deepu has gone through a lot. Every human he sees reminds him of his mother and brother, to save them from his uncle he has to find his father. In his case the memories have

strengthened him to continue and complete his journey .His identity as a 14 year old boy is being laughed not only among his fellow travellers but also by the people in their travelling areas. But Deepu manages it all and succeeds.

The novel highlights the beginning phase of the Indian diaspora which inculcates the identity, memory in Deepu. The journey is new for him but the motive makes his journey strong. We come across various characters in the traveller's community who tend to travel along with the the memories. Their 6 month journey acts a catalyst which is going to give them a wonderful memory and uplift their family and again, in the next 6 month the process starts. This phase of journey has to be taken into account of the diasporic pattern and should be discussed more.

Conclusion

This paper has attempted to examine the early pattern of Indian Diaspora and the theme in it. Many Indian diaspora writers writing in English and other languages have portrayed the twentieth century diaspora in their literary works. Deepa Agarwal's Caravan to Tibet recollects the trade journey and the themes of diaspora in it. Caravan travels with them throughout their journey and it is a part of them. Though their journey is temporary it focuses on the migrant's identity, nostalgia , movement and memories .Thus the journey can be accounted as an account of the precolonial diaspora and it widens the scope for the future studies that can be taken up and discussed .

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Gender Discrimination in Shashi Deshpande's *That Long Silence*

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Abstract

The novel That Long Silence gives out the Gender discrimination. It was written by an Indian Author Shashi Deshpande and Circulated in the year 1988. This novel was Recognized as a semi -Autobiographical novel. The Title has been extracted from Elizabethen Rohin's Speech. Essential themes in this novel are Man-woman Relationship and Male Hegemony and female Subordination. The Mainstay of the novel is Jaya who plays a Seminal role in this novel. She prevails over all the difficult conflict which was done by her husband Mohan. And Eventually she Shattered all her silence and realized that not to be slammed Anymore.

Keywords: Gender discrimination; Extracted; Essential; Mainstay; Seminal; Slammed.

An Indian female novelist Shashi Deshpande was born in 1938 at Karnataka. Today she is famed women writers in India. Her numerous novels Share out the female identity and the women's stress as middle class family. She has been granted Sahitya Akedemi Award and Padma shri Award in 1990 and 2009. "THAT LONG SILENCE" was written and published in 1988.

The protagonist of the novel is Jaya. She belongs to a middle class family. From her childhood Jaya's grandmother kept on advising her to be a traditional Indian girl and to be conventional. Grandma teaches her how to behave as a good wife for her husband and a perpetual daughter in law for husband's family. She also instructed her to take the household's works and duties. And she was asked to be skilled in cooking also. Jaya has graduated in English. Years passed and she married a businessman named Mohan. In her married life, she was a good wife. They had two children Ragu and Rati. However She had hidden her

individual writing talent. She fails to reveal to anyone, this is noted in the novel's title as "That Long Silence". The only person who knew about her talent was her father and he encourages her to go on with her progress.

Later Jaya's married life was not so happy. Mohan intended for her to do whatever he wanted. So there is no chance for Jaya to reveal her idea of becoming a writer. One day Mohan was suspended from his work due to the malpractice which he had done. This stimulates Jaya to start writing. From that incident jaya steps out from the house and begins her work what she desires to do. They shifted their house from larger apartment to a smaller house because of their low income.

In the course of time their children were on tour. Her method of writing was extremely frank. She writes what all incidents are happening in her personal life. How her husband treats her and not even motivate her what she actually wants to do. Mohan dislike her

writings. Meanwhile Jaya's sister was isolated from her cruel husband, arrives to Jaya's home. At the same time Jaya's brother Ravi also argued with Mohan due to the fault which he has done with Jaya. Later Jaya contrast her sister's husband and her husband. Then she comes to know that her husband is much better than her sister's husband. Ragul left the house due to the lack of peace influenced by his mother Jaya and his father Mohan. Their argument and misunderstanding led their son to go out of the house. After the departure of their son, Jaya and Mohan started to argue more seriously. Mohan also leaves the house after the dispute with Jaya. Then Jaya comes to know that her long silence led to this separation. When she was alone at her house Mr. Kamat an elderly man, advises her and corrects her mistakes. At the time Mohan send her a telegram mentioning that he had got his job back. Now Jaya welcomes Mohan excitedly to her life. Then Jaya understood not to be silent anymore and at any course of time.

Gender discrimination plays a vital role in this novel. Other themes are man-woman relationship, Male hegemony and female subordination. In this novel we can see that a male character Mohan isn't concerned about his wife. And he fails to give importance to his wife what she wishes to be in her career. Female subordination is happening everywhere around the world. The first preference is always given to men in the family as well as in the working places. The men think that they should always be highly dominating the women. They don't care about women. They don't give any opportunity to women to share their feelings and what they want to become. All men expect the women to do their house work and to be a good housewife for their husband. Only a few men

think women want to become what they want to achieve in their life and they support them.

They stand as backbone and help them in every difficult situation. Others think that women should be controlled by men and they should behave according to their husband's desire. Most of the women hide their individual talents and sacrifice their dreams for the sake of their family. If a girl baby is born they think it is a burden to their family and they are not that happy. If a baby boy is born they celebrate and enjoy it. There arises gender discrimination. From childhood they differentiate men and women. Men are given freedom but not the women. They are supposed to stay inside the house and not come outside. When she attains puberty the family decide to arrange for marriage. They don't allow her to study further, the woman buries their desires and get married to an unknown person and live for him. Till now gender discrimination exists in many of the places. By closing the beyond analysis, we come to know that entire woman in our country has been encountered by an animalistic men both physically and mentally. Absolutely the woman's career get ruined because of the uncaring men. This wants to be changed. Women should not show any hesitation to come front and work for their superior career.

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The Role of Self-Directed Approach in ESP

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Abstract

The Role of Self-directed Approach in ESP English is the third most extensive oral language in the world. English is used far and wide in the world as a commercial language. It is the lingua franca of science, computers, diplomacy, aviation and tourism. It is the widely used medium of multi-national communication, the media and the Internet. The language gives the professionals and businessmen an open access to the world and helps them communicate with global citizen. Language education for people learning English for particular objective may be known as English for Specific Purposes (ESP). It refers to teaching English to students or the professionals with reference to the particular lexis and competences needed by them. The following three feature are important for any ESP course- (a) authentic material, (b) purpose-related orientation, (c) Self-direction. The present paper emphasizes mainly on the role of self-direction in ESP learners. Self-directed approach of language learning means that students identify and direct their study to meet their own professional objectives and needs. In this way, students must be able to calibrate the resources suitable for autonomous learning with the guidance and support of a language teacher. The data is collected from the various sources like books, journals and online resources to analyze and validate its key role in language learning for specific purposes through qualitative research method.

Keywords: Self-directed Approach, commercial language, lingua franca, purpose-related orientation

Introduction

Internationalism in the world of trade has opened up a new demand in language courses. The language courses need to address and fulfil the needs of businessmen and professionals worldwide. The present modern time is an era of technological progress with new and rapid growth of innovations. This era can also be called as an era of technological revolution. Due to its rapid progress in almost all the fields, the people from all over the world lean towards expanding their communication circle to reach global citizens and other professionals in order to be a part of globalised society. Globalization has caused the expansion of universal interactions through which ideas and knowledge are exchanged internationally. This exchange of knowledge leads to international trade and economic growth. English plays a leading role

as a lingua franca of the multi-lingual professionals and the business community in this modern era.

English for Specific Purposes

English for Specific Purposes (ESP) signifies teaching English to learners or the professionals who have particular objectives and needs. ESP focuses only on a particular profession, such as Scientific English, Technical English, Political English, Business English, English for Medical professionals, English for Aviation, English for Tourism, Environmental English etc.

ESP spotlights on the appropriate grammar, vocabulary, jargon, study skills and discourse of the discipline it serves. The language learning process is not generalised, but it is static and specially intended for specific domains. The methodology used to teach ESP is diverse from

that of general English. It is exclusively meant for adults and advanced learners to enable them to meet their academic or professional requisites.

Important Features of ESP Course

The following three features are considered to be important in any ESP course as mentioned by Choudhary Zahid Javid in the European Journal of Scientific Research.

- (i) Authentic material
- (ii) Purpose-related orientation
- (iii) Self-direction

Dudley-Evans' (1997) claims that ESP course should be offered only to the advanced learners. The authentic material should be carefully chosen and examined for its practicability and fulfilment of learners' requirements. In this feature, the learners are encouraged to search for the suitable materials from different resources.

The second feature of ESP course is the purpose-related orientation. It denotes the impact of communicative tasks to accomplish target language for communicative purposes. The third and the last feature of ESP course denotes that "... point of including self-direction... is that ESP is concerned with turning learners into users" (Carter, 1983: p. 134).

Among the above features, the present paper specifically emphasises on the role of Self-directed approach in teaching English for Specific Purposes (ESP). In order to know more about the role of Self-directed approach, the qualitative research method is applied by referring and analysing the data collected from various resources like journals and articles.

Self- Direction

Self- directed approach of language learning means autonomous process of learning the

target language. In this approach, the second language learners decide, determine and fix their goal. The learners devise the methods of learning, search for the appropriate materials for their language need and frame their own evaluation method to assess the level of language acquisition. The learners who prefer for self- directed approach must be able to execute the different forms mentioned above and to collect the materials needed for their self-directed study of English language for their specific intention.

Only the language learners with specific purpose know what they really want concerning their language learning. They must find the right way of learning English on their own. But they need the support and guidance of an English teacher.

Teachers' Contribution in Self- Directed Approach

The role of an English teacher in this autonomous learning of English for a specific purpose is to guide and show the proper track to the learners to identify their professional goal and choose the suitable strategy to achieve their goal. Initially, the teachers can educate the learners to be aware of their specific purpose of learning English and make them adopt their own methodologies or styles. In a course of time, the learners increasingly manage to frame their own strategies and collect the study materials needed by them. In addition, they can alter their attitudes to reach their goal.

Learners' Role in Self-Directed Approach

The most important characteristics of learners' role in this approach are their attitude, self-awareness about their goal, their language need, self-realization, self-motivation and self-responsibility. Their success depends on the

basis of the aforementioned characteristics. The essential part of this approach is for the learners to access to a variety of resources available both online and offline. After referring and experimenting various resources, the learners can narrow down the materials helpful to improve their English for specific purposes. Every learner can choose his/her own resources pertinent to the goal he/she has set. The learners play the active role in this student-centric learning whereas the teachers play the passive role. Technology facilitates a lot for the independent learners to choose and fix authentic and updated materials which then bring them closer to their target language and to their specific goal.

Moradi (2018) also states, "...during active learning and with the help self-directed learning, language learners can decide for themselves and they can freely make decisions about different aspect of their learning, as they have the main responsibility of their learning process in active learning."

Influence of Technology in Self-Directed Approach

The advancement of technology also contributes a lot for the self-directed approach of English learning by providing and updating innumerable resources online. The learners of ESP who are responsible for their own learning process are self-directed, independent and autonomous because of the modern technology. The learners are incessantly updated with the latest usage of English for their specific need. Learners are free to schedule their own timings, choose their own material, place, strategy and other ways of learning English to attain their specific objective. Technology allows the learners to know what they need and when they need. The online materials are abundant and easily

accessible at any time and from anywhere at free of cost by the learners.

Moradi (2015:112) mentions, "Technology has the potential to restructure and transform the traditional curriculum and teaching methods, particularly the interaction with course material and delivery of associated sources."

Conclusion

In this approach, the learners are not forced to acquire the target language. They are very independent in choosing and framing their own course for studying English Language for specific purpose with the guidance of teachers who play the passive role. Through their attempt of learning English autonomously, the learners undergo various experiences. The exposure to variety of materials and experimentation of various strategies to reach their objective have the possibilities of altering their overall attitude and personality. They learn numerous things and their learning affects the different aspects of their professional life. Thus, the knowledge and the language skills of the self-directed learners are broadened and protracted.

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Opaque View of Women's Mind: An Analysis of *Dark Holds No Terrors* by Shashi Deshpande

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Abstract

Every human being needed a person to express their feelings, sufferings and desires. This paper aims at representing the psychological suppression of women even though they are strong enough to lead an independent life, through the novel Dark Holds No Terrors by Shashi Deshpande, published in 1980. Shashi Deshpande is an Indian novelist. This novel depicts the psychological sufferings of female protagonist Sarita who economically independent more than her husband and also mentally suppressed to be an inferior by her mother.

Keywords: *Suppression, Inferior, Suffering, frustration, Ignored*

Introduction

Shashi Deshpande is a popular woman writer in India. She was born on 19th august 1938 in Dharwad, she was born to famous parents. She published her work of short stories in 1978 and her first novel in 1980 "Dark Holds no Terrors", a feminist work. It was published by Vikas Publishing House Pvt. Ltd 1980. She mainly focused to projection of sufferings, sorrows, pain, agony, frustration of Indian women patriarchy. She won the Sahitya Academic Award for the novel "The Long Silence" in 1990 and Padma Shri award in 2009. Her novel shadow play was shortlisted for the Hindu Literary Prize in 2014.

Context

Every human being is born to have an equal right in society. Men and women have physical changes by nature but not with emotions. Suppression is the most discriminative violence towards women. Through out from History women were looked down by society even though she was brilliant as like men. In India, women were treated like goddess but female

child were killed by insanity. men are allowed to gain educated knowledge and to get exposure but women were locked behind the small door. Some of them protest to overcome from suppression.

Women are used to this suppression: Society made women to feel down about themselves with household domestics, it was not to think beyond from kitchen and house works. "you say thank you, lawd, for everything you give me today. Then you worries about the next day come"-C.S.Lakshmi. Its not a work, their mind was filled with the routine process of cooking, cleaning, washing, serving, caring etc. It made them to hide their feelings, thoughts and emotion behind a door. They were a structure was created to be a woman and it made them to be with the feminine structure. At the beginning women were not allowed to go to gain educated knowledge and to not aware of society. In 1848, women education was emerged, women started to shine in all fields even though they were independent and strong as they are not allowed to ask questions, never encouraged to answer back. This passivity becomes the character of

women. One such character is Sarita in *Dark Holds No Terrors*.

Dark Holds No Terrors depicts about Sarita, a doctor who is feeling mentally inferior than her husband. Novel begins with an arrival of Sarita to her parental house after long years. She recollects her memories about a death of Dhruva. She came to her parental house to escape from his physical harassment by her husband. After a death of Dhruv, she was psychologically affected by her mother's curse. It made her to feel down about herself and inferior as a female. She married Manohar, a professor and upcoming writer. Sarita was longing to get affection that she found from Manohar and she married him against her parents. Sarita was economically independent than her husband but she was not able to stand for her mentally. Her childhood incidents made her to feel inferior. When she returned her parental house, she realised her mother's fault a way she raised her.

Marriage was celebrated as the biggest ceremony, Sarita was married Manohar with love. From her childhood, she didn't get any affection from her parents because they gave important to their son Dhruv. She was yelling to get affection and attention. Manohar approached her by affection and it made her to fall in love with Manohar and to marry him. Expecting love and affection from loved person is a human nature, marriage is not only end with celebration it's included love and affection, trust and understanding between husband and wife. After getting married, Manohar started to insulting her, harassing and hurting her sexually. She accepts the violence without raising any words, because when she was child, her mother gave importance to Dhruv rather than Sarita, a girl who is never appreciated, who blamed for everything that goes wrong. when Dhruv died

she said "why didn't you die? Why are you alive and he dead?" this incident permanently registered in her mind that she was not worthy and important to anyone. Lack of affection made people to feel alone, to experience less happiness in their life and rejection made her to feel psychologically inferior. Sarita couldn't oppose her husband her mother moulded her psyche to accept the violence. As per Indian norms, women should make her marriage life successful by sacrificing, accepting all pains and sufferings to deal their relationship peacefully.

In India, a girl was grown up a structure of women which was created by the society, mother trained her to be submissive and fit in with social norms. Sarita hears a news that her mother was passed away, she planned to visit her father but intentionally she tried to escape from her husband.

"To sleep peacefully the night through. To wake up without pain"

Sarita was exhausted by accepting the violence from her husband, when she aware that her mother was no more. She used this chance to went back to her parental house to get a temporary rest from sexual harassment. In Indian society, parents won't accept her daughter who returned parental house without her husband because after married husband's house was their permanent house. Without valid reason Sarita was not able to return her parental house, when she got a chance, Sarita used it. When Sarita returned to her parent's house, she was not getting welcome from her father. It makes her to feel uncomfortable and unwelcomed guest. In house, she saw Madhav, whose role was similar with Dhruv. In home, she sat in a room and tried to recollect all her memories from childhood to present. Sitting alone to think always help to find a solution for all problems. She able to realize the reality and

found her mother's fault. She realized that, there is no need to be submissive or inferior because of being women, when she was economically strong. As a wife, she is ready to move on from violent life but Sarita has two children, when she remembers their faces she couldn't.

Conclusion

At the end of novel, Sarita comes back to live with her husband even though he is sadist, he is insulting, harassing and hurting her. It's quite understandable why Sarita comes back to her husband because as an Indian woman who is

expected to be devoted to husband and family, she is unable to break away and come out as a new woman but she rather thinks of a new beginning in her life to grow up from all the obstacles without losing her individuality.

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Sexuality and Gender Identity Crisis

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Abstract

Education is a mysterious treasure which can shape and mold the concept of gender and sexuality by expanding a wide range of knowledge through it. Education alone can create awareness of certain non-developed objectives so as to glow the light on it. The proper ideologies of sexuality and gender are misinterpreted and so a healthy awareness has to be developed through the reformation in the educational system of pedagogy. This research paper identifies the trials and tribulations faced by the LGBTQ+ others in all the elements of life and paves the way to spread awareness through the right education in-order to have the lucid and crystal vision on LGBTQ+ others. The feelings ought to be respected if it is not being abused by various possibilities. The abuses occur due to various sociological and psychological deep-rooted biased ideologies. So, the reformed theories and pedagogies erase certain biased perspectives in the minds of youth so as to have healthy vision towards gender and sexuality.

Keywords: LGBTQ+, abuses, healthy vision, eradication, reformation.

Introduction

The concept of gender and sexuality emerges with a lot of new social crimes in the present era. While contemplating on gender and sexuality globally before the mid of 20th century, the acceptance of gender identity as that of transgender only is a great issue in the society. The transgenders have gone under the extreme violations due to the biased ideology of the people in the society. At present the acceptance of LGBTQ+ others are going under the same problems with new variations in the 21st century. To solve this problem, the right education with vivid empirical knowledge can reform the person's biased ideologies and bring a transformation in the society so as to have a right understanding on LGBTQ+ others. There are a lot of things have been misinterpreted by many people so far through religious concepts and that has influenced millions of people with a wrong motivation. Hence this research paper is going to be the answer for those

misinterpretations made by people and solution to the prevailing problems.

Queerness is supported by the queer theorists starting from Gloria Anzaldua and other scholars in the 1990s and even they were impressed and influenced by the post structuralist French philosopher Michel Foucault. Michel Foucault has contributed a lot to the queer theory and made it to be standardized for the understanding of all the people. He is actually a gay and died of AIDS in the year 1984. His first volume namely, History of sexuality, which was written in the 1970's motivated him a lot about sexual repression during the 'sexual revolution'. It only paved the way for him to neglect the concept of 'repressive hypothesis'. In his opinion sexuality is a constructed category of experience which has intellectual sense of what an individual wants to be on the basis of 'naturalness'. Sexuality has to be regulated and administered

and the Roman Catholicism too followed up the same procedure.

Sexuality by gender concepts of its variations as demi-sexual, homosexual, pan sexual, triad, Sapiosexual, bisexual, gay, lesbian, transgender, transman etc., has the flow of its naturality. The feelings are inherent in every individual being. If that feeling is rightly to the right person expressed in an expressive way, it need not be taken as an issue. The issue comes only through the biased ideology of identity politics. Butler talks about identity politics implemented by the biased methods and practice of the people. People have the thinking pattern that the repeated version of bodily gestures, way of talking and movement decides the person how the person is or what the person is. This is what Butler saying as the 'theory of performativity'. Foucault clearly mentions this thinking pattern as it is being followed up and not natural. Even the body is not 'sexed' naturally, it is just the production of the cultural inherited process and that sex isn't autonomous in its nature. The heterosexuals are normally getting identified with the repetition of ritual legitimization.

Many people say that they really enjoy the life and so they are alive. If people are not acting or exposing themselves naturally in the out, they can't be alive. They are just alive with the physical essence of life but the life isn't enjoyed to its fullness. Where there is natural existence being existed along with its components devoid of deadly objects, there is a real life. Life has to go with its own flow. The only responsibility for us is to cooperate with it by its own speed of flow. There is a natural speed of flow amongst the LGBTQ+ others and the flow of naturality is mixed of two that comprised of subjective and objective elements of feelings and emotions. The attraction happens

to the homosexuals primarily not out of having curiosity to have sex with the same gender who opts the connection to be apt for his own desire needs. The feelings aren't alone mixed with the sexual desire but of love and sometimes with the closest true romantic bond with the other person of the same gender.

The problems are emerging because of the abuses which very often happen in the social media. The abuses continuously appear in the social platform by wrong moral conduct and this kind of particular behavior of the LGBTQ+ others delineate the custom of creating hatred towards the LGBTQ+ others by the heterosexuals. This is mostly happened by the fed up and psychologically depressed gay people. I have witnessed some of my friends stating that they they have been cheated so many times through face-book, Instagram, Whatsapp etc. The people create a fake account in the Facebook app and their account is detailed as female information so that the straight guys get easily attracted to accept the fake accounts which are with the fake profiles too. Some actually do this kind of activities with their friendly circle itself for pun and fun where as many people do this to get the utmost sexual pleasures by creating the fake account. There are certain people who are so vicious and cunning to perform all these activities in-order to get the amount as much as people. The third category people at first make the opponent to believe that they are girls and furthermore to make it to believe, they show the downloaded stripping of the girls' porn-films from the internet. They tried to convince the people by speaking like a girl in the audio call too. In addition, they record whatsoever happens in the video call. Once the video call is over, they tried to send it to the person concerned and threaten them by telling that the video will be published

publicly in the online web pages. After having threatened the people, they cajole them to give some amount for the video not to be uploaded in the web pages. so the third category people are so dangerous and most importantly these things are done by mostly average level of educated gays only. This truth is also witnessed by some of my friends saying as the threat is given back to them stating if they won't tell the truth of their real identity, they will be reported in the cyber crime complaint portal. Therewith, they conclude by accepting their real identity finally. Similarly, some cheatings occur through whatsapp videocalls too for the money purpose. These are the abuses occur in the social media through some of the applications such as the apps which are mentioned above in the paragraph. This habitual behavior of certain gays only provokes the heterosexuals to lose the confidentiality in LGBTQ+ others and create more anger and hatred towards these sects of people. The cheating abusive mind of many gays mostly create a long gap between heterosexuals and the homosexuals. This creates the superior mindset in the minds of the heterosexuals and gradually the LGBTQ+ others become inferior in their cognitive level and finally get the fear to reveal the identity. So, the identity is suppressed deeply and the freedom of the person is entirely lost due to it. This brings an opportunity for the heterosexuals to be cruelly offensive in language and vulgarity with the actions in turning towards the LGBTQ+ others. As the Social identity theory (SIT) of late Henri Tajfel (Eisler, 2000) discovers the people those who are put into groups, will tend to favor the groups of which they are members and discriminate against the groups of which they are not. The similar discrimination is identified between the heterosexuals and homosexuals due to the immoral conduct of the

gays for their own sexual desires and needs in the social media especially through the app namely Facebook. In addition, it is easy for the heterosexuals to find the homosexuals and develop the hatred feelings much worse than before.

The next important factor is the misinterpretation of the religious concepts. As we all know that our country has been with the people of seekers and given priority and reverence to the Sages, Gurus and Rishis. So, some biased ideology is implemented as a form of legitimization in the minds of the people by certain misinterpretations of religious concepts and due to the lack of receiving its real interpretation. In the HOLY BIBLE especially in the old testament namely in the book of Genesis (19), the story of depravity of Sodom and the destruction of it are mentioned. The destructive plan of God falls upon Sodom city is because the men in the city were lust of homosexuality and even ready to have sex with the angels sent by God.

Similarly, the western group of temples at Khajuraho is known for the architecture and erotic sculpting. There to witness the naturality of homosexuality a sculpture is found at the center of the other two statues which reflect the concept of homosexuality religion. The religion condemns only the abuses and breaking of the social peace and love due to the sexual desires, needs and lust on sexuality and gender. If the religions condemn the natural flow of sexuality and gender, they go against the core precept of "love". Thus, the religions don't condemn on the diversity of sexuality and gender rather condemn only on the abuses occur due to sexual interest and the lust of it.

Conclusion

The erasing of the concept of LGBTQ+ others happen according to the theory and nuanced specific account of “reproductive futurism” in the book *No Future*. The problems and clashes occur between the heterosexuals and homosexuals due to the abuses emerge of the sexual desires through certain social applications and of the biased legitimated ideology and the misinterpretations of the religions’ religious concepts. So, to eradicate this and to reform the society, the sexual orientation class with all its perspectives of social, cultural, pastoral, physical, cognitive, behavioral for just 30 to 40 minutes each week for the school and college students like the arrangement of P.E.T hour in the educational schedules so that all the pupils are aware of sexual falsifiability and expand their empirical knowledge better than the theoretical knowing through the Google searches. To get to know the truth and be just of any things, the people ought

to lead the rational intelligence by emotions as the wisdom of king Solomon so as to get rid of the biased ideologies. Finally, no religion condemns naturality of sex but only condemns of its abuses.

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Mobile Assisted Language Learning (MALL) - An Effective Tool for Teaching English Language

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Abstract

The use of technology is indispensable in every field and especially in the realm of education. Mobile Assisted Language Learning (MALL) has emerged as a successful method of learning as well as teaching the English language. The use of mobile phones in teaching English has proved to be effective and it is gaining popularity worldwide. Learners are highly motivated and engaged in the process of learning English through various Apps on mobile phones. The strategies of teaching can be improved by integrating MALL as an ICT tool with the methodologies. Modern teachers are in need to equip themselves with the knowledge of using numerous Apps through mobiles to cater to the current demands among learners. This paper discusses the benefits of MALL and some Mobile Apps to teach English.

Keywords: Indispensable, Mobile Assisted Language Learning, methodologies, Apps

“Technology can become the “wings” that will allow the educational world to fly farther and faster than ever before – if we will allow it.” - Jenny Alredge

As it is rightly said, technology has become inevitable in our daily life and it makes our lives easier. The younger generation is much more familiar with new technologies and they possess digital fluency. It comes in handy for the students to learn a foreign language. Technology has become a quintessential component in the field of education and teachers have started reaping the benefits of it. It facilitates both the teaching process and the learning process. The use of mobile technology in language learning has proved to be successful as it motivates students to a higher level. With the advent of smartphones, our lives have changed dramatically and we are highly dependent on them. There is a significant rise in the number of people who use mobile phones, especially the younger generation.

The usage of mobile technology in the area of teaching is remarkably felt by the teaching

fraternity. The paradigm shift in the teaching methods of the English language is outstanding with the advantage of the latest technology. Mobile Assisted Language Learning (MALL) has emerged as a new method of teaching as well as learning a language. Mobile phones are indispensable nowadays and they are easily accessible to anyone. The incredible transformation of Computer Assisted Language Learning (CALL) into Mobile Assisted Language Learning has brought tremendous changes in teaching methods. In recent days the extensive use of mobile phones led to the abbreviation MALL, which means Mobile Assisted Language Learning. Kukulska-Hulme & Shields observe that “MALL differs from CALL in its use of personal, portable devices that enable new ways of learning, emphasizing continuity or spontaneity of access across different contexts of use”. Mobile technology has a phenomenal impact on everyone and learning through Mobiles is gaining popularity

nowadays. Many institutions have started investing in ICT- enhanced teaching methods.

Learners can be highly motivated through engaging Mobile Apps in learning a new language and the resources are easily accessible to all. It is portable and learners prefer mobiles to computers. They become more involved in the learning process and quick in learning the target language. MALL can engage the learners and it makes the learners learn English independently. Teachers find it more effective to teach students through these Mobile Apps. Learning English through Mobile Apps is neither confined to a classroom nor to a stipulated time. According to Hui Guo, “Mobile learning increases the mobility of learners. With portable and personal mobile devices, learners could be engaged in more flexible, accessible and personalized learning practices without constraint on places”. Mobile learning enriches the mobility of the learning process without a time limit. Language learning skills such as Listening, Speaking, Reading and writing can be easily acquired using these Apps and the learners can also learn grammar, pronunciation, spelling, meanings, vocabulary, etc., The advantages of Mobile Apps in learning English include

- Motivating
- Engaging
- Informal
- No constraint for time and place
- Easily accessed
- Around-the-clock availability

The integration of Mobile Apps into language learning has brought a positive outcome in the learning process. The methodologies used in instruction and assessment have seen a remarkable revolution with the advent of technology. Teachers with

professional pedagogical skills are competent to use the ICT tools appropriately to make the learning process more enjoyable and efficacious. The pandemic has forced more people to use these digital tools to teach their students. Teachers started using various interesting Apps to teach English. Students are highly engaged through various activities that can be done through mobile Apps than in a monotonous lecture. It generates a learner-centred ambience with a positive impact on the students. It also facilitates the students to use the resources according to their own pace of learning as they are available round-the-clock. As mobile phones are ubiquitous, learners find it easy and interesting to learn the language through them. Now let us see the various mobile Apps used in the teaching of the English language in the classrooms as well as in remote places. Some of these Apps are free to access and some of them come with a free trial period.

FluentU

This App is quite useful for learners to learn new words and phrases and they can enhance their listening skills. It comes out with authentic videos and the learners can practise exercises. The topics of most of the videos are from everyday life. If the learner wants to speak like a native speaker, this App teaches English through numerous attention-grabbing videos with subtitles in many different languages. Learners can set their own goals and track their progress. The contents are highly engaging and make the learning process more interesting.

Hello English

This App is a beneficial app, specifically good for people who have just started learning English. It teaches grammar in detail to make the language-learning process more effective. It

also comes with a chat helpline where the learners can contact the teachers and clarify their doubts. This App comprises speech recognition software, interactive lessons, interesting games and an audio dictionary. It offers varied interactive lessons to assist the learners in learning grammar and all these lessons can be viewed offline. Learners can clarify their doubts with the teachers. The commendable feature of this App is it has got games to make the learning process fun.

Memrise

This App helps to learn everyday usage of words that can be used by learners. It provides video lessons and native speakers assist the learners to learn the language. Learners are introduced to new words and phrases and thereby improving their vocabulary. Students can improve their skills of listening, speaking, reading and writing through several exercises. Furthermore, Memrise is more advantageous as it uses adaptive tech in the background to customise the sessions and readjust the lessons to the level of the learner. The significant feature of Memrise is its use of interesting videos, exciting audio and stimulating flashcards to support learners acquire language skills as much as possible in various forms.

Busuu

This is one of the most useful Apps to learn English for beginners. It uses digital flashcards, which are a stimulating style of learning as they are much more interactive and move quickly. Learners feel that they are progressing as they go through these sessions. It provides different levels catering to the needs of diverse levels of learners. Learners can choose their level and learn the language according to their pace. The other remarkable feature is that learners can

interact with native speakers. The lessons cover varied topics such as transportation, grocery shopping, day-to-day conversation, etc. After each lesson, learners will progressively build their language skills as they use new words and concepts that they have learned. The repetition drill is planned to benefit learners remember the words and eventually acquire the skills. This App comprises various practice sessions, writing drills and quizzes.

Duolingo

It is the most popular App for English learning as it makes learning more fun. It gives a test to determine the level of the learner and it tracks the progression. It teaches basic words and phrases. It is more effective as it appeals visually to the learners. It offers stories that are highly engaging in acquiring various skills such as listening, reading, and comprehension. It is one of the best free English learning apps that helps you to learn new words and phrases. It also offers grammar lessons through games. Learners can gain various language skills such as new words, phrases, grammar, spelling, and conversational English. It makes the language learning experience into a game by adopting play-way methods.

Apart from these, there are so many Apps available for teaching as well as learning English. Some other Apps are Voxy, English Podcasts for Learners, English Listening & Speaking, English Conversation Practice, Daily English Listening, Learn English vocabulary, English Grammar Ultimate, etc. Learners are captivated by the appeal of these Apps and their learning becomes more fascinating. Mobile phones are more efficacious when they are integrated into the learning process. These learning Apps enhance cognitive and critical thinking skills. As it is easily accessible

anywhere and anytime, learners prefer this to traditional classes. Since there is a constant change in the field of education it is necessary to adopt new technology to cater to the needs of the learners.

Mobile phone Apps play a pivotal role nowadays in learning a language and when it is used properly, they will promote the language learning process to a great level. As they are user-friendly, many teachers and learners prefer this for making the learning process more efficient. These propitious aids are quintessential in the progress of teaching methodologies as they facilitate language learning. As it is the benchmark of the day, teachers are in great need to incorporate innovative teaching techniques into their teaching methodologies by using new technology.

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Peer Assisted Learning in the Higher Educational Institutions

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Abstract

Peer tutoring or peer assisted learning is a strategy where students with high performing capacity tutor the students who are average performers. It aims at students who are having low IQ and are from vernacular medium backgrounds. It also aims at students who have scored below 50% in their exams. Peer Assisted Learning can be applied to the students of the same age group or from different age groups. Peer assisted learning helps to develop meta-cognitive learning in tertiary level education or higher education. The paper will examine the sample method of peer teaching conducted with my peers. Peer teaching or Peer Assisted Learning is to form groups of five with a point of contact for peer learners. The peer teachers will handhold peer learners in training them in LSRW skills and academic performances. Assessments and assignments will be given to improve the peer learners skills. A final assessment will be given to gauge their performance. The use of regional language helps the learners to understand in a better manner. It enhances a cordial relationship among peers and learning takes place on mutual sides. A pilot study was done in the class by the peer tutors before the exam and the progress was recorded. On comparison of their performance before and after peer teaching, the peer learners have shown a progressive result. Feedbacks were given which held positive comments and the interest of peer learners for more such classes. The paper will emphasize the need for peer tutoring to enhance academic performances and LSRW skills post covid scenario. The paper will also highlight the assessment rubrics employed by the peer teachers to enhance the proficiency skills of the peer learners.

Keywords: Methodology, LSRW skills, academic performances, assessment rubrics.

Peer tutoring or peer assisted learning is a strategy where students support other students. Peers with high performing capacity tutor or teach the students who are average performers. Peer teaching allows different type of students to pair. It aims at students who are having low IQ level and those who are from vernacular backgrounds. It also aims at students who have scored below 50% in their exam and those who lacks LSRW skills.

Peer assisted learning helps to develop meta-cognitive learning in tertiary level of education or higher education. It involves functional, behavioral and social skills. It helps to develop confidence and better understanding

of the concept. It will be of mutual benefit to the peer tutor as well as the peer learners.

The paper will examine the sample method of peer teaching conducted with my peers. Peer teaching is to form groups of five with a point contact with peer learners. The peer learners will handhold the peer learners in training them in LSRW skills and academic performances. Assessment and assignments will be given to improve the peer learners' skills. The paper will mainly elaborate the pilot study done by the peer tutors in Foundation course in English, British literature from 1750-1850, Women's Writing and in History of English language. On comparison of their performance before and after peer teaching, the peer learners have

shown a progressive result. It also highlights the assessment rubrics employed by the peer teachers to enhance the proficiency skills of the peer learners.

Aim and Objective

To identify the learners who have got less than 50% in their exams and train them in LSRW skills and academic performance.

Methodology

A group of five peer learners with a point of contact of a peer teacher or peer tutor is formed. The peer tutors will handhold peer learners in training them in LSRW skills. Peer teaching was done on weekly basis in offline as well as online mode. Lesson plans and activities were worked by the group of peer teachers. Peer grading assessments were done to help them to improve in a gradual manner. Handouts, materials, quizzes and tests were conducted on a regular basis. Final assessment will help us gauge their level of proximal development.

Advantages of Peer Tutoring

- Learning takes place on mutual basis
- It wards off social barriers
- Individual attention is given to the peer learners
- The peer tutors will be able to retain their memory
- Peer Learners will be able to learn at their own pace.

Peer Tutoring Sessions

The peer tutoring sessions were conducted in offline and online mode. The lessons were divided among the peer tutors accordingly. Regional language was used for the better understanding of the lessons. The peer learners were asked questions to ensure the

understanding of the lesson taught. Online classes were scheduled for an hour per day. Handouts and materials were provided by the peer tutors. The peer tutor taught in bi-lingual mode (English and Tamil) to make sure the learners have the clarity of the content. The classes were conducted before the internal assessments and the portions covered by the peer teachers in peer teaching is listed below:

Date	Topic	Reinforcement	Mode of Teaching
Foundation Course in English			
26-09-22	Home Coming Son	Questions	Online
26-09-22	Where there is a will	Quiz	Online
26-09-22	Letter to Mrs. Manorama Bhalla	Questions	Online
British Literature from 1750-1850			
27-09-22	She Stoops to Conquer	Questions	Offline
27-09-22	Persuasion	Questions	Online
27-09-22	Industrial and French Revolution	Questions	Online and offline
Women's Writing			
28-09-22	The importance of mother tongue	Notes	Online
28-09-22	Duty to parents	Notes	Online
28-09-22	Top Girls	Quiz	Online
28-09-22	Still I Rise	Questions	Offline
28-09-22	Joys of Motherhood	Quiz	Offline

History of English Language			
29-09-22	Radio and its Influence	Questions	Online
29-09-22	American Influence on English literature	Questions	Online
29-09-22	Sound changes	Questions	Offline

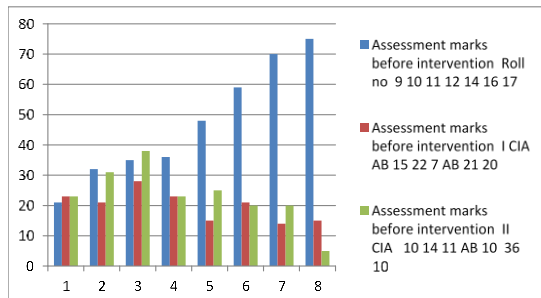
The assessment marks of the Foundation Course in English in the previous semester before and after intervention is as follows:

Assessment marks before intervention		
Roll no	I CIA	II CIA
9	AB	10
10	15	14
11	22	11
12	7	AB
14	AB	10
16	21	36
17	20	10
21	23	23
32	21	31
35	28	38
36	23	23
48	15	25
59	21	20
70	14	20
75	15	5

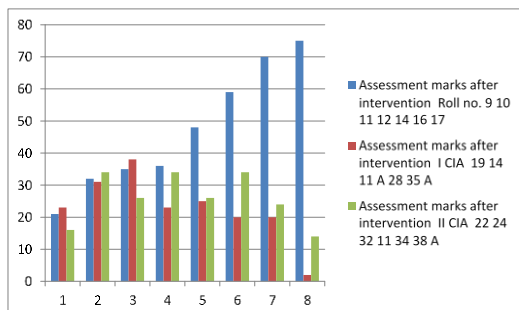
Assessment marks after intervention		
Roll no.	I CIA	II CIA
9	19	22
10	14	24
11	11	32
12	A	11
14	28	34
16	35	38
17	A	A
21	23	16
32	31	34
35	38	26
36	23	34
48	25	26
59	20	34
70	20	24
75	2	14

A comparative analysis of the assessment marks before and after interventions helps us to come to a conclusion that most of the peer learners have shown progress in their academic performance. Thus in the article titled, What is Peer Teaching and Why is it Important? they have emphasized the importance of peer teaching and its impact and I strongly agree that “through the direct interaction between students, peer teaching promotes active learning as well as participation within themselves. Student teachers enhance their own depth of knowledge in the topic by instructing others.”

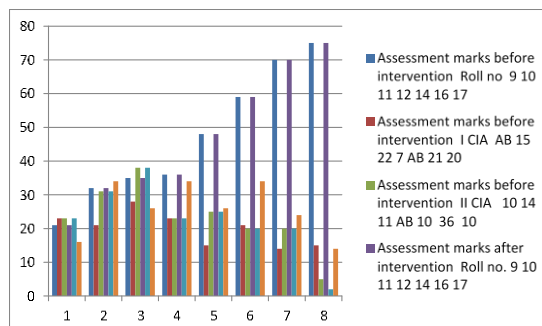
Assessment Marks Before Intervention



Assessment Marks After Intervention



A Comparative Analysis of the Assessments Before and After Intervention



Conclusion

Thus peer teaching helps in enhancing the academic performance of the learners in the Higher educational institutions.

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Modern Pedagogies for English Pronunciation Teaching in the ESL Classrooms

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Abstract

Acquiring fluency with intelligible pronunciation should be one of the objectives of teaching-learning English in the non-English speaking countries. Teaching English and its accurate pronunciation is deemed to be a challenging task to every ESL (English as a Second Language) teacher. It has been perceived that teaching pronunciation through traditional teaching approaches would be inadequate to hone ESL learners' acquisition of English pronunciation. However, with the emergence of modern pedagogies and technology, teaching of English pronunciation could be made more effective with greater accuracy. In addition to these, there are many language-learning software and Android applications which are viable to impart intelligible English pronunciation to the learners. Since, these online resources are tireless unlike human teachers, learners may learn pronunciation at their own convenient phase without any phobia associated with learning a foreign language with its prosodic features. Hence, the proposed article suggests the ESL teachers that they adopt modern pedagogies to teach English pronunciation in order to hone the ESL learners' English pronunciation.

Keywords: intelligible pronunciation, accurate pronunciation, phobia, pedagogies

Introduction

Acquiring intelligible pronunciation must be one of the objectives of teaching and learning English in the non-English speaking countries in the global village. With the emergence of modern pedagogies and technology, teaching of English pronunciation can be made more effective with great accuracy. Hence, the ESL (English as a Second Language" teachers have to adopt innovative and modern pedagogies to teach English pronunciation in classroom.

Pedagogy is just the strategies of teaching which include the approaches and methodologies to be adopted by the teachers to teach a subject. To teach a lesson in an efficient manner proper lesson plan with minute-to-

minute event should be prepared in advance systematically by the teachers considering the receptive and intellectual capacity of their students. Further, as far as English language teaching is concerned appropriate teaching aids and innovative teaching techniques should be used optimally. Therefore, the class should be planned in such a way that every individual student is encouraged to take part in classroom activities.

Modern Pedagogies

Cooperative Language Learning (CLL)

Cooperative Language Learning is one of the most active approaches in English language teaching which was popularised by the

academic experts namely, John Dewey, Kurt Lewin, Kagan and Roger Johnson. It is an influential approach to build up both linguistic, social, and interpersonal skills of the learners. It inculcates win-win attitude in the learners to work and learn as a team regardless of their psycho-socio-lingual barriers.

According to Johnson, (2009) this CLL approach is aimed at inculcating the following skills in the learners:

- i. Positive interdependence
- ii. Individual and group accountability
- iii. Face to face promotive interaction
- iv. Social and interpersonal skills
- v. Group processing

This approach nourishes the aforementioned skills of the learners by implementing various interesting techniques for group activities namely, Jigsaw, Think-Pair-Share, Inside-Outside Circle, Round Robin, Students-Team-Achievement Divisions (STAD) and so on. When the learners get involved in such classroom activities their degree of knowledge and skill acquisition is reinforced to a large extent.

Suggestopedia

Suggestopedia is an inspiring method of teaching a foreign language which was popularised by the Bulgarian psychiatrist and academician Georgi Lozanov in the 1970s. The term “Suggestopedia” derived from “Suggestology”, which aims to study the power of suggestions. It is a study about the suggestive factors available in the language classroom. One of the primary objectives of this suggestopedia is to create a stress-free and comfortable learning environment, wherein learners’ anxiety is curtailed and they are motivated to learn the foreign language at ease. Further, the necessity of this suggestopedic class is to provide a

unique classroom atmosphere with chairs arranged in circle, decorated with attractive background and pleasant music so as to establish a joyful learning experience. The central factor of the suggestopedia is the role of music and rhythm in learning a language. Lozanov asserts the objective of suggestopedia, “The main aim of teaching is not memorization, but the understanding and creative solution of problems.” (1978:257).

Language Immersion Method

Language Immersion is a vital method of teaching a language which was implemented optimally in 1970s in the United States, France, and Canada. This method aims to make learners immerse in the target language to be honed. In this method, the learners are required to listen, speak, read, and write prominently in the target language in order to acquire native-like proficiency in the target language. They are given a wide exposure to the target language inside the classroom itself. Thereby, they get immersed in the target language. In this method, teachers should keep motivating their students by stating, “Stop studying, and start communicating”. With this it is highlighted that honing the learners’ communication skills in the target language is more significant in this method. To achieve this goal, the teachers have to make all essential efforts to meet the communicative needs of the learners. As far as English language teaching in the ESL context is concerned, it is the teachers’ major responsibility to present good exposure to the acquisition of English language by playing interesting audio and videos of the native English speakers. Moreover, acquisition of the desirable proficiency in English solely depends on the amount of time devoted for the immersion activities. The more the duration of

immersion activities the better the learners' proficiency in the English language would be.

CALL

Computer-Assisted Language Learning is a booming alternative in the trends of teaching English language in the ESL contexts in this digital world. This approach is a much-celebrated one as it ensures learner's autonomy while learning a foreign language at the learner's own pace without the monitoring of the teacher. This CALL approach has paved the path for learning accurate pronunciation in English or it facilitates teaching and learning of English pronunciation to the ESL learners by indicating the accurate IPA or Received Pronunciation. Moreover, with the help of speech-monitoring or speech-analysing software like Praat, teaching and learning intelligible pronunciation has been made convenient and catchy for the students who learn English as their second or foreign language.

MALL

Mobile-Assisted Language Learning (MALL) is an appreciable initiative in terms of teaching and learning English pronunciation at a more peaceful and stress-free environment which allows the learners to acquire pronunciation and grammatical knowledge in a playful or friendly way without causing any stress on the part of the learners. MALL is felt to be very convenient for learners of different socio-economic backgrounds as it does not impose any large expense as that of affording computers. Moreover, since it is based on mobile phones, the learners naturally tend to get fascinated by interesting language learning Android applications and software by which they nourish their language skills playfully. With this MALL approach teaching and learning of English

language skills and pronunciation is learnt to be very effective rather than CALL.

Computer-Assisted Pronunciation Training

Computer-Assisted Pronunciation Training (CAPT) is one of the modern methods of teaching English pronunciation which is known as an advanced version of the CALL and MALL methods of teaching English. This CAPT mainly focuses on the incorporation of technology in teaching English pronunciation. The usage of technology is the need of the hour and most necessary component for the ESL teachers to impart English pronunciation in an intelligible manner. Significantly, this CAPT is very much useful to teach English pronunciation, as it assures accuracy of the pronunciation of segmental and suprasegmental features. This method facilitates the teachers greatly in repeating the rules and demonstrating the presentable or native-like English pronunciations. Further, it is highly appreciated by the student community as it assures learner autonomy in learning and practising pronunciation. Further, it encourages the teachers and the students to make use of online or digital resources, i.e., language-learning and pronunciation-based software and Android applications which are ubiquitous in the field of ELT, especially in English pronunciation teaching.

Task-Based Approach

Task-based Approach is one of the dynamic strategies in English Language Teaching with learners' active participation in the assigned in-classroom tasks. This method of teaching is conducive in nature to motivate students to involve in any classroom tasks, which aim to hone their interpersonal skills and language skills, namely, Listening, Speaking, Reading, and Writing in English. One of the significant

advantages of this method is to make students use the target language, that is English when they work on any assigned task to be completed either consciously or unconsciously. When they engage themselves in a task of their favourite, it would be a friendly learning environment, wherein the students voluntarily would come forward to take up the tasks with great enthusiasm. As it requires the students to work collaboratively like that of cooperative learning, students' self-confidence and higher order skills would be concretised. For example, the teacher could assign the task of narrating a story in English to the students, thereby, the teacher could facilitate the students to take up the tasks and carry them out enthusiastically. This method is very suitable to teach English as a language by nourishing students' linguistic competence and creativity. This method requires teachers' boundless motivation and feedback at the end of every class as it is much essential in order to fortify their desirable linguistic competence.

Project-Based Approach

Like Task-based Learning, Project-based Approach entirely believes in assigning some challenging projects to the learners so as to work on the projects brilliantly. When the learners involve themselves in any interesting projects, they simply develop all the required skills such as, creativity, presence of mind, problem-solving, decision-making, presenting, negotiating and language skills thereby they could elevate themselves as versatile personalities. For instance, the project may be about composing a poem, or narrating a story, or finding a tune for a poetry and so on. The topic of the projects need not necessarily be in line with the prescribed syllabus, rather it could be about something that is beyond the designed curriculum. Thereby, the teacher ceases to be a

mere guide or instructor and plays the role of facilitator and counsellor whenever is necessary. When this approach is used for teaching and learning pronunciation in English, it can yield better outcomes.

Blended Learning

With the boom of growing technology, teaching subjects, especially English requires to be taught in a blended mode. Blended mode of teaching is just to combine digital tools or online resources in the traditional classroom in order to assure conducive teaching and learning process. Significantly, after the outbreak of COVID-19 pandemic the usage of technology, i.e., ICT, has touched the pinnacle in terms of teaching all subjects in general, and English language in particular. Moreover, teaching of English pronunciation is made quite simple for ESL teachers through the blended mode of teaching as they would be able to find out effective and selective resources available online for teaching exact native pronunciation and native-like pronunciation. For instance, there are so many Android applications and software in terms of Spoken English to teach and learn accurate English pronunciation. These online resources help an ESL teacher tremendously in teaching accurate English pronunciation. This method ensures learners' autonomy, learning at one's own phase, with any number of repetitions at the learners' convenient time. Thereby teaching of intelligible English pronunciation is made interesting and simple for the ESL teachers as well as ESL students.

Flipped Teaching and Learning

As the term "flipped" indicates flipped teaching and learning is an innovative way of teaching a subject. The concept of classroom has gained momentum in the twenty-first century as it is

required to catch the attention and expectations of the twenty-first century learners. This flipped teaching method relies on online resource materials to be shared with students in advance before the commencement of the scheduled class. When the resource materials about the subjects to be discussed in classroom are shared with learners, they would be able to explore more about the topic and moreover, they would attend the class confidently with their prepared ideas. Thus, it enhances students' learning and thinking capacity, and it helps teachers explain the concepts easily. Besides that, teachers' stress is relieved partially as they need to explain more in the short span of time in the classroom. However, the flipped mode of teaching is quite similar to that of blended mode of teaching as the former encourages online resources for effective teaching-learning process.

Conclusion

With the changing trends of time, the ESL teachers ought to update themselves in adopting the aforementioned modern pedagogies and digital tools, such as Android Applications, any language-learning software to impart English pronunciation with native-like accent to the ESL students. In order to achieve this task establishing a computerised language laboratory becomes necessary.

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Methodologies in Peer Assisted Learning in the Higher Educational Institutions

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Abstract

Peer assisted learning (PAL) is a teaching strategy that has been gaining popularity in higher education institutions. This research article aims to explore the effectiveness of PAL in improving academic achievement and personal growth among students. The study was conducted using the learning cells model, which involves advanced learners tutoring slow learners in small groups. The research was carried out in a second-year B.A. English class, where seven advanced learners were identified as peer teachers, and slow learners were divided into small groups. The study used various PAL strategies, including role play, reward system, feedback, written prompts, turn-taking/reciprocal peer tutoring, active learning, and think-pair-share activities. Lesson plans, handouts, materials, quizzes, and tests were conducted regularly, and peer learners were given graded assessments to help them improve gradually. The study found that PAL was effective in improving academic achievement, LSRW skills, and soft skills among students. The assessments before and after intervention showed significant progress in style, grammar, spelling, sentence structure, and understanding of content. The study concludes that PAL is an effective teaching strategy that can improve academic achievement and personal growth among students.

Keywords: *Peer assisted learning, learning cells model, academic achievement, personal growth, LSRW skills, soft skills, role play, reward system, feedback, turn-taking/reciprocal peer tutoring, active learning, think-pair-share activities.*

Peer learning is the process of students learning with and from each other. Peers learners feel more comfortable towards their peers than their teachers. And they feel more at ease when it is their friend teaching them. It is mostly like a fun group study with friends. Peers laugh, talk, enjoy and kill the boredom but at the same time peer teachers will also assist in teaching the portions and making the peers learn for their academic test. Peer instruction is evidence-based, interactive teaching method popularized by Harvard Professor, Eric Mazur in the early 1990s.

Peer teaching has several benefits such as developing the communication skills, professional development, teamwork, making onboarding more efficient, and building a stronger personality. It is a teaching strategy where people from different corners and different ages come together at the same level and preach their peer learners who need help. This is advantageous in academic achievement and personal growth. By this peer learning, the peer teachers learn twice by teaching. This helps peer learners to improvise in many ways. There are living results today that brought a great change in peer learners. Strategies were used for

them score to better marks than before and those strategies proved right. The paper is an attempt to highlight the different methodologies in Peer teaching which can be employed in higher educational institutions such as surrogate teaching, proctoring programmes, co-operative learning and reciprocal peer teaching.

Peer assisted learning is done to equip the peer learners excel in English by adopting the peer assisted learning method in the higher educational institutions. The classes of higher educational institutions have mixed ability learners with different learning styles, motivation and social backgrounds. Peer learners who are lacking behind in studies and need motivation to excel can transform with the implementation of peer teaching method in the classrooms. The differences in ability and achievement levels in the learners can be improvised by adopting peer teaching method.

Many learners are striving hard to overcome their difficulties in studies, and want to make a change. With peer assisted learning, they are motivated by their friends that is peer teachers. They feel more comfortable with them as they are their friends and doesn't feel embarrassed to learn from them. This paper will examine the peer teaching methodologies implied by a group of peer teachers in my class in the tertiary level as a part of the pilot study programme.

Aim

The aim of implementing peer teaching as a pilot study is to make them score better marks in academic assessments. The peer teaching doesn't alone help them in academics but also in their LSRW skills and soft skills. This helps them to gain confidence and will help them get placements in firms or organisations.

Methodologies

Though there are different models available for peer teaching stated in *Peer Tutoring: Enhancing Student Learning Through Peer Tutoring in Higher Education*.

The Proctor Model - Senior learners tutoring junior learners, Learning Cells – Learners at the same level form partnerships to assist each other with course content and personal issues, Discussion seminars, Private study groups, Parrainage - a buddy system or counseling, Peer-assessment schemes, Collaborative project or laboratory work, Projects in different sized (cascading) groups, Workplace mentoring and Community activities

The model that we implemented in our pilot study was learning cells model.

Collaborative Learning using Learning Cells

In my second year B.A. English class, we have formed a peer teachers group comprising seven members from the advanced learners' category. We have identified the slow learners based on the previous semesters performance and have divided the slow learners into small groups of five members. The team of five peer learners were allotted a peer teacher as a point of contact (POC) for Peer assisted learning. The peer teacher teaches the peer learners and they are given individual attention and the skills where they are lacking behind are also developed.

The list of Academically weak learners used for pilot study of peer assisted learning:

S.No	Register No	Percentage
1.	2113431008009	40%
2.	2113431008010	37%
3.	2113431008011	34%
4.	2113431008012	28%
5.	2113431008014	49%
6.	2113431008016	37%

7.	2113431008017	26%
8.	2113431008021	30%
9	2113431008032	44%
10	2113431008035	45%
11	2113431008036	43%
12	2113431008047	46%
13	2113431008048	40%
14	2113431008059	47%
15	2113431008070	30%
16	2113431008075	31%

The peer teacher handholds the peer learners in training them in academics and LSRW skills. It also helps students in easy and fast learning. It helps them in understanding basic English language skills. It improves the overall personality of the learner. Peer teaching or peer assisted learning is done on a weekly basis in offline and online mode per week there is atleast 6 hours of peer teaching.

The following strategies were used in the peer assisted learning process:

Role Play, Reward System, Feedback, Written Prompts, Fill knowledge gaps Turn Taking / Reciprocal Peer Tutoring, Active Learning, Think - Pair - Share Activities Lesson plans and activities were worked out by the group of peer teachers in the given syllabus and LSRW skills. Handouts, materials, quizzes and tests were conducted on a regular basis. Peer learners were given graded assessments to help them improve in gradual manner. It also helps peer teacher to track hold of them.

The assessments before intervention:

Reg no	Style	Grammar	Spelling	Sentence Structure	Understanding of the content
2113431008021	1	0	1	1	1.5
2113431008032	1	1	1	1	2

2113431008035	1	2	1	2	0
2113431008046	2	1	2	2	2
2113431008070	0.5	0.5	0.5	0.5	0.5

The assessments after intervention:

Reg no	Style	Grammar	Spelling	Sentence Structure	Understanding of the content
2113431008021	1	1	1	1	1.5
2113431008032	1.5	1	1.5	2	2
2113431008035	2	1.5	1.5	1.5	2
2113431008046	2	2	2	1.5	2
2113431008070	1	0.5	0.5	0.5	2

A comparative analysis of the Assessments done based on the following rubric

Reg No	Style	Grammar	Spelling	Sentence Structure	Understanding of the Essay
2113431008032 (Before Intervention)	1	1	1	1	2
2113431008032 (After Intervention)	1 ½	1	1 ½	2	2

The analysis of the peer assisted learning before and after intervention showed progress.

Expected Outcomes of Peer Assisted Learning

The peer assisted learning equipped the learners with proficiency in LSRW Skills. The peer learners showed an improved performance in their academic skills, Increase in Literacy scores, Improvement in Confidence and interpersonal skills.

The main aim was to improve their Scores from < 50% to 60% and above There are other methodologies in peer assisted learning such as surrogate teaching, proctoring programmes, co-operative learning and reciprocal peer teaching.

In surrogate teaching, advanced learners assisted average and below average learners. In proctoring model, One advanced learner proctors the progress of the slow learner on a one to one basis, In co-operative learning, the team of peer teachers assisted the peer learners as a team. In reciprocal peer teaching, the students work in pairs and teach and assess each other.

Advantages of Peer Assisted Learning

Increased literacy score - Peer learners showed huge progress in academics and their scores have improved better than their previous test performance.

They showed improvement in reasoning and critical thinking- peer learners perform better in tests that involve critical thinking and reasoning.

Improved confidence and interpersonal skills- The peer teaching improved their confidence levels and they were able to attend all questions without any anxiety or nervousness. They did not omit questions.

Increased comfort and openness- They were comfortable with their peer teachers and cleared their doubt at any time.

Disadvantages of Peer Assisted Learning

There is also a flip side, though peer teaching is highly constructive, some factors leads to inefficiency of peer teaching process Students inexperience - Not all peer teachers are experienced in this field and some take their own time to do the process due to which teaching hours may lag behind.

Students hesitancy - Either peer learners or peer teachers may not be in good terms and they may feel inferior to be taught by them.

Lack of confidence - Peer teachers may not feel fully confident about themselves to teach others at the initial stage.

Parent pushback- When parents come to know about peer teaching they may take it negatively, because teaching is something only teachers can do according to them. So there must be an explanatory letter sent to home explaining their wards situation in studies.

Conclusion

The use of peer teaching or peer assisted learning in our classrooms was to promote the inclusion of all categories of students through intervention addressing their academic needs. The pedagogical approach of blended peer learning is recommended to empower the slow learners to excel in academics.

An analysis of the academic performance of the learners showed the need for development of skills in the academic arena. The peer teachers shuffle groups and take turns, so that peer learners knowledge gap can be filled. The peer learners get exposed to varying teaching strategies and thus there is improvement in their academic performance and holistic development.

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Social Illusion and Exclusion in Wole Soyinka's *The Strong Breed*

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Abstract

The play The Strong Breed (1963) was written by Wole Soyinka and it examines how the societal life of the Nigerians were covered by the rites and false beliefs. Beginning with the definition of tragedy by Aristotle, which is deeply related to this play, it attempts to exemplify how the three tragic sets appear: Discrimination, exile and identity crisis in Wole Soyinka's 'The Strong Breed'. Copious aspects of the post colonial theory are comprised in this play. An atmosphere of dreadfulness, prevails all over the narrative. The entire play is focused on the custom of the Yoruba festival termed 'Egungan', which was followed by the Nigerian people on every new year, through which they trust that their wrong doings will be retrieved by a stranger, called as a 'carrier/scapegoat' by sacrificing his or her life. This paper enormously studies how, the main character, Eman was enforced to engage in the ritual and offer his own life for the benefit of the public. Our study revealed that the pull of tradition has terribly affected the people and made them to be the carrier for the communal welfare.

Keywords: Postcolonial Literature, Discrimination, Exile, Identity crisis, Dreadfulness.

The author Wole Soyinka is a great novelist, playwright, poet, and essayist of Nigeria. He was born on July 13, 1934 at Abeokuta, Nigeria. He is a well known playwright, as well as a great political activist. He was a Nobel Prize receiver in English Literature in 1986. His most celebrated works are 'The Road', 'My Father's Burden', 'The Lion and the Jewel', 'Death and the King's Horseman', 'A Dance of the Forests'. This play 'The Strong Breed' is as well one of his best known works. He is also the first Nobel Laureate of Nigeria.

'The Strong Breed' is a highly symbolic play, which was published in 1963. This play involves post colonial theory's copious aspects. Through this play, the playwright attempts to initiate a change of the post colonial situation of

Nigeria in which they follow a ritual in which, the villagers sacrifice a stranger's life for the people's benefit. The setting of this play is a village in Nigeria, where the Yoruba crowd follows the tradition of Egungan, a Yoruba festival, in which a stranger will be chosen as the carrier of the village, and the people also trust that the carrier carries out the sins of the villagers and make them free from their sins.

The topic of this play is very much connected to the protagonist, Eman, whose family take up the charge of being a scapegoat annually, bearing the community's wrongdoings. The title figuratively shows the symbolical bearing of the evil of the Yoruba people.

Social illusion and exclusion are the chief subject matters in this play. It express the traditions, culture, rites and rituals of the Nigeria people. The victims' deaths are a affair of neither tragedy nor penance, however in a few styles of the custom, they may take the wrongdoings of the people on their shoulders, just as scapegoats. The play displays that the author is fighting to discover a form of the sacrificial Nigeria's tradition.

The pattern of sacrifice portrayed in this play is artificially developed by the people themselves and it is unusually complex. Eman, the protagonist is unescapable from the practice, like his forbearers, to suit a scapegoat, of the people's wrongs. Previously, Eman's father was deceased as the carrier. Nevertheless, it fails to come up with any aspect of moral possibility or ambivalence, as a member of the strong breed, Eman is quite agreeing to offer his life. His sacrificial part from his father, issues a essential aspect of suspense in the play.

This play is a one-act drama, and the author portrays the tragic incidents and the misfortune of the characters. This paper interrogates Wole Soyinka's use of catastrophe as a significant aesthetic option. Aristotle's definition of tradition is related to this play, which is the interrelation of pity and fear along tragedy. The hero of the play, perceives himself in the situation, where he is sort of troubled to death, nearly offering his life, just for the advantage of the village.

The play's action is absolute, as it starts before the superstitious custom and close after Eman's pitious death. An atmosphere of anxiety persuades all over the narrative, and the play go on with Eman's choice to be the carrier. Primitively, he is not aware of its intimations, later, he ultimately understands that it is greater to pick out his destiny in preference to live his

life. In this play, fate also plays a great determining element.

This sort of rituals and traditions can be noticed in unique sets of the world, mainly amid the tribal people. The Yoruba people believes in an inseparable concept that the community will be religiously build up as the after-effects of an individual's sacrifice. The practice of free desire is also a critical element in this play. The play agrees with the outcaste characters such as The Girl and the deserted Ifada. Eman's fate as a carrier affirms that he could not escape the achievement of his destiny as decided by his father. Eman's instant alternate of mind remains weird for the people.

Sunma focuses the threatening hazards for Eman and for the elders, but she is unable to carryout any one thing in opposition to them, since she has no communal charge. In every culture, the rutual is required. However, it might be savage to centre our attention on the correlation between the rituals and the tragedy, as the Yoruba people. Those people also remain insensible to the certainty that the carrier ought not be a scapegoat, instead the carrier must be ready to free the people from their wrongdoings, through his selflessness.

This play becomes a complex form through a sequence of recollections. The playwright Wole Soyinka interrogates the necessity of the people to offer one. Though, the main character, Eman is a great scholar, he was not able to shatter those illogical and senseless practices. Their family members were inborn to be the carriers and likewise Eman also was unable to flee from his death. Those villagers regarded the divine health is more significant than the mortal's life. The play is distinct with the recollection of Eman's past and the current. It also seems that Wole Soyinka has followed the Greek writing style in this play, as the major

Greek dramas closes with tragedy. There are also some Christian portrayals in this play, as Wole Soyinka has correlated Eman's death with Jesus Christ's death.

Based on the above survey, it can be concluded that the playwright critically examines the Nigerian culture, in which a stranger will be chosen as the carrier of the village and sacrifice his life for the sake of the communal benefit, and the author wants to

eradicate this illusion and the superstitious belief from the minds of those people.

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Alterity in Aravind Adiga's *Amnesty*

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Abstract

This paper looks into the theme of diaspora and Postcolonialism in Aravind Adiga's latest novel Amnesty (2020). This novel revolves around Dhananjaya Rajaratnam who is forced to migrate to Australia from Sri Lanka post-tsunami in 2004 and takes up the job of a cleaner. This novel is set in Sydney, a state which has strict immigrant laws where illegal migrants are deported to their own country. The protagonist tries hard to showcase himself as Australian both in accent and appearance and uses many names to hide his "identity". He can be seen as the other in the novel. The story reaches a crisis when the protagonist comes to know that one of the clients is murdered. The rest of the story deals with the protagonist's dilemma in hiding or reporting the crime. The crisis of an illegal migrant in a country like Australia and the problem he faces in reporting a crime will be explored in this paper through the lens of Postcolonialism.

Keywords: Other, alterity, asylum, diaspora, identity, migrant

Aravind Adiga is an eminent diasporic writer and journalist. He was born in India and brought up in Australia. His debut novel, *The White Tiger*, won the 2008 Man Booker Prize. His other notable works are *Last Man in Tower* (2011), *Selection Day* (2016) and *Between the Assassinations* (2008). In 2021 his recent novel *Amnesty* (2020) is shortlisted for the Miles Franklin award.

The novel *Amnesty* talks about the piteous state of immigrants in Australia. The major characters are Dhananjaya Rajaratnam, Radha, and Dr. Prakash. The protagonist, Dhananjaya Rajaratnam, is a Sri Lankan who works as a cleaner and an illegal immigrant in Australia. He learned that his client in H5 house had been murdered. He knows the killer at the same time he is threatened by him. At the end of the novel, we come to know that Dhananjaya reported the double crime to the police. The entire novel's crisis and confession are exposed by the protagonist's psychological thinking.

The word diaspora is derived from the Greek word **dia speiro** which means "to scatter about". The large group of people from similar heritage and homeland who move from their country to other parts of the world, literally scattered from homeland to other parts of the world and spreading culture, also known as refugees. Diasporic writers are those who live outside their native country and write about their homeland, traditions, and culture. The two main roots or aspects of diasporic writing are loss and alienation. There are two diasporic groups that have left their home countries to live in other countries. The first group is made up of people who migrate for jobs, education, etc., and the second group is expatriates who talk about their displaced community and nostalgia. The Centre for Diaspora is a homeland, and the periphery is the adopted place. The main theme of diaspora writing is identity. The post-colonial diaspora has two ways of looking backward: analysis (looking backward) and prolepsis (looking forward).

The key political effect of the diaspora channel is the phenomenon of long distance nationalism. Indeed nationalism as a modern phenomenon of imagined communities is an idea that often grows in mind of diaspora elite. Diasporic identities range from the cosmopolitan to the virulent ethnic nationalist. It should therefore not be surprised that the actions of diaspora towards the country of origin manifest themselves in complex way-kapur, Devesh

The international diasporic network is celebrated as the "commons of mutual interest" separated from the "commons of place and local resources". The lack of connection between the ethnic identity of parents and children who grew up in different places became more prominent in the repertoire of the next generation of Indians. The main idea is that emigrant writing is not viewed as just a foreigner's work because it has a perspective of the homeland.

".....Modern Indian emigration have amplified these social remittance effect both because of diaspora's overseas success to influential institutional channel to transmit these ideas" (kapur, Devesh).

The people were uprooted from their homeland during the eighteenth and nineteenth centuries and transported to foreign countries as slaves. The second group is transported; they are in an English-speaking region of the Indian subcontinent they are the ones who introduced diastolic writing. Even if they are uprooted consciously or unconsciously, they remain attached to their ancestral home's tradition, custom, values, religion, and language. The main conflicts projected in diaspora writings are assimilationist and traditionalist.

The first generation of people uprooted from their homelands had a strong attachment to their homeland and culture. People in the second

generation learn about the practise and culture from their parent but the third generation is far away from their ancestor's culture and tradition. The loss of identity is faced by the third generation.

Postcolonialism is broadly a study of the effect of colonialism on the culture of society. It is interested in how his European nation conquered and controlled third-world culture, as well as how these groups have responded to and resisted those encroachments since. The post-colonial has three broad stages: (1) the initial awareness of social, psychological, and cultural inferiority; enforcers in a colonised state; (2) The fight for ethnic, cultural, and political anatomy; and (3) a growing awareness of cultural overlap and hybridity. The three main stages in post-colonialism are adopt, adopt, and adapt.

"Post-colonialism" is the historical period or state of affairs representing the aftermath of Western colonialism. Australian literature comes under post-colonial literature because it deals with postcolonial issues like hybridity, national identity, immigration, displacement, inequality, and cultural dominance. In 1793, free settlers started to arrive in Australia. From 1788 to 1868, Australia was dumped with convicts by the British government. From the 1830s, Australia started to receive large numbers of free settlers.

Alterity: "the state of being other or different"; the political, cultural, linguistic, or religious other. The study of the ways in which one group makes themselves different from others. In this novel, the protagonist is an Indian, whose mother tongue is Tamil. He used to dye his black hair to hide the difference. "Nothing Tamil; everything English". In a few places, we can see the Tamil language in this novel. We learn from this line that the

protagonist improves his language skills, such as pronouncing receipt without a P and using "GoEels" for happiness.

The most common motif in postcolonial literature is the quest for identity. Identification is important to self-concept, social mores, and national understanding the crucial characteristic of postcolonial writers is that they use the notion of double identity or fluid identity in their work. It often involves both essentialism and othering. In this novel, the protagonist recalls his identity as a Sri Lankan while attempting to conceal his identity as an illegal settler in Australia. They have many names, like Danny and Nelson Mandela. He used to pretend to be an Australian. We learned from this line that he had lost his citizenship, rights, and identity in Australia.

"The homogenized of the third world into an idealized movement of resistance to imperialisms is another example of the west ignoring the specificity of alien society and cultural product, while by 'othering' the third world also..." (Ahmed, Aijaz, In Theory, London verso 1992)

The other is an individual who is perceived by the group as not belonging, as being different in some fundamental way. The other is the main theme in post-colonial and colonial writing. For Said, the orientalist, the characteristics of colonised people and places as other, in the sense of aliens and non-western, and thus inferior, are highlighted.

"The Orient is not only adjacent to Europe; it is also the location of Europe's greatest, richest, and oldest colonies; the source of its civilizations and languages; and one of its deepest and most recurrent images of the other."

The physical or territorial displacement forces the people to move to the alien land and it results psychological alienation or displacement

.The group of people physically, socially it culturally displaced from their homeland. The main cause of displacement effect in human psyche and mind. The two aspect if displacement are physical and psychological displacement,, these two are the main theme of their writing. most of the postcolonial writer use this then in their works. Displacement caused by modernity, modernity lead to alienation and it lead to identity crisis. In this novel the protagonist talks about srilankan people's displacement due to the tsunami of December 26, 2004 left Sri Lanka with over 30,000 people dead, almost a million displaced and an estimated 150,000 people lost their primary source of livelihood. Dhananjaya Rajaratnam might has financial crisis, many srilankan people work in foreign countries to earn money. So he also volunteered himself to study in Australia.

In 2022, Srilankan economic crisis is an ongoing problem faced by people. This also leads to displacement due to shortage of food, fuel and essential things

The other key term that is predominant in the novel is "amnesty." The protagonist identified with others and identified as a minority. He tried hard to portray him as Australian, but sometimes it fails. The way he eats and his appearance pay the way for people to judge him. Initially, he spoke like a new immigrant, and later he learned the Australian accent. He observes and understands how these people classify immigrants as foreigners or others. They check the people's posture, beards, haircuts, paunches, public manners, and class. "Never walk and eat in day light. They see you" From this line we can understand that each actions he notices otherness.

In a library Danny read about Amnesty, in the 1970s, Prime Minister Malcolm Fraser's

announced, "Illegals of Australia, tomorrow is your amnesty." "Gates will swing open, manholes will fly, and an underground city will walk into the light". From this, we assume that the protagonist is also pardoned by the government and accepted as a legal settler.

Post colonial asylum is a key concept in postcolonial field. Asylum in Australia has been granted to many refugees since 1945, when half a million Europeans displaced by World War II were given asylum. The protagonist is also an asylum seeker in Australia.

Amnesty is the act of an authority by which pardon is granted to a large group of individuals. Amnesty works tirelessly to support refugees and asylum seekers, including campaigning for the Australian Government to end offshore detention and implement solutions that help more people find a safe place to live.

In 2020, the New York Times reviewed Adiga's novel *Amnesty* as "Adiga's literature as

the literature of darkness, defeat, alienation, and isolation, of imprisonment and escape." The novel *Amnesty* thus showcases the key concepts of post-colonialism as well as the aspects of crime and punishment.

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Restructuring Gender Fiasco in Buchi Emecheta's *The Slave Girl* and *The Joys of Motherhood*

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Abstract

Feminism is an approach which interrupts the social life of women in the society who has to work untiringly to sustain their life. The Slave Girl and The Joys of Motherhood by the Feminist Nigerian author Buchi Emecheta deals with the oppression of female in the society. She is distinguished for her vivid description of female subordination and conflicting cultural values in modern Africa. In The Slave girl Ojebeta the protagonist of the novel suffers as a slave but she finds home under the care of her master Ma palagada. And The Joys of Motherhood Nnu Ego falls as a victim of the tension of collision of the cultures. Objectification is a notion to feminist theory; this means the act of treating person like a beast or as an object. It's also a part of dehumanization. The novels The Slave Girl and The Joys of Motherhood relate the theme of sexuality that women were considered as fertility machine and she is not an independent creature. Women are considered as weaker sex. There's lack of rights for women as they were considered mere objects as a play toy for men. Buchi gives an account of women's subjugation. Thus women are victimized in the African tribe. The gender roles are the most devastating inequality between male and female in the Nigerian society.

Keywords. Feministic ideology, Gender bias, cultural collision, Motherhood.

Literature in broadest sense is a work of art which describes about the culture, tradition and about the people's life in particular society. Common wealth literature is used to cover the literary works from territories that were once part of the British Empire when the empire is expanded it exerted the powers upon other colonies. Nigeria is a part of African context, African literature deals with the range of social and cultural issues, upheaveld in the society, it also includes women's rights, colonialism, and other feminist movements. Feminism is an approach which deals with the equal rights of women in the society. Florence Oyne Buchi Emecheta was born in 1944 july 21 in the city of Lagos. Her works are mostly autobiographical in which she insists the Oppression faced by women by Male chauvanism.

Her works including *In the Ditch* (1972), *The Bride Price* (1976), *The Slave Girl* (1977) *The Joys of Motherhood* (1979), etc., deals about the struggles of women in the society throughout their life. This paper illustrates about the her significant novels, *The Slave Girl* and *The Joys of Motherhood*. The meaning of gender is mostly associated with the male-female binary and hierarchical relationships. Gender Fiasco literally means Gender oppression, Buchi makes her readers to feel intense with her theme. African people are black in complexion, so they were discriminated to the core, Even Buchi she expereinced this kind of opperssion in her life by her husband.

The African society is deeply patriarchal. Only because of her femininity Ojebeta is victimized to the utmost level. Ojebeta lead a

tyraant patriarchal life after being failed in her love life with Clifford Ma palagada's son. She realised and she longed to have an identity of her own. African women are the products of multiple subjugation since they play a subservient, tangential roles, and are portrayed in negative light as prostitutes, sex objects, indolent, pleasure-seekers, etc

The heroines in both novels are found to be patriarchal women with some attempt to reverse the gender order. It deals with the inequality of sex, Female-Authored text elucidates the valid points about the experiences and the challenges faced by the women in the society. Gender roles has been justified by the role of Pa palagada as he is immoral and abuses slave girls. Men are capable and are stronger when compared to female counterparts.

In *The Joys Of Motherhood* Nnu Ego is the protagonist she is denied of transformation of gender role. Buchi embodies her as a slave and she is eroded by western influence.

Gender roles plays a vital part in all the African context. In the novel *The Slave Girl* Ojebeta falls a victim as a slave amidst the gender patriarchy. The loss of identity is the main output of Gender Fiasco. Women are colonized and subjugated not for their complex but for their gender as women. The status of women in the society is very brutal and womenfolk struggled throughout their lives. In the novels *The Slave Girl* and *The Joys of motherhood* the women characters Ojebeta, Ma palagada, Chiago, Ammana and Ona Nnu Ego are enslaved by their family members itself by their brothers, husbands and even though with their children respectively. Women are interwoven into slavery they were considered as detested creatures in the society. Bride price is

an another practice that has been still following in Africa that at the time of their betrothal women are offered some money by Groom's family.

Dane leads a tyrant patriarchal life Ojebeta was flirted by Ma palagada's son Clifford which makes her to feel terrible as she has been ill-treated by him. Chiago another slave girl falls a prey for Pa palagada's sexual discourse. Ammana another slave girl was sold into slavery by her own mother because of the panic she had upon the society. There's an illegal practice in the Ibo tribe that women are considered as fertile only if they are impregnated with the male child. In case a female child is born the child should either sold into slavery or she should be killed through infanticide. This practices was also prevailed in India as well that mothers of female child has been threatened to kill their daughters through poison which in term is denoted as "Female Infanticide" means killing of female babies. So in addition to this Ammana the slave girl has been sold by her mother. Through the lens of Buchi it is revealed that women are differentiated and detested by the society.

Women are portrayed as inferior that they don't possess equal rights to men. They are given reverence only for their fertile nature. Biologically a woman is considered as infertile because of her inability to produce children but in the Ibo tribe women are not considered as sterile or infertile instead they were entitled as "Failed Women". A child is the significant image in the society and that too male child. Only producing a male child stands as a symbol of their fertility. Their priority is on male child. Nnu Ego in *The Joys of Motherhood* longs for a child though her journey throughout the novel is very tumultuous and deteriorated by her husband Nnaife.

Colonialism is the key role in the novel as it depicts the gender bias. Ojebeta finds her home after getting hands with Jacob. They loved each other, He offered more bride price to Pa palagada for marrying Ojebeta .At last Buchi portrayed her as a free bird which found her home and flew. But retrospective view of Ojebeta makes the reader s to sense that she has been set free from one slavery and at again she has been brought into another slave life as a wife with Jacob he does not mistreats her but the act of giving bride price makes to sense this notion.

In the novel *The Joys Of Motherhood* Nnu ego has been given more Bride price though she

has been brought up from the aristocratic family. She has been discriminated of being infertile for many years. Femininity is resulted with their motherhood and every womenfolk would experience in their lifetime.

Thus the paper concludes that Women are dissoulted and underestimated only for their gender in the society, even though they have been detested by the society they germinated like a new plant by restructuring their gender roles by introducing their own business.

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Quests, Prophecies and the Oracle in Rick Riordan's *Percy Jackson and the Olympians Series*

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Abstract

Rick Riordan, an American author, is popular for his novels based on Greek mythology. He is best known for the Percy Jackson Series, most of its novels having been adapted into Hollywood movies. Scholars of the Greek mythology would realise the significant roles played by quests, prophecies and the oracle in almost all the stories in its arena. Rick Riordan, as a reteller, employs quests, prophecies and the oracle as narrative strategies that act as the driving force behind the whole story for each of his novels in the Percy Jackson and the Olympians Series. This paper is a narrative study made on the five novels pertaining to the selected series: The Lightning Thief (2005), The Sea of Monsters (2006), The Titan's Curse (2007), The Battle of Labyrinth (2008) and The Last Olympian (2009). It essentially focuses on the employment of quests, prophecies and the oracle in each of these books and observes how they influence the running of the plot.

Keywords: Greek mythology; Retellings; Quests; Prophecies; Oracles.

Introduction

Rick Riordan is an eminent writer of young-adult novels based on Greek Mythology. The most popular of his works is the Percy Jackson Series, which also got adapted into Hollywood movies. The Series involves a group of youngsters (demigods and a satyr) who fight against different evil, mythical elements that pose danger to the human community. It is purely a fantasy having its roots on Greek mythological gods and themes.

It is interesting to note that many mythological retellings base their stories on a quest. These quests are entrusted on the heroes through various means. For example, in Amish Tripathi's Shiva Trilogy, an Indian mythological retelling, Shiva is under a quest to destroy evil. This quest is based on a legend believed by the Meluhans that a blue-throated god will come

and save their lives. In Josephine Angelini's Starcrossed Series, a Greek mythological retelling, prophecies made by the Furies through Cassandra, the seer, impact the plot a lot. In the Twilight Series, another mythical retelling, Alice's ability to see the future happenings which are prone to changes is significant but does not enjoy the importance of driving the whole plot. Not just the recent retellings, even in ancient myths like Oedipus Rex, one can see how the whole story runs on the basis of a prophecy uttered in the beginning. Many mythologists, like Joseph Campbell, have commented on the hero's struggles towards fulfilling his quest.

However, Rick Riordan designs every novel of the Percy Jackson Series in such a way that the prophecies made in each plot act as driving force to progress the novel towards climax. In

other words, one can say that “prophecies” are used as a technique by Riordan to initiate the rising action of the plot. This paper analyses the first two novels of the series to focus on the use of ‘prophecies’ as a narrative technique that pushes heroes of mythical retellings towards their quest.

Narrative Analysis

The Significance of Quests in the Series

Quests are established in most mythical fictions, especially retellings, to differentiate the protagonist from other characters or to justify a character as the hero of the plot. Quests are often complicated tasks to be completed in order to procure a benefit for the society in a crucial circumstance. Some common examples of quests are finding a weapon that can destruct the villain; acquiring a powerful object before it gets into the hands of the villain; finding a solution to a prolonged problem or sickness.

This end product, in search of which the protagonist and his supporters travel, is either powerful or rare or an object that many people have failed to find that it eventually has a legend of its own. Such qualities increase the importance of this item and hence adds significance to the quest itself. The journey of the protagonist towards attaining this quest is filled with various obstacles (fiery monsters, deadly pathways, dilemmatic situations, difficult choices) which bring out the heroic qualities inherent in him/her (courage, selflessness, sacrifice, perseverance). Only a person who possesses an unwavering determination to save his people can succeed the quest and be entitled as a hero.

For example, the first ever quest entrusted on Percy Jackson is as follows:

You shall go west, and face the god who has turned,

You shall find what was stolen, and see it safely returned,

You shall be betrayed by one who calls you a friend,

And you shall fail to save what matters most, in the end (*The Lightning Thief*).

In spite of the misgivings of the prophecy like betrayal and failure, Percy sets on this quest as suggested by his teacher Chiron. He faces numerous obstacles like dueling with Ares (the god of wars), his mother being held hostage by Hades (the god of the underworld), etc. However, he perseveres and finds and returns the lightning bolt to Zeus, which is the actual task.

The Half-Blood Campers and the Greek gods, who had misgivings on Percy at first owing to an earlier prophecy (the child of Zeus, Poseidon or Hades will save or destroy Olympus, the residence of the gods), developed a better opinion of him when he completed his quest victoriously.

We were the first heroes to return alive to Half-Blood Hill since Luke, so of course everybody treated us as if we'd won some reality-TV contest. According to camp tradition, we wore laurel wreaths to a big feast prepared in our honor, then led a procession down to the bonfire (368, *The Lightning Thief*)

These quests that acknowledge a character as a hero, are directed by prophecies.

The Function of a Prophecy in a Retelling

A prophecy is a prediction made by an Oracle/foreseer that hints on the quest and the probable consequences to be faced after embarking on the task. Prophecies are cryptic in nature, usually short, running between six and eight lines. They make the hero guess the probable meanings of the puzzle. Many a times, a hero reaches two probable outcomes of a hint

and the reader is curious to know which of the outcomes occurs. Every cryptic cue gets solved one by one as the hero progresses in his journey. The entire puzzle gets its complete meaning only at the end of the task. A misunderstanding of the prophecy and a later clarity leads to suspense and solution in the story. Prophecies carry a tone of forecast or warning, indirectly preparing the hero (and the readers alike) to expect danger/loss. In a way they act as a foreshadowing technique of narration. They also direct the hero towards the path that would help him reach his goal.

The Prophecy by the Oracle of Delphi to Clarisse:

"You shall sail the iron ship with warriors of bone,
You shall find what you seek and make it your own,
But despair for your life entombed within stone,
And fail without friends, to fly home alone!"
(*The Sea of Monsters*)

Accordingly, Clarisse mans an iron ship with the help of zombies. She does find the golden fleece which was her object of quest. But she gets trapped in a cave and could not have escaped without the help of her friends. She takes a flight back to the camp with the golden fleece. The first two lines of the prophecy are a direct forecast. The third line is a warning and the last line is what draws a question mark over the fate of Clarisse's quest, making readers wonder whether Clarisse will fail by rejecting her friends. The last part of the sentence also intrigues the readers during the final action, as "fly home alone" might also mean that she shall be the only person alive at the end of the scene.

These prophecies that run the plot are delivered by Oracles.

The Oracle of Apollo and its Hosts

In this series, the Oracles are usually mortal women with a clear sight (that is, they are not take in the spirit of foreseeing and prophesying by the power of Apollo. They are protected even from the gods who might be angered by some prophecies.

"I foresee the future. I cannot change it" (*The Last Olympian*). However, the first Oracle in the series, the Oracle of Delphi, is cursed by Hades when she utters "The Great Prophecy" that shattered his family. Henceforth, the spirit of Oracle of Delphi could not pass on to any other host.

The Oracle resides in a separate block and is visited by demigods when they are at a dilemma. The utterance of the prophecy is narrated as a surrealistic moment taking place usually in a dark room with an eerie atmosphere. The Oracle's voice echoes off the room. In most of the novels in the Series, the Spirit of the Oracle of Delphi enters the skeleton in the attic while uttering a prophecy. Twenty years after the death of the Oracle of Delphi, it is May Castellan, Luke's mother who tries to take in the spirit but fails because of the curse of Hades. This affects her mentally and she also frequently sees flashes of future events. The curse of Hades lifted when his children were no longer outcasts. Thus, Rachel Dare, Percy's mortal friend with clear sight, becomes the third and the last of the Oracle in the series. The process of becoming an Oracle is almost fatal as only a mortal who can bear this power of Apollo can survive the transition.

Conclusion

In a way, an Oracle is more powerful than the gods, since it can see what the gods cannot see. This idea of Oracles prophesying can also be identified in Indian mythologies. To a clueless

character having self-doubts, the prophecy then uttered is like an answer to all their questions. However, the prophecy just shows the door way of the quest to the hero, and does not make his/her journey any way easier. As observed by Joseph Campbell, the hero has to cross through many stages in order to fulfill his quest.

These three narrative elements, Quests, Prophecies and the Oracle, function together in driving the plot progressively and also validating the quality and skills of the characters. They add suspense and at the same time foreshadow the upcoming events. They influence the reader's thinking by meaning that whatever obstacle is faced, one must keep moving forward and that is what makes an ordinary mortal as a hero.

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Peer Teaching / Peer Assisted Learning Enhances Proficiency in English

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Abstract

Peer teaching is a strategy in which student support one another in the learning process. The main goal in implementing peer teaching is to identify students whose score is below 50% and cultivate their interest to perform well in examination and develop their LSRW skills [Learning, Speaking, Reading and Writing]. Peer teaching helps the teaching learning process easy by giving Individual attention to peer learners from vernacular medium background with low IQ level. Peer teaching enhances good academic scores and also development in LSRW skills with the aid of peer tutors. The paper will analyse my peer teaching experience in college. As part of the peer teaching, Peer tutors formed a group of five advanced learner's and worked as a group and helped the peer learners to enhance developing their skills by using regional language and English to comprehend and make them better understand the contents in the syllabus. Peer teachers can help the learners to practice the use of LSRW skills and to interact with peer learners. This leads to mutual understanding between peer tutors and peer learners. It helps them build self confidence and Peer tutors are able to retain their memory skills while teaching peer learners. A pilot study was formulated and implemented in my class, peer learners were taught before exam and their progress was traced by comparing the results with the pervious tests. As a result of peer teaching they showed progressed in each subject. The feedback of each student was positive which helped us to continue the strategy of peer tutors as a project. The paper will showcase the role of peer teaching or peer Assisted learning in enhancing LSRW skills.

Keywords: Methodology, self confidence and progress

Peer teaching is a strategy in which student support one another in the learning process. The main goal in implementing peer teaching is to identify students whose score is below 50% and cultivate their interest to perform well in examination and develop their LSRW skills (Learning, Speaking, Reading and Writing skills).

Peer teaching helps the teaching learning process easy by giving individual attention to peer learners from vernacular medium background with low IQ level. Peer teaching enhances good academic scores and also enhances the development of LSRW skills with the aid of peer tutors.

The paper will analyse my peer teaching experience in college. As part of the peer teaching, Peer tutors formed a group of five advanced learners and worked as a group and helped the peer learners of our class to enhance and develop their skills by using regional language and English to comprehend and make them better understand the contents in the syllabus. Peer teachers helped the learners to practice the use of LSRW skills and to interact with peer learners. This lead to mutual understanding between peer tutors and peer learners. It helps them build self confidence and Peer tutors too were able to retain their memory skills while teaching peer learners. A pilot study

was formulated and implemented in my class, peer learners were taught before exam and their progress was traced by comparing the results with the previous tests. As a result of peer teaching they showed progress in each subject. The feedback of each student was positive which helped us to continue the strategy of peer tutors as a project. The paper will showcase the role of peer teaching or peer Assisted learning in enhancing LSRW skills.

As part of our project on peer teaching, the peer teachers designed a sample syllabi to improve the proficiency of LSRW skills.

Objectives

- The peer teachers will provide the peer learners with skills that they can use in their daily conversations
- The peer teachers should present the contents in different ways and gain hands on experience in teaching their peer learners
- The peer teachers should work one on one with each learner to make sure that the learner understands the concept, activities and assessments
- The peer teachers should prepare instructional aids to help the learners grasp the contents better
- The peer teachers must design a lesson plan and a progress sheet to show the completion of the portions and assessments
- The peer teachers should make each learner use the LSRW skills, converse one on one with other learners, and be active participants in the class.

A sample syllabi was framed to enhance the LSRW Skills of the slow learners with the following contents. The peer learners were given tasks on listening, speaking, reading and writing skills.

Day	Portions	Grammar
Day 1	Classroom Vocabulary	Articles
Day 2	Family Tree	Noun (Gender), Singular & Plural
Day 3	Physical Actions	Verbs
Day 4	Emotions	Verbs
Day 5	Weather	Nouns
Day 6	Clothing	Nouns
Day 7	Shopping	Nouns
Day 8	Holidays	Prepositions
Day 9	Describing People and things	Prepositions
Day 10	Describing Places	Conjunctions
Day 11	Numbers, Date and Time	Adjectives
Day 12	Asking for information and things	Adjectives
Day 13	Studying	Adverbs
Day 14	Travel	Adverbs

Grammar – Online Resources

Grammar	Online Resources
Articles	https://www.turtlediary.com/video/article-s.html
Noun (Gender), Singular & Plural	https://www.youtube.com/watch?v=NRgdUEJwE-c https://www.turtlediary.com/video/singular-plural-nouns-g3.html https://www.turtlediary.com/video/singular-pronouns.html https://www.turtlediary.com/video/plural-pronouns.html
Verbs	https://www.turtlediary.com/video/verbs-to-be.html
Verbs	https://www.turtlediary.com/video/verb-forms.html

Nouns	https://www.turtlediary.com/video/nouns.html
Nouns	https://www.turtlediary.com/video/subject-pronouns.html
Nouns	https://www.turtlediary.com/video/possessive-pronouns.html
Prepositions	https://www.turtlediary.com/video/what-is-a-preposition.html
Prepositions	https://www.youtube.com/watch?v=ynTtkk49yIY https://www.youtube.com/watch?v=byszmY8PI8
Conjunctions	https://www.turtlediary.com/video/conjunction-and-its-types.html
Adjectives	https://www.turtlediary.com/video/adjectives.html https://www.turtlediary.com/video/kinds-of-adjectives.html
Adjectives	https://www.turtlediary.com/video/attributive-and-predicative-adjectives.html
Adverbs	https://www.youtube.com/watch?v=drbcKE1Pcsc
Adverbs	https://www.youtube.com/watch?v=enZr3N0bRgE

We drafted a sample lesson plan as peer teachers (Advanced learners) to effectively train our peer learners (Slow learners) with the following template:

Lesson Plan

Name of the Peer Learner: Register No. :
Programme: Batch : Academic Year :
Name of the College :
Subject : Class:
Topic :
Time Duration :

Title :
Date :

Objectives: The content of the objective will focus on how the peer teacher will make the learner learn.
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The learner will do what + with what + how well. Eg: The peer learner will learn the classroom etiquette, words related to classroom environment.

Introduction :

An introduction to classroom vocabulary was given to peer learners

Methodology :

Lecture Method, Question and Answer Method,

Teaching aids :

Chalk and Talk, PPT, Youtube Videos, Chart, Flashcards, Pictures, models

Direct Instruction / Main Activity :

Specify the components of the lesson

The actual teaching of the lesson with activities. For example if you are going to teach articles, you can a)write the articles on the board and explain b)use a chart with articles and teach them c)use a youtube video d)use a ppt in the smart phone and teach

Guided Practice:

Guided practice provides each student a chance to demonstrate the grasp of new learning by working through an activity or exercise under the peer teacher's direct supervision.

Independent Practice :

Independent practice is the seatwork / assignment, which you give to the learners to complete without your intervention

Closure:

The peer teacher should sum up and review all key points of the day's lesson

Assessment :

Portions :

Task A : Listening	Task B : Speaking	Task C : Reading
Grammar :		
Task A :	Task B :	Task C :

Outcomes:**Reflection:**

The peer teachers drafted lesson plans based on the above template and taught the peer learners. A sample lesson plan on Classroom Vocabulary.

Classroom Vocabulary**Objective**

To enable the learners to learn:

a. Classroom vocabulary:

b. The use of articles: the definite article and indefinite article

The learners will be able to understand the use of articles in sentences

Methodology

Lecture Method, Question and Answer Method,

Teaching Aids

Chalk and Talk, PPT, Youtube Videos, Chart, Flashcards, Pictures, models

Direct Instruction

Teaching Point	Peer teacher-Learner's Activity	Peer Learner's Activity	Classwork
Article	The student trainer will explain the definition of the article	The learners' will listen to the activity	
Types of article	The student trainer will	The learners' will listen carefully	

	explain the types of the article : Definite and indefinite article		
Examples of articles	The student trainer will give examples of the types of the articles and ask questions	The learners' will give examples of articles	Fill in the blanks Choose the correct answer

Guided Practice

Tasks on LSRW Skills

Independent practice

Assignments were given to the peer learners.

Closure

The student trainer should sum up and review all key points of the day's lesson

Recapitulation

What is an article?

What are the different types of articles?

When do you use a definite article?

When do you use an indefinite article?

Outcomes

The peer Learner with the help of the peer teacher will be able to use the LSRW skills effectively on the content covered from the syllabi.

Assessment

The peer teacher after teaching the contents given in the sample syllabi gives assessment focusing on listening, speaking, reading and writing skills.

A sample assessment worksheet on Holidays:

Holidays

Task A (Listening)

Read the passage on holidays and question the learners and test their listening skills.



Task B (Speaking)



Develop a story based on the picture given above:

Task C (Reading)

Read articles on Holidays, vacation and share with your peers

Task D (Writing)

Answer the following:

1. Where do you go during holidays?

2. What do you play during your holidays ?

3. What is your favourite pastime during holidays?

4. Do you have friends in your neighbourhood? What do you do in your holidays with friends?

5. What is your favourite tv programme you watch during holidays?

Task E (Writing)

Complete the following:

I wish to go to

Conclusion

Thus peer teaching or peer assisted learning helps in enhancing the LSRW Skills of the peer learners.

Outcomes of Peer Teaching or Peer Assisted Learning

- The peer learners will be able to use LSRW skills effectively

- The peer learners will be able to understand the contents and internalize them and utilize it for assignments, activities and assessments
- The peer learners will be able to grasp the contents through the props used in the classes
- The peer learners will be able to show an outstanding progress in communication skills
- The peer learners will be able to converse in English with their fellow learners
- The peer learners will be able to remember, recall, understand and explain the contents designed for them, thereby the Knowledge

Levels 1 to 4 of the Bloom's Taxonomy will help them exhibit their lower order thinking skills.

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Three-Fold Encounter: Tracing the Abuse of Power in David Mamet's *Oleanna*

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Abstract

Mamet's moral vision of Truth as a power that ultimately reveals itself and prevails is reinforced in Oleanna (1992), Mamet's most controversial play apparently on the issue of sexual harassment in academia. It is a "classically structured tragedy" in which the protagonist, instead of an antithetical force interfering in his relationship with someone dear to him, directly confronts the Lie that functions like the classical Furies, pays the price for his hubris, and ultimately gains self-recognition about his powerlessness in the face of the powers beyond his own. The Lie in the academe represented in Oleanna surprises the truth, not with a metaphysical mask but as wilful misrepresentation of the truth. This research paper aims in presenting the three-fold encounter faced by the protagonist and how the power is abused resulting in confrontations.

Keywords: Issue, Antithetical, Lie, Powerlessness, Surprise, Truth.

John, a college professor in his forties, is iconoclastic in his views on higher education; Carol, his twenty-year old student, has difficulties in understanding his course in education and is failing it. Growing anxious about her poor grade, she meets John in his office where in an informal "class" the professor tries to provoke her thoughts on the subject of education. Their private exchanges reveal the dichotomy between their levels of thinking the professor conceiving of higher education as humanistic and thought-oriented, and the student pursuing it as pragmatic and result-oriented. John expresses his heterodox views with unguarded illustrations and comparisons that impress the bewildered student as sexist, racist, classist, and elitist, and as an exhibition of his "unlimited power." Failing to get the solutions to her problems from the professor, the outraged student meets her campus "Group" and interprets the professor's ideas and comradely touch in her own way. Instructed by the Group in the language of political correctness, she

returns to the professor and exhibits her own power by charging him with sexual assault on her. Her report to the Tenure Committee ruins both his career and peace. The student triumphantly assumes the power to control her teacher's thoughts and even his private feelings, which ultimately drives the professor to burst into a spasm of violence.

To MacLeod the conflict between the professor and his female student is based not primarily on the politics of gender but on a dramatic shift in hierarchy and power which is a pervasive theme in Mamet's plays. MacLeod asserts that "it is impossible to condemn [Carol's] abuse of power without being compelled simultaneously to look fresh at its ugly mirror image: the power that men have traditionally held over women" (210). Richard Badenhause points out that the professor's enjoyment of his power is derived from his elitist, "specialised discourse" of academe. Waging a war with American academics for their scant concern for the learning problems of

students, he displays a Carol-like ferocity in his denunciation of John. In his appraisal, the professor is a poor teacher with “feeble pedagogical abilities”; an elitist mis reader of his students who finds it “more rewarding to work with the brightest students in the class” and who neglects “his responsibility to his less gifted students”; an “authoritative teacher” using an “intentionally heightened vocabulary”; an “egocentric hypocrite” and “an opportunistic cynic”; a “dishonest character from the start” from whom Carol inherits her education “in the art of deception, dishonesty and scepticism” (3-10).

Critics who approve of Carol’s abuse of power as merely her answer to John’s display of authority, and seek to accord her the status of a heroine, lose sight of John’s central position in the play. In the amoral world of competitive business, it is true, fair is foul and foul is fair. But such inversion of values does not apply in the academic teacher-student relationship portrayed in *Oleanna*. The play projects fair and foul not as homogeneous entities but clearly as antitheses. The conflict is not between one destructive force and another, but between the antithetical forces of benignity and malignity. Drama, according to Mamet, is basically about how the protagonist’s wishes are fulfilled or “absolutely frustrated” (Lahr, “Interview” 55). John, the “single protagonist” in *Oleanna*, is doomed to his catastrophe by being rendered powerless by the political “Group” that Carol finally represents.

Carol is the antagonist who, whatever her justifications for destroying her teacher, brings about his downfall. It is the protagonist who is “cleansed” and who evokes the emotions of pity and fear in the audience. It is not, therefore, a dual tragedy in which both the characters deserve equal sympathy, despite the author’s

protestations that the play does not take sides. The overwhelming sympathy which the play’s first audiences are reported to have felt toward the teacher at the end of the play, before any “balancing” elements were introduced into it, evidences that *Oleanna* is about the fate of the central character John.

John is demonstrably a successful teacher who, intending to provoke thought in his intellectually enfeebled student, provokes outrage in her by putting across his heterodox views on higher education. *Oleanna* opens with Carol’s anxieties about her failure to understand any of John’s educational theories, but when she does understand them at the end of her private tutorial, she finds them shocking and negating her very existence at college, and joins hands with her campus Group to bring about his ruin. *John’s Sconoclasm* Since it is John’s iconoclastic theories that upset Carol and drive her into the hands of the PC Group, it is instructive to take a look at them. John Lahr believes that the professor’s views are derived from Thorstein Veblen whose theories on education Mamet “cunningly glosses” (“Dogma Days” 123). Their closest analogy may be found in the educational philosophy of John Henry Newman who insisted in his lectures, published under the title *Idea of a University*, that “the true and adequate end of intellectual training and of a University is not Learning or Acquirement, but rather, is Thought or Reason exercised upon Knowledge, or what may be called Philosophy” (75). In his lectures Newman dwells at length upon the widely prevalent “error” in higher education loading the memory of the student with “a mass of undigested knowledge” and forcing upon him “so much that he has rejected all.” The contemporary trends in university education, Newman thought, involved the danger of “distracting and enfeebling the mind

by an unmeaning profusion of subjects” (78). Carol, who encounters her professor with a failed grade in her course, is a good example of the American student whose mind has received no training in Thought or “Reason exercised upon Knowledge.” Her knowledge seems to be acquirement devoid of assimilation, existing only as half-remembered information.

A pitiful product of an educational system in which students are merely trained, as John points out later, “to retain and spout back misinformation” (23), she cannot understand concepts that demand reasoning. Struggling to climb the social ladder from her lower socio-economic background through education, she expresses her plight: “I read your book. I read it. I don’t [understand] Any of it. What you’re trying to say” (11). Having “no command of language, no knowledge, no psychological understanding,” as Lahr observes, Carol is a challenge to John’s powers as a teacher (“Dogma Days” 122). John meets the challenge fairly well, although his teaching only reveals to him ultimately that he needs to learn a lot about the hostile world that confronts him. In Act One he earnestly attempts to relieve his student of her problems in three progressive stages. Firstly, he speaks to her, strictly as a teacher to a student, about how institutional rules render him helpless; secondly, he attempts to relieve her of, her psychological obsessions by adopting a paternal and personal relationship; and thirdly, restarting her education in an unconventional “class,” he provokes both thought and anger in the student, which culminates in the reversal of situation in the subsequent acts.

John’s Threefold Encounter: First Stage

As a teacher, John encounters his student’s problems in three respects academically, psychologically and philosophically. Firstly,

Carol’s problem is academic. She is undoubtedly an earnest student, but she suffers from depression for unknown reasons. She does everything she is told to do by her professor, but still cannot cope with the expected academic standards. An excerpt from her failing essay reads: “I think that the ideas contained in this work express the author’s feelings in a way that he intended, based on his results” (8). “What can that mean?” the professor asks, and the question, coloured with her self-pity for her inadequacy, only gives her to understand that he thinks her to be “stupid.” She tells him that she comes from a different social and economic background and must pass the course in order to “get on with the world.” She does not understand anything in the book she reads, and the jargon of learned discourse baffles her.

“Teach me, teach me,” she entreats the professor, so that the course for which she is paying can obtain her a career that would fulfil her socio-economic needs. John understands her plight, but does not know how to help her in regard to her grade since, as a “human being” in the teaching profession, he cannot meddle with the criteria for evaluating students’ performance. “What do you want me to do? We are two people, all right? Both of whom have subscribed to . . . certain arbitrary . . . certain institutional [rules and regulations]” (10).

Second Stage

John’s teaching of Carol is further complicated as he perceives that her problems are more psychological than academic. Finding her obsessed with a morbid sense of her own stupidity, he feels that it is imperative to break down the barrier between teacher and student. His question “What can that mean?” immediately provokes self-pity in her. “I Don’t Know What it means and Em Failing,” she

bewails, and plunges into self-assertive denigration of herself: ‘That’s right. That’s right. I know I’m stupid. I know what I am. (Pause.) I know what I am, Professor. You don’t have to tell me. (Pause.) It’s pathetic. Isn’t it?’ (14-15).

John at once realizes that his student’s academic problems are entangled with her psychological obsessions. “Aha,” he utters, revealing his need for a change in his approach, and quickly establishes an emotionally shared relationship with Carol in which he finds the humiliations of Carol to be “similar” to those of his boyhood. He gets less formal, and speaks a “personal” language “as if I’d talk to my son,” with the earnest intention to prevent her suffering as he did in the past (19). He tells her how, as a boy, he was constantly run down for his inability to understand his lessons and for behaving “stupidly,” which engraved an image of stupidity in his young mind. With this degraded self-image he could not do things the “capable” people around him were doing successfully. That image had severely hampered his learning process. “And when I’m tested the, the, the feelings of my youth about the very subject of learning come up. And I [. . .] feel ‘unworthy’ and unprepared” (17).

Unfortunately, critics have construed John’s heartfelt expressions of the pains of his past as a contrived device to turn his student to his own ideas about learning. “Educational theory,” MacLeod remarks on this point, “suggests that 163 in a classroom or tutorial context [. . .] such apparently unhierarchical efforts of empathy are less than innocent. We may believe we are being open, supportive, receptive to a student’s feelings, when the reality is that we contrive to direct those feelings, frustrate their expression, or impose on them our own interpretation” (203). Such theories, however, can hardly be

related to contexts where the emotional truth of the speaker is unquestionable, as John’s is. There is room to believe that the professor is absolutely true to himself and not manipulating his student because his views on the “curse” of formal education perfectly chime with the author’s own real-life experiences of his youth.

In his interview with John Lahr Mamet has said: “I was like the professor in Oleanna who all his life had been told he was an idiot, so he behaved like an idiot” (qtd. in “Interview” 58). We all have school dreams, Mamet goes on to say, because our childhood days have been fraught with fears about the expectations of the world that could not be fulfilled. The only way to cope with those expectations, Mamet suggests, “is to do more, to work harder, to do more, to do it again” (59). John’s words about how “I worked my way out of the need to fail” precisely echo Mamet’s recipe to turn failures into success: to exercise the will to act. Only through unflinching and successive action must one establish one’s worth or capacity for achievement. “If I foil all the time, it must be that I think of myself as a failure. If I do not want to think of myself as a failure, perhaps I should begin by succeeding now and again” (22-23). This is clearly Mamet’s Stoic conviction that nothing prevents anyone from achieving one’s goals so long as one acts without giving up whatever one undertakes.

John’s anecdotes about his early life, hence, cannot be faulted as “teacher-oriented” rather than “subject-oriented,” as Badenhausen would distinguish it, or as a manipulative pep talk, as MacLeod would describe it. Since the humiliations of John’s boyhood have formed the basis of his book on the whole subject of education, it may be perceived that the teacher and the subject he is talking about are inseparable. The teacher, even as he is

attempting to relieve his student of her morbid low self-esteem, is questioning a conventional, timeworn system of education which, instead of developing wholesome personalities, is only ruining the learners' psychic health with its legion of tests in undigested information. John's tragic flaw, as it is with all protagonists of classical tragedies, is hubris.

The fact that he has gone through the struggle of academic life successfully has turned him inordinately egotistic. It drives him to disparage not only the education he has received but also his employers. He describes the tests in school or college as "designed, in the most part, for idiots. By idiots. [. . .] They're garbage. They're a joke" (23). He arrogantly remarks that the Tenure Committee that granted him tenure "had people voting on me I wouldn't employ to wash my car" (23). In his self-blinding vainglory John forgets that all his denunciations are going down as facts in Carol's notes. His self-exaltation continues as he preens Himself over understanding her problems and so thinks that as a teacher, he deserves the fruits of his job: "Am I entitled to my job, and my nice home, and my wife, and my family, and so on" (24).

Third Stage

In the third stage of his education of Carol, when he ought to have discussed the book which the student finds incomprehensible, John is still persistent in voicing his own heterodox views on education that finally confound and enrage Carol. Cutting in on John's "theory of education," Carol 165 brings him round to the utilitarian urgency of her course: "I want to know about my grade" (24). Since a student can only get her grade by working for it—not by magic—John offers her an unconventional

tutorial in which Carol might understand what she fails to in her regular class. He offers to give her an "A" for the whole term if she would receive her lessons by visiting his office "a few more times." Realizing that formal tests are tormenting her with anxieties about her grade, he attempts to rid her of her fears saying, "Forget about the paper. [. . .] It's not important. What's important is that I awake your interest, if I can, and that I answer your questions. Let's start over" (25-26).

Of course, there are institutional rules, as Carol points out, but they need to be broken in a situation where working within the system fails to promote the student's understanding of the course. In Carol's case, especially, the system becomes less important than the student's need to get a passing grade by working for it. John, quite blind to the effect of his ambiguous expressions on Carol, tells her the reasons why he would venture into this tutorial: "What's the class but you and me? [. . .] We won't tell anybody. [. . .] I like you. [. . .] There's no one here but you and me"—ambiguities that the female student turns to her advantage later to ruin him (26-27).

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Culinary Narratives in *Serving Crazy with Curry* by Amulya Malladi

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Abstract

*If cooking be an art, then food is the expression of the art. Food is an integral aspect of a culture. This expression of the art reflects various emotions and the differing moods in various cultures. And literature has not failed to capture the characteristics of people efficiently through food. Food acts as a process rather than a product. And literature brings this aspect of food into the limelight. This paper focuses on the expression of food in literature representing the cultures and the individual's character. Culinary narratives deal with the culinary traditions of a culture and its influence on an individual. This paper aims at analysing the culinary narrative *Serving Crazy With Curry* by Amulya Malladi. This novel gives us a glimpse of a diasporic family settled in the United States. The narrative focuses on the protagonist's process of recuperation through cooking. The food brings the family together. The paper aims at analysing the growth of the family through the cooking process as narrated in the text.*

Keywords: Culinary Narratives, cooking, fiction, healing

Food is not merely the consumable amalgamation of ingredients. Every food has a context. The context may be the emotions or the story. Jane in the thesis, *The Rhetoric of Food Narratives* discusses how she understood the underlying context in preparation and presentation of food. In her Preface, she discusses how she was able to identify the underlying pattern of customers consuming food and the context. "Working every night serving food, planning menus, creating atmosphere, and tasting wine, I recognized that food does not exist without context. I quickly realized that I was in the context business". (Jane, v)

On talking about culinary narratives and the most neglected perspective of narration, she records, that the "writers were using food narratives to send messages, yet inevitably, it was the messages and not the delivery mechanism that seemed to garner the most attention". (Jane, vi). According to Jane, these narratives are not mere a linear equation that

personifies one singular emotion or perspective. She delves deeper to understand that it is more complicated than it appears.

Food persuasion is not a one-dimensional position. The intersection of thought, feeling, childhood, personality, friendship, economics, family and national identity that contributes to the creation and maintenance of food narratives suggests that a linear analysis of food narratives would not work. (Jane, vii)

Dan Owang, in "*Eat Pig and Become Beast*": *Food, Drink and Diaspora in East African Indian Writing* discusses how the narration of experiencing food reflects the characters and the culture that an individual is made up of. He discusses in his article how the narrative is just a portrayal of the character in flavours.

Food in the literature acts as an index of the changing social status of Indian East Africans in the journeys and their eventual migrations. It encodes histories of resistance, accommodation,

and cultural exchange. It is thus, for the writers, a useful tool for mediating personal and communal stories, and an important focus of feelings (Owang)

Amulya Malladi is an Indian born author settled abroad. Her niche is characters of Indian origin living in India and abroad. She is adept at painting characters that are more Indian in nature. Their Indianness is what makes them stand apart. She has authored nine novels, *A Breath of Fresh Air*, (2002), *The Mango Season*, (2003), *Serving Crazy with Curry*, (2004), *Song of the Cuckoo Bird*, (2005), *The Sound of Language*, (2007), *A House for Happy Mothers*, (2016), *The Copenhagen Affair*, (2017), *The Nearest Exit May Be Behind You* (2019), *A Death in Denmark*, (2023).

On speaking about her third book, *Serving Crazy with Curry*, she says, “This is the story of four women spanning three generations and starts with the attempted suicide of one of the granddaughters.” (Chopra)

Alexander Dumas simplifies the act of eating and elucidates the need that it stems from apart from mere physiological need as, “Eating is the great preoccupation of both primitive and civilized man. But the savage eats from need, the civilized man from desire.” This is also one of the epigraphs Amulya Malladi has employed in her novel, *Serving Crazy with Curry*.

Sunil Macwan in his article, *Culinary Narratives, Representations, and Discourse*, discusses veteran Arjun Appadurai and his concept of “gastro-politics” In the essay, *Gastro-Politics in Hindu South Asia*, Appadurai discusses the threefold environment where food is a significant element and has a reign of its own. The threefold scenarios are in the household, the temple, and public gatherings. This paper focuses on the first milieu, the house. Here it is the household of the Veturis. He talks

about food as politics on the different battlefields. He emphasizes the importance of food to re-enforce the status quo in the house, society, and public domain. In the household, he distinguishes six different categories wherein the hierarchy of priorities is defined. (Appadurai, 497-498)

The author narrates the story of a diasporic family, the Veturis, who overcome the hindrances and turbulences that come their way and mend relationships through food. The narrative begins with Devi attempting suicide and saved by her unsuspecting mother. When she recovers, she finds herself very successful at failing, as she was fired from her job, constantly compared to her over-achieving elder sibling Shoba, has had a miscarriage and her latest feat of failing to die, therefore goes into a state of induced self-mute as she recuperates. Suddenly she decides to employ her mouth with the other job of eating, as she had rejected speaking. She starts cooking when her family gathers and heals itself. Shoba realizes that her marriage has ended long back and she decides to move on. Saroj and Avinash mend their marriage and reignite the love that they had for each other. Vasu, the grandmother expresses her love for her daughter Saroj, and also justifies her idea of love and the decisions that she had taken throughout her life.

The process of cooking had a deep impact on the psyche of the protagonist who has just escaped death, though not by choice. Her suicide attempt is described as the “incident” and is best described in the lines of the author as: “Two things happened after the Devi “incident,” as everyone in the Veturi household started calling it: 1. Devi completely stopped talking. 2. Devi started cooking”. (Malladi)

The novel right from the beginning lays emphasis on the process of cooking, and eating.

Saroj is often preoccupied with the food. Most of her conversation with the family members revolves around what would be the lunch or dinner.

“I am making spinach pappu for dinner, is that okay?”

“What about lunch?”

“What will you do about lunch?” (Malladi)

The kitchen is Saroj's kingdom. It is an ironic symbol of both her slavery and reign. Devi's mother Saroj was different from her own mother Vasu and daughter Devi. “But when it came to the kitchen, Saroj ruled supreme. The house had been built to Saroj's specifications, the kitchen was the crowning glory”. (Malladi)

Though Saroj wanted to teach her daughters to cook, they simply weren't interested. Devi was not the one to help her mother in cooking she had this curiosity that often lead her to come up with different concoctions and substitutes for her mother's “Indian ingredients”.

Devi would watch and ask questions. She did offer plenty of suggestions. Always wanted to put something that didn't fit in the food Saroj was preparing. Why can't we add parsley in the dal? ... Why can't we make a duck curry or rabbit curry instead of a chicken curry? Do we always have to have the same kind of chicken curry? Devi would want to know.

It was a constant battle whenever Devi would sit at the counter in the kitchen to watch Saroj cook. Saroj felt that sometimes Devi did it just to annoy her. (Malladi)

The first recipe in the book is that of Saroj's borrowed from a woman named Girija in Jorhat. The famous curry her mother makes is borrowed, which instills in her the desire to try her hand at experimenting new recipes from the available old ones.

Food as Revenge

Devi uses food as leverage against her mother. Growing up to the constant taunts, comparison and nagging of her mother, Devi uses her mother's reign over her kingdom to avenge herself. She twists her mother's favourite recipes to suit her taste buds with the Western ingredients and more. Devi's cooking spur was more of an escape from her mother's tight clutches. She emphasizes her little revolt by demolishing her mother's sacred land like a bull in a china store. She enters in her journal the experience of doing the same as: “I saw the mint. Mama's prized little herb pot. Tearing away the mint, ah, now that was a special treat”. “Saroj grimaced, looking at her herb pot, with asymmetrical look. She was so careful with it and Devi had just demolished all that work”. She liked the idea of being in the kitchen the sacred land for her mother which she utterly despises to be stripped of its sacredness by an intervention other than that of hers.

Saroj couldn't stand even the idea of anyone else but her cooking in her kitchen... Saroj banned everyone from using her kitchen. She never said it out loud, but everyone knew anyway.

Maybe that was why Devi took great pleasure in spilling a spoonful of sugar on the marbled floor....She'd also left the kitchen in a small mess. It made her happy (Malladi)

When Vasu's friend Geeta was grieving and she had to visit, Devi was in disagreement with Vasu's decision. The chicken that day was spicier as Devi was. “.her anger was obvious. Her chicken with blueberry curry sauce, served with fragrant cardamom rice, was peeling off the first layer of everyone's stomach lining”. (Malladi)

The necessity to balance it out with water was inevitable even to Avi who seldom drank water while eating.

Food as Communication

For Saroj food is the way for expressing her love. She uses food to express her building feelings for her husband. Devi uses food as a mode to communicate her mood to the entire family without opening her mouth at all to speak to them. Vasu and Avi relish the food that Devi has prepared. They indulge in the delicacies and express their solidarity and support to Devi who has been struggling all alone in her own world of defeat and against her mother. Saroj talks to Devi when the latter explores her culinary skills. She tries to make amends and break the tension around Devi after “the incident”.

Diary Entries

Devi uses the diary entries as not mere recipes’ book. She records how she feels and uses the entries to emote her feelings. In these recipe entries, she makes note of the day after which she has returned from “the incident”. She titles her recipes along with her experiences, her state of mind as follows:

- cajun prawn biriyani / Day 8 after coming home from the hospital
- angry at vasu grilled chicken / in blueberry curried sauce / Day 15 after coming from hospital
- Girish's favorite with a twist / Two Weeks After
- LAMB CLITORIS / The day everyone found out
- mama's rasam with my pastry / The night Mama and Daddy made up
- MAMA'S RECIPE / bread and aloo grenades with

- mama's recipe / dosa with sambhar / The day I decided my future
- regret / The day G'ma died (Malladi)

Her inner thoughts are given priority in the recipes section of the book. Though her thought process is present in snippets during the course of the narration, the recipes section is more important because it relates to her mood, the food that she prepares, her experiencing the tastes that she has concocted, gloating in pride when her family members praise her truly as she subtly distinguishes between ““afraid of suicidal person” praise and real praise. This was the real thing”. (Malladi)

Deconstructed Recipes

Devi found peace in revolting. Her life right from the start has been in constant comparison to her elder sibling, “the good one”. She was known for being the bad one or the girl with no sharam. She uses the recipes of her mother as an expression of her rebellion against the questions posed by her family. She twists her mother’s recipes to bring about a hybridized dish still Indian in nature and anglicized in taste. “The classic chutneys are coriander, mint, and chili. Everyone makes those chutneys, and oh yes, let's not forget the tamarind chutney that every Indian restaurant will serve in watery portions. But I don't want to make or eat classic chutneys”.(Malladi)

The classic recipes are goat, lamb, vegetable, and/or chicken biriyani. But when I was in New Orleans, at this restaurant, they served Louisiana barbecue shrimp, which was simply delicious. When I asked the waiter what was in the shrimp sauce, he rattled off a number of spices. (Malladi)

Recipes for Relationship

In Saroj's case, her cooking acts as a bridge to rejuvenate her dull marriage life. She cooks recipes that her husband Avi likes.

Saroj was set on making a wonderful for-Avi dinner. She was starting out with her famous aloo grenades with her equally famous yogurt and tamarind sauce. She had clearly told Devi that she didn't need any funny things in her food, which she wanted cooked just the way Avi liked it (Malladi)

Though it was a bit overwhelming for the people at home, Saroj was undeterred to shower Avi with all the goodies. "Mama is on a cooking rampage. "She's cooking like there is no tomorrow," (Malladi)

The protagonist Devi, tries to employ food as a narrative to convey her feelings to her family members when her vow of self induced mute is in play. Vasu was not a domesticated wife or mother. According to Saroj, she had to fend for herself and this lack of affinity made the relationship between Mother and daughter a bit sour. As Hamburg discusses in her research, the initial stage of a child's food habits is developed by the food sharing initiated by the adult. When this stage is overlooked the resulting relationship is similar to that of Vasu and Saroj.

Cultural Hybridity

As an immigrant, Devi tries to incorporate ingredients that are not good enough or Indian enough for her mother. She uses apricot for the sweet chutney, the accompaniment to her mother's famous samosas. She records the event of the process of chutney-making and names it as "Anti-Saroj Chutney". She constantly transmutes her mother's recipes to suit her own taste buds, which is a subtle hint of her hybridized life. She uses her mother's recipes

and anglicized ingredients that seem to elevate the taste of the authentic Indian dishes that she prepares.

The classic recipes are goat, lamb, vegetable, and/or chicken biriyani. But when I was in New Orleans, at this restaurant, they served Louisiana barbecue shrimp, which was simply delicious. When I asked the waiter what was in the shrimp sauce, he rattled off a number of spices (rosemary, thyme, basil, Oregano, et cetera) and so, I went with memory. (Malladi)

Conclusion

Hamburg in her research, talks about the emotional relevance of food preparation and consumption. She elaborates on how food consumption is not merely a hunt for nutrition and satiety. She states that the amount of a particular food consumed by an individual reflects on his/her emotional status and also has the ability to affect the same. She goes on to describe how eating is a social behavior and sharing meals is seen.

Eating behavior goes beyond nutrition and alleviating hunger; family, friends, and cultural heritage shape individual food preferences. Food offering can be used to show affection to loved ones, to show hospitality to strangers, or to adhere to or express religious beliefs. (Hamburg)

The protagonist Devi uses food as a means to communicate when she stops talking. She effectively conveys her mood through the flavours. The comparison between Devi and her mother's style, need for cooking differentiates the different perspectives regarding cooking in a household and the significant role food plays in an individual's life. Thus the novel, *Serving Crazy with Curry* narrates the experiences of the family, especially that of the protagonist through the culinary process.

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Collective Unconsciousness and Author's Own Neurosescradle for the Diasporic Writers

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Abstract

In today's world, there are many contemporary writers who focus more on the themes like Ecocriticism, Feminism, Gender studies, Post Colonial and many. This type of writing and criticism emerged years ago. But the literature which is currently trending and at the peak in the modern world especially after modernism and postmodernism, World Wars is Diasporic Literature. The Diasporic Literature is based on the idea of a homeland and it deals with alienation, displacement, existential rootlessness, nostalgia and quest of identity. I find that Psychoanalytic theory/criticism is the most suitable and applicable criticism for Diasporic Literature. Sigmund Freud and later theorists argued and believed that Literary texts, deals with a work of literature primarily as an expression, in an indirect and fictional form of the state of mind and structure of personality of the individual author. The dreams, secret unconscious desires and anxieties of the author are portrayed through their writing. The novels of the famous diaspora writers are adapted into movies, and series. Diasporic Literature focuses on the two subjects- Literature, to pen down their thoughts freely and Psychology- to appreciate and emote their emotions. The focus of this paper is to concentrate on the modern writers like Chitra Devakumari Banerjee, Salman Rushdie, Jhumpa Lahiri, Arundati Roy who have marked the table at Diasporic Literature, is it their artistic creation, or have these writers somewhere faced alienation, displacement and its their collective unconsciousness mind and manifestation of the author's own neuroses that has served as the cradle for the development of Diasporic Literature.

Psychoanalysis is a technique that explores the motives of an individual in order to treat the mental disorder. In Literary criticism the theory is used in interpreting the desires, fears, and inner conflicts of the characters in the literary text or to analyse the skill of the author. Emerged in the early nineteenth century, as a part of the romantic replacement of earlier mimetic and pragmatic views by an expressive view of the nature of literature. Thomas Carlyle said "with the best of our own critics at present" is one mainly of a psychological sort, to be answered by discovering and delineating the peculiar nature of the poet from his poetry". The main objective of this paper is to highlight the psychoanalytic approach to the literary which

many modern critics regard to be naive comparatively to other criticism because this approach involves dubious assumptions about the similarities between literary texts and an individual. Simpson, in her book "psychoanalysis as a body of thought still offers the most powerful theatrical paradigm to date for exploring the complexities of emotional life as these are expressed in literature as well as life". Literature is a reflection of life, so applying this theory to literature would never result as haphazard. This paper aims to discuss the modernist woman writer Jean Rhys's *Wide Sargasso Sea*. The novel is a prequel to Bronte's *Jane Eyre*. The protagonist of the novel Antoinette is a seminal biography of Rhys.

Thus, my research will be interpreted with psychobiography and Jean Rhys as a Diasporic writer.

The Title of the Novel

Jean Rhys after completing her novel found utmost difficulties in choosing the title.

After many attempts, she chose *Wide Sargasso Sea*. Now, when we look at the historical aspect of the *Sargasso Sea*, it is inextricably linked with the history of colonialism. "Few dare it, fewer still escape"-Obeah Night. The myth behind the *Sargasso Sea* was that ships could be entangled in the weeds and unable to escape. Looking through psychological perspective, Rhys wrote this poem *Obeah Night* when she was finishing her masterpiece. Rochester, husband of Antoinette, played on Antionette entangling her like a weed in their marriage life. Antoinette who wanted to be ardently loved by her husband was the infected weed-madness. In the climax scene, Antoinette burns *Thornfield* because she dared to do it, yet Rochester remains alive in Bronte's *Jane Eyre* escaping death.

Deaths and Symbolism

'One calm evening he shot his dog, swam out to the sea and was gone for always'. Mr Luttrel, the neighbour and the only friend of Annette committed suicide. 'Some will wait for a long time'. This shows that some people are tirelessly 'waiting for a change', a hope and live in absurdity like the characters of the play *Waiting for Godot*. A long wait and waiting ultimately makes a person lose self esteem which resulted in the death of Luttrel. In that case what did Rhys wait for? 'Now we are marooned, now what will become of us'. The natives poisoned the horse because they were aware that Annette was emotionally attached to it. In order to

threaten her, they first gave a hint and destroyed her well being through poisoning the horse. In psychology, myths are based on emotions and they come from the human subconscious mind. When Coco made an effort to fly but fell to the ground due to clipped wings. The mob who were furious to attack the Masons ran from the place, believing the death parrot as a bad omen. Here the subconscious mind instilled fear in the minds of people. On the other hand, Mr Mason who clipped Coco's wings is compared with Mr Rochester and Antionnete who clips the freedom of her wife and locks her up in the *Thornfield*. The little boy is very badly hurt. He will die if we cannot get help for him. The death of Antionnetes's brother Pierre in the fire is the last image she dreams. This scene sparked Bertha. After losing Mr Cosway, Mr Luttrel, the horse, Coco, and Pierre Annette's psyche lead to madness and resulting in death.

Gothic Style in *Wide Sargasso Sea*

As mentioned earlier, the title of the novel itself gives the reader horror, the myth behind the islands, 'no survivors'. The practice of Obeah by Christophine, the atmosphere of the Coulibri mansion casts a dark shadow of fear, especially in these lines 'were terrified of her', 'there was a dead man's dried hand, white chicken feathers, a cock with its throat cut, dying slowly'. When Antioneete questioned her mother why so few people came to see us, she said the roads were very bad. The death of the horse also invokes fear in the readers. In classical literature, Islands are always mysteriously possessed by demons, nymphs for example Caliban from *Tempest*. Rhys on purpose used the island as a setting to inculcate the danger. Initially, Rochester also gets frightened by the people and Island. In order to show his superiority he starts calling his wife Bertha. In the deep black forest, when

Rochester goes for a walk, he meets a little girl, she in turn screams thinking that he is a monster giving a clue of Rochester's villainous actions. The three dreams of the protagonist, her zombie eyes- deep into the forest, someone following her and the room in which Bertha is trapped is gothic style. Husbands in *Wide Sargasso Sea*: Mr Cosway, Mr Mason and Mr Rochester the three are the typical examples of male chauvinists. Mr Cosway abandoned Annette because of his excessive drinking. Mr Mason did not pay heed to his wife in spite of her requesting many times to leave the island. Mr Rochester married his wife to prove his father wrong, to gain financial freedom by seducing his wife. All three men are responsible for their wives split personality disorder.

Mothers in *Wide Sargasso Sea*

Though Annette is the biological mother of the protagonist. She never gave her daughter the love and care of a mother. 'You were making such a noise. I must go to Pierre, you've frightened him'. Antionette after having encountered a nightmare was struggling on the floor. Her mother did not pacify her but tried soothing his son. Pierre was an apple to one's eye. The care and amount of love Annette had towards her son was lesser than Antoinette, the reason behind this discrimination and alienation might be because of the same sex. She has grown tired of seeing the beauty inherited by her daughter, she is also envious of her. 'Oh, let me alone'. She never wanted the presence of her daughter and was always annoyed by her 'she might rest if I left her alone'. Was she treated by her parents in the same way and because of which her conscious mind made her react the same. When she started dating Mr Mason, she was least bothered about her daughter, 'my mother never asked me where I had been or

what I had done'. She never got the affection and motherly love from her mother, even after the fire accident, Antionette embraced her but her mother pushed her away. When she did not receive motherly love, she was dependent on the other ladies. Such ladies were Christophine and Aunt Cora. She saw Christophine, the practitioner of Obeah and the maid of her family as her mother. Additionally, Aunt Cora always nursed her and took better care of her than Annette. Both the ladies were also aware of Rochester's actions that were never condoned. Christophine also warned Anntionette to leave her husband and did not help her in seducing her husband through Obeah practice.

Jeans Rhys as Diasporic writer

From her first novel *Voyage in the Dark*, *Quartet*, *Good Morning*, *Midnight*, *After Leaving Mr Mackenzie*, and *Wide Sargasso Sea*. The female leads of Rhys undergo a roller coaster of emotions but Antionette is Rhys herself and that's the reason why this novel is most celebrated. Alienation, bitter disappointments, economic desperation, youthful illusions and intimate betrayals are the themes of her novel. The character would not have existed without Rhys. To fully understand the novel *Wide Sargasso Sea*, Rhy's childhood experiences in Dominica and adulthood in England and her marriage are the best sources. This background influenced Rhys to pen down and mould the character. As a child she experienced the racial discrimination, her relationship with her Crole mother was filled with betterment and her first divorce, gave way to shape Mr Rochester.

Rhys also burnt her handwritten notes of *Sargasso Sea*, she also mentioned her dreams to her best friend. Rhys life was not as smooth as silk, she had many ups and downs. Her

discrimination was the only inspiration for her the completion of the novel.

Psychoanalysis and Diaspora

Rhys psychological turmoil made her a great writer. Ford Madox Ford made Rhys appreciate that 'her sense of alienation could work for her artistically and that only through her writing would she be able to make sense of her feelings of dislocation.' This analysis is a healing relief to secret mental emotion, it preserves men from madness. It helps the author to bring out their fantasies, dreams, fulfilment of wishes that were denied or prohibited by reality. Rhys was attacking the world through her writing. The ill treatment of Dominica people, her racial discrimination made Rhys feel envious of the black people because they were much stronger, free and more alive. Similarly, in her novel both Creole women lived a life of hostility. The protagonist neither belonged to Dominica Island nor England. The terms like white nigger, white cockroach were the real terms of Rhys life, In order to come out of the segregation, Rhys used the terms for her character. If Rhys would not have spent her life in Dominica with her Creole mother, she would not have given us such a powerful novel. Her imagination and psyche of taking Bertha as a Creole woman and developing the plot with a gothic twist makes it the best prequel. Rhys was very keen and did several editing to the novel because it's her self mirror, looking into the glass. The cleverness of narrating the abjection and madness of Bertha is the best narration. Segregation, abandon, alienation are interrelated.

Conclusion

One can guess the psyche of Rhys through her female character who suffers from split identity

and searches for a place belonging to her mixed heritage. Rhys, a mixed breed of European and Caribbean, is torn apart through racial, gender issues. Her heroine is also torn between two opposing worlds. She neither belongs to the world nor accepted by both the world. Alienation and segregation by her close one's resulted in complexities and madness. The novel shows how an individual feels after betrayals though being innocent and all she expected was true love from her mother and husband. The complicated childhood, the damaging relationship between her mother, the psychographics landscapes, traumatic ambivalences of her personal life as a chorus girl, and her braveness to express her feelings, the bipolar disorder and pyromania were the cradle for the development of the masterpiece *Wide Sargasso Sea*. A personal and historical fragmentation and dispossession of loss and abandonment. Hence, Rhys past is the cradle for her heroine and the plot of the novel.

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Balram Halwai, a True *Homo Economicus*: A Reading of Aravind Adiga's *The White Tiger*

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Abstract

Indian Fiction in English in the new millennium was grounded in Indian socio-political and cultural life. The writings were fore-grounded with the winds of cultural change which resulted with changing economic fabric of the nation. The New Economic Policy (NEP) the country adopted in 1990 to put an end to the economic crisis that was pressing the country had a major role in this change. This new turn promised economic escalation to all but the repercussion of this on society and the people was felt twenty years after its implementation. The fiction produced in this decade captured these changes and the characters reflected the ongoing tendencies and changes. Young criminals became constant characters in most of the novels. To understand this change one must understand the economic changes that happen in the society. This change has created homo economicus theorised by Foucault who theorised on the concept of homo economicus in his series of lectures at College de France, which were later published as The Birth of Biopolitics. This paper analyzes Balram Halwai of Aravind Adiga's The White Tiger stands a perfect example of homo economicus in all capacities.

Keywords: *millennium, economic crisis, repercussion, homo economicus*

Indian Fiction in English in the new millennium was grounded in Indian socio-political and cultural life. The writings were fore-grounded with the winds of cultural change which resulted with changing economic fabric of the nation. The New Economic Policy (NEP) the country adopted in 1990 to put an end to the economic crisis that was pressing the country had a major role in this change. This new turn promised economic escalation to all but the repercussion of this on society and the people was felt twenty years after its implementation. The fiction produced in this decade captured these changes and the characters reflected the ongoing tendencies and changes. Young criminals became constant characters in most of the novels. To understand this change one must understand the economic changes that happen in the society.

The promise of NEP to uplift the down trodden by developing the “entrepreneurial freedom within an institutional framework, which is characterised by private property rights, individual liberty, unencumbered markets and free trade” (Harvey 22) began show its result in the new millennium. Because of this economic policy the government dismantled the welfare state and radically reduced the welfare measures for the subjects, and emphasized more on the liberation of individual’s entrepreneurial freedom, as per the guideline of this policy. It is believed, with the success of individuals, who are provided ample freedom to pursue entrepreneurial activities and private enterprise through free trade, the economy of the state can be improved. The proponents of this new policy accuse the welfare state stating that it reduces the efficiency of individuals by offering

assistance to them and thereby making them dependent on state. They assert that free market helps the initiatives of individuals and improves their efficiency. Neoliberalism, the guiding principle of the New Economic Policy, was accepted as a solution for all economic crises by many leading nations and it became a dominant ideology. Harvey writes how success of an ideology makes it even embedded into common sense. He writes:

For any thought to become dominant, a conceptual apparatus has to be advanced that appeals to our institution and instincts, to our values and our desires, as well as to the possibilities inherent in the social world we inhabit. If successful, this conceptual apparatus becomes so embedded in common sense as to be taken for granted and not to open to question. (5)

The success of neoliberalism not only gave it a higher status but also made it unavoidable. As a result, political and social spheres took the characteristics of neoliberalism which were initially associated with values of civil rights, equality and welfare. These spheres moved to economic discourse of competition. According to Wendy Brown, not only the neoliberal markets corrupt and degrade democracy but also convert the unique political character and meaning of democracy into economic ones. Individual's freedom to pursue one's own interest is the basis of a neoliberal state, as neoliberalism was founded with the ideals of "human dignity and individual freedom" (Harvey 2). So, in a neoliberal state, as individuals are free, they are expected to be rational and responsible, and they become accountable for their failures. It is imperative to take active role in the market and those who do not participate are "left or cast outside the market system- a vast reservoir of apparently

disposable people bereft of social protections and supportive social structures- there is little to be expected from neoliberalization except poverty, hunger, disease and despair" (Harvey 185). So, the neoliberal subjects become calculative entrepreneurial subjects, who think only about their economic improvement. Olssen and Peters describe "the entrepreneurial, self-interested, rational economic being who is best left to "calculate his or her own interests and needs as '*homo economicus*'" (Pollack and Rossiter 159).

Foucault has theorised on the concept of *homo economicus* in his series of lectures at College de France, which were later published as *The Birth of Biopolitics*. According to Foucault, *homo economicus* is an entrepreneur, an entrepreneur of himself... entrepreneur of himself, being for himself his own capital, being for himself his own producer, being for himself the source of [his] earnings. The traditional *homo economicus*, as sketched by Adam Smith, was a tireless merchant, who pursued his own interest through exchange. Jeremy Bentham reconceived the principle of *homo economicus* as one who avoids pain and pursues pleasure with cost benefit calculations. The new neoliberal *homo economicus* is a profit seeking figure, pursuing self interest but is entrepreneurialized. He becomes a financialized human capital. Foucault compares the new neoliberal *homo economicus* with the classical *homo economicus*, who was just a partner of exchange and his subjectivity was based on the theory of utility. The neoliberal *homo economicus* is not just a partner, but a producer and consumer himself. Drawing the theory of consumption by Gary Becker, Foucault says that a *homo economicus* is a consumer and at the same time a producer, a producer of his own satisfaction, he says "*homo economicus* is

basically a consumer and his consumption is an enterprise activity by which the individual, precisely on the basis of the capital he has at his disposal, will produce something that will be his own satisfaction" (226). According to Foucault, *homo economicus* is a person who pursues his own interest "within a totality" (278) and accepts reality, and is highly adaptable to the environmental changes. According to Trent H. Hamann, "*homo economicus* is a free and autonomous 'atom', who with his self-interest and responsibility moves forward with his rational choice and cost benefit calculation excludes all other values and interests" (38).

Balram Halwai of Aravind Adiga's *The White Tiger* stands a perfect example of *homo economicus* in all capacities. Balram is self-directed and highly motivated. He plans everything high for his future despite his uneducated background. As a young boy, Balram admires a bus conductor, Vijay, who receives extraordinary respect from the villagers. Balram admires his 'whistle' and 'uniform' with which he commands power over others. He thinks that he will also receive the same respect if he has a uniform like Vijay. So, when he drops from school and joins a tea shop, he takes initiative to learn driving, which according to him will help him to earn respect and money. He sincerely learns to drive under a bossy driver. When he masters the skill, he goes from door to door in search of a job. He goes to a house guarded by a Nepali watchman. After entering the house, he understands that the house belongs to a landlord of his village, who used to torture the villagers. When the landlord asks him about the reaction of the villagers after his departure from the village, Balram manipulates the situation for his gain and tells him falsely that the villagers are sad in his absence. He says that in his absence the people

cry as: "our father is gone, Thakur Ramdev is gone, the best of the landlords is gone, who will protect us now" (TWT 61). Pleased by this acting, the landlord takes him into his service as a second driver for the 'Maruti Suzuki' car. The first driver, Ram Persad, drives the Honda City car, which has an air conditioner and is used by landlord's son, Mr. Ashok, who has returned from America with his wife, Pinky. Ram Persad bosses over Balram, and makes him do all menial jobs of the house. When Balram is treated badly by the Nepali watchman and the first driver, he waits for a chance to pounce back on them. One day, Balram follows Ram Persad, who takes a mysterious walk every evening, and finds out that he is a Muslim. Balram understands that Ram Persad has concealed his identity to get the job, as the masters of the house have a dislike for Muslims. Balram becomes powerful after finding the real identity of Ram Persad. Knowing well that his masters do not approve Muslims, Balram begins to threaten Ram Persad and the Nepali watchman, who has helped him, and keeps them both under his control. Ram Persad leaves the house out of fear for Balram and eventually, Balram becomes the driver of Honda City car, for which he had been craving. Balram does not feel bad about Ram Persad's condition but rather feels happy that he has become the number one driver in the landlord's house.

A true *homo economicus* is self-centred and never bothers about others. Balram is highly selfish in this incident, and thinks about his improvement alone. Balram's ability to acquire skill is also great. Balram, being a villager, who has not visited any city till then, gets confused, when he visits Delhi for the first time, but he quickly learns to drive through the confusing streets of the capital city.

Pursuing self-interest at the cost anything is the first and foremost character of a *homo economicus*. Balram is a perfect embodiment of this character. Balram knows very well how the landlords torture the villagers, when they do a mistake. In spite of this, he kills his master brutally and escapes with the money. He is not bothered about anybody, including his own brother, Kishan, who gives fatherly affection to Balram, after their father's death. Balram overhears the conversation of his masters in car and in house and finds out what is happening in the house. He understands that Mr. Ashok has planned to give the officers of the income tax department a heavy amount as bribe. He decides to kill his master, and steal the cash, which his master has taken from bank to bribe the officials. He rehearses the murder several times with a bottle and waits for the correct moment. On a rainy day, when he travels all alone with Mr. Ashok, who brings a bag full of cash, Balram kills his master ruthlessly. He does not have any qualm of his crime but pursues his own interest like a typical *homo economicus*. He kills his master ruthlessly and says, "I rammed the bottle down. The glass ate his bone. I rammed it three times into the crown of his skull, smashing through to his brains...putting my foot on the back of the crawling thing, I flattened it to the ground. Down on my knees I went, to the body around, so it would face me. I stamped my knee on its chest" (TWT 284-285). He knows that his brother will be beaten to death and his family women will be raped by the landlords and his men. Still, he pursues his interest and his own satisfaction. With the stolen money, he becomes an entrepreneur.

Balram, after becoming a successful entrepreneur at Bangalore, changes his identity and becomes Ashok Sharma. He explains his condition, after the financial glory, to the

Chinese Premier very clearly as, "I've got no family anymore. All I've got is chandeliers" (TWT 117). He is a freeman left to pursue his interest, which helps him to rise from darkness to light. Chandeliers may give him happiness, but cannot be an everlasting happiness.

Literature which records the societal changes captures the changes. The novels produced in the past decades in English in India shows how the younger generation has changed and have become ruthless. The main motive of many of the characters in these novels is to become rich in any means possible. They all stand a perfect example of *homo economicus*. The basic human nature likes love and compassion but when life is monetized the basic perception changes. John Steinbeck's words sums up this contradiction in human nature as:

It has always seemed strange to me... the things we admire in men, kindness and generosity, openness, honesty, understanding and feeling, are the concomitants of failure in our system. And those traits we detest, sharpness, greed, acquisitiveness, meanness, egotism and self-interest, are the traits of success. And while men admire the quality of the first, they love the produce of the second.

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Abbreviations

TWT- The White Tiger

Comparative Literature: From an Antique to Modern Travel Writing in India

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Abstract

Literature is a gracious gift for the education field and contributing a lots of literature works to the world readers. One of the antiquity genres in literature is travelogue. In modern literature, travelogue is getting more attention from authors and readers. Travelogue has been giving an immense contribution to literature since second century. Travel writing is currently a flourishing and incredibly well known literary style. It has chronological growth in each and every century. Authors write their travel experiences on other countries as well as about their own country, city, town etc. In Present era, all the countries started to write about their country in own regional language. For instance, S.K.Pottekkatt writes in Malayalam. Jeevan Leela by Kaka Kalelkar focuses in Tamil language. There are so many Indian authors started to portray about India in various perspective. However the countries become modernize but still people are following the tradition and cultural values especially in India, culture, tradition, food, festival, devotional ceremony and all another for them. This paper focuses on Indian contemporary travel writers Bhiswanth Ghosh works on some states in India. In olden days people were traveled to explore. In present era travel writers travelling to know about other places and shares their experience to their readers through the travel works. It shows the growth of travelogue from past to present era.

Keywords: Modern Literature, Travelogue, Indian Literature, Olden Travel writing, Contemporary Travelogue.

In literature there are individual books for culture, history, and so on. But all these aspects can comes under in one genre "Travelogue." Modern literature has this kind of freedom to bring all the aspects in one book. Some genres were started in farsighted view in literature in that travel writing is incredible. Travel writing is not new-fangled genre but it gives elegant spirit in present era. Travel writing is also found on websites, in periodicals, and in books. It has been produced by a sort of writers, tourists, explorers, pilgrims, migrants, officers of navy, missionaries, scientists, and educators.

Travelogue plays a major role in English literature from 2nd century onwards. It is a record of the sights, events, person's individual account of a trip, journey or some other travel experience and also a personal outlook of a traveler who experiences different places as he or she travels. Most travelogues are greatly unique and usually written in the first person narration like personal diary. Throughout history, the travelogue can be mentioned as prominent discoveries of some events or sights of some unfamiliar nations. In travel writing, the travelers can include anything ranging from huge monumental landmark, to the old style

little coffee shop or tea stalls. Travel writing is a description of people, their nature, religion, tradition, customs, forms of government and so on of the country.

One of the early travel memoirists in Western literature was Pausanias, a Greek geographer of the 2nd century advert. James Boswell's *Journal of a Tour to the Hebrides* (1786) helped out to form journey memoir as a genre in the early modern period. Travel literature started to grow and expanded for the era of the Song Dynasty (960–1279) of medieval China. The style used to be called 'travel record literature' (youjiwenxue), and was usually written in essay, prose, diary form and narrative. Geographical information has been given by Fan Chengda and XuXiake authors in their works during 1587-1641. Petrarch's (1304–1374) *Mount Ventoux* in 1336 is the most earliest recognized records of taking enjoyment in travel, of travelling for the sake of journey and writing about it and was *Voyages* published by Richard Hakluyt In 1589. The sequence of those writing enhances the idea of many travel writers to record their experience under the genre of travelogue.

Travel writing is presently a prosperous and greatly popular literary genre. Every year new travelogues flows from the printing press, while travel writers like Paul Theroux, Michael Palin, and Bill Bryson frequently feature in the bestseller lists in both European and American.

Travel writing is fast reaching genre in all over the world. In this paper going to focus on Indian travel writing works. India is the biggest democracy and the seventh biggest country with the second greatest populace. India rewards the traveller along with her timeless landscapes, huge monumental history, remarkable structure, and mystery of story and theology. India, residence to hundred million persons of many

specific faiths, represents unity in variety. For Indians, religion is like tradition and it is a vital a part of life.

Indian English literature (IEL) refers the writers in India who write within the English language and whose native or co-native language would be one of the many languages of India. R. K. Narayan, Mulk Raj Anand and Raja Rao contributed to Indian fiction in the 1930s and from there the early historical past started out. Sometimes Travel literature often interconnected with essay writing too. V. S. Naipaul's *India: A Wounded Civilization* essay on 1976, which was such an essay type. His trip focused on a nation and people which can be seen in his travel works. The first Indian travelogue was written in Malayalam work which is Varthamanapusthakam by Paremmakkal ThomaKathanar. It was written in 18th century and then forgotten again it was re-discovered in 1935 and first printed in Malayalam by Luka Mathai Plathottam in 1936.

In this millennium, many writers have focused in the genre of travelogue and it has been written in several languages. The travelogue writers have not only portrays the countries roughly but also they focus on small cities and towns. The contemporary authors such as Bhandant Anand Kausalya, Balraj Sahni and Ikbal Ali Shah are focusing the language of Hindi whereas Vishnubhat Gods's works are in Marathi. S.K.Pottekkatt writes in Malayalam. *Jeevan Leela* by Kaka Kalelkar focuses in Tamil language. In one side regional writers are writing travelogue in their language and the other side same Indian authors are writing in English about Indian places which shows that the genre travelogue has travelling in a new direction in the present era.

In Indian society, many aspects remain the same whatever the stuff changes. For instance,

Indian tradition, culture, religion, custom etc are stays in the country as an everlasting imprints. These aspects have been beautifully brought out by Indian travelogue authors in their works. In India, the growth of travelogue is enormous in the present era. It is an added fiction, book and travel writing earlier than. It is an actual advantageous assurance that abounding new writers.

Indian author Bishwanath Ghosh's works focuses on Indian travelogue. He is an editor of Hindu newspaper. He gives importance to culture, tradition, food, politics and so on in his works. His work *Tamarind city: Where modern India Began* focuses on keen observation of Chennai and its orthodox marriage of tradition and technology, this book is presented about the history of Chennai and interesting facts in the noble way. It portrays the present era of Chennai, its culture, heritage, social structure and the political scenario.

Tamarind City: Where Modern India Began by Bishwanath Ghosh has given details about traditional madras to modern Chennai. There are so many cultures and traditions are follows by the Indian people. According to the customs, religion, caste the practices and rituals of the people are different but all together the Indian people are following the tradition and culture from ancestor period. He gives detailed information of a ceremony called Annaprasnam which means a baby is feds with a solid food, rice for the first time. Hindu people used to celebrate this ceremony in a great manner. In Tamil tradition, the people make the children to write the Tamil Alphabet first time in the bowl of rice which is called as Vidhyarambham.

His other work is *Chai Chai: Travels in places where you stop But Never Get Off*, in which he even gives importance to culture, tradition, food etc. The author always curious

about the farmer's meal in Orchha but he thinks that he know the man can eat only five or six rotis with small amount of Daal along with full-sized onion. When the poor farmer hustled the field from dawn to dusk, he may expect a meal instead of rotis. But even the dry roti would be elixir when a person in hungry. The combination of roti and pickle will become a full-course meal. Here the author portrays the farmer's food. He keenly observed the farmer status. The person, who is toiling in the farm from morning to evening, but he is not able to eat his food as his wish. Though he cannot console the farmer he shows his pity on him and he talking to himself that pickle with roti can make full- course meal. Author is fond of food so that he could exaggeration the roti and pickle combination.

Longing, Belonging: An Outsider at Home in Calcutta which he probes the lives of its inhabitants of the people. Bishwanath Ghosh portrays the richness of the cities of India. In this book, the author who travels through the knitting city of Calcutta and presenting a charming stories about that people as well as the places. He shaped the book with the combination of history, sociology and economics of the state of Bengal. As a traditional point, the author points out of the Durga Puja which was the biggest festival in India. The idol of Durga is not the easiest to make. He describes the Durga Pooja as, "The goddess must have ten hands, and she must be shown riding a lion and slaying the buffalo-demon. Moreover, she must be presented along with her four children – Lakshmi, Sarawasti, Kartik and Ganesh – even though the children play no role in the combat". (182)

Durga Puja is one the greatest religious festival in India among Bengali Hindus especially in Calcutta. In India, women are

considered as a venerable person. That's a reason most of the Gods are in women figure in India. The Goddess figure is incurred as she rides on the lion. Lion is considered as king of the animals. In this puja festival women goddess has power. Karthik and Ganesh are the sons of Durga. Puja and Food are entwining in Calcutta. As how Tagore is important to Bengal, fish is as integral to Bengali meals. The author compares the fish to Tagore by using simile 'as'. Readers can come to know from this comparison that in Calcutta, both fish and Tagore plays a major role. Indian people give more importance for food. They use to eat the food not only for hungry but for taste too. All the states have its special savor and resources.

Travel writing is considered as a popular literary form since 1980s and 1990s. In this manner prestigious British Literary Journal *Granta* played a vital part in establishing it. In the recent condition, travel writing is supposition of reflective and responsible genre. Late decades have without a doubt saw a travel writing as a "boom". There is a quote from the book, *Travel writing* by Carl Thompson the best recent survey of contemporary travel writing, suggest that the genre is often "a refuge for complacent, even nostalgically retrograde, middle-class values". (4)

Now a days, scholars and students are focusing on travel writing which is increased dramatically. The genre is wide range which has many disciplines like cultural, political and historical debates. Travel writing springs essential vision into the thoughts and practices in that sustain current world order. In recent years, there is a theoretical and methodological debate of travel writing as in which discipline such as social sciences like Geography, Anthropology, and Sociology it comes under. In travel writing, there are two types of audience,

an academic readers and general readers. These two audiences are not completely in step with each other, or in harmony in their approaches to the genre. In earlier days, travelogue was limited in number and was only particular country people came out with this writing. Mostly it has emerged in the languages like Britain, Greek but in the current era, it has abundant of works. But in present era, authors are contributing their travelogue works from all over the world. They have started to come out in their own vernacular and portraying their hometown.

In last decade, mostly only the professional authors wrote about travelogue. Today, the trend has changed. Those who are visiting the places can record it and share their experience through travel writing genre which is considered as the best place to express their experience. Apparently this writing makes them to become as the travel writers and even come under the Umbrella of the genre "Travelogue." Now the interest on travelogue has been increased for both the travelers and readers. Readers started to read the new genres and wanted to explore about the places. Travel authors are also not disappointing their readers. They are travelling many places and jotting down their experience in their works. The commercial achievement presently enjoyed by the genre would appear to suggest a pleasure of travel writing amongst the public reader.

Conclusion

The genre 'Travelogue' has wide scope as well as it has many disciplines like political, cultural, and historical debates. In earlier days, travelogue was out skirted in number and was only particular country people came out with this writing. But in current era, authors are contributing their travelogue works from all

over the world. In contemporary period also writers insert the traditional and culture in their works for modern readers. One of the oldest genres 'Travelogue' is fabricating an ancient sacrament travelling to new direction of literature especially in Indian literature.

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A Verisimilitude to Reality: World History through the Lens of Audio-Visual Interactive Gameplay of *Age of Empires II – The Conquerors Expansion HD*

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Abstract

Along with being a popular form of entertainment, digital gaming is now increasingly being used as a trend to teach young brains by simulating real-life events and incidents. Strategy-based games have long been a favourite among players, not only because they challenge their abilities, knowledge, and patience, but also because they occasionally allow players the chance to imitate the experiences of historical personalities by simulating the replay of actual historical events. But occasionally, as the player devises their own ways to complete a certain historical task, the game strays from actual history and tactics. One such game is Age of Empires II, which has a number of campaigns where the player is expected to act out historical events using their own unique approaches to diplomacy and warfare. From Charles Martels of the Franks to Admiral Yi-Sun-Shin in the East, the player can control famous historical figures in this game. In light of this, the debate over whether or not video games can teach us about history persists. Consequently, the current study will attempt to analyse a few campaigns from Age of Empires II: The Conquerors Expansion HD, concentrating on how much of fact has been sacrificed for entertainment and how much has been preserved and can be considered as actual history.

Keywords: *Diplomacy and Warfare, Digital Gaming, History and tactics, Audio-Visual gameplay, History and facts.*

Introduction

The majority of pupils detest history or list it as their least favourite class in their schools (Hobbs and Moros, 2003). The history taught in schools is routinely dismissed by marginalised and disenfranchised pupils as being unimportant, oppressive, or, in some cases, downright incorrect (Wertsch, 2000). Making connections between academic history and students' lived experiences and identities, as well as advancing them into new ones, is a task for educators in order to foster the development of productive identities in students while they

study history. Interactive simulations, or to put it simply video games, as the emerging technological medium, are shaping and reshaping modern conceptions of instruction and learning. With desktop computers' enhanced graphical, communicative, and computational capacity, new affordances for promoting learning have been created. Interactive gaming, especially certain ones which involve the player in decision-making, leading to certain consequences and affecting conditions of victory or defeat, can immerse a learner in being immersed in the representation of the world,

while also parallelly providing frameworks for understanding history.

Unlike the *Civilization* series, which is a turn-based strategy game, the *Age of Empires* franchise is a classic example of RTS or Real Time Strategy based gaming. Turn based strategy games are more similar to their predecessor - the board game. RTS focuses on quick decision making and taking full advantage of the stipulated time. While retaining its RTS qualities, the objective of *AOE* is more than merely creating an exciting competitive gameplay for gamers. Unlike other strategy-based games, *AOE* provides the scope for actual history to be played in the RTS mode. First released in 1997 ("*Age of Empires*"), the series consists of a total of nine games, with the second edition *Age of Empires II* and its expansions becoming the most popular ones (Nair, 2022). The game features a number of campaigns which include real-life historical characters. The HD Expansion has several campaigns divided according to the historical locations of the incidents. The present work, however, would limit its focus on certain historical battles that occur as parts of biographical campaigns in The Age of Kings section of the game. That being said, the objective of the present paper, therefore, would be to attempt a study of certain historical battles that have links to real history, focusing on their affinity towards historical accuracy and on how much they have deviated from the original history in order to make the gameplay more appropriate.

Age of Empires II and History - Through the Eyes of a Gamer

Age of Empires had to compromise a lot with historical accuracy for the sake of the gameplay and sometimes also for the development of a

cohesive narrative. The tutorial campaign of William Wallace contains certain flawed or partially correct depiction of history. For instance, the episode of *The Battle of Stirling* accurately portrays the account of William Wallace and the Scots defeating the British forces, but the scale in which the battle is portrayed is way lighter than the actual ferocity and casualties of the battle. Besides, there was also no mention of Andrew Moray - the main initiator of the uprising. Since Stirling Bridge was considered as one of the keys to Scotland, this defeat initiated a further cycle of violence which ultimately culminated in the Scottish defeat in the Battle of Falkirk (Reid, 2004). Again, here we find the game once again deviating from history. While the Battle of Falkirk was an absolutely catastrophic defeat for the Scots, with Wallace resigning from the leadership of the Scottish army, the game however, ends the narrative with a Scottish victory. This is done in order to give the entire narrative a proper cohesive ending, and to retain Wallace as one of the greatest playable heroes in the gameplay. In reality, Wallace was captured in 1305 and was executed in the same year for committing treason against the sovereignty of Edward I (Armstrong, 2003).

The last scenario of the Saladin campaign, titled "The Lion and the Demon" portrays the Siege of Acre. The scenario accurately portrays the existence of The Tower of Flies that guarded the harbour area of the city of Acre. The previous scenarios "Jihad!" and "The Horns of Hattin" showed Saladin's siege of Tyre and the Battle of Hattin respectively. Maintaining historical accuracy, the crusaders were defeated at Hattin by Saladin, and therefore they retreated and gathered at the city of Tyre. Saladin's army could not break the city's defence and ultimately had to retreat, giving a decisive

advantage to the Christian Crusaders during the Third Crusade (Lane-Poole, 1898). Again, the siege of Acre was not successful either, and as an aftermath, Saladin was defeated at the Battle of Arsuf by Richard the Lionheart. But in the game, the fifth and sixth scenarios show Saladin victorious in besieging Tyre and holding Acre against the siege of the crusaders. These depictions are purely made to make the narrative structure of the campaign more cohesive and entertaining, but have very little to do with actual historical accuracy.

In the first scenario of the Barbarossa campaign, the player (commanding the forces of Frederick Barbarossa) has to battle several German provinces, including that of Swabia, whereas, in reality, Barbarossa himself was the Duke of Swabia by means of inheritance (Freed, 2017). The formation of Lombard league and Barbarossa's eventual conflict is shown in the game through two scenarios - "The Pope and the Antipope" and "The Lombard League". However, the name of the Battle of Legnano was not mentioned anywhere in the game, which originally was the battle that occurred between Barbarossa and the Lombard League. In these scenarios too we find historical distortion. Firstly, Henry the Lion did not betray Frederick Barbarossa, rather he merely refused his request of granting him more troops for the invasion of Northern Italy. Secondly, Barbarossa eventually left the pursuit of his Italian campaign, whereas it is shown in the game that Barbarossa triumphed over the Lombard League. The failure against the Lombard League cost Barbarossa the support of many German princes (Grillo, 2010).

Moving to the campaign of Joan of Arc, the instant predecessor to the events that occurred in this campaign and that is present as a scenario in the game is "The Battle of Agincourt (1415)".

The scenario begins with Henry V's soldier saying "The siege of Harfleur is lost", whereas Henry V successfully defeated and captured Harfleur. The siege of Harfleur is also significant for the indiscriminate usage of gunpowder and bombards in an urban space (Spencer, 2017). Apart from that, the playable character of Guy Josselyne, who is supposedly the narrator of the entire campaign of Joan, is a fictional character.

Finally the remaining campaign of Genghis Khan also contains certain historical anomalies. Kuchlug (spelled "Kushluk" in the game) in real history usurped the throne of Qara-Khitai dynasty, which is not shown in the game. Kuchlug is merely shown as an ally, which is an incorrect representation (Golden, 2011).

Conclusion

Game designer Bruce Shelley once said that people should restrain themselves from trying to learn history either from games or from Hollywood (Rausch, 2005). Although it might be true to some extent, one cannot ignore the fact that how, despite certain historical inaccuracies, *Age of Empires*, throughout its course of existence, has managed to instil a keen interest in historical facts by means of allowing the player to be a participant in the course, rather than mere passing of knowledge, like it is done through books. This not only enables the player to know the original history, but provides enough encouragement to think of the endless alternative possibilities where history is not only written by the victor through creating a pool of blood. *Age of Empires* retells history in a way that is both pleasurable and educational, and therefore has the potential of becoming an efficient learning tool for inquisitive minds.

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Trends in the Evolution of English Language Teaching Around the Globe

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Abstract

This research is an effort to investigate the breadth of recent computer-added ELT developments in the context of the current and projected post-COVID-19 future. The emergence and evolution of English as a worldwide language have changed the way that English is taught in today's technology-driven, globalized society. The use of ICT in English language teaching techniques has been received with an enthusiastic reception since its introduction in the early 21st century, a period of rapid development for information and communication technology (ICT). As more real-world experiences have been included in the computer-assisted English language learning paradigm, it has branched out from its original methodology. Due to the prevalence of new tools for language study, it is essential to reconsider the original goals of English language training and the results that should be achieved. As a result of the COVID-19 epidemic, the use of technology to teach and study English has gained new significance in the classroom. The COVID-19 epidemic caused a radical transformation in how we think about education, with classrooms moving from teacher-centered, face-to-face interactions to a more student-centered, virtual environment. Recent worldwide tendencies suggest that technical advances in e-learning will be significant and beneficial. People now use computer-assisted language learning (CALL) a lot, and the role of teachers has changed a lot because so many people talk online.

Keywords: Technology-driven, globalized society, learning paradigm.

In today's technology-driven, globally interconnected society, the conventional wisdom about how best to teach English has been upended by the evolution and growth of English as a global language. As more and more people begin to use it, English has become the de facto language of business and a vital part of the educational system. This linguistic Franca's emergence was unquestionably sown by colonialism and flourished under the aegis of forceful post-colonial tactics. But because of the dynamics of globalization in the twentieth century, English has emerged as a dominant worldwide language. (Rose 2019). As a result, English is shifting from being primarily a linguistic subject of study to one of the

instructions, and this shift is expected to continue shortly. (Rose 2019). With the rapid development of technology and the introduction of a plethora of pedagogic tools and web-based apps, the impact of computers on education has grown exponentially since the early 1990s. Industry 4.0, the world's planned fourth industrial revolution, is currently in the planning stages. The "Internet of Things," "Data Analysis," and "Artificial Intelligence" appear to be the wave of the future, with less human participation. According to the authors, "digital technologies are crucial in the acknowledged field of computer-aided language learning (CALL), but they've also become a fundamental aspect of English language teaching (ELT) in

general." Mottram (2013) reported that real-world, hands-on experiences have complemented the original strategy of using computers to teach English as a second language. This report makes an effort to investigate the breadth of recent developments in computer-added ELT and their likely impact after COVID-19.

Methodology

Both primary and secondary information was used to compile this report. Secondary sources include things like previously published research papers, newspaper articles, novels, and the actual observations of academics. For a complete review of the literature, information was gathered from both offline and online sources.

Literature Review

A. Heath Rose (2019) – “As a result of English's expanding function, the educational sector has seen profound changes in the 21st century that are certain to continue.”

Crystal (2003) - “The language of international diplomacy and foreign organizations is now universally understood to be English.”

Authors: S. Ammanni and U. Aparanjani (2016) - “Many of life's non datum and emotions now need the usage of English and ICT. The English language has developed into a worldwide language due to its wide range of uses and widespread preference for other languages. It's no secret that English is the language of international communication these days.”

Nair, Prija (2019) – “Researchers in the field of linguistics have shown that no one approach to teaching is fundamentally better

than the others and that there is one ideal way for everybody in all settings.”

Motteram, Gary (2013) – “The spectrum of technologies accessible to be employed in language education and instruction has become highly diversified in the early 21st century.”

Motteram, Garry (2013) – “Computer-assisted language learning (CALL) is a well-established and well-acknowledged field, and its core tenets, including the use of digital tools, are at the heart of that field. However, these technologies are also becoming increasingly essential to ELT in general.”

Chrys Pima (2013) – “The use of technology in a "one size fits all" fashion is neither desired nor feasible. Depending on the context, teachers must decide when and how to introduce new technology to their young students who are learning English.”

R. Vijay Kumar and N. Shalini Jayanthi (2016) – “There are several ways in which the utilization ICTs might enhance language instruction. Language laboratories, movies, satellite broadcasts, video-conferencing, and web-based seminars are a few examples of how ICT has advanced to enrich and improve classroom experience both and off campus. It synthesized the research of several experts to prove that digital technologies are crucial for enhancing language education.”

According to M.R. Raval (2014), “educators have realized that technology can provide a cooperative and group learning environment where learners may learn English with significant success.”

The following are some of Jody Gilbert's (2013) highlighted features of ESP/EAP: format tailored to the requirements of individual students; disciplinary-specific material (themes/topics) instruction the practice of instructing English for a specific function, as

opposed to "generic English," with a concentration on disciplinary-specific language use.

Effiong Akpabio and Ivy Bubaraye Ogiriki (2017) – "In contrast to the conventional classroom setting, when the instructor is seen as the exclusive repository of information, the use of ICTs has made the English language teaching-learning process more participatory and collaborative."

Technology Added English Language Teaching

The use of ICT in the English language teaching approach has been met with resounding success since the advent of the 21st century. The development and production of digital educational materials were sparked by financial investment in ICT-based instructional technologies. However, there was no evidence of integration into conventional ways of thinking about, and carrying out, the teaching of languages, and computer-assisted multilingualism remained a niche interest among language educators. As reported by Motteram, because of its versatility, technology plays a crucial role in English language teaching (ELT) by transforming the forms of learning materials and programs. CALL's importance has been acknowledged all around the world since it is becoming widely used and has a noticeable effect on improving outcomes (Motteram, 2013). With the advent of new language-learning tools, it is more important than ever to reconsider the ultimate goal of English language training and the desired conclusion of the program. Flipped classrooms and blended learning are successful ways to teach English language fundamentals including listening, speaking, reading, and writing by increasing instructional time and encouraging student

participation (Akhtar 2016). As more and more people have access to the internet and mobile devices, computer-assisted language learning (CALL) has become more feasible thanks to the proliferation of language-learning software and the proliferation of language-learning applications that put this software and these applications directly into the hands of individual students. The Common Academic Language Environment (CALL) is a collection of hypermedia papers, tools, and applications that help language teachers integrate several online resources into their lessons.

Impact of the Covid-19 Pandemic

As a result of the Covid-19 epidemic, there has been a greater emphasis placed on the use of technology in the classroom for the instruction of not just the English language but the whole educational system because of the current covid-19 epidemic, the role of technology in the learning process has experienced a profound transformation. Locking down the classrooms has completely transformed the way people think about education. The rapid rise of technological advancements has made them crucial to the educational process. This sudden shift has made our world more tech-focused. The traditional classroom has been replaced by e-learning and associated online-teaching approaches, which have become the "new normal." English language instruction in a web-based virtual classroom has suddenly become vital and created great possibilities for new technology-embedded instruction. Before covid-19, the adoption of technological advances in traditional institutions of higher learning was sluggish, and teachers were. From massive open online courses (MOOCs) and virtual learning environments (VLEs) to learning management systems (LMSs), all types of computer-assisted

language learning (CALL) are included under the umbrella term "e-learning" (LMS). (21) Zhu Mushtaq Hussain, Wenhao, Wu Zhang, and Syed Muhammad Raza Abedi.

Technology-enhanced extended learning time (ELT) was shown by the e-learning methods used during the COVID-19 pandemic to provide competent, ongoing coaching and knowledge acquisition. With the advent of online education, educators now have more flexibility to tailor their course assignments to the specific needs of their students. Teachers are given more leeway in creating E-content so that it may meet the requirements of a wide variety of students and provide them with resources according to their skill sets; this is especially true for ESL students. Using web-based programs with built-in technology has made it easier to employ a wide range of approaches to language instruction. Since today's kids are born and raised in a digital world, their curiosity and excitement about studying English are sparked when technology is integrated into the classroom. For instance, The availability of online teaching and learning resources has greatly expanded the possibilities for learning a foreign language. (Cakrawati, 2017)

New Approaches in ELT

The English language may develop, shift, and incorporate external influences. Most recently, the covid-19 epidemic has mandated unavoidable technical developments. Whether in a face-to-face classroom or online, the use of technology in ELT has resulted in novel methods for facilitating learning that stimulate deeper thought, boost communicative competence, and equip students with market-ready, professionally-oriented English language proficiency.

CALL, e-learning, online learning; whatever you want to call it, it's a great opportunity for today's learners of English, who are more creative in their use of a wide range of learning methodologies, opportunities, resources, and goals (Cook, 2003). Internet-connected electronic devices including tablets, cellphones, laptops, and desktop PCs facilitate online learning, which is a type of distance education. (González & Louis, 2018) The use of computers, cellular telephones, and the internet to access and interact with digital material such as text, images, graphics, animations, sounds, and videos.

CALL is more conducive to mass knowledge transfer and student engagement than traditional classroom methods. Audio-visual presentation of grammatical principles with active examples makes the learning process easy and effective, which is why online sharing of research and wisdom through a network or web-based apps is more successful than normal techniques of ELT. Online students need to pay very close attention to PowerPoint presentations. The online delivery modality of ELT provides students with access to pedagogical study resources including PowerPoint presentations, video lectures, YouTube videos, and theoretical readings. There are more options for student-instructor engagement in ELT when using digital platforms. Zoom, Google Hangouts, and other web-based online meeting tools promote open communication and collaboration. Individual language learners have unique requirements that may be met by a variety of excellent language learning apps available online. Individual and specific needs can be taken into account throughout the preparation and planning stages of group assignments that are program-oriented.

E-content that has been thoughtfully crafted may be tailored to the demands of various student populations by providing varying degrees of difficulty and prerequisite knowledge. Online ELT is convenient and can be used as a replacement for in-person classes (White 2008). It goes beyond merely educating and enhances the performance of the pupils, allowing even a slow and timid student to acquire the language fundamentals in the comfort of their own home. Few vocabulary-based applications and websites focus on actual outcomes. Speaking programs can also be used to instruct students in correct pronunciation. The learner's confidence grows as they gain competence in using standard communication English with the aid of a program. Language learning activities such as quizzes, polls, puzzles, presentations of not just grammar but picturization of literary subjects, and so on, all available through online ELT, cater to a wide range of learning and teaching styles. The covid-19 epidemic caused a radical transition in how we think of school, from an interactive classroom centered on the instructor to one centered on the students and their needs for self-directed learning in a virtual environment. The success of e-learning depends on the interest and involvement of the student. More emphasis should be placed on the individualization of education rather than standardization (Gutierrez 2013). Technology-based language learning tools are gradually replacing more traditional ELT methods, such as the lecture method and chalkboard, and the restricted use of multimedia-based activities. With the introduction of Covid-19, online education has become mandatory.

Increasing dimensions of variation and specialized language learning requirements provide a formidable challenge to the

conventional English language student. English is increasingly being used as a medium of teaching, a language of trade and corporate communication, and a language of technology and engineering in this age of globalization. The proliferation of social networking sites has given rise to a new generation of students, as well as educators and working professionals. Web-based E-teaching / learning of English can be a beneficial supplement to all these learning needs.

By using digital resources, language study becomes engaging and interactive. Tools for English Language Teaching (ELT) improve students' capacity for in-depth knowledge acquisition and quick application of that knowledge in real-world contexts. Students can improve their ability to work together to learn English by interacting with the course content, their instructors, and their fellow students via the use of visual learning materials (Ally 2008). Learners of English as a second language will benefit more from this approach. Because of technological advancements, ELT is now more engaging, productive, and exciting than ever before. Since online ELT promotes the independent study, its students are better able to absorb and retain information, as well as apply what they have learned in real-world contexts right away. Students' intrinsic drive to learn how to use technology is crucial to the achievement of ELT goals. A more cutting-edge ELT strategy is the use of games. To motivate students to improve their language skills, we employ carefully crafted digital games as a learning medium. It fosters an atmosphere conducive to learning and increases student engagement by including game elements. The question of teachers' willingness to fully embrace online classrooms as a new paradigm of instruction and assessment has emerged. The

use of the internet and other technological tools is now standard practice. Is it safe to assume that these teachers have the resources they need to handle the current situation? Making online education the norm and the standard is the true difficulty.

Challenges

Innovative ELT Applications

While there is no shortage of ELT resources online, there is a need for improved didactic technology, including the development of device software and applications that use integrated artificial intelligence to track language acquisition at both the group and individual levels. New apps and tools for language learning that can deliver excellent language learning despite location or time restrictions need to be developed by educators and computer developers working together.

Video Viewing Skills

Given the current state of affairs in covid-19, it is imperative that the three foundational RWL abilities, including video watching, be taught. The true difficulty is in elevating students' level of technical literacy. Understanding visual media is crucial in today's information age. Learners of a language need to be prepared to absorb visual pictures of language in addition to learning how to pronounce and write words. The ability to read and interpret visual text is going to be increasingly important in the future of language education.

Digital Literacy

Incredibly promising new avenues for research and teaching have opened up as a result of the exponential development of scientific knowledge and technological capability. E-learning and related instructional strategies are

rapidly replacing the more conventional classroom setting. ELT now makes use of digital technologies including the internet, computer programs, mobile phones, and language learning apps to disseminate information and materials for instruction. For ELT to be successfully implemented via online mode, computer literacy is the primary necessity. Computer literacy should be taught at all grade levels and continue through university. Incorporating technology into the classroom has been shown to have a favourable effect on students' dispositions and levels of motivation, as well as to open up previously unattainable avenues for linguistic exploration and practice.

Train the Trainers

The present scientific instructional revolution has benefited English language instruction because of the accessibility of course materials provided by a variety of information and communication technology (ICT) resources available online. But it is a big mystery how well-versed and prepared the teachers are in using technology to teach English as a second language. Ideally, ELT educators would have the skills necessary to effectively manage and use cutting-edge ELT technologies in the classroom. An educator's familiarity with technology-enhanced learning tools is essential for the creation of E-study materials. Educators must learn to use technology in English language instruction.

Conclusion

The current global pandemic of covid19 is an extraordinary disaster that threatens to upend the very tenets of world education. While the online way of teaching has created new paths of creativity in language learning, the classic techniques of ELT are nearly obsolete. Technology advancements in E-learning are

expected to be significant and effective, according to current worldwide trends. The rise of computer-aided language learning (CALL) is unavoidable, and the expanded use of virtual interactions has significantly altered the traditional teacher's position. As the need for ELT rises in the present and future educational landscape, teachers in the field are expected to modernize their skill sets. The computer-based ELT provides an excellent opportunity for educators and students to jointly conceive, develop, and use instructional materials. Shortly, AI may influence ELT practices by influencing the adoption of innovative and interactive ways of language acquisition.

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To Be or Not to Be? - An Approach to Men Studies Through the Novel *One Part Woman*

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Abstract

Indians as a whole have rooted belief with the accouchement as it symbolically presents the continuation of its generation. Motherhood is worshipped as divine and if one is unable to reproduce, they are considered as sin to the society. Perumal Murugan's ONE PART WOMEN explicitly brings the pressure of procreation that unties the knot of trust and love in the institution of marriage. The novel being set in the twentieth century brings the miseries of married but childless couple Kali and Ponna, their ardent and desperate desire is to have their own child. As innocent readers we attach empathic approach to Ponna but as resisting reader the paper aims is a testimony to bring the struggle, humiliation and trauma of Kali and sense of oppression both physically and mentally. Through the novel as the centre paper attempts to bring out the plights associated with male is equal to that of female and brings the stereotypical traits described men to be, or not to be one part of women.

Keywords: *procreation; male box; transiency; traumatic psyche; stereotype*

Indian society has been driven from the four-ashram system built during the Vedic period that principled the way of life. The four ashrams include: Brahmacharaya, Grihastha, Vanaprastha and Sannyasa. The Grihastha ashram, with significance holds the responsibility of continual of the society as remaining three other ashrams are devoid of procreation. During earlier times when concepts of sex and gender did not intervene in individuals the equality of sentiments was practised without preaching. The revolutionary air of Feminist era during 1960s has travelled a lot in the pathway of human- mind broadening with its perception of keeping female as subject of victim. Though the urge to attain equality in treatment of each gender has been the basis, still, it has not achieved fully. Indian society does not easily accept that even male can be the subject of victimhood, in concepts of gender.” The patriarchy that systematically subjugates

women also subjugates men who do not conform to the class/caste and sexual subjectivity of the mainstream”. (Dasgupta, Rohit K., and K. Moti Gokulsing, 12)

Orwellian writer Perumal Murugan born in 1966 to a farmer family in town Namakkal near Thiruchengodu, bag the plants of ten novels, five collections of short stories and four anthologies of poetry originally written in Tamil. Professor, scholar, writer, poet, literary chronicler sowed the seeds of his writings in early stage of life. He was audacious writer to pen “the exactness” of life. His novels Eru Veyil (Rising Heat), Nizhal Mutram (Current Show), Koolamadari (Seasons of the palm), Kanganam, Madhurobhagan (One Part Women), Ponnachi (The Story of a Black Goat), Pookkuzhi (Pyre) Kazhimugam (Estuary) brought different issues ranging from caste discrimination, the problem of infertile procreation, tragic life of animals, adoption with

new technologies. Mayanathil Nitkum Maram (A Tree that Stands in the Crematorium). His work 'Seasons of Palm' was shortlisted to Kiriyaama prize in 2005.

One Part Women originally written under the title *Madhorubagan* and later translated by Aniruddhan Vasudevan as *One Part Women*. Anniruddhan was awarded Sahitya Akademi Translation Prize. the book was included in the longlist for 2018 National Book Award in the "Translation Category". *One Part Women* brings out the tragic story of Kaliyannan (Kali) and Ponniya (Ponna), a childless couple. Murugan brings out the different mindsets of people who force male for second marriage. The trauma handled by the couple both physically and mentally loosen the ends of marriage from each side. Self-doubts, accusations, process of assimilation with mainstream society and oppressed mind of both male and female. The 'process' gone through 'as couple' and 'as individuals' is given a deep insight. Kali, husband of Ponniya faces the society in all hardships. Novel's character Kali represents the concept of "fit in" for male and aids the readers to understand the turmoil of men is as equal to that of a female during the process accouchement.

Masculinity as an area of study, roots out the predetermined characteristic traits of being 'man'. Men were never men until society, questioned him of his rigidity, firmness, strength, dominance and cold command. In recent coverage, the wave of acceptance is revolting and controversial. The influence of people in every phase and depth of life has complicated male as well as female. The societal setup has its own strong perceived notion for the foundation of healthy and prosperous marriage life. Since 1940s, the definition to institution of marriage is directed

by social and family structure, economic status, particularly less emotion and unconcerned feelings. According to them, the divinity of happy married life is in bearing a child.

Procreation is a process that involves male as well as female factors. If female is having the nature's blessing to carry a generation, then, without male the womb is "a bare yard" (Murugan10). Sperms are the seed sown with ecstasy of love, that develop and form a nutritional embryo connected through the placenta of good environment. The nature of women capable of bearing an heir of the family has been overpowered neglecting the contribution of men. Kali after seeing the barren land at house of in laws plans to sow and grow a Portia tree. Along with Ponniya, he grew the stalk when others considered it as another burden. "*The gigantic spread of that tree was etched in his mind, and he hoped this one too would grow the same way*" (Murugan13). Men are responsible for the creation not always for destruction. Men are too caring, nurturing and responsible towards their generation and future which is neglected. According to the society, infertility is not a medical condition but a sin that ruins the entire family's peace and harmony.

Independent individuals make a society and living is healthier if people go hand in hand rather than against each other. Delicate problems are ridiculed by people that impacts the concerned person even more deeply. Procreation is linked with dignity of couples. Men do not understand men completely. When Kali was and Ponna was unable to conceive a child, their dignity fell. It is not always female who goes through the turmoil of humiliation. Even male too goes through, for instance Kali during initial days of his marriage was given the respect of son-in-law but as days fled, he was

treated as a worker. “Does he think cows here would somehow feed themselves if he sits on his launches in his father-in-law’s house and eats away? (Murugan--)”. The approach of different ways and proposals of another marriage hurt Kali a lot. In any public gathering the question “do you have a children” embarrassed him “he felt like killing them all” (Murugan--).

Indian society interlink every good and bad; growth and fall as the cause of and effect of God. The sense of being “outcasted” make them believe all rational and irrational practice. Man, a rational being fall prey to such practices when allegations increase. Superstitious believes, cultural practices add a hope as well as pressure on both. It is not always female who takes interest in the chores of performing the rituals for a happy life, man too take all efforts to make the it possible. In the novel, Kali visits Ardhanareeswara upon the hills and dense forest performs all the rituals for his desire to have a child of his own. He supported Ponna and accompanied her to every temple after all the wish of not of him or her but ‘them’. It is assumed that men do not take part or initiate in the process of family making and female stand aloof. Specifically, *Men are not supported in learning about the roles of becoming the same way as the women are taught to become mothers. the perception of being male in the men of all kinds are becoming more supportive in the entire gender spectrum..*

Every individual irrespective of their gender, cross the stage of Cathexis and Anticathexis. Men are assumed to be more “egoistic” because their ego blocks the socially acceptable needs of Id in the form person, event, object. Kali was a man of emotions whose ardent wish for a child moved him to the state of Cathexis. An extreme investment of emotions drive the mental condition to the imbalance of

life and death instinct. Men become “the butt of ridicule” (Murugan56) if they are unable to reproduce. The Freudian concept of consciousness and un unconsciousness of human mind is same for both male and female though it works differently that influence their behaviour. Even after years, when a couple is unable to procreate the conscious mind deals the situation healthily and process of acceptance acquired whereas the later unconscious mind desires in the form of hope. Expectations either consciously or unconsciously will result in betrayal. Unlike the assumed men who are supposed to be stabled and upright are too mild to handle the trauma when questioned them “are you a male?”

Procreation is a psychosexual process rather than just sexual process that includes both mind and body. The Ecstasy turns into a pressure to fulfil the demands of society and peers. The desire soon turns into a fixation of over dependence and obsession with the phase of development. The Freudian concept of psyche gives an intact reference to male’s mind and their behaviour. The conscious brain accepts the reality and sympathize him. Whenever anyone used to ask him about his marital life, he felt embarrassed and answer them the old school of repetitive questions made him to arise self-doubts. The struggle of female is accepted by the society but men are cornered fitting them into the fits of the societal setup. The recession of emotions either make them to think negative of others or take wrong steps. Acceptance is not easy, the’ practically stubborn ‘men also is ‘emotionally obstinate’.

Fertility roots beyond the continuum of generation to differentiation of male and female health and fitness. The world has developed this practice in various spheres and deep rooted in minds, and has a different approach to body and

insight to mind if men are unable to become father. The internal psyche is the metaphor of surroundings and inequality has its existence throughout the world that have framed men cruel and venomous. Male and female hold a solitary identity both before and after marriage. "Gender is culturally constructed" (Butler's 11). The core concept of gender is projected by its representation in the society. There are fit boxes developed by the society for both sexes, namely- male-box and female-box. These boxes are expected to be together. On contrary each of it, either overpowers or suppress. More than dominant and recessive characters, it corresponds with worth and originality. The originality is lost in the process of forcibly fitting into the boxes. Men are attributed for 'being able to' be strong, arrogant, procreate, responsible, practical in any circumstances.

Conclusion

Men are not men is accepted in *One Part Women* that projects male to be as one part of women. Men and women are not two different

individuals after marriage and in process of procreation. The reflection of male is as a part of woman and vice versa is undeniable. Society must accept men to be a part of women and women to be a part of men. *Does everyone gets everything, isn't their something always lacking* (Murugan 476).

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Post-Feminist Agenda in Gillian Flynn's *Sharp Objects*

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"Post-feminism, as a term, suggests that women have made plenty of progress because of feminism, but that feminism is now irrelevant and even undesirable because it supposedly made millions of women unhappy,..... Post-feminism means that you can now work outside the home even in jobs previously restricted to men, go to graduate school, pump iron, and pump your own gas, as long as you remain fashion conscious, slim, nurturing, deferential to men, and become a doting, selfless mother."

- by Susan J. Douglas

Abstract

The paper aims to capture context of domestic noir and trauma theory through the narration. Gillian Flynn in her debut novel Sharp Objects (2006) argues that the problematic frame narrative, Gillian Flynn dense use of the painful traumatic experience faced by female character in her past and present. This paper draws on theoretical texts from, trauma studies and psychoanalysis to evidence that contemporary conation of cultural reflection in her writings. It failed in attain white feminism, writing politicizes rape and her anti-heroine destigmatizes survivors of sexual violence. Thus, objective of my research deals with the post feminist pathology of women as violent to the society.

Keywords: Trauma, Anti-heroin, Narrative, Violence, Rape

An extension of feminism in literature combines the elements of theoretical pathology of psychology that interrogate the role of gender in writing literary texts. Women has created feminism in literature to seek equality and to express the consequences they had faced frequently which they aren't wanted. Feminism is a tool to put forth the gendered pathological exposes. At a major part of all, feminism is about woman striving for balance life.

Women's writing is most similarly related to the women behaviour. Feminism is a product of discourse intended to categories women themselves defines as subject of the deeper understanding.

As feminism demonstrates the women as still omnipresent and abundance, post- feminist

approach could be perceived as one out of many feminist modes. Post- feminism is about modern instance to expand their arguments that, it is between the femininity and the anti-femininity. Hence post –feminism took independent role of women for her identity.

"the postfeminist woman owns a non-dualistic space that holds together conflicts between her feminist values and her feminine body, between individual and collective accomplishment, and between professional career and personal relationship, and she therefore provides multiple opportunities for female identification. The postfeminist woman is independent, since she refuses to subdivide herself or to choose between her public and

private, feminist and feminine identities". (Brooks, *Ilief-Martinescu* (2016))

Gillian Flynn is known for her hugely successful novels, in which a woman character is incredulous in expressing the psychological depth and sense of illicit. Her novel is about gender-based social factors that negatively affect women and later motivate her into immoral activities that are violent crimes to overcome their frustration from being gender equality. As a women writer she resorts intentionally to write women characters to break the norms of feminist tool to attain their freedom and happiness by stating herself completely as frustrated. She took sexism violence which adopts amoral female attitudes which is dislikeable by the readers whom cannot accept the women to be wrong. But Flynn has argued the problematic framework of past trauma of a female character to become amoral in present. Thus, Gillian Flynn's female protagonist are presented as feminist and turned to post-feminist approach to the problem that not needed any longer waiting for her wish to satisfy rather they performs corresponding agenda which more unique in literature.

Her debut novel "Sharp objects" is propelled by female narrators who are barely sneaky. Because Gillian Flynn blunts her style to expletive the world weary and unpleasant, so she encountered characters as straight talkers. This novel is about the tale of Camille Preaker, who is journalist returns back to her hometown to cover the series of murders. This novel concerned what is meant to be a woman rejecting femininity traps. Flynn uses female characters Camille, Amma and Adora to reject femininity both conscious and unconsciously.

When demonstrating the female protagonist Camille, the writer widely burdens femininity as

a complicated battle with her own body. Camille wages a war between her femininity and anti-femininity. A horrific exemplifier of "scars" took a tragic part in her life to reject feminine. Where an incident of gang rape during her high school is a large suggestion to reject femininity to endure her body, the presence of scars allows her to forcefully prevented her from having intimate relationship with men over many years,

"My bared arms flashed scars in deep pink and purple. Even without looking directly in the mirror I could see them reflected at me—a big blur of scorched skin." (Sharp Object, Gillian Flynn 2006)

It represents that Camille is deeper into the results of the scares that blurred her life and also later she tried forcefully not to reveal her scars while she was in a relationship. But she showed all her scars to John. From this perspective we can find a post-feminism and femininity agenda that proposes the idea that gender equality has to include malice and amorality. That women can go beyond the cultural norms for expressing beauty as her resemblance is broken here, and as well she herself revealed her body with scars. It all shows that women get traumatized by the past indulgence that leads her to dominance over her acceptance of femininity and submissiveness of masculine ways are largely participating in her side to attain their desire. This means that in literature and society women should not be excluded from these character traits, which are usually ascribed to men. Instead, malice and amorality should simply be considered wrong.¹ Here Camille is spotted as a affected from her young age and that continuing her rest of her life. It causes her mental addiction in physical past as Camille turned to wrestled all her life and turned to self-harm at

an early age, become an obsession with desire to control a way for making herself,

“When I was still in grammar school, maybe twelve, I wandered into a neighbor boy’s hunting shed, a wood-planked shack where the animals were stripped and split. Ribbons of moist, pink flesh dangled from strings, waiting to be dried for jerky. The dirt floor was rusted with blood. The walls were covered with photographs of naked women. Some of the girls were spreading them- selves wide, others were being held down and penetrated. One woman was tied up, her eyes glazed, breasts stretched and veined like grapes, as a man took her from behind. I could smell them all in the thick, gory air. At home that night, I slipped a finger under my panties and masturbated for the first time, panting and sick.” (Sharp Object, Gillian Flynn 2006)

Trauma narrative is a psychological representation of charters to expose the pain from the highlight experience that create some unbearable emotions in it. Gender based trauma in a process to recovery the past-traumatic growth evidence to practise influence to present harshness, psychological disorder. Camille's capacity to behold harshness towards the untold truth from her life experience changes Camille to become unlikeable, unreliable and difficult protagonist character portrayed for modern-day femininity in all its contradictions and unreasonable expectations from her life,

“And near it, my first word, slashed on an anxious summer day at age thirteen: wicked. I woke up that morning, hot and bored, worried about the hours ahead. How do you keep safe when your whole day is as wide and empty as the sky? Anything could happen. I remember feeling that word, heavy and slightly sticky across my pubic bone. My mother's steak knife. Cutting like a child along red imaginary lines.

Cleaning myself. Digging in deeper. Cleaning myself. Pouring bleach over the knife and sneaking through the kitchen to return it. Wicked. Relief. The rest of the day, I spent ministering to my wound. Dig into the curves of W with an alcohol-soaked Q-tip. Pet my cheek until the sting went away. Lotion. Bandage. Repeat.” (Sharp Object, Gillian Flynn 2006)

Through Camille's character represents the violent rejections of femininity, Flynn given a suggestion to the world that bonds through violence as an only break out from the femininity quest. The psychology of female against the reactions of compulsory and restrictive life womanhood associated to them. Thus, dangerous and misery that are associated with the prescribe the woman as unlikable as their rejection of femininity and to escape from what they are really opted to. Femininity presents such a danger to these women—danger of losing their identities, danger of having their bodies weaponized against them, danger of being ignored or unappreciated—that they violently reject womanhood, and yet find themselves imperilled by other, even deeper dangers. Life as a woman, Flynn seems to argue, is full of dead ends; a woman is damned if she submits to prescribed modes of femininity, and she is damned if she doesn't.²

According to Barnes, through her research regarding female violence should totally about feminist discussions that,

“comfortably acknowledge that the violent woman even exists” (Barnes, 2016)

This research acclaims the past- feminist theories did to attain to achieve equality on every level, because violence and amorality is traditionally being provided for male. But Flynn's version of psycho feminine character traumatised by the past acclaims to become dismissible person. This emphasis that post-

femininity woman can also opt to evilness too. Flynn's complex character of Camille flawed to be post-feminist repeatedly. That represents more than feminist, it is psych relevance of human conditions to become violent after certain incidents.

The Sharp objects is the novel that represents woman to be capable of evil thoughts too, that man cannot think of. This post-feminist approach in literature, also considering and reflecting recent feminist movements, emphasizes that post-feminism in society and culture is possible although not yet completely achieved as, for instance, the movement is still present and most certainly a necessary step in achieving post-feminism in the future. ³This violent action might take an intense thought that women cannot be abused easily. Because each and every woman should get stronger than ever when is been victimised for her innocence. Gillian Flynn traces both past painful incident and present painful trauma of a protagonist as an evident to reflection of her own survival sexual violence demotivates her become post-feminist. This may cause violence to the society but for

her it is an innate awareness to get away from abuse.

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Voice of an Okanagan: A Study of Jeannette Armstrong's *Indian Woman*

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Abstract

Colonisation has had a great and worst impact not only the countries but mostly on the people inhabited the land. Their superiority didn't stop with usurping their land, power, but the women were harassed and tortured. An Indigenous woman of Canada or anyone belonging to an ethnic society have been oppressed and seen as a commodity by the Whites. Subjugation of women and gender bias has been the practice among the White rulers. Unfortunately, their pain and their plight were left unrecorded. Jeannette Armstrong is a Canadian author, poet belonging to Okanagan community who has been the voice of her community and is also an activist who involved on the wide variety of issues of related to indigenous cultures. This poem, "Indian Woman", particularly deals with the dehumanisation and objectification of Native Women. After the colonisation, women were treated as objects and appreciated only as the child bearing tool. This article throws light on the treatment of women in Indian Society and their plight of being a woman through the eyes of Jeannette Armstrong.

Keywords: Colonisation, Suppression, Plight, Clichéd role of a woman, Objectification.

Canada has a rich and varied culture and various tribes live with different traditional practices even to this day. Each community has its own customs, traditions, beliefs, practices and language. Such a cultural heritage was destroyed with the arrival of the Europeans. The colonisers, the English and the French, entered into this wild land as fur traders since the natives' major occupation was hunting. Gradually, the Whites usurped the land and destroyed native culture and heritage. People were not permitted to follow their traditions. During this period, the natives were subjected to suffering and indescribable trouble and torture. On one hand, land was grabbed by the colonisers, and on the other, every native women were treated badly. They were doubly colonized, for being a native and a woman. In addition to this, their children were snatched and put up in Residential School where they were

forced to learn foreign languages English and French. Those kids were forced not to use their mother tongue and punished if used it. The Whites considered the native women as barbarians, uncivilized and uneducated who cannot nurture their children. The women were tormented by all means, physically, mentally and emotionally. Their submissive nature never allowed them to express their pain and anguish. The indescribable trauma underwent by the women of Canada was left unheard for many years. The natives wanted to voice out their troubles and sufferings, and at the same time longed to revive their culture. They were in need of a medium to register their protest against the cruelties of the Whites. However, they had no courage to open and speak their problems. Later they found literature and theatre as their medium to speak their frustrations, emotional and physical devastation. But

unfortunately, it was dominated by male writers and performers. Those male writers were not able to record the pains of women and the main theme of their writing was the consequences of colonisation. Women were not considered as eligible creators of art. They were searching for a chief vehicle for voicing their grievances. Even when women writers came with their protest, they were not credited the due respect. Such a scenario made the women to keep their sufferings with themselves.

Jeannette Armstrong became the pioneer of representing the submissive women's problems to the world. She is an Okanagan Indian born in 1948 and brought up on the Penticton Indian Reserve. She was given formal education and learnt the tradition education of the elders of the community and she feels privileged to be an Okanagan. She is fluent in her indigenous language – Syilix. She further continued with her Bachelors degree and did a diploma of Fine Arts from Okanagan College. Her early education helped her in creative writing and wrote a poem in a local newspaper 'Voices.' That is the beginning point of her writing career and later she came out with great works. She remained a strong supporter of her community and was influenced by many Aboriginal writers, especially Pauline Johnson and Dan George.

As mentioned earlier, her writing career started at a very early age, and published short stories and poems. Her first novel, *Slash* talks about an Okanagan man going back to his roots after encountering racism and violence. Later she published many of her poems revolving around the native themes and their struggles. Apart from her literary phase, Jeannette Armstrong is also an activist protesting against injustices against the natives and also preserving their culture, language and traditions. She has actively taken part in many protests against the

upper hand and been a strong supporter of indigenous people. She says that, "she is proud to be an Indian. It gives an inspiration to the native people to be proud about their own culture and traditions." (1992: 111-29).

Jeannette is showered with many honorary awards such as Mungo Martin Award (1974), Helen Pitt Memorial Award (1978), Honorary Doctorate in Letters, St. Thomas University (2000), Buffett Award for Aboriginal Leaders Eco Trust Award (2003), Honorary Fellow Award (2008) and many more recognitions. She is presently working as an Assistant Professor of Indigenous Studies at UBC Okanagan.

Jeannette Armstrong's poems often spoke about the problems faced by the native people of Canada. *Indian Woman* is a poem which stirs a number of emotions as it describes the life of an Indian Woman and the duties performed. The poet achieved this with the use of excruciating and painful images.

Indian Woman can be thematically divided into 2 sections, in the first she presents the Whites attitude towards Natives and in the second section, the poet portrays the picture of Indian woman in a tribe and the roles and responsibilities. The poem begins in a sad tone, which lists the terms used by the Whites.

I am a squaw a heathen a savage basically a mammal in the very beginning, the poet expresses her anger, with the way Whites looks at a woman in her community. A native woman, according to Whites is none other than a "squaw," "heathen" "savage" and a "mammal." Women is not looked as a human, but rather called using offensive and derogatory language. Further the poet expresses her anger on the perception of women by the Whites. A mother needs no education on nurturing a baby and it is assumed by the colonizers that they are unfit to bring up a child. The poet is furious over the actions of the whites and the pain is presented

the scenario of “papooses” being snatched away from the parents and put in residential schools or in other welfare institutions. The children put in these places are not treated properly and most often their records are destroyed to ensure they don’t go in search of their roots. “I have no feelings” says the poet representing the attitude of the colonizers on the native people especially women. This sarcastic and ironical line presents the distress of the women community. Similar pain of a mother is presented by the eminent dramatist Drew Hayden Taylor in one of his trilogy, *Someday*, where the mother waits for 36 years for her snatched away daughter to return. This became the state of most of the mothers in the Native community and no one paid any heed to those tears.

No colonisation takes place without exploiting the women in the region. The Natives in Canada were no exception and they were meant to be sexually exploited. Women were brutally raped and the poet strongly puts in the following lines about the anguish of women.

“my brown body carry no hint of the need to be caressed desired loved Its only use to be raped beaten and bludgeoned”

Native lives have been commercialized after the colonisation and the pain of losing their customs, beliefs are pointed out in the next stanza. They were stopped from practicing their culture and traditions and whatever they do now is for making money as theirs is put in the museums. The Whites looked at their age old traditions as a source of making money. As a Native woman, the poet feels that she is put in the prison of the colonizers and losing their senses and going mad and this is the same with the other fellow natives also.

The second part of the poem changes the tone of the poet. She becomes more assertive and proud to be an Indian Woman. The first line of this stanza shows her assertive and pride calling herself as “I am an Indian Woman.” The poet proudly presents the responsibilities of a

native woman in the following lines which presents the pride of their community. The woman, “I am the keeper of generation”, “I am the strength of nations” “I am the giver of life to the whole tribes” “I am a sacred trust, I am Indian Woman.” Here the poet reinstates the duties carried out by the Indian woman in contrast to the Whites perspective. An Indian knows to keep her generations, by bringing the children, taking care of the near and dear ones. She also knows about preserving the cultural practices and be the giver of life to the whole natives. A woman from the Indian community knows to teach the truth of their life and culture to everyone. She concludes the poem by stating that an Indian Woman is a sacred trust of everyone.

This poem clearly depicts the hardships encountered by the women and Jeannette Armstrong presents in such a way that the Indian voice is heard by everyone. The Indian Woman voice shows their knowledge and the responsibilities and most importantly the integrity of their community. As mentioned earlier, Jeannette Armstrong remained as a major source for the voice of the Okanagan community.

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Rumination on Select Women-Centric Folktales from Around Asia

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Abstract

The representation of women through the ages has varied to an astronomical extent. It is also, however, an on-going, ever-changing process as we witness new stories emerging from all over the world through the passage of time. It is also observed that many contemporary stories contain more or less the same depiction of women that was present in ancient folktales. Hence, it is safe to say that for as long as women characters have been present in stories, their roles and characterizations have gone through plenty of variations, regardless of which part of the world these characters belong to. Women-centric folktales are great in the sense that it showcases their strengths as well as their follies and foibles, in a genuine manner. Researchers have pointed out that the representation of women in several folktales happens to be based on certain images of strength, power, beauty, wickedness, and passivity. One such folktale, "A Flowering Tree" illustrates the attributes of „wickedness“ in the youngest sister and „passivity“ in the protagonist of the story, along with imbibing the aspects of ecofeminism. Another tale, "A Woman and the Bell of Miidera" tells us about „beauty and vanity“ and how a woman goes against a sacred rule just to fulfil her ill-desired wish. We see the qualities of valour, strength, goodness, and power in the tale titled, "The Woman in the Carriage". This paper attempts to illustrate the numerous qualities and flaws in women characters in select folktales from different regions of Asia so as to showcase how women have been perceived through these regions since the beginning of time.

Keywords: Folktales, Women, Ancient, Asia, Ages

Introduction

In the words of Margaret Mills (1946–), an American folklorist, "men tend to tell the stories about men while women tell stories about women and men." With regards to this statement, in the story of "A Flowering Tree," it is observed that there is a certain emphasis on the women characters, and this could be partially because it was narrated by Siddamma, an Indian woman from Tumkur, Karnataka, India. Through such stories, we get an insight

into how women could be more than what is perceived superficially by society.

Through recent trends, we can observe that much has changed concerning women, but, at the same time, it can be seen that many aspects remain the same. Women are on the pedestal of power, freedom, and choice, but that is in the minority since many women, all over the world, are still subjected to atrocities and wrongdoings along with the ongoing fight for equality. Historically, women have been seen as not only cognitively inferior to men, but also as a

significant source of temptation and wickedness. Through this paper, by considering these folktales, we attempt to illustrate the varied nature of women in different times and circumstances. We also attempt to draw a relevant connection between the patterns of the women present in these folktales and the current world scenario in the 21st century.

Women and Ecofeminism

"*A Flowering Tree*" is the story of a young woman who possesses the ability to turn into a flowering tree with the help of certain rituals. She was spotted by the prince of the kingdom she resided in. They later got married as the prince was charmed by her extraordinary ability. He would regularly ask the woman to turn into a flowering tree so that he could get the aromatic flowers. One such day, the prince's sister spies and finds out about the woman's ability. She forces her to turn into a flowering tree in front of her friends, but their carelessness with the rituals and their mistreatment of the tree and the woman turn her into an abomination. She somehow escapes the orchard and is discovered the next day in a gutter by a cotton-wagon driver. She arrives at the town where the prince's elder sister resides. Due to the woman's resemblance to the prince's wife, she is brought into the palace. The prince, who goes aimlessly around in search of his wife, happens to arrive at his sister's palace in a beggar-like state. The prince and his wife reunite, and he performs the rituals in the correct manner, which brings her back to her original form. They then return to their palace, and the youngest sister is punished for her maltreatment and cruelty toward the woman.

Since antiquity, motherhood has been associated with nature and women, but throughout time, this notion has deteriorated and

been exploited. In the above-mentioned story as well, we can observe the same patterns of exploitation. The woman is exploited for her abilities not only by the sister but also by the prince. The woman remains submissive for the major part of the story; only after the tragedy does she bring out her strength and strong-willed nature to survive. Here, the prince's youngest sister's character is synonymous with many other folktales where women are shown to be wicked, cruel, jealous, and exploitative.

Eco-feminism is a relatively new term, but the concept in itself has existed and has long been followed by people all over Asia. The best example of this would be the veneration we give to Earth by calling her 'Mother Earth', and the unconscious associations we make between "nature" and "women" as they both possess the ability to create a new life, and they are both so giving and nurturing that in turn causes them to get exploited for the same.

Women and Vanity

A woman defies the sacred rule of a renowned monastery, which was that no woman may gaze upon the big shiny bronze bell of Miidera. In her act of vanity to see herself in the bronze bell, which was brighter than a thousand mirrors, she not only gazed at the reflection but went a step further and touched it, causing it to shrink and lose its shine. The aforementioned story is a Japanese folktale, "*A Woman and the Bell of Miidera*."

Vanity, greed, and defiance can be seen in the character of the woman in this folktale. She has been portrayed in such a manner that we find her going against the norms and breaking many sacred rules at a time. There is an emphasis on "vanity" as a characteristic in this Japanese folktale, but it is not the sole folktale that contains it. We see that this characteristic

plays an important role in many such folk stories all over the world. *Cinderella*, *Snow White and the Seven Dwarves*, and *Rapunzel* are some folktales, to name a few, that contain at least one woman character that is vain, greedy, rebellious, and wicked in some manner.

This story and all similar stories depict women in such a manner that it focuses only on their negative aspects. It reduces them to being vain and greedy and speaks of how their wickedness is the cause of ruin. Even if the story of "*A Woman and the Bell of Miidera*" is taken into consideration as a separate event in history, it is still observed that there exist several other stories, in different languages throughout Asia, that showcase women as negative entities that bring about terrible happenings and havoc.

Women and Valour

"*The Woman in the Carriage*," tells us the story of a valiant woman with goddess-like abilities who saves an innocent student held prisoner in a small city named Chang'an. During his stay in this city, the student gets acquainted with two humble youths who only happen to meet him twice throughout the story. One of these meetings is when they take him along to an event where he is introduced to the woman in the carriage. In the events that transpire further, we see that these acquaintances of the protagonist frame him for a crime he did not commit. It is here that "the woman" comes to his rescue and saves him from the prison cell where he was imprisoned.

The woman in the story showcases the characteristics of strength, courage, and fearlessness.

She also possesses extraordinary skills and carries a heroic disposition. We can believe that this folktale is set in a feudal era where fighting

wars and taking up arms were known to be the duty of men. Women were not permitted to take any part in warfare activities as they were expected to take care of their families instead and be confined to household activities. This folktale, however, defies these norms and introduces a strong-willed woman who is valiant and filled with heroic aspirations.

The well-known folktale, *Mulan* (which also holds its place in Chinese legends), draws some similarities to "*The Woman in the Carriage*". It is understood in this aspect that the former is also set in a feudal era where *Mulan*, a woman, defies the norms and traditions of her society by taking up arms to protect her kingdom.

Correlation

Through the analysis of the aforementioned folktales, some characteristics present in women can be correlated with these stories. 'Strength and Courage' as innate traits are present in a different manner in all three folktales selected from around Asia. In *A Flowering Tree*, the woman with the ability showcases strength in her struggle for survival. "*The Woman and the Bell of Miidera*" speaks of a rebellious kind of courage that allows her to go against the societal and religious norms for the sake of her beauty and vanity. Then there is the heroic valour shown by the woman in her gesture of saving the innocent student from prison in "*The Woman in the Carriage*".

Since many folktales consist of tales where women are portrayed negatively, we see those traits present in two of the selected stories as well. The characteristic of "greed" is present in "*A Flowering Tree*," where the youngest princess wants to acquire flowers even at the expense of the woman's ruin, and "vanity" is present in "*The Woman and the Bell of*

Miidera," where the woman wants her beauty reflected in the bronze bell regardless of the chaos it will incur or the damage it will cause.

Over the course of this study, we understood that women characters in folktales happen to be presented in a manner in which they are either black or white but what is to be taken into consideration is that with each character comes along a certain grey area that is conveniently overlooked.

Conclusion

The representation of women in folktales could be considered controversial to an extent, keeping in mind that they were mostly depicted in a negative light and were portrayed to be the beings who bring misfortune and ruin. In the present-day scenario, women have broken out of the mould that society had created for them. They have successfully established a position wherein they are also the breadwinners of the family and are accomplishing deeds that were previously only done by men. These folktales are responsible for illustrating the view with which women were perceived. They were, in a way, trapped in the vicious cycle of being confined to their households, not being allowed to progress and flourish.

However, in today's day and age, there is a crack in this vicious cycle wherein we see many women emerging from their homes and taking up the task of accomplishing various feats in various fields.

Through the rumination of this paper, we can understand that women's characters were multi-faceted and omnidirectional in nature, unlike the folktales that mostly perceive them in

a manner that reduces a woman to only a character of wickedness or jealousy. We can also understand that in the folktales, negative traits of women were most likely to be amplified, which shadows the positive aspects women possessed, as they were always considered inferior to men in matters of physicality, cognition, and abilities in general.

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Aspiration in V. S. Naipaul's *A House for Mr. Biswas*

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Abstract

"A House for Mr. Biswas" is a post-colonial novel written by V.S.Naipaul in 1961. It stands as a fourth novel of him. The novel connects regarding the life of Hindu Indian man who is an upholder in this novel, cited as Mr. Biswas. He is contemplated as a luckless person for being born with six fingers in one hand. Around the novel he contends to be a prosperous man and ultimately he grows what he wishes to be. The critical theme of novel is Aspiraton along with family, housing, Education. The novel is set in the author's home land of Trinidad.

Keywords: *Post-colonial; Contemplated; Luckless; Prosperous; Aspiration*

A House for Mr. Biswas was written by V.S.Naipaul and it was published in 1961. This was considered as Naipaul's first work to acclaim worldwide. The play is set in Trinidad and it revolves around the life of the Mohun Biswas who was Indo Trinidadian. Mr. Biswas birth was considered as unlucky. so the pundit advised his parents Raghu and Bipti kept him away from the " Natural Water "[rivers, lakes, ocean] and trees. All was going well until Mr. Biswas became young boy. One day he got a task of carring a calf but he loses the calf it was drowned in to the river. His father considered it was him so he entered in to the river in searching of his son but he drowned into the streams and died.

After his father death the family became impoverished. Mr. Biswas's two brothers are sent to work on a sugar estate and his sister also sent to work as a servant in the estate of his aunt Tara and Ajodha. Mr. Biswas was sent to study to become Hindu Pundit but he was kicked out by the pundit jairam. Later he was worked in rum

shop which was belongs to the Ajodha's brother Bhandant. He was accused as a theft but he did not commit this crime.

Mr. Biswas married shama and move on to the Hanuman house with the large Tulsi family. After his marriage Mr. Biswas faces lots of failure in his carrie. He fail to run a store succesfully and his attempt to build a house it was destroyed by the strom. Now he was a father for four children. He want to achieve something in his life in front of his in laws. So he left his family and went to the capital city of port of spain. He got a job as a journalist and then he was worked in the newspaper as a investigator.

At last Mr. Biswas accepted the job in the newly formed community welfare department. Mr. Biswas feels disrespect the Tulsi house. So he decide to went out from the house and he finds a house for sale and he borrows a money from Ajodha to buy it and later he over payed for it. After he lived only for five years, but their children's are settled down in their life.

The term "*Aspiration*", which is the main theme in this novel can be also called Yearning. Every human being has aspiration with them. That is quite nature of all the people. A person cannot survive without any dream or desire. Although Mr.Biswas was always disappointed by the Tulsi's family because of his bad luck, he did not lost his hope & hardwork in achieving his dream to build his own house. Mohun Biswas wants to make it big in the world, & perpetually endeavours to accomplish it employ for him. Even so, as he grown-up, his delusion commence to get more unidealistic and he starts to imagine merely as nonsense a house, where he can conserve his kinfolks without numerous other alliance, and their continuous gabbling about him & his bad fate.

It was concluded by the central idea of the novel "*A House for Mr.Biswas*" that he wants to have a own home to state and conserve his self rule. At the end of the novel Mr. Biswas was able to acquire his own house but he couldn't able to enjoy its happiness for life long. He dies a free man, with his self-regard and originality unbroken.

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New Trends in English Language Teaching

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Abstract

This paper discusses briefly about the most recent trends in English language teaching and learning. It is generally divided into three broad sections. Language approach, content, syllabus and course design are presented in the first section. The second section is concerned with methods, where strategic teaching, digital teaching, Learning and teaching management platforms. Finally, the language teachers and students are addressed in terms of change of role, lifelong learning, English development, reflective practice, frustration, and Independent students. Early start of the teaching of English Many countries have started teaching English in earlier grades at school. For example, since 2011, Saudi Arabia and Vietnam have introduced English from Grade-IV. Also in 2011, Japan introduced English in the primary stage and in 2012, Dubai introduced English in the KG stage instead of Grade-I. Changes in goals of English teaching and learning The goals of ELT have changed from focusing solely on developing language skills and mimicking native English speakers to a sense of social responsibility in students. With this growing awareness of the importance of producing responsible citizens for society, teachers now well recognize that the teaching of English is not simply a project to prepare students to imitate native English speakers as language learners but that it should produce fully competent language users, critical thinkers, and constructive social agents. Change in the approach to Teaching Culture Long gone are the days when focus in ELT was on "Keeping the foreign culture island alive". In the last two decades both the local or native and international culture dominate in English language classes. There is less focus on teaching the culture of native speakers of _English unless there is a specific purpose for doing so. Content and Language_ Integrated Learning.the English teacher uses cross curricular content and so the students learn both the content and English.

Keywords: *Language Approach, Methods of Teaching, Early Start of Teaching of English, Goals of English Language Teaching, Focus on teaching English.*

This paper discusses briefly about the most recent trends in English language teaching and learning. It is generally divided into three broad sections. Language approach, content, syllabus and course design are presented in the first section. The second section is concerned with methods, where strategic teaching, digital teaching, Learning and teaching management platforms. Finally, the language teachers and students are addressed in terms of change of role, lifelong learning, English development, reflective practice, frustration, and independent students. Early start of the teaching of English

Many countries have started teaching English in earlier grades at school. For example, since 2011, Saudi Arabia and Vietnam have introduced English from Grade-IV. Also in 2011, Japan introduced English in the primary stage and in 2012, Dubai introduced English in the KG stage instead of Grade-I. Changes in goals of English teaching and learning

The goals of ELT have changed from focusing solely on developing language skills and mimicking native English speakers to fostering a sense of social responsibility in students. With this growing awareness of the

importance of producing responsible citizens for society, teachers now well recognize that the teaching of English is not simply a project to prepare students to imitate native English speakers as language learners but that it should produce fully competent language users, critical thinkers, and constructive social change agents. Change in the Approach to Teaching Culture

Long gone are the days when focus in English Language Teaching was on “Keeping the foreign culture island alive”. In the last two decades both the local or native and international culture dominate in English language classes. There is less focus on teaching the culture of native speakers of English unless there is a specific purpose for doing so. Content and language Teaching

Enabling progress in the knowledge skills and understanding specific issues of a particular curriculum. Teaching in English language classes focuses on fostering the students thinking as well as language content, outcomes and learning activities. There are significant and complex student-teacher interactions inside and outside the classroom. The gamification of learning is emerging as a way to make language learning more engaging and relevant to the younger generation. Digital and social media language teaching

With the proliferation of tablets and smart phones, it is believed that textbooks will disappear in a few years. The access to knowledge in terms of flexibility and mobility has changed drastically. When it comes to technological tools facilitating learning of grammar and language skills, the few very renowned and helpful ones are: Interactive whiteboard, Classroom flipping. Many academic institutes have revolutionized using this approach.

For language learning, tools like: Prezi, Screencast-o-Matic, VoiceThread, Captivate, PowerPoint and YouTube fall under the category of flipped learning, social media tools Twitter for few very helpful learning platforms such as: Cambridge Words, English247, BBC le, EnglishTips4U, Learn English BC. Apart from this Instagram has boomed with a novel concept of learning through visual aids and Pinterest also follows the pied piper lead. Many instructors also consider creating a Facebook page that their pupils can like. They post updates in different languages encouraging non-native speakers to translate them. Moreover, blogging on Tumblr may also be used as an inspirational technique that motivates learners to submit their precise views and ideas in English. Teachers as lifelong learners

In a knowledge-based society and to remain competitive and employable, teachers are expected to engage in a continuous professional development or the professional learning activities from the beginning to the end of their careers. As with any other profession, teachers are also expected to assume a greater responsibility for their own professional learning, continually developing their knowledge and skills.

Independent Learners

A trend in English Language Teaching (ELT) today has been to make the students independent learners. The purpose is to equip learners with appropriate learning strategies to take the responsibility for self- direction. The students are trained in the use of learning strategies in order to improve their learning effectiveness. Learners learn how to learn.

Frustration

For some of teachers who are aware of these and other trends taking place today, the main trend seems to be frustration that they are not in a situation where they can go with these trends. So, these invitations to change may frustrate those who feel restrained from changing.

Conclusion

English is a very important language for everyone to learn, English is the 2nd most spoken

language in the world. We learned a lot this project, we learned a lot of information about the English language. In this world, successful people are the ones that can communicate with everyone and the main language of communication in the world is English.

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Cultural Marginality in Amy Tan's *The Joy Luck Club*

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Abstract

The paper entitled "Cultural Marginality in Amy Tan's The Joy Luck Club", discuss in detail about the difficulty of preserving one's heritage and culture when one immigrates to a foreign country. An attempt has been made in detail about the changes brought to the characters due to cultural conflict. The term 'cultural marginal' is defined as an individual who has internalized two or more cultural frames of reference and has an identity that moves beyond any single culture. Amy Tan, being an imperative writer of Chinese American portrays the cultural conflict of Chinese immigrant mothers who had fled to China during 1940's and their Americanized daughters through sixteen stories. The Chinese American is regarded as a unique group of writers who has Chinese ancestry but resides in United States. The cultural difference between the mothers and their daughters create a barrier because of contrasting values. The daughters want as much freedom as possible to pursue their dreams, whereas their mothers believe in a future for success. The assimilation of American culture is illustrated in their choice of dating. In general, Culture is important for the social and emotional well-being of an individual. Values, beliefs and behaviour are considered to be the basic components of culture. Tan is very sensitive to conflicts of culture that arise in so many American communities and also she explores a tender and tenacious bond between generations.

Keywords: Cultural marginal, Chinese American, Assimilation, Culture

The word 'culture' is derived from 'cultus', the Latin word, which means 'care' and from the French word 'colere' which means 'to till'. In general, culture indicates the ways of life including arts and beliefs of a population that are passed from one generation to generation. It includes manner, language, religion, dressing sense and rituals. Culture enhances the quality of life and also increases the overall well being of both individuals and communities.

Marginality is defined as the property of being marginal or on the fringes. A cultural marginal is an individual who has internalized two or more cultural frames of reference and has an identity that moves beyond any single culture. Culture ties to the ancestry and provides

a sensation of longevity which gives a feeling of truth and helps in living an authentic life. It also acts as a source of collection, depository and transmission of human experience.

The Joy Luck Club explores the lives of people who are differentiated between their culture and generations. Amy Tan being an imperative writer of Chinese American is good at exploring the culture of China and America. The plot of the novel is based on the real life incident of Amy Tan. Chinese culture is like a joint family which gives much importance to parents and family. Family choice is given much importance than individual choice. Male domination plays a vital role in the culture of China. But American culture is different from

China, which gives much importance to individual choice. Women are given equal rights in America.

The Joy Luck Club is based on the conflict between Chinese immigrant mothers who had fled to China during 1940's and their Americanized daughters are portrayed through sixteen stories. The plot of the novel is depicted in two generation. Chinese mothers belong to the first generation Suyua Woo, Lindo Jong, An-mei Hsu and Ying-Ying St. Clair and their American born daughters was considered as second generation Jing-mei Woo, Waverly Jong, Rose Hsu Jordan and Lena St. Clair.

Tan's reflection to culture is very obvious from the very beginning of the novel. Though the novel opens after the death of Suyua Woo, the marginalization of culture assumes a major part in the novel. Culture conflict is very clear in the beginning of the first parable told by an old woman. The image given to the young women is swan. An old women purchased a swan before immigrating to America from China, the person who sells her the swan tells her that the swan was initially a duck due to constant struggle it was magically transformed to a swan. "In America I will have a daughter just like me. But over there nobody will say her worth is measured by the loudness of her husband's belch. Over there nobody will look down on her, because I will make her speak only perfect American". (Prologue.2)

The characters views show the marginality of culture. Suyua Woo, experience war in China so she moved to America for a better life. Her expectation and hope falls upon her daughter Jing-Mei Woo. She wants her daughter to be obedient, so makes her daughter to learn all the skills. Same instance was obvious in the character of Lindo and Waverly Jong. American culture supports independence and freedom.

This idea is clear in the concept of Jing-Mei, who opposed her mother's choice in pursuit of her own freedom. Waverly expose her view by saying that the success is based on own individuals and not by the parents or family.

In China, women are considered as objects only to satisfy spouse needs. They are denied of their basic rights such as right to speak and freedom. On the other hand, Americans give full freedom to the choice of women. This shows the conflict of culture in the society. China follows a typical style much importance is given to tradition. Lindo demonstrate a typical Chinese character shows all the possible ways of originality married at the age of fifteen, to the choice of her parents. Children life is based on the ideas of parents in China. Americans give much freedom to their children. Their marriage is based on their choice.

They are frightened. In me, they see their own daughters, just as ignorant, just as unmindful of all the truths and hopes they have brought to America. They see daughters who grow impatient when their mothers talk in Chinese, who think they are stupid when they explain things in fractured English. They see that joy and luck do not mean the same to their daughters, that to these closed American-born minds 'joy luck' is not a word, it does not exist.(41)

Male domination is the major aspect of Chinese culture with no freedom for women. The live of women centralizes based on the family needs. America is a land of full freedom. They can act according to their wish. No rules to restrict their desires and dreams. The Chinese immigrant mothers want their daughter to follow Chinese aspects of life but their daughters wish to follow American culture. It is very significant in their ideas about daughter idea about dating. The Chinese cultural aspect is

very obvious through the lines of a nurse who mentions that a girl should never think of her needs. "A boy can run and chase dragonflies, because that is his nature", she said. "But a girl should stand still. If you are still for a long time, a dragonfly will no longer see you. Then it will come to you and hide in the comfort of your shadow". (76)

Though they are born in America the daughters also have a cultural clash in their identity. At the end of the novel Jing-Mei reaches Shanghai, she feels a sense of belonging. They reject the Chinese culture; they are not sure they assemble native culture which they inherit from their mother. When she finds her half-sisters in China she feels a sense of ease as this was her own culture and heritage. Life style can be different at times but the culture inherited by individuals never changes.

Culture and heritage are shown by the behaviour. Though we stick to two cultural frames such as China and America a deviation of culture will be shown in one's attitude. In America, American culture will be reflected and in moving towards China, Chinese culture will be adopted. Marginality of two cultures is

nothing but sticking to two culture. Though we are born different countries, own culture and heritage will be reflected by the people.

Culture plays an integral part in the life of humans as well as the society. It can be considered as a lively source of human blood. Culture is important for the social and emotional well-being of an individual. Values, beliefs and behaviour are considered to be the basic components of culture. Tan is very sensitive to conflicts of culture that arise in so many American communities and also she explores a tender and tenacious bond between generations.

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Dystopian Approach to the Role of Women in Margaret Atwood's *The Handmaids Tale*

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Abstract

The Handmaids Tale is Atwood's exploration of these central dilemmas of Radical Feminism. It is a dystopian novel by Canadian author Margaret Atwood, published in 1985. Atwood explores the consequences of a reversal of women's rights. It is the story of life in the dystopia of Gilead, a totalitarian society in what was the United States. Gilead is ruled by a fundamentalist regime that treats women as property of the state, and is faced with environmental disasters and a plummeting birth rate. *The Handmaids Tales* argues that legally controlling womens reproductive freedom is morally and politically wrong. The novel is set in the importance of granting all people in society equal access to economic freedom and other human rights.

Keywords: *Blessed Be the fruit, fertility, bloom and grow.*

Margaret Atwood is the best known for *The Handmaid's Tale* (1985), a dystopian novel, set in New England in the near future which talks about a Christian fundamentalist theocratic regime in the former U.S. that arose as a response to a fertility crisis. Atwood has explained that *The Handmaid's Tale* is a response to those who say the totalitarian, oppressive, and religious governments that have taken hold in other countries throughout the years "can't happen here"—but in this work, she has tried to show how such a takeover might play out.

Amongst other things, Atwood writes about art and its creation, the dangers of ideology and sexual politics; she deconstructs myths, fairytales and the classics for a new audience. Her work is often gothic, which is one reason for its wide popularity. *The Handmaid's Tale* has a loose narrative structure, woven around episodes, rather than a more conventional linear

plot. The concept of time in this novel adds its complexity. The narrative is non-linear and includes flashbacks and repetitions.

The republic of Gilead is a patriarchal regime and upon its rise to power, women are its first victims. The laws implemented by Gilead start by firing all women from their jobs, then transferring their funds to the male of the family, then depriving them from education. Even the Aunts, who are the most powerful women in Gilead are inferior to the Guardians and the Angels who are allowed to carry real weaponry. The most striking of all is the patriarchal view of women that is showcased by the way they are segregated; Marthas who are servants and maids, Econ-wives, Wives, Handmaids who bear children and Jezebels who are whores.

The Republic of Gilead poses laws but does it actually abide by them itself? The most ironic thing is that women who were engaged in an

affair with married men prior to the establishment of Gilead are punished and become Handmaids, but engaging in extramarital intercourse with a Handmaid for the sake of childbearing is somehow legal. That being said, the Commander even takes the Handmaid to a brothel and has sensual intercourse with her aside from the Ceremony and even retains books and dresses and makeup from before Gilead. The Commander, being the elite of Gilead always had answers like the fact that he is lonely or that it was simply alright for some people to retain illegal things.

Because Gilead was formed in response to the crisis caused by dramatically decreased birthrates, the state's entire structure, with its religious trappings and rigid political hierarchy, is built around a single goal: control of reproduction. The state tackles the problem head-on by assuming complete control of women's bodies through their political subjugation. Women cannot vote, hold property or jobs, read, or do anything else that might allow them to become subversive or independent and thereby undermine their husbands or the state. Despite all of Gilead's pro-women rhetoric, such subjugation creates a society in which women are treated as subhuman. They are reduced to their fertility, treated as nothing more than a set of ovaries and a womb. In one of the novel's key scenes, Offred lies in the bath and reflects that, before Gilead, she considered her body an instrument of her desires; now, she is just a mound of flesh surrounding a womb that must be filled in order to make her useful. Gilead seeks to deprive women of their individuality in order to make them docile carriers of the next generation.

In a totalitarian state, Atwood suggests, people will endure oppression willingly as long as they receive some slight amount of power or

freedom. Offred remembers her mother saying that it is "truly amazing, what people can get used to, as long as there are a few compensations." Offred's complacency after she begins her relationship with Nick shows the truth of this insight. Her situation restricts her horribly compared to the freedom her former life allowed, but her relationship with Nick allows her to reclaim the tiniest fragment of her former existence. Physical affection and companionship become compensation that make the restrictions almost bearable. Offred seems suddenly so content that she does not say yes when Offred asks her to gather information about the Commander. Women in general support Gilead's existence by willingly participating in it, serving as agents of the totalitarian state. While a woman like Serena Joy has no power in the world of men, she exercises authority within her own household and seems to delight in her tyranny over Offred. She jealously guards what little power she has and wields it eagerly. In a similar way, the women known as Aunts, especially Aunt Lydia, act as willing agents of the Gileadean state. They indoctrinate other women into the ruling ideology, keep a close eye out for rebellion, and generally serve the same function for Gilead that the Jewish police did under Nazi rule. Atwood's message is bleak. At the same time as she condemns Offred, Serena Joy, the Aunts, and even Moira for their complacency, she suggests that even if those did stop complying, they would likely fail to make a difference. In Gilead, the tiny rebellions or resistances do not necessarily matter. In the end, Offred escapes because of luck rather than resistance.

The Handmaid's Tale explores the ways in which ordinary people become complicit in the appalling acts of a totalitarian regime. Although the novel's women are all to some extent

victims of the Gileadean state, many of them choose complicity rather than rebellion. Serena Joy is miserable and has very little freedom, but she enjoys and exploits the power she wields over Offred. More seriously, the Aunts are not just complicit in the regime's crimes: they are amongst the novel's worst perpetrators, responsible for torture and psychological abuse. Offred's place on the spectrum of complicity is ambiguous. She hates and fears the regime, and does not believe in its values. Being true to her own beliefs would require her to rebel, but she does not. Instead, she accepts her role without complaint. Even in her own head, she refuses to call the Ceremony "rape," because "nothing is going on here that I haven't signed up for" (Chapter 16). Offred's choices invite us to wonder where passivity ends and complicity begins.

The Handmaid's Tale argues that legally controlling women's reproductive freedom is morally and politically wrong. The suffering of Offred and the other Handmaids is directly caused by the Gilead an state's desire to own and control women's fertility. Certain details link Gilead's goal of controlling women's reproductive function with the political goals of

the 20th century U.S. religious right. Freedom is one of the main themes that Gilead twists to establish its theocracy. One of the Aunts brainwashes the handmaids into thinking that they actually have freedom, but of a different kind.

There is a distinction between freedom to and freedom from. Freedom to means liberty to do whatever you want and according the Aunt, that is pre-Gilead freedom where women ended up being raped or harassed or hurt. Instead the Aunt suggests that Gilead offers a freedom from all those things. Essentially Gilead appears to be the savior who put these women in this strict confinement so that they are safe from all the harm of freedom.

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A Study on Anita Desai's *Fire on the Mountain* from Ecofeminist Perspective

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Abstract

This article explores Anita Desai's novel Fire on the Mountain from an ecofeminist perspective. The study examines the connection between women and nature, and how Desai portrays this relationship through the imagery of nature. The term ecofeminism, coined by Francoise d'Eaubonne in 1974, connects the exploitation and domination of women to the environment. Desai's novel presents the treatment of women, highlighting the mental and physical oppression to which they are subjected, and their intense suffering, loneliness, and isolation. The novel equates the attitude of Indian women with the silence of nature, conveying ecofeministic or eco-political views. The study also delves into the struggles of the human soul, which is a recurring theme in Desai's novels. The author helps readers discover the invisible and darker aspects of the individual self. The research article concludes that Desai presents human relationships with nature as intrinsic and instrumental in the novel. The study contributes to the understanding of ecofeminism and its connection to literature, particularly in the context of Indian women's experiences.

Keywords: Anita Desai, ecofeminism, *Fire on the Mountain*, women, nature, oppression, suffering, individual self, eco-political views, Indian women.

The term ecofeminism was coined by Francoise d'Eaubonne in her book *Feminism or Death* in 1974. Ecofeminism connects the exploitation and domination of women to the environment. It argues that there is a connection between women and nature. Ecofeminism is the combination of ecocriticism and ecofeminism which focus on the exploitation of nature and the oppression of women. In Anita Desai's *Fire on the Mountain*, we can find the connection between nature and man. It also portrays the darker shades of nature and the simultaneous conjunction of the darker aspects of the women concerned.

Fire on the Mountain, Desai's sixth novel centers on Nanda Kaul, Raka and Ila Das and shows the inner consciousness of the three women through the imagery of nature. This novel presents different dimensions of human

relationship with nature. Desai has presented human relation with nature as intrinsic and instrumental as well. Anita Desai is freely occupied with imaginary landscape of natural beauty and draw happiness in the midst of troubles, difficulties and heaviness of daily life. The novel depicts the agonised cry of Nanda Kaul, an old widowed woman who decides to spend her rest of the life at Carignano, in Kasaulil alone. After her busy life as the wife of Mr. Kaul, Vice-Chancellor an uninteresting family life, she longs for a calm and retired life.

The life long faithfulness conduct of Mr. Kaul and the hypocritical circumstances force her to concede this alienation. Nanda thinks that her wedding is based on physical passion and circumstantial convenience for male. Nanda Kaul becomes a mother of uncared children whose only responsibility is to arrange the

dinner table as a house-wife. Externally Nanda Kaul shows the frozen smile on her face but internally she burns with a fire of frustration. Nanda Kaul is frightfully upset by her husband's extra-marital affair with Miss. Davidson, a teaching staff.

The situations which she faces upsets her and feels her to be remain as a widow. "The entire weight of the overloaded past seemed to pour into her like liquid cement that immediately set solid, incarcerating her in its stiff gloom. She sat with her lips tightly set" (46).

Nanda Kaul, being marginalized by her own family, she is waiting for the life of a lessed widowhood, the exquisite seclusion without man and children-around. Then the death of Mr. Kaul is the death of Nanda Kaul's jailor which means that her responsibility as a wife and other have ceased. She believes she has completed her duties in life and has completed her duties in if he and has decided to be left to the pines and cicadas alone. Nanda Kaul's sense of identification with the pine trees suggests her desire for absolute stillness and withdrawal from life. Nanda Kaul is attracted to Carignano for "its barrenness". Nanda is like Carignano which is also stark, alone and barren. The barrenness of the landscape echoes the character's wish to be detached from the roles of motherhood and care that defined her former life. Nanda's life at Carignano is very similar to the reclusive life of a sanyasi. As in the opening chapter of the novel shows that" She wanted no one and nothing else" (3). In the complete privacy of her sprawling house at 'Carignano' Nanda Kaul lives like a 'recluse'. She has been viewed as "a charred tree trunk in the forest, a broken pillar of marble in the desert, a lizard on a stone wall" (47). The lonely house in the symbiotic of the solitary life of Nanda. She has been living all

alone. "It was the place, and the time of life, that she had wanted and prepared for all her life... and at last she had it. She wanted he one and nothing else. Whatever else came, or happened here would be an unwelcome intrusion and distraction (48). She needs seclusion not only because she prefers it but also to repose her pain-filled psyche and as a piece of identity she attempts to choose shelter in Carignano.

The Character of Nanda Kaul also appropriates a place of rest and repose after a life full of domestic duties. Thus, the novel creates a marginalised position of a widow. Nanda Kaul is suddenly disturbed in her isolated haven. She is afraid to touch the telephone, to open a letter, to go for a walk and shrinks from any kind of contact with the society. "She did not live here alone by choice-she lived here alone because that was what she forced to do, reduced to doing" (50).

One fine morning, there is an unpleasant sight which tells the arrival of her great grand daughter, Raka shows her as an intruder. Her wild and animalistic nature echoes her tormented childhood, the endless quarrels of her parents which had left a scar on her tender sensibilities. She is depicted through the eyes of the other as animal like. Nanda Kaul thought she looked like one of those dark crickets that leap up in fright but do not sing, or a mosquito, minute and fine, on thin, precarious leap (39). In another place she is compared to a swarm of insects, "Nanda Kaul wondered, having watched the child seethe as if she were a thousand black mosquitoes, a stilly humming conglomerate of them, and did not know whether to contain or release this dire seething" (345). Nanda fears that her peaceful exile will be disturbed by the nuisance of the insect-like child. But Raka appears indifferent of being a very lonesome, solitary, prematurely serious child. Raka turns out to be immersing

herself completely in a world of her own. Unlike other children of her age, she “preferred to stand apart and go off and disappear to being loved, cared for and made the centre of attention. She ignored Nanda Kaul so calmly, so totally that it made her breathless. Her rejection was natural, instinctive and effortless as compared with her own planned and willful rejection of the child” (52). Nanda again has to face rejection, first at the hands of her husband and second at the hands of her great-grand daughter whom she herself wanted to ignore and reject. To Nanda Kaul, the arrival of Raka is an unwelcome encroachment. She is simply “an intruder, an outsider, a mosquito flown up from the plains to tease and worry” (53).

Nanda is forced to accept Raka but to her surprise that the child has a gift of disappearance suddenly and silently for hours, sometimes she was seen in the midst of stony hills, “wondering down a lane in a slow, straying manner, stopping to strip a thorny bush of its few berries or to examine an insect under a leaf” (46). Her mind is filled with the thoughts about freedom. There is temperamental similarity between Nanda and Raka, that Nanda is a recluse out of vengeance for a long life of duty and obligation and Raka is a recluse by nature, by instinct. Raka is portrayed as a symbol of fire whereas Nanda is a symbol of forest. Both generations of women show the desire to be outside the familial microcosm and to be outside from the domestic tortured life.

A few days later she hears “A burst of crackling and hissing, as of suddenly awakened geese, a brief silence, then a voice issued from it that made her gasp and shivel...” (122). The arrival of her friend Ila Das who wants to spend some time with Nanda. Nanda is helpless as she has to welcome Ila which she feels that she watches “The white hen drag out a worm inch

by resisting inch from the ground till it snapped in two. She felt like the worm herself, she winced at its mutilation” (123). Ila is aware of the exploitation that take place at Kasauli and she fights for justice. Ila thought that superstitious beliefs in Kasauli are so rooted the priest-man is revered and the doctor is shunned. She recalls one such incident where Maya-Devi’s son dies of tetanus. Ila is involved with the lives of the people in Kasauli and she joined as a welfare officer in the government. She is against child marriage that prevails in Kasauli. She prevents the marriage of Preet Singh’s seven-year-old daughter to an old man in a neighbouring village. Hence, she has incurred the wrath of the priest and Preet Singh. Preet Singh wants to take revenge on Ila for interfering in his affairs. Though she is aware of the dire consequences of her deeds, she is committed her life in the welfare of Kasauli “Ila Das began to hop, skip and slide down the footpath of her village already lost in the evening shadow of the mountain” (140).

One day when Ila is out in visiting Kasauli she finds that the work would take too much time but she is determined to walk the long distance down the desolate hill side to reach home. On her way, she is interrupted that it is Preet Singh who wants to take revenge on her attacked her physically and brutally. Defenseless against the powerful assailant, she was raped and brutally killed. She works for the welfare of Kasauli which the reason for her brutal death. It is clear that women are always excluded from the public sphere and risks the life of a women. Nanda is shocked by the news that Ila is dead and she is invited by the police to identify the dead body. She never believed that her friend would end up in this terrible condition. At that very moment Raka returns home and tells Nanda “Look, Nani, I have set

the forest on fire. Look Nani-look-the forest is on fire” (145). But Nanda Kaul had ceased to listen. She had dropped the telephone. With her head still thrown back, she gasped: No, no, it is a lie! No, it cannot be. It was a lie, all. She had lied to Raka, lied about everything. Her father had never been to Tibet-he had bought the little Buddha from a travelling pedlar. They had not had bears and leopards in their home, nothing but overfed dogs and bad-tempered parrots. Nor had her husband loved and cherished her and kept her like a queen – he had only done enough to keep her quiet while he carried on a lifelong affair with Miss David, the mathematics mistress, whom he had not married because she was a Christian but whom he had loved, all his life loved.

And her children – the children were all alien to her nature. She neither understood nor loved them. She did not live here alone because that was what she was forced to do, reduced to doing. All those graces and glories with which she had tried to captivate Raka were only a fabrication: they helped her to sleep at night, they were tranquillizers, pills. She had lied to Raka. And Ila had lied, too. Ila, too, had lied, had tried. No, she wanted to tell the man on the phone, No, she wanted to cry, but could not make a sound. Instead, it choked and swelled inside her throat. She twisted her head, then, hung it down, down, let it hang (145).

To Nanda, Ila's death was like the fire that has been set. Raka does not realize that her great-grandmother was dead. Nanda, “on the stool with her head hanging, the black telephone hanging, the long wire dangling” (159). This novel depicts that the Ila Das's rape is

mercilessly carried out in the darkness of the fields that are supposed to sustain life. It shows that women are always at the spinning wheel fighting for independence. The atrocities of the women sufferings in the novel find their culmination in Raka who sets the forest on fire in the end.

Anita Desai's novels do not deal with the large movements of history but with the struggles of human soul. She also helps us to discover the invisible and darker aspects of the individual self. The readings of Anita Desai's novels have invigorated our drooping spirit and the ray of hope has been reinstalled to realize the humane ideals. Desai uses the aspect of that life has to move on, in spite of all sorts of human predicaments. The novel presents the treatment of women-Nanda Kaul, Raka, Ila Das – highlights the mental and physical, oppression to which women are subjected, and their intense suffering, loneliness and isolation are portrayed with great effect. It pictures of Indian women by equating their attitude with the silence of nature and conveying the ecofeministic or eco-political views of Anita Desai.

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Mock- Spirituality in *Hullabaloo in the Guava Orchard*

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Abstract

Hullabaloo in the Guava Orchard is a simple ironical novel focusing mock spirituality of Indian mentality. Kiran Desai has skillfully brought out the *modus operandi* of the making of a saint and shows that 'spirituality' is the most lucrative business in India and it has been accepted as a holy tradition to sell spirituality. The story shows how Sampath from the position of clerk in the post office to the status of a hermit and the down fall from his status as a hermit. He fails to do all his jobs. So his father rebukes him every time because of his disinterest in his entire endeavours. Unable to meet the humiliation from his father and sister, he runs away from his home and reach the nearby hillside using a bus. His withdrawal in to the natural setting is evident to depict Sampath as eccentric and it means a complete freedom from many social bonds. Desai's portrayal of Sampath as a fake Baba is symbolical in the sense that Desai wants to purge the blind faith of masses contorted in a vortex of conflicts- religious, political and social as well. Sampath's position as a hermit naturally brings lot of money and even he and his family members are respected by the fellow citizen. Through the mask of mock- spirituality worn in his life, He is afraid of facing real life difficulties and cannot imagine the idea of leaving the tree and entering into the life that he had already discarded. Knowing the real situation of life in modern days, Atheist made a comment on the deplorable condition of the Indian society misguided religiously in our soil is revealed. Thus the author succeeds in bringing home the fact of absurdity of blind faith and fanatic beliefs.

Keywords: *modus operandi, eccentric, contorted, vortex of conflicts.*

Indian –English fiction has come a long way in terms of thematic development and delineation of characters and has developed multi-dimensionally. Indian novelists are not only concerned with the social, political or moral problems but their creative impulses are forcing them to express their sensibilities, the inner complexes, tensions, spiritual crisis, feeling of alienation in their characters also. Kiran Desai is one of the diasporic novelists in Indian Writing in English, has written two novels namely *Hullabaloo in the Guava Orchard* and *Inheritance of Loss*. Her first book *Hullabaloo in the Guava Orchard*, has twenty five chapters, is a simple satire on India and being Indian. The central theme of the book came from a report in "The Times of India" about a 'sadhu' Kapila

Pradhan who lived his life on trees. In *Hullabaloo in the Guava Orchard*, the village of Shakhkot stands as a microcosm where characters seem to be entangled in modernity and tradition. Desai presents the theme of alienation, Mock-spirituality with humour and irony. With serious concerns underlying the text, just as R.K.Narayan did in *The Guide*, where direct traces of influence can be found. Her protagonist Sampath decides to voluntarily renounce and retire from the mundane world into the natural environment, just like Raju in *The Guide*, and both are raised by the community to the condition of Monkey- Baba, a kind of hermit with religious connotations.

Hullabaloo in the Guava Orchard is a unique work delineating Indian culture rooted in

fake belief, superstitious practices and malpractices performed to purify the evil and bring out good in order sustain ages of faith, which has been the dominant matrix of righteousness. The continuation of blind faith in traditions and rituals associated with myth keep on advancing. A veteran Indian poet and theorist, Charusheel Singh in his essay: “*Archives or Aporias? Culturing Cultures*” rightly says:

Cultures cannot be produced within instants of time; they do not have any date of their birth either; they begin to happen over a period of a time that we have lived to its full potentials. (qtd in Raul 77)

Hullabaloo in the Guava Orchard is a simple ironical novel focusing mock spirituality of Indian mentality. The major satire of the novel is the Indian sense of religiosity. Anything in this land sells in the name of religion. Different ‘Babas’ and their followers are growing each day like a swelling ocean. Evil acts of god men are also on an uncontrollable rise. She has taken a dig at the social conflict between blind faith and reasoning. The blind faith terminates all class distinction and makes literate and illiterate join the same band wagon. She goes on to hint at the desire of the countrymen to get rid out of its traditional clutches but as it flows through their veins so it proves impossible. Modernity and rational thinking is portrayed in an indirect manner.

Desai here brings out the society which succumbs to the world of Mock- Spirituality and the mentality of a person delves in mock – religious in outlook, submit to the false Baba and such people climb up the tree where Sampath is seated. Sampath’s close relationship with the monkeys elevated his status as a Baba. She portrays many issues such as from shabby superstitious practices, in the name of miracles

which engage men, society. The superstitious beliefs of the people get ennobled when only after two hours the child is born and this highly awaited moment comes to the Chawla family with the advent of heavy monsoon, the extremely awaited thing for the people of Shahkot. The people in the community of Shahkot superstitiously believe that Sampath is destined to be an important man. The novel mixes memory and desire, fulfillment and loss including subtle ways of man in the guise of god- man. the novelist not only portrays the pitiable condition of man retreating to the daring theatrical antics, but also the escapist tendency of even educated and well informed individuals being hoodwinked by unreasonable magical ways.

The novel starts as a directionless young villager, who by a sheer chance re- invents himself as a tree dwelling hermit. It is also about the people in India who pose and present themselves like freelance Gods, demi- gods, pseudo- gods, saints, hermits etc., to the world and live in luxury, leaving larger sections of the human society in their gullibility. These demi- gods start lecture, and the people like dopes, listen to their speech. Through the fictitious character of Sampath Chawla, Desai has brought out more theme making aspect of Indian middle society that religious superstitious also serve the purpose of commercial gains. The story shows how Sampath from the position of clerk in the post office to the status of a hermit and the down fall from his status as a hermit. He is a average student in school studies and lacks interest to get employment. His father, with much strain gets him a job in the post office. He fails to do his job perfectly. So his father rebukes him every time because of his disinterest in his entire endeavours. When he is given the duty of serving cool drinks to the

guests in his post master's function, he spoils the work at the spot. In a state of complete madness, he starts removing the saris and dupattas and he begins to unbutton his shirt and tosses it on like a hero. For that reason he is thrown out of his job. At this juncture, the life of Chawla turns differently. Unable to meet the humiliation from his father and sister, he runs away from his home and reach the nearby hillside using a bus. The beauty of the hillside in the outskirts of the town attracts him and arouses an intense passion in him.

After climbing up a top of the guava tree in an abandoned orchard outside the town, a guava explodes in his hands and he is transformed thus: "Sampath felt his body fills with a cool greatness, his heart smell with a mysterious wild sweetness. He feels an awake clear sap flowing through him, something quiet unlike human blood... He himself thinks a strange force that has entered him and circulated with in him. (qtd in Sharma, Vijay 33). When Sampath is discovered as a holy man, hundreds of people from Shahkot have gone to the guava orchard. Sampath is terrified at the site of such a huge turn-up. And now he is eventually at the right place, but he sees people below his arboreal throne. He feels like telling them that they should go on with their own lives and leave him to himself. He mischievously leaks out their personal details- the personal secrets he had collectively unethically by reading other's letters at the post office. His secret exposures are regarded as the visions of the spiritually enlightened and his refuge in the tree is interpreted as his escape from "Maya", soon he is labeled as "Baba" and later he becomes Monkey – Baba. The novel explores the auditory qualities of the world of men and the natural world, which has been pertinently recorded by Shreeja Sharma as follows:

Another important thematic concern is that of the calming silence versus disruptive noise. The stillness is preferred by those in harmony with nature while noise is the medium of communication for the rest of the world. Ironically though, Sampath attains the treasured silence, he yearns for in the orchard, and he lands up in more noise ever (qtd in Joshi 139)

When Sampath becomes a guru, Mr. Chawla a meticulous man, is very conscious about his health. He has been exploiting his son's new role of a *messiah* to his financial and social advantage, and feels the situation in such a way that he makes a lot of money, the thing he has awaited long Mr. Chawla approaches the business men of the town to display their advertisements in the orchard to earn more money. People's generous donations help Mr. Chawla to amass a large capital. He made all the necessary arrangements for a comfortable life in the orchard. Mr. Chawla exploits the visitors who blindly accept Sampath's mind and behavior "It is nothing he knew "unsettled" (HITGO 91). The novel, despite all weaknesses and misinterpretation of Indian culture, is an eye opener. Desai though knows and is ashamed of it, yet attests to her Indian faith:

It is like if you come from St. Stephen's and Cambridge, then you are not authentic. They make it sound like you are selling India for your own gain and the other Indian writers have no option. Look, we have arranged marriages, we have spices, we have monkeys, don't we. (qtd in Raul 84).

Desai ridicules the various aspects of Indian system in which a disinterested person who does not want to work promptly even in his younger moment, is worshipped and adored as hermit. Sampath's position as a hermit naturally brings lot of money and even he and his family members are respected by the fellow citizen. He

helps her sister to rescue from police punishment. All the business wall has charge huge fee for helps. Law also surrenders before the Mock- spiritual power and high official from district level comes and places his unpleasantly greasy head under Sampath's toes and feels that he is completely cleaned and washed by his sweet blessing. (HITGO116). He does not want to come out of his holy image, as his false holy image has given him good life, shelter and comfortable life. Through the mask of mock-spirituality worn in his life, Mr. Chawla sees that his efforts of transforming the once-deserted orchard into a hermitage are threatened by the onslaught of the monkeys. He is afraid of facing real life difficulties and cannot imagine the idea of leaving the tree and entering into the life that he had already discarded:

Leave his tree? Never ever, he thought, his body trembling with indignation. Fiercely, he studied the branch in front of him..... What did he think? Did he think he would just climb down and return to his old existence like some old fool? He had left shahkot in order to be alone. And what had they all done? They had followed him (HITGO 127-128)

The fact of superstition leads to exploitation is shown in the novel. Mr. Chawla exploits the visitors who blindly accept Sampath's spirituality, magical power of fortune telling and superstition. He does not leave a single opportunity of making money. She mocks the spirituality that people accept without investigation. His escape has been a solution to every one's problems as he settles happily into the life of guru and his family embarks upon a lucrative business. For instance, all the offering for Sampath is sold to visitors at a large profit. The things offered to Monkey- Baba are on the cart next day to be sold again.

Modernity and rational thinking is portrayed in an indirect manner. The one who opposes the profiteering industry of Monkey Baba can be regarded as modernity personified although he did it being jealous by the name and fame of a common man. He is a member of an Atheist society. He is sent to Shahkot to make inquiries regarding Monkey Baba. He is entrusted with the work of establishing the real identity of the God- man. He is to find out whether he is really a spiritual leader or a hypocrite. He is a pathetic lonely figure in the novel. While the mob is in the trance of spiritual waves, this poor fellow is portrayed as a ridiculous loner who is trying to gather facts against the fraudulent sage. His condition is wretched and he follows Sampath's mother, Kulfi when she goes to the nearby forest to gather herbs and spices. He is convinced that she mixes some intoxicants in Sampath's food. He keeps a vigil at nights. He puts several questions to Sampath. Sampath however manages to cope with him without revealing his identity. His queer questions unsettle the hermit as he himself got lost into peeping out and into the latter's design of mind. He makes his logical notes. In his process of spying, he is bitten by Kulfi with a broom and later in the forest he is struck by her scythe in order to divert his attention from identifying the true shade of Sampath. He completely awares that hermit is not original but misguides others only through his silent murmurs. She goes to extent of silencing his voice only for retaining her brother's reputation as a hermit in the society. Knowing the real situation of life in modern days, he made a comment on the deplorable condition of the Indian society misguided religiously in our soil is revealed thus:

Even the press in this country goes along with this rubbish. In fact they... propagate it.

They take rumour and put it into official language and of course everybody who reads it promptly swallows it as full truth. (HITGO 120)

When there is the final hullabaloo in the guava orchard, Atheist falls inside the boiling cooking pot is covered by Kulfi. Sampath is trapped as his plans for peace are going to be thwarted since his monkeys have disturbed the tranquility of Shahkot and the family members, the government officials, environmentalists, scientists, and many others have started series of meetings having conflicting views as how to control the entire hullabaloo. Reason and real rational thinking in India are boiled to death in the cauldron of frenzy and fanaticism. She goes on to hint at the desire of the countrymen to get rid out of its traditional clutches but as it flows through their veins so it proves impossible. Thus the author succeeds in bringing home the fact of absurdity of blind faith and fanatic beliefs.

The author presents the reality of an Indian society in a satiric vein. Her intention is not to criticize the system, culture, rituals, and practices and their rootedness in the social and individual's consciousness, particularly of the Indian citizens and their faith in conventional faith in sadhus, saints or hermits, but many a times it happens that a person who wants escape from the chaos of world and seek peace, salvation is forced to stay among the gullibility of the crowd, Sampath perhaps is the representative of that. Thus Desai delineates the events showing eccentricities of irrational blind faith and religious spirituality at its best and tries to unveil the fate of Baba system that seems to prevail in India.

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Mahesh Dattani's *Tara*: A Reading from the Perspective of Disability Studies

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Abstract

One of the contemporary Indian English playwrights, Mahesh Dattani, continuously expresses the grievances of the silent and disadvantaged in society. His personalities are expertly developed and performed. His dramatic works are praised for bringing attention to "invisible issues," like gender-based discrimination. Through the use of conjoined twin protagonists as an attention-grabbing strategy in Tara, Dattani achieves this objective. Through this drama, Dattani exposes the cruel treatment of people with physical disabilities by society. The drama sensitively incorporates the handicap motif. This provides us with a glimpse into the lovely bond between the twins, who heroically contend with a brutal, callous environment of Roopas, Premas, and Nalinis who mock their disabilities. Dattani reveals how difference is perceived as abnormality in society. The present paper begins with a brief introduction about the field of disability and it also discusses how Mahesh Dattani's Tara is knitted into the web of disabilities and diseases.

Keywords: Disability, Gender Discrimination, Abnormality, Society.

Introduction

The Patel family's fortunes are the main subject of Mahesh Dattani's *Tara*. The Siamese twins Chandan and Tara, who are born conjoined, are the focus of the drama. The plot of the drama is on what happened after Chandan and Tara, three-month-old twins, had separation surgery with famous surgeon Dr. Thakkar. The drama, which is genuinely Modernist in style, presents the past, present, and future all at once on a multi-level stage. The play moves back and forth between Dan's memories from various stages of the twins' development and his attempts to write a play about Tara's life. The play's back and forth motion swings from the present to the past when Dr. Thakkar performed the landmark surgery on the infant twins. The heartwarming story of the twins, who were once soul mates but were split apart by the ironic marvel of science, is told in the play. The play explores the sibling relationship while also

examining how society as a whole treats persons with disabilities unfairly. The empathy of the so-called normal kids like Roopa, Prema, and Nalini is not something Chandan and Tara need. They are considerably smarter than them and independent. Dattani shows how in our society, uniqueness is viewed as abnormality.

Tara's Impairment

Beginning with *Tara*, we learn that they walk with a limping stride because they wear a pair of Jaipur shoes, which piques the curiosity of the nearby children like Roopa and others. This illustrates how mainstream society's conditioning prevents kids from being able to accept uniqueness. The twins are acutely aware of being perceived as freaks at all times. I am a freak, as Chandan admits at the play's opening. As Tara experienced in her contacts with other kids, the gaze of the "normal" constantly scrutinises the different. Dattani is a dramatist of

modern reality, and the majority of his plays are inspired by today's most pressing social problems. He advocates for the well beings and fundamental rights of the common people, aggrieved and diseased. He is specifically and openly renowned for adding contentious, divisive, and radical themes into his plays. His plays' subjects are a testament to how tone, temperament, and treatment can vary. Socio-political, emotional, physical, and psychological issues are highly present in his plays. The majority of plays with a family theme feature characters arguing and fighting with one another. Tara is the ideal illustration of such a drama. On the question of what gave him the idea for the play, Tara, Mahesh Dattani,

Well, basically, it began with, you know, reading an article in a medical journal about Siamese Twins being separated, and, of course, they were invariably of the same sex and there was this thing about a fused leg and which had the qualities of both left and right so there had to be some careful consideration as to which twin was supplying the blood to the leg and the journal went into the detail because obviously it was a very unique operation and separation. Although that was the inspiration but I think by then having written *Dance Like a Man*, I was prepared to take on the gender issue head on, and I think that was a powerful metaphor. Again, you know, the play is misread and, you know, people tend to focus on the medical details but that's really not what the play is about. It's a metaphor either for being born equal as male and female and sharing so much more and with the surgical separation comes a cultural distinction and prejudices as well, but on another level, it could also deal with the individual having the male and female self and half the female self is, whether your gender is male or female, is definitely given the lower priority. (Anglie 130)

Overall, the play explores pain, difficulties, and limitations and how these negatively affect characters' well-being. In the haze of superstition and ancestral beliefs, the son and daughter delivered from the same womb are treated preferentially by no less than the parents themselves, and the daughter is sacrificed for the son's immediate gain. One terrible secret, and its exposure, are at the centre of the entire action. Dr. Thakkar successfully operated on and separated the twins Tara and Chandan. Between them, the twins had three legs, and Tara's blood system supplied the third leg. Tara increased the likelihood that the leg would live. However, Bharati and her powerful father worked together to grab the chance of giving Chandan the third leg. The doctor was bought off with a plot of land in Bangalore by Bharati's influential and political father in order to obtain this nasty design. Patel ultimately joined this evil plot as an accomplice because he was unable to protest forcefully enough. The limb that had barely lasted two days with Chandan could have been Tara's constant companion. In light of the rising number of cases of foeticide and the expanding gender disparity in children, the play is contextual and timely. This information has crushed Tara.

Here, the propensity of the general public and young people to perceive persons who differ from the "normal" as inferior or freakish is exposed. As a rejoinder and appropriate response, Tara makes fun of Roopa's mismatched tits. She uses the concept of body shaming as a result to get paid back in the same way. As Roopa makes an effort to portray Chandan as the frustrated "rapist," the crippled are seen as the bizarre "other" who can be exploited to easily grind an axe or thrown aside. The sign that Roopa posts outside Tara's house reading "We don't want freaks" represents the final assessment of mainstream society. The

play also shows how mainstream culture and science conspire to harm the twins through Dr. Thakkar's deception. The piece seems to question whether or not the twins would have been better off without the operation. The doctor tries to carry out Bharati's father's wish to give Chandan the leg, but it is wasted because it got its nutrients from Tara's body and dies after the operation. Science and the doctor are helpful to patriarchal society as well.

Mahesh Dattani has explored patriarchal ideas in a number of his plays. It is intertwined with the disability motif in this drama. In contrast to typical circumstances, the twin concerns of gender and disability discrimination are more complicated. The selfishness is shown by Dan's admission of guilt and confession at the conclusion, where he admits to trying to take everything from his sister and make it his own tragedy. Dan also makes comments about the creative process, where art borrows from life, through his self-exposure. He and Tara had a symbiotic relationship that can be compared to the creative process. Despite its emancipation and education, the Patel family still bears resemblance to the Patel community that Roopa makes fun of. Ironically, the conclusion of the play seems to suggest that like the traditional Patel's who are guilty of infanticide of daughters because of the bias against daughters, the liberated Patel's still sacrifice their daughters in the modern world through their ill-ordained decisions as in the case of Tara.

The play illustrates how each member of the family is negatively impacted by a child's condition. The play makes a pretty clear point about the stress on the parents and how it affects their marriage. Despite coming from different states, cultures, and traditions, the once-married couple develops a marital rift. Every member of the Patel family is seen to be extremely frustrated and desperate, and they all appear to be in constant tension.

Conclusion

Both Bharati and Patel's relationships and marriages are in danger, and they can be seen arguing and being on bad terms with one another. Thus, Bharati and Patel's marriage experiences a spiritual limitation as a result of Chandan and Tara's physical impairments. Even though a donor for Tara's kidney transplant has been located, Bharati is adamant that she will donate her own kidney to Tara as evidence of her pretentious, cunning, and compensating love for her.

Here, the disability stereotype is skillfully woven into a potent discourse that reveals the harmful effects of gender discrimination. By presenting disabled people like objects, the performance also raises issues about the role that science plays in their lives. As evidenced by Tara and Chandan's self-assured demeanor, the play is empowering in portraying the perspective of persons who are perceived as crippled by channelling their mockery and sparring. They reflect back the ugly aspects of that culture.

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The Role of English in Classroom Teaching to Make the Students Industry Ready

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Abstract

English for specific purposes widely called as ESP is a subject of English as a second language. Teaching in today's context is a real challenge. In the case of Universities, Colleges and Schools, English is taught as a second language. The second language teaching is popularly known as Part II. Today syllabus has designed in such a way to meet the Industry needs. The main purpose of Education is to make the students "Industry Ready." It is the duty of the English teacher to train the students with suitable skills to make them employable. In employment market language plays a predominant role. Today English is accepted as official language for communication. It is true for official transactions English is a fitting tool to make communication successful. Teaching language through skills such as Listening, Speaking, Reading and Writing (LSRW) will yield good results. The main objective of this paper is to review the current syllabus of both Technical and Non – Technical Universities. In this regard the text books are the source and the contents are reviewed and the details are given under the suitable headings.

Keywords: ESP, Part II, Second Language, LSRW, Communication, Syllabus

Introduction

English for Specific Purpose [ESP] is different from English as a Second language [ESL]. The most important difference lies among the learners and their purposes for learning English. ESP students are usually adults who have some prior acquaintance with English and are learning the language in order to communicate better and to perform particular job related functions. Therefore ESP programme is built on an assessment of purposes and needs and the functions for which English is required.

People learn languages when they have opportunities such in the working places or through their neighbours to understand and work with language in a scenario that they comprehend and find it interesting and easy. In

this regard, ESP would be a powerful tool. Students will acquire English as they learn through the available materials, which they find much interesting and relevant and which they can use in their job and for higher studies. The more learners pay attention to the meaning of the language they heard or read, the more they are successful. The prime factor is that the learners should have to focus on the language structures. It is for ESP, English should be presented not as a subject to be learned in isolation from real use, nor as a mechanical skill or habit developed. Thus English should be presented in resourceful contexts to make the learners to be familiar with the particular ways in which the language is used in contexts that

they will need to perform in their selected fields or in their jobs.

University syllabus of today is based on the four skills. When we talk about for English which has given the name ESP is for employment. In this aspect English for both Madras University and Anna University [Affiliated Colleges] is

Communicative English I & II

Professional English I & II

Language through Literature I & II

Professional English I & II

The above are the Part II in Madras University and Anna University [Affiliated Colleges]. The ultimate aim of this syllabus is to enrich the language proficiency among the students. The role of English today is as it is a language for life. It is for employment, English plays a predominant role in the path of selection. It is the duty of the teaching curriculum to frame the syllabus accordingly. In this view, the present paper attempts to focus English as Part II.

English for Professionals

“ESP is a language approach whose goal is to provide learners with narrowly defined goals the language elements they need to function as professionals” – 09 October 2016, [https:// world englishes.imc.gatech.edu](https://worldenglishes.imc.gatech.edu)

English for Specific Purposes is different from English as a Second Language. As a second language the need is to make the learners proficient in both speaking and writing. In the case of the adult learners the job is pretty easy because they already have some acquaintance with English. They learn English to develop their communication skills. A good communicator can be a successful professional. Good language skills make them efficient and competent to perform better professionally. To

make them better the syllabus should be a tailor made. ESP programme is built on such a way to cater the needs of the job market today. It is mandatory of the learners to equip themselves in letter writing because it is an art. Care has been taken to make the student keen over resume building. Professionals are those who undertake the immediate needs of the society.

Communicative English I & II

This is the prescribed text book for the students of Undergraduates of the University of Madras. It focuses on all the four skills where the equal importance has been given to all the four skills with exercises. Book is designed in such a way where the students are expected to apply their critical thinking and be creative in their communicative competence. The campus drive of today mainly tests the students through their various test rounds. The first round is Aptitude Round, this round comprises of both verbal and non – verbal. Having it on mind this book has allotted units to enrich the students study skills through their activities. The given activities would make the student to use Dictionaries, Encyclopedias and Thesaurus. In this connection to test the writing skills, chapters like Journal Writing, Diary Writing is too included. With regard to developing our own writing skills Diary Writing would play a crucial role. Of course Journal Writing and Diary Writing are of great significance of human life. The next to the Journal Writing and Diary Writing, priority is given to writing Essays and Paragraphs. In writing an essay – Narrative Essays are very much creative. “Narrative Essays refers to essays that tell a story – (Communicative English I, p.4.42)

Telling stories about oneself or about others, whether they are the real stories or imagined ones, is something almost the same. It is almost

true that the people of all ages enjoy a good narration. As the Narrative Essay revolves around an incident so it is very important to use the correct verbs and other grammatical structure present in them. A very important aspect to remember when writing a Narrative Essay is the tense what we are using. But we can use different forms of past tense. This type of exercises would improve the writing skills of the learners. This is why language learning is what we call life learning.

In this regard the next skill is listening and speaking. To test these skills among the learners the topic chosen is Group Discussion. Group Discussion is a process of discussing over a given topic detail in a group. It helps us to understand the subject more effectively. It improves the listening skills and the speaking skills. It builds the confidence within the speakers and makes them to speak with confidence. It improves the problem solving skills and make them good in decision making.

It is the responsibility of the language teacher to play the role of a trainer in the class. The teacher should make the learners to participate to come out with success. It is of no doubt English Teacher could be a successful trainer. University is keen over the employability of the graduates. And the care is taken in the syllabus building rather it is the duty of the teacher to adopt skills in the classroom teaching. To suit up with the today's trends it is the best if the teacher adopts the play way methods for class room teaching. Activities will always help the teacher to make the students active. It is with the co-operation of both the learner and the teacher the curriculum would be successful.

Professional English I & II

"This handbook is primarily intended to develop the language skills of the students of Commerce & Management by offering adequate practice in professional contexts. The prescribed textbook focuses on all the four skills, LSRW, more importantly all the four skills have been given equal importance along with exercises. The students are expected to apply their critical thinking skills. A classroom situation demands on effective use of soft skills. Teaching – Learning, being a process of interaction and interpretation becomes meaningful and successful only in the presence and application of soft skills. It is the duty of the teacher to include various interactive class room activities like reading passages from journals, conducting mock interviews, role plays, enriching vocabulary by introducing descriptive, word building, improving fluency through oral practice, grammar games, puzzles , scrabbles would enable the students to involve in multiple learning activities." (Preface - Professional English – I& II)

All these methods will help the students to comprehend and develop intricate concepts in an open ended way to interact effectively at their workplace and make them successful professionals. On this the teacher helps the students to acquire not only the right knowledge but also the values, attitudes, habits and skills that are necessary to cope with the world of tomorrow. In the same way, pupil has to enhance his or her personality in relation with the experienced teacher.

As the teachers are the torch bearers in creating social responsibility, national integration and a learning society. The language teachers should provide formal professional training in soft skills to the students on a continuous basis. It is necessary to become a

good teacher as it caters to the development of one's personality and sharpening of communicational skills and commitment to a code of ethics. Having this as a deliverable outcome, the objectives of the book are crystal clear. It focuses on developing the language skills of the students by offering adequate practice in professional contexts. It sharpens the student's critical thinking skills and makes the students culturally aware of the target situation. The learning outcomes are to recognize their own ability to improve their own competence in using the language. Finally, it boosts the student's confidence in speaking in an intelligible and acceptable manner.

Language through Literature I & II

“The prescribed textbook “Confluence” offers English Language Skills through the medium of English Literature. It is structured to reflect the learning – outcome-based approach recommended by the UGC with an aim to equip undergraduate students with knowledge, language skills, values and attitude. Literary texts encourage learners to explore human experiences and issues that have dominated the world, at all times. It helps to draw their focus on human life and environment, values, ethics, ideologies, beliefs, and culture. In addition, the use of literature in a classroom for undergraduate science students provides them with opportunities to identify the referential function of the language components and to develop improved critical, analytical and communication skills. The output of a Confluence of literature and language is a blend of the ideal and the practical and this helps to leverage twenty – first century skills in learners for life and career demands.” (Preface – Confluence)

Each selection in a module of this book addresses a theme and certain key aspects of English language. Through suitable selections from literature that are offered for study, learners are exposed to literary texts on themes that they are likely to encounter in life. Further, the book identifies and guide learners on the appropriate use of language and its functions evident in the themes. This is further opened out in the text – based worksheets and unit – end assessment tasks. These are carefully designed to enhance language skills as well as to acquire critical acumen. More over it has been designed on the principals of a learning – centered classroom. It is hoped that the ensuing teaching – centered classroom. It is hoped that the ensuing teaching – learning experience meets the intended outcomes.

Professional English I & II

Professional English for Engineers is important today. Professional English is designed in such a way to suit the current needs in such a way it is very simple where the complex rule of Standard English substitutes the complicated terminology with simpler synonyms. This is how we find the text interesting and easier to understand. The contents in the book are very much presentable and it brings the globe together. The characteristics of Professional English are brief and direct, objective and impersonal. It focuses over the current and concrete situations. The target is to weave a coherent and clear speech, structured with a tendency to use passive and short sentences. Engineering is one of the largest fields of study and many research workers are recorded in English.

Many modules in engineering require writing academic reports, not only will be able to function in any professional activity but it will also open the windows to see the outside

opportunities. It may be one of the best ways in your career too get better salaries, specializations, promotions, professional growth and job offers abroad or in transnational companies, each branch, each process, each team, each development, maintenance, planning, testing logistics or customer service there are specific courses to teach everything from input to understanding a programming language in English.

It is essential for a professional student to have a good command of the English language to excel in his/her respective field. "The prescribed book is English for Engineers and Technologists, Volume I and the intention of the book is to help the students to improve their skills to communicate, work and study in English apart from covering syllabus for the course." (Preface, English for Engineers and Technologists, Volume – I)

Professional English-I framed by Anna University for its affiliated colleges. In this regard, priority is given in the syllabus where LSRW is the key to open the pathway to success. Chapters like Abbreviations and Acronyms, Tenses, Subject Verb Agreement, Question types, Definitions, Telephone Etiquette, Reading Comprehension, Note Making, Letter writing, Email communications, etc., are included to strengthen the language," The objective of this book is to enable the learners of Engineering and Technology to develop their basic communication skills in English and to inculcate the habit of reading and writing for an effective and efficient communication. As a result of this, the learners should be able to speak clearly, confidently, comprehensibly and communicate with one or many listeners using appropriate communicative strategies." (Preface – Professional English – I)

Professional English II is prepared according to the syllabus prescribed by Anna University, Chennai for its affiliated colleges .The prescribed book English for Engineers and Technologists, Volume 2 improves all the four skills, Listening, Speaking, Reading and Writing. The course materials presented in this book are meant for use by the first – year students of degree courses in Engineering Technology. The syllabus is well organized with topics like Vocabulary, Verbs, Speech, Purpose Expressions, Clause, Collocation, Error Spotting, Checklist, Minutes of the Meeting, Report Writing, Resume Writing are included for the study. It improves the students' writing skills and makes them proficient in writing and speaking. This book aims at improving the sentence construction of the students. The materials in this book are task – oriented. Moreover, it is the duty of the students to work in a communicative way practicing the use of English for different purposes with the self confidence and with the guidance of the teacher.

Professional English is not only for engineers rather professionals like business management, the stream of commerce, hospitality, pharmacy, nursing, physiotherapy etc. Technical English integrates learning modules for both the spoken and written skills to give the readers an opportunity in their careers. It equips them to communicate effectively and present themselves at their workplace and other interactive spheres. The Business and Management is an inevitable part and parcel of the society for which English is the primary source of language. English is the ideal and preferred language in the business community. Business English is essential for a successful dealing with higher officials, subordinates and representatives of other companies from abroad. English associated with

the skills that most people need to be able to do their well. Business Etiquette makes communication and negotiation easier. The importance of English in commerce is mainly because almost all forms of business communication such as emails, presentations, report writing, minutes writing, advertisements and even corporate legal documentation are now carried out in English.

The Importance of English for Engineers

Nowadays, communication is not limited to any religion or region. The wide usage of English in the world has made it a great communication language. It means that English is an international language that makes all people from across the world to communicate easily. Engineering skills are in high demand in the professional market today. It is true that engineering students of today should improve their reading and speaking skills to perform research in their chosen field. As mentioned above, without good reading and speaking skills, it is not possible for engineers to do research in their fields. Not only for research, but it is also for internships and working on the thesis, for overseas jobs English is very much needed. English and engineering are two things that cannot be separated. Engineers are from around the world and their clients also come from many places around the world. So, English becomes an important medium to communicate with others.

English is one of the high-priority languages which is useful for the branches of engineering like mechanical, electrical, electronics, civil, etc., The term “Soft Skills” has become a popular word among engineers. It is difficult to pass a day without the need for this skill which makes young graduates employable. It could improve communication, creativity, analytical

thinking diplomacy, flexibility, change-readiness, problem-solving, leadership, team-building, etc.,

In the context of engineering career skills, listening and reading are called receptive skills speaking and writing are termed as productive expressive skills. These four skills comprise overall communication skills in engineering. In this competitive world, depth of knowledge and power of expression are the two essential hands for engineers. Communication in English is a component of managerial engineering soft skills. So, engineers who wanted to become aspirants should have to such as good communication skills and curiosity about their profession for them English is the language of communication for engineers.

Conclusion

In today's scenario, English is very much important for students to get suitable employment. Generally talents are inborn and skills are acquired. English language is a tool to acquire empowerment in life. Most of the problems in the world is due to lack of communication or bad communication or sometimes due to miscommunication. Students should know the value of communication skills both in the academic world and professional life. The immediate need of the hour is to develop communication skills to enhance employability. Students give importance to domain knowledge, they neglect communication skills and soft skills. Only if they are communicative, they could become successful in their chosen field. Employability Skills can be taught to the students according to their needs. Fluency in English is a passport for getting employment in Multinational companies.

English plays an important role in the modern world. Employability skills can be acquired by individuals through proper training. Language helps individuals in developing their soft skills. Domain knowledge as well as soft skills are important for every student. English is also a language like our Mother Tongue. We learned our mother tongue freely and effortlessly without any difficulties. But this is not possible with English. English is an important medium to communicate. Care must be taken to avoid simple mistakes. One should learn correct pronunciation techniques which provide the confidence to avoid common lapses and errors in speaking. It is important to note, the syllabus of both Non – Technical, and Technical is designed by taking into account the needs of the students. Thus, this paper is attempted to focus on the current scenario and its needs so that the students can be benefited from effective coaching through the language enrichment process. It is not only the role of the teachers to be a trainer but even the students should invest their energy to make the curriculum successful.

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Communicative Language Teaching – An Overview

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Abstract

English plays a key role in the Indian education system. English Language is not only used for mere communication purpose but has become a source of employment in India and abroad. Hence it is mandatory in today world that students become effective communicators. A few effective measures can be taken to make the students gain confidence to converse in English. Communicative competence is one of the vital abilities required for not only a successful career but also a happy life. Language, according to many researchers, is a means of communication, and it comprises of four main skills; i.e. listening, speaking, reading and writing. The important point here is “are our students competent enough in all these four skills?” Although our schools cater to the needs of the students and effective measures are taken to help the students in becoming skilful in all the skills, students from regional backgrounds face lots of problems in speaking skills. They find themselves at a loss to communicate in English both with their teachers and fellow students. Their main problem is they are scared of mistakes in front of their peers. This paper attempts to discuss different methods or techniques used to enhance the communication skills of a learner.

Keywords: *Communication, skills, techniques, enhance the communication skills*

Communication, language, methods, techniques, LSRW skills. English language teaching has undergone tremendous changes in the past few years in India. Students are introduced with different materials and lectures on the importance of soft skills, technical skills, communication skills, interpersonal skills, and ICT literacy as the demand for graduates with good command in English language has become mandatory in the global market. Moreover, business, trade, and commerce have become international and most of the business organizations have their offices in most of the countries. Thus English has become an indispensable tool for international communication today. Communicative competence is one of the vital abilities required for not only a successful career but also a happy life. According to many researchers, language, is a means of communication, and it comprises

of four main skills; i.e. listening, speaking, reading and writing.

The important point here is “are our students competent enough in all these four skills?” Although our schools cater to the needs of the students and effective measures are taken to help the students in becoming skilful in all the skills, students from regional backgrounds face lots of problems in speaking skills. They find themselves at a loss to communicate in English both with their teachers and fellow students. Their main problem is they are scared of mistakes in front of their peers. Our learners in the tertiary level are therefore exposed to different methods and approaches of English language teaching such as, Grammar Translation method, Audio-lingual method, Suggestopedia, Total Physical Response (TPR), Community language learning, Silent Way, and Communicative language teaching in the classroom. All these methods and approaches

are developed based on different theories such as, Behaviourism, Cognitivism, Structuralism, Constructivism and Universal Grammar. Each of them has their own strong and weak points in the concept of language learning. Among the above mentioned methods Communicative Language Teaching method has been widely used in the English as Second Language (ESL) classrooms. According to many linguists, Communicative language teaching is found to be a useful approach to language teaching by many teachers. This paper aims to focus on the Communicative language teaching its theoretical background, and different methods or techniques used to enhance the communication skills of a learner using CLT.

Communicative competence according to Geetha Nagaraj, “is the ability, not only to apply the grammatical rules of a language in order to form grammatically correct sentences, but also to know when and where to use these sentences – in other words, to use them appropriately”. (154)

Neena Dash in her book ‘Teaching English as an Additional Language’ has stated, “Communicative English as English for communication. It means use of English (in speech or in writing) in a variety of situations with a variety of people as required by one’s day-to-day living or as demanded by the nature of one’s own job in Government or non-Government organisation”. (71-72)

According to Richards and Rodgers, in the Dictionary of Language Teaching and Applied Linguistics defined CLT as, “an approach to foreign or second language teaching which emphasizes that the goal of language learning is communicative competence” (65).

Littlewood states (1981), “one of the most characteristic features of communicative language teaching is that it pays systematic

attention to functional as well as structural aspects of language: (1)

In general, Communicative language teaching helps us to understand the grammatical rules of the target language and use it in the right and meaningful way, thereby helping the learners to develop communicative competence. It involves the four language skills listening, speaking, reading and writing. In some situations one may need one skill more than others. The communicative approach is concerned with the unique individual needs of a learner. For example: The telephone operator needs more of listening skill; the news reader needs more of speaking skill; a news reporter needs more reading and writing skills; an interpreter needs more of listening skills.

The origin of Communicative Language Teaching is to be found in the late 1960s. Richards and Rodgers claim that the origins of communicative language teaching are to be found in the changes of situational language teaching approaches, which influenced the British language teaching tradition till the late 1960s. While, Savignon asserts that the emergence of communicative language teaching can be traced to concurrent developments on both sides of the Atlantic, i.e. in Europe and the United States. British scholars and linguists saw the need to focus in language teaching on communicative proficiency rather than on mere mastery of structures.

One of the most significant features of Communicative Language Teaching is that the meaning is paramount, that is the learner understands the importance of learning, as it helps the learner in day - today communication. Hence, a learner understands and then acts.

Communicative English is fluency - based rather than accuracy based. In other words, emphasis is more on fluency rather than on

accuracy. Accuracy comes gradually along with the development of fluency. Hence, drilling may occur, but peripherally, by giving them role play like activities or situations to make small talk or conversations.

Communicative English is not the outcome of learning isolated skills but is the product of coordination and integration of all the skills. For example, a teacher asks questions (speech) to his/her students, listens to what the students have to say (listening), prepares notes or material for the benefit of the students (writing) and also reads the assignments submitted by the students and grades them accordingly (reading).

Communicative English adopts situational approach for having command over the skills. Just as a child wishing to learn swimming is pushed into water, so also a learner is put in a situation in which he will have to communicate in English. A life like situation is created in the classroom in which the learner applies the skills and gradually obtains command over the skills.

Communicative English is interactive in nature. The learner interacts with both the teacher and peers in the learning situation and his proficiency gradually increases through such interactions. Group or pair work is given to make them social in nature and enhance their interpersonal skills.

Errors are viewed as a natural outcome of the development of the communication skills and are therefore tolerated. Learners trying their best to use the language creatively and spontaneously are bound to make errors.

The use of mother tongue is strictly prohibited. The target language is used both during communicative activities and for the purpose of classroom management.

Thus communicative principles can be applied to the teaching of any skill at any level, presentation of a dialogue or small talk, roles,

setting, question and answers related to a given situation or story to enhance the communication skills of a learner.

The implementation of CLT has brought a lot of advantages for Teaching English as a foreign/second language. Unlike audio lingual and grammar-translation methods,

Communicative teaching emphasis on “task-oriented, student-centred” language teaching practice and it provides students with comprehensive use of English language, for communication of opportunities (Richards, 2006).

- It motivates students to improve their ability of using English by themselves since
- It emphasizes on fluency in the target language.
- CLT focuses on and aims at communicative competence. The major portion of the learning process is not upon the teacher thus
- Illustrating that CLT classes have moved from teacher-centeredness to learner-centeredness.

There have been various criticisms on the principles of the communicative approach to teaching and learning language:

- The approach gives priority to meanings and rules of use rather than to grammar and rules of structure. In other words, it is felt that there is not enough emphasis on the correction of pronunciation and grammar error.
- The CLT approach focuses on fluency but not accuracy in grammar and pronunciation.
- The CLT approach is great for intermediate student and advanced students, but for beginners some controlled practice is needed. Students with low levels of proficiency in the target language may find it difficult to participate in oral

communicative activities and, if the exams used by an institution are grammar based, communicative fluency may not be appropriate.

Communicative Language Teaching is considered to be the most plausible basis for language teaching today in comparison to all the approaches and methods such as, Audio-lingual method, Grammar Translation method, Suggestopedia, Total Physical Response (TPR), Silent Way, Community language learning etc. As Harmer has stated (2003: 292) that “the concerns of CLT are not with the methodology itself, rather with how they (CLT ideas) are amended and adapted to fit the needs of the learners who come in contact with them”.

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Incorporating Reality and Virtuality in the Teaching of English Language through Extended Reality

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Abstract

English Language like any other language has undergone a drastic change through years in the name of evolutionary language. English language has taken different forms as Old English, Middle English and Modern English. Though, each language represents its importance in its era, the English Language is in demand right from the earlier days. English Language has reached the audience in disguise taking the form of Common Language, Language of the invaders, Second Language, Medium of Instruction etc. The English Language connected people with Technology, Science, Fiction and even reality. The Learners experienced a connectivity in everything they observed and studied. In order to learn the particular English Language, different methods are followed these days. This paper is about teaching English Language through Extended Reality that makes the Learning process more comfortable and easier. In the Extended Reality, the learner is responsible for everything as the decision is made by them right from the learning process. The learning process is more important as it is up to the learners to make proper decision of what they learn and how they learn. In order to enhance the learning process among the students in the present days, the extended reality is used. The Extended reality includes the human and machine interaction through which the English language can be learned. The digital technology paves way for the Extended reality that enables the learners to grab the information easily. The learners can experience a different world by means of extended reality bridging the learners with the different background. The extended reality has an ability to virtually augment the information that can be combined with the external data in order to present a very new interactive and fun learning experience. The study is based on the classroom level of teaching the language that can benefit both the learner and the teacher in different ways with the help of audio and visual equipment.

Keywords: Disguise, Extended Reality, machine interaction, digital technology

Introduction

Extended Reality (XR) refers to the environment where the interaction between the human and machines are carried out with the help of computer Technologies. The Extended reality is abbreviated as XR where X stands for variable representing future spatial computing technologies. Extended Reality is also represented in other forms like Augmented Reality, Mixed Reality and Virtual Reality. The

XR is all about the entire spectrum that include “complete real” to “complete virtual”. The XR in the present days is used in different fields like Education, Entertainment, Business etc. The Extended reality is a combination of the Augmented Reality, Virtual Reality and Mixed Reality. The XR covers all the technologies that stimulate the senses to experience either the Physical or the Virtual World created by the technologies. Augmented reality is a blend of

the physical elements and the digital world to create an environment that is not real namely an artificial environment. Virtual Reality is a world generated by computer that is similar to the real world. The XR is the combination of these that produce a world where the things seen are experienced physically. The interaction takes place between the humans and machines.

The XR in the field of education puts forth a different platform for the students to learn things that are out of this world. The XR has the ability to mirror the real life situations that provides more information and knowledge for the students. The students can experience the events and locations that are miles away from them. Creating a classroom with this facility is more expensive compared to other means. The electronic gadgets used must have access to the internet so that the things can be seen and done properly. The development of the Extended Reality has reached a higher level right from the day it has been introduced in this world in the early 1960s by Ivan Sutherland who created the first Virtual Reality Head Mounted Display in 1968.

The XR being a part of the digital world paved way for other means of technology that can be implemented in the field of education. In general, through the applications like Google Cardboard and Oculus Rift, the students can see things happening in the other end of this world. Therefore, in a classroom where the students are taught, this digital equipments can create a setting that shows the similar world or events to the students. For example, when students are taught about the solar system, the teachers can use this XR method to create a solar system in the classroom itself before the students where they can experience the reality.

The XR is associated with the headsets and screens that have the PlayStation VR and

Virtual Environments used for the purpose of gaming. Nowadays, these gadgets proved their usage in the field of education especially in the teaching of English Language. A number of benefits are attained through this method of teaching English Language. The XR remains a driving or motivational force among the students to study the new language. In the learning of a new language, the students can engage themselves in learning games that take them to a different world and provide the materials needed for their learning process. The main purpose of this XR is to reduce the distractions among the students and to involve them more in active listening. Gadelha (2018) states that by blocking the visual and auditory distractions in the classroom, the VR has the potential to help the students deeply connect with the material. This particular immersion helps students make connections between their real lives and the subject matter. Therefore, a connection between the effects of the world and the things learned are brought as a result.

The XR consists of a list of mobile technologies that improve the language learning process. The XR also reviews the advantages and the benefits of the mobile technologies or the applications that facilitate the social interactivity that enables interaction and collaborative learning. Through, interaction and collaboration, one can gain more information as all the learners suggest their points that is useful at times. The mobile applications that has close association with the XR is as follows.

Memrise

Memrise is an application or online tool that is known for teaching Phrases and Vocabulary. In this, the teacher can use a flash card or placard and display it to the students by posting it. By seeing it, the students have to take down the

phrase or vocabulary and build a sentence with it and submit it the next day. It is practiced in such a way that the students can memorize it by the time of writing it. When a word or phrase is written several times, it can be easily memorized. By building a sentence for the word or phrase, one can easily remember the meaning of the word. The students can also bring in alternate words while practicing the given words so that one can use number of words during their communication.

Class Dojo

This application helps in teaching English language to the students by preparing a format beforehand. In this, trainers prepare in advance the task of the day and give instructions to the students to carry out the task. In this application, the trainers discuss the portion with the parents by sending them notifications so that the parents can make sure whether their wards have submitted the task of the day. Having a task each day makes the students to search for or gather information so that they would be able to complete the task perfectly. A sample of the task is given below.

Kahoot

This is another application that teaches English language through games. The students can play the games like they play normal games and learn the language. This game includes brain tests, puzzles, crosswords, picture puzzles, vocabulary matching, sentence formation etc. The students have to complete small levels to reach the higher level. This game application requires a lot of English knowledge only then the players can proceed to the next level if they lose the game, it will start from the beginning and the students have to repeat the game once again.

Cambly

This online application helps in connecting the English language learners from the different parts of the world with the trainers who are native speakers of English language. They form a group and the trainers can assign certain class hours during which all the students and other trainers take part. The trainers can teach the language in group or individually. If a trainer has any doubt at the moment of teaching, other trainers can help that person immediately as they are all present in group as listeners. This application is very simple and convenient to use. The teachers who enroll themselves in this application are paid around 100 dollars per hour.

Google Classroom

This is an online tool in which the teachers and students feel connected. It helps a lot in teaching the students by posting the materials needed for the learning process. The teachers can track the student's movement in learning process by posting the assignment and homework. The students are advised to do the assignment and submit it before the due date. Marks are awarded based on their performance. This Google Classroom application is accessible from all devices at any time and at any place. This application also improves effective communication and shares the message quickly. This application also quickens the assignment process and can be sent to the teachers for evaluation. The teachers can get effective feedback from the students once the process of teaching comes to an end. This application has the commenting section or the comment box in which one can comment on the post. It's more secure than any other application and keeps a record of the conversation in private. This application needs no paper and therefore there is no risk in printing or handing out written works.

The above mentioned applications can be used to implement the XR based learning methods. In the classroom, the students can be divided into small groups with topics. Then a warm-up or brainstorming session is given to the students to recollect the information based on the topic. The students can come out of their classrooms and can choose different locations so as to relate to their topic. The students can also interview the people in that area to collect more information and that can be recorded even in the mobile phones. The recorded videos can be saved or can be uploaded as Blogs so as to present the result of their study. The Students can create an account in the XR creation account and can attach the images and the videos that has been recorded and create a file based on that. This can be displayed in the classroom later, when other groups have completed their task.

In order to access the file, to create a new account and to attach new videos and audio the students should have the basic English knowledge so that they can do the things perfectly. The students can be given different types of quiz or questions that have to be answered by watching the videos of other groups. This learning process includes the usage of English Language the most as within this process the four basic skills are included. The four basic skills namely Listening, Speaking, Reading and Writing are included in this task.

The technology can help them in learning the language but the encouragement, motivation, moral support and financial help can be provided by the teachers and parents. The development of English language among the students increase the fluency rate and the accuracy of students to take up the new language for speaking not only in the classroom atmosphere but also at higher levels. A lot of

things has been suggested in this study. The students must not leave anything as such and try hard to change themselves to acquire knowledge. This study has suggested the simple ways through which one can learn their second language. The scopes and objectives provided are for the betterment of the students and they have to imply this in their daily life to speak like a native speaker.

Culips is an online tool that has a set of Listening based lessons in its assignment or homework. The duty of the student is to go through the lessons based on listening that has been posted for them by the trainer each day. The student must listen to the audio or video clipping carefully and answer the questions attached to it. Thus, offering different episodes that teaches everyday new English terms. The students are valued based on the response they give in return to the questions asked. The topics that are discussed in this particular application is countless and endless. This application can be used for the slow learners that regular homework's and assignment can help the students become better in their presentation.

In the modern days, most of the teaching methods are student-centered and are less time-consuming. The teaching process can be carried out effectively if there is an active listener. In a classroom, the role of the teacher as well as the student is more important. The teacher and the student must interact a lot so that it encourages the student to come up with new topics.

Conclusion

The technology has brought an end to this type of teaching and the teachers of these days are adapting themselves to the new medium. Normally, a student is more active when it comes to the English classroom. It is because the students have a positive opinion about the

class as the subject is filled with stories and other fun. Therefore, with the help of this the teacher can motivate the student more and more by bringing in many electronic gadgets to the classroom and show the students the required materials. The students can watch a lot of videos related to the topic even the teacher can motivate the students to bring drawings and put it in front of the classroom etc. All these give a positive vibe for the students and that help them to develop a passion towards a subject. This helps them to concentrate more on the subject

and learn it in a very easy manner. The XR method can be incorporated in the teaching of English Language that makes the learning process more comfortable and easier.

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Exploring the Agony of Pareekutty in Thakazhi Sivasankara Pillai's *Chemmeen*

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Abstract

This paper highlights the magnanimous character of Pareekutty and explores his anguish in the novel Chemmeen. Gender studies examine the processes through which the norms and behavioral patterns connected to masculinity and femininity emerge. Like women, men also encounter fretfulness, agony, pain, and mental illness. Society often ignores the numerous traumas experienced by men. Chemmeen dealt with the most fundamental aspects of human emotions and yearnings, communal and private life, and individual and societal existence. Pareekutty feels lonely and his trauma is portrayed in the novel. Different aspects of his life affect his sense of suffering. He feels the pathway of darkness in his life. At the outset of the narrative, there was passion between Karuthamma and Pareekutty, but gradually, due to so many external reasons, the passion started to fade. In Pareekutty's life, his only passion for Karuthamma drives him to her repeatedly. It leads to unsettling lives around them and finally, they can only united in death. It is crucial to explore the possible impact of gender norms in society. Violence against women and girls is still a serious problem all around the world. However, compared to women, men's difficulties or issues, pain, or agony receive less attention.

Keywords: Gender studies, Agony, Trauma, Loneliness, and Death.

Women may be recognized as kind, while males may be recognized as rational. This opinion may give rise to the misconception that women are better suited for professions like nursing, while men can be scientists and engineers. Like women, men also encounter pain and mental illness in society. Society often ignores the many traumas experienced by men. Gender studies examine the processes through which the norms and behavioral patterns connected to masculinity and femininity emerge. It examines which characteristics are seen as feminine and which as male. It also focuses on the stereotypes of men and women.

This paper focuses on the approach of the character Pareekutty and explores his pain in the novel *Chemmeen*. It is one of the most well-known and important works of Thakazhi

Sivasankara Pillai. *Chemmeen* dealt with the most fundamental aspects of human emotions, yearnings, communal and private life, and individual and societal existence. This may be why it retains its lively charm. It is the tragic love story of Karuthamma and Pareekutty, Chembankunju's greediness, and Palani's frustration.

Karuthamma belongs to the religion of Hindu who was raised in a difficult financial situation, while Pareekutty is a Muslim man. It also demonstrates that genuine love has no bounds in terms of culture or religion. The story shows how deep love can both save and destroy man. It describes how individuals can change because of greediness. While the fishing community is ruled by the wild and ferocious ocean and its beauty lies in its representation of

some small moments that can make or break man's life.

In *Chemmen*, it's not only a woman who suffers but also a man who comes across loneliness and agony. Karuthamma's father Chembankunju's ultimate goal is to buy a boat and a net. As Pareekutty is in love with Karthuthamma, he helped Chembankunju to get a boat but under the condition that the fish should be sold to him. The attitude of Chembankunju changed after he bought the boat. Karuthamma's mother also warns her daughter of their strict social norms when she comes to know the love between Pareekutty and Karuthamma.

The trauma of Pareekutty is portrayed in the novel. After buying the boat and net, Chamankunju was very greedy and betrayed Pareekutty by not selling fish to him. To get rid of Pareekutty, Chembankunju found another groom for Karuthamma. Palani, a fisherman of a nearby village. In her marriage, people made ironic remarks about Karuthamma. It made Chakki ill and later she dies. Even though it was an unwilling marriage for Karuthamma, later she was a faithful wife and also a good mother for her children. However, rumors spread around the village about Karuthamma's past love. Once they meet one night near Karuthamma's home and their deep-rooted love is roused. It was believed in the village that if the woman is disloyal to her husband, the sea mother will swallow him. As believed by them, when Palani baited a shark, he was sucked into a whirlpool and drowned in the water. The next day, both Pareekutty and Karuthamma are on the shore and found dead. A baited dead shark is lying a short distance from them.

It is crucial to explore the possible impact of gender norms in society. In all the way and by all of them Pareekutty is betrayed at some point.

The first scene opens with a conversation between Karuthamma and Pareekutty. Pareekutty loves Karuthamma. His good deed and character are undoubtedly portrayed in the novel as Karuthamma knew that Pareekutty is a good man who has not even stared at other women like how he stares her at in love. Later, she tries to move away from him. This is solely used by Karuthamma as a means of concealing her affection. Even though Pareekutty had nothing to gain from the relationship, he remained devoted to her.

Pareekutty also experiences a financial crisis through Chembankunju, Karuthamma's father. Using Pareekutty's money, Chembankunju accumulates wealth as Pareekutty continues to fall deeper and deeper into debt. "Pareekutty had yet another trouble to deal with. The first consignment he sold had been good. The next consignment had not been try enough" (Chemmeen 87). Karuthamma is a silent observer of his downfall. Though Chakki, Karuthamma's mother understands that her husband is wrong in the way he treats Pareekutty by cheating on him, she only resists her husband to a point. She enjoys money that comes at Pareekutty's expense. "At that point, Karuthamma felt that she would even dare confront her father. However, it was Chakki she held responsible. Karuthamma knew this would be a burden that would weigh her down forever" (Chemmeen 23).

Through Chembankunju, it is noted that money can gradually corrupt an individual. At first, his only goal was to get a boat and fishing nets. But later he wants to live a wealthy life. He gradually becomes more avaricious, loses his faith in tradition and customs, and turns into an unworthy man. Chembankunju has become one of the reasons to ruin the happy life of Pareekutty.

The love of Karuthamma faded away slowly due to so many external reasons. Karuthamma is confused between the love of Pareekutty and her community. She tried a lot to stay away from Pareekutty after her marriage but her love aroused on one fine night. It leads to death for them. In Pareekutty's life, his only love for Karuthamma drives him to her repeatedly.

If Pareekutty's love had only been lust, before Karuthamma's marriage, he had a lot of opportunities to fulfill his lust. Even when Karuthamma and Pareekutty meet up alone for the last time before her marriage, he only speaks about his love, loss, and grief. Pareekutty's magnanimous nature is undoubtedly seen here. But the situation and society ruined Pareekutty's life. Society and its custom harm men by isolating them from their emotions. Quoting Pew Research Center, Sheppard in *The Dangerous Effects of Toxic Masculinity* elucidates as, "As a society, we value kindness, compassion, and care in women more than we do in men. We also positively associate men with being protective and negatively associate men with being emotional".

Men are always under pressure to live up to expectations of what it means to be a man and to prove their manliness by compromising their humanity and giving up their individuality. Additionally, there is pressure to take unnecessary risks. Men are also more likely to get hurt. It doesn't mean that men aren't emotional and kind. They are also very gentle and compassionate.

Pareekutty went to Karuthamma's home to inform the death of her mother. Nobody advised him to go, but his big heart made him go to her. Yet he is prepared to go to any lengths for her, including letting her leave his life. He is soft in nature and does not tend to be harsh at any point. Different aspects of Pareekutty's life

affect his sense of suffering. He has lost the money to Chembankunju, his love, and his happiness and he is forced into a desperate condition in his life. These made Karuthamma and Pareekutty separate from one another in terms of time and place, as well as physically and emotionally. As how women suffered in the novel, men also equally suffer and couldn't show their agony to others. It is evident in *I don't want to talk about it: Overcoming the secret legacy of male depression* by Terrence as, "That men hide their condition from family, friends, and themselves to avoid the stigma of depression's un-manliness" (386).

Pareekutty has a sincere commitment and was loyal to Karuthamma. Even though he was passionate, close, and dedicated to her, he failed in his relationship. The majority of a person's personal decisions are made with consideration of the community. Some of the other factors for the fall of man in *Chemmeen* are the families and customs. These are also a part of a society and the social structure. He feels the pathway of darkness in his whole life. He feels grief inside himself and has not shown it to anyone else. However, this sense of feel was also quoted by Sheppard in *The Dangerous Effects of Toxic Masculinity* as, "Rather than defining boys or men as good or bad, or tough or weak, it's important to recognize that men, like women, have many facets that extend far beyond the traditional roles of their gender".

Some men may find it difficult to express a wide range of negative emotions because of masculine stereotypes. The residents of Palani's shore make assumptions and insult her. Palani, Pareekutty, and Karuthamma's lives are destroyed. Palani's heart is filled with rumors of Karuthamma, which regrettably gives Palani the chance to question Karuthamma's chastity for all the wrong reasons. When Karuthamma's

attempts to find love within marriage are unsuccessful, she dares to embrace her first love and eventually death. Pareekutty's character shows that his life is intertwined with the milieu, and how attempts to cross the lines are rejected, mistreated, and punished in his case, by exile and the loss of love and life. It leads to an unsettling life around him and finally, he can only reunite with her in death.

Pareekutty sacrifices everything for her. "She had ruined this man who stood before her. Deep in her soul, Karuthamma knew that he loved her and would do so forever. No matter what happened to him, no matter when and how, he would always love her. And he would always forgive her. She could him the worst harm. And he would bear it for her" (Chemmeen 233). Violence against women and girls is still a serious issue in the world. However, compared to women, men's difficulties or issues receive less attention. Although he may be a powerful man, he can yet be weak and cry. Men are frequently under social pressure to be men in the conventional sense rather than just be human.

The mental health of men will also suffer and sometimes it also leads to committing suicide if they suppress their emotions, neglect their sentiments, or diminish their feminine characteristics.

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The Feministic Approach of an Apolitical Mother in Mahaswetha Devi's *Mother of 1084*

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Abstract

Literature is an intellectual mirror of the society which has always endeavoured to voice the voiceless. The anticle attempts to analyze Mahasweta Devi's Novel "Mother of 1084". The recent trend and development in modern and postmodern Indian Literature have tried to develop into the struggle of the deliverance of each individual and every household of the society. The paper attempts to highlight Sujata's predicament of deliverance from the male hegemonies by transforming her pain into the propose of inspiration for all Indian women. "Mother of 1084" is a dramatization of 'Hajar Chuaster Maa'. It was translated into English by samik Bandopadhyay. The play begins Sujata, mother of four children is married to Dibyanath, a Chartered Accountant and She thinks that all her children one happy in their married life. Sujata realizes that her marriage was a lie. The lady who led an ordinary life of a house wife is turning into a great followers of her son's ideologies and thereby discovers her own identity. 'Naxalite movement' was happened in west Bengal in 1970's. The protest had its origin in the village of Naxalbari In 1967. Among many issues, one of the foremost contemporary and burning issues is gender Inequality in Indian society, poignantly expressed by renowned Bengali writer Mahasweta Devi in her most acclaimed novel "Mother of 1084".

Keywords: Gender Inequality, Self-discovery, Motherhood, Apolitical Mother, Bare life and Empowerment

Introduction

Indian Women novelist constitute a signification group today. They are consciously drawn into an exploration of the forces which shape the experiences of women. These experiences have been expanded and changed in cultural, social and economic scenarios, nationally and globally. Among these writers, Mahaswetha Devi has carved a special place for herself. She is a well-known Indian woman writer of the twentieth century. She is known for her fiction, short stories and plays which give voice to the voiceless, the downtrodden and marginalized. Through the Naxalite Movement, she reveals the deep rooted problem of the marginalized sections of society like the tribes, the downtrodden who united to bring a change in

society. She as a committed social activist realistically portrays poverty, hunger, oppression and corruption in society.

Mother of 1084 is based on the Naxalite Movement. Naxalite Movement was happened in West Bngal in 1970s. THE protest had its origin in the village armed tribals began an uprising against the cruel practices of powerful landlords. As a policeman killed villagers including women and children. So students joined the protest and most of them were encountered by the police.

Hajar Churashir Maa was written in 1974 on the backdrop of the Naxalite revolution in the seventies. *Hajar Churasir Maa* means *Mother of 1084*. It is the story of Mother Sujata, whose son, Brati, corpse number 1084 in the morgue.

He was brutally killed by the state for his ideology of advocating the brutal killing of class enemies, counter-revolutionaries within the party and collaborators with the state. The story starts on the eve of Brati's death anniversary when Sujata recollected her son starting from his birth. She meets Brati's close accomplice and tries to justify Brati's actions and his revolutionary generalities. Throughout the story she is portrayed as a strong women who fought against the odds. She is often told by people around her to forget her son, as people like her son are what are often called "*cancerous growth on the body of democracy*". It's a story of a mother as she relived, years later, the death of her son in the political upheaval that left almost no home untouched.

This novel is divided into twelve short acts That covers the entire 24 hours of Sujata Chatterjee's day. Sujata the mother of Brati, she is a witness to the suppression of the Naxalite Movement. Brati, the corpse No-1084, her son had taken part and become a martyr. It starts with a phone call from the government morgue Kantapukur police station to inform the death of Brati and they requested to identify Brati's body. As none of the family members like Brati's attitude no one went there except Sujata. Realizing that she is alone in her concern for her son, she goes to the government morgue against her dominating husband and the children who are keen on gushing up the whole affairs. Sujata is an adult woman belonging to a Bhadrakol, Bourgeois family in Calcutta. She was born in a conservative family and married to Dibyanath Chatterjee, who is a Chartered Accountant and a dominating husband. He thought that women are only for household works and to nurture the children. Many time Sujata was insulted by Dibyanath in front of Jyoti as she is one of the most important member of the family. "

Dibyanath had not allowed Sujata take his car. It would not be the right thing to keep his car waiting before Kantapukur. Anybody could identify the car". (M1084 7)

In the following sentences expose very clearly how much she was overlooked by him. By listening the words of her husband Sujata is amazed to see the emotionless behaviour of her husband and she speaks out, on the day of understand the character of Dibyanath that how he is an honest representative of the male dominated society.

Act one begins with the breaking of the news of Brati's death. That was a call from Kantapukur police station to inform the death of Brati and they requested to identify Brati's body. As none of the family members like Brati's attitude no one went there except Sujata. Though Sujata went there she couldn't bring the body of Brati. She didn't get the true cause of Brati's death.

The next act opens two years later on the same day 17 January, it is Brati's birthday and the family has chosen the day for celebrating the engagement of the youngest daughter Tuli. The last two years has seen many changes in the family. Brati's father Dibyanath has erased all evidence of Brati's presence. The family has all but forgotten Brati except Sujata. By this time Sujata got a phone call from Nandhini and decides.

Act four sees Sujata meeting the mother of Somu, another boy killed with Brati. The grief of two mothers brings them closer. Somu's mother reveals Brati's sacrifice in coming to warn the others and being killed in the process. And Somu's mother talks about Anindiya who betrayed everyone. Somu's mother remembers the incident which happened two years ago. On that day, a mob surrounded the house calling the boys to come out and threatened to set fire to the

house unless the boys came out. Somu's father had rushed to the police station but was shuffled from one station to another.

The police came only to retrieve the bodies of the boys killed in the fields. Somu's father died because of the shock. Then the government started preventing Somu's family. Though Somu's sister was qualified for the government job, it was denied.

In Act nine Sujata meets Nandini. She explained how the students came to be involved in the movement and what were their goals. Then she talks about Saroj Pal, one of the merciless Police Officer who stands behind the death of many young boys like Brati. Even Nandini too faced troubles because of Saroj Pal both physically and emotionally. And Nandini's one eye was damaged and the death of Brati made her mentally depressed.

Act eleven is the culminating of the education of Sujata who realises that Brati though dead is happier than the living who carry the burden of guilt. In the last act we are shown Sujata's family at Tuli's engagement party. When the neighbours and relatives ask about Brati, Dibyanath Chatterjee condemns Brati as a misguided youth. Sujata condemns the spectators for Brati's death as they remained silently. At the end of this Sujata's appendix burst. It is not depicted clearly whether she died or not.

Mother of 1084 is a saga of Sujata's search for place of Her own in the family. In her search, she realizes that she lacks the identity of

her own. Devi has sanitized the marriage system as it becomes medium of exploitation by the patriarch of the family. It is recommended in the name of safety, as single woman is not safe in the society. They are often accused of being immoral and are exploited. Her husband controls her every move. Devi satirizes that in Indian male dominated society women are used as commodity. They are often exploited sexually in the family, workplace and in the society.

Conclusion

Thus, Devi has mainly focused on the process of roles assigned to women in the male dominated society. She has tried to discuss the question of individual space and socio-economic independence of women. The book is an excellent depiction of woman's struggles in violation of patriarchal norms and its subsequent effects.

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New Trends in ELT

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Abstract

Technology can reign supreme, but effective teaching and a positive classroom setting remains important and consistent. In this article, let us dive into the biggest trends in English Language Teaching. Virtual Reality is a perfect example of moving towards the global classroom. With digital enhancement and digital literacy, Augmented Reality supplements future language acquisition. Social media also aids in learning language trends that develop students' language learning capabilities. Effective application of Mindfulness activities also lead to better outcomes. Task-based and Challenge-based activities modernize an ELT classroom that enhances collaborative communication. Language acquisition through Translanguaging is an important approach in a multi-lingual and diverse context. Reading and Storytelling play an important role in the acquisition of native phrases. Content and Language Integrated Learning develops the mastery of English and management of ELT methods. E-learning and blended learning encompasses technological support for educational purposes. Usage of cell phones, gaming and multimedia devices have opened endless possibilities for ELT. The emerging technological tools support learners of specific needs such as social care workers and students with Dyslexia. Tools enable content-creation which turns learning a language into a fun and engaging activity. The Inductive method is one of the best approaches in teaching English grammar. The various trends now available for ELT enables us to conduct fun, modern and life-changing English classes. The real value of these tools lies in how much they help learners to learn and communicate better English.

Keywords: Virtual Reality, Augmented Reality, Translanguaging, Content and Language, Integrated Learning

Introduction

The ELT sector is expected to grow rapidly and add roughly 100,000 new employments yearly. Even though the next decade will be dominated by technology, quality instruction and a welcoming classroom environment are a constant. How can we combine the two to make the ideal classroom for learning and self-discovery is the great question. Together, let's study some of the most significant developments in the teaching of English as we enter the new decade.

Virtual Reality

In the classroom, virtual reality is becoming more prominent. This tendency might become more widespread in the years to come thanks to

the development of user-friendly apps and the anticipated increase in the virtual reality market. Virtual reality is the ideal illustration of a step toward the idea of a global classroom. Numerous well-designed applications are now available to you because of the ongoing improvements in the VR world. With the expansion of VR technology, there may soon be no end to the possibilities for immersive experiences. One of the most innovative and intriguing technologies, virtual reality, has the potential to change how technology and education are combined both inside and outside of the classroom. Students will exert more influence over their learning by downloading the right app and purchasing the correct equipment.

Augmented Reality

Modern learning experiences can be created through new apps by digitally enhancing the natural environment. Tech-savvy pupils in the know will be turning to augmented reality (AR) for future language acquisition and additions to classroom time because of the increase of digital literacy—especially among younger students—and the emergence of the next generation of digital natives. Using AR, students can access more images and videos to match with vocabulary.

Netflix

As language study has become more popular, many people are turning to Netflix as a convenient and approachable way to practice passive listening. While Netflix "study sessions" might not always be the most comprehensive way to improve your students' language skills, guided watching can raise the bar. Of course, using platforms designed for language learning is still advised, but in 2022, watching a little Netflix while doing your homework won't hurt and may even add some knowledge to the class. A current and tech-literate syllabus can also include adaptive and brief lessons from the new world of digital education by simply using hashtags like #learnenglish, which are popular on Instagram. Additionally, pupils can receive daily feedback that is greatly needed and transform mindless scrolling into a more meaningful pastime.

Mindfulness and Socio-Emotional Teaching

It is the responsibility of teachers to create a harmonious social and emotional climate that fosters learning and makes pupils feel at home in their classroom. As students struggle with the complexities of grammar and the frustrations that come with inadequate fluency, distraction,

impatience, and lack of awareness can be apparent in the English classroom. The value of mindfulness in an educational setting has been recognised by programmes on mindfulness. Studies have revealed advantages in young learners' sleep, focus, and general welfare. Teachers need to be aware of the advantages that practicing mindfulness can bring to the classroom atmosphere an optimal learning environment.

Task-based Learning

The basic tenet of task-based learning is that students learn best when they work together on projects that require meaningful communication. The nature of these skill-based activities and how they are put together may drastically change over the next ten years as ELT is forced to incorporate more beneficial and purposeful activities. There are many possible sources for this, but the main emphasis should be on taking students' interests and passions into account. You should reconsider your approach to task-based learning in light of the collaborative component and considerations for future skill requirements. Replace outdated and overly theoretical task-based exercises with more contemporary alternatives and encourage students to think about their own areas of interest and how they might fit within the curriculum. Challenge-based activities are a great way to invigorate and modernize ELT classroom while focusing on both collaborative and communicative skill acquisition.

Translanguaging

In the upcoming year and decade, translanguaging is anticipated to gain in significance. It's just the use of several languages in a learning environment. Translanguaging integrates a variety of

theoretical stances. In a translanguaging lesson, for instance, students might write an essay or discuss a subject in groups before presenting their results in English to the class. In this instance, students are making the most of their available linguistic tools to paint a more accurate image in English. Translanguaging is a term used to describe a teaching technique that is a crucial and frequently consoling method of language learning in a multilingual and heterogeneous environment. As a result, through a common language and a classroom, children should be able to keep some of their identity. Research is continually being done to realise the promise of seeing language as a cultural, "sense-making," as well as a communicative device. This is a currently a widely explored subject of growing attention.

DIY Learning

As we transition to a more independent and interest-based learning approach, learning is poised to become a key trend. To increase involvement and enjoyment in the classroom and at home, students should be urged to pursue certain interests. Teachers can learn more about the students' personalities and prospective learning directions by examining their requirements and their specific areas of interest. It is up to the teacher to create interest-based activities using this knowledge. For instance, you might set out 20 minutes of a 60-minute homework assignment for reading, watching YouTube, or engaging in other interests that can be discussed in the upcoming session. The "job-ready" or "skill-ready" aspect of DIY learning may be perceived as having a higher focus for older pupils. The completion of assignments involving the writing of curriculum vitae, emails, job applications, college papers, or literature reviews that can be graded in class

may be encouraged for students to complete at home. Here, we combine learning English with crucial life skills.

TPRS Teaching Proficiency through Reading and Storytelling

The idea of intelligible input is the foundation of teaching proficiency through reading and storytelling. The premise is that context and meaning are crucial components in learning new words and native expressions. The idea was created by linguist Blain Ray in the late 1980s, but it is constantly being modernised and modified to support high-input settings that foster improved understanding. Teachers can teach vocabulary, phrases, and substantial chunks of language by giving students tasks based on reading and storytelling in a highly contextualised environment. It is a departure from conventional textbook-based education and mainly depends on the teacher's skills. The foundation of this activity is comprehensible input, and you must have a clear knowledge of how this affects your students' (and your own) development.

CLIL (Content and Language Integrated Learning)

One of the most recent trends in ELT is this concept which aims to connect the two processes of content development and language acquisition. The guiding idea is that learners should acquire expertise in different disciplines through their study of English, not as the culmination of a language programme. The strategy necessitates a certain level of familiarity with a few different fields in addition to the ability to master English and handle ELT approaches.

E-learning Applied to ELT

As the internet becomes more accessible to an ever-widening range of students, e-learning is one of the most recent trends, and how it might be applied to ELT is certainly an excellent field for research. To improve the efficacy of this medium, it will be necessary to comprehend how students engage and how the mechanisms employed support that interaction. Blended learning is an approach with many opportunities for ELT that is at the forefront of education. By combining face-to-face lessons with ICT (Information and Communication Technology) resources (the internet, web-based tools, CD-ROMs, etc.), it aids teachers in maximising language learning and teaching. Blended learning is e-learning, which incorporates the use of technology and electronic resources for educational objectives.

Changes in Teaching Content, Curriculum Design, and Assessment

The field is becoming more and more aware of the value of disciplinary and content expertise. More and more programmes now require English teachers to incorporate cross-curricular, cross-disciplinary content in their instruction and to teach both the content and English because of the increased focus on CLIL and ELT. To help pupils develop a variety of viewpoints and cross-cultural understandings, textbooks and educational materials now incorporate more multicultural content. With an emphasis on both language and content understanding, the design of the curriculum is more content- and theme-based. Learning objectives and standards are more comprehensive and aim to foster the development of not only language abilities but also of critical thinking, learning techniques, and relevant content knowledge and practical

skills. In many nations around the world today, standards, accountability, and assessment have taken centre stage in efforts to improve education.

Changing Perspectives on English Teaching and Learning

Our perceptions of the function of English language teaching have undergone a tremendous change over the past 50 years, and particularly during the last 20 years. Many language learners know more than two languages, according to English educators. They no longer just speak English as a second language. As a result of this understanding, the abbreviations for the profession have also changed—from TESL (teaching English to speakers of other languages) to TESOL (teaching English to speakers of other languages), from Western English to English as an international language (EIL). The terms TESR (teaching English for social responsibilities) and CLT2 (communicative language teaching, contextualised language teaching) have taken the role of TENOR (teaching English for no evident reasons). Nowadays, rather than merely referring to all English spoken outside of the United States, Canada, the United Kingdom, and Australia as EFL, research and discussions have increasingly concentrated on the concerns of "World Englishes" and English as a lingua franca (ELF).

Rapid Development and Integration of Information Technology in ELT

The introduction of cell phones and other multimedia devices, along with the recent rapid advancement of technology, have given teachers countless new opportunities to teach English and access information. The way we plan our courses and instruct our pupils has changed

because of the Internet, YouTube, Web.2.0, e-books, and numerous websites. It is now much simpler to bring real-life concerns into the classroom and have a meaningful discussion thanks to the ready-made materials that are available at the touch of a keyboard button. The proper use of technology in the classroom inspires students to express themselves verbally in a variety of ways. Additionally, using the Internet and other media tools, students from around the world may communicate and share ideas.

Mobile Learning

With a mobile app or a mobile-friendly version, online resources are more easily accessible. A mobile app turns learning new words into a friendly competition you can enjoy with your friends. To help new words stick, it features active-recall learning and spaced repetition built in. Using mobile technology, Essential English (Oxford University Press) offers free lesson plans, flashcard sets, phrasebooks, and other tools for teachers and students. Mobile apps also assist students in honing their listening skills by providing them with free, high-quality recordings that are levelled and accompanied by comprehension questions.

Gamification

Chants, songs and games are used in gamification to assist preschoolers develop their phonological awareness. It also immerses the students in an interactive adventure game for an even more engaging experience. To get off a forgotten planet at the edge of the cosmos, they must utilise their linguistic abilities to bargain, work together, and form friendships. Any learning that occurs happens by accident.

Supporting Learners of Specific Needs

Glocalization is essential as globalisation spreads. We can better personalise our lectures to fit the needs of students the more we comprehend their needs. A teacher resource called Supporting Learners with Dyslexia in the ELT Classroom offers teachers both theoretical and practical guidance on how to 'reach and teach' dyslexic students.

Learning and Teaching Management Platforms

Learners can access handouts, carry on class discussions, and turn in homework online using learning management systems (LMSs). Online systems are being used to handle lesson plans and resources, allow instructors and administrators a better picture of the curriculum, and connect with parents and other stakeholders.

Digital Literacy

Teaching digital literacy in all of its facets, from fundamental netiquette to digital well-being, is another trend that is on the rise in education. This is essential to assisting students in thriving in a constantly evolving digital environment at both school and business.

Hybrid Learning for the New Normal

The pandemic forced courses to go online, and even when back in the classroom, there are still circumstances when students will want or need to continue learning online. In 2022, online and hybrid teaching will still be popular in the field of education. Regarding resources, lesson planning, and teacher preparation, this educational trend has had a significant impact on ELT.

Inclusion in ELT

Inclusion is currently one of the most well-liked movements in both education and society. It entails attending to the special educational needs (SEN) of kids as well as respecting individuals from all cultures and backgrounds. It is well known that SEN students frequently have difficulty picking up new languages. While some schools provide students with individualised planning, most language schools do not meet their needs, mostly because SEN is not considered in TEFL qualifications and diplomas. Courses that are specifically geared toward these students can help them learn English and improve their lives.

Teaching Grammar through Inductive Method

In the classroom, grammar is crucial. The examples are provided initially, and the rules are then stated in the inductive way. Therefore, this approach is among the finest for teaching English grammar.

We will be able to provide engaging, cutting-edge, and life-changing English programmes in the coming year by keeping an eye on these developments in English language

instruction. Since we live in the future, so should our educational strategies!

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The Mirage of Marriage in Anita Nair's *Lessons in Forgetting*

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Abstract

Anita Nair is a prominent Indian writer who is celebrated for her novels and short stories. She deals with marital relationships, changes in attitude towards social roles and responsibilities. Her novel *LESSONS IN FORGETTING* is a heart touching story intertwining the lives of Meera, a mother of two children, struggling to survive after the sudden abandonment of her selfish and greedy husband, and Professor J.A.Krishnamurthy, an anguished father who desperately seeks to find the truth about the catastrophe of his daughter's life. The story gradually unravels the miserable fates of other female characters Sarada Ammal (J.A.K'S mother) and Kalachithi who are as well forsaken by their irresponsible and reckless husbands at the crucial periods of their lives. This paper explores how almost every married woman in this novel faces heartbreak, fear, grief, insecurity, betrayal, bitterness, disappointment and abandonment in her marital life. This paper attempts to throw light on how marriage has failed to provide protection, companionship, sharing of responsibilities, mutual help, support and comfort in the lives of the female characters of this novel.

Keywords: abandonment, insecurity, betrayal, catastrophe, forsaken, intertwine, anguish, mutual responsibility, marital relationships

Marriage: A word which should be pronounced 'mirage'. -Herbert Spencer

Anita Nair, one of the most prominent women writers of India, is well known for her scintillating narration and semi rustic language. *Lessons in Forgetting*, is an exploration of the trauma of abandoned wives. Most of the women characters in this novel are mercilessly deserted by their selfish, irresponsible and greedy husband at the most crucial periods of their lives. The forsaken wives – Meera and Sarada Ammal and Kala Chithi, suddenly realise that they are helpless and have to take the additional roles and responsibility of their missing husbands and are disillusioned that their marriage lacked love, care, support, security and mutual sharing of responsibility. The very purpose of their marriage comes under question.

Meera, a modern, elegant corporate wife and cook-book writer lives in her ancestral lilac house along with her mother Saro and

grandmother Lily. Giri, an IIM graduate who has high aspirations in life enters the ancient house for a photo shoot and feels enchanted by its splendour and the 'Gracious living' of the three lovely ladies." All I could think of was, how am I going to get my foot into this door? I was the prince inching around the enchanted house, seeking to find a way in." Giri who comes from a penurious family in Palakkad has an eye on the luxurious lilac house and marries her solely out of his admiration for that house. He needed Meera to accomplish his ambitions. "Poor Meera, she never asked what he wanted. Her, the lilac house, or together what they represented." (*Lessons in Forgetting*, 40)

Meera loves him very deeply and tries her best to be his ideal wife. She takes great care to do everything as per his wish - she even dresses and chooses her perfume according to his taste trying hard every moment to earn and sustain his love and interest in her. "A corporate wife.

The woman behind his success. It was what she wanted. To be there for him. They would build their lives together.

She was a rainbow

But he was colour-blind

(*Lessons in Forgetting* 42)

She never thought that her beloved lilac house would fracture her marriage and throw her life askew. When Giri met ambitious and successful men who were thriving in their fields of business, he wanted to elevate his position and required money. So he now wanted Meera to sell the lilac house. But she could not sell the house as it did not belong to them. Her great grandfather took the house on lease for 99 years. Hence when Meera refused to sell the house, he planned to leave her. He takes Meera and his son Nikhil to a party and suddenly disappears! Meera was pathetically looking for him in the party hardly ever sensing that he had abandoned her for not acceding to his demands. When Meera realises the harsh truth she is profoundly shocked and feels devastated. "Grief. Betrayal. Anger. Fear. Loss. Resentment. Hatred. What is she to feel?". (*Lessons in Forgetting* 82)

Meera faces a lot of emotional trauma and frustration after this sudden abandonment. She desperately seeks a job for the sustenance of her family. Three months later he demands divorce from her and heartlessly tells her that he cannot contribute much for the children. "You may have to seriously consider selling the house now. I won't be able to contribute much till I have sorted things out...Then, in a firm voice, as if to beat down any protests she may have, he says, I have other responsibilities, too, now". (*Lessons in Forgetting*, 92)

The turbulence of their marriage has a deep impact on their child Nikhil too. who tries to submerge all his desires when he realises that his single mother is shouldering a heavy burden

of unshared responsibilities after his father neglected them. The pathos reaches its peak when Nikhil resolves to never again utter 'I want', or 'I need'.

I can forgive you for what you are doing to me. For the anxiety you are causing my mother and grandmother. But not this. Not for robbing my son, our son, of his childhood. Nothing you ever do, even if you come back will remove that shadow in his eyes. (*Lessons in Forgetting*, 103)

Finally Meera gets the job of a research assistant to Professor J.A.Krishnamurthy, an anguished father who has come to India to find the truth behind the catastrophe which left his dear daughter Smrithi comatose. But marital purpose has failed in the case of Meera's life. Purpose here becomes painfully hollow not only in the case of Meera but also in the lives of Sarada Ammal (Kitcha's mother) and Kala Chithi (sister of Kitcha's mother). (J.A.K is called as kitcha at home.)

This novel is a sordid unravelling of a variety of broken marriages. Sarada Ammal is a victim of spiritual abandonment. She feels torn when her husband decides to join an ashram and renounce the world. Their world. Sarada Ammal, the perfect traditional wife who observed every auspicious date and ritual, who braided jasmine for the evening puja and played the veena, who on Janmashami laid a trail of footprints through the house and lit a hundred and one lamps on Karthika Vilakku is yet another pathetic wife abandoned by an irresponsible coward who escaped from all his responsibilities of a husband and father under the pretext of 'renouncement'. Kitcha's father married only to satisfy the wish of his parents. While he felt it was his duty to provide them with an heir he fails to understand that it was also his duty to protect, care and provide for his wife and his child. When he tells that he feels suffocated by the bonds of his family, and renounces them, Sarada Ammal and Kitcha

(J.A.K) are both scared, shocked as well as shattered. Her agony of her heart is very acute as she says, "I am cursed, Kitcha, that's what I am. Neither a wife nor a widow". (*Lessons in Forgetting*, 18)

The next one on the list of destitute women is Kala Chithi, sister of Kitcha's mother. Just as Giri married Meera for her ancestral house, Ambi married Kala Chithi for her very long cascade – like hair that almost reached her knees. But the weight of it made her head ache and her neck droop. It was a burden to her. She wanted to cut it. But her father considered it an asset and insisted that she keep her hair. When Ambi, her husband and his family came to see her, he could not take his eyes off Kala's hair. He married her only for her long hair. One day when Ambi was away, she took the scissors and cut a foot and half of her hair. When he arrived two days later, he sensed the difference and was very angry with Kala for having cut her hair without his permission.

It took eighteen months for seven inches to grow. For the first six months Ambi chose to punish me. I had to be taught a lesson, he deemed. For six months he didn't speak to me. Six months of not even a smile. We ate together, slept together..... he wasn't the Ambi I knew or loved. I was never more lonely or desolate than I was then. (*Lessons in Forgetting*, 230)

When Ambi and Kala were childless after seven years of their marriage, Ambi decided that he would wed again. In the case of Meera and Sarada Ammal, their husbands abandoned them whereas Kala's husband, worse than the previous two, offered to let her live with him and his new wife. "The new wife and I would live like sisters, he said". (*Lessons in Forgetting*, 231)

She finally had a reason to leave him. Not even her father could fault her for this. She was the wronged wife. So she left him. "Before I

went, I cut my hair at the nape of my neck. I gave it to Ambi. A long braid woven with jasmine and kanakambaram. This is all you ever wanted of me. Keep it. And let me go, I said walking out." (*Lessons in Forgetting*, 232)

Conclusion-Fulfilling domestic duties requires resolution and perseverance. While men circumvent duty in favour of self-indulgence, it is women who bear the financial burden of the family. Mary Wallstonecraft, in her *A Vindication of the Rights of Woman*, argues that in all areas of life, broader education reduces women's dependence on their husbands, and expands their freedom. Wall notes that women should be financially independent rather than needing to secure financial security through marriage – something that inevitability inhibits their freedom. The purposes of marriage are protection, companionship, mutual help and support and sharing responsibilities. With hopes thwarted, panic, distress, anxiety and emotional disappointments endured of not finding in their spouse the support they had expected, the abandoned wives are pathetically disillusioned about marriage, yet they try to move on in their lives silently fulfilling their roles and responsibilities.

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Transformation of Identity: A Character Portrayal

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Abstract

One man took it to himself to tell the story of Nigeria through the eyes of its own people. Considered by many as the father of modern African literature, Chinua Achebe was awarded the Intellectual Man Booker Prize in 2007. His first novel Things Fall Apart, is often considered his best, and the second work, No Longer at Ease, is part of the African Trilogy, along with Things Fall Apart and Arrow of God. My paper entitled "Hybridity in Post Colonialism: A Reading of Chinua Achebe's No Longer at Ease," attempts an analysis of the clash of culture as depicted in the novel. A psychological study of the main character is done with reference to Homi J. Bhabha's theory of hybridity. One of Bhabha's central idea is that of "hybridization" which describes the emergence of new cultural forms because of multiculturalism. Instead of considering colonialism as something of the past, Bhabha shows how its histories and culture constantly intrude in the present, demanding that we transform our understanding of cross-cultural relations.

Keywords: colonial encounter, moral destruction, cultural independence, original fertility.

The novel, *No Longer at Ease*, deals with the life of an Igbo man Obi Okonkwo, who leaves his village for an education in Britain and then a job in the Nigerian colonial civil service, but is conflicted between his African culture and western lifestyle and ends up accepting a bribe which was against his ethics. Culture and identity, discussed in the story, are two interrelated terms and one can shape the other. Colonialism is one historic event for the confrontation of two cultures. Coming to the story, Nigeria is a place with colonial background that results in the formation of an ambivalent and hybrid identity in the heart of 'darkness'. Obi Okonkwo, the protagonist of the novel is a young man who is a second-generation Christian convert. While his father Issac Okonkwo is a first-generation Christian convert and so he is very much adamant with

the Christian values, origin, and culture. Unlike his father, Obi hopes to return after the completion of his education to cure his native land from 'corruption' and to help his people to lead a 'cultured and civilized life'. But the contrary happens. Obi himself gets trapped in a case of bribery. In this novel, Achebe tries to show the encounter between the colonial power and indigenous people of Nigeria, which resulted in the formation of hybrid cultural identity that is constantly unstable, lingering between the two contours and thus creating 'no longer at ease' all the time. Bhabha calls this place "third space of enunciation" (Bhabha 1994:37).

Obi is a man from Igbo tribe, and his mother tongue is Ibo. But as his name suggests he is an altered form of pre-colonial self. There is ample evidence which prove that Obi is a man

with hybrid-self. After Obi's return to Umuofia to attend his graduation ceremony, he hears a folkloric song sung by the traders in the wagon. Although he had heard it many times before, now he gets a different feeling on listening to it. He translates it to English in his mind and he immediately realizes that the English translation of these songs helps him to understand their meaning for the first time. The novel shows that there is a constant cultural interaction between the colonizers and the colonized by analyzing Obi and other characters. Therefore, Obi is 'no longer at ease' with himself, Nigeria, and his identity.

His description in the characterization, description of Lagos and Umuofia party union shows the interaction and mixture of the British and the African culture. And in some places like the restaurants in Lagos, interaction between the African and the European creates a "third space" in the novel. In such places elements of both cultures come together and it creates a new culture, which Homi Bhabha calls "third space" or "third culture". These places also show the postcolonial Nigeria where no purity in culture is found. Achebe through the novel is trying to focus on Bhabha's notions on hybridity and the mixture of cultures and at the same time he has not failed to bring forth the post-colonial elements in the pure African culture.

Achebe is careful to maintain in Obi those constant characteristics and the reasons for his breakdown. Obi on his first appearance is an enthusiastic and idealistic young Nigerian, intent on serving his country through a highly idealized yet acceptable moral code. At the end he is defeated: his idealism is destroyed, and he is the subject of popular interest not so much because he 'ate bribe' but because he was caught. Achebe portrays the changes through which Obi passes with considerable astuteness

of observation. We see how the pressures on him in his private and public life lower his spirits, reduce his moral strength and ultimately cause him to put scruples aside. But however much he has altered at the close of the book we see him as the same Obi whom we met when the flashback section of the book began. Nor do we find the changes in him inexplicable. For, from the start, we have been aware of the weakness in his nature which in difficult circumstances will render him impotent.

Obi has no moral strength to match and support his intellectual strength. When his intellectual decision about what is right- the need to thwart corruption and, in the case of Clara, the need to stand against the Osu tradition- are challenged. He has little strength to resist the challenge. The situation in which Achebe places Obi is precisely those most likely to find out his weakness; and he shows exactly and with economy the ways in which Obi gives way to his weakness, vacillates, and adjusts his principles to suit his actions until ultimately, he is transformed to the man of the final pages of the novel. Obi's experiences are sometimes comic, pathetic, and grim, to the oppressive rate of doubt, guilt, and shame and regret that the colonial experience has imposed in modern Nigeria, particularly on young men in the city where the effects of this history are most carefully organized and acutely felt.

The focus of Achebe in his second novel, *No Longer at Ease*, is the crises of hybrid culture which results in ambivalence of consciousness. The title of the book indicates the psychic dislocation experienced by the protagonist Obi Okonkwo and the general confusions that spread through Africa. As a matter of fact, colonial education, camouflaged under the grab of liberal education, released a kind of alienating force in Africa blowing away

all the traditional values and customs which bound the tribes together. Colonial education subdued native capacity and marginalized the people from their immediate society. The nature of colonial education is such that it produces a colonial mentality, corruptive and acquisitive bent of mind, and most importantly the neo-elite becomes 'parasitic', 'unimaginative' and 'lacking in initiative'. Education is looked upon as a ladder to better jobs, money and to higher ways of living. Through Obi, Achebe seems to portray that the educated elite are spineless. Having been exposed to the western education and culture, Obi becomes a hybrid man with dual cultural and value systems which incapacitate him to live in Nigeria.

Obi returns to Nigeria after graduating from London, full of idealistic belief that he will help his nation to get rid of corruption and he joins Civil Services with a firm belief "that the public service of Nigeria would remain corrupt until the old Africans at the top were replaced by young men from the universities" (NLE 31). But he is shocked when he confronts reality-corrupted society and moral anarchy everywhere. His beloved Nigeria has undergone a sea-change and the wind of change has uprooted the traditional views and values without a substantive replacement of the old values. Obi's idealism collides with reality and results in spiritual disintegration. He is placed in an inescapable labyrinth from which he finds no escape.

Obi finds his Western education difficult to comprehend the reality and he finds himself ineffectual. His dream of uplifting Nigeria goes in vain. Even the widegap between Obi's idealism and reality of Lagos can be seen in the poem which Obi had written when he was in the slums of Lagos. The western education has robbed all his finer sensibilities thus failing to

reconnect with his inner self. The Umuofia Progressive Union externalizes its dreams in Obi, and they not only expected to repay the "scholarship", but they also wanted him to work for the betterment of Nigeria. What Achebe does in *No Longer at Ease* is "to give corruption a social context, and to show that the context is a complex interaction of African past, the colonial encounter, and the emergent new hybrid culture". (Interview with Achebe).

It is not simple that Obi's career is confused, muddled and an anti-climax. Obi in *No Longer at Ease* plays the role of black Kurtz in Conrad's *Heart of Darkness*. Kurtz is a hollow man between whose idea and reality. Obi's case is much more than losing touch with his family, culture, and mother tongue, but rather it implies the total acquisition of white values- pragmatic devotion, efficiency, and utilitarian motives. This can be seen in the crucial episode of not attending his mother's funeral ceremony.

Obi at the time of his interview he accepts Graham Greene's *The Heart of the Matter* as the only sensible novel any European has written. But the only negative he finds in it is that it was nearly ruined by the happy ending". 'Happy ending? Are you sure it's The Heart of the Matter you are thinking about? The European police officer commits suicide. The police officer is torn between his love of a women and his love of God, and he commits suicide. It's much too simple. Tragedy isn't like that all. (NLE 32)

Through these words Achebe is signalling the reader that the protagonist Obi is moving towards his destruction. The concept of tragedy which Obi has in his mind is far worse that what happens to him in his life. So, in one way it is sure that Obi's end is not an ultimate tragic end.

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Akhada: Revolution of Women's Wrestling in India

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Abstract

The present paper examines Post Feminist Discourses in the authorized book of the Indian wrestling coach Mahavir Singh Phogat's biography 'Akhada' penned by sports journalist 'Saurabh Duggal'. His writing evokes a sense of authorship. This book marks the beginning of a feminist revolution in Haryana. In this book, Saurabh Duggal wrote about how Phogat's life took its way and prompted him to adopt the path of feminism and fight for women's liberty. The book depicts Phogat's journey with his four daughters Geeta, Babita, Ritu and Sangita hailing from small village Haryana to winning medals for the country. The story was popularized as the Hindi biographical movie in the 2016 hit film 'Dangal' who suddenly brought the city 'Haryana' into the limelight of respectability, and whose story has been greatly covered by the media across the world in the digital era. Mahavir's discourse deals with telling of his life events. It is a crucial step towards the changing discourse. Moments of his life are told and retold in magazines, television interviews, and film. His life explores the historical and cultural issues and Post Feminist Discourse that have impacted women's way of portraying.

Keywords: Mahavir Singh Phogat, Feminism, Post Feminism, and Cultural issues

The present paper examines Post Feminist Discourse in the authorized book of the Indian wrestling coach Mahavir Singh Phogat's biography 'Akhada' penned by sports journalist 'Saurabh Duggal'. His writing evokes a sense of authorship. This book marks the beginning of a feminist revolution for wrestling in Haryana. The book depicts his journey with his four daughters Geeta, Babita, Ritu and Sangita hailing from small village Haryana to winning medals for the country. The story was popularized as the Hindi biographical movie in the 2016 hit film 'Dangal' who suddenly brought the city 'Haryana' into the limelight of respectability, and whose story has been greatly covered by the media across the world in the digital era. Mahavir's discourse deals with telling of his life events. It is a crucial step

towards the changing discourse. Moments of his life are told and retold in magazines, television interviews, and film. His life explores the historical and cultural issues and Post Feminist Discourses that have impacted women's way of portraying.

Saurabh Duggal was working as a special correspondent with Hindustan Times, Chandigarh. His main area of interest is Olympic disciplines. He reported the 2010 Commonwealth Games and 2012 London Olympics for the newspaper, and was selected for the prestigious Inclusive Media-UNDP Fellowship 2015 to study sports as a vehicle for social upward mobility, economic change, and women's empowerment in rural Haryana. The author describes the social and economic circumstances of the region. His writing depicts

the lack of literacy and social life in the small village of **Balali in Haryana**, a state infamous for its practice of female foeticide and low literacy rates, Mahavir fought against the deep social stigma and an apathetic government. He also had to face a unfavorable family condition and a personal tragedy to train the girls in his sport. Due to Phogat's efforts, the girls have all gone on to win medals and acclaim at the international and national levels, including at the Commonwealth Games and the Olympics. His story shares a message of courage and determination to prove his might and provide critical analysis of Post Feminist identity.

Geeta Phogat won India's first ever gold medal in wrestling at the commonwealth games in 2010. Her sister Babita and cousin Vinesh Phogat is also commonwealth games gold medalist. Her younger sister Sangita Phogat is also wrestler. The main theme of the book is how sports as a vehicle can be used for social upliftment, economic change, and women's empowerment in rural Haryana. It discusses the notions of identity, uniformity, and the feminist revolution. It also discusses the condition of women after the feminist revolution and finds out women's struggle for survival in the face of domination, atrocities, oppression, and studies women's quest for identity.

Mahavir Singh Phogat challenged the social stigma and lack of literacy in Haryana. The study investigates how the protagonist empowers himself despite the various kinds of oppression and restrictions in his life. It is found that the causes of the protagonist's life problems and oppression can be classified into four categories: ignorance, patriarchy, stereotypical attitude, and sexism in Haryana. After reading a book it is found that the women are deprived and denied basic rights and are dominated by patriarchy. Phogat's family struggle to come out

of the shackles of patriarchy and achieve self-fulfillment and establish their identity.

Mahavir Singh Phogat uses five empowering strategies to empower himself. That is comprised making an assumption, experimenting, realizing, rejecting, resisting, and educating. By using these strategies, Phogat sisters are eventually successful in freeing themselves from oppression and restriction. They finally are empowered and get real happiness. Women's status in Haryana has been a critical issue. Their lifestyle and how they are treated by society, state, family, and issues are highlighted in this study.

This biography focuses on the Phogat's struggles in the modern world. He has to play the role of a father, focuses on his real-life experiences which illustrate his fondest dreams, life disappointments, his role as a father and a husband, and specifically his lifelong resolutions against strong patriarchal beliefs that still exist in the present world. He has used his ideologies as a weapon to empower himself and is eventually successful in freeing himself from oppression and restrictions. It also examines Post Feminist Discourses issues like displacement, and identity crisis.

An honest attempt has been made to project Phogat's biography as one of the excellent examples of Post-Feminist Discourses in the world of literature. The inspiring life story of one of India's greatest wrestling coaches. In 2000 after the closure of Olympic Games Mahavir Singh Phogat, the outstanding wrestler, was heartbroken and dejected when he found the prize reserved by his state government for winners of Olympic medals in wrestling were left unclaimed. Determined to never see this instance repeated, Mahavir decided to do the unthinkable. Much to his neighbours' curiosity he spent two days digging a pit in his courtyard

and asked his young daughters and nieces to join him there at the break of dawn one day. They didn't know that this unusual command would change their lives. Yet, each of their wins in the ring, every ambition he had for them, came at great personal cost.

Women in Haryana have been shown constantly developing and changing. Women are portrayed mostly as round characters, which are initially bound and restrained by the chain of customs and tradition. His four daughters Geeta, Babita, Ritu and Sangita are depicted as possessed by the demons of social taboos which are manmade and used to control the lives of the women. Their life depicts that women find themselves in the many horned dilemmas while going through such circumstances.

Mahavir Singh Phogat's biography is about the hope; grit, passion, and determination of a young man in a remote area of Haryana who made her daughters compete with boys in wrestling. His passion for wrestling is overzealously depicted in the biography 'Akhada'. It is the main text where his experiences are documented. His views and struggles are brought to the light of the mainstream culture. His works and decision show true spirit and determination. A father played a crucial role in the development of culture as it has struggled against all forms of injustice. These four daughters and father also stand against the essentialism and sexism that was to pressurize to destroy them. His biography shares a message of courage, determination, and constant endeavour to prove their might and provide a critical analysis of post-feminist identity and repulsive dogma making him feminist.

The book highlights the gender prejudiced state of Haryana breaking all societal stereotypes. Saurabh Daggal's writing discusses

the notions of identity, uniformity, the feminist revolution, and how a man trained his daughters to excel in male-dominated sports like wrestling. Mahavir Singh Phogat supported his daughters, decided to step in this display of courage. His cause is truly unique. His book reveals the issues of Post Feminist ideology and identity in Haryana as well as in India.

The authorized book of Mahavir Singh Phogat authored by Saurabh Duggal's biography share a message of courage and determination and constant endeavour to prove his might and provides critical analysis of Post Feminist Identity. This book shares a common goal: to define, establish, and achieve equal political, economic, personal, and social rights for women. This study analyses culture of Haryana. His biography is a model of a creative power that is found in his words that rebel against injustice. Phogat is helping to change the world. His passionate advocacy shows the power of aspirations for human rights to move history.

The work of Saurabh Dugal outlines his personal and artistic development, growth as well as his understanding of racial relations. He depicts his life along with his surroundings and historical changes at that time. His life defines feminism as equality for women and freedom from gender discrimination in different aspects of life.

It can be concluded from the study that the biography which has been studied present women of great courage and caliber. His daughters are feminist activists who challenged the power relationships and emerged victorious to a certain extent. The protagonist struggles for individual freedom, personal independence, equality, and the individual right to self-determination within the above theory exemplified and discussed. Furthermore, it also

pointed out how womanish theology's claim relates to the beliefs, actions, and determinations of the protagonists in the book. The study reveals his daughter's life, facts, and miracles in Haryana. The study also clarified that there are ignorance, misconception, and inaccurate assumptions in Haryana.

Phogat's struggles not only against his culture, society but also from the patriarchal systems in a post-colonial scenario which further complicates his ordeal and hinders his quests for liberty for his daughters. How his life took its way and prompted him to adopt the path of feminism and fight for women's liberty. In the light of the discussion so far it can be concluded that Duggal's work has been studied present woman of great courage and caliber. He is a feminist activist who challenged the power relationships and emerged victorious to a certain extent. For Phogat, the experiences, the history, the goals, and the ethics are patriarchal. This Cultural story has been told from the perspective of male. It provides no validation for his experience, no model for the articulation of his experience, no possibility to acknowledge his reality. The importance of writing for women is that without stories there is a sense in which a woman is not alive.

His work reflects aspects of the life of Haryana and the development of society over time several works are discussed that highlight various themes of Post Feminist Discourses, such as slavery, discrimination, and quest for identity. His life is more complex and cannot be studied from a single perspective, it is a fact that he tries to focus on the problem of the quest for identity through his work. Therefore, an attempt is made to examine the quest for identity.

His daughters urge women to recognize and confront the present social context and identify themselves following their relationship to

history. According to this biography, women should understand patriarchy and discover the oppressive nature of the patriarchal context. Women discover their whole unique selves, which are fulfilled mentally, physically, and spiritually. This biography reflects the various stages of challenges and means employed by them. In these discourses, Duggal has tried to surpass to overcome the first consideration of being a woman and to be at par with men. Phogat sisters succeeded to the extent that they successfully followed their chosen careers, asserted their rights to select their life partners, and professed their ideologies openly.

This paper examines women's status not only in Haryana but also in India through the book Akhada, and how issues like nationality, religion, and feminist consciousness are portrayed in the biography. It also looks at how women as insiders reveal their subordination and submission from their lenses. This book Akhada contributes to the field of women's study in general and Post Feminist Discourses in particular.

Always aim high, work hard, and care deeply about what you believe in. And, when you stumble, keep faith. And, when you're knocked down, get right back up and never listen to anyone who says you can't or shouldn't go on. —Hillary Rodham Clinton

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Significance of Individuality in Anita Nair's *Ladies Coupe*

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Abstract

Anita Nair is one of the Leading and Best writers in Indian English Fiction. Most of her novels like *Ladies Coupe*, *Mistress* and *Lessons in Forgetting* focuses on the theme of Individuality. All her major characters mainly undergoes some struggles to come out of the shackles created by society. Especially her 21st Century Novel, *Ladies Coupe* focuses mainly on the theme of Individuality. The protagonist of the Novel is Akhila, Single, forty-five years old, a clerk and belongs to Tamil Brahmin family. She started her journey in a train in the ladies coupe with a one way ticket to Kanyakumari, to find the answers to the questions that pester her mind. Question is "Can a woman stay single and be happy, or does she need a man to feel complete?" She also meets five other women in the compartment who are pushed hard in life. After listening to their stories, Akhila feels that these women are also similar to Akhila who are in search of self-hood. Through these six characters in the novel *Ladies Coupe*, Anita Nair describes the significance of individuality in one's life. Anita Nair is a notable Indian English writer. She is one of the leading novelists in Indian English Literature. Anita Nair's novels usually display an awe-inspiring depth in her narration, and the main drive of her novels is the confrontation between the self-actualization and family responsibilities of the individuals. Almost in all her novels she describes the Indian culture and the characters and settings are inherently Indian.

Keywords: Individuality, protagonist, awe-inspiring, confrontation

Anita Nair was born at Mundakottakurissi, near Shoranur in Kerala on January 26, 1966. She studied B.A in English literature at NSS College, Ottappalam. Anita Nair's name has been recommended for the Booker Prize thrice. She was selected for the awards such as Pen/Beyond Margins Award in the U.S.A., LiBeraturpreis 2007 in Germany and Orange Prize long list in the UK. And also her name has appeared in the picador USA list. For her contribution to literature, Anita Nair was awarded FLO FICCI Women Achievers Award in 2008, Montblanc award in 2009, Women of substance award by the Times group in 2010 and the JFW Women Achievers Award in 2011 conferred by the Sathyabama University. She received the Central Sahitya Akademi award for her contribution to Children's Literature. Anita Nair is a writer of various genres like novels,

poetry, book reviews, travelogues, prose, essays, articles, and non – fiction. She is good at translations. Her novels are *The Better Man*, *Ladies Coupe*, *Mistress*, *Lessons in Forgetting*, *Cut Like Wound* and *Idris: Keeper of the Light*.

Ladies Coupe is a 21st century novel by Anita Nair, which demonstrates, how the women are trying to overcome the shackles circle created by the society and the novel entirety focuses on the theme of individuality. This paper is an attempt to show, how the concept of individuality is significant in everyone's life especially in the life of woman, because the entire novel focuses mainly on five female characters who pushed hard in their life by patriarchal society and their battles for exposing their individuality.

The novel *Ladies Coupe* begins with an epigraph "Were it possible for us to wait for

ourselves to come into the room, not many of us would find our hearts breaking into flower as we heard the door handle turn. But we fight for our rights, we will not let anybody take our breath away from us and we resist all attempts to prevent us from using our wills- Rebecca West". This further evidents that this novel gives importance to the individuality, especially individuality in woman's Life.

Akhila, Akhilandeswari a forty-five-year-old Brahmin woman, whose life has been taken out of her control. Akhila is an income tax clerk, forty-five years old spinster, daughter, aunt, and the only provider of the family after her father's death. She sacrificed her dreams in order to support her family and she has always been the backbone of her demanding family. Akhila gets herself, an one way ticket to Kanyakumari, for a journey and it is also like an answer for her search for self-hood and identity. With that journey she came to know the importance of individuality in one's life.

When comes to Akhila's mother, she is the best example of the traditional image of wife. Akhila's mother also has some desires with her, but she sacrificed all her dreams and desires, because she wants to be a good wife. According to her father, a woman who earns independently is not good. Akhila's Mother is well aware of her musical skills, and she also knows that, if she took musical classes she will earn money like her neighbour, Karpagam's mother. Akhila's father did not like a working woman. Since the husband disliked it, she sacrificed her dream and she gave up her individuality for the sake of family and she also says "A good wife learnt to put her husband's interests before anyone else's, even her father's. A good wife listened to her husband and did as he said". (Nair 14) She also further says that "He know best, we never have to regret any decision that

he has taken, even when it was on my behalf" (Nair 14).

With the loss of her father, Akhila sacrificed all her dreams, desires, hopes and herself, to look after her family. She felt that she had even lost her name. Her mother used to call her 'Amadi' and for her siblings she is known as 'Akka', and for the others she was Akhila. Nobody called her with her name Akhilandeswari. "So who was Akhilandeswari? Did she exist at all? If she did what was her identity?" (Nair 84) She becomes stronger after the death of her father, and her family sees her as the 'Head of the family'. Akhila made her siblings come up with good position in their life. Akhila made her siblings come up with good position in their life. At the young age Akhila buried all her dreams, desires and longings and even she lost her individuality only because for her family. As she is the eldest daughter, she was in a position to take the entire responsibility of her family.

Akhila lost her individuality and she was taking care of her family but even at that point also Akhila was not completely recognized as a head of the family, just because she was a woman. Even her mother used to insist her to get permission from their brothers for the office tour, because they are the men of the family. Akhila left her suffocated life and she boarded a train to Kanyakumari with a one way ticket in order to find answers for her questions which pestered her mind for long. In her journey she also meets five other woman in the Ladies Coupe like Janaki, Sheela, Margaret Shanthi, Prabha Devi and Marikolunthu. These five women shares their life experiences to Akhila, with their experiences Akhila will discover that these Women also lost their identity and lived their life for someone else, that is for the male members of the family.

When comes to the Life of Janaki, she is a woman who has always been looked after. First father, brothers, and then husband. Janaki married when she was eighteen and her husband Prabhakar was twenty- seven at that time. Janaki explains her fragile life to Akhila in *Ladies Coupe*. Janaki completely submerged in her marital life, in bringing up her children and doing her domestic duties. Janaki lives a life of traditional Indian Hindu wife, sacrifices herself by doing what her husband wants to do. She says to Akhila, “Why should a woman live by herself? There is always a man who is willing to be with her” (Nair 21). Prabhakar was a loving and caring husband, but he was ignorant of the damage done to Janaki. He was aware of almost all domestic activities, and even the personal and the private matters of his son Siddharth and his wife, and that over consciousness of Prabhakar’s attitude in the family, makes the family members to lose the individuality and individual rights, especially Janaki lost her individuality because of him. Janaki reacted when Prabhakar tried to do the same to the son Siddharth, even in buying a pair of shoes. Prabhakar defends her reaction saying that it’s a help. Janaki says “That’s not helping. You just want to control everybody. You want everyone to do your bidding” (Nair 30).

Sheela is a fourteen-year-old girl and youngest in the Ladies Coupe. She describes her maternal grandmother with whom one could see the evidence of femineity. Sheela also describes how on one Sunday Hasina’s father Naazar, wiped the sweat on her upper lip. Sheela saw the hurt in the face of Hasina and her mother. After that incident, she stopped going to Hasina’s home for self- protection.

At the age of fourteen, Sheela became a mature girl, and she also understood the value of individuality. Sheela was so conscious about the

self-hood even at her home. The credit for Sheela’s behaviour and attitude towards life completely goes for her grandmother. Her Grandmother molded her perfectly to live the life with self-respect and individuality. Their notable similarity in self-respect and individuality might be the reason for their closeness. Women can learn from this character Ammma, especially the significance of self-respect and individuality.

Margaret Shanthi a Chemistry teacher and a gold medalist in her M.sc degree try to live a life with individuality and self-hood. Her dream and desire is to do Ph.D., but her love life destroyed all her dreams. Her wishes, dreams and desires have been thwarted by her husband. Even her individuality and self-hood has been destroyed by her suppressive husband. Margaret tries to live for herself. Being a chemistry teacher, she knows how the food can change the health condition of human being. In around six months, Ebenezer, Margaret’s husband transforms into a chunky man, because of the food that she made. He turns into a tranquil man simple to deal with, and he needs Margaret increasingly more to everything. The quality of resilience and tolerance empowered Margaret to survive to this extent and, however by unreasonable methods, she could have her family for herself and started to live a life for herself.

Prabha Devi a married woman like Margaret and Janaki. She is an obedient daughter and submissive wife of Jagadeesh. Jagadeesh was proud and satisfied by his duteous wife. Prabha Devi was living a life without individuality. Prabha Devi trip to New York made a transformation in her. She noticed how people live an independent life with individuality. In Prabha Devi story the writer indicates how Prabha Devi accomplished her,

self-realization and self-hood by overcoming her hesitancy. Her learning to swim made her realize her individuality. Marikolunthu, the last girl left in the ladies coupe, shares her experience to Akhila. She is a victim of male oppression, due to that her identity and individuality has been lost. In the beginning she doesn't show even a small amount of affection towards a son who born out of rape. She mortgaged her son in the silk factory for five thousand rupees, the death of her oppressor Murugesan made her to understand the pathetic situation of her son. Her self-realization made her live an independent life with her son Muthu with the individuality. What Akhila learns from Marikolunthu is self-reliant, though she endured so many pains and sacrifices she learned to live a life for herself.

The women characters described in Ladies Coupe by Anita Nair always have a quest for an identity and individuality, they also try to explore their individuality. Akhila still has a

question in her mind whether she has any identity for her own, because she is always a Chandra's daughter, Akka for their siblings and aunt but hardly Akhilandeswari. When Akhila have so many questions like what the society will say if a woman lives alone, her meeting with Karpagam assisted her to come out of such thoughts and live for her self-hood. The novel Ladies Coupe portrays how the female characters individuality has been thwarted by the patriarchy system, and how the characters again started to live their life with individuality. Akhila started her journey with a one-way ticket to Kanyakumari with so many doubts, but in the end, she realized that individuality is significant and foremost principle for women.

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Exploring the Concept of Containment and Post-Traumatic Disorder in Alex Michaelides' *The Silent Patient*

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Abstract

The Silent Patient is a novel written by Cyprus-born British-Cypriot writer Alex Michaelides. He illustrates the negative impact of childhood psychic development. The novel does not investigate the crime –Gabriel's murder whereas it investigates the mind of a psychotherapist and a silent patient. Theo and Alicia as they fight for a contained lifestyle in their adult life as they experienced similar discontented childhood. The thirst for containment and effects of aggressive growth of Post-Traumatic Stress Disorder depicted in the novel. The childhood development of the characters Alicia and Theo are manifested in their later life. W. R. Bion's theory of Containment is chosen to explore the childhood of the main characters and the concept of reflection on childhood in later life is also well explored. The untreated and unresolved psychic problems affect both the self and society. This article focuses on exploring how the childhood psychic development manifests in later life and also emphasizes the importance of containment in the present era for healthy psychic development.

Keywords: Childhood, Containment theory, Manifestation of trauma, Post-Traumatic Stress Disorder, Psychic

Alex Michaelides is one of the Cyprus writer who started their career inspired by the style and characterizations of Agatha Christie. He produced a best mystery and psychological thriller novel in the year 2019. He is globally celebrated and critically acclaimed for his record-breaking debut novel, *The Silent Patient*. He was born on 4 September, 1977 in Nicosia, the capital of Cyprus, to a Cypriot father and English mother. The novel *The Silent Patient* was published in 2019.

This novel deals with an artist couple where Alicia Berenson, is a painter, and her husband Gabriel is a photographer. They have been married for almost seven years, but the shock is Gabriel was brutally murdered by his wife. At that time of the incident, she was herself wounded and was also present around the dead

body. Alicia gets silent for six years after the sudden horrific shooting of her husband and she never opened her mouth even during her trial. She is punished of the crime and taken to a forensic mental health unit. Theo Faber is Alicia's psychotherapist, who tries to uncover the truth and help Alicia to disclose it.

The main ideas of the novel are explained through the characters that suffer from mental illnesses. This has been widely expressed that the characters in this novel are suffering from some mental illness like post-traumatic stress disorder as they have never experienced a healthy, safe and contained childhood. Contained childhood initially referred to by W. R. Bion that a mother who bears and absorbs her infant's emotional states, transforms them, and interprets' them to her infant or a caregiver. She

instructs those emotions to her infant and protects it from harm, upset, discomfort, and etc. this connection ensures the healthy development of childhood.

Family is the primary source where an infant can get containment. When a child is lack of basic emotional and physical needs in the childhood, the child will bring a development of mixed feeling of hope and fear in the form of defense in the new environment. The child will remains in the fear of disappointment from the container.

Theo Faber's anxiety disorder was born in his childhood as a result of growing up with an angry dictatorial father who attacked his self-esteem and made him feel worthless. He was deprived of from his father's love, and this emotional deficit showed up at every point in his life. Alicia's dad psychologically killed her when she was a child by threatening to her face that he wished she had died instead of her mother. She never recuperated from that statement. That remained a deep wound in her memory.

Alicia and Theo are not only the characters which endure some psychological illnesses. In addition with Alicia narrates about her mother's physiological illness when she was a child and she fears that this illness will be get affected to her. As a result she suffers from this physiological problem after his father's death. His death marks the beginning of her unstable psychosis with her husband. The author describes how Alicia receives therapy from Dr. Christian West but refuses to take her medication. Later, she kills her husband when she gets a psychotic elevation.

The condition of Post traumatic disorder may last for months or years, with triggers that can bring back memories of the trauma accompanied by intense emotional and physical

reactions. After the loss of Alicia's mother, made psychological wounds in Alicia's childhood development which in future became a post-traumatic stress disorder. The trauma of this childhood scene is attributed to the death of Gabriel, where she is once again condemned to death by another man so that he could save his own life. Theo gained only fear, anxiety, violence, verbal and physical harassment; such psychological wounds became a post-traumatic stress disorder and manifests in his adulthood. Theo's constant struggle pushed him to hate his father and the house which is almost a prison for him which is run by his father; by the age of eighteen, Theo decides to escape from there to experience a new, beautiful world far away from his father's control.

Parents need to give the best childhood to their children. Children develop their personalities based on their relationships with their parents. Thus, parents need to be intentional about how they treat their kids, how they act around them, and most importantly, how they treat them. The effect of uncontained childhood can be evident in the lives of Theo Faber and Alicia Berenson. Their personalities are developed with anxiety disorder.

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Powerful and Powerless in Chandrika Balan's *You are Under Surveillance*

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Abstract

History reveals various stories of oppression, class conflict, and power struggles that occur across the world. The Powerful and dominant brains of society constructed various social hierarchies which divide people into Powerful and Powerless. Every marginalized people experience the same set of stories under different titles. The American Colonies defined oppression through racism, whereas in India, the deep-rooted Caste and Class system become the platform of oppression. The short story, 'You are Under Surveillance' deals with a family that faces the threat of garbage dumping in front of their house. To get clearance from this, the protagonist uses the hidden camera as a voice for the voiceless. This paper aims to showcase how the inhabitation of normalized middle-class life changes into nightmares of anxiety.

Keywords: Marginality, Social Domain, Class Conflict, Cultural Identity.

The word power acts as a possession of control or authority. With this term, one can influence the actions of others. On a small scale, parents set household rules to be followed by children. On a larger scale, politicians established rules expected to be followed by the people. Thus, those in Power have the authority of those who are deprived of any power. Though the constitution of India gives equal rights, the social evils still shackle the attainment of the country. Social evils are the issues that directly or indirectly interrupt the members of a society and are considered a point of difference with respect to values.

The powerless have few tools to use against the powerful. Sometimes the powerless are a minority. Sometimes they are the majority. Suffrage, freedom of speech, and freedom of the press must be developed to give the powerless more power. But the other side, it has its own tools, which the powerful use to preserve their power. Corruption and nepotism are the most obvious examples. These tools erode democratic

systems by concentrating power in the hands of a few, depriving the powerless of their voice. (Arushi)

On one hand, injustice demands extreme positions. They demand attention and attention drives results. On the other hand, there is such a thing as a position that is too extreme. This is what happened in the short story *You are under Surveillance*. Surveillance puts insecurities in people's minds in many ways. It invades one's personal freedom, submits to control and directs from evil, to good. Using the camera as an object the writer highlights the social realities in Kerala.

Chandrika Balan is an Indian writer who has published books in English and Malayalam, under the pen name Chandramathi. She is the recipient of Kerala Sahitya Akademi Award for Best Fiction in 1999 and published four books in English and 20 in Malayalam, including 12 collections of short stories. Her writings are noted for the depiction of life in Kerala and the strong social criticism that it contains.

The Short Story

You are Under Surveillance loomed in the collection *Ningal Nireekshanathilaanu*. It deals with a family who faces the issue of trash dumping, in front of their house, the practice which is quite usual among the upper class in Kerala. The protagonist of the story John Kurian, wanted to find a solution for the waste dumping in front of his house. He typed a message puts on the electric fence in front of his house which says "It is a crime to dump garbage bags here; You are under surveillance of hidden camera." (YAUS 44) In reality, there was no such camera.

Kurian had to put up such a notice to keep away the people who had been dumping waste in plastic bags in front of his house. Once the notice was put up, the garbage junking was ruled out. John Kurian has not even disclosed to his wife, Theyyamma or his daughter, Sini that it was a trick. Kurian's writer friend Babu Kuruvila once told him of a quote from Khalil Gibran, a poet "If you reveal your secrets to the wind, you should not blame the wind for revealing them to the trees." (44)

For the past few months, John Kurian approached the Residents Association with his complaint. But they were not inclined to help him as they had an issue with Kurian. After the notice was put up no garbage bag was seen in front of his house. However, the Residents Association was aggravated by John Kurian's tackiness and approached the police complaining that John Kurian had no right to put up such a notice board saying others are under surveillance. Kurian's daughter Sini feels unhappy with the board as her boyfriend, Jojo could no longer wander around her house for the dread of being trapped on camera.

Police called John Kurian to the station to warn him. Seeing him the inspector got angry

and shouted that "Listen to me, in this democratic country no one has the right to keep others under surveillance." (49) Secondly when there was no camera, he cheated the public with a camera. The inspector accused him of a public nuisance. But Kurian's writer friend Babu Kuruvila comes to his defence and specifies the fact that John Kurian has every right to do whatever he likes around his house.

Kuruvila speaks eloquently against social injustice. When Kurian reached home, he tore the notice into pieces, he heard that ordinary people accord while bigger criminals are left from punishments. So many social evils, a kind of criticism, the attitude of the public towards the common man, the civic sense of the society, political criticism, the attitude of the government towards ordinary people, and how culprits are treated as government guests were discussed throughout the story.

Years before, John Kurian went with a complaint about the rainwater which flows to his house to the President of the Resident Association. They refused to do anything about the matter. So, he raised the level of the pocket road in front of his house causing the water to flow to the President of the Resident Association in the rainy season. For this matter, the President of the Resident Association put a charge for taking the law in his hand.

"Did you fill a pocket road near your house with sand, and raise it?

About six months back? Yes sir, I had done it.

From where did you get the sand to fill up the pocket road?

What is your relationship to the sand mafia?" (50)

Kurian had done so as the Residents Association had not noticed his complaint to

report the issue of water flowing to his house from pocket road.

When Kurian was at the Police Station a man in handcuff was arrested for killing the security guard of his own house, whom he hit with his car and killed for being two minutes late to open the door. The Prisoner have huge support from Politics and the media. The TV channels had shown the palatial bungalow of this man carrying a notice board in front of his house that said “You are under surveillance. trespassers will be prosecuted.” (53)

The same notice is placed by the powerless man John Kurian who got arrested. But the prisoner and killer didn't get any threats from the government. Moreover, he was not criticized by anyone. Instead, he was eating some food the policeman stood guard near him and poured drinking water whenever he wanted it. The smell of roasted chicken came from the side of the Prisoner. He got food from the inspector's house as well. He was a killer but he got VIP care and support while the man who put a board just to escape from the garbage was attacked and ill-treated by the people.

Discrimination and minimization are one of the serious problems throughout the world. Barbaric treatment is given to individuals of a particular segment of the general public.

Mahatma Gandhiji tended to these problems of underestimation as a piece of socio-political movement. Affected by M. K. Gandhi, Indian writers gave a cognizant voice to the sufferings and economically marginalized areas of the general public.

Here the author emphasized a contemporary issue to give a catchy criticism of how ordinary people suffer from the laws while others surpass them. Utopia is a beautiful state of mind or place where everything is perfect and it is this state that everyone is striving to achieve. As this story reveals, there is a need for widespread social change in favour of the equality of human beings.

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Family History in David Davidar's *The House of Blue Mangoes*

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Abstract

This paper focuses on the family relationship revealed in David Davidar's The House of Blue Mangoes. Davidar is the chairman of the publishing company Penguin India. He has edited and published works of many Indian writers. His novel taken for the study covers fifty years of South Indian history. The traditional values of marital and filial bonds are beautifully portrayed by the novelist. The novel gives a detailed picture of life and society in their cultural pattern. The novelist has boldly exposed the dark aspect of the patriarchal domination of a traditional society and also gives realistic picture of life, customs and manners in Tamil Nadu.

Keywords: family, history, filial bond, relationship, patriarchy

David Davidar is an author and publisher. He was educated at Madras and Harvard University. In 1985, he became one of the founding members of Penguin in India, where he edited or published authors like Kiran Desai, Khushwant Singh, Arundhati Roy, Upamanyu Chatterjee, Vikram Seth, Salman Rushdie, Vikram Chandra, Shashi Tharoor, Rohinton Mistry, R.K. Narayan, Shobhaa De, Mohsin Hamid, Romila Thapar, William Dalrymple, Suketu Mehta and Ramachandra Guha. In 2004 he was transferred to Penguin Books in Canada, where the authors he publishes include Philip Roth, Khaled Hosseini, John le Carré, Alice Munro (in paperback), Stuart McLean, Margaret Macmillan, Joseph Boyden, Zadie Smith, Hisham Matar, Adrienne Clarkson, Michael Ignatieff and John Ralston Saul.

In the 1980s, he worked for such magazines as Gentleman, GFQ, TV & Video World, and Technocrat & Business Computer. Davidar's novel *The House of Blue Mangoes* was published in 2002. It was translated into many languages for about 16. It was treated as a New York Times Notable Book and a Book Sense

Pick. Another novel, *The Solitude of Emperors*, was launched in September 2007 and was shortlisted for the Commonwealth Writers' Prize.

This paper aspires to reveal the family relationships in David Davidar's *The House of Blue Mangoes*. The traditional Indian values of marital and filial relationships are centered on family system are fast losing their hold on the educated middle-class Indian youth creating problems in their life which defy an easy solution. Therefore this article has become essential in today's world where we could see the degeneration of these family values and ethics in the name of modernity. Since we consider every work of art as the mirror of life, this novel reflects what was and is going on at present in the Indian family system.

A household is a domestic group of individuals, or a number of domestic individuals, who are often linked by birth, marriage, or other analogous legal ties such as domestic partnerships, adoption, and surname. Despite the fact that many people – including social scientists – have viewed familial relationships in terms of

“blood”, many anthropologists have suggested that the concept of “blood” must be regarded metaphorically and that in many communities, family is understood through other conceptions rather than “blood”.

According to Article 16.3 of the Universal Declaration of Human Rights, “the family constitutes a natural and fundamental part of society which is capable of being protected by societies and governments” (https://www.claiminghumanrights.org/udhr_article_16.html) The main function of the family, according to sociologists and anthropologists, is that it reproduces society both biologically and socially. As a result, one’s perception of their family changes with time. From a child’s point of view, the family is a family of orientation; it helps youngsters find their place in society and is crucial to their enculturation and socialization. The family’s role encompasses more than just raising the next generation; it also includes duty of building a society that values morality. The family of procreation is seen from the perspective of the parents, with the intention of producing, enculturating and socializing offspring.

In modern societies, marriage adds on to certain rights and privileges that support the formation of new families where there is a lack of interest in having or giving birth to children. “The structure of families traditionally hinges on relations between parents and children, between spouses, or both. Consequently, there are four major types of family: patrifocal, matrifocal, consanguineal and conjugal.” (https://psychology.fandom.com/wiki/Introduction_to_the_family.) A patrifocal family means the father being the central figure of the family for his children. A matrifocal family means the mother being the head of the family and key figure for her children.

Strong families value their past, and when they get together, they talk for hours and hours about it and share tales from it. These stories are unfortunately harder to preserve today because family members are frequently separated throughout the nation or the world. Sometimes a central figure, such as a grandmother, father, uncle, or aunt, plays a crucial role in preserving the family history and, by extension, the extended family unit, even when the extended family is geographically dispersed. If the history is not recorded, the family’s history frequently passes away with the deceased. Multiple generations of people who seem to be linked are the subject of family history. A family tree is a diagram used in genealogy that depicts all of a person’s ancestors.

The House of Blue Mangoes overwhelms what is basically a family saga. Characterization has suffered as a result and characters such as Solomon, Aaron and Kannan are used primarily to introduce the many historical issues to the reader. It concerns three generations of the Dorai family and focuses mainly on the lives of the three generational heads of the household. Dorai family’s all three generations are in search of their place in a rapidly changing society.

The methodological approach of this research is based on family relationships. Relationship between parents and children: father and son, mother and son, mother and daughter; between spouses; between brothers; between brother and sister and between mother-in-law and daughter-in-law.

Davidar’s novel perfectly fits into this methodology. The objective of this article is to exhaustively document the effects of the kinship in extended families.

In David Davidar’s *The House of Blue Mangoes*, we are first introduced to the fictional

province of Chevathar. The places of dwelling of the inmates of the families are given importance in the novel. Finally in the novel, we learn that those who stray far from Chevathar magically hear the call and always come back "home". No matter how far members of the clan may travel, they are always drawn back to their ancestral land. We could feel the impingement of the native place on the characters of the novel. The novel symbolically gives a detailed picture of life and society in their cultural pattern. The novelist has boldly exposed the dark aspect of the patriarchal domination of a traditional society. Davidar gives realistic picture of life, customs and manners in Tamilnadu. The novel is rich with the typical common things of the day to day realities which we generally see in our life.

Davidar has divided his novel into three chapters. These chapters represent three generation. Each generation is focused in each chapter of the novel. The surname of the family 'Dorai' in Davidar's gives the attachment of the family and family history. This succession of the surname itself establishes that Davidar's *The House of Blue Mangoes* is patrifocal. The story chronicles three generations of an old Dorai family in the Oceanside village of Chevathar. It is known for its grove of a rare variety of blue mangoes. The Dorai family lives at a big house in Chevathar. The Dorais are Indian Christians who struggle to cope with internal family bickers.

Solomon Dorai, lives in Chevathar, contemplates the impending danger of his world. As a headman of Chevathar, he has the responsibility to preserve the village from destruction and change. In spite of many outrages, he tried as much as he could do to prevent caste disputes between the people of Chevathar. As patriarch of the family, he strives

hard to make his family for generations to come. Charity, Solomon's wife, vacillates between her duty towards her husband and family. Charity and her children except Aaron, Solomon's younger son, are sent to her father's house before the battle costs the lives of many important Dorai men. Finally Solomon falls as a victim to this evil cause.

Abraham, Solomon's brother, inherits the post of headman. Charity and her children are illtreated by Abraham and his wife Kaveri. Both the sons of Solomon are exiled from their ancestral village. Solomon's elder daughter Rachel is married to Ramadoss and his younger Miriam is married to Arul. Of Solomon's two sons, Daniel, the elder son, is gentle and always accompanied by Father Ashworth to the seaside in his childhood. He assumes the role of his father's successor. He starts a successful business in developing Moonwhite Thylam after pursuing medicine under Dr. Pillai's guidance. The other son, Aaron, Solomon's favourite, is a champion in well-joins the independence movement and strays away from his family. Ultimately he dies in prison by Tuberculosis.

Daniel realizes his birthright and returns to Chevathar. He builds a sanctuary for his extended family. He names it as The House of Blue Mangoes-Neelam Illum. Kannan, Daniel's son, rejects his heritage and marries an Anglo-Indian woman named Helen against his father's will. After he is discarded by Daniel, he leaves his ancestral village for a job. He works as a manager at a tea plantation in the hills. His marriage with strutted Helen is a total failure.

Helen, Kannan's Anglo-Indian wife, finds herself misfit for the place when she is insulted in Mrs. Stevenson's party. She scuffles with Kannan about petty things. She also disregards Kannan's mother Lily. Kannan could not cope with her air of supremacy. The marriage bond

between Kannan and Helen is broken. After Daniel's death, Kannan decides to leave Pulimed and live in his ancestral village. All the members of the Dorai clan are drawn to Doraipuram wherever they go. This story reveals the struggles between father and son.

David Davidar depicts how one family deals with the division in their country as it lurches in to history in *The House of Blue Mangoes*.

Solomon's leadership initially seems to have helped the Dorai family find a happy middle ground between English control and Indian culture. But Solomon cannot endure the long-standing animosities that set one clan against another. He dies defending a helpless cause rather than jeopardising his own inherited position of power. Aaron joins a violent independence movement when Solomon dies, and Daniel decides to become a doctor. As a result, the family is ripped apart. Each son, in his own unique manner, will have a significant impact on his family and his nation.

When the third generation of the Dorai family reaches adulthood, India's battle for independence has significantly impacted daily life. To his father's dismay, Kannan, Daniel's son, marries an Anglo-Indian woman and departs from Chevathar to work on and oversee an English tea plantation. Even though he is aware that English society thinks poorly of him, he makes an effort to fit in there.

When a string of murders raises questions about Kannan, he decides to establish his worthiness once and for all. He is persuaded, however, that he belongs to Chevathar after a terrifying encounter with a man-eating tiger and a disheartened British soldier, and he returns to manage the family property his father set up in memory of what his father has lost.

Solomon Dorai and Charity Dorai are made for each other couple. Charity Dorai is a perfect

South Indian wife and silent backbone of the clan. In the second generation, Daniel and Lily are perfect spouses. Lily is a distant relative of Charity. Like her mother-in-law, she also faces family discord, tapping into an innate wisdom and acquires knowledge about the Dorai men as she works to make the family whole. As a remarkable Dorai woman, she quietly exerts her influence over the family's destiny. Daniel always desires to be an exemplar to others. This is obvious from his letter he wrote before his death. "Outside, to the world at large, we are an example of just how a family should be." (350) His letter starts with "My family", this exhibits how much he is adhered to his family.

Coming to the third-generation spouses Kannan and Helen, their marriage is unlike others. Daniel renounces his only heir Kannan for his abstinence to Helen. Man and woman relationship comes to a breaking-point due to lack of mutual trust and understanding between the partners and family tie loosens in the case of Kannan and Helen. Helen in Davidar's makes her bodily charm more attractive and they become less loyal to their husbands. Among the Dorais, Daniel is depicted as much devoted to family. He instructs the architect as: 'enshrine within the edifice the unquenchable spirit of the Dorais and proclaim to the whole world the magnificence of the family.' (205) He conceives 'The naming of anything we hold important has to be done with care. This house represents the fruit of years of toil by my family.' (213) It shows the emphasis of the novel as regard to family tradition and family relationships.

The traditional Indian values of marital and filial relationships are centred on family system and this filial relationship is fast losing their hold on the educated Indian youth creating problems in their life. Thus this article is very indispensable in the modern world where we

find nuclear families. These nuclear families result in the devolution of the family values and ethics in the name of modernity. By reading this novel, readers may recognize the values of joint family and realize how important family relationships are.

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Rituals of Sati - A Cultural Representation of Indian Womanhood in Michelle Moran's *The Last Queen of India*

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Abstract

Indian society has always been rooted in the heart of cultural values, principles, customs and practices of Hindu religion. However, such a large society can't expect everybody to have the same perspective on life and human values. Several rituals of cultural value have been considered meaningless based on its impact on society. In her novel *The Last Queen of India*, Michelle Moran dedicates significant pages to highlight the struggle of Indian women against the practice called sati and the painful ways in which its rituals were imposed upon women. She tries to locate how characters caught in these practices overcome the stressful situation and lead their entire life as a widow. Her well-delineated characters coming from different classes, include the Grandmother, the Queen of Jhansi and Avani, who represent the women from middle class, upper class and lower class respectively. All are trapped in the socio-cultural circumstances that produce a ripple effect throughout their life. Society forces them to follow the traditions of their ancestors. Enclosed within the cramped space of culture, these characters undertake their journey as a challenge against sati and stress out from the society with their individual dignity and courage. This paper "Rituals of Sati - A Cultural Representation of Indian Womanhood in Michelle Moran's *The Last Queen of India*" studies the perspective of Michelle Moran on sati and how she brings out the underlying feminist aspects of the society.

Keywords: Michelle Moran, sati, struggle.

India had been a land of ritual practices that influenced the lifestyle of people. Several of those practices are subverted and argued against in the present scenario especially when it borders the exploitation of women. Several cultural studies explore the relationship between these practices and rituals followed in the past.

In the 18th century, sati was one of the predominantly upper - caste Hindu practices that modified the life of women. According to *Oxford Advanced Learner's Dictionary of Current English*, sati is defined as, "The former practice in Hinduism of a wife burning herself with the body of her dead husband" (1356). Sati referred to as a ritual practice in India, whereby a Hindu woman follows her husband to his death by ascending his pyre or a woman is

immolated on her husband's pyre. According to Lata Mani, "By immolating herself, the widow purportedly enables herself as well as her deceased husband to enjoy "heavenly pleasures" and even, according to some scriptural texts, "to escape thereafter the cycle of birth and death" (1).

By the 1829, India had achieved to ban the sati practices, but over the decades the northern part of India had continued the practices. A widow burning herself is comprehended as the duty of a virtuous wife. They were forced to live the cultural practices which ignored their individuality and their fundamental rights. The purpose behind womanhood is no one question the rituals that implemented by the religious beliefs of Hindus.

Michelle Moran's *The Last Queen of India* depicts the misery of sati in the early 19th century. The novel takes place between the period from 1840 to 1919 in India. Sati as a practice was deeply rooted in Indian culture. As a writer, Moran voices her grave concern about the deteriorating situation of women,

India...there is a terrible practice called sati...our goddess Sati built her own funeral pyre and then walked into the flames for her husband, Lord Shiva, only to be reincarnated as his second wife, Parvati, but it wouldn't help to explain this practice, since it has less to do with the goddess Sati and more to do with unwanted women. And so, every day, in every city in India, a woman can be found ascending the steps of husband's funeral pyre. (16)

This paper discusses three characters, Grandmother, Jhansi Rani and Avani, who resist sati for the sake of themselves and later struggle to maintain their dignity in the society. Family members of each character oppose sati which encourages the characters to stand against the social norms. This makes discourses against the rituals performed by the Indian society. Moran highlights women of different ages, places and backgrounds who oppose sati.

Grandmother is the only daughter of a rich man. She lives in Barwa Sagar, a village in Uttar Pradesh. She has had rich memories about her wealth. Her father paid the highest dowry for her marriage. At the age of 16, she faced the tragic death of her husband due to illness. Life is hard to her, after her husband's death. She says, "They shut the doors and closed the windows and I suffered like an animal until I thought even Goddess Shashti had abandoned me" (12). Though Grandmother is not permitted to burn herself, the pain of widowhood is full of miseries that, "Her father took her back" (27).

Grandmother struggles to survive in the society, leaving behind her dreams and hopes about the future. She has only the choice of being a lifelong widow if she lives other than to burn herself. Due to the harsh circumstances, she responds to sati, "It seemed too cruel" (26). She attempts to protect herself and remain a widow for the rest of her life.

Manu is a girl not from aristocratic or royal background, but the daughter of a Brahmin called Moropant Tambe. Gangadhar Rao, the Raja of Jhansi marries Manu, and her name is changed as the Rani of Jhansi. Soon the raja becomes extremely ill, and he dies. After the death of the raja, amidst her deep anguish caused by the loss of life, society forces the rani to commit sati. She reaches the place near the lake of Mahalakshmi Temple. None has the power to talk against the Rani except one among the Rani's ten Durgavasi, Kahini, who says, "Committing sati is the greatest form of respect a wife can show her husband" (213).

Rani stands near the lifeless body of the Raja along with advisers, soldiers, farmers and merchants and the rest of the crowd onto the lake shore. The ancestors of the Rani had glorified sati. When the Rani is confused, "Many of them stole secret glances at the Rani, wondering if she was going to do as her ancestors and countless other women before her had done" (213). The crowd expects Rani to immolate herself on the raja's funeral pyre.

The rani's unbearable suffering further increases by the way people treat her as a widow. Though women have unlimited liberty and maturity, the society urges her to perform the rituals of sati, "Everyone believed she was going to do it, and no one was willing to cry 'stop!'" (214). Such society considers womanhood as voiceless and forces the widows of their society to commit sati. The relatives and

other people are also in favour of sati because they believe that by performing sati, Rani shall display her courage and virtue. They favour the idea saying, "Our ancestors believed that committing sati was an act of courage" (214). The masses rooted in the old indigenous system of sati try to make it happen by exalting it as an act of courage and virtue.

Rani decides to take fate in her hands and break the cultural chain of the past. She steps away from the burning pyre. In the tradition-bound Indian society, cultural shifts are not easy and hence the people of Jhansi are unable to tolerate the attitude of the Rani and so "no one moved" (214). Herein lies the dilemma for Rani. Though indirect justifications of the people prompt her to enter the burning pyre, she resists it with dignity and great courage. She says, "No. If I die, it will be by the sword, not by the flame" (214).

Avani, a maid who works in Grandmother's house, is a woman from lower caste. At the age of ten, she is forcibly married before she reaches puberty. Society considers her an untouchable and so she stays in her father's house. Three years later, she is sent to live with her husband and life becomes a pleasure to her. However, life takes turns when her husband dies leaving her alone. Trapped in terrible practices, she refuses to commit sati and the people opine that it is a dishonour to her family. They advise her, "But even worse than this, it brings great disrespect to your father-in-law's house" (16).

Life is distress to Avani, who is caught amid a live conflict and situation is complicated. Society denies human rights, fundamental happiness and social security to her. She tries to face the key challenges, "she could never marry again, and that all of the joys belonging to the wives would never be hers, but at least she was alive" (16). Trapped in this quagmire of caste

and religion, she has no one to support her. Her family members consider her a burden. They send her out, "And for an unwanted woman whose family refuses to take her back into their home, where is there to go? Where can she work if no house will employ her?" (17).

Grandmother feels the immeasurable value of every human life. She is the only person deeply concerned about the security of Avani and gives shelter to her as an act of charity. As she loses everything, though, "saved from the flames when she was widowed" (16), she understands the condition of Avani, who at the age of 13, struggles with the imposed status of widowhood. She leads a life full of distrust, anxiety and suspicion. "She wore the white sari of a widow, the same as Grandmother" (17). Despite these conditions, she is willing to live her entire life as a widow.

Michelle Moran's *The Last Queen of India* thus reveals the evil practice of sati that prevailed in India in the early 19th century. Her characters suffer all sorts of ill-treatment after the death of their husband. She depicts how the society had marginalized the widows in the name of the culture and how they resisted and accepted the situation with dignity and courage.

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Repression and Resistance of Victimised Women in the Novel *Mud City* by Deborah Ellis

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Abstract

In recent times, there has been a portrayal of Afghan women and girls who have been subjected to extreme act of brutality. The information is broadcast through many media platforms, thus enabling its widespread reach to a diverse audience who are within the reach of digital platforms and the arena of literary discourse. The hardships experienced by the individuals can be interpreted as the direct outcome of armed conflict and battle among their own communities. The ethical standards that are upheld inside the Taliban government are demonstrated through the portrayal of the two women characters Parvana and Shauzia. The ethical principles observed within the Taliban regime are exemplified through them. Deborah Ellis' The trilogy entitled, The Breadwinner (2000), Parvana's Journey (2002), and Mud City (2003) portrayed the entire sufferings of Afghan Women. The novel Mud City illustrates the journey of two female protagonists, Parvana and her friend Shauzia. The article analyses the strong determination of these two poor victims and ultimately it proves that women can establish their talent inspite of the suppression they undergo. They have resistance capacity to prevent anything but literary alone makes them realise their own ability.

Keywords: Women, suffering, disguise, Taliban, Afghanistan.

In Afghanistan, there exists a unique circumstance where in which the girls are deprived of educational opportunities beyond the primary level. It is quite discernible that this is the only country in the world with such a restriction imposed on the weaker section of the society. Education, encompassing both formal instruction within classrooms and the broader social environment of educational institutions, is of paramount importance not just for the empowerment of females but also for the overall well-being and progress of the society. It has been consistently emphasised that education is a fundamental entitlement that facilitates the

realisation of all other rights. The absence of girls who have received formal education would result in the absence of female professionals in fields such as medicine, education and law. The Taliban's thoughtless actions have resulted in the absolute denial of educational and developmental prospects to girls, thereby impeding their capacity to lead an independent life both in the present and in the future. This detrimental impact is anticipated to reverberate across future generations. Afghanistan is also the only country in the world that bans women from working for international organisations, including the United Nations, as well as outside

the home, in many sectors. This significantly and outrightly closes the door to the service of the United Nations and other organisations that try to extricate the population from chronic poverty. The removal of women from public offices further impacts the ability of women and girls to be seen and heard, and to participate in decision making processes that directly affect their lives. (ohchrno.pag.)

The novel *Mud City* illustrates the journey of two female protagonists, Parvana and her friend Shauzia, as they navigate the tumultuous realities of life in Afghanistan. Their experiences are shaped by the numerous conflicts and wars that have plagued the country, leaving a lasting impact on its socio-political landscape. The presence of uncertainty and turmoil in different regions of Afghanistan renders the country susceptible to experiencing repression and disorder.

Mud City, the concluding part of Deborah Ellis's Afghan trilogy, chronicles the experiences of Shauzia, a 14-year-old girl and the companion of Parvana, as she navigates life within a refugee camp situated in Pakistan. After escaping from an arranged marriage in Kabul, Shauzia assumes the role of an assistant for Mrs. Weera, her previous physical education instructor. Mrs. Weera is responsible for overseeing the widows' compound at the camp and is dedicated to tirelessly working towards a more promising future. However, Shauzia continues to harbour aspirations of seeking refuge in France and leaving the traumatic experiences of her past behind. Consequently, she departs from the refugee camp accompanied by her loyal companion, Jasper, and endeavours to navigate the perilous urban environment of the adjacent city of Peshawar, assuming responsibility for her own survival. Upon being unjustly accused of theft and subsequently

incarcerated, she is rescued by a benevolent American family. However, her attempt to replicate their acts of kindness leads to their displeasure, further souring their relationship. Upon her return to the camp, Shauzia gradually realises that, much to Mrs. Weera, she derives satisfaction from assisting individuals and possesses the ability to positively impact their lives. She demonstrates a persistent commitment to her aspirations, while also acknowledging the necessity of deferring their pursuit until she is adequately prepared.

The media framing of the Parvana Trilogy novels contributes to the perpetuation of reader's concern for the plight of the oppressed, violence, and gender inequity within the Afghan community. Within the framework of framing analysis, the portrayals of Afghan women and children are examined through the lens of individuals who have historically borne the brunt of the brutality inflicted by the reigning Taliban regime. The writer of this case aims to utilise the media as a platform to highlight the prevalent concerns of violence and poverty in Afghanistan, with the intention of garnering global attention towards the social and humanitarian challenges faced by the country.

Islamic women were extremely exploited and humiliated by the society but they fight back in Muslim communities like Parvana and Shauzia the breadwinners for their families and Parvana's mother, a writer in a news paper and Nooria, a teacher in a school which was secretly opened. They struggle and fight for liberty, rights and gender equality in their Islamic society. So the female characters transform themselves from meek character into strong freedom fighters right from pre-Islamic time to recent days to accomplish their goals. Parvana, accompanied by her father, assumes a position inside the marketplace, engaging in

contemplation of her family's historical background, which encompasses the unfortunate demise of her sibling, Hossain. Parvana diligently fulfils her household responsibilities and actively contributes to the meal preparation process, as her father recounts the narrative of Malali. The Taliban militants forcefully entered the premises and apprehended Parvana's father, subjecting the remaining members of the family to physical assault and psychological distress. Parvana and her mother, Fatana meet the jail authorities with an intention of advocating for her father's release. However, they encounter physical violence from the guards, which ultimately compels them to depart from the premises. Following her unsuccessful attempt to rescue Parvana's father from jail, Fatana experiences a period of extended sleep for several days. In due course, the available food supply becomes depleted, prompting Nooria to inform Parvana, a little girl, that she is solely responsible for procuring additional provisions for their household. Parvana embarks on a visit to the marketplace with the intention of procuring sustenance, yet encounters a Taliban soldier who raises concerns regarding her non-adherence to the customary attire of a burqa. According to the Talib boy, it is asserted that, "you must covered up" (31). This practice entails the restriction of girls and women from venturing outdoors unaccompanied by male companions and without adhering to the requirement of wearing a burqa. The protagonist manages to evade capture and encounters Mrs. Weera, who accompanies her back to her residence and provides assistance in tidying the household and aiding in the process of dressing the protagonist's mother. Parvana undergoes a gender transformation facilitated by the women, who proceed to trim her hair and attire her in the garments previously belonging to her deceased

brother, Hossain and "Parvana is a boy now" (49). This scenario illustrates her ability to purchase food without any hesitation. Parvana establishes a stall within the marketplace, where she engages in the commerce of domestic items and offers services related to reading and writing correspondence. The initial client encountered by the protagonist is a member of the Taliban armed forces, who becomes emotionally overwhelmed upon reading a letter that had belonged to his deceased spouse.

On a particular occasion, Parvana encounters Shauzia, an acquaintance from school, who, like herself, has adopted the guise of a male in order to navigate the oppressive regime of the Taliban and ensure her survival. Shauzia and Parvana engage in a conversation regarding their entrepreneurial endeavours, during which Parvana extends an invitation for Shauzia to visit her residence. Mrs. Weera, in collaboration with Mother and Nooria, has made the decision to establish a clandestine educational institution only catering to fulfil the academic requirements of the female students. Subsequently, Shauzia divulges to Parvana her intention to embark on a journey to France during the forthcoming spring season. Parvana experiences a growing concern regarding her circumstances, however endeavours to optimise her circumstances. The individual perceives an altercation of a corporeal nature occurring within the vicinity of the residence. The establishment of a clandestine educational institution has been initiated, with Nooria assuming the role of instructor. Subsequently, the protagonist is informed by her mother that Nooria is entering into matrimony. The mother, Nooria, and the younger brother embark on a journey to Mazar in order to attend Nooria's wedding, while Parvana remains under the care of Mrs. Weera.

On a particular day, Parvana finds herself ensnared in a precipitation event and seeks refuge within a structure, where she becomes privy to the audible expressions of distress emanating from a female individual. The protagonist brings Homa, a woman, to her residence where they uncover that Homa is a refugee originating from Mazar. Mazar has recently undergone a takeover by the Taliban, characterised by instances of severe violence. Upon her arrival to the residence, she discovers that her father, who was previously presumed deceased, has returned. Parvana and her father make the decision to journey to Mazar with the purpose of locating their remaining family members within the refugee camps. Mrs. Weera and Homa make the decision to travel to Pakistan. Shauzia intends to travel to Pakistan accompanied by a collective of nomadic individuals. Shauzia and Parvana establish a mutual agreement to convene at the summit of the Eiffel Tower after a span of two decades.

The advent of the Taliban insurgency resulted in a decline in the status and well-being of women. The consequences of war have had significant ramifications for both the populace of Afghanistan and the nation as a collective entity. According to the assertions made by Parvana's father, the acts undertaken by the Taliban do not appear to be conducive to the amelioration of the prevailing living conditions within Afghanistan. Hence, proponents of Islamic feminism contend that the marginalised status of women in Islamic societies can be ascribed to the misinterpretation of the Qur'an by male figures of authority and prevailing cultural conventions. In the context of Muslim societies, it is important to acknowledge that the Qur'an confers equal rights upon individuals of both genders, while also assigning women a vital role in both public and private spheres.

Unfortunately, the Taliban have initiated unrest with a specific focus on women, using Islamic values as a pretext. Within the confines of their own societies, individuals were subjected to a comprehensive curtailment of their liberties, prospects, and entitlements.

In the past, there existed a societal norm that restricted women from engaging in outdoor activities without the presence of male family members. Additionally, they were obligated to wear a burqa, a type of attire that effectively concealed the entirety of their bodies. The burqa functions as a symbolic embodiment of the restriction of women's autonomy. Society has imposed substantial marginalisation upon women adhering to the Islamic faith. Nevertheless, subsequent to a time of oppression, women within Muslim communities have begun to assert their agency. Instances of this phenomenon are seen in the characters of Parvana and Shauzia, who have assumed the responsibility of providing for their families. In addition, it is worth noting that Parvana's mother has assumed the role of a writer for a newspaper, while Nooria has taken up the profession of a teacher at a covertly run educational institution. They are actively involved in a concerted effort to achieve their inherent entitlements, which encompass essential liberties, such as autonomy, independence, and equitable treatment regardless of gender. Even the women writer Nadia Ghulam as also in disguise for some occasion to establish her latent skill. So she successfully hide her identity through her disguise. Her poignant story is re-emerging as a point of discussion as Afghanistan is back in the control of the militant group. Her life, like many other Afghan women, has been marked by the consequences of a cruel civil war, hunger, and the Taliban regime. (Wioneno.pag.)

Parvana, Shauzia, Nooria, Mrs. Weera, and other women residing in Muslim communities experience victimisation as a result of the patriarchal world view. The Taliban troops exhibit considerable strength, as their actions inflict suffering upon Parvana and her family. The girl's independence and rights are compromised due to her gender. She is denied access to education and is consistently prohibited from pursuing studies or venturing outdoors unaccompanied by male relatives. Her lack of reaction can be attributed to her dual gender identity, since she identifies as both a girl and a guy. Throughout her life, she has consistently been subjected to the oppressive regime of the Taliban. Additionally, she is compelled to relinquish her autonomy in expressing her femininity, as she assumes the role of the primary provider for her family. Therefore, under the banner of Islam, the Taliban has the portrayal of females as marginalised and inconspicuous inside systems of power has been established, although female characters actively resist this status by advocating for gender equality within society. The pursuit of equality holds significant importance for Muslim women residing in Islamic nations. It is a cherished aspiration for every Muslim female, who endeavours to attain it via their efforts within the Taliban culture, which has emerged as a consequence of religious misinterpretation.

Thus the novel, *Mud City* strives to address the pervasive challenges of violence, poverty, and helplessness that afflict Afghan children, with the aim of alleviating their plight. The media have significant ability to exert influence

that can impact public opinion and contribute to societal transformation inside a nation. The pervasive influence of patriarchal culture in Afghanistan exerts control over various elements, including gender inequality, repression, and poverty. Significant alterations are necessary in Afghanistan in order to establish a stable society that ensures protection and prosperity for all its citizens. The female characters demonstrate their remarkable strength and ability to effectively endure adverse circumstances.

Thus, the article analyses the strong determination of the poor victims Parvana and Shauzia and proves that women can establish their talent and exhibit their resilience though they are victims of exploitation, deception and betrayal of the male dominated society. They have resistance to prevent anything but the education makes them realise their own ability.

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Thematic Representations in *Eight Poems for Shakuntala* By Arundhathi Subramaniam

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Abstract

Arundhathi Subramaniam, a renowned Indian poet and author, approaches Indian culture and spirituality with a modern perspective. Her volume of poetry, *“When God is a Traveller”* was shortlisted for the T.S. Eliot Prize in 2015 and won the Sahitya Akademi Award for the year 2020. This paper *“Thematic Representations in “Eight Poems for Shakuntala” By Arundhathi Subramaniam”* is an attempt to examine the themes of *“Eight poems for Shakuntala”*, an excerpt from the collection *When God is a Traveller*. The poems portray Shakuntala’s identity crisis, her struggle to overcome female subjugation, the challenges she faces due to the curse given by sage Durvasa, subsequent abandonment, the emotional trauma caused by it, her longing for reunion and the immortality of true love. The storyline of Kalidasa’s *Abhijnana Shakuntalam*, originally written in Sanskrit, sets the background for the events discussed in the poems. The study focuses on the poet’s perspective of the popular heroine of India and the perpetual relevance of it to the women’s struggle to establish themselves as respectable individuals in the contemporary Indian society.

Keywords: Arundhathi Subramaniam, Shakuntala, Love, Separation, Abandonment, Identity crisis, Immortality, Suppression.

When God is a Traveller is one of the best-known collections of contemporary Indian poetry by Arundhathi Subramaniam. The poems in this collection are replete with references from Sanskrit literature. Allusions interwoven with issues of modern world give a new touch to modern Indian poetry in English. *“Eight Poems for Shakuntala”* is an excerpt from the collection *When God is a Traveller*. Based on the love life of Shakuntala and Dushyanta, Subramaniam depicts the confusions and contradictory emotions that rise in traditional Indian women

with modern ethos. There are eight poems in this excerpt and each poem has different theme and subject matter.

Shakuntala is one of the remarkable women characters of Indian Literature. As one of the most celebrated romantic heroines of classical Indian Literature, Shakuntala has captured the attention of several poets and artists. However, focussing upon few glimpses of her painful path from childhood to motherhood, Subramaniam evolves a different image of her through her poems.

The first poem talks about the identity crisis faced by Shakuntala. Identity literally means who you are and what your real recognition is. Shakuntala is the daughter of a powerful Hindu sage Vishwamitra and one of the most beautiful apsaras in heaven, Menaka. As per Hindu mythology, mighty Vishwamitra once tried to create a new heaven. His spiritual power terrified devas and hence the king of all devas, lord Indra, sent Menaka, the most beautiful apsara, from heaven to earth, to tempt Vishwamitra with her beauty and break his meditation. Menaka succeeds in inducing his lust and Vishwamitra makes love to her. Menaka begets Shakuntala. But, as soon as she is born, she is forsaken by Menaka near the hermitage of Kanva rishi on the bank of the sacred river Malini. The kind hearted, Kanva rishi adopts the forsaken baby and names her Shakuntala as she is surrounded by Shakuntala birds when Kanva finds her. Shakuntala grows in the lap of mother nature. She loves animals and birds and treats them like humans. Subramaniam addresses her as a “mixed-up kid” as she is born for a human and a nymph. Shakuntala identity by birth is hence problematic. She writes,

So here you are,
just another mixed-up kid,
daughter of a sage
and celestial sex worker,
clueless
like the rest of us
about your address --
hermitage or castle
earth or sky
here or hereafter. (48)

She is a mixed-up kid of two extremely different parents- her father, a sage and her mother, a sex worker. The sage is a human embodiment of spiritual quest and the sex

worker is a celestial embodiment of enchantment. Hence the contradictions are extremities. Subramaniam wonders if she belongs to the humble hermitage of her father or to the luxurious palace of her mother. She also questions the place where her roots lie because her father belongs to earth and her mother belongs to sky. Even the time to which she belongs is questionable. Later she fights hard to establish her identity as the wife of Dushyanta who deserts her. Dushyanta forgets his Gandharva marriage with Shakuntala due to the curse given by sage Durvasa. Subramaniam equates Shakuntala's struggle in the society of patriarchal supremacy to the struggle of modern women.

In the second poem of the excerpt, Subramaniam talks about the mental trauma caused by abandonment. When Shakuntala is forsaken by her husband, she is helpless and becomes depressed. Infused with the qualities of righteousness, self-sacrifice, timidity, tranquillity, patience and selflessness, she is taught to tolerate the unwritten norms of Indian society. When her husband forsakes her, she suffers the separation in silence and accepts the betrayal with meek endurance. The poem suggests that such adverse situation has to be taken positively and the trick to survive is that Shakuntala should not consider it as a betrayal. Forced to submit themselves to patriarchy, the situation of women is like living inside the four windowless walls. Subramaniam asks every woman to consider such adverse situations positively, not as “betrayal” or “eviction”.

The third and fifth poem talk about Shakuntala's longing for Dushyanta's return. Here, Subramaniam describes the longing of a woman for the affection and warmth of her husband. Shakuntala is always dressed in the hope that Dushyanta will return soon. She can

do nothing, but only hope for his return. Subramaniam states that, now they were like lips which is parted and a kiss will unite them. Shakuntala, after her Gandharva marriage with Dushyanta, is driven by her physical and emotional need during her wedding night. It blinds her from wisdom and she forgets about her foster father. Though, Shakuntala lives in peace with Kanva rishi in his hermitage, she still misses Dushyanta and no one can replace the affection Dushyanta offered her. Subramaniam has penned this situation of Shakuntala as,

Springtime
and the endless dress rehearsal --
a woman lustrous eyed,
a deer, two friends,
the lotus, the bee,
the inevitable man,
the heart's sudden anapest.
Nothing original
but the hope
of something new
between parted lips. (52)

The fourth poem blends the personality of modern upper-class man with the kingly attributes of Dushyanta. He is pictured as a great warrior with a royal disposition. Dushyanta is different from all the men whom Shakuntala saw in the forest. He rarely laughs and is serious looking. He is keen in his kingly duties and he is not honey tongued. When Shakuntala demands her reputation as his wife, he is under the spell of Durvasa rishi's curse and he denigrates her. When she mentions the names of her parents, he speaks ill of them too. Subramaniam describes Dushyanta as,

... a man
who's breathed the air
of courtrooms and battlefields.
A man with winedark eyes who knows
of the velvet liquors and hushed laughter

in curtained recesses.

A man whose smile is abstraction (51)

The last three poems talk about the theme of forgetfulness and hope. Dushyanta forgets all his good times with Shakuntala because of Durvasa rishi's curse. Subramaniam generalises this forgetfulness of Dushyanta as an attribute of human beings.

Subramaniam also brings out the importance of hope and the necessity of finding happiness in life. All humans have some sort of dejections and regrets in their life. No one is always happy. In case of Shakuntala, though her husband rejects her, she does not show any sign of hatred towards him, rather she lives with the hope to unite with him someday. Subramaniam expands the image of searching the ring in the belly of river fish with the modern men's search for happiness with the hope that we will find it soon. Subramaniam writes,

We whose fingers still trail the waters,
restless as seaweed,
hoping to snag
the ring in the belly of a deep river fish –
(53)

Thus, Subramaniam has presented Shakuntala as an embodiment of endurance, strength and positivity though she wades through hardships as a helpless woman. She has interwoven the mythological events with modern life and presented a casual description of the great heroine with contemporary touch. The instances chosen from the classical romance vivify the themes relevant for connecting the issues of modern society with that of the traditional one.

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