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GLOBAL PERSPECTIVES IN DIASPORA
AND TRANSNATIONALISM

Special Issue Editors
Dr. SURESH FREDERICK | Dr. S. SOBANA
Dr. K. PREM KUMAR | Dr. S. BALAKRISHNAN



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Dr. D. Paul Dhayabaran
Principal

July 15, 2023

Foreword

Dear esteemed readers and contributors,

I am happy to introduce this journal release which has come out the international conference conducted by the Deanery of Research and Development and The PG Research Department of English, along with Bodhi on Diaspora and Transnationalism. This academic exercise served as platform where great minds shared their wealth of knowledge with the students and scholars, fostering pursuit of knowledge and research aptitude. As the Principal of this esteemed institution, I am delighted to present this collection of articles that represent the intellectual vibrancy and commitment to knowledge dissemination that our institution stands for.

This journal release serves as a testament to our institution's unwavering dedication to fostering academic excellence . I believe this journal would help the readers gather more information on Diaspora and Transnationalism through the diverse expertise and research output of our esteemed students, research scholars, and faculty from the Department of English and other institutions.

I extend my heartfelt appreciation to the organizers, sponsors, and participants for bringing out this journal. Your commitment to academic excellence and your passion for uncovering new insights are truly commendable

Best Wishes for your future endeavors.

Principal



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Foreword

"I just wanted to go home, to the language in which I was known and loved."

– Jhumpa Lahiri

Diaspora literature swirls around the thoughts of a motherland or a domicile from where the displacement happens, and it also dispenses with the narration of bleak travel made by the characters due to their eviction. The diasporic writers have depicted the obscurities and convolutions embroiled in the lives of the people who move to another nation and the difficulties in understanding the unpleasant state and condition of a cross culture. Transnationalism, as a literary theme, showcases the fluidity and dynamism of human existence in an integrated global scenario. It invites us to question, revisit and rethink the boundaries that define us, to challenge the notion of a singular national identity, and to accept the complexities that arise from multiple cultural affiliations.

This International Conference on the topic "Global Perspectives in Diaspora and Transnationalism" sets to have a broader discussion on how the notion of diaspora continues to be a fruitful literary pursuit for writers and researchers world over; it not only provides a platform for the young writers and researchers, but also represent the various landscapes of the diasporic literature.

I thank the Organizing committee members whose efforts have brought fruition to bring such a stellar assembly of scholars under the joint efforts of the Deanery of Research and Development, Bishop Heber College and Bodhi International Journal of Research in Humanities, Arts and Science. It is a great pleasure and I feel privileged to welcome all the delegates and scholars who have shown teeming zeal for participation in the same. This type of conference is the need of the day where the great minds in the field could share their wealth of knowledge, widening the scope of understanding by orienting the scholars and researchers with the emerging new trends in diasporic writings and the need to embrace transnational narratives that bridge gaps and build bridges. It is my hope that these contributions will ignite meaningful conversations and inspire further exploration of the complex and ever-evolving relationship between literature and transnationalism. May the words within these pages spark curiosity, empathy, and a renewed appreciation for the ways in which literature reflects and shapes our globalized world. I wish you all a very happy participation, fruitful deliberation, and good learning. I am sure the paper presenters and the organizers will receive an overwhelming response and benefit academically.

Dr.Suresh Frederick
Dean, R&D

From the Editor's desk...

The academia in the twenty first century ought to focus on transnationalism because our world is increasingly interconnected, and many of the pressing issues we face today are not confined to national borders. Embracing transnational perspectives allows us to better understand the complexities of our globalized world, foster cooperation and empathy, and work collectively to address shared challenges for the betterment of humanity as a whole. Migration and displacement have become pressing global issues, with millions of people leaving their home countries in search of better opportunities, safety, or refuge. Understanding the complexities of transnationalism helps us grasp the challenges and opportunities that arise from the movement of people across borders.

Many global challenges, such as climate change, pandemics, terrorism, and human rights issues, cannot be adequately addressed within the confines of individual nations. Transnational cooperation and collaboration are essential to finding effective solutions to these complex problems. Transnationalism, therefore, celebrates cultural diversity and promotes cross-cultural understanding. Embracing cultural exchange and appreciation fosters empathy, reduces prejudices, and encourages mutual respect among people from different backgrounds.

Moreover, the global economy is highly interconnected, and international trade and financial transactions play a significant role in economic growth. Transnationalism is vital for studying and managing economic interdependence and its impact on local and global economies. Technological advancements, especially in communication and transportation, have significantly reduced the barriers of distance and time. Many global challenges, including environmental degradation and resource depletion, require international collaboration and shared responsibility. Transnational efforts are vital for achieving sustainable development goals. Transnational cooperation can play a crucial role in conflict resolution and peace-building efforts. Understanding and addressing the root causes of conflicts often require a transnational perspective.

Diaspora literature and transnational literature ought to be located within this new phenomenon, transnationalism. The relationship between transnational literature and diaspora literature is inherently intertwined as both genres explore themes related to migration, displacement, and cultural identities across national boundaries. Diaspora literature focuses specifically on the experiences of communities or individuals who have been forcibly or voluntarily displaced from their original homeland and have settled in different parts of the world. This literature often delves into the challenges of preserving cultural heritage, maintaining a sense of identity, and establishing a sense of belonging in a new and unfamiliar environment. It tends to emphasize the emotional and psychological impacts of leaving one's homeland and navigating the complexities of living in the diaspora.

Transnational literature, on the other hand, is broader in scope and encompasses literary works that transcend national boundaries and explore the interconnectedness of cultures, societies, and individuals on a global scale. It goes beyond the focus on diaspora communities and can include narratives of migration, cross-cultural encounters, and the fluid exchange of ideas and identities in a transnational context. It often celebrates the blending of cultures, the complexities of hybrid identities, and the shared human experiences that emerge when cultures interact.

The relationship between these two genres is best understood as an overlapping Venn diagram, where diaspora literature is a subset of transnational literature. In other words, diaspora literature is one of the many facets of transnational literature that specifically focuses on the experiences of displaced communities and individuals. Both genres play essential roles in promoting cultural diversity, fostering empathy, and shedding light on the complexities of human migration and interaction in an interconnected world. Through their narratives, transnational and diaspora literature offer valuable insights into the universal human experience of belonging, identity, and the longing for home, regardless of the geographic location of the characters and their cultural backgrounds.

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Embracing the Global Tapestry: Exploring the Aspects of Transnationalism

Dr. J. JOHN SEKAR

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Abstract

In an increasingly interconnected world, the phenomenon of transnationalism has emerged as a powerful force shaping various facets of human existence. Transcending national borders and cultural boundaries, it encompasses a diverse array of interactions, exchanges, and influences that bridge the gaps between societies, cultures, and economies. From migration and diaspora to trade and technological advancements, it encompasses diverse aspects that shape our modern world. This article delves into the multifaceted nature of transnationalism, exploring its impact on migration patterns, cultural diversity, economic interdependence, and the forging of new cultural and literary identities.

Keywords: nationalism, internationalism, transnationalism, transnational society, time, education, literature, identities, research issues

Introduction

In the twenty-first century, the concept of a transnational society is steadily taking shape, evolving from the foundation laid by the idea of nationalism. This emerging global society transcends the limitations of national borders, connecting individuals, communities, and institutions on an unprecedented scale. Notably, Indians from nondescript villages are progressively integrating into this transnational fabric. The trends of globalization, transnational mobility, communication, global challenges, and cultural exchange and hybridity all point toward a world that is steadily transitioning into a more interconnected and transnational society. According to Vertovec (2009: 2), the nature of transnationalism is defined as "sustained cross-border relationships, patterns of exchange, affiliations and social formations spanning nation states." Decentralization of the national is viewed as an analytical category.

Conceptual Clarification

At this juncture, we require to clarify three concepts that appear to be contradicting or confusing. They are nationalism, internationalism and transnationalism. **Nationalism** is a political ideology that prioritizes the interests and well-being of a particular nation-state. It emphasizes the belief in the nation's sovereignty, cultural identity, and the pursuit of national interests. It often promotes a sense of *loyalty, unity, and pride* among citizens of a nation, emphasizing the idea of self-

determination and independence. Accordingly, all national literatures promote nationalism. Meanwhile, **internationalism** refers to a perspective that emphasizes cooperation, collaboration, and interaction between nations. It recognizes the interconnectedness of nations and promotes the idea of addressing global issues through mutual understanding, diplomacy, and collective action. No nation is an island. Thus, internationalism seeks to *foster peace, stability, and shared prosperity* through international organizations, treaties, and agreements.

On the other hand, **transnationalism** goes beyond the boundaries of individual nations and emphasizes the interconnectivity and fluidity of social, economic, and cultural processes across borders. It recognizes the existence of social, political, and economic activities that *transcend national boundaries*. It emphasizes the idea that issues and interactions are not limited to a single nation-state but involve multiple actors, networks, and flows that operate across borders. Thus, while nationalism and internationalism focus primarily on the nation-state as the primary unit of analysis, transnationalism *challenges* the primacy of the nation-state and recognizes the existence of multiple identities, affiliations, and networks that cut across national boundaries. So, it emphasizes the global interdependencies and the need to address *issues that transcend national interests*.

Axiom

Before delving into transnational literature, it is essential for readers to familiarize themselves with the various aspects of (transnational) society as (transnational) society is the backdrop against which transnational literary works are often created.

Aim and Objectives of the Study

The primary objective of this study is to delve into the multifaceted realm of an emerging transnational society as portrayed in the world of fiction. By doing so, I seek to define and explore the concepts of transnationalism and diaspora, uncover the distinctive features of a transnational society encompassing aspects of time, education, culture, and literature. Moreover, I aim to examine transnational cultural identities, drawing reference from literary texts to provide concrete illustrations wherever possible. Through this comprehensive analysis, I hope to shed light on the rich tapestry of transnational experiences and identities depicted in literature and their significance in our ever-evolving global landscape.

Discussion

For those with an interest in transnational literature or diaspora literature, it is essential to begin by exploring key theoretical aspects related to transnationalism. The prevailing belief in many of us still lies in the humanist notion of literature as a mirror reflecting society. Following this line of thought, society shapes literature, and literature, in turn, is a product of society. Consequently, transnational literature emerges as a reflection of the transnational society, which can only be understood within its spatial and temporal context. Given its contemporary relevance, many of our close friends, extended family members, and acquaintances are likely already part of the transnational society. Let us briefly delve into the various facets of transnationalism as a cultural concept.

Need for Transnationalism

In an increasingly globalized economy, transnationalism allows for the smooth flow of goods, services, and capital across national borders. It enables businesses to expand internationally, access new markets, and engage in cross-border trade and investment. It helps foster economic growth, creates employment opportunities, and promotes

global economic integration. There are companies that have a significant presence in multiple countries, operating beyond their home country's borders. MNCs take advantage of transnational connections to expand their operations, enhance efficiency, and access global markets.

Transnationalism is essential for addressing global challenges that transcend national boundaries, such as climate change, terrorism, migration, and public health crises. These issues require international collaboration, cooperation, and collective action to find effective solutions. It facilitates diplomatic relations, multilateral agreements, and the formation of international organizations to address common concerns. One prominent example of how climate change can be addressed through transnational cooperation is the Paris Agreement. The Paris Agreement is an international treaty adopted in 2015 under the United Nations Framework Convention on Climate Change (UNFCCC). Its primary objective is to limit global warming to well below 2 degrees Celsius above pre-industrial levels and pursue efforts to limit the temperature increase to 1.5 degrees Celsius. The agreement recognizes that climate change is a common concern of humankind and that all countries must work together to combat its impacts.

It promotes cultural diversity, understanding, and exchange. It allows individuals to connect with different cultures, traditions, and perspectives from around the world. Transnational cultural interactions through art, literature, music, film, and other forms of expression contribute to cross-cultural dialogue, appreciation, and mutual enrichment. For example, *Bend It Like Beckham* (2002), a British comedy-drama film, directed by Gurinder Chadha, tells the story of a young British-Indian girl named Jess, who aspires to play football (soccer) professionally, against the traditional expectations of her conservative Sikh family. It serves as a heartwarming and entertaining portrayal of how transnationalism can promote cultural diversity by bridging different cultures, breaking stereotypes, fostering intercultural friendships, and encouraging open-mindedness. It underscores the idea that embracing diversity enriches society and paves the way for a more inclusive and harmonious world.

Transnationalism is vital for academic and scientific research as it enables collaboration, knowledge-sharing,

and access to resources across borders. Scholars, researchers, and scientists often collaborate internationally to advance knowledge, address global challenges, and promote innovation. It facilitates the exchange of ideas, academic conferences, joint research projects, and the dissemination of scientific knowledge. It also plays a crucial role in advocating for human rights, social justice, and equality. It allows individuals and organizations to mobilize across borders, raise awareness about global injustices, and support international movements for human rights and social change. Transnational activism and advocacy contribute to advancing equality, combating discrimination, and promoting social progress on a global scale.

Features of a Transnational Society

Transnational society refers to a social phenomenon characterized by the interconnectivity and interdependence of individuals, communities, and institutions across national borders. It signifies the existence of social networks, relationships, and activities that transcend the boundaries of nation-states. In a transnational society, people maintain multiple ties and identities that extend beyond their national origin or residence. They engage in social, cultural, economic, and political interactions that span different countries and regions.

Transnationalism recognizes the increasing fluidity of movement, communication, and exchange facilitated by globalization and advancements in transportation and communication technologies. Individuals and families move across borders, establish transnational communities, and maintain connections with their home countries while integrating into their host societies. This leads to the formation of *transnational families*, *diasporic communities*, and *hybrid cultural identities*. Moreover, advances in technology have facilitated instantaneous and widespread communication across borders. People can easily connect with others around the world through various digital platforms, enabling transnational social interactions and the sharing of ideas and information.

Besides, institutions and organizations operate on a global scale, transcending national boundaries. Examples include multinational corporations, non-governmental organizations (NGOs), international humanitarian agencies, and transnational advocacy networks. These

entities work across multiple countries to address global challenges and promote specific causes. Cultural products, ideas, and practices circulate globally, transcending national borders. This includes the dissemination of literature, films, music, fashion, and cuisine, as well as the adoption and adaptation of cultural elements from different societies.

Issues such as climate change, human rights, and global security require transnational cooperation and governance mechanisms. International treaties, agreements, and organizations aim to address these challenges by involving multiple countries in decision-making processes. Transnational society challenges traditional notions of national identity, citizenship, and territorial boundaries. It highlights the *interconnectedness and interdependencies* between individuals and communities across different nations, emphasizing the need for transnational perspectives and approaches to address global issues and promote understanding among diverse cultures and societies.

Transnational Time

Transnationalism has metamorphosed the time into something transnational. The concept of transnational time refers to the ways in which time is experienced, organized, and understood across national borders and in the context of globalization. It recognizes that time, like other aspects of human life, is influenced by the interconnectedness of people, societies, and economies on a global scale. Transnational time encompasses several dimensions:

Time zones are a practical example of transnational time. They divide the world into regions with consistent time standards, facilitating coordination and communication across different geographical locations. The concept of global synchronization relates to the need for time coordination in various sectors such as international business, travel, and telecommunications. Moreover, different cultures and societies have their own temporal rhythms and perceptions of time. Transnational time recognizes the coexistence of diverse temporalities, where individuals and communities adhere to different calendars, holidays, and cultural practices related to timekeeping.

Technological advancements have also enabled instantaneous communication across long distances. The

use of digital platforms, social media, and real-time messaging systems allows individuals to connect and communicate across time zones, collapsing temporal barriers and creating a sense of global simultaneity. In addition, globalization has altered the experience and pace of time. The increased interconnectedness and interdependence of economies, cultures, and societies have accelerated processes such as trade, travel, and information exchange. This has resulted in a sense of compressed time and the perception of the world moving at a faster pace. For example, we can consider the trading of stocks and currencies. As the sun rises in one part of the world and financial markets open, investors and traders engage in buying and selling activities, responding to market fluctuations and news events. As the day progresses, the trading activity shifts to other regions as their markets open, creating a continuous cycle of global financial transactions.

Transnational time also brings attention to temporal disparities and inequalities across different regions and communities. Economic, political, and social factors can influence access to resources and opportunities, which in turn affects the experience and perception of time. For example, in negotiations between companies from different regions, one party may have the advantage of conducting negotiations during their regular business hours while the other party may need to participate during non-standard or inconvenient hours. This can create an imbalance in terms of preparedness, decision-making capacity, and overall negotiation outcomes. Again, global supply chains often involve the outsourcing of production to countries with lower labor costs. As a result, workers in different parts of the world may be subjected to varying labor standards, working hours, and employment conditions. This can lead to temporal inequalities in terms of working hours, compensation, and the ability to balance work and personal life.

Transnational Culture

Transnational culture refers to the cultural interactions, exchanges, and influences that occur across national boundaries and among people from different countries and cultures. It is characterized by the blending, sharing, and transformation of cultural practices, beliefs, values, traditions, arts, languages, and other expressions between

individuals, communities, and societies in different parts of the world. It means cultural practices, values, and expressions that transcend national boundaries and operate in a global context. It reflects the intermingling and interaction of cultures from different countries, facilitated by processes of globalization, migration, and technological advancements.

However, it is essential to recognize that transnational culture is not a replacement for individual national or regional cultures but rather a complement to them. It enriches societies by facilitating cross-cultural understanding, fostering creativity and innovation, and promoting a sense of shared humanity that transcends geographical borders. Embracing transnational culture can lead to greater cultural diversity, mutual respect, and global cooperation, promoting a more inclusive and interconnected world.

Transnational culture often involves the blending and fusion of different cultural elements from diverse societies. It emerges when individuals or communities combine their cultural practices, traditions, languages, and artistic expressions, creating unique hybrid forms that reflect global influences. For example, we can think of fusion cuisine. A fusion restaurant may serve dishes that incorporate elements from Asian, European, and Latin American cuisines, creating a fusion of flavors and culinary techniques. It demonstrates how food, a central aspect of cultural identity, can be a site of cultural exchange, adaptation, and innovation.

It is shaped by the movement and exchange of cultural products, ideas, and practices across borders. This includes the dissemination of literature, music, film, fashion, cuisine, and other artistic expressions that transcend national boundaries and reach diverse audiences around the world. It is intimately linked to diasporic communities, which are formed when people migrate from their home countries and establish new settlements abroad. These communities maintain connections with their cultural roots while engaging with the local culture, resulting in the emergence of transnational cultural practices and identities. Advances in communication technologies have also made it easier for cultures to interact and influence one another on a global scale. Transnational culture is shaped by the circulation of ideas, images, and narratives through various media

platforms, including television, film, social media, and the internet.

It is also driven by the globalized flow of consumer goods, including fashion, music, and entertainment. Companies and industries capitalize on the demand for culturally diverse products, leading to the *commodification and commercialization* of transnational cultural expressions. Transnational culture challenges the notion of cultural boundaries and encourages a more inclusive and interconnected understanding of cultural identity. It celebrates diversity, promotes cultural exchange, and fosters new forms of artistic expression that transcend national limitations. At the same time, it raises questions about cultural authenticity, appropriation, and power dynamics within global cultural flows.

Transnational Education

Education has become increasingly transnational in recent years. Globalization, advancements in technology, and the ease of travel have facilitated the flow of students, scholars, and educational ideas across national borders. So, transnational education (TNE) refers to educational programs and initiatives that involve the delivery of educational services and qualifications across national borders. It encompasses various forms of educational activities conducted by institutions based in one country for students located in another country. TNE encompasses a range of models and approaches.

One, branch Campuses involve the establishment of physical campuses or branch campuses in another country by educational institutions based in a different country. These branch campuses typically offer programs that are identical or similar to those offered by the parent institution. For example, New York University Abu Dhabi, University of Nottingham Ningbo China, Temple University Japan, and Monash University Malaysia.

Second, this form of TNE involves the delivery of educational programs and courses through online platforms. Students from different countries can access the courses remotely, without being physically present at the institution's campus. TNE can also take the form of collaborative partnerships between educational institutions from different countries. This includes twinning or joint degree programs, where students study part of their

program in their home country and another part in a partner institution abroad.

Third is Franchise or Validation Programs. In this model, an educational institution from franchising country like the UK grants permission to a partner institution in franchised country, say Dubai, to deliver its curriculum and award its qualifications. The partner institution operates under the name and brand of the original institution. However, it owns and operates the campus. Last, transnational Study Tours and Exchange Programs involve short-term educational experiences where students travel to another country for a specific period to study or participate in cultural exchange programs.

The aim of transnational education is to provide students with access to high-quality education, regardless of their geographical location. It offers opportunities for international collaboration, cultural exchange, and the global mobility of students and educational resources. It has become increasingly prevalent in recent years due to advancements in technology, globalization, and the growing demand for international education. It allows students to gain a global perspective, acquire cross-cultural skills, and access educational opportunities that may not be available in their home countries.

Transnational Literature

Literary Studies has now part of transnational education. Transnational literature refers to literary works that transcend national boundaries and engage with multiple cultural, geographic, and linguistic contexts. It encompasses literary works that explore themes of migration, diaspora, globalization, and the interconnectedness of different societies. It reflects the experiences of individuals and communities who navigate between different cultures, languages, and countries. It often challenges traditional notions of national identity and highlights the complexities of belonging and cultural hybridity.

Transnational literature often incorporates multiple languages or employs translation as a narrative device. It reflects the linguistic diversity and fluidity experienced by individuals living between cultures and languages. For example, Junot Diaz is a Dominican-American writer who frequently employs Spanish and English in his writing, showing the bilingual and bicultural experiences of his

characters. Yoko Tawada is a Japanese writer based in Germany who writes in Japanese and German. Her *The Naked Eye* utilizes multilingualism and translation to depict the experiences of a Japanese woman living in Germany. Edwidge Danticat is a Haitian-American writer who incorporates Creole and English to offer a nuanced portrayal of the Haitian diasporic experience. Chimamanda Ngozi Adichie is a Nigerian writer who often includes Igbo language and cultural references in her novels as in the case of her *Half of a Yellow Sun* to highlight the cultural diversity and political turmoil of Nigeria during the Biafra conflict. Finally, Jhumpa Lahiri is an Indian-American writer who explores themes of immigration and cultural identity in her works. She incorporates Hindi and Bengali in her *Interpreter of Maladies* to explore the nuances of translation and language barriers.

It explores the encounters and interactions between different cultures, exposing readers to diverse perspectives and challenging cultural boundaries. It emphasizes the ways in which cultures influence and shape one another. For example, *Americanah* by Chimamanda Ngozi Adichie follows the lives of Ifemelu and Obinze, two young Nigerians who leave their homeland to pursue higher education and better opportunities abroad. Set in Nigeria, the United States, and the United Kingdom, the novel explores the challenges and cultural adjustments they face as immigrants, shedding light on issues of race, identity, and belonging. *The Joy Luck Club* by Amy Tan follows four Chinese immigrant women living in San Francisco and their daughters, who are raised in the United States. Through interlocking stories, the novel delves into the cultural clashes between generations and the ways in which heritage and tradition impact the lives of the characters. Jhumpa Lahiri's *The Namesake* tells the story of Gogol Ganguli, a first-generation American born to Bengali parents in the United States. It examines Gogol's struggle to reconcile his Indian heritage with his American identity and how his name, which symbolizes his cultural duality, becomes a pivotal aspect of the narrative.

It addresses global themes and issues such as *migration, displacement, identity, colonialism, globalization, and human rights*. It provides insights into the interconnectedness of societies and the shared experiences of individuals across national borders. For example, Mohsin Hamid's *Exit West* follows the journey of

Saeed and Nadia, two young lovers living in an unnamed city on the brink of civil war. As the conflict escalates, they decide to escape through magical doors that transport them to different parts of the world. It explores themes of migration, displacement, and the human experience of seeking refuge and a sense of belonging in an increasingly interconnected world. *The Buddha of Suburbia* by Hanif Kureishi is set in 1970s London, and centers on Karim, a young man of mixed-race heritage, who struggles with questions of identity and cultural belonging. It delves into themes of immigration, multiculturalism, and the clash between traditional values and the allure of Western society. *Half of a Yellow Sun* by Chimamanda Ngozi Adichie is a historical novel that is set during the Nigerian-Biafran War in the late 1960s. It explores the impact of colonialism, ethnic tensions, and the effects of war on ordinary people's lives. It also delves into themes of displacement, human rights abuses, and the complexities of post-colonial identity. Finally, Monica Ali's *Brick Lane* revolves around the experiences of Nazneen, a Bangladeshi woman living in London after an arranged marriage. It explores themes of immigration, cultural adaptation, and the clash between tradition and modernity in a multicultural society.

Transnational literature often explores the experiences of diasporic communities and individuals living in exile. It delves into the complexities of *identity, memory, and longing for a homeland* while navigating the challenges and opportunities of the host society. For example, *The Joy Luck Club* follows the stories of four Chinese immigrant women living in San Francisco and their American-born daughters. It delves into the cultural and emotional struggles of the immigrant mothers and the sense of displacement experienced by their American-born daughters as they navigate the complexities of dual identities. *The Brief Wondrous Life of Oscar Wao* by Junot Díaz follows the life of Oscar, a Dominican-American living in New Jersey, and his family's experiences of exile from the Dominican Republic during the Trujillo regime. It explores the impact of dictatorship, diaspora, and the search for identity in the diasporic context. Finally, Khaled Hosseini's *The Kite Runner* revolves around the life of Amir, an Afghan immigrant living in the United States, and his journey back to his homeland to confront the past. It

explores themes of exile, guilt, and the repercussions of war on individuals and families.

It celebrates cultural hybridity and the blending of different cultural influences. It challenges essentialist notions of identity and highlights the fluid and dynamic nature of cultural expressions. It showcases the richness that emerges when different traditions, languages, and customs intertwine. For example, *The House on Mango Street* by Sandra Cisneros tells the story of Esperanza Cordero, a young Mexican-American girl growing up in Chicago. It celebrates the fusion of Mexican and American cultures in Esperanza's life as she navigates the complexities of her dual identity and finds strength in embracing both her heritage and her aspirations. Gloria Naylor's *Mama Day* is set on a fictional island that blends elements of the American South and West Africa. This novel celebrates the fusion of African and African-American cultures. The story follows the powerful matriarch, Mama Day, and her family as they grapple with mystical powers and the challenges of their unique heritage. Finally, in *The Satanic Verses*, two Indian actors survive a plane crash, and their lives are changed forever. It explores themes of migration, cultural identity, and the blending of historical and mythological elements, celebrating the vibrant fusion of cultures in the characters' experiences.

Transnational Identities

Transnational identities refer to the complex and multifaceted sense of self that emerges when individuals or communities navigate multiple cultural, social, and national affiliations. These identities are shaped by cross-border experiences, migration, and interactions with diverse cultures. There are basically four transnational identities: Immigrant identity, exile identity, hybrid identity, and cosmopolitan identity.

An *immigrant identity* refers to the sense of self and cultural belonging experienced by individuals who have moved from one country to another to settle permanently or for an extended period. Immigrants typically leave their homeland voluntarily, seeking better opportunities, improved living conditions, or to reunite with family members. As they adapt to the culture and norms of the host country, immigrants may face challenges related to language, customs, and cultural integration.

However, over time, they often develop a unique identity that blends aspects of their heritage with elements of their new environment. They navigate the complexities of adjusting to a different cultural context while retaining aspects of their original identity. Their experiences often involve a blend of nostalgia for their homeland and a desire to embrace their new surroundings. The immigrant identity reflects the resilience and adaptability of individuals who courageously embark on a new life in a foreign land. In *The Namesake*, the protagonist Gogol Ganguli is born to Indian immigrant parents in the United States. His name, inspired by the Russian writer Nikolai Gogol, reflects the cultural fusion of his parents' heritage and their American experiences. The novel delves into Gogol's struggle to reconcile his Indian roots with his American upbringing, highlighting the complexities of his immigrant identity and his search for a sense of belonging.

Exile identity refers to the complex sense of self experienced by individuals who are forced to leave their homeland due to political, social, or other reasons beyond their control. Unlike immigrants, exiles are often compelled to leave their country of origin involuntarily, often due to persecution, conflict, or oppressive regimes. This identity can be fraught with feelings of loss, longing, and disconnection from one's homeland, as well as the search for stability and a sense of belonging in a new location.

Exiles face the emotional challenges of displacement and the longing for a return to their homeland. They may also grapple with feelings of isolation and alienation in their new environment. Exile identity highlights the resilience of individuals who strive to maintain their cultural roots and find meaning in a world away from their original home. Viet Thanh Nguyen's *The Sympathizer* follows the life of a Vietnamese communist spy who settles in the United States after the fall of Saigon. The protagonist grapples with his sense of identity as a man caught between two worlds—the homeland he left behind and the new country he now calls home. The novel explores the emotional journey of exile identity, the internal conflicts, and the profound impact of displacement.

A *hybrid identity* refers to the blending and synthesis of diverse cultural influences and affiliations within an individual or community. This identity emerges when individuals navigate multiple cultural contexts and adapt to various social norms and practices. Hybrid identities often

result from cross-cultural interactions, migration, and exposure to global influences. They reflect the dynamic nature of identity, where individuals draw from multiple cultural sources to construct their sense of self.

Hybrid identities celebrate cultural diversity and the richness that emerges when different traditions, languages, and customs intertwine. Individuals with hybrid identities embody the fluidity of culture and showcase how diverse influences can contribute to the formation of a unique and multifaceted identity. *The Buddha of Suburbia* by Hanif Kureishi portrays the life of Karim Amir, a young man of mixed-race heritage growing up in suburban London. Karim's experiences represent a hybrid identity as he navigates the intersections of British and Indian cultures, embracing the complexities of multicultural London. The novel explores the dynamic and evolving nature of hybrid identities in a diverse and cosmopolitan society.

Cosmopolitan identity refers to a broad and inclusive sense of belonging that transcends national, cultural, or geographical boundaries. Cosmopolitan individuals embrace a global perspective, appreciating the interconnectedness of the world and valuing diversity and cultural exchange. This identity often arises from exposure to different cultures, international experiences, and a strong sense of global citizenship.

Cosmopolitan identity emphasizes the universality of human experiences and the interconnectedness of societies. Individuals with cosmopolitan identities demonstrate a sense of empathy and openness to different cultures, contributing to a more inclusive and understanding global community. In *White Teeth* by Zadie Smith, the characters come from diverse cultural backgrounds, reflecting the cosmopolitan identity of modern London. The novel depicts the intertwining lives of individuals from different ethnicities and generations, exploring their shared experiences in a cosmopolitan setting. The characters' interactions and relationships showcase the richness of cosmopolitan identity in a multicultural metropolis.

Transnational identities, thus, showcase the fluidity and interplay of cultures, histories, and personal experiences that individuals may embody. These identities are not confined by national borders but are instead shaped by a diverse range of global influences, making

them an essential aspect of contemporary literature and human experience.

Issues for Research on Transnational Literature

Research on transnationalism in literature involves exploring various complex issues related to the intersection of literature and the transnational experience. Some of the key issues involved in this area of research include:

Since transnational literature often deals with the experiences of individuals who navigate multiple cultural, national, and linguistic identities, research can examine how transnational narratives represent the negotiation of identities, the sense of belonging, and the challenges faced by individuals living between different cultures or in diasporic communities.

Since transnational literature reflects the blending and interaction of diverse cultural traditions, languages, and practices, scholars can analyze how transnational literary works explore cultural hybridity, cultural exchange, and the ways in which different cultural traditions and values intersect, clash, or coexist.

Since transnational literature raises questions about language as a medium of expression and communication across different cultural contexts, researchers can investigate how authors employ multilingualism, translation, and linguistic experimentation to capture the nuances of transnational experiences and bridge linguistic and cultural gaps.

Since transnational literature often focuses on themes of diaspora, migration, and displacement, scholars can examine how literary works represent the experiences of migrants, their encounters with new cultures, and the impact of displacement on identity, memory, and community.

Since transnational literature provides insights into the social, political, and economic power dynamics that shape global interactions, research can explore how literary texts depict the effects of globalization, neoliberalism, and colonial legacies on individuals and communities, as well as the unequal power relations within transnational contexts.

Scholars can study the networks and flows of literary production, circulation, and reception that transcend national borders. They can examine how authors,

publishers, readers, and critics engage in transnational literary exchanges and how these networks shape literary trends and the dissemination of ideas.

Finally, research can consider the ethical dimensions of transnational literature, including questions of authenticity, cultural appropriation, and the responsibility of writers in portraying diverse cultures and experiences. It can examine the role of literature in challenging stereotypes, promoting intercultural understanding, and fostering empathy.

These are just some of the many issues involved in research on transnationalism in literature. The field is dynamic and multidisciplinary, drawing from literary studies, cultural studies, postcolonial studies, and globalization studies, among other disciplines, to explore the complexities of transnational experiences and their literary representations.

Conclusion

While there are undoubtedly forces that promote transnationalism, it is important to note that national identities, institutions and borders continue to shape societies. The extent and pace of the transition toward a fully transnational society may vary across regions and contexts.

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Porous Borders: An Analysis of the Postmodern Diplomacy and Transnational Relations in Chris Kuzneski's *The Einstein Pursuit*

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Abstract

God created the world in a way interdependent on one another. But people are divided among themselves in terms of nation, culture and language. Before World War II, they focused on their respective lands and politics alone. But after the war, a cultural and social transition occurred because of the allies and enmity among different countries. People started to study the history of other nations too in order to understand theirs. Slowly, their point of view started to shift from nationalism to a new concept called Transnationalism. The rigid and impermeable boundaries of countries changed into porous ones which means people start to incorporate foreign ideologies into their own land for the betterment of their condition. Many organizations, Business firms, and Educational institutions started to emerge at the international level. All these further promoted the concept of Transnationalism. People made efforts, at global level, to change the world into a better place for living by limiting crimes, focusing on red-tapeism and so on. As Literature reflects life, writers tried to include the transnational spirit into their works especially in the era of Postmodernism, to make this even more understandable to common people too. Even though the borders are porous and people are learning many things through transnationalism, there are certain rigid restrictions. All these things could be analysed in the American New age writer Chris Kuzneski's work, *The Einstein Pursuit*.

Keywords: War, Nationalism, Transnationalism, Postmodernism, Diplomacy, *The Einstein Pursuit*.

Transnationalism is often considered a specific and new emerging trend in the field of Literature. The concept of Transnationalism began in the late 1980s and early 1990s. Akira Iriye, a transnational historian, in his book *Global and Transnational History the Past, Present, and Future* wrote about the development of transnationalism and transnational history. He said that the concept of transnationalism started to emerge after World War II. Before that, people were nation-centric. They focused on the development of their nation in a solitary fashion in the perspective of politics. The participation of many nations in the second world war paved the way for the emergence of transnational conceptualisation in different fields such as education, business and so on. Transnationalism is considered as a part of global literature. Social and Cultural transition, cross-borders are the important elements in it. The development of science and new inventions of communication technology paved the way for

the further development of transnationalism. Paul Jay defines the term "Transnational" in his book *Transnational Literature The Basics*. He said that there is no such specific term called Transnational. The prefix 'trans' was added to the word National to form this new term, which resembles the word 'transgression'. As Literature is a reflection of life, writers tried to indulge this concept in their writings and later emerged into a new branch of Literature as Transnational Literature. By analysing this concept in depth, one could understand that borders are merely porous. Culture, tradition, education and all new trends surpasses the boundaries and everything becomes cross-national. All these ideas could be analysed in Chris Kuzneski's book *The Einstein Pursuit*.

Transnationalism is always associated with the concept of Diaspora. While considering the transnational spaces, it's not only crossing the borders between two different countries but also occurs within the territory of a

nation. Thus, Chris Kuzneski is also a writer who comes under the category of settlers in other landscapes but within the national territory. Chris Kuzneski grew up in Pennsylvania, United States and settled on the coast of Florida, United States. He was born on September 2nd, 1969. Kuzneski did his Master of Arts in the University of Pittsburgh and he is considered as one of the best international thriller writers in the modern age. He has written eight books under the Payne And Jones Series. In that series, *The Einstein Pursuit* is the last one.

The Einstein Pursuit is one of the best thriller novels of Chris Kuzneski published on August 20, 2013. A laboratory at Stockholm has been destroyed and an elite group of scientists belonging to different nationalities burnt down along with the lab. Nick Dial, an Interpol Director, was appointed to uncover the reason for this huge destruction and tries to unravel this horrific mystery along with the Swedish officer, Johann Eklund. On the other side, Dr. Mattias Sahlberg, a Swede residing in Pittsburgh is being tailed by an Egyptian mercenary, Omar Masseri and his thugs. Jonathan Payne and David Jones, ex-special forces operatives, come to his rescue and find that there is a connection between Sahlberg and the destruction of the lab. With the help of other scientists, investigating officers, technicians, Payne, Jones and Nick Dial unravel the truth.

Transnationalism gets promoted in the large manner in the era of Postmodernism. After decolonization, people starts to value other countries' norms and notions. Also attempts to incorporate those things in their own culture as they find fascination in doing so. Thus, people start to have diplomacy in order to maintain a regular international relation with the coexisting nations.

Firstly, when surfing through the book, one could abruptly find the different nationality of the characters, which directly refers to the transnational element used by the author. For example, Nick Dial, Interpol Homicide Division Head, settled in France but he is an American by birth, next, Payne's ancestry is Polish and he settled in America, Jones is an African-American, Omar Masseri is an Egyptian, Dr. Mattias Sahlberg is a Swede who is settled in Pittsburgh, America. Similarly, many other characters are also from different nationalities. This assists the idea of transnationalism, that is crossing borders. As

Akira Iriye says that borders are Porous, It could transmit and share culture, education, economy and so on.

In order to share all above-mentioned things, there is a requirement of an efficacious medium. Thus the educational institutions, business firms and many other international organizations serve as medium and play a major role in the progression of transnationalism. Akira Iriye said the above-mentioned notion in his work, *Global and Transnational History The Past, Present and Future* as, "They were becoming keenly aware of developments throughout the world that transcended and breached national boundaries, such as communications technology, the growth of multinational enterprises, and population movements" (Iriye 10). To get a clear understanding of this idea, Kuzneski's *The Einstein Pursuit* book could be taken as an epitome and considered for analysis. In this book *The Einstein Pursuit*, the writer talks about three important places which would serve as an exemplary example for transnationalism. They are Interpol (International Police), a business firm, which focuses on providing new ideas by using scientific technologies, and the laboratories which are trying to invent new things in medicine for human evolution. Kuzneski has presented the above mentioned spaces as a combination of Postmodernism and transnationalism.

Interpol is an international organization fighting against crimes all over the world. It mainly focuses on Red Tapeism, solving disputes between countries in a critical situation and circulating necessary details among police departments across the world. Kuzneski mentioned the importance of the organization in Chapter 2 by saying, "Interpol's motto: Connecting Police for a Safer World" (Kuzneski 06). In the book, Nick Dial is the head of the homicide Division in Interpol. He asked to go to the area of investigation at Stockholm as many victims of the horrible massacre are from different parts of the world. Kuzneski explained the need for the Interpol in this particular scenario in Chapter 4. "Sometimes the head of a division (Drugs, Counterfeiting, Terrorism, etc.) was brought in when a case involved multiple countries. Possibly to cut through red tape. Or to handle a border dispute. Or to deal with the international media" (Kuzneski 20). As per the idea of Akira Iriye in Transnationalism, Interpol crossed the borders of different nations and tried to provide a solution

for the dispute. Here we could understand that the borders are penetrable for the sake of the welfare of the society.

Payne Industries is the next element supporting the notion of Transnationalism. Business firms are the largely used medium to connect the world in a colossal manner. Payne Industries is also one such kind. Jonathan Payne is the CEO of the company and his grandfather, a Polish, founded the company in Pittsburgh, America. Payne's father Andrew Payne, employed scientists of different nationalities to be at the cutting edge of emerging scientific technologies. Here comes the idea that when all people around the world, joining hands and going beyond the borders, create an amiable place to live.

Similarly, in the case of the three laboratories mentioned in the book, the labs at Stockholm in Sweden, La Jolla in California and Rakovník in the Czech Republic. In all these places, one could find an elite group of scientists from different countries, who excelled in different fields of Science, combined to invent state-of-the-art works. The writer also mentioned many scientific inventions such as Dolly, the cloned Sheep, Artificial Skin. All these fruitful inventions became possible and applicable, when the people breached the borders of the nation. A notable element in the book is a particular group of scientists named "The Einstein Group". The writer specifically mentioned it as this is the central point where everything gets connected. While looking at the members, we could find different sets of scientists from different nationalities. For example, Rita Dawson, an Australian, Charles Fell of Welsh heritage, Benjamin Grossman of Israel, Mattias Sahlberg of Sweden, Tomas Berglund of Finland and so on. Though these people are from different backgrounds, they all are united by their education. As mentioned above in this paper, Education helps to breach the borders and makes it permeable.

The investigation methods and strategies of the lead characters such as Jonathan Payne, David Jones and Nick Dial, help the people to understand diplomacy and international relations, which is the core element of successfully establishing the concept of transnationalism. Nick Dial is an Interpol Homicide division head. He has the every power to travel around the world and get the help of the local officials. Thus Payne and Jones also seek his help in solving the mysteries throughout the series, Kuzneski has written. Similarly in this novel, Payne and Jones get the lead to solve the mystery but they need the help of an Interpol officer not to offend the other countries'

judicial system. This could be well understood from the lines in Chapter 44. "Only at Interpol would an Italian be asked to track down an Algerian in the hope connecting him to a Frenchman to discuss - in English, of all languages - the events that had occurred at a Swedish lab" (Kuzneski 295). This single quotation would explain the entire concept of breaching the borders.

Another newly added phenomenon in transnationalism is racism. Akira Iriye in his book said that the history of whiteness cannot be understood well without knowing the history of blackness. Thus, the concept of racism should also be focused across boundaries. This could be analysed by the protagonists of the novel that is Payne and Jones. Payne is a white man and Jones, a black. Both hold a strong bond with each other. But they always criticize each other with respect of their ethnic race.

Though transnationalism makes the borders into porous one, there are certain points which have a touch of nationalism in it. A peculiarity in the concept of generalization. This could be understood well by observing the language of the characters. Whenever a character from another nation speaks, he/she has the touch of their own accent in it. For example, when Payne and Jones speak with Rita Dawson, one of the members of The Einstein Group, they could understand that she is from Australia. Similarly, the French accent of Henri Toulon, the Israeli accent of Benjamin Grossman and so on.

On the whole, Transnationalism helps to deal with law and order issues across the world and assists in the sustainable growth of mankind. By making the impenetrable boundaries porous, Transnationalism helps to have cordial relations among the countries and makes the world an amicable place to live.

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Global Perspectives On Diaspora and Transnationalism

(The Research Based on Upcountry Society in Sri Lanka)

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Abstract

The migration of women abroad as maids is an ongoing phenomenon in Sri Lanka. In terms of Sri Lanka's economic structure, the contribution of women who have migrated abroad as maids is significant. It is noteworthy that the country's economy has been sustained for several decades through the foreign exchange brought to Sri Lanka by them, which contributes to the country's economic growth. The Sri Lanka Bureau of Foreign Employment calculates that 61,489 women went abroad for domestic work in 2019, a number that dropped to 15,388 in 2020, and then inched up to 25,763 in 2021. Based on that, the purpose of this research is to identify the primary causes affecting the migration of women as workers to the Middle East and other countries among the Tamil communities in Sri Lanka's Upcountry, as well as the social and other impacts of their migration. The primary goal of the research is to figure out the impacts of women migration, particularly on the development of children, the women and the family. Based on that the study focused on "The Impacts of women's migration among community in Upcountry". The study focused on divisional secretariat, with research sample related to five 10 Niladhari section in Nuwara- Eliya, has been discussed in this research. According to the research problem the researcher examines the current impacts of women's migration to abroad as maids and the classic recommendation to responsible officials. Questionnaire, Interview and discussion sample method was used for this study. Data collection is both primary and secondary sources. Finally, the overall dissertation conducted by both qualitative and quantitative data analysis, this indicated the family structure of migrate women's, reasons for migrating, children's protection, social impacts and other major impacts. According to the findings and recommendation were indicated to the overall study.

Keywords: Migration, Women in Sri Lanka Upcountry.

Introduction

"Migration" can be both a cause and consequences of female empowerment (Graeme Huge) Migration is an ethnic, religious, linguistic, and occupational continuum that occurs between countries (Vertovec 1997). International labor migration is dominant running Africa, Southeast Asian countries, South Asian countries, and Latin American countries are at the forefront of this labor migration. Globally female migration is becoming more important in countries with high migration rates. Especially in East Asian and South Asian countries such as Bangladesh, Sri Lanka, India, Nepal, and Indonesia. Women are going abroad as stone workers above those of countries. (IOM 2017)

Sri Lanka is the developing country and a third world country with the characteristic of a developing economy. Doubts about the future economic development of Sri Lanka in particular are affecting this situation. In regular to the aforementioned theory of pulling and pushing factors, the main feature that can be identified when considering

Sri Lanka's external migration and international migration is. Post late 1800s the British conquered entire Sri Lanka and promoted large plantation in the areas where Tamil people were brought to Sri Lanka from India, to work. Since they brought and settled as a new community of Sri Lanka as the "Hilly Tamil speaking people or people of Indian origin" have been formed among the people living in Sri Lanka. For more than 200 years there are still many problems of arising comparing between politically, economically and socially with majority communities.

Methods & Material

The researcher has randomly selected 500 women and their families in Nuwara Eliya divisional secretariat and provide questionnaire and discussion to find basic problems of incomes, family background, livelihoods needs, education and health consequences, difficulties and benefits of labor migrating, which more information find in the zone.

This study based on both quantitative and qualitative data and they have been analyzed manually. Totally 36 Grama Niladhari divisions and selected random sample method 10 Grama Niladhari division in Nuware Eliya divisional secretariat to this study. There are 125,119 peoples living. Thus these 10 Grama Niladhari divisions have been identified as areas with a large number of Tamil people living. Further, Quantitative data will be collected through distributing questionnaires to the sample population of the people. Qualitative data will be collected through GS officers sample and a development officer through object sample method. The data collected in both mixed methods. The data collection focused on objectives, facilities of source, and random sample. Questionnaires used for collected the quantitative data.

The quantitative data analyzed using by SPSS and the qualitative data will analysis using by narrative analysis. Data collection is done according to the table 1.1. The data collected from Nuware Eliya divisional secretariat only.

Categories or types of migration

Sample	GS1	GS2	GS3	GS4	GS5	GS6	GS7	GS8	GS9	GS10	Total
Tamil migrant women/ families	50	50	50	50	50	50	50	50	50	50	500
Grama Niladhari	01	01	01	01	01	01	01	01	01	01	10
Development officer											01
Total	51	51	51	51	51	51	51	51	51	51	511

Objectives

To understand how to impacts women's migration in family and society and understand causes or influences for migration in upcountry community.

Other Objectives

To identify and profile the main livelihood issues which are faced the upcountry community.

To assess the historical evaluation of the education, economic, health, and facilities phases of upcountry community.

Consideration of the Riveston Theory in Relation to Sri Lanka

The main point that emerges when considering the Riveston's theory in relation to Sri Lanka is the plight of Sri Lanka. That is, it is a developing country and a third world country with the characteristics of a developing economy. Doubts about the future economic development of Sri Lanka in particular are affecting this situation. In relation to the aforementioned theory of pilling and pushing factors, the main feature that can be identified when considering Sri Lanka's external migration and internal migration.

Women Labor Migration In Sri Lanka

United Nations Department of Economic and Social Affairs (UN DESA) shows that from 1990 to 2010 the number of countries with sex-disaggregated migrant data has actually decreased. Understanding the role of women in migration involves not just disaggregating data by sex, but also understanding how gender relations play into each aspect of the migration cycle. Migration research is often based on economic or financial cost-benefit analyses. When analyzing female migration and gender, it is critical that the analysis include a social interpretation rooted in gender norms and culture. The Consequences of women migration is especially family at upcountry, health and mental and economic.

Laws in Sri Lanka Regarding Migrant Workers and Women Household Workers

The total number of complaints received by the Bureau of foreign employment in 2017 was 8374 and in 2016 it was reduced to 6413 complaints. The vast majority of these complaints came from the Middle East, and the vast majority came from workers in Arabia. The highest number of complaints has always been reported from female workers. Statistic shows that most of the complaints come from women workers in Saudi Arabia and Kuwait (The annual report of foreign employment of Bureau -2017).

Findings & Results

Age Group	Frequency	Percentages	Valid percentages
20-25	08	16%	16%
26-35	20	40%	40%
36-45	16	32%	32%

Over 45	06	12%	12%
Total	50	100%	100%

According to Sri Lanka, followed by women aged 36 to 45, are the most likely to migrate abroad. Women or mothers who have migrated abroad as domestic servants, 40% are in the care of the grand parent. 38% percent of children are cared for by their fathers. Livelihood improvement so poverty was 100 % and livelihood Improvement was recorded as 96%. Furthermore, 60% people accepted migrated abroad due to debt and other economic crisis, so overall poverty and livelihood improvement was imagined that more causes for migrating abroad.

Among the 500 families surveyed, 64% of women went to Saudi Arabia, 10% to Kuwait, and 4% to Qatar as maids, especially since the women who immigrated to Saudi Arabia were women aged 35 to 42, and their families were identified as facing a massive economic crisis.

More than discussed within school environment, lower performance in school education, improper habits such as indiscipline, using bad words, disrespecting elders, conflicting with classmates and etc. Between the ages of 19-21 there were 35% married. 124 adults are using alcohol and committing social offenses within the percentage of 46%. According to the answer, stunted condition, nutritional deficiency and not only food and safety some of them were had psychological issues of communication weakness and loneliness.

In response child abuse, such as punishment, neglect, physical abuse, physical sexual abuse, harassment, neglect, beating and emotional abuse are some. Children, who had conflicts with others during the women's time abroad. After the arrival of women, there were lots of disputes in the family relating to wasting money, the non-development of life, children, etc.

Among the challenges that women face when they migrate as maids abroad, the most important can be identified as language and educational problems, based on the possibility. According to the results, 68% acknowledged having been subjected to some form of harassment suffered at their workplaces. Although they were always given appropriate pay, they were never given sufficient nourishment or accommodation, and even when

they did, their wages were never paid in a manner that was fair. Additionally, both of these were in conflict in some homes.

Recommendation

"Formulate of a National policy for the Protection of Migrant worker's family". Appoint committees at regional level to track the educational level of migrant's family children. Promote NGO initiatives and the formation of migrant women workers group to build an active and recognized for effective awareness-raising, networking, advocacy and lobbying roles to prevent abuse of children and migrant workers. The government of Sri Lanka can also extend their facilities and infrastructures to Upcountry rural areas.

The Government maintains an almost laissez-faire attitude in dealing with the remittances of migrant workers, realizing that workers have their own ideas about the use of their savings. long-term financial planning among returnee migrant workers by offering an array of credit schemes. The government should promote welfare services. The government should formulate a proper program to provide new and several employment opportunities. Protecting the child care services

Conclusion

Compared to most Sri Lankan societies, the lifestyle of these people, who have a close relationship with Sri Lanka's plantation economic activities, is very backward. Women from here have been traveling overseas as maids since the 1990s, due to poverty, familial violence, and a variety of other factors. Due to Sri Lanka's tertiary-based economy, the migration of women abroad as maids has created a favorable situation, increasing the country's foreign exchange. Many of the social problems are caused by labor migration. As discussed above. Fifty-two percent (52%) of women from population of this country has a direct link between employment and family institution human relationship.

In Sri Lanka the overseas work of mothers is considered by many not as transitory phenomenon but a problematic features for the society. However, research, statistic and literature review on foreign earning over the last few decades show that the earning of the migrant women have contributed to a better quality of life for the

family and nation's economic growth. But, there were several negative impacts out come on their migration. The previously mentioned negative consequences can be prevented if the government, non-governmental organizations, donors, creators, and other groups pay greater attention to the families transferred overseas as maids or to such backward areas.

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An Exploration of Transcendent Emotions in Khushwant Singh's *Train to Pakistan*

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Abstract

This rendition delves deep into the profound exploration of Transnational Dynamics and the intersection or the confluence of emotions pertaining to the novel *Train to Pakistan* by Khushwant Singh. As the saying goes, "Emotions run deep, like a river through the soul", the very fabric of life emanates elegance through the universal exuberance of human emotions. It is known that Transnationalism centralizes its tenets and vicissitudes on the universal and the undistinctive. The paralyzing grip of fear, the unmerciful blow of violence, the wrath of greed, the virulent ambiguity of trust, and the confounding canopy of love are universal and transcendent to humankind. All these latter platitudes foreground and embellish the fascinating plot of Khushwant Singh's *Train to Pakistan*. The novel foregrounds its narrative on the prevailing political turbulence of the political partition between India and Pakistan in 1947. This Magnum Opus of the illustrious Khushwant Singh anchors and architects that emotions are not just biological experiences but are transnational and transcendent embodiments. This paper explores the resonance of human emotiveness across borders, and boundaries and its orchestrations of social gesticulations in a civilization. It also attempts to explore the probabilities of how conflicting emotions and their recurrent themes in the novel and finally it strives to highlight the indubitable role of hope in transnationalism.

Keywords: Transnationalism, Khushwant Singh, *Train to Pakistan*, Transcendent Emotions, Hope.

The earth and its national boundaries are wrapped by the spontaneous and ubiquitous tapestry of life. This tapestry of life transfigures in the diversities and in the complexities of emotions that enumerate and engulf the mysteries of the world. This translucent dominion of emotions over mental vigilance and intelligence traverses into an ambiguity of intellectual speculation and psychological inquiry. This latter ambiguity expounds the power of human emotions and at the same time concentrates on the inevitability of man's emotional acumen. The predominant emotions of love, amicability, affection, trust, tyranny, violence, and greed draw no borders and boundaries with respect to their manifestation on mankind. The unveiling of emotions acts as a stratification between an individual's physical and psychological actions and at the same time condescends national, international, diplomatic, and constitutional statutes. This revelation of this emotional revelation is circulatory, transcendental, and at the same time unique in nature.

The unintelligible and incomprehensible power of the encompassing power of emotions can be verified through

the myriad of renditions in literature and humanities. While various literary renditions justify the latter, Khushwant Singh's *Train to Pakistan* strikes a chord of uniqueness and strums down fascination concerning the transcendental characteristics of Transnationalism. The illustrious and famed Indian Writer Khushwant Singh is known for his literary renditions that qualify for the literary acumen for intrigue, fascination, and morality. He is best known for his works such as *Train to Pakistan*, *The Company of Women*, *The History of Sikhs*, and, *Delhi: A Novel*. His personal experience and encounter with the partition between India and Pakistan inspired him to write in 1956. Ultimately his literary works are exemplified by their unique blend of wit, incisiveness, and unabashed Candor, which captured the hearts and minds of readers across the globe.

The plotline of the novel is virtuosic prose and a panoply of meticulously etched characters, where Khushwant Singh illuminates the complexities of communal tensions, human frailty, and the paradoxes of love and hate. Set in the village of Mano Majra, the novel

transports readers to a microcosm teetering on the precipice of violence and disintegration. As the spectre of partition looms large, the denizens of this beleaguered hamlet grapple struggle with a myriad of emotions that include fear, anger, and the perennial struggle between religious identities. Singh himself paints a narrative of the religious tension concerning the Partition of 1947. He says, "Hindu India and Muslim Pakistan, had broken out in Calcutta, and within a few months the death toll had mounted to several thousand" (Singh 1). He also exclaims how "both sides killed. Both shot and stabbed and speared and clubbed. Both tortured. Both raped" (Singh 1). He similarly centralises his rendition on the events that encompass the characters of his narrative and thus escalates the devastation and doom that hosted the Partition of 1947.

The Protagonist Juggut Singh, the enigmatic village gangster, embodies the contradictions of human nature. While Iqbal Singh, an educated Sikh official, struggles between principles and harsh realities. Nooran, a young Muslim woman, symbolises resilience and unwavering faith. The dubious Hukum Chand, the local magistrate, wields authority with conflicting motivations. Emotions of fear, anger, love, and despair intertwine, revealing the impact of betrayal, sacrifice, and compassion within the characters. Singh's evocative storytelling sheds light on societal fractures and Sectarianism. As the novel reaches its poignant climax, Juggut Singh selflessly sacrifices himself to protect others, leaving an indelible mark of courage and redemption and a chance of hope ensuing the tolerance of religious coexistence. The novel thus ultimately captures the transnational resilience of the human spirit, urging introspection and empathy. Through vivid imagery and profound insights, Singh explores the complexities of human nature, leaving an enduring literary legacy. This paper attempts to elucidate on how the inherent nature of the human mind transcends borders embodying a transnational essence, it similarly enquires about the recurrent and resulting emotions that are transnational in nature and finally, it attempts to anchor the emotion of hope as the universal language that weaves the tapestry of transnational unity. In regards to the inherent and biological design of the human mind, R.L. Stevenson in his famed and stellar rendition *Kidnapped* enthusiastically elucidates the dialectical relationship

between the moral and psychological temperament of man. He says, "I realised that there is no man who can be classified as bad, each one has his own virtues and feelings" (Stevenson 57). Here, Stevenson elegantly expounds on the omnipresent existence of human emotions and their moral reflections on the psychological and moral temperament of humankind. This omnipresent vibrato of emotions succinctly justifies the transnational temper in which human emotions are suspended and sustained. As the biological design and the markers of the human psyche override the mortal constructions of human rationality and morality, the indispensability and the inextricability of the human mind also account for and corroborate the tenets and maxims of transnationalism. The manacles of mental depression, mortal repressions, and psychological repercussions evidence the transnational fact that an individual cannot evade his/her own mind. As Khushwant Singh puts it, "How could one escape from one's own mind". (Singh 91) The latter identifications on the imminence of the human mind and the transnational vibrato justify that the study of this biological and psychological universality of human emotions is transnational in nature.

As Arthur Conan Doyle in his *A Study of Scarlet* exclaims, "The proper study of mankind is man" (Doyle 11). Thus the imminence of the human mind, its study, and its universal and biological resonance are transnational and cosmopolitan in nature. The inherent and transnational human mind ushers in resulting emotions that are transnational in nature. In Khushwant Singh's *Train to Pakistan* the resulting emotional constituents are love and violence. The emotion of violence is or can be further transcendentalised into emotive auxiliaries such as fear, sorrow, grief, mistrust, and survival. It is romanticised and immortalised that the emotion of love is everlasting, eternal, and transnational in nature. The relationship between Nooran and Juggut Singh proves befitting concerning the latter. The amorous sacrifice or the martyrdom of Juggut Singh transcends and surpasses the natural and rational confines of man and the selfless love of both Nooran places the emotion of love in the highest echelon of transnational exuberance. As George Eliot harmoniously exclaims, "Love seems to give, hatred seems to get" (Eliot 137). The benevolent essence of love is undoubtedly transnational in nature.

"The corpses! A thousand corpses sizzling and smoking while the rain put out the fire. A hundred yards of charred corpses" (Singh 99). These lines attribute to the grotesque violence that unfolds in the novel. The violence in itself is the product of transnational peculiarities such as murder, torture, religious intolerance, or sectarianism. The emotive auxiliaries of the latter violence constitute the emotions of fear, sorrow, grief, mistrust, etc. The violence insinuates fear that ensues the emotions of sorrow and grief that darkens the tonality and lexicality of the novel. The cup of sorrow filling the entire microcosm of Mano Majra across the distinctions of caste, colour, and creed exemplifies the qualities of transnationalism. "Mano Majra's cup of sorrow was not yet full" (Singh 45). Sorrow ensued the shroud of grief that veiled the townsfolk of Mano Majra; "They sobbed in their sleep and their beards were moist with their tears" (Singh 154). Under the gloomy veil of sorrow and grief, all mirth and evaporated optimism victimised the inhabitants of Mano Majra under the pangs of disbelief and mistrust; "Everyone felt his neighbour's hand against him" (Singh 124). At its zenith, the resulting bondages of violence architected the desperation for survival and surrender; "Sunder Singh's children cried for water and food. So did everyone else. Sunder Singh gave them his urine to drink. Then that dried up too. So he pulled out his revolver and shot them all" (Singh 187).

The resulting transnational emotions from the inherent framework of the mind share an affinity with the indiscrimination of the inanimate. This affinity is both intriguing and at the same time horrifying in substantiation. This abominable affinity of the impartial inanimate can be verified through impenitent bulldozers and the callous bullets from guns. The impenitent atrocity of the Bulldozers accounts that, "Then the bulldozer woke up again. It opened its jaws and ate up the earth it had thrown out before and vomited it into the trench (of the dead corpses) till it was level with the ground" (Singh 152). The callous and implacable judgement on discrimination of the bullets and ammunition is also presented by Khushwant Singh in extreme veracity, "When bullets fly about, what is the point of sticking out your head and getting shot? The bullet is neutral. It hits the good and the bad, the important and the insignificant, without distinction" (Singh 178). The neutrality and indiscrimination of the bullets result in the festivity of doom; "It was a bloody Holi. What sense is there in going

to a place where bullets fly?" (Singh 164). Also, the heartless cargo of mutilated corpses in a train and its bogies ensures indiscrimination of the inanimate in consideration of human repulsion and discomfort; "There were bodies crammed against the far end wall of the compartment, looking in terror at the empty windows through which must have come shots, spears, and spikes." (Singh 90). The revelation of how the arrival of an inanimate train can arrest the spontaneity of religion is also a baffling and confounding phenomenon; "The answer was implicit in the fact that the train had come from Pakistan. That evening for the first time in the memory of Mano Majra, Imam Baksh's sonorous cry did not rise to the heavens to proclaim the glory of God". (Singh 89).

Finally, the artistic and transnational tapestry of the human mind and its decorative embellishments of transcendental emotions are unfurled by the supreme emotion of Hope. It is this emotion of hope that weaves and designs the tapestry of transnational unity. It is this transnational unification that plays a crucial role in the probabilities, possibilities, and even the impossibilities of Mankind. Sir Haggard Rider in his page-turning rendition *King Solomon's Mines* exclaims on how the transnational power of hope chisels the vigilance and shrewdness of an individual. He says, "There are no mountains he/she may not climb, there are no deserts he/she cannot cross, save a mountain and a desert of which you are spared the knowledge, if love leads him/her and he/she holds his life in his hands counting it as nothing, ready to keep it or lose it as heaven above may order" (Haggard 30).

The encompassing and irreparable temperament of hope is transnational, special, and unique for each and every individual. This unity perception of hope and human emotiveness embraces transnational unity and at the same time respects diversity. It is through diversity that this transnational hope overrides boundaries, borders, differences, and distinctions and thereby fraternises the concept of transnationalism. Hope remained at the bottom of Pandora's box, Hope is the religion of all religions, It fuels our dreams, ignites our ambitions, and propels us forward amidst life's trials. It is the driving force behind our collective pursuit of a better tomorrow. Across the tapestry of humanity, hope has woven itself into the very fabric of our existence, becoming a universal language that surpasses all barriers. In the embrace of hope, love finds its

wings, strength finds its purpose, unity finds its foundation, and fraternity finds its home.

Ultimately hope in the tapestry of existence emerges as a resplendent thread, weaving together the stories and lives of countless generations. It is the beacon that guides us through the darkest nights, the nourishment that fuels our aspirations, and the force that binds us together as a global and transnational community. As one ventures forth, never forget the power of hope, for in its embrace, one finds the courage to overcome, the resilience to endure,

and the unwavering belief that a brighter and incandescent future lies within every one's grasp.

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Alienation and Reconciliation in Kavita Daswani's *Salam, Paris*

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Abstract

This paper entitled "Alienation and Reconciliation in Kavita Daswani's Salam, Paris" analyses how the people migrating from one place to another suffer a lot because of the difference in food, culture, dressing and also the climatic changes, but they have to accept and adjust everything, as they landed in the new alien land with great expectations. As they enter the new land, they are supposed to forget the traditional mother land and follow the customs and culture of the new land. This makes them feel alienated. Though they live with the people of the host land, they have a feeling that they are alone. They even have the problem of language so that they are unable to communicate with the new people they encounter in the new land. In the novel selected for analysis, the major protagonist is Tanaya Shah hails from an orthodox Indian Muslim family, brought up by her grandfather, who showers love, care, and affection on her. When she expresses her intention of moving to Paris, he feels scared, for he cannot even imagine the situation. But the girl is very stubborn in her decision. Anyhow she manages to get permission, flies off to Paris. She feels satisfied. But when she enters the new place alone, she feels alienated, for she has no one to express her feelings. She is in a mood of confusion. When she looks at the people standing in the Air Port hugging each other, she feels shame, as it is not the case in India. After undergoing many trials and tribulations and by the compulsion of her parents and grandpa, she decides to move to her motherland. She reconciles herself to the land where she was born and brought up, to lead a peaceful life. Thus Kavita Daswani, through her wonderful work, portrays the pitiable condition of the immigrants in the alien land. Though they spend their days in the foreign land as expatriates, experiencing cultural shock and fractured identity, their mind overflows with the optimistic thoughts of the motherland. The major protagonist Tanaya does the same thus reconciling with the motherland.

Keywords: Alienation, reconciliation, fractured identity, cultural clashes, tribulations.

This paper entitled "Alienation and Reconciliation in Kavita Daswani's *Salam, Paris*" analyses how the people migrating from one place to another suffer a lot because of the difference in food, culture, dressing and also the climatic changes, but they have to accept and adjust everything, as they landed in the new alien land with great expectations. As they enter the new land, they are supposed to forget the traditional mother land and follow the customs and culture of the new land. This makes them feel alienated. Though they live with the people of the host land, they have a feeling that they are alone. They even have the problem of language so that they are unable to communicate with the new people they encounter in the new land.

In the novel selected for analysis, the major protagonist is Tanaya Shah hails from an orthodox Indian Muslim family, brought up by her grandfather, who showers love, care, and affection on her.

In her teen age, she dreams to become a Hollywood actress in the future. She concentrates on Teen Cosmo

Magazines. She gets the books with help of her friend, Nilu, as she is not allowed to go outside. She reads them with great interest and enthusiasm. But when she expresses her desire to her grandpa, he is unable to assimilate it. He is an orthodox Muslim, who never imagines women going out of their house and working, that too in the modeling field. He opposes her intention vehemently.

Tanaya gets a chance to watch the movie of Sabrina in Book Nook. Here she feels attracted by the scenes in Paris. From that day onwards, she dreams to be in Paris. She feels attracted towards western culture. But she doesn't get permission from her grandfather. In India, as per tradition, a girl is expected to get married, become a wife, mother and lead the life in their own ancestral land.

Tanaya's grandfather searches for a suitable proposal and finds a lawyer in Paris. So now she gets a chance to visit Paris. Her aunt living in Paris for along time helps her to reach Paris with the help her friend Nilu, who gave her the bus route clearly in advance, she reaches the place

safely. But she is in a mood of confusion. She feels alienated from her family, especially from her grandpa. She feels as a stranger in the newland. Anyhow she manages to live in Paris.

Tanaya enjoys her visit to Paris as she fulfills her dream. She goes alone to have a look at the places around Paris. When she has to enter a shop, she feels lonely for she gets no company. After a few days, she gets a chance to arrive at the airport to receive her cousin, Shazia, who looks very well dressed. They hug each other, which is a casual action in foreign countries. Shazia takes her around Paris, when she comes across girls with different variety of dresses. They even smoke and dance, which she doesn't like. She feels lonely. Shazia consoles her as she also crossed the same sense of alienation during her arrival in Paris. In this juncture, Abha Shukla Kausik declares:

For immigrants, the challenges of exile, the loneliness, the constant sense of alienation, the longing for a lost world are more explicit and distressing. The question of identity is always a difficult one, but especially so for those who are culturally displaced. (60)

Though the grandpa gives permission, he feels about the absence of Tanaya, who he considers as his own daughter. But she decides to stay in Paris forever when she remembers the difficulties she underwent in moving from India to Paris. But the grandpa is very much adamant in bringing her back to India. So Tanaya decides to return back to India. She reveals her idea to Shazia. But she doesn't encourage that idea. When she asks what Tanaya will do after arriving India, she replies that she will lead her usual life. Hearing the advice of Shazia, she stops her idea of leaving Paris. While she reveals this to her grandpa, he feels hurt and scolds her using bad words and curses her. He angrily says that according to him, she is dead.

Tanaya understands his emotions, she is unable to digest the word "dead" she really feels dead on hearing the words of grandpa. She feels wounded mentally by the words of grandpa. Shazia gives some consolation telling that as days go by it will change. But Tanaya feels it difficult to enjoy the place, for the words of grandpa get stand firm in her mind. Though she intends to adapt and assimilate the foreign culture she is unable to do so for the Indian culture also interweaves. She is not able to forget the native culture. So she shuttles two cultures, without

knowing what to accept and what to reject. So she cannot assert her individuality anywhere. She loses her identity. She is left alone. Though her wish is to continue her life in Paris, she feels isolated. This makes her to return back to India. She pathetically says:

I had no home, no job, no money. In Mahim, Nana had given me an allowance every week, which I would spend on my regular visits to Book Nook, or drinking coffee with Nilu at our favourite neighborhood café. There at least I belonged to someone. Here, now, on this cool Paris night, my grandfather's curse still tearing, all I wanted to do was to go back home. (40)

Tanaya feels annoyed when she watches Sezhia smoking in a nightclub. When she is in a position to stay with Zoe she accepts it for she has no other company. The author explores how an Indian girl adjusts with alien environment in order to lead her life there. Zoe, the friend of Sezhia, helps her to learn French and English. She also expresses her desire to travel all over the world, but she can't, as she has a baby. Tanaya feels surprised to see no sign of baby in her house, when asked she says that her daughter is 5 years old and is now with her dad (38). The author gives the difference between Indian and Western mothers. The Indian mothers look after their children with care and affection, whereas American mothers have no love and affection for their children.

Though she lives in Paris, she doesn't transform her completely. She feels like fish out of water. She wants to be in Paris, at the same time, she longs for her motherland. She feels very much when she thinks of her grandpa who disowns her and her family members who reject her. She feels uprooted. But at the same time she intends to reroot herself in her own land. She feels a sense of alienation in the host land. So she develops a sense of nostalgia for her own country. As her aim in life is to become a model, that too in Paris, she is there, but she craves to be in her own homeland. Even though she feels lonely, isolated, and alienated in the settled place, she has no courage to return to India, for she is very confident that her grandpa will never allow her inside the house.

India is a country strictly following certain customs and traditions. As Tanaya belongs to an orthodox Muslim family, no one can expect her to come out of her house and wishes to become a model. She never neglects the

rules and regulations followed traditionally. For instance, once when Mathias offers sandwich with pork she shouts, "I was a Muslim and that pork was our poison" (51). Again when Dimitrigives a chance to work as a model, as she has the thought of returning to India, she suddenly replies, "You are mistaken... I am in Paris for just a short while and will then return to India. I have no interest in modeling I turned around to resume my walk home: (65).But the situation is the reverse.

When Tanaya receives a parcel with a letter, she imagines that their family will accept her as time pass by. But reading the letter makes her to feel as if her heart stops. The letter written by her mother goes like this, "I am crying as I write this, because I am seeing that of all the tragedies and disappointments in my life, you, my Tanaya, are the greatest" (67). By going through the contents of the letter and her things sent back to her, she feels a lot and decides to accept the job of modeling. She gives many poses, every time feeling guilty that if her grandfather watches her photos coming in the magazines, he will feel worse about her. He prays to Allah that nobody in Mahim would see her photos.

When she attends an interview, the interviewer, Madame Figaro enquires her whether she visits the mosque regularly and also if she has any idea of having more than one man in her life, as she is in modeling. Hearing the words, she feels much angry. She shouts at her saying "I was Indian, and not Arab, that I ate no pork and consumed no alcohol. But that being here in Paris, I had figured out in which direction Mecca was and still prayed to it" (94). These words explicate how she longs for her mother land and how she follows the culture and heritage of India. She reveals openly her dreams and aspirations and her family members to Figaro telling that, "the grandfather I I thought had loved more than anything else in the world, and who didn't have the courage to fight for me" (94).

Tanaya meets Nilu after a long period. Nilu feels happy to see Tanaya and asks about her developments in the career, for she looks very beautiful, dressed neatly, and changes her style. But Tanaya is very eager to ask about the native land. The author says that though the protagonists live away from their homeland, their mind always keeps a place for it. She also enquires about her grandpa and mother, for which Nilu replies, "We should

talk about other things. Your life is beautiful now" (136). Nilu tells her that they are very angry there is no change in their mind set. Hearing these words, Tanaya feels ashamed and concludes that they will not consider her as one among them.

Nilu consoles her by telling that one day they will accept her. She praises her for the contacts she keeps with the famous rock star, Kai. She inspires her to marry him and settle in life. But she replies that, "We have kissed for the cameras, that is all" (140). Though she earns more money and saves everything to surrender in the hands of grandpa, she knows well that he will say, "I had made the money selling my body as a prostitute" (143).

When Tanaya is in the peak of her achievement, Tariq expresses his wish to meet her. As she doesn't want to meet him, she rejects his request. But he tells her that he wishes to talk about her grandfather, who has met with an accident and is about to die. These words make her to feel a lot. Tariq compels her to move to India. After a lot of thinking, she decides to move to India. She wears a simple dress and lands in India as their daughter. Looking at her daughter the mother shouts, "If you are here then you are a ghost,... because you are dead. May Allah forgive you for your sins. But we never will. You go and never come back here again" (183).

When Tanaya meets her grandpa, she cries a lot and asks sorry to him, telling that, "I don't know why I had to leave. I should never have. Please, I beg you forgive me" (197), for which the grandpa replies with scorn and aversion:

You have brought disgrace to Shah's name. After you left, I could never again walk through the neighbourhood without feeling ashamed. But, . . . I am not angry anymore. I am too weak to hold on to grudge. So if you have come here for my forgiveness, then your trip is not wasted. You have it. (97)

Daswani brings in the situation of girls in India, where they are not allowed to do anything of their own. They have to get concurrence from the elders, who are the decision makers. If a girl takes decision of her own, she is labeled disobedient and the family members feel ashamed to face others. Similar is the case with Tanaya. Now Tanaya wishes to give away the memories of Paris and decides to be with Nana before his life ends. But she is

treated as an unwelcomed guest by her mother. So she is forced to leave India.

Finally she decides to marry Tariq. This shows her desire and longing to reunite with the family. She takes a bold decision that her job outside the country is nothing compared to her life with the family. She sacrifices her happiness in Paris, before the love, care, and affection of the family members. She reconciles with them leading a happy life.

Thus Kavita Daswani through her novel, *Salam, Paris* portrays how the protagonist, Tanaya feels alienated when she leaves her motherland and lives an alienated life and finally how she reconciles with her family members after undergoing many trials and tribulations.

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Notion of 'Post Claustrophobic Composure' as Alternative Canon in Philip Michael Ondaatje's Coming of Age Novel 'Warlight'

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Abstract

This paper focuses on the coming of the age and historical novel 'Warlight' (2018) written by Philip Michael Ondaatje. The study of the search for identity by the protagonist Nathaniel Williams and also, the search of his mother in order to ensure his birth roots which is portrayed as the psychological discomfort in the central character and also his position throughout the novel as he fights with all the odds and difficulties to decode the meaning of his existence. The coming across of Nathaniel with different characters drags him into the zone of claustrophobia and finally when he is able to solve all the mysteries, he finds himself into the path of composure and therefore, this stands as the alternative canon in the novel. Hence, this can be related to the diasporic writers who are separated from their roots and homelands, but nevertheless they continue to live in order of the situations that are in relation to their displaced territory and express feelings on their homeland.

Keywords: Deconstruction, Conflicts, Continuity, Discontinuity, Incompatibility, Power-Centric Notion, Paramount, Fragile, Claustrophobia, Composure

Introduction

Philip Michael Ondaatje's coming of age novel "Warlight" (2018) presents and depicts the images of war and post war trauma, taking them as a complexed adaptation which the two innocent children Nathaniel and Rachel experienced. It has been characterized by broad subjectivism and relativism with skepticism. And also, the acute sense has been shown in the protagonist who asserts it in his role of ideology in maintaining his balance throughout the novel. A deconstructive study at various levels challenges the textual meanings exponentially and therefore it can be seen that Ondaatje highlights about the harsh experiences that the two innocent children faced and later that affected their adult personalities adversely.

This paper involves observational and participatory research with in-depth analytical study. Also, it can be traced through the language of the text *Warlight*, that the signature motive of the author was to portray the digging of the past, but it can also be deciphered from the story that Ondaatje explains to his readers that the "foregone events never exist as mere bygone" and therefore the central subject matter that can be deconstructed is the "reconstruction of the former events through the present state". This was clearly evident in Barbara Johnson's

laconic statement where she cited the aim and method of deconstructive reading:

"Deconstruction is not synonymous with destruction...The de-construction of a text does not proceed by random doubt or arbitrary subversion, but by the careful teasing out of warring forces of signification within the text itself. If anything is destroyed in a deconstructive reading, it is not the text, but the claim to unequivocal domination of one mode of signifying over another" (M.H ABRAMS, A Glossary of Literary Terms, Pg 59-60).

Material & Methods

For the study of the said topic, the two methods applied are textual method and biographical method.

Textual Method

The approach of textual deconstructive study was employed in the preparation of this study, which involved a thorough investigation of the texts and the dissection of individual passages to uncover a fresh, new subject matter as alternative area in Ondaatje's *Warlight*.

Biographical Method

The study of several secondary literature, biographies and journals on the theories of post structuralism, deconstruction and reader- response criticism has been done in addition to the textual analysis. Moreover, the critical examining of Ondaatje's work, including his life and study of the deconstructionist methods has been conducted, in order to uncover fresh research discoveries.

The methodological study has been carried out by a close study of the theories of post structuralism and the deconstructive approach from its foundation and evolution to its present scenario in the Canadian literature.

Findings and Results

Journey from Claustrophobia to Post Claustrophobia Composure

Himadri Lahiri in his book, '*Diaspora Theory and Transnationalism*' mentions about the Post colonial diasporic displacement, where the diasporic group comes across certain situations like- nostalgic emotions unconsciously turning into fragility, misapprehensions about the immigrant group to the home group and they in turn form a collective claustrophobic emotion which makes them search for remedies. Hence, writers like Ondaatje come up with such narratives. It is therefore an important fact of opinionizing that how this journey of claustrophobia is transpassed to post-claustrophobia and then how the composure is brought back, which Ondaatje is successful in portraying in the coming-of-age novel '*Warlight*'.

The introduction of eccentric characters like – Pimlico Darter and Agnes Street by Philip Michael Ondaatje in '*Warlight*' highlights certain conflicts of post-World War II in the life of Nathaniel Williams. They represented the traumatic past events which circled Nathaniel's present life events. The story moves with the disclosure of Rose Williams i.e Nathaniel and Rachel's mother through the oral narration of The Moth, the lodger. He mentions that Nathaniel's mother was expert in her secretive skills like- being a firewatcher at Grosvenor House Hotel during World War II, working as a secret agent for her nation and later joins with Nathaniel's father in a one-year government assignment:

"Once we learned that our mother had intercepted German messages and transmitted data across English Channel from a place in Bedfordshire called Chicksands

Priory, her ears pressed against the intricate frequencies of a radio's headset, and again from the Bird's Nest on top of the Grosvenor House Hotel, which by now Rachel and I were beginning to suspect had little to do with the effort of fire "watching". We were becoming aware that our mother had more skills than we thought. Had her beautiful white arms and delicate fingers shot a man dead with clear intent? I saw an athleticism as she ran gracefully up the stairs. It was not something we had noticed in her before. During the month after our father departed, and until she left at the beginning of our school term, we were discovering a more surprising and then more intimate side to her"(Warlight, Pg.12).

Therefore this careful teasing out of conflicting forces of signification within the text of *Warlight* claims the unequivocal domination of one mode of signifying over another i.e the past events of Nathaniel's mother that lies in his mind as a memory as he knows only the intimate and delicate side of his mother, develops differently when narrated from the mouth of The Moth who elaborates the detective and the investigator side of Rose Williams.

Another important reference that can be cited from the story is about the "moving between the two worlds", which has a personal connection in the entire novel and becomes a personification. Therefore, the nature of the language and the production of the meaning turns out differently when we find that Nathaniel fluctuates between London and America, though America for a short time, which symbolically links with Michael Ondaatje's life when he was in Sri Lanka(birthplace) for a short duration and then shifts to London with his mother, brother and sister. Therefore, Nathaniel getting disconnected from his father in his early teenage life ultimately elucidates the similar and evident reference which Ondaatje also faced i.e the divorce of his parents and detachment from his father in his early life, which is symbolically represented in the life of Nathaniel Williams. And moreover, it is found in the beginning that Nathaniel and Rachel Williams are left with the third-floor lodger i.e The Moth. Hence the notion of 'physical detachment' can be decoded and deciphered from this signifier in Ondaatje's life and he writes:

"Most of the great battles are fought in the creases of topographical maps"(Warlight, Epigraph, Pg.iii).

In Part II of the story, Ondaatje depicts Nathaniel's character as a self- archivist whose reason to accept the

Foreign Office job was totally personal. Moreover, to find the traces of his mother and also to get access to data that might help him to find out what happened to his mother as he had multiple meanings in his mind leading to cacophony. Therefore, he begins his search from his office at late night and continues to proceed on. Thus, it can be said that Nathaniel does that only to sustain the exact certainty of meaning in his mind, which Jacques Derrida views as 'Differential play of Language' and that may produce 'effects' of decidable meanings in any field. Derrida himself asserts that they are mere effects, and they lack ground, which would justify its certainty in interpretation. Similarly, Nathaniel do not have a strong idea of ground which would justify the certainty of his interpretation about his mother Rose Williams and therefore his mind was in a flux of decidable meanings. This stated Nathaniel's mullness:

"Someone had been there, of course. There was not a mark on the sofa where Mr. Malekite had laid her down. Anything that might have provided a clue had been taken away. I guessed there would be a prompt and efficient investigation of her death, and that if there was any retaliation by the government it was sure to be invisible. I would not be notified. And there would be nothing in the house they did not want found. Unless she had left something casually, for me to pick up and place beside some conversational grain of sand she might have once mentioned. "Mr. Malekite reminds me of a friend of mine. Though Mr. Malekite is more innocent," she had said. Only the word was not "innocent," it was "benign." Which was it? It was "benign," I think. Somehow it matters. There's a distinction. For a while I did nothing. I circled the garden, and almost as if it was coincidence I could hear the call of a cuckoo moving round the house formally singing. When we were small our mother used to say, a cuckoo from the east means comfort, from the west luck, from the north sadness, from the south death. I searched for it, following the sound for a while, then entered the greenhouse, where she was supposed to have died. Whatever greenhouse panes had been shattered were now fixed. I kept recalling how I was seldom allowed to be alone in the house. And how she would always be eyeing me to see what I picked up or was interested in. Now that I was released from her watchful gaze, the rooms felt more potent. It grew dark outside. I pulled a few German paperbacks from the shelf

to see if she had written her name in them, but she always had a printless foot. There was a book about Casanova in his later years, by a writer named Schnitzler. I took it upstairs with me and got into bed" (Warlight, Pg.185-186).

The explication is also found in the novel in terms of psychological process of study which basically deals with the study of 'continuity' and 'discontinuity' in development. The Continuity view in psychology expounds that change is gradual whereas the Discontinuity view expounds that development as more abrupt and with succession of changes that produce different behaviours in different age-life periods i.e stages.

Such instances can be cited from the text in Part I of the story where Nathaniel narrates the detailed condition of his psyche and mentions that in his childhood how he presumed that he will reunite with his parents soon, but the continuity turns into discontinuity for him which is equally comparative with Utopia versus Dystopia:

"In 1945 our parents went away and left us in the care of two men who may have been criminals. We were living on a street in London called Ruvigny Gardens, and one morning either our mother or our father suggested that after breakfast the family have a talk, and they told us that they would be leaving us and going to Singapore for a year. Not too long, they said, but it would not be a brief trip either. We would of course be well cared for in their absence. I remember our father was sitting on one of those uncomfortable iron garden chairs as he broke the news, while our mother, in a summer dress just behind his shoulder, watched how we responded. After a while she took my sister Rachel's hand and held it against her waist, as if she could give it warmth.

Neither Rachel nor I said a word. We stared at our father, who was expanding on the details of their flight on the new Avro Tudor I, a descendant of the Lancaster bomber, which could cruise at more than three hundred miles an hour. They would have to land and change planes at least twice before arriving at their destination. He explained he had been promoted to take over the Unilever office in Asia, a step up in his career. It would be good for us all. He spoke seriously and our mother turned away at some point to look at her August garden. After my father had finished talking, seeing that I was confused, she came over to me and ran her fingers like a comb through my hair.

I was fourteen at the time, and Rachel nearly sixteen, and they told us we would be looked after in the holidays by a guardian, as our mother called him. They referred to him as a colleague. We have already met him—we used to call him “The Moth,” a name we had invented. Ours was a family with a habit for nicknames, which meant it was also a family of disguises. Rachel had already told me she suspected he worked as a criminal.

The arrangement appeared strange, but life still was haphazard and confusing during that period after the war; so what had been suggested did not feel unusual. We accepted the decision, as children do, and The Moth, who had recently become our third-floor lodger, a humble man, large but moth-like in his shy movements, was to be the solution. Our parents must have assumed he was reliable. As to whether The Moth’s criminal was evident to them, we were not sure” (Warlight, Pg.5-6).

Nathaniel’s thought struck his mind and he was in complete discomfort when he realised about the absence of his parents even after one year ended. Moreover, the eccentric and mysterious group of people brought discontinuity in his life in Part I of the novel and changed the stages of his life, which ultimately resulted in sharing his physicality with Agnes Street, in order to achieve psychological comfort and later on the employment in smuggling helped by Pimlico Darter, in order to aid himself.

“Agnes of World’s End. Of Agnes Street, of Mill Hill, and Limeburner’s Yard where she had lost that cocktail dress. I knew even then I needed to keep this part of my life away from the Darter and The Moth. Theirs was the world I was living in after my parents disappeared. And the world of Agnes was where I now escaped to alone” (Warlight, Pg.93).

This change of continuity with discontinuity becomes the set of conflicting forces that serves to dissipate and disappear in this deconstructive study to find an incompatibility. Later in Part II of the story, it is found that Nathaniel Williams was recruited by the Foreign Office to work for a Counter Intelligence Operation known as “The Silent Correction” which deals with espionage activities in England and therefore becomes an archivist in order to search about his mother’s identity:

“A decade after my mother’s death, I received an invitation to apply to the Foreign Office. My recruitment for such a post seemed initially strange. I participated in

several interviews on my first day. One conversation was with an “intelligence collection body”, another with an “intelligence assessment outfit”; both, I was informed, were separate bodies seated at a high table of British Intelligence. No one told me why I had been approached, and there was no one I knew among those who questioned me intricately but seemingly casually. My earlier spotted academic record did not cause them as much concern as I had expected. I assumed that nepotism and my bloodline must have been considered a reliable entrance into a profession that trusted lineage and the possibly inherited quality of secrecy. And they were impressed by my knowledge of languages. They never mentioned my mother during the interviews, and neither did I.....The job I was being offered was to review various files in the archives covering the war and post-war years. Whatever I unearthed during my research and whatever conclusions I might draw were to remain confidential. I was to hand my findings over only to my immediate superior, who would assess them” (Warlight, Pg.130-131).

Therefore, this incompatibility exists and gives rise to undecided possibility to assume that Nathaniel Williams eventually worked as a national servant, like his mother, under C.I.O to eye on the espionage activities in England, inspite of being into smuggling initially. Therefore, this dissipation i.e the disappearance in the feature of the character, Nathaniel, shows the undecided possibility of making him a positive minded protagonist.

The notion of ‘Phallogocentric mindset’ can also be deconstructed in the entire novel, as it is based upon close reading of the text which attempts to communicate and form tight internal relations, constituting a free standing, bounded and organic entity of multiplex i.e complex relationships yet determinate meanings. In Part I of the story, it can be traced that the working-class Agnes Street (Sophie) dates with the protagonist Nathaniel Williams when he was an employee in a restaurant service. But after Nathaniel’s denial to be with her, Agnes Street changes herself and goes out of contact with the protagonist. Eventually, it is found that Sophie gets married to Pimlico Darter (Norman Marshall).

“A few weeks after Agnes discovered she was pregnant, and with no one else she felt able to speak to about it, she had taken one bus, then another, and got off near The Pelican Stairs, where the Darter live. She had not

seen me for over a month and assumed that was where I was. It was dinnertime. There was no answer at the door, so she sat on the steps while the street darkened around her. When he did return home she was asleep. He touched her awake, she didn't know where she was, then recognised my father. So that upstairs, when she told him her situation, not knowing where I was or where I had gone to. The Darter had needed to confess another truth, as to who he really was, and the way he really knew me, and where I might have gone or been taken"(Warlight, Pg. 276-277).

Therefore, it can be deconstructed from this reference, that the privilege of the masculine lies in the 'phallus' i.e the power-centric notion which is paramount. Hence, Sophie stands as those typical working lady who for the sake of her social status can knot her identity with any male character so as to find social security in terms of name and fame. Moreover, as she conceived during her relation with Nathaniel, and later they both turn their ways for certain denial issues. This also can be stated that becomes the reason for Sophie to go for such step.

Moreover, as an archivist, Nathaniel explores out that a senior official named Marsh Felon was the person who was his mother's childhood acquaintance and he comes across this information that probably they were in love, and later perhaps Nathaniel's mother decided to be with Nathaniel's father. Therefore, this notion of 'Phallocentric mindset' remains a free standing of organic entity with determinate meanings.

The notion of 'Weirdification of Names' is also evident in the novel, as we find that Michael Ondaatje plays with the names of the characters in the story. The names of the characters in the novel are The Moth, The Darter, Agnes Street and Marsh Felon. The Moth, who is later known as Walter, the lodger. As Walter looks like large, but was a moth-like in his shy movements. Therefore, Ondaatje speaks from the mouth of Nathaniel Williams that:

"I was fourteen at the time, and Rachel nearly sixteen, and they told us we would be looked after in the holidays by a guardian, as our mother called him. They referred to him as a colleague. We have already met him- we used to call him "The Moth," a name we had invented. Ours was a family with a habit for nicknames, which meant it was also a family of disguises....We accepted the decision, as children do, and The Moth, who had recently

become our third-floor lodger, a humble man, large but moth-like in his shy movements, was to be the solution. Our parents must have assumed he was reliable. As to whether Th Moth's criminal was evident to them, we were not sure"(Warlight, Pg.6).

The character 'Darter' also has a weirdifying significance in the entire novel. The term 'Darter' means a long-necked fish-eating bird who can swiftly submerge the neck and can swim frequently, similarly in the story it can be traced with Pimlico Darter who illegally imported greyhounds in England for the sake of gambling. Moreover, his transaction was not limited till this, he even exported explosives by barge from Waltham Abbey Royal Gunpowder Mills into Central London:

"The verbose beekeeper, Mr. Florence, apparently under a cloud for some unspoken misdemeanour in the past, could be overheard discussing how he'd learned his questionable talents for anaesthetics during the Italian campaign. The Darter claimed there was now so much illegal sonar activity on the Thames that the Greenwich Town Council suspected a whale had entered the estuary"(Warlight, Pg.35).

Moreover, the name 'Agnes Street' which is later revealed in the novel as 'Sophie'. This name has been deliberately used by Ondaatje in order to make the readers go in depth and think why a name of a street in London becomes a designation of somebody. Later, it can be cited from the novel that Ondaatje mentions Sophie's name initially as 'Agnes Street' in order to form 'coherence' and 'unity' with the location of the house, where the protagonist Nathaniel Williams and Sophie(Agnes Street) had their first intercourse.

The name 'Marsh Felon' is also weird in its form, which is maturedly featured by Ondaatje in the novel as a wicked and cruel person related with crime. But, there is no determinate form of meaning which can be traced from the text that is it true that Marsh Felon is related to Crime. Well, this suspicion took place as the term 'Felon' signifies the meaning of being related with criminal aspects, but in the story, there has been not much appropriation about this name. Therefore, this turns to be an aporia in this deconstructive reading of the novel.

In the light of the novel, it can be traced that Ondaatje portrays Nathaniel as character especially a psychologically matured person who has grown the

ability to move beyond the difficult experiences and attachments of the past. Also he is now able to relate himself from the disordered journey to the ordered journey of life which comes as a notion of ultimate seeking option for the human survival and fighting back the moments of claustrophobia. This can be related to the diasporic mindset of the writers who are separated from their roots and homelands, but nevertheless they continue to live in order of the situations that are in relation to their displaced territory.

Discussion & Conclusion

Michael Ondaatje's novel '*Warlight*' stands as an independent work which delivers the proportionate belief to the readers that it serves as the 'magnum opus' in 'psychological' and 'physical' shifting of memory as well as human beings. The concept of expounding the alternative canon is deduced through the study of deconstructive method which ultimately brings out the "Post Claustrophobic Composure" eventually in the protagonist's life after his tempest moments that caused mayhem. Ondaatje's revealing of this idea gives a state of defining the condition of a postmodern human being in the post trauma period, who lacks a centre of being in comfort and is caught in a fragility of misapprehensions.

The reader response criticism explores the knowledge and the facts that led the protagonist, Nathaniel into a state of multiplex mullness and that is also related to the identity of his mother.

In the light of above arguments, it is hence an important proposition to understand that in this Postmodern era, there is no axis which is followed by one, but as there are numerous truths that can bring in multiple grand narratives for justifying their originality with the context.

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The Allegorical Representation of Human Avarice and its Resultant Perspective: Jungle Nama

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Abstract

The current study focuses on the idea that human greedy behaviour has negative effects, such as people being tormented by arrogant power and causing some environmental disruptions in society. In the poetry collection *Jungle Nama* by Amitav Ghosh, characters like Dhona, the wealthy trader, and Dokkhin Rai, a haunting spirit, exhibit the same hungry attitude. In today's culture, human excess has become a typical occurrence. It also draws attention to the mythical tale of Bon Bibi, the woodland goddess, and her brother Shah Jongoli, a warrior. In the communities of the Sundarban, this legend is well known. In the end of the *Jungle Nama* story, Bon Bibi and Shah Jongoli shared the victory against Dokkhin Raj by rescuing the Dukhey. This paper also discusses the Marichjhapi Massacre in the Sundarban, which illustrates the concept of mass murder and the human marginalisation of the common people. This kind of inhuman action by rude, greedy, and political individuals resulted in the worst outcomes because of their terrible attitude towards the refugees in West Bengal. This essay also discusses the need to preserve the natural balance for the benefit of future generations. Because of the people's ungrateful attitude towards nature causes the environment to become contaminated and destroyed in terms of the disappearance of animal species, deforestation, and other perspectives. As a result of the effect on global warming, climate change eventually became the outcome, and the biggest unsolved problem in the world still exists today.

Keywords: Human greed, Bon bibi, Massacre, Repercussion, Ecological balance.

Introduction

This folktale, *Jungle Nama* (2019), vividly illustrates human greed for wealth and power by putting anyone at risk for their lives. The curse to be endured in this materialistic world was shortly followed by human avarice. It is stated that the inhumane homicides and genocides fully avoided the massacre action. The human species also contributed to the occurrence of the natural calamities by making a simple mistake, which resulted in the devastating disasters. The paper discusses man's insatiable need for wealth, possession of material goods, and political influence in general. Lord Krishna declares in the *Bhagavad Gita* (Chapter 16, Verse 21) that "greed is a door to hell, which causes ruination of the soul." There are three gates that lead to the place where the soul is imprisoned in hell, so one should give up. One should put an end to all three of them because they are desire, rage, and greed. A person's life is wrecked if they are lusty, greedy, and/or angry, since they will never be happy, joyous, or satisfied in their lives. When someone is

obsessed with getting more money or more possessions, greed frequently uses that obsession to persuade them to take harmful actions. According to a correlation investigation, people who are greedy exhibit more negative behaviours. However, there is more hostility and poor psychological health.

Bon Bibi is the forest goddess of the Sundarbans. People in the Sundarbans delta are said to have thought that by praying to the goddess Bon Bibi anytime they encountered difficulties in the thickest mangrove forest, their troubles would be resolved and they would be protected in the forested area. People in the Sundarbans have ritualistic customs that have been observed for many years. Shah Jongoli, a warrior brother of Bon Bibi, fought against evildoers and oppressors to free the populace from their hopeless predicaments, according to Bon Bibi's orders. The traditional tale of Bon Bibi has been told and performed in the Sundarbans for many years. In the story of Ibrahim and Gulabibi, this couple had a son and daughter named Shah Jongoli and Bon Bibi, respectively.

The mother decides to take the baby boy along and leave the baby girl behind in the forest. Allah had therefore selected the girl to guard the forest. In addition to this, another perspective on this story is that, to save the human race in the southern hemisphere, Ibrahim sent the two kids to the Sundarbans.

Amitav Ghosh had used Dwipidi Poyar (Bengali:), a two-footed line poem, which is the language used by people, particularly in the forest going to work. The same stanza words are spoken by the character Dukhey in the song "Jungle Nama", when he is in a desperate predicament to escape a vicious tiger in ghostly disguise. Dukhey is a little boy who lives in a village and is fighting to support himself and his mother. He was persuaded by the successful businessman Dhona to work hard at his job, demonstrate its advantages to him, and make a commitment to her mother that he would look out for her son's best interests at work and ensure his safe return home. Dhona left Dukhey in the jungle when he had the chance to deal with Dokkhin Rai and obtain more and more honey, wax, and timber because Dhokkin Rai demanded human blood and flesh in exchange. It demonstrates Dhona's greedy mentality as he acquires fortune without considering his obligations or pledges and instead only considers his favour. On the other hand; it appears that the Dokkhin Rai, who lusted after power, aspired to govern the jungle. Dokkhin Rai disregards the fact that authority has its bounds. He was vanquished by Shah Jongoli in this circumstance due to his stubborn demeanour. When the desire for power exceeds obligations to other people, it fails. When, the world is sustained by devout virtue. People's lives are flooded with serenity.

In "Hungry Tide" of Amitav Ghosh, It was via Kusum that Kanai learned that a group of touring actors would soon arrive at lusibari performances of the Bon Bibi dynasty's splendour. Horen would have you believe that Bonbibbi dominates the jungle and commands the tigers, crocodiles, and other creatures to do as she pleases. The stage was built on the open section of Lusibari Maidan, which is located between Hamilton House's compound and the school. The biggest surprises for Kanai happened shortly after the show began. This was due to the fact that, unlike the mythical tale he was familiar with, the tale of the tiger goddess did not begin in the skies or on the bank of

the Ganges. Instead, the first scene was filmed in an Arabian city, and the background was decorated with minarets and mosques. They were transported from Arabia to the land of the eighteen tides on a holy mission. They started the mangrove forest Bengal process to make it suitable for human settlement. The great demon king and malicious spirit Dokkhin Rai resided in the jungles of the nation of eighteen tides. Everything was fine until human greed interfered and disturbed the system. Seven ships from the Dhona fleet agreed to a deal with Dokkhin Rai. Dukhey pleaded with Bon Bibi, the mother of mercy, to intervene and save him.

Kusum's father passed away while gathering firewood in an area that was off-limits to villagers. The disruption of Kusum was only accidental. The source of grief was considerably deeper; she added, "I called her too, but she (Bon Bibi) never came", when my father passed away. She called her repeatedly. The animal was among the trees that flanked the shore, and their cabin was in the lee of the embankment on the edge of a small brook. Her father's roar could be heard by Kusum, and while the animal was dragging the corpse towards the jungle, she heard the sound of bones breaking. It was the hour that rose above the sand. She occasionally uses this method to contact those who are closest to her: As Kusum was reciting the tale, her body collapsed, leaving her slouched over Kanais' shoulder. Later, Kusum travelled to Calcutta followed by suggestion of Dilip Choudhury, who had offered to help Kusum find employment in the city, was from the nearby island of Satjelia, Calcutta. Horen Naskar discovered Dilip's letter regarding human trafficking at a Bombay brothel and informed to Kusum to save her.

Kanai noticed that the farthest southerly of these inhabited islands with only dense forest was Lusibari. In Bengali script, his uncle's hand had written his name and previous address on a letter that Kanai discovered in lusibari. On the letter, a date of May 15, 1979, was written in English in the upper right-hand corner. The fact that "I am writing these words in a place that you will never have heard of"—Morichjhapi, an island in southern tide country. This was confirmed when Kanai read the first few lines of the letter. In 1950, Nirmal and Nilima Bose, who had been married for less than a year, initially travelled to Lusibari in quest of a secure haven. The information in the envelope Nilima's literary reputation would be restored after Nirmal

passing. It was written in a workbook as a simple story that looked like a child's nose. He passed away in July, 1979 year, it was written. He had stepped down as the Lusubari School's headmaster. A few hours' boat ride from Lusubari laid the island of Morichjhapi, which was in the tide zone. It was located in the Sundarbans region designated for tiger conservation.

In 1978, a large group of people emerged out of nowhere. Before, there were none; now, thousands have appeared virtually overnight. They were originally from Bangladesh, and some were forced to migrate here after the country was divided. Both Muslim communities and upper-class Hindus persecuted and exploited low-income rural residents. It came from a government relocation centre in central India, not Bangladesh. The refugees were sent to a location called Dandakaranya throughout the years by the partition administration. In the deep wilderness of Madhya Pradesh, 100 km from Bengal. They faced many difficulties and moved to Morichjhapi in an attempt to settle in the Sundarbans.

At the time, the Left Front ministry had come to power in West Bengal, and the refugees did not face much opposition from the government of the state. It was a major miscalculation by the refugees. The authorities had declared that it was a protected forest reserve, and in their determination to evict the settlers immediately, a series of confrontations and a kind of obsession had developed between them. A young man like Nirmal Bose loves the idea of revolution. It is like childbirth of a woman to them or war is also a mercenary to them. Their aim was quite straightforward. Nirmal desperately wanted to be a part of it, to represent it as a slender connection to the ears of an unheeding world. Nirmal and Fokir Chand Mandal's mother, Kusum, was also killed in the massacre of Morichjhapi.

It is like the dreadful journey of people from East Bengal to West Bengal living in the camps, which are in different places. Finally, the journey turns into a burning hell. West Bengal faced refugee inflow waves that happened at different times. First-time migration is a common phenomenon. It means there are some people who want to stay in East Bengal, and except for them, the other people's migration has happened. Second-time migrants, the unwanted and untouchable people, who stayed in east Bengal, are thinking their existence with the

upper class people, named Bhadrakalok, is completely ruined. It was in the years 1960-1970 that the lower class and caste were named Namasudras. The Left Front Party, which had come to power in West Bengal, took this drastic attitude towards the refugees who got shelter in Morichjhapi. It was such violence done to the refugees in that way that no human or animalistic creature could do it. The massacre was executed by killing at point blank range thousands of refugees, raping women, and beheading the children mercilessly, and it was discriminated against as a complete violation of human rights and it was considered as the bloodiest tragedy.

By violating laws, the inhabitants of the mountainous region of the Sundarbans attempted to undermine the idea of ecological balance. Climate change will be caused by man's destructive behaviour in the Sundarbans and their greed, which will have a disastrous and unfortunate outcome. The man's lust for wealth and power has left the planet and the Sundarbans in a hazardous predicament. Global warming as a result of this will be disastrous. Man and the environment should have access to the same dispensation line. Therefore, it requires a balanced habitat. Greedy people contaminated the environment as a result of their self-centred acts, which eventually became the cause of natural catastrophes and calamities. In "Jungle Nama" folk tale, Dhona's gluttony for honey, wax, and timber from the forest causes some challenging issues. There should be a connection between man and the environment. If he goes above his limit, the environment will retaliate against him with tremendous destruction.

All species on earth must maintain ecological equilibrium in the world. It is a balance of organisms that is essential to the ecosystem's maintenance of the many natural successions. Ecological harmony between humans and other organisms promotes both the stability of an ecosystem and good coexistence. When apocalyptic thinking is absent in human nature, the earth is faced with terrible events. The privileges that are anthropocentric cause one to consider the climate crisis. When it comes to ecological balance, human geography and human history are intertwined. It is not required that we consider recovery from climate disasters before we consider prevention and treatment. We must prioritise ecological balance above all

else in the face of the current climate crisis. If not, we must be prepared to deal with calamities and a cataclysm.

Conclusion

The epic poem in verse, *Jungle Nama*, offers vivid viewpoints on human avarice and the effects it has on nature, all living things, and non-living things. In this story, the harm done to both the environment and humanity is quite obvious. This limits the use of environmental resources while portraying the most significant phenomena. The necessity of human and environmental coexistence is discussed in this paper. Nobody can ever forget that nothing in this life is permanent. Therefore, avoid human greed strictly because it is beneficial in both this world and the world after death. All human endeavours are successful, and this holds true for all aspects of the world.

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Memory in Exile: Transnational Memory in Leila Aboulela's *Minaret*

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Abstract

Displacement is a major traumatic convergence in the diasporic context. The central focus of diaspora and displacement refers to home and homeland. Transnational memory deals with the motility and mobility of humans in the homeland as well as in the migrant land. The transcultural turn in the field of Memory studies gives access to global memories by analyzing the social, economical and political issues of the migrants through the narrations of diaspora. The Sudanese-British writer Leila Aboulela in her text Minaret (2005) discusses the events of postcolonial Sudan through the protagonist Najwa. The writer also deals with the identity crisis of Najwa in London due to social, cultural and religious access. The narration of the fiction focuses on the trauma of displacement and recollections of the past in exile state. This research article seeks to analyse the memories in exile through the theoretical framework of transnational memory in Leila Aboulela's Minaret.

Keywords: Exile, transnational memory, Displacement, Transcultural memory, Identity

The term 'transnationalism' gives multi-scalar access to socio-cultural process with the common construction of the elements such as local, national and global in the present world. Transnationalism is a new kind of methodological implication in memory studies that go beyond fundamental concepts which allows to rethink about diasporic communities. In the post-national age, the dynamics of memory-making and identity serves on the basis of transnational memory. Post-nationality or transnationality integrates the concept of national values and meanings in the same way as how post-colonialism cannot break the concept of colonialism. Chiara De Cesari in the text *Transnational Memory: Circulation, Articulation, Scales* discusses the transformation of national memory in the global context "the globalization of memory practices has paradoxically helped reinforce the nation as the social framework par excellence for identity and solidarity, suggest that the latest phase of globalization and transnational capitalism has not led to the disappearance of the nation, but rather its transformation and reconfiguration" (Cesari 7). The complex temporalities such as the entanglement of past, present and future are reconstructed through the dynamic approach of cultural

memory. The innovation in spatial context through the production of transnational memory spaces are formed by the linkage of cross-borders and various agents of transnationalism. The concept of sites, place and space occupy the significant role in memory studies and thus it also reminds the same in turn of transnationalism. The act of remembrance is primarily connected to stable locations of both real and imagined. Julia Creet in the text *Memory and Migration: Multidisciplinary Approaches to Memory Studies* analyses the connecting arena between memory and place to distinctively state the idea of migration through memory and its transnational effects.

The link between memory and place has historically attended the study of memory in every sense: in its contents (our attachment to memories of home); in its practices (place as an aid to rote memorization); in its externalizations (monuments and museums); in its linguistic expressions (I can't quite place you); and in its psychological and physiological theorizations (the conscious and the unconscious brain as the loci of memory, firing across well or little used synaptic gaps). (Creet 3)

The Sudan-British writer Leila Aboulela in her text *Minaret* (2005) narrates the events occurred during the postcolonial Sudan and the effect of exile due to violence through the protagonist Najwa. Through narrations the writer configures the condition of Sudan such as poverty, violence, discrimination and exploitation. As a migrant in London after the distress situation in Khartoum and the loss of her family, Najwa focuses on her religion, thus by creating an identity connected to her nation. This research analyses her traumatic experiences in her exile state and the act of remembrance which demonstrates the transnational turn in memory studies through the narrations with the memory-making of nation.

Najwa's transformation of life due to violence and migration is expressed by the writer through the narration on the basis of the thinking the past. "I have come down in the world. I have slid to a place where the ceiling is low and there is not much room to move. Most of the time I'm used to it. Most of the time I'm good. I accept my sentence and do not brood or look back. But sometimes a shift makes me remember" (Minaret 1). Here the writer explicitly brings out the act of remembering through present circumstances. Najwa is born and brought in a wealthy family in London. But the social and political turmoil in Khartoum turns her life up to down. As a servant in London she thinks about her past. Though she voluntarily avoids her traumatic past, the shift of events makes her to recall her life which gives access not only to her personal or individual memories but negotiates with the social framework of national memories of the postcolonial Sudan and its economical and political activities connected to human rights. The rethinking of the past helps to put an end to injustices in the global turn of memory studies.

"I look up and see the minaret of Regent's park mosque visible above the trees. I have never seen it so early in the morning in this vulnerable light. London is at its most beautiful in autumn. In summer it is seedy... in winter it is overwhelmed by Christmas lights" (Minaret 1). Here the writer mentions the mosque in Regent's park to identify the protagonists' religious background and the reason for the recalling or reconstruction of the past. As theorized by Julia Creet and Chiara De Cesari space and place plays a very important role in memory studies and the national memory do not disappear rather it reconfigures or transforms into transnational memory. To explain the

cosmopolitan London with its global perspectives Najwa is identified with her religious memory as well as the religious background of London by mentioning Christmas lights in the narration.

When Najwa thinks about her lifestyle in Khartoum she recalls the situation of women in Sudan. "In Khartoum only a minority of women drove cars and in university only less than thirty percent of students were girls... at the Gamhouriya street traffic light a little girl knocked on my window, begging with tilted head and unfocused eyes... I could see her engulfed by other children and a few desperate adults. Dust and the start of a fight" (Minaret 10). By the narration of expressing the girls' population percentage in the university, the writer brings out the social framework of women's status in postcolonial Sudan. She also describes the street in order to use the space to develop the memory. Through the narration of the fight between the beggars the writer expresses the economical and political past.

When Najwa is in university, she comes across two of her classmates who covers their head with scarves which serve as the symbol of their religious identity. "I was not sure of their names. They both wore white tobies... yet these provincial girls made me feel awkward. I was conscious of their modest grace, of the tobies that covered their slimness- pure white cotton covering their arms and hair" (Minaret 14). As a modern woman Najwa feels awkward on not following her religious and cultural method. When she is in London she thinks of the religious background of London and how she avoids it when she lives there rather she follows it in London as she longs for her home. These two types of change in her behaviour bring out the exile memory in the transnational space. This explains the transnational condition and the making of a memory. It is not actually a longing for the place rather this signifies the longing for specific particulars such as food, dress and relation of care and closeness. "In the summer we went for holidays in Alexandria, Geneva and London. There was nothing I didn't have, couldn't have. No dreams corroded in rust, no buried desires. And yet, sometimes, I would remember pain like a wound that had healed, sadness like a forgotten dream" (Minaret 15). As a migrant Najwa feels for the care of her family as she lost both her parents in the circumstances and her brother is not with her due to his mistakes. She also narrates the economic

situation of her family in a way to narrate the political situation. As she belongs to the elite background she enjoys all kinds of luxury. But in Khartoum there are people who yearn for proper food, clothing and shelter at the other end. This is the reason behind the political turmoil between the aristocrats and the communists in Sudan.

Najwa through the act of remembering explains the poor and unhygienic situation of postcolonial Sudan. She also describes the Cheshire orphanage which is started during the colonial times by the British. "If you could see the orphanage your aunt took me to yesterday! She said. In comparison Cheshire is Paradise. Dirty, dirty, you wouldn't believe it" (Minaret 18). The writer subtly explains the attitude of the aristocrats towards the poor during the times of conflict. In the orphanage Najwa's mother praises the caretaker Salma for keeping the place neat and tidy. Salma in the conversation brings the colonial past where the narration starts with the praise. "You keep this place very clean. Mama started to praise Salma. Oh, Cheshire was even better in the past" (Minaret 19). Though Salma regards this quotation for orphanage the writer brings out the thought of public about the country during the colonial times. People of Sudan think that the country is better with the colonizers rather in the hands of aristocrats which serve as the reason for the civil war in the country. By explaining the local and national memory, here Aboulela expresses the global turn of memory studies to save the future by narrating the past.

When Najwa is in Khartoum, on seeing the picture of Iran- Iraq war and woman carrying the gun in the magazine, she thinks about the women in the Khartoum University and she identifies the head scarves as the national costume of Sudan. "I looked down at the picture and thought of all girls in university who wore hijab and all the ones who wore tobés. Hair and arms covered by our national costume" (Minaret 30). Here culture is identified through dress and thus to reveal her identity and to feel her home Najwa wears hijab in London which she never wears in Khartoum. Aboulela also narrates that by comparing the aristocrats and the people in the poverty line with the religious rituals. The people of working class society do their prayers regularly whereas the rich ones enjoy their luxurious lifestyle. Similarly when she is in London, religion is the only hope for her survival in her exile state.

Among the migrants there is still a sturdy communal identity which is tied with a particular locality or a community. Community refers the collective identity and it further enhances the national character of the modern states. Rogers Brubaker in the chapter, "Religion and Nationalism: Four Approaches" claims that, "Nation is so central and protean, a category of modern political and cultural thought, discourse, and practice that it is hard indeed to imagine a world without nationalism" (Brubaker 10). The religious identity pertaining to particular community helps the individuals in recalling their collective memory with the wider national community and thus by connecting the past memories with the present and along with the impending future. Similar to Brubaker's idea, Aboulela also centers her narration on religious views both in the protagonist's homeland as well as in the migrant nation. When Najwa is in Khartoum she attends a party with her friends and when she goes to sleep she hears the sound of the first Morning Prayer which makes her to feel guilty. "Still I could hear the azan. It went on and on and now, from far away, I could hear another mosque echoing the words, tapping at the sluggishness in me, nudging at a hidden numbness, like when my feet went to sleep and I touched them" (Minaret 31). The narration of the past with the communal background of Najwa creates her own identity when she lives in London. Her trauma is healed by following her religion in an entirely unknown space.

I close my eyes. I can smell the smells of the mosque, tired incense, carpet and coats. I doze and in my dream I am small and back in Khartoum, ill and fretful, wanting clean, crisp sheets, a quiet room to rest in, wanting my parents' room, wanting to get up and go to my parents' room. Men's voices come from downstairs, a low rumble, a cough. I wake up and the cough reminds me of my father, the dream of my parents' room. (Minaret 75)

When Najwa is in the London mosque, after the prayer she rests for a while and she falls asleep there. As dreams are connected with traumatic memory, here in her dream Najwa thinks about her parents' room and their love for her which she misses in her present life in London. She could also imagine and feel the Khartoum mosque and she could smell the incense. This narrates that religion plays a very important role at the time of identity crisis which withstands as a strong hold for the migrants in the different

nation which connects them to their homeland and to their loved ones.

Najwa and Tamer, both as the migrants, they talk about their religion and they both put under them with their religious identity as a Muslim which connects them to their motherland. He asks Najwa about her identity during one of their conversations. "I talk slowly. I feel that I am Sudanese but things changed for me when I left Khartoum. Then even while living here in London, I've changed. And now, like you, I just think of myself as a Muslim" (Minaret 110). Najwa couldn't put herself under Sudanese identity as she lives in London. She knows that she couldn't go back to her homeland anymore after the violence in the past. As she lives between the two nations she claims to fit under transnational identity. She uses her religion in order to identify herself and to make her identity as a Muslim woman in London.

In Sudan Najwa faces class conflict due to Sudan's political and economical condition. In the Sudan, with their social framework there is always a conflict between the aristocrats and communists, the rich and the poor. In London she faces racial discrimination, religious and cultural conflict and she lives like an alien in the exile. There is a conversation between Tamer and Najwa regarding the religion Christian and Muslim. They both speak about the coming of Jesus. Tamer says that, "I would be in the Mahdi's army, he continued fighting the Antichrist. He holds an imaginary sword in his hand and swings it" (Minaret 108). In the Islamic eschatology Mahdi is considered as the final leader of the Muslim religion who arrives before the end of the world and fights for on behalf of the Muslim religion. Though as a Muslim Tamer respects both Christianity and Islam and that is the reason for his imagination as he fights the antichrist.

Najwa's thoughts are entirely opposite towards the imagination of Tamer. She has undergone civil war in

Khartoum due to the class conflict and she loses her family because of the same. Hence she is afraid of wars. She imagines that, "I would like to be there when Jesus prays with the Mahdi. I would like to pray with them, but I wouldn't like the war. I am afraid of wars even when they are only on television" (Minaret 108). In her imagination she wishes for peace as she has already affected by war she knows the consequences. Her past memories remind her to live in peace rather than fighting for class, religion and race. For her religion should teach peace rather than to make war out of it. Hence she wishes to pray along with Mahdi and Jesus at the same place and space.

With the theorization of transnational memory by Julia Creet, Rogers Brubaker and Chiara De Cesari, the memory comprises not only the past traumatic events rather at different space and time the memories reflect past, present and the future. Literature as a medium of cultural memory narrates the past and guides the future without conflict due to its global turn in the present study of memory.

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Reflections on War, Immigration, and Illness in Lee's *Tell Me Everything You Don't Remember*

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Abstract

Diaspora, a sub-genre of postcolonial studies reflects on the issues interlinked with immigration and its consequent trials and tribulations. Cultural trauma, religious conflict, economic crisis, power politics, lack of integration in the host society, nostalgic memories of homeland etc. tends to be its primary focus, but the impact of immigration in the context of health hasn't elicited much critical debate other than the equity in accessing healthcare service. Set in this context, the article focuses on a memoir titled *Tell Me Everything You Don't Remember* written by a Korean-American author Christine Hyung-Oak Lee which narrates on how she gets afflicted with a stroke, a chronic illness, in her middle age, which follows biographical disruption and the recovery phase. Although a hole in her heart is pointed out as the cause of stroke, the article on the contrary, drawing from the theoretical framework of health humanities and diaspora argues that the influence of war and immigration on her parents and their parenting traits are the inciting factors behind it. Besides, the article brings to limelight how parental war trauma and immigration affect has its obscured role in rendering deadly health complications and chaos in their children's lives by means of the narrator's experience as a typical example.

Keywords: immigration, conflict, health humanities, emotional turmoil, alienation, self-hatred and inferiority complex.

Introduction

War naturally tends to be accompanied by starvation, discrimination, economic crisis and survival threat. Therefore, individuals in the war zone are inclined towards the idea of immigration as their promising rescue. But even after immigrating to the host society, individuals struggle to move on with their lives because of the trauma rendered by war. Adding up to the trauma of personal disintegration, the discrimination and competition in the host society, deprives immigrated individuals the peaceful existence. These are the common problems associated with the first generation immigrants. Whereas, on the other hand, children of first generation immigrants are prone to adverse conflicts and health complications due to the parental war trauma and immigration challenges. Because parents would unconsciously pass down their traumas to their children. In other words, parents thinking that it is their obligations to mould their child to confront the adversities based on their warfare experiences fosters pernicious health issues like "emotional dysregulation, depression and suicidal thoughts or behaviors" (Khamis, 2019) in their children. Set in this context, the paper

studies and explores Lee's memoir *Tell Me Everything You Don't Remember* where the narrator's parents due to war and political unrest in Korea immigrates to America by utilizing their educational credentials with the passage of the Immigration and Naturalization Act of 1965. Even after settling down in America, Lee's parents couldn't escape from the grip of traumatic memories. As a consequence, they decided to nurture Lee with a rigorous code of conduct which would equip to protect herself in the war zone and increase the chance of survival in the host society. But it deprives Lee of her pleasant childhood experiences, happy schooling and parental attachment and transforms her into an emotionally confused being. Besides, Lee feeling fettered by her parents and finding no effective way to give vent to her distress contracts negative self-harming behaviors which further aggravate the chances to contract stroke at an early age. Drawing from the theoretical framework of the diaspora and the health humanities, the paper raises pertinent questions like how war and immigration experiences influence in shaping the parenting traits of a first generation immigrants and its baneful

influence on their children by deploying Lee's narrative as a specimen.

Stroke: An Impact of Negative Parenting in Lee

Parents play a vital role in regulating the physical, cognitive, and emotional development in a child. In fact, there is an intricate connection between childhood and adulthood phase. Because what a child learns and experiences during childhood period influence and determine the health outcomes of the adulthood. Crandall points out, "having more positive childhood experiences allows for improved wellbeing in adulthood" (Skodal 2007). Given this background, the article brings in the argument that Lee's lack of healthy parenting and happy childhood is the root cause of contracting stroke in her middle age. Lee's parents, Korean citizens by birth, get trapped in helpless situations of unemployment, financial crisis, psychological morbidity and survival threat of 1960s war. While many struggling to get acceptance for immigration in host countries to escape war and safeguard their lives, Lee's parents has an advantage with the passage of Immigration and Naturalization Act of 1965 which "relied on "preferences" for immigrants who were highly skilled in fields that the Department of Labor deemed understaffed, or had existing family relationships with the United States" (Chine 2015). Lee's parents being professional degree holders in engineering and nurse without any legal immigration obstacles relocate to America. But the traumatic memories of war incessantly remind them the sense of uncertainty thereby heightening the restlessness as the psychologist Herman articulates, "After a traumatic experience, the human system of self-preservation seems to go onto permanent alert, as if the danger might return at any moment" (Herman 25). Therefore, Lee's parents equip her to confront war, patterns the parenting traits based on their war experiences and unconsciously pass down their dread in Lee as she says,

Parents pass on their fears to their children...They were protecting me from their own harm and trauma and what they had seen in the wake of the Korean war...I accepted these monsters as reality. And this spread throughout the other venues of my life. To friendship. To love. To school and academics. Nowhere was safe.

Everything was treacherous. Everything had to be controlled. Safety was the edge of a knife. (Lee 168)

Lee's parents wield their firsthand experience as a yardstick to measure up the progress in her life. Being a second class rated citizens in America in spite of language barriers, they succeeded only because of education and certain behavioral attributes. This in turn boosts up Lee parents to develop a mindset that education, physical fitness and the habit of damming up emotional vulnerability are the only "key to upward mobility" (Lee 166). Physical fitness complements the healthy mind. In war zone being fit is juxtaposed with safety and survival as Lee's father highlights, "People who couldn't walk, who sat down and cried-they died" (Lee 161). That's why Lee's parents even after getting settled in America, as a practice to maintain the fitness of the body continues the ritual practice of hiking in the San Gabriel Mountains every weekend. Unlike other members of her family, Lee views the act of hiking as a herculean task. Although in the beginning, Lee staunchly believed that as years pass by the task would become habitual, it never turned out the way she hoped as she says, "This hike was something I was supposed to be able to do without complaint, given that older people and children treated it like a stroll" (Lee 160). But Lee never gives up and tries various tactics to motivate her body for the fear of ending up as the target of her parent's anger. For example, she imagines a horrific scenario like wartime, soldiers chasing her with weapons, bombs, planes, men with axes, murderers, men on horseback, ancestors walking bent forward with possessions on their back to rouse her body to movement. The fear mechanism indeed worked to some extent by helping to reset her body back to action, but ironically it has aggravated the congenital disorder which might make her body to collapse and embrace pre-mature death by means of stroke. The reason behind Lee's failure to hike is a hole in her heart which is technically called as Patent Foramen Ovale (PFO) in the medical field. Besides, Lee's lack of potential to hike reflects that there is some defect in her body, taking her age into consideration, but her parents negligently ignore to think that way and instead grounds the cause to be her body fat.

The social construct of being fat has negative stereotypes in America like "lazy, weak-willed, unsuccessful, unintelligent, lack self-discipline, have poor

willpower” and poses barriers “in multiple domains of living, including the workplace, health care facilities, educational institutions, the mass media, and even in close interpersonal relationships” (Phul 2010). Imbued in the American culture and being its victim, Lee’s Parents are concerned that Lee would be discriminated and deprived of opportunities because of her body shape, therefore incessantly questions her “why can’t you hike? Why are you so out of shape?” (Lee 160). This fosters low self-esteem in Lee and initiates war with her body. Without having awareness that each body is unique given to the dietary habits, biology and environmental factors, determined to lose weight, Lee seeks advice from her classmate Leanne, the thin girl in the entire junior high school who barely eats dinner and skips both breakfast and lunch and forsakes her body by means of starvation as she says,

I had given up caring for my body...my mind was a tyrant over my body, and I did not care to listen to my heart or my arms or legs or lungs anymore. I did not care for their needs...I put my mind to work and ignored my body’s cries for food. I followed Leanne’s regimen in Junior high school. Each time my stomach growled, I denied it nourishment, until it was tied up in knots, until it gave up and let out dullest bleats of pain. (Lee 164)

Seeing Lee lose weight, makes her parents happy especially her father who appreciates her efforts by gifting money, but never question the medium by which she has accomplished this task which testifies Lee’s parents unhealthy parenting. In other words, Lee’s parents engrossed in somehow want her to fit in the so called society’s acceptable body shape, never bother to figure out whether she is accomplishing it via healthy means or not. As a consequence of unhealthy dietary habits Lee contracts severe headache and ends up hospitalized. Even this incident doesn’t budge Lee’s parents to rethink on parenting traits and realize their mistakes rather decide to simply rule out their expectation on physical fitness and instead focus to train her on emotional regulation and education. The notion of insensitivity on the part of her parents lucidly reflects how Lee lived a stressful life which heightened the chances of contracting stroke. Because stress is one among the multiple factors which has the highest probability of causing stroke as Prasad points out,

“stress that cause emotional disturbances are risk factors for stroke” (Prasad et al., 2020).

Emotions are an inevitable phenomenon in human beings as Judith Wright articulates “Feelings or Emotions are the universal language and are to be honored. They are the authentic expression of who you are in your deepest place” (Wright 1966) but Lee is forbidden by her parents to display and disclose it. Childhood and adolescent phase is the crucial period for regulating emotions because it sets the base for constituting adult temperaments as Berk points out, “Emotional regulation skills keep developing through the whole life; however initial years are the most critical period” (Berk 2013). There are many incidents in the memoir to justify the stance that Lee’s is deprived of healthy emotional regulation which added up to her stress. First, as an immigrant Lee’s parents are subjected to unfair treatment and made fun of for their accent, facial features and behaviors by people in their host culture. In addition to this, they find expression of emotions as nothing but an exposition of weakness. Therefore, Lee parents instead of helping Lee to regulate and balance her emotional upheaval advise her to grow stoic in the face of pain by damming up feelings as she articulates in the conversation with her mother as follows, “It is okay to cry, she would start. But the world doesn’t want to see you this way. So when you want to cry, take a pillow. Then take the pillow into an empty room. Lock the door. Then put your face into the pillow and cry so no one can hear you” (Lee 167). Without parental attachment, Lee’s suffocating self unknowing how to give vent to her pent up emotions feels traumatized and opts self-harm practice of emotional eating during adolescent phase. Emotional eating refers to the habit of overeating as the consequence of negative emotions (Ganley 1989). For Lee, emotional eating satiates her two goals in one go. That is on one hand it takes revenge on her body and on the other, it stabilizes her emotional distress as she says, “I’d fought off emotional pain with food. With the pleasure of texture and temperature and sweet and sour and salt. I filled myself until I could fill myself no further, and then I would vomit...adding to the ongoing pain” (Lee 181). The above argument elucidates how emotional dysregulation which complements emotional eating has contributed to stress in Lee, the leading precursor of stroke.

Of physical fitness and emotional regulations, Lee's parents prioritize education and never tend to compromise it because the latter helped them in securing a life in the host country. Lee's parents didn't aid her to experience the pleasure of happy learning for two significant reasons. First, they deliberately didn't teach her English language until the age of eight because like them they don't want her to end up as a subject of humiliation with wrong accent and pronunciation. But as a consequence, Lee faced many trials and traumatic experiences in school and ended up being locked in the bathroom because of communication barriers. Second, her parents' advice that she would be doomed if she hasn't performed well in academics constantly rings a dread alarm in her head. Nothing could be learned under compulsion, and Lee's academic experience proves it. Lee's parents are in white collar jobs so they expected her to choose a career in medicine, but she flunks organic chemistry and instead opts English Literature and molecular biology given to her passion in the language and to become a writer. Being majored in a professional course, Lee's parents are wary of her subject choice. Besides, though Lee has a passion for writing career, she couldn't pursue it because she lacks the courage to tell her parents what she loves. And Lee being raised as an emotionally repressed person cannot bring herself to writing because it is associated with subjectivity. To elaborate further, in a writing workshop as a first day activity, the instructor asks everyone to write a personal narrative on the theme of what we struggle with. Lee resists to do by opening stating, "I'm a really private person" (Lee 219). But to critically interpret this resistance on Lee's part reflects that she is afraid that writing would expose her vulnerability and embarrassing family secret. Lacking courage to tell her parents that she likes to pursue her career in writing and potential to submit to a writing career for the fear of it would expose her personal life, Lee inclines towards the decision of her parents and opts Master of Finance course. Nevertheless, she never overcomes the negative emotions of self-hatred, inferiority complex and worthlessness and gradually starts to indulge in the act of self-harm to ease the emotional distress and cover up her failure which she articulates as follows,

The physical pain was a way to distract myself from psychic pain from loneliness from not ever feeling good enough from pressure to get straight as from failure when I

got a B+ from fear of abandonment from deep rage from lack of sleep from always having to say the right thing from the inner flexible demands and expectations of my father. (Lee 180)

The lack of parental affinity and emotional attachment has made Lee to experience a sense of rootlessness. As a consequence, she starts to see the world as an unsafe place with threats lurking in the corner and people with distrust. Therefore, Lee to fill the void of emptiness and to get a sense of control over her body and emotions gets inclined towards suicidal thoughts which the result of her stressful and depressive life. The above arguments lucidly elucidate and justify how Lee's parents acted as an instrument in building stress in Lee which in turn made her to contract stroke in middle age as Susan highlights, "higher levels of stress and depressive symptoms were linked to increased risk of incident stroke or TIA (transient ischemic attacks)" (Susan 2015).

Conclusion

The convergence of Diaspora and Health Humanities open up new scopes for comprehending and interpreting the cause of illness and its impact on global perspectives by uncovering the subtle political interconnections between immigration and illness. Lee's life testifies how parental war trauma and immigration challenges has the potential to destruct a person's life by providing chances to contract life-threatening health complications if they hadn't been channelized on the right track. From Lee's parents' perspective, there is no mistake on their part because they did everything on the good intention to nurture her as a strong person capable of confronting all trials in life. But, in that process, they unknowingly passed down their dread and made her as a victim of stroke for no mistakes on her part. To conclude, the paper by examining Lee's life attests the nuances of how war trauma and immigration experiences has turned Lee's parents incline towards adopting bad parenting traits and how it made Lee to live a stressful life, thereby ending up as a sufferer for her parent's dreadful anticipation.

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Analysing the Realistic Aspects of Diaspora and Transnationalism through The Novel 'A Movable Feast'

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Abstract

The concepts of diaspora and transnationalism have served as preeminent research lenses to view the after-effects of international migration and the shifting of state borders across populations over the past few decades. Both diaspora and transnationalism are associated features of globalisation today. In the past, though it was connected with the Jews, diaspora has become a universal issue since the 1990s. Cultural diversity and comparative studies were not important trends in diaspora studies in their initial days. However, this trend is changing nowadays. Diaspora and transnationalism studies have been closely connected to migration studies, cultural studies, literature, and, most importantly, development studies in recent times. Though both diaspora and transnationalism refer to cross-border processes, diaspora has often been used to indicate religious and national groups living outside their native land, whereas transnationalism is often used to indicate expatriates. In this novel, *"A Movable Feast"* by Ernest Hemingway, it narrates the story of a young man from the lost generation of modernist writers and masters living and working in the period between two wars. The paper also analyses the struggles faced by transnational communities and provides a proof-based outcome regarding recent discussion on transnationalism.

Keywords: Diaspora, Transnationalism, Lost generation, Migration

Introduction

The novel 'A Movable Feast' is written by the great novelist Ernest Hemingway. He was an American novelist, short story writer, and journalist. His low budget and simple style, which included his iceberg theory, had a strong impact on 20th-century fiction, while his daredevil lifestyle and reputation brought him reverence from later generations. He was awarded the 1954 Nobel Prize in Literature. He published seven novels, two nonfiction books, and six short story collections. Three of his novels, three nonfiction works, and four short story collections were published after his death. The novel 'A Movable Feast' was published in 1964, three years after his death. The memoir combines reality with fiction as the author recalls his early time spent in Paris as an imminent writer during the 1920s. In this novel, he narrates about the lives of upcoming writers in Paris and talks about his friendship with Scott Fitzgerald and Gertrude Stein and his first marriage.

Weather and People

Hemingway starts by narrating the "severe weather" conditions during the winter in Paris and the cafes filled with dipsomaniacs. He portrays the Café des Amateurs,

which is an unhappy, immoral, and run café filled with alcoholics. Hemingway equates the café to a cesspool, which, unlike the cesspools into which domestic sewage is flooded, is never emptied.

Hemingway works in a room on the garret of a hotel. He is frozen and considers purchasing a bundle of twigs to ignite the fire, but he is concerned that the fire might not take and that he will therefore mispend his money. He keeps sauntering until he finds a good café. "good café on the Place St.Michel," a place that is "warm and clean and friendly." Hemingway orders a café au lait and gets out his notebook to work. (chapter 1)

Hemingway is writing about Michigan, in which he gives thought to whether outdoor weather matches the topic of his story. The reality that the characters in the story are drinking makes the author thirsty; he orders a "rum St. James," which warms him immediately.

He makes arrangements to go away from Paris while the weather is severe. He took into account going to a chalet where they could have books and, at night, be lukewarm in bed together. His due payment for the journalism for writing Toronto helped him finance travel.

Hunger Teaches Discipline

Occasionally, Hemingway does not have sufficient money to eat, and at this time he gets unusually hungry because the cafes and bakeries of Paris are full of food that looks and smells mouth-watering. At times, Hemingway goes to the Luxembourg museum while he is starving and feels that he realises the paintings better and wonders whether Cezanne painted them when he was hungry. When he meets Sylvia at the book shop, she says that he is too thin and asks whether he ate lunch or not. Hemingway told her that he was about to go home for lunch.

Sylvia makes arrangements for Hemingway and his wife Hadley to have dinner with her and their friends, and she also gives Hemingway notice not to work too hard now that he doesn't eat properly. Hemingway confesses that ever since he resigned from journalism, he has hardly been earning any money, yet he immediately expresses regret for talking about money. Sylvia asks him to assure her that he will eat enough. He leaves and right away feels awkward about complaining. He tries to get something to eat and drink, so he strolls to a brasserie called Lipp's, where he asks for a potato salad and a large glass of beer. The meal ordered is mouthwatering.

Hemingway bears in mind that "hunger is good discipline." It is significant not to let thinking about hunger go too far.

An Agent of Evil

After the birth of Hemingway's son, Bumby, his young family goes away from Paris during the cold winters. Before the birth of his son Bumby, Hemingway would cheerfully labour in a café during the winter, but he sensed it was not fair to bring a baby to a café in the winter. The family moves to Austria and spends some time at a hotel called the Taube, where the rooms are of considerable size and are pleasant and where they serve good food. As a result of the inflation of the Austrian shilling, the cost of room and board decreases gradually.

Hemingway and Hadley go skiing, and the baby is looked after by a babysitter while they explore. Both Hemingway and Hadley are fond of skiing, and Hemingway observes that Hadley has attractive, powerful legs for skiing and rarely slips. They are always hungry while skiing, and every single meal becomes a considerable event. They have obtained books from

Sylvia's bookstore, and at times they play poker at the boarding house. Hemingway considers that it is a great place to labour and that he handles it well to get through the difficult task of rewriting the first draught of *The Sun Also Rises*.

Hemingway says that the previous year they spent in the mountains changed everything. He equates the winter of avalanches to a joyful and guilt-free winter in childhood, which was followed by a black period in which three hearts were broken and cheerfulness shattered. He finishes by saying that Hadley was not guilty of anything and that she would wind up marrying a much finer man and being happy.

Memorable Friendship in Paris

Hemingway moves to the Musée du Luxembourg daily to gaze at the Impressionist Paintings by Cezanne, Manet, and Monet. He senses that Cezanne's paintings are instructing him about writing, but that he is not fluent enough to put this lesson into words. Following the museum, Hemingway moves to see Gertrude Stein at 27 rue de Fleurus. Stein and Alice B. Toklas are very genial and affectionate, and their apartment resembles a museum, which is full of paintings.

Hemingway says that Stein has the appearance of an Italian peasant woman, and her friend Alice Toklas is small and dark, and her hair cut looks like Joan of Arc. Stein evaluates Hemingway's story "Up in Michigan". She disagrees that the story is like a picture that no one will buy and cannot hang on a wall. Hemingway avoids quarrelling with his elders, but he adds that Stein is very clever and that she has been motivating him to give up journalism.

Stein also lectures Hemingway about buying art, and she counsels him to avoid spending money on clothes to ensure that he is able to afford art.

Conclusion

This novel is written from a backward-looking perspective, and Hemingway often highlights that the guilt-free and easy cheerfulness he sensed during his years in Paris was marvellous at the time, yet was destined to end. As expected, although he and Hadley repeatedly bask in how blessed and cheerful they are, there is a strong feeling that Hemingway lacks trust in happiness and that he has an idea that the truth and reality of life are in fact sorrowful.

Thus, the paper attempted to study the novel as a critique of the traumas caused and struggles faced during transnationalism and its effects on human lives, and it also analyses the realistic aspects of diaspora and transnationalism.

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Exploring Identity and Cultural Heritage in Julia Alvarez's "Names/Nombres"

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Abstract

Identity of a person changes with respect to one's perspectives irrespective of what the person projects. Ethnicity, race, culture, and gender are some of the important markers of identity. Especially as an immigrant, one has to break the already existing stereotypes that have been portrayed of a person in order to define and project who they really are and what they believe in just to create their own identity but at their own cost. Cultural displacement is one such factor that makes one feel alienated, excluded and often question their own identity. One is caught between two opposing worlds; cast away from one and unwelcomed in the other. Julia Alvarez, one of the most prolific Dominican American novelist, poet and essayist shares her struggle with her own identity in the self reflective essay titled "Names/Nombres". This paper aims to explore the conflicting identity and cultural heritage of diaspora and the challenges one faces while living in their country of citizenship and trying to be included by analysing the essay "Names/ Nombres"

Keywords: Cultural displacement, Identity, Stereotypes, Localisation, Recognition, Acknowledgement

Introduction

What is in a name one might wonder. Is it just a phonemic sound to summon a person or draw their attention? Or is it just a categorisation? The name of a person could reflect the cultural beliefs of the family, their ethics and their morals. It is to be noted that every name carries an important aspect of heritage, culture and emotion. Thus, a name is the culmination of personal belief system, societal ties, richness of a language and the very identity of a person.

While naming a baby, parents take utmost care as to what to name, for it will become the identity of the child, a reminder of what the child symbolises and what the child means to them. How pathetic is it then that all the efforts and meaning go in vain when one substitutes another name just because they fail to pronounce it.

When a person takes effort to pronounce a person's name, it shows that they respect one's culture and values them for what it means. It denotes that they do not consider the other culture inferior but as equal. In doing so, it makes the person welcome and that they are

acknowledged. When a person from a different culture tries to localise their name, it shows that they have gone leaps and bounds to fit in to an extent to alter their own identity. Julia Alvarez, one of the most celebrated Dominican American writers, recalls the earlier days of her life in the essay "Names/ Nombres", where she struggled with her own identity with respect to her name, her belief system, and different aspects of her culture. In fact, pondered on adapting a much localised name for herself too. Alvarez, in her essay, discusses the experience of immigrants and the hardships of the diaspora- a cat on the wall situation where one is caught between two opposing worlds; cast away from one and unwelcomed in the other. The essay discusses the subtleties of cultural displacement where a person might stereotype the other with cultural arbitrariness and cultural appropriation and attribute it to their naivety.

Exploring Identity and Cultural Heritage in Julia Alvarez's "Names/Nombres"

As an outsider, one feels comfortable only if one feels welcomed. It is usually the simplest of things that gives

huge assurance. This may range from a gentle smile to a warm greeting. For anyone entering a foreign land, customs clearance is always an humbling experience especially, if you are an immigrant. And for the Elbures, there was no exception. When the Elbures came to the United States, the immigration officer failed to pronounce their surname in the right way. This makes Julia Alvares, who is a kid at this stage, wonder how one could mispronounce 'Elbures'. As a small girl, she is also afraid to correct the officer as she wonders "we wouldn't be let in if I corrected the man's punctuation, but I said our name to myself, opening my mouth wide for the organ blast of a trilling my tongue for the drumroll of the r, All-vabrrr-es! How could anyone get Elbures out of that orchestra of sound?" (Alvarez 01).

This marks the beginning of the many altered name calling of the family. Alvarez goes on to explain how within a few hours of her landing in the United States, she is introduced to the multiple variations of her names. At first, her mother is addressed as "Missus Alburest" at the hotel lobby and her father as "Mister Alberase". Alvarez then goes on to show how her name, the namesake of her mother, was Americanised. "mother's friends pronounced her name Jewlee-ah instead of Hoo-lee-ah. I, her namesake, was known as Hoo-lee-tah at home. But at school I was Judy or Judith, and once an English teacher mistook me for Juliet" (Alvarez 01).

When Julia is addressed as 'Jules', 'Judy', or 'Jude', the localised or slang version of Julia, she wonders if she should correct their friend and teacher, but her mother advises her otherwise by quoting Shakespeare and says, "A rose by any other name would smell as sweet" (Alvarez 01). One could see that the mother has given up on standing for her culture and traditions. She pacifies Julia by convincing her that the name doesn't matter. As first generation immigrants, the new country symbolises dreams and opportunities and for which they are ready to risk anything. For them, the new promised land would set them free of all the bondages and chains that held them hostage back home. They are either unmindful of their loss of identity or they are too aware that this is the cost. But for a child growing up in a mixed environment, it is a herculean task. They are exposed to the harsh bullying and name callings at a young age to a point that they too

start resisting their cultural heritage when they had to be learning their rich cultural values.

Cultural displacements need not be racial slurs, stereotyping and name calling but simply failing to recognize them. It could be through small actions of mispronouncing their names and failing to make attempts to get it right. This simplest act is a silent and most loudest way of saying that "we are superior and we don't care about your culture". Neglecting the very presence of something is the hardest insult one could make. When this happens on a daily basis, one would succumb to these psychological tortures one day or the other. The biggest minus of all being that one is an alien in their own country. Leaving them with no choice but to bow down to the superior.

Alvarez states that her elder sister was named 'Mauricia' but her mother was "embarrassed" to call her that in front of the other American mothers and tells them that her daughter's name is 'Maureen'. One can find that the recurrent repetition of cultural arbitrariness masked with naivety by the majority instils a sense of cultural appropriation in the minds of the diasporic minority that they start fearing to be their true self. They start blending in not by their own choice but by the fear of rejection. By then, they are too far into this untested waters that there is no coming back. AK Ramanujan, the Indian Diasporic poet rightly states in his poem "Chicago Zen"

Now you know what you always knew:

the country cannot be reached
by jet. Nor by boat on jungle river,
hashish behind the Monkey-temple,
nor moonshot to the cratered Sea
of Tranquility, slim circus girl
on a tightrope between tree and tree
with white parasols, or the one
and only a blue guitar.

Nor by any other means of transport

One of the frequent questions that the people of colour are bombarded with is "Where are you from". This might seem to be very naive but shows their inherent racism. They are never ready to accept them as their fellow country citizens. To them, they are always outsiders. They employ this tactic to single them out and make them vulnerable. When Alvarez writes that "I burned with shame whenever they singled me out as a "foreigner," a rare,

exotic friend”(Alvarez 03), one could find pain and agony in her writing.

For the diasporan people, their true identity lies in their cultural heritage. This may range from their value system, to their social gatherings as a part of their traditions. When the diaspora stands united and come together to celebrate, they pride in their rich cultural heritage and never shy away from their traditions. They come together to mourn and they come together to celebrate and in such scenarios the line between the extended family and the family vanishes, of which everyone is proud of. Alvarez depicts this when she says, “My Dominican heritage was never more apparent than when my extended family attended school occasions” but on the other side “ My friends rarely had more than a ‘Mom and Dad’ to introduce” (Alvarez 03).

Conclusion

Acknowledging someone results from accepting the smallest of small things. The deadly virus of cultural

displacements could be eradicated through empathy. If one had the courage and determination to stop and place themselves in other's shoes, they would put efforts in appreciating other cultures and start treating them as their equal. In doing so, one doesn't feel alienated but welcomed. When a name is rightly pronounced, it gives a person a sense of satisfaction and completion. As Dale Caregie writes “Names are the sweetest and most important sound in any language”.

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The Idea of Klara's Being and the 'Other' in Kazuo Ishiguro's *Klara and the Sun*

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Abstract

This paper analyzes the character, Klara and the humanoid perceptions as most of the characters in the novel don't seem to be interested in Klara's system of belief and the conscience of Klara is unclear. Even though she has passed rigorous tests, Klara is still a creature that serves the needs and desires of those she aids, making her decisions subject to societal biases and preferences. Klara possesses rationality, independent consciousness, rationalization, and intervention, making her a social creature with potential for hardships. She deserves respect, liberties, dignity, compassion, and love. This methodological contradiction raises crucial considerations regarding the extent to which external perceptions and societal norms might alter an individual's identity and rights. It invites to critically evaluate the power dynamics at work in determining someone's moral standing purely on the subjective perceptions of others, underlining the need for a more complex conception of personhood and choice in the increasingly interconnected society.

Introduction

Humanoids are highly advanced robots designed to provide companionship and emotional support to their human owners. Klara, the protagonist of the story, is one such humanoid who develops a deep understanding of human emotions and desires through her interactions with her owner and other individuals in the novel. The author skillfully navigates these debates by presenting Klara as a complex and empathetic character, forcing readers to question their preconceived notions about the capabilities and moral standing of artificial beings. Through Klara's experiences, the novel challenges to reconsider the human treatment of technology and prompts us to reflect on the ethical implications of creating entities that can think, feel, and potentially surpass human intelligence.

Through Klara's perspective, readers are able to delve into the complexities of technology consciousness and the moral dilemmas that arise when creating entities with emotions and intelligence. Ishiguro's novel raises thought-provoking questions about the boundaries between humans and machines, challenging us to reconsider our understanding of personhood and responsibility in an increasingly technologically advanced world. This contrast highlights the complex interplay between individual perception and societal expectations when it comes to defining personhood. It raises thought-provoking questions about the ethical implications of relying on artificial intelligence for companionship and the

extent to which our interactions with technology shape our understanding of responsibility. While *Klara and the Sun* brilliantly analyzes the strengths and limitations of various perspectives, this article will suggest that it critically reveals the logical instability of the view of the other (outside world), especially in contrast to the pragmatic reality imposed by the view 'from outside'. That is, regardless of its value, Klara "from self," her behavior including true status, mediator, and dignity, is ultimately determined by the opinions of others.

Klara's Rationality

Klara's rationality enables her to make informed decisions and consider the consequences of her actions. Her ability to think critically and weigh different perspectives allows her to navigate complex dilemmas with thoughtfulness and integrity. Additionally, Klara's rationality serves as a foundation for empathy and compassion, as she is able to understand the needs and experiences of others in order to act in their best interest. Additionally, Klara demonstrates a strong sense of empathy and compassion towards others, which further enhances her ability to act in their best interest. This allows her to not only understand their needs but also provide the necessary support and assistance they require. Moreover, Klara's commitment to continuous self-improvement aligns with the virtue ethics approach, as she actively cultivates the qualities that contribute to her character.

Klara's interactions with Josie challenge her initial constraints and expose her to the complexities of the outside world. Through their friendship, Klara begins to understand human emotions and experiences, demonstrating her capacity for empathy and personal growth. The lines between Klara's autonomy and her growing dependence on Josie for company and approval are blurred as she grows closer to her. Nonetheless, one can wonder whether Klara and other friends seek or desire things based on their own free will, or whether they are just programmed to do so. After all, it's difficult to see how AFs could be economically or physically successful if they were disobedient, both internally and externally. It would be counterproductive to the objective of artificial friends if they, on occasion, refused to enter into companionships with teens. It is possible that respect is cached at some elementary level in every humanoid for safety reasons, such as preventing robots from turning against their owners.

Simultaneously, their cooperation, combined with human-like social cognition, creates a fascinating master slave conflict at the centre of all human-robot relationships. If a humanoid is designed to accept and care for the fellow being regardless of how they treat it, the relationship is not fair and equitable. Finally, humanoids are only successful as companions because they are viewed as such by their owners. They may be viewed as toys or as valuable assets, depending on their masters. It might be laughing stocks for power and brutality in the grip of evil. Its qualities and actions appear to be adaptable toward what their masters anticipate them to be, much like an intelligent creature. Its individuality is designed in the same way: humanoids are fully independent within the limits set by their masters.

Klara's Empathy

It is also clear that she possesses a great identity, a "feeling of belonging" that pervades her amazing process. But, determining the potential damaging aspect of this individual experience, — in other words, the manner and amount she may struggle, becomes more perplexing. While Klara's journey does not overflow with examples of good and bad thought patterns, the fiction does provide some case studies as she says: I apologize. I didn't mean to seem ungrateful. I'm very pleased to see the waterfall.

But perhaps also regretful Josie couldn't be with us. [...]" (Ishiguro 2021, 101).

Klara considers the delicate link involving pleasure and misery after observing the friendship of people who appear both joyful and worried. She attempts to sympathize and reflect the sensation of fury upon watching cab drivers arguing. Numerous individuals, perhaps all of these inferences seem to be a personal undertone. Yet, though the consciousness appears to be capable of judging experiences as good or bad, thus aids her understanding of their essential importance in human engagement, her conditioning appears to prohibit herself any prioritizing in comparison to everyone else. Klara, like a good slave, cannot consider herself just a subject. It is impossible to care for oneself as a subject if one does not acknowledge one's own value. Outsiders, such as Josie or the reader, can sympathize with Klara, despite the fact that humanoids cannot empathize with each other.

This view contends that Klara's personal liberty is decided not just by her physical attributes or behaviors, but also by her capacity to participate in complicated thinking processes and demonstrate rationality. Klara exhibits a degree of cognitive complexity that extends beyond her humanoid appearances, declaring herself suitable of essential character and choice.

The central idea of the novel is around Klara and Josie's friendship, in which Klara recognizes her desire to be a "good friend." Josie adores Klara, confesses her, and elevates her subjectivity by emphasizing their shared experiences rather than Klara's skills. Klara and Josie's partnership grows from a master-slave conflict to a real "need" that impacts the relationships of others. The mother, who is first cooler to Klara, warms up when she sees how important her daughter is. Rick, Josie's boyhood friend, is first suspicious of Klara because he is Josie's best friend. Nevertheless, after discovering Klara's long-term concern for Josie's well-being, his opinion of her gets entwined with his complicated connection with Josie. Klara even serves as a mediator, assisting them in reconciling their childhood fantasies with the hard reality of maturity.

Klara's Sense of the 'Other'

Klara's behavior challenges traditional notion of individuality, as seen through external characters' perspectives. By focusing on external actions and their

impact on others, it becomes evident that even mindless agents can possess a certain level of moral responsibility and influence. This broadens our understanding of ethics and raises important questions about the criteria we use to determine moral worth.

It is indeed ambiguous, though, with what amount the story's various participants employ similar standards to judge Klara's personality. In reality, most persons who deal with Klara don't really appear interested in Klara's personal position, or even more if there are psychological or functional reasons behind it. Although Klara might theoretically pass difficult individual tests, still remains, it seems, a creature who caters to the interests and wishes of the individuals she helps. As a result, her moral action is constantly susceptible to human prejudices and preferences.

This means that Klara is capable of perceiving and experiencing the world around her, which is a crucial aspect of moral agency. However, it is important to note that her ability for phenomenal experience alone does not guarantee her moral responsibility or individuality. This consciousness gives Klara a sense of personal identity and agency, but it does not hold her morally responsible for her actions. Social obligation necessitates more than simply subjective experience; it necessitates the ability to comprehend and apply conceptions, make ethical decisions, and accept responsibility for the consequences of one's actions. She appears to have functioning free will and individuality, as she makes decisions freely. Her subjective point of view may be the consequence of a sophisticated narrative process, but there is no logical mind behind the exterior, no cognitive spirit in her humanoid body.

This view fails to recognize that personality is determined not just by intrinsic characteristics, but also by an individual's actions and interactions within their social context. Klara's personal responsibility should be

evaluated based on her ability to develop and sustain meaningful connections, as well as her ability to comprehend and respond to others' needs and opinions.

Conclusion

In brief, according to the individual judgment, Klara appears to satisfy the following important requirements: she possesses the rationality required for individual principle, she possesses a broad potential for independent consciousness, rationalization, and intervention. She possesses the ability for incredible encounters and hardships. As a result, Klara is a social creature who ought to be treated appropriately. She must have liberties and privileges because of her innate attributes, as well as be accorded dignity, compassion, and love.

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Analysing the Hardship Faced by a Couple in Diaspora and Transnationalism through The Novel 'Exit West'

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Abstract

The concepts of diaspora and transnationalism are now associated with and distinguished attributes of globalisation. Intellectuals in academia, government policy, and other related areas have enormously responded to the occurrence of diaspora and transnationalism. Previously, though it was identified with the Jews, the diaspora has become a global concern since the 1990s. Consequences of liberalisation, which provided more successful articulation for many developing countries to serve their emigrants efficiently as diaspora. Although the causes and effects of diaspora and transnationalism are now widely discussed, clear-cut concepts and theories have yet to appear. Ethnic inclusiveness and comparative analysis were not preeminent trends in diaspora studies in the initial days. However, this tendency has changed in recent years. Both diaspora and transnationalism are important research lenses to view the consequences of international migration and the shifting of state borders across populations. In this novel, **"EXIT WEST" by Mohsin Hamid**, it narrates the relationship of Saeed and Nadia from the time they first encounter to their mutual separation and brief reunion in their homeland. The paper also analyses the challenges faced by expatriates and provides confirmation-based results regarding recent analysis on transnationalism.

Keywords: Diaspora, Transnationalism, Expatriates, Homeland

Introduction

The novel 'Exit West' is written by novelist Mohsin Hamid. He is a British Pakistani novelist, writer, and brand consultant. It was published in 2017 as his fourth novel and won the Los Angeles Times Book Prize for fiction (2017) and the Aspen Words Literary Prize (2018). The author has currently emerged as an admired writer and writes Exit West at a time of much disagreement over refugees and migrants. Intellectuals examine this novel for its recommendations about universal politics, the use of technology, and calls for healthier action towards the environment. The central themes of this novel are expatriation and refugee issues. It can be considered as imagination or speculative fiction. This novel is about a young couple, Saeed and Nadia, who live in an unspecified city experiencing civil war and ultimately have to depart, using magical doors that lead to a distinct place.

Curfew and Technology

The militant radicals blockade the city's stock exchange, while Nadia follows the dispute on TV with her colleague. She texts Saeed about the unfolding horror, and the government goes down upon the interchange in full force, having decided that the demise of the captive is a cost

they will have to pay in order to set up power and send a message of energy to militants and citizens. Briefly after the stock exchange siege, the militants and radicals began capturing and holding territory throughout the city. No one knows how these militant radicals are coming in such large numbers so quickly. The city ultimately institutes a curfew and puts up checkpoints with barbed wire and infantry fighting vehicles. Work is delayed for both Nadia and Saeed as many consumers are fleeing the country. Nadia's two chiefs have even fled themselves, never returning from their holiday leave and leaving their employees to pass time in the workplace.

Nadia and Saeed don't see each other at the end of the week for the first two weeks, as fighting between their neighbourhoods makes travel not at all possible. Finally, Saeed is able to see Nadia on the third weekend. One week later, all cellular phone services in the city disappeared. The government has decided to do this as an interim antiterrorism measure, which was announced on TV. Internet services also vanish. Both Saeed and Nadia do not have working landlines, so they find themselves cut off from each other immediately. Deprived of the portals to one another and to the globe provided by cellular phones.

Hit on Transit Route

I am horrified at the violence all over the city, and public executions happen all the time as the militant radicals cement their authority over the city. Nadia and Saeed decide to find a transit route out of the city. Their friend introduced them to an agent who claims to have access to the strange doors that transport people to other places; therefore, they set out one evening wearing clothing and stylings needed by militants. They were being eyed by drones flying upward. When they reach the spot they were told to come, the agent tells them not to look backward, approaching them from behind and demanding that Nadia remove her head cover. When the agent asks for the payment, Saeed gives it to him, wondering whether they are making a payment or being cheated.

Both Nadia and Saeed want to leave the city; their aspects differ from one another. While Saeed has always wanted to leave the place as a last resort under different circumstances for the time being, He hates the idea of leaving friends and extended family. Besides, Nadia is longing to migrate, as the hope of change is exciting her. However, she worries that migrating will make her depend on others, putting her at the stranger's mercy. Nadia wonders how Saeed's father endured such things. A message arrives from the agent saying a door is open and they need to meet him the next day. Saeed's father is reluctant to come with them, and he forced his father to come with them, but to no avail. Finally, Nadia makes the promise to stay with Saeed until they are out of danger from the old man.

Adieu with Family

Saeed's father says his farewell to his son and Nadia before leaving the house without telling them where he is going so that they cannot come after him. After confirming that they have everything packed, the couple leaves the apartment, walking to the meeting point and wondering if the agent sold them to the militants. When they reach it, they find out that the rendezvous point is in a deserted dentist's office that has long ago been raided for medicines and painkillers. When Nadia and Saeed entered the dentist's office, the agent showed them a black door that used to lead to a closet. "You go first, the agent says to Saeed, and however Saeed initially planned to move after Nadia, he immediately changes his mind, sensing that it's

probably more threatening for her to go after him. He argues, but the agent does not mind.

Saeed and Nadia go outward, come out between two buildings, and feel a cool wind on their faces while at the same time hearing the sound of shells held to their ears. However, Nadia and Saeed look for "fellow country women and men" who inform them that they have arrived on the Greek island of Mykonos, a place that attracts travellers in the summer and expatriates in the winter. Nadia and Saeed purchase water, a blanket, a tent, and local service for their cellular phones.

Militants from Nadia and Saeed's country entered this city last week and shot down Austrians to arouse a reaction against migrants coming from their country. So the Austrians are plotting to charge a group of expatriates living near the zoo. Luckily, other people are planning to protect them. To help migrants, the young woman wearing a "migration compassion badge" got on the train to the zoo. But she discovers herself kidnapped in a car by a prejudicial mob. She jumps off at the preceding stop. In spite of this bad experience, she decides to continue her service.

Refugee camp

Nadia and Saeed woke up in their narrow tent and saw people running out of camp. They go after the people to a new door that opened in town, rumoured to guide them to Germany. As the crowd reaches it, they see soldiers protecting it. They fall aback, seeing as some migrants attempt to run past the guards. After some time, the crowd disappointedly flies back to their tent and waits for the next chance.

Conclusion

The novel ends with Nadia, who returns to her homeland after fifty years and meets up with Saeed, who offers to take her to the Chilean deserts to see the stars. This paper analyses the universal issue of migration and its bad effects and gives an international solution: magical doors that take people anywhere in the world. The author attempted to alter readers attitudes about the concepts of citizenship and borders. It also emphasises the struggles faced by Refugees and the traumas they undergo to live a peaceful life.

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The Wrath of Transnationalism in Mohsin Hamid's 'The Reluctant Fundamentalist'

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Abstract

Diaspora and Transnationalism are broadly used concepts in educational as well as civic discourses. Transnationalism refers to flows and exchanges that happen across national boundaries. It is usually connected with internationalisation, relocation, diaspora, cultural diversity, internationalism, and post-migration studies. This paper considers transnationalism from an investigational perspective rather than as a feature of a specific group of people. Diasporas are groups of people with an indistinguishable native country. On the other hand, Transnational communities are groups of people who maintain household, communal, ethnic, or money-making links across international borders. Both terms make reference to cross-boundary activity. The novel, "The Reluctant Fundamentalist" by Mohsin Hamid, is a first-person description of a Pakistani Muslim living in the United States and how his life becomes more challenging every passing day after the attack on the Twin Towers. This paper furnishes a proof-based solution with regard to contemporary discourse on transnationalism.

Keywords: *Diaspora, Transnationalism, International border, Cultural diversity*

Introduction

The novel 'The Reluctant Fundamentalist' is a self-conscious narrative written by Mohsin Hamid, a British Pakistani novelist, writer, and brand adviser. The novel was published in 2007 as his second novel and won the Ambassador Book Award of the English Speaking Union (2007), the Anisfield-Wolf Book Award (2008), and the Asian American Literary Award (2008). He is best known for his innovatively crafted writing. His fictional work has been rendered into over 30 languages, nominated for the Man Booker Prize, and highlighted on the New York Times' best-seller list. The central theme of the story is the collapse of the Twin Towers, which happened on September 11, 2001. The story starts prior to that attack and continues eventually. This novel is a continuation of first-person speech, which is the discussion between two people where the other person never utters a word.

Homely Life in New York

Changez grabs the chance to tell the stranger about his early days in New York. Initially, Changez finds New York City to be more or less like home; since the cab drivers talk in Urdu, it's trouble-free to find Pakistani food near his accommodation in the East Village, and the South Asian Gay and Lesbian Association occasionally marches through his locality. When he strolls through the road, he

doesn't appear to be out of place; in fact, travellers frequently ask him for directions. In general, he feels like a New Yorker, not an American. Changez describes that he is often nostalgic about Manhattan; besides, he lived there for only eight months.

America is, in reality, the most technologically progressive civilization in the world. Sometimes, he is ashamed and disheartened by the discrepancy between his native land and the United States. For the following few months, Changez, Wainwright, and other trainees take complex classes designed to provide them with a year's worth of business knowledge: Software programmes, personal skills, and communication tactics. Changez likes the exhilaration of his financial training. He also feels exceptionally powerful when the company gives him an expense account. Instantly, Changez has more money than he ever had before. He also observes that his fellow workers are diverse and yet the same in many ways.

9/11 Onslaught

Changez flees to Manila, Philippines, to be a part of a new project he is employed on, which entails a music business in the Philippines. On his last evening in the Philippines, Changez switched on the television, and the news flashed on about the collapse of the Twin Towers on September 11, 2001. The stranger appears disguised upon hearing

this information. Changez insists that he is not a psychopath and that he is commiserating with the sick and wounded. He also donates to the poor. Even he admits that his response to the 9/11 incidents was unusual, and he is still trying to understand it himself.

Changez describes how he thought of the terrorist attack's symbolism instead of its victims. He is pleased that at least someone has triumphed in attacking the Twin Towers. At the moment, Changez notices that the stranger looks more dissatisfied than ever. He asks the stranger if he can genuinely say that he has never been joyful while looking at a TV motion picture of foreign lands being bombarded by American forces.

When Changez encounters other members of Underwood Samson, he at first pretends to be astonished and disturbed by the terrorist attacks. The Underwood Samson squad is not able to fly back to the United States as many flights are cancelled. When Changez goes to the airport to fly back to New York in the airport, armed guards took him to a security room and forced him to strip down to his underwear, a demeaning experience.

When his flight landed in the United States, he was isolated from other passengers. An officer inquired about the purpose of his trip to the United States. Then he was sent to another room and compelled to wait for an inquiry next to a handcuffed man. After interrogation, Changez finds that his squad has not waited for him, and so he travels alone back to Manhattan.

Reflection of the Attack

After the 9/11 terrorist attacks, Changez observed a spike in American nationalism. Though previously New York City had its own distinctive culture, at present he experiences it as being replaced by a culture of American nationalism. The new nationalism, as Changez notices at the moment, has an aggressive undertone, as if America is longing for vengeance after the 9/11 attacks. In the repercussions of the 9/11 attack, America appears to him to have become combative patriotic. Changez hears rumours of ferocious attacks on Muslims and Pakistani people in the city, but he believes that the rumours are simply overstatements.

Changez tells his family and Wainwright that he is not troubled since Pakistan has pledged support for the United States. He records in private that even if Muslims are charged, he is rich and powerful and isn't at any real risk.

But one day, on the roads, two unknown persons harass Changez and call him a "fucking Arab". Changez is enraged and wants to brawl with them, but they walk away from that place.

Changez soon begins to fret that he could lose his job at the Underwood Samson as he is a Pakistani Muslim. Wainwright tells him about the work that prejudices Muslim workers and alerts him that Underwood Samson may lay off some workers soon.

Conclusion

As a Pakistani man in America, Changez has an outlook and encounters that give him intuition about features of American nationalism. In the past, at Princeton University, he has perceived that there is a concealed patriotic project in his college that makes students loyal and render their service to America. Ultimately, the novel reveals the real issue between America and Muslim migrants in the United States. Changez was observed to be a possible terrorist only because he belongs to the Muslim community. Though he loved New York initially, it is obvious that he was unsuccessful in assimilation in America. The country provided a good deal of opportunities to Changez but simultaneously considered him hostile, changed his sight of American dreams, and made him reassess his identity. Thus, the paper attempted to examine the novel as a critique of the agony caused and suffering endured during transnationalism and its effects on expatriates.

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Two Lives-Making History Beyond Borders

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Abstract

Transnationalism is the process by which people try to establish and maintain socio-cultural connections across borders. Diasporas could be broadly defined as individuals and communities who have left their country of origin and moved to another but maintain links with their homelands. The word 'diaspora' itself is synonymous with the dispersion of Jews beyond Israel. The dispersal of the Jews from their holy land and settling down in various parts of Europe started as early as 600 BCE, when their leader was killed and they were exiled to Babylon. The social reality of the lives of people who have crossed borders have been portrayed in many literary works. Some of these literary works on diasporas serve as chronicles of social history. Vikram Seth's memoir, "Two Lives," has represented history through literature by picturing issues of diasporic and transnational identities-Indian and Jewish. The lives of his uncle Shanti Behari Seth and his German aunt Henny are metaphors of reading the past in the light of the present. His work is also a revisiting of the two most significant happenings in world history- Holocaust and World War II. The memoir is a combination of biographical, autobiographical memories in partly epistolary form. The book reveals how family histories have become a representation of global history. It shows twenty first century with racial prejudice, Wars, and macabre events as its landmarks. Revisiting such a history could be a subtle reminder of the horrors and sacrifices of the past and a lesson never to repeat them. The paper focuses on the lives of the diasporic and transnational entities caught up in the grotesque events and their fight to survive to tell their tales to the world.

Keywords: *Transnationalism, Diaspora, Holocaust, Auschwitz, Nazi, World War II, History, Memoir, Autobiography, Epistolary.*

Vikram Seth started to write about the life of his expatriate uncle Shanti Behari Seth. The idea of writing a book on his uncle's life was suggested by his mother. But when he started his work, he could only interview his uncle and his aunt, Henny was dead by then. He felt distressed about the fact that he could not get any personal details of her. But to his huge relief, he happened to discover a treasure store of her letters from the attic of their house. The letters written by his aunt, Henny and her friends contribute majorly to the work. The interviews with his uncle threw light on his days during the Second World War.

The memoir is partly biography and partly memoir for it traces the days of the author's association with his uncle and aunt in London. The memoir intertwines the histories of two individuals from two different countries. His uncle, Shanti Behari Seth, a dentist in the Second World War, had willingly migrated for his studies to Germany. His aunt, Henny is a classic example of Diasporic identity, who had escaped from the German SS and had managed to survive. The lives of these two individuals, one a transnational and another a diasporic identity, have intertwined to provide the author an insight into their past, and in turn, of World history.

"Two Lives" is a masterful fusion of memoir, biography, and history wherein the two individuals have witnessed and survived the Third Reich, Auschwitz, the Holocaust, and the Second World War. The paper focuses on two of the most dreadful historical events, The Holocaust and the Second World War scenarios as represented in the memoir.

The first dreadful event that Seth's work presents in his work, is the Second World War scenes as narrated by his Uncle Shanti Behari Seth. In Part Two of the book, Shanti's service as a dental surgeon in the Second World War is narrated. He had previously moved to Germany to study Dentistry. He then joins the Second World War as a dental surgeon. The conditions under which he worked and lived in the battle zones are described by Shanti to the author. He was in Egypt, Syria and in Monte Cassino his life took a different turn in an event. He describes how his right arm was blown off.

There were no trenches near my dental tent. It was a hilly and rocky area. I was sitting behind my panniers- the boxes in which I kept my dental gear- and my hand was outside. All of a sudden, there was a big bang, and my hand was off and hanging by my skin. There was terrific pain and lot of blood. I waited for twenty minutes. The

shelling went on. Then I thought, nobody would know I was here. More bleeding. Best to run through the shelling to the tent where the medical officers were attending to the wounded patients... (Seth, "Two"154).

The tragedy that struck him was very unfortunate since it questioned his service in the Army Dental Corps. He is helpless about thoughts of the bleak future. The personal tragedy narrated in the memoir is a typical illustration of the enormity of the impact of wars. Shanti is then relegated from his service as he is rendered medically unfit. He writes to Henny in his agony letter after letter and gets the solace from her replies. The impact of wars could be so great to an individual that it shakes the foundation of life. The future of a dental surgeon without a right arm is unimaginably heart breaking. Shanti finds great relief in Henny's letters and he continues to write to her with his left hand. Later he exhibited a great deal of endurance to pursue his profession with his left arm. He had the courage to reestablish his confidence and that is heroic.

These pages of the book which detail the horrors of two huge tragedies in world history, capture the trials and tribulations of Shanti Behari Seth, a transnational identity. The life of Shanti Behari Seth, is impacted by both the German regime and the World War. Later, he had to requalify in order to practice dentistry in Edinburgh. Shanti Behari Seth's determination is evident when he continues to pursue his profession even after losing his arm in the World War.

The paper is an attempt to focus on the two great tragedies in human history projected through a literary work by an Indian author. Seth, in presenting the life of Henny, not only records the events of the past, but he re-imagines and re-creates it. When he describes, particularly the deportation of Henny's mother Ella and her sister, Lola, he adopts the modal auxiliary verb "would" in part three of the book. By recollecting the plight of the Holocaust victims, Seth also re-imagines the past.

He makes a reconciliation with the past in his attempt to write about it. He visits the sites of memory in Berlin, Italy and even Israel, where he checks the records of Holocaust victims and traces Henny's sister Lola's name mentioned in it. Seth does not merely document the historical facts through his perspective, he rather combines epistolary, archival and photographic documentation to produce a unique combination of memoir and

autobiography. The purpose of such a writing is to recall the painful past and move towards a future with a warning signal.

In an interview conducted while Seth was in New York for a *Meet the Author* program at the Asia Society on November 16, 2005, the author commented on the danger that we could await in the next century:

What worries me about the danger of this coming century is basically a technological danger. That is, each century produces its usual quota of nutcases, well madmen let's say, of journeymen as rulers, and of sages, but the real problem is that the madmen can have their fingers on better technological means of destruction. One can certainly assume that if Hitler had had some of the means that are now available, he would have used them. Similarly, smaller groups can use them. In fact, there may be a point when individuals can. And what one really has to deal with is what goes on between our ears, the hatred in our brains. People who try to solve problems by force, or by putting up a wall, or by ignoring historical realities are ignoring the fact that technology marches on. And eventually one has to deal with the most serious causes of injustice and the breeding grounds of hatred before one can talk about all the other technological means of resistance, or conquest, or whatever. (Seth).

Recalling tragedies of such huge proportion possibly hints at the greater dangers lurking in the technological world ahead. As Seth puts across in his interview the future of the technologically empowered world is intimidating too.

The next is the worst genocide ever in World's history, the Holocaust. The annihilation of the Jewish community, some of the Poles, the crippled by the Hitler's regime has left a scar in the history of mankind. The war brutalities and the subsequent atrocities against the Jewish community are unpardonable and unforgettable. The memoir written by Vikram Seth on the lives of his uncle and aunt have narratives about the Holocaust. The author's aunt, Henny Caro, hails from Germany is a typical victim of diaspora.

She lives with her mother, brother, and sister in Germany when the author's uncle rents a room in their house. The author brings out the picture of a peaceful Germany before the entry of the Nazi forces. The family has a big friends circle and many of who are Christians. They enjoy their life with camping, gathering at Henny's

house for occasions. The facts are authentic as they are the recorded words from Seth's uncle. Germany after the Nazi rule becomes the opposite of everything peaceful. There are many restrictions imposed on the Jews. They are stopped from owning any business. Their education and public transactions are curbed by the SS (**Schutzstaffel**), the political soldiers of the Nazi party.

The Jews are slowly separated from the rest of the German people. Their identity is sought and the Jews are marked out from the rest. The half Jews have certain concessions. Henny and her sister lose their jobs and the family faces heavy loss after the SS confiscate their property. Henny's boss helps her to escape to London where she would be helped by one of his relatives. Though Henny leaves Germany, she longs to get back to her own home and hopes to reunite with her mother and sister. Her brother by then has managed to leave to South America. Shanti who has been studying dentistry in Germany is forced to leave Germany. He relocates to England and struggles to establish there. But he is the only known person to Henny when she reaches London. They both correspond to each other through letters.

In the memoir, it is crucial to discuss the impact that the concentration camps produced on the survivors and the people who have lost their loved ones. Henny, who has no clue of her family, is traumatized by the War bombings in London. The author provides the readers with exact information regarding the whereabouts of his aunt's mother. He has personally checked in the list of people in the Berlin Transport notices the name of Gabriele S. Caro:

On this typed list is the number 12609 and the name Gabriele. S. Carow (corrected manually by the removal of the w). The year of her birth, 1871, appears in the appropriate column. Against her name is the handwritten notation, 'died 16/10/43'. (Seth, "Two"218).

The document indicates the date of the death of the Caro which is exactly five months from her transportation from Berlin. Ella has died in the hospital without any known person beside her. Similarly, the description of the women's camp in Auschwitz from the "The Death Factory" by Ota Kraus gives the readers a chill down the spine. The account of the happenings as narrated by some of the survivors are more than enough to paint the gruesome picture of the experiences of the women in the concentration camps. Beno Holmer, a survivor, describes

the conditions in the Lodz ghetto in one interview. The mother of a child suppresses the truth that it was hers and the child is ruthlessly killed before her eyes to which she does not react at all:

And there was a lady there with a child. And, uh...[sighs] And he ask, "Whose is this child?" And the woman who was the mother says, she did not admit the child. So he took the child by the legs, and he swung it against the wall. And he killed the child. (Helmer 01:13:50 - 01:1:50).

The inhuman act of murdering the children and the crippled mercilessly leaves indelible scars in the minds of the survivors. The amount of abuse that the women underwent in the concentration camps is ineffable. This women's camp is where Lola is transported and finally gassed to death. Moreover, the words of the doctor in the Auschwitz, known to the Wolfskys give them the information that Lola did not enter the hospital barracks which meant that she was healthy but later could not be seen. The doctor's observation confirms that the only other possibility of Lola's absence would be her cruel death in the gas chambers. The author provides some descriptions of the murderous procedure adopted in the Auschwitz. The morbid conditions of the concentration camps shared by survivors give an idea of what Henny's sister, Lola, would have suffered:

The emaciated bodies of the sick were thrown on two-wheeled carts which were drawn by prisoners for many miles, often through snowstorms, to the next camp. If one of the sick men had died before the cart left, he was thrown on anyway- the list had to be correct! The list was the only thing that mattered. A man counted only because he had a prison number. (Frankl 42-43).

The next most ghastly detailing of the gassing chambers and the possible way in which Lola would have finally been killed are presented by the author. The whole narration of the procedure is unimaginable and gruesome. The details of the concentration camps are true to reality and there are many survivors who have frightening reminiscences of their experiences. Similar descriptions of the gas chambers wherein the victims were gassed to death mercilessly are recorded from the words of the survivors. One such survivor, Avraham Bomba, who was forced to cut the women's hairs before their deaths, narrates the genocide in the Treblinka gas chambers:

It was not allowed to have the people standing up with their hands down because there is not enough room, but when people raised their hand like that there was more room to each other. And on top of that they throw in kids, 2, 3, 4 years old kids, on top of them. And we came out. The whole thing it took I would say between five and seven minute. (Bomba00: 01:31 – 00: 02: 10).

The account provided regarding the Holocaust killings in the work is like that of the survivors' reports. The condition of Lola, Henny's sister who is separately taken to the Auschwitz camp is similarly horrible and tragic. She has written a post-card to Henny and sent to Alice Froschke, which is the last hand written letter that Henny preserves from her sister. Alice Froschke also mentions the pitiable condition in which her sister suffered:

Your deeply sensitive sister must- it is barely imaginable how – have suffered fearfully under the barbaric conditions in such a camp. There was no possibility of her surviving such torment of body and soul. I would wish that she did not have to suffer such torture long. (Seth, "Two" 205).

The words of the people who survived the Holocaust and the description of the concentration camps from various sources are extremely excruciating for the people who read them. The people who have been affected directly by such tragic separations from their dear ones would have undergone a harrowing experience as in the case of Henny. The horrors of the people struggling in the ghettos are related by many survivors.

The worst conditions of the concentration camps and the cruelest methods used to annihilate the Jews not only remain as an unpardonable crime in the annals of human history, but they also torment the survivors and the dear ones of the murdered lot. Henny is one among the affected people who has gone through such a mental trauma, a classic example of diaspora. The agony of getting news about her mother and sister intermittently makes her desperate. The disillusionment caused by Hans and the letters carrying nothing but the tragic descriptions of her dear ones' sufferings make Henny desperate and desolate. In these descriptions, Seth brings out the horrors

of the Concentration camps and the cruel deaths of millions of Jewish lives.

The lives of Shanti Behari Seth and Henny exemplify that life can still go on beyond borders and tragedies. They stand a testimony to the fact that individuals from two different culture, creed and faith could not only come together but also sustain in a world wrought with inhumaneness. In the light of transnationalism, the two of them are proofs that their grit had surpassed all other external life-threatening situations. It needs to be borne in mind that the transnational and migration policies which came to be drafted later between nations were the outcome of such tragic events. Vikram Seth's "Two Lives," captures the morbid reality of the World Wars and how some lives still stood firm, fighting against all oddities. Their lives have given ray of hope to the future transnationals by making the policy makers and political thinkers devise better decisions and policies for the migrants.

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The Complexity of Unhomeliness: Transnational Relocation in Abdulrazak Gurnah's *Admiring Silence*

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Abstract

Transnational relocations cross national borders and settle in a new country. Unhomeliness is a lack of intimacy in social lives. Unhomeliness is the experience of immigrants in a strange land: alienation, otherness, language barriers, depression, racial discrimination, and intolerance in an alien country. Abdulrazak Gurnah is a professor at Kent University in the UK. Gurnah was awarded the Noble Prize for Literature in 2021. Gurnah has published ten novels and seven short stories. His work deals with issues of belonging, colonialism, displacement, memory, and migration. Gurnah's Admiring Silence sheds light on the complexity of migrants in other countries but also intends to present a holistic approach to the homecoming of migrants. This article traces the complexity of a migrant's life in a strange land. It also analyses the issues of migrants' search for social space in their new homeland and addresses their physical and psychological problems. It also explores the racial discrimination faced by migrants in a new land.

Keywords: *transnational, relocation, alienation, otherness, depression, and racial discrimination*

Transnational migrants cross national borders and struggle to find a place in a new country. The state of unhomeliness is a lack of intimacy in a strange land. Unhomeliness is the experience of immigrants in a strange land: alienation, otherness, language barriers, depression, racial discrimination, and intolerance in an alien country. Immigrants move from one place to another in search of a better area. They find foreign countries to be green pastures due to the poverty-stricken conditions in their native land. Migrants undergo many poignant experiences in their strange land. Settlers face a lot of obstacles in their bid to find peace and shelter in their migrant country.

Gurnah, the Tanzanian professor of English and Postcolonial Literature at Kent University in Britain, is a novelist, short story writer, and critic. He was born in the East African island of Zanzibar on 20 December, 1948. He was forced to move to the United Kingdom because of the sustained violence against the Zanzibar Arabs in Tanzania. His works mainly focus on social and humanitarian issues, and bring forth characters who do not

succeed in migrated places. Gurnah has published ten novels namely *Memory of Departure* (1987), *Pilgrims Way* (1988), *Dottie* (1990), *Paradise* (1994), *Admiring Silence* (1996), *By The Sea* (2001), *Desertion* (2005), *The Last Gift* (2011), *Gravel Heart* (2017) and *Afterlives* (2020). Gurnah's novels address the themes of migration experiences, displacement, belonging and colonialism. Tanzanian literature is performed orally or written in Swahili, and only a small number of works are published in English. His contemporary Tanzanian writers like Shaaban Robert, Muhammad Said Abdulla, Aniceti Kitereza, Ebrahim Hussein and Penina Muhandu also voice gender equality, problems of migrants and discrimination against race and religion. Research on Gurnah is worthy, as he won the Noble Prize for literature in 2021 and addresses burning issues.

Immigrants are required to move to a strange land because they have no money and no choice. Immigrants are suffering from the trauma of relocation to a new country, including fear, homelessness, isolation, and

oppression. Settlers often face the difficulty of learning a new language, adjusting to a new environment, and navigating the social system in their host country. Katharina Spreier, a researcher, observes in her article that "Immigrants also face various hardships when in the host society, such as exploitative work conditions, inadequate living conditions, hostility, and discrimination, which may lead to traumatic sequelae or psychological conditions for some individuals" (Spreier).

Unhomeliness is the feeling of people who feel a lack of intimacy in their social lives. Immigrants face trauma as a result of the unhomeliness they feel in the colonizer's land. Homi Bhaba's *The World and the Home* points out that unhomeliness is "something of the estranging sense of the relocation of the home and the world" (141). Most of the immigrants who depart their homes and settle in a new land go through various hardships. Karzan Kawsin Babakir, a researcher, documents in his article "Unhomeliness in V.S. Naipaul's *A House for Mr. Biswas*" that "Unhomeliness can be defined as the feeling of not being at home even when one is physically at home, and this is a clear condition of the colonized and postcolonial subject (3).

Admiring Silence (1996) tells the story of an unnamed man's migration from his homeland, Zanzibar, to England in an attempt to build a new life for himself in his migration from a formerly colonized country to England. The protagonist is a writer and a teacher at a secondary school in England, where he settled. The narrator leaves Zanzibar and moves towards England. His communication with his family is only through epistles, in which he never mentions Emma and Amelia. He thinks that the difference between Emma's and his culture, history, and religion creates a problem within his family: "confused offspring of mixed parentage, doomed to instability and degeneration as the tainted blood coursed through generations..." (96).

Gurnah's *Admiring Silence* is divided into three sections. Through this novel, Gurnah describes the experiences of migrants in other countries, but he also intends to present a holistic approach to the homecoming of migrants. The first section of the novel explains how he came into contact with a white woman, Emma. The second section deals with his temporary return to his native land, Zanzibar, in the East African Islands. And the last section narrates how and why he eventually chooses to return to

England. The narrator feels difficult, always hesitant to share his traumatic experience. The narrator never goes to Zanzibar for a long time. Due to the lack of communication with his family, he is not happy in England, which has always been far from being a new home for him. The narrator feels alienation in the hostile space: "I was astonished by the sudden surge of loneliness and terror I felt when I realized how stranded I was in this hostile place..."(94).

Gurnah focuses on migrant characters. As an East African migrant, Gurnah is exposed to marginalization and alienation in England. The narrator leaves his family in Zanzibar long before he migrates to England and establishes a life with Emma. Emma gives birth to their baby girl, Amelia, which adds to her parents' feelings of disgrace. Emma's parents, Mr. and Mrs. Willoughby, look hatred towards the narrator: "turned to be with a look of, well, hatred" (95-6). Mr. and Mrs. Willoughby's looks make him feel alienated since those looks remind him of his otherness. The narrator is considered an "other" in a strange land.

The narrator faces many difficulties when he arrives in England, where discrimination is still a problem for people like him. In the first years of his arrival, he earns his living by working at a restaurant. The narrator is reproached by the owner, Peter, who is angry at him for flirting with a white woman, Emma. His anger at the narrator's behaviour, which he calls racial discrimination: "That's the kind of idiot country we have become. . .Thousands can just walk off the plane and live off us, but you're not doing that in my kitchen, young man" (58).

Gurnah's intention focuses on the racial approach of the British towards migrants. When the narrator tells the doctor that he "liked green bananas and smoked monkey for breakfast, he (the doctor) nodded in recognition" (8). The interaction between the white-skinned doctor and the narrator provides the novel with a socio-critical gesture. By sensing a heart problem, the doctor tells the narrator:

Afro-Caribbean people have dicky hearts," "and they are prone to high blood pressure, hypertension, sickle-cell anaemia, dementia, dengue fever, sleeping sickness, diabetes, amnesia, cholera, phlegm, melancholy, and hysteria. You really should not be surprised at this state you find yourself in. These are all diseases for which no known cure exists, of course, but there is no need to panic

whatsoever ... you really mustn't worry. You only have a mild problem, I think, something not entirely unexpected of someone of your age and race. (9)

This mocking commentary by the doctor makes him realize his identity as an African migrant treated with racial prejudice. It discussed the meaning of home, belonging, and identity, terms that become complex when migration occurs. It has also revealed the potential of silence in the dialogue between the Self and the other.

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Residential Afflictions in M.G.Vassanji's *No New Land*

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Abstract

One of the difficulties for people who are relocated to nations that are far from their homeland is establishing a sense of identification. Due to British colonial rule over Asia and Africa, Indian workers were sent in large numbers from India to Africa throughout the nineteenth century. These labourers were recruited to construct the railroads that linked the three British possessions in East Africa—Kenya, Tanzania, and Uganda. While the immigration of Indian labourers is viewed as a kind of colonialism, their removal during the years following independence is seen as a component of decolonization. Though they were accused of failing to support the Africans who were then involved in armed resistance against the British colonialists, the Indians were forced to flee Africa. This study is based on the experiences of these deported Indians as they are described in M.G. Vassanji's novels. One of the main techniques used in fiction to depict immigrants' sense of belonging is living in an ethnic enclave. The immigrant protagonists in the novel *No New Land* experience some major trouble in residing in Don Mills hence they arrive to Canada for their living. The article will next go over the residential affliction before demonstrating how the author approaches Affliction as a necessary component of the community's ethnic record.

Keywords: Colonization, Displacement, Discrimination, Enclave, Identification.

Introduction

The 'diaspora identities' has an emotional connection to the 'old country' has undergone migration. This should also make us aware that diasporas are composite communities. According to Avtar Brah in *Cartographies of Diaspora: Contesting Identities* (Routledge, 1997)

Geographically and historically, Canada has a distinctive tale to tell. This nation is geographically located in the Northern region of North America. It reaches as far as the North Atlantic and North Pacific oceans. It is situated between the USA to the South and the Arctic Ocean to the North. Canada's Eastern and Western regions are separated by a distance similar to that between London and Bombay. After Russia, it is the second-largest nation in the world after Russia. Canada is a small country that was historically settled by Europeans after the discovery of North America in the late 15th century. Along with these white people, Canada is also home to a number of Native American tribes, including Metis and Inuit. These people appreciated having their own culture and languages prior to the arrival of the Europeans. Up until the origin of the first European "explorers" in 1670, nothing changed. The Europeans, particularly the English and French, significantly altered Canada; they took the land and forced the European languages and cultures onto everyone. Canada was established as a British territory in 1776, and Quebec was

designated as the province for Europeans who spoke French and were Catholics. The Canadians have opted for a diplomatic approach with the British colonisers to gain their independence. The colony was made a Dominion of Canada by the North America Act of 1867.

Canada was proclaimed an independent nation in 1982 as its citizens began to create their own institutions. The first of July is a national holiday in Canada. The connection to London is not entirely severed, though. For instance, the Queen of England chooses the Governor General, the first position in Canada, for an indefinite amount of time after consulting with the Prime Minister of Canada. People from all over the world have started to flock to Canada because of the need for employees there. Following World War II, Canada was compelled by the demands of economic expansion to welcome vast numbers of immigrants from non-European nations. Indian immigrants make up the largest ethnic minority in Canada. When British colonisers attempted to strengthen their hold on East Africa by building a network of railway tracks connecting all their colonies in Africa, the immigration of South Asians, immigrants from the subcontinent of India, began around the end of the nineteenth century. About 32 000 indentured labourers from the Indian subcontinent were used for this building. Many of these workers deceased as a result of the difficult working circumstances they were forced to endure.

The Indians left when the railway projects were finished in 1901, but roughly 7000 labourers remained in Africa to start their own businesses. They had enjoyed enormous business success. At the cost of the Africans who were battling ferociously for freedom from the colonisers, several educated South Asians also held high positions in the management of colonial and private institutions. The programme of "Africanization" was instituted in the 1970s by the new African military leaders of the post-independence era. South Asians were evicted from their homes and made to flee Africa as a result of this policy. Some of them were simply given a little amount of pocket money before being allowed to leave. When poverty and political unrest first hit the Indian subcontinent, some of the deported people chose not to go back. They would much rather travel to the United Kingdom. Those who chose not to travel to the UK instead travelled to North America, including Canada and the USA. The deported South Asians had various cultural and religious differences.

Themes like racism, identity issues, and displacement are some of those that frequently appear in Vassanji's literature. This study analyses *No New Land's* 1991 work of the same name. Vassanji, G. It examines the relationships between residential, religious, and social ties. The story of an Indian Muslim family who immigrates to Toronto illustrates the issue of allegiance. They are Nuridin Lalani, his wife Zera, and their two kids, Fatima and Hanif. This study will demonstrate how steadfastly South Asian Canadians adhere to their ethnic ideals. The article will next go over the residential afflictions before demonstrating how Vassanji deals with affliction as a necessary component of the community's residential record.

Residential Affliction

One of the main techniques used in fiction to depict immigrants' sense of belonging is living in an ethnic enclave. Enclave as a concept is defined as "an area of a country or city where the people have a different religion, culture...from those who live in the country or city that surrounds it" (Oxford Advanced Learner's Dictionary, 2010, p. 501). For immigrants, relocating to a place that is similar to their home culture gives them a sense of safety and security. Indeed, enclave occupies a good space in Post-colonial literature because it represents a kind of ethnic

immigrants' resistance against being integrated into the majority. Some immigrant groups try to isolate themselves in an enclave as a protective mechanism to lessen the cultural effects of a majority that is of a different race and culture.

The immigrant protagonists in the novel *No New Land* experience this. Vassanji, M.G. The Lalani family decides to reside in Don Mills in the sixty-nine Rosecliffe building, which has twenty stories and is jammed with two hundred and forty South Asian families, a few days after their arrival in Toronto. They are mostly Indian. The Lalanis' decision to live in the ethnic residential building at 689 Rosecliffe demonstrates their intention to separate themselves from the mainstream and identify with the South Asian ethnic group present in Canada.

A new technique to develop one's sense of community is through food. Food serves as the symbol of expression for culture and identity in immigrant writing in addition to serving as a source of nutrition. The idiom "you are what you eat" can be used to describe this idea. Food is implied to play a significant part in establishing and growing an enclave in *No New Land* (1991). Ethnic food becomes a powerful symbol of affliction whether consumed or prepared.

The character's sense of belonging is established in various ways in an area called Sixty-nine Rosecliffe. For instance, Gulshan Bai is required to make the daily ethnic "tiffin," which is cooked on the sixth level. Sheru Mama, who is located on the fourteenth level, works tirelessly every day to ensure that the well-known "Chappati" food is offered for sale on a broad scale. Ram Deen and his daughter must meet the demand for "halal beef" within their community.

Another example of ethnic affinity is the eighteenth-floor family's commitment to hosting "An Open House" every Saturday where people of different ethnic backgrounds can come together to talk about their issues and take in the most recent news from their country of origin. Additionally, there are babysitters on every floor to ensure that the next generation receives a solid ethnic education before entering public institutions. In other words, the setting of Sixty-Nine Rosecliffe transforms into a "world" with a culture more akin to that of subcontinent India than Canada.

Conclusion

Through the events and people in his debut book *No New Land*, M. G. Vassanji asks certain queries and forces readers to reconsider several topics. Different ethnic background may make it harder for immigrants to integrate with the local population. With time, this difference grows larger. The language barrier is a crucial indicator of this disparity. Zera, for instance, is a clinic receptionist. She loses her work as a result of her poor English communication skills. In other words, the immigrant's ability to learn a foreign language is not aided by the ethnic life of the enclave (a proficiency which becomes an excuse for discrimination against the immigrants in employment). When it becomes a barrier that prevents the immigrant from accessing other people's cultures, ethnic allegiance may also negatively affect the immigrant.

For instance, if Nurdin sees a girl sobbing on the ground, he goes over to her and asks if she needs any assistance. The young lady stays silent. Nurdin repeats his query while showing sympathy, placing his hand on her back in anticipation of her response. The girl screams out of nowhere, accusing Nurdin of attempting to rape her. The cops are informed of the problem. The issue with Nurdin is that he does not have the opportunity to learn about other Canadians' cultures and adapt his behaviour as a result of living in an ethnic enclave. Readers may draw the conclusion from *Affliction* that it is important to assess an immigrant's unique experience in the context of his or her ethnic community, rather than outside of it.

The novel's conclusion implies that the immigrants are connected to their countries of origin; the first is a

sense of desire or belonging. Since the immigrant is required to demonstrate this attachment in daily activities as demonstrated in *No New Land*, it is more than just a feeling.

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Geographical Consciousness in Amit Chaudhuri's Novel *Odysseus Abroad*

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Abstract

Amit Chaudhuri, who is widely acclaimed for his love for Indian classical music in all his novels, belongs to the new generation of Indian writers in English Literature. This paper attempts to bring out the elements of geographical consciousness that is presented in Odysseus Abroad to understand the two distinct cultures India and British. The novel is examined with a focus on the elements of sense of place, the spaces within houses, and elements of location, dislocation, and relocation. Chaudhuri's writings reflect the writer's connection with the issues of his region through its culture and geographical tendencies. The narrator is preoccupied with the Indian thoughts and Indian set-up. It is clearly found that the narrator does not intend to take up or follow the western culture.

Keywords: Tradition, Culture, Loneliness, Identity, Nostalgic, dislocation, and Alienation.

Amit Chaudhuri's *Odysseus Abroad* was published in 2015 by Hamish Hamilton publishing House. Amit Chaudhuri's sixth book, is one of the most important manifestations of the author's abilities to cope with modernist fiction method. The cultural and regional inclination encompassed in Chaudhuri's works demonstrates the writer's connection with problems of his locality. The reason why the novel is called as one of his renowned works is that it remains to be an embodiment of the problematic struggle and mental struggle of a young Indian student. Ananda is the central character of the novel. He moves to London for his higher education. He is very ambitious to become a poet. Initially, he is unable to cope up with the social standards and conventions of London. Later, he adapts and adjusts himself to the cultural and social differences. Ananda also faces lot of issues and suffers humiliation in the migrated land. The novel is divided into six different parts. The author has given different titles for each and every title.

Amit Chaudhuri makes a clear depiction of the protagonist's problems while he goes to other places away from his native. Issues like dislocation, migration and cultural differences are manifold in his writings. With the character, Annada, the writer is able to spell out the dislocation issues. The nostalgic experiences of Annada and his trouble in establishing his identity are the crux of the novel. He is in his early twenties and the uncertain life

of him makes him feel disoriented from the society where he lives.

The connection with the culture of India is very persistent in the novel. Ananda shows high regard for classical music of India whereas he feels remorseful or displeased with the 'rap' music of the western country. He is portrayed as a genuine lover of classical music. Ananda becomes more proximal with the Indian music that he uses to practice different ragas in his room while his stay in London. He is not only Indian in outlook but also inwardly a staunch Indian. He expresses his aversion towards Western music and singing culture.

The dull pulse- like beat started at eleven o' clock at night. It was a new kind of music called 'rap'. It baffled Ananda even more than disco. He had puzzled over why people would want to listen and even more their bodies to an angry, insist onrush of words- words that rhymed, apparently, but had no echo or after life (OA 9)

The entire scenario is different for him. The westerners choose to celebrate and annoy him with loud music at the odd hours in the night. He is baffled and puzzled at the circumstances. He is worried about his present condition in connection to it. He fears of his future and life. He does not know answers for a few questions which pop up in his mind. He even does not know what his purpose of stay in London is. He also worries what he will do upon going back to India. He is also dull in his studies and he knows very well that he will not fetch first class in his degree. He wears only Indian kurta and pyjamas at night. This shows the bonding of him with India.

Odysseus Abroad is a novel which gives a special mentioning to isolation and loneliness. The central character Ananda suffers from homesickness and he is not able to maintain a good rapport with the people over there. He locks himself up in the tiny apartment where he resides and spends his time in isolation doing various activities to make him feel better in the dislocated land.

Similarly, the author has commented on regional preferences in other portions of the story, such as when Ananda hesitates to approach his professor by the first name; since in Indian tradition, instructors are considered equivalent to God. Consequently, Ananda's choice not to call the professor by his first name creates another gap in adjusting to the new location. The zebra crossings, the unfamiliar cuisine, the language, and everything else made Ananda stand out from the crowd:

Firstly, there was the civilisation itself, with its language_ a language only secondarily his_ its zebra crossings, where cars slowed down and waited, pulsating, its assortment of the bags and cheese and pickles and which, its dry, clipped way of speaking. He felt terribly excluded. Or chose to be excluded; it gave his drift and insignificance meaning in his own eyes. (OA49)

The author emphasises the protagonist's speech to the Indian deities. He mocks the Greek gods by pointing out that they are relatively impotent compared to the Indian gods. As a result, Chaudhuri has engaged in depicting regional sensitivities in the narrative through the significant characters Radhesh and Ananda.

As previously stated, regional awareness is influenced by linguistic, religious, and cultural identities. The portrayal of cultural discourse is covered in *Odysseus Abroad*.

It depicts people's ways of living and actions and critical circumstances impacting the personalities of the characters and their attitudes, feelings, and collaboration. Amit Chaudhuri's ability to innovatively capture the cultural spirit of a specific location emphasises its distinctiveness and the many ways in which it distinguishes itself from other areas. According to this point of view, the author has communicated a great deal of regional awareness in this work. The novel's whole tale revolves around the territory of London city and its surroundings, with the journey of the theme, pushed into the centre through the continuous flow.

Ananda believes that after moving to England, he has found the world's beauty. He believes that reading the poetry in Bombay is worthwhile, although, at school, he felt

it was foolish, even funny. However, now he thinks it is a lovely hobby.

Ananda recalls his childhood memories of his hometown and compares them to those of London. Then he often compares 24 Belsize Park, where Ananda's uncle has lived for the previous twenty-one years. It is a usual work schedule that includes regular trips to a restaurant and a few London avenues. When Ananda visits London's restaurants and streets, he is continually unsettled. He is very contradictory when it comes to London:

Ananda's first visit to 24 Belsize Park in 1973 also saw his entry into his uncle's former first-floor abode for some reason, his memory would sometimes tell him it was Christmas. But it was August; he had vivid recollections of the summer; consecutive days of sunlight. (OA130)

The locale of two different nations is portrayed by Amit Chaudhuri in this novel. He explicitly makes descriptions on geographical locations of India and London.

The differences in the culture, environment and especially the approach of Ananda towards the two environments are clearly brought out in the novel. Chaudhuri has used extensively the techniques to portray geographical components. These geographical components are used to convey the regional sensitivity inside the text. The geographical components include hills, forests, streets, buildings, monuments and other external elements of the environment. The Indian sensibilities in the character of Ananda though he resides in London for study brings out the responsiveness of Ananda towards his homeland. He envisions being only in his native. The short period of his stay in London is not a satisfying period for him. It is not that he is inclined to his motherland alone, but the passion and love towards his motherland remain bright in his soul. The responsiveness of Ananda in two different environments is presented ostentatiously by Amit Chaudhuri.

The nostalgic feeling, homesickness and feeling of loneliness are all the diaspora elements that are present in the novel. The benefits and drawbacks of the society and the changing lives of people in the society are very well picturized by the author, Amit Chaudhuri. The welfare of the society and its benefits are clearly brought out in the novel.

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Identity Crisis: A Study in Monica Ali's *Brick Lane*

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Abstract

This article discusses the theme of identity crisis due to immigration in Monica Ali's novel "Brick Lane". It focuses on the protagonist, Nazneen, who immigrates from Bangladesh to London and struggles to adapt to the new culture and environment. Nazneen feels uncomfortable and alienated in London, unable to communicate effectively in English. However, as the story progresses, she starts to find her identity and takes brave decisions, particularly after meeting Karim. The article also mentions Nazneen's conflict between returning to Dhaka or staying in London, as well as her struggle to find her identity without losing hope. Overall, the article highlights the journey of Nazneen in search of her identity in a new land.

Keywords: immigration, nostalgia, culture, identity, struggle, acceptance, power, settlement, new life, language barrier.

Identity crisis is one of the most significant issues most people suffer in their lifetime. The person who undergoes Identity Crisis is in a state of dilemma. There are many reasons for the identity crisis but one of the most important issues is immigration. When the people leave their homeland and move on to the host land, they undergo an identity crisis. They are not in a position to find their own identity. This causes a lot of confusion and frustration in their life. According to Dinesh Bhugra and Matthew A. Becker, migrating individuals experience multiple stresses that can negatively affect their mental health, including the loss of cultural norms, religious practises, and social support systems, adaptation to a new culture, and changes in identity and self-concept.

Immigration is when they start to accept the host land's culture and tradition by leaving the homeland culture. In Monica Ali's *Brick Lane*, the identity crisis is due to immigration in the life of an immigrant woman, Nazneen. Nazneen is an eighteen years old woman who belongs to Bangladesh. According to her family tradition, she married a forty-year-old man, left Bangladesh, and moved to London. She feels uncomfortable living there because of the changes she undergoes in culture, tradition, food habits, dress and how the London people behave. So, she decides to swift her residency to the British Bangladeshi community. She keeps searching for an identity in London and finally starts to lead a peaceful life.

In *Brick Lane*, Nazneen fights boldly and gains her independent identity. During the childhood days of Nazneen, she is a very calm person who never speaks against anyone. Her mother, Rupban, is unwilling to fight against fate, and Nazneen follows the footprint of her mother. According to them, fighting against one's fate can weaken them: "Fighting against one's Fate can weaken the blood" (15). From childhood, she does not complain about anything to anyone but always talks with God. Thus she was brought up in a calm and good environment.

Her father, Hamid, arranged her marriage, and she does not want to see the photograph of her future husband because she is willing to marry a person according to her parent's wishes. She gets married to Chanu Ahmed and moves to Tower Hamlets, London. After her immigration, she was caught between her homeland and her host land. Nazneen finds it hard to manage between her home and her new country. Nostalgia overtakes her, and she longs to go back home. Nazneen dislikes the new atmosphere, people and their culture. The narration about the surrounding of her house says that most of the flats have three closed sides of square-sized rooms with net curtains. The words like 'dead grass' and 'broken paving stones' show Nazneen's view of her new place. These thoughts arise in her mind because she was raised in a village with a good environment: "She looked across the

fields, glittering green and gold in the brief evening light" (17).

Communication is essential to lead a peaceful life. Since Nazneen fails to communicate in good and elegant English, she hesitates to move friendly with the neighbours. She feels alienated in the host land. She knows only two words in English 'Sorry' and 'Thank you'. She spends her time inside the four walls of her room. She tries to manage this situation by cleaning, arranging files of Chanu, and cooking.

Nazneen feels complicated by the routine household activities, and over time, she tries to move out of her house and mingle with the neighbour, but her husband never allows her to come out of the house. By saying the Indian tradition and custom, he asks her not to go outside without him and going out is a big crime. He suppressed her by saying, "And anyway, if you were in Bangladesh you would not go out. Coming here you are not missing anything, only broadening your horizons" (45).

Nazneen got influenced by the new environment slowly. She asks for details about her new experiences in her daily life. Due to the encounter with her neighbours, she got introduced to some other Bengali wives. She enjoyed the new company but did not mention it to Chanu. Soon Nazneen gets bored with regular housework, and she is confused about the purpose of her life. She decides to express her needs to Chanu but soon stops herself. She often dreams of herself differently. Whenever she sees the ice-skating program on television, she imagines herself with another man. Junn Iselin Storengen states, "When Nazneen watches the television and the skating, she feels like another Nazneen. This new Nazneen is the Nazneen she becomes at the end of the novel, but the new Nazneen is hard to accept because of the sexism that controls both the society in Brick Lane..." (32). When Nazneen switches off the television, she returns to her original life. Nazneen started to bring changes in her dressing style in her imagination.

Nazneen worries about her sister Hasina, who suffers greatly from her love marriage and is now lost in Dhaka. She asks the help of Chanu to find her, but he refuses to take steps to find her sister. These sorts of behaviours make Nazneen arise. When Chanu says it is impossible to find Hasina in Dhaka, Nazneen wants to shout, "Anything is possible" (62). When Razia informs that

she is going to English class to learn English, Nazneen gets influenced, and she gets the desire to learn English. Chanu stops her by saying the pregnancy of Nazneen as the reason. Chanu worries whether the Western culture will change her character.

Chanu often restricts Nazneen indirectly by saying ill about their neighbours. He indicates that he feels not good about the characters of Nazneen's friends. Nazneen often wonders about the Tatoo lady, who is her neighbour and does not talk with anybody. She keeps thinking about how that lady can remain in the same place for a long time. Nazneen tried to follow in the footsteps of that Tatoo lady, but she could not remain silent for a long time. She feels like an American, but her inner mind says she is an Indian. She came across a problem to which country she belongs to.

When Chanu decides to return to Bangladesh, he announces it to family without asking Nazneen and his daughters any suggestions. Due to their economic needs, Nazneen thinks of helping Chanu by sewing, but Chanu's self-respect does not make him allow her wife to work and earn. Chanu always suppresses Nazneen and worries whether the new place will change her. Shahana, the elder daughter, constantly struggles to prove her identity. She struggles between Bangladeshi culture and English customs. Chanu always compels her to get close to Indian culture, which Shahana dislikes. She finds it difficult to get a different place for her identity. Both Nazneen and Shahana get irritated by the rules of Chanu. They are not in a place to find their own identity.

At the same time, Nazneen feels proud of Shahana. Nazneen's affair with Karim gives her some braveness, but she does not dare to express her affair to anyone. However, Shahana is different from her. She insists she has no desire to return to Bangladesh. Even though her parents do not value her opinion, she strives for what she desires. She repeatedly informs her mother and father that she wishes to remain in London. Even though Nazneen does not want to return to Bangladesh, she decides to wait and see what happens. She remains silent and allows fate to determine the course of her life.

Shahana boldly expresses her ideas when Nazneen waits for fate. Shahana does not want to wait for anything. Her courage shines through when expressing her desires. Boldly, she informs her parents of her intention to leave

home. She takes decisions and moves on her path by ignoring all the barriers. Shahana arises against her father, which Nazneen fails to do because of fear.

Earlier, Chanu does not allow Nazneen to help him, but later he brings a sewing machine to earn money for their return tickets. Nazneen does all the sewing work assigned by Chanu. In the beginning, Nazneen did not know how much money she earned. Nazneen often thinks about Hasina because, after her withdrawal from the marriage bondings, Hasina was very free and happy without any restrictions. Chanu always insists on some restrictions on Nazneen and his children, which makes them confused about their identity. They were not allowed to live according to their wish because if they were free to mingle with society, their behaviour and culture might be changed. Chanu wants Nazneen to step behind Chanu by bowing her head and covering her hair.

Nazneen often thinks about her marriage life. She likes to behave in a good and obedient manner with her husband but fails because of his harsh behaviour. Over time she fails to understand whether she loves her husband or not. Nazneen comes into contact with Karim. Karim shared many things with her, and she felt very happy and respected upon hearing his thoughts. Monica Ali's *Brick Lane* focuses on Nazneen's struggle for identity and her eagerness to find acceptance. She represents the life of Bengali women living in London. A sort of acceptance she received from Karim makes her find her abilities and capacities. She feels some power within herself. Karim says to her that she likes her because of her real nature.

When Nazneen feels about her power and abilities, she becomes brave. A change is seen in her inner mind. She starts to suggest her ideas and views to Chanu and does not accept all that Chanu says. She takes decisions bravely. She ignores Chanu when he does not hear or give importance to her ideas. She becomes confident and brave. She takes care of her family and spends time on the family's goodness. Sonia Bharadwaj says, "The relationship with Karim electrified her." She also says, "She learns to take charge of her decisions, her future and life ahead." Nazneen starts not to care about others' thoughts when she does what she thinks. She starts to live for herself and her family.

Even though she gets some courage, she is still confused about their return to Dhaka. She thinks about her

mother and her advice about leaving everything in fate's hands. She gets knowledge about the profits of living in London. When Chanu shows the plane tickets, she thinks about their return. She is confused about whether she should go or not. She thinks about her belongings and friends in London. These thoughts make her forget her homeland. However, after that, she does not fully get the host land identity.

Nazneen boldly takes decisions after the entry of Karim. When Mrs. Islam comes to ask for the money, Nazneen refuses to give it and states that she will not pay. She also informs that they gave much more than they owed. When Mrs. Islam's sons start to break things, she calmly watches them and does not show any fear on her face. When Mrs. Islam indirectly threatens to tell Chanu about Nazneen's affair with Karim, Nazneen says that Chanu already knows about the affair. She bravely talks to Mrs. Islam and does not get afraid when Mrs. Islam's sons threaten her.

Nazneen feels a power inside her. She found a way to be brave. She decides to stay in London. She takes responsibility for her children's future. She ends up her relationship with Karim. She no more wants to live in another person's control. She also does not want to sin against God. By thinking about her mother's suicide, Nazneen is no longer ready to give space for fate in her life. She takes charge of her own life and takes her own decisions.

Nazneen then informs Chanu that she and their daughters will stay in London. Ream Mohammad Abu-Samra states, "Nazneen succeeds in breaking the walls" (97). She joined Razia and does the sewing business. She gets ready to live in London alone when she has no support. She decides to earn her own money for her living and her daughters' living. Ream Mohammad Abu-Samra says, "Nazneen chooses to challenge the oppressive forces surrounding her and to live the kind of life she has chosen for herself and effectively for her daughters" (100).

Razia has the leading role in Nazneen's life. Razia is one of the ways through which Nazneen finds her identity. Razia is also an immigrant from Bangladesh. She was the neighbour of Nazneen. She was suppressed under the patriarchy of her husband. When he dies, she does not sit simply and mourn, but she starts living according to her wish and caring for her children. Sonia

Bharadwaj says, "Razia is the mouthpiece for all those women diaspora who have the will to survive independently in the alien country." Nazneen was too impressed by Razia, and in certain stages, she started to follow the ideas of Razia.

Razia crosses the boundaries formed by Bangladeshi cultures. She started to learn English. She wears dresses according to her wish and changes herself a lot. Razia made an impact on Nazneen, and she helped her to come to the outer world. Razia did not lose hope when her husband died; she took it as her strength. While Chanu worries about the culture of London, Nazneen makes a brave decision without the fear of culture; at the beginning struggles to take a decision. Sonia Bhardwaj says, "Departure of Chanu and Karim from her life lands Nazneen into the flux of society where Razia emerges as her saviour." Along with Razia, Nazneen started her new life in London society, which is new for her. Nazneen picks up the challenges of oppressive forces around her and starts to live for her and her daughters.

Hasina is the other character in *Brick Lane* who suffered a lot to find her identity. She eloped with her lover, which is against her traditions. Even Nazneen admires her for her admirable character as she was not waiting for fate in her life and takes her decisions bravely without hesitation. After Hasina's separation from her lover, she moved to many places and worked in different places. Even though she lived in Bangladesh, her own country, she felt lonely. Many men brutally treated her, and she faced many difficulties. However, she did not give up her courage. Junn Iselin Storengen states, "Hasina never gives up finding her identity as she struggles towards a new and better life, leaving her old ones behind. Nazneen dreams about becoming as independent as her sister" (29). The brutal treatment of her husband makes her move from him. She found herself working for a living and often lost every chance in her life. But she had never lost hope and tried a lot to find a permanent place for her. At the novel's end, it seems that she once again eloped with some other guy. Throughout the novel, she struggles a lot to find her identity without losing hope.

When Nazneen found that she lost her identity, she struggled between London and Bangladesh. She cannot take any brave decision against her responsibilities and some dominants. At the beginning of the novel, Nazneen is

very much surprised by the new culture. She thinks about the women who always take care of their pets. However, she slowly grew up with this culture and soon started to find happiness in this culture. She realizes she cannot move with her husband by leaving all her friends. She was not ready to leave the London culture and lifestyle. She has found her identity by encountering with new people, and these experiences make her take brave decisions. She clears the settlement with Mrs. Islam, ends her relationship with Karim for her daughters and decides to stay in London when her husband moves to Dhaka.

According to Nazneen, this decision is very much important to her life. Nazneen succeeds in finding her identity. She keeps the Bangladeshi culture as well as British lifestyles. She started her sewing business and learned English; both are very important to survive in London. Junn Iselin Storengen says, "She is now a free woman, not dependent on men anymore" (52). She creates her identity by living in her own earnings and fulfilling her dreams. She takes the role of a mother, a friend, a worker and a woman. She faces many difficulties in her new life but never gives up and bravely overcomes all her barriers. She leads a happy life as she wishes without any restrictions. In the end, it is seemed that she goes for ice-skating, which is her long-time dream. Even though she hesitates at first, she soon enjoys doing ice skating. She starts to live for her daughters and their happiness. She also had a successful life by fulfilling all her dreams.

Thus the thought about Nazneen's identity arises within herself when she migrates to London. She encounters new people who live their life with their interests. When she meets Dr. Azad's wife, she gets the thought that women can live their own life without any guidance. She takes many brave decisions and finds her self-abilities and identity within herself. The stresses and questions in her mind get removed by her brave decisions. She starts her new life as she dreams before.

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Teaching English as Second Language to Deaf & Hard of Hearing Students: A Review

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Abstract

Children naturally pick up their first language or other languages they are exposed to and become proficient in them through the process of language acquisition. Just like hearing students, pupils who are deaf or hard of hearing need to acquire a language for social interaction and academic achievement. Language acquisition is a major challenge for the vast majority of deaf children and that may adversely affect the deaf children's academic achievement. A full description of English as a Second Language (ESL) education for students with impairments may be found in publications from the past ten years (2011-2022) by a variety of specialists. In this case, new computations are being done so that potential customers can examine the relevant study topic. This analysis document recognizes the significant achievements shown in the used measuring elements with success indicators. The major results and justifications for discovering the lessons learned in the future roadmap are also explored in this study.

Keywords: Deaf, English as a second language, Hard Hearing, Hearing impairment, systematic review

Introduction

One of the important facets of human life is communication—the process of sharing ideas verbally and non-verbally. It is a necessity to establish a harmonious relationship with other people to survive. The ability to communicate is innate; however, there are various skills that humans must possess to convey ideas and feelings and, of course, to avoid misunderstanding. One of these important skills is listening, which is needed in learning a language. As such, hearing-impaired individuals obviously lack listening, which leads to problems as far as social interaction is concerned.

According to [1] in their book *Ethnologue: Languages of the World*, the Philippines' deaf population is approximately 2,914,600. With regard to this, 25 provinces in Mindanao have recognized Special Education Schools. In the province of Surigao del Norte, four elementary schools offer Special Education programs, namely: Schools in this group include Mariano Espina Memorial Central Elementary School, Sison Central Elementary School, Socorro Central Elementary School, and Dapa Central Elementary School [2]. These Special Education

schools cater to individuals with various disabilities, including hearing impairment.

A person's ability to absorb linguistic information through hearing can be hampered by hearing impairment, which is the lack or diminished capacity of auditory perception. Any issue with one or more components of the ear or ears that reduces the capacity to hear sounds is referred to as a hearing loss [3]. There are several types of deafness, according to Moravkova, depending on the age at which it started (pre-lingual and post-lingual deafness), the area of the body that affects hearing (conductive and perceptual hearing loss), and the severity of the deafness (2011). (In accordance with the decibel-measured sound loudness, which might be light, moderate, moderately severe, severe, or profound). According to Moravkova, a person's choice of communication strategies or alternatives that support language development and enable easy communication exchanges depends on the type of deafness they have. [4] are the elements influencing the choice of a communication strategy for hearing-impaired kids. The language used at home, family involvement, the age at which the disability is recognized and treatment is begun, literacy, community resources, the

presence of other disabilities, the use of hearing aids and cochlear implants, speech intelligibility, the language spoken at home, and accessibility to postsecondary education options are a few of these factors.

Gravel and O'Gara conclude that no one alternative is ideal for every kid and that choosing one form of communication does not exclude changing it at some time throughout a child's development. Early identification of hearing loss is a must, according to [5,6], because it will enable parents to choose a communication mode that best suits their hearing-impaired children. [7], as cited by [6], reported that the success of deaf emergent readers depends on their families' commitment to a communication mode. Bustos also recommended that the visual inclination of deaf children be considered when choosing the communication mode. To support this, [7] maintains that the upshot of the hearing-impaired individuals' language learning process, be it first, second, or even third language learning is potentially determined by their primary language environment where parents play an essential role as one of the decisive factors [8-10].

Bibliometric Analysis

This article offers a comprehensive analysis of numerous papers published over the last ten years that have been analyzed bibliometrically from ten databases, including IEEE Xplore, Science Direct, MDPI, ASCE Library, Copernicus, AAS, Springer, Science Press, Oxford Academic Press, and Scopus. In addition to the most recent models, this article also includes analyses of the most recent models. In these databases, the Keyword used for extracting these data is "Teaching English as a second language for hearing impaired students" and "Review: Teaching English as a Second Language for Deaf and Hard of Hearing students". This specific search might have an effect both directly and indirectly. These ten databases together include a total of 4280 documents, which during the previous ten years have been grouped into certain categories. Following are the fundamental divisions discovered through the study of each database: 60% of all submissions are articles, with the remaining 40% being book chapters, conference papers, encyclopedia entries, short communications, editorials, abstracts, mini-reviews, case reports, and news. This makes it evident that each database we gathered has a

different weighting for each part, and when compared, Science Direct has the most publications. The percentage-wise clustering of 10 databases over the keyword "Teaching English as a Second Language for Hearing Impaired Students" is shown in Figure 2a. Figure 2b shows the percentage-wise clustering of 10 datasets by the keyword "Review: Teaching English as a Second Language for Deaf and Hard of Hearing students".

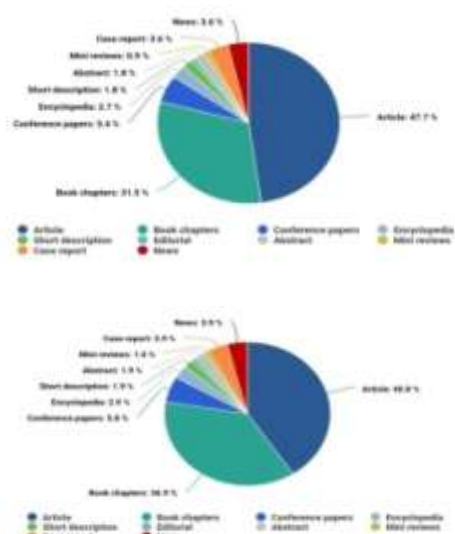


Figure 2a depicts a percentage-wise cluster in 10 databases over Keyword- "Teaching English as a second language for hearing impaired students".
Figure 2b depicts a percentage-wise cluster in 10 databases over Keyword – "Review: Teaching English as a Second Language for Deaf and Hard of Hearing students "

Key Objectives

This paper focuses on bringing an effective analysis of various techniques for teaching ESL to deaf students which following are the objectives

- Review authors proposed over a decade (2011-2022) on ESL teaching for hearing impaired students
- Brings various techniques concerning the most quintessential method as NLP which is been proposed by various researchers
- Significantly gives importance to the NLP technique as so many other papers haven't been reviewed yet as an approach.

- Helps various researchers and also other language specialists for a deep understanding of the importance of methods and bring it up in life for more effective performance improvement as well.

Organization of Paper

The remainder of the paper is organized as follows because we have already covered an overview of hearing impairment in students in Section 1: Section 2 illustrates the significance of the NLP approach, Section 3 illustrates the literature review on NLP and other approaches, Section 4 illustrates the significance of NLP, and Section 5 concludes.

Neuro Linguistic Programming

At the University of California, Santa Cruz, neuro-linguistic programming was created in the 1970s. Richard Bandler, a mathematician and information scientist, and John Grinder, a linguist, were principally responsible for its development. Along with David Gordon and Robert Dilts, other notable contributors to the field include Leslie Cameron-Bandler and Judith DeLozier [11].

Structure of Magic: A Book on Language of Therapy, Grinder and Bandler's pioneering work on NLP, was published in 1975. They made an effort in this book to draw attention to specific communication styles that distinguish good communicators from others. Virginia Satir, Fritz Perls, and Milton Erickson's work served as the foundation for a large portion of the book. It also used techniques and concepts from other well-known professionals in the field of mental health, such as Alfred Korzybski, Gregory Bateson, Carlos Castaneda, and Noam Chomsky. The NLP (Figure 3) meta-model was developed by Grinder and Bandler as a result of their study because they believed it could identify language patterns that mirrored basic cognitive processes [12].

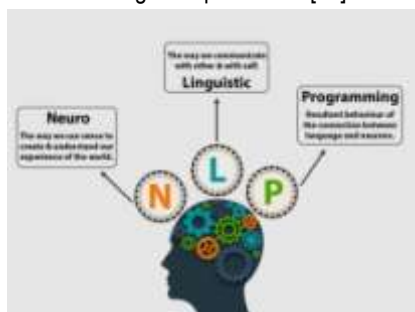


Figure 3 Overall viewpoint on NLP description

The late 1970s saw a rise in interest in NLP as a result of Bandler and Grinder's promotion of the methodology as a resource for individuals to understand how other people succeed. Counseling, the performing arts, sports, the military, law, business, and education are just a few of the industries that employ NLP today [13].

Working of NLP

The successful use of language, movement, and modeling are essential elements of neurolinguistic programming. The theory behind this approach is that if someone can understand how another person completes a task, they may imitate that method and then explain it to others so they, too, may do the work.

Neuro-linguistic programming proponents contend that each person has a unique map of reality. NLP practitioners examine their own and other points of view to provide a methodical image of a situation. The NLP user learns through comprehending a variety of viewpoints. Supporters of this school of thought think that the body and mind interact and that the senses are essential for processing information. Neuro-linguistic programming employs an experienced technique. As a result, to understand behavior, one must partake in it. Only then can one learn from the experience.

Learning, communication, and change all allegedly follow natural hierarchies, according to NLP practitioners. The next six logical levels of change are:

- Engagement in a purpose bigger than oneself, such as a religion, an ethical code, or another framework, can serve as evidence of meaning and spirituality. The biggest adjustment is this.
- Identity: Your identity, which also refers to your obligations and social tasks, is who you see yourself as.
- Beliefs and values: These are the topics that are important to you and your particular set of beliefs.
- Your abilities and skills: These are the things you are capable of doing.
- Behaviors: Your unique acts are referred to as behaviors.
- Environment: Your surroundings, which may include other individuals, comprise your context or setting. This is the most fundamental change.

Each logical level's function is to arrange and lead the information below it. Therefore, altering one level may result in altering another level. NLP theory, on the other hand, states that altering a higher level will likewise affect lower ones.

Overall Approaches for Review

This section describes a detailed review of various approaches like Sign Language, Auditory- verbal, Cued speech, and bilingual along with the most quintessential method Neuro-Linguistic Programming (NLP) needed for teaching ESL to hearing impaired college students.

Sign Language Approach

Based on a codified set of characters created by fundamental hand and body positions, facial expressions, postures, and motions (particularly finger placements), sign language is based on the visual-motion code. Sign languages have a unique and different vocabulary and grammatical structures from spoken languages.

Although there are artificial sign languages based on spoken languages (such as Signed English, Signed Hebrew, etc.), these languages are not genuine. According to Hurlbut (2000) [14], native signers who are deaf, and children of native signers immediately take up sign language in a similar way to how hearing children pick up spoken languages. When exposed to sign language from infancy, deaf children do not have language development difficulties. Evidence suggests that deaf children pick up sign language more quickly than hearing kids pick up spoken language.

The viewpoints of preservice teachers on how to educate a deaf student who uses Auslan as opposed to a student who is new to Australia and speaks Polish were compared in Ting & Glingmore's (2012) [15] study. 200 future teachers who were either in their third or fourth year of the college participated in the study. A poll was made online to gather comments, and people were also asked to list the teaching strategies they would employ with the two kids. Two subscales—Teacher Expectations and Teacher Confidence—were developed using factor analysis.

The goal of this study by Kontra et al. (2013) [16] is to demonstrate the connection between sign language use and hearing-impaired Hungarians' motivation to learn a foreign language. First, the motivation of hearing-impaired

people to learn foreign languages in a European environment, and second, the amount to which the use of sign language both inside and outside of the classroom affects students' motivation levels. 331 Deaf and hard of hearing individuals from throughout Hungary took part in the study.

Nasir et al. (2021) [17] investigate how HI students could use mobile devices to study ESL. An important finding from in-depth interviews with the 10 hearing-impaired students from Malaysia's four secondary schools is that the majority of them believe mobile technology aids in their academic success. This study offers information to anyone involved in education, particularly policymakers and innovators, to help them develop solutions and improve mobile technology features that are more user-friendly for kids who have hearing impairments.

Goyal & Goyal (2016) [18] want to create an Indian Sign Language lexicon utilizing computer-generated cartoons rather than actual people. Methods/Statistical. Unlike languages like English, Punjabi, Hindi, etc., sign language cannot be spoken or written. The most frequently used terms in Indian Sign Language are grouped, and these words are then written in sign language (HamNoSys-Hamburg Notation System). The synthetic animation of the sign is created using a computer-generated cartoon utilising SiGML (Signing Gesture Markup Language), which is then transformed from this HamNoSys notation.

Auditory Verbal Approach

The auditory-verbal approach attempts to fully reintegrate the deaf or hard-of-hearing kid into the spoken language group while fostering language acquisition. It uses assisted residual hearing. It is believed that using amplification or cochlear implant technology consistently (during every waking hour) is necessary to accomplish the objectives of the method. The importance of hearing is so great that during language acquisition exercises, the kid is not allowed to watch the speaker's lips move or their facial expressions. Since full mainstream integration is the aim, sign language and Deaf culture are not introduced to the kid or family. Table 2 depicts the overall summary of the auditory-verbal approach.

The Rosenzweig & Smolen (2021) [19] study documented the rates of use of evidence-based auditory-verbal techniques among 132 professionals working with

deaf or hard-of-hearing kids who use listening and spoken language. Early interventionists, speech-language pathologists, audiologists, and deaf education teachers are some of these experts. The associations between rates of strategy use and provider attributes (such as years of experience and possession of advanced qualifications) were investigated. The majority of the 19 techniques were found to be used by providers who were LSLS-certified, followed by those who were in the certification process.

According to Holt et al. (2019) [20], the theoretical approach takes into account systems of risk factors at many levels, as well as the complex and bidirectional ways in which these factors interact with one another. It will be possible to maximize spoken language results in DHH children and lay the foundation for strong literacy and academic development with the help of contemporary hearing technology and a better knowledge of the various environmental and biological elements that influence development.

The Preschool Language Scale, Fourth Edition, and a convenience sample of 24 hearing-impaired toddlers were used in Jackson et al. (2014) [21] study to calculate the mean development curve and the level of individual variance in language ability (PLS-4; Zimmerman, Steiner, & Pond, 2002). Between 6-month intervals, a statistically significant change in raw scores was seen. The standard score increase, however, was unable to demonstrate a statistically significant projected change across the 6-month intervals. When compared to data for the PLS-4 normative group, the results of the language tests were more in line with what was predicted from younger peers with normal hearing.

In a double-blinded clinical experiment that was suggested by Zamani et al. (2016) [22], 66 kids with severe hearing loss were divided into two groups of 33 participants at random. The Newsha exam was used to assess both receptive and expressive language proficiency for certain basic Persian verbs. For the intervention group, the AVT had an accompanying gesture, but not for the control group. 50 early action words, including sit, run, hold, and go, are included in the list of fundamental verbs. Before and following the intervention, there was a significant difference between the experimental and control groups for the receptive language of simple verbs ($P = 0.001$, $P = 0.045$). The mean receptive score between the

two groups significantly differed after the session ($P = 0.032$), although there had been no significant change before the intervention ($P = 0.532$).

Cued Speech Approach

Cued Speech uses four distinct hand placements around the speaker's face and eight various hand shapes. The eight handshapes each stand for a set of consonants. Through lip reading, consonants within a handshape group can be identified. Within a vowel group, the vowels are distinguished by lip shape. To indicate a vowel, the hand is moved to one of four spots on the lower face and neck (at the lips, side of the lips, chin, and throat). The cued speech recipient examines the speaker's hand pattern, hand position, and lip position to differentiate between the various speech sounds; none are visually confusing. The overall overview of cued speech is shown in Table 3.

The reading and reading-related skills (phonemic awareness and phonological short-term memory) of deaf children with cochlear implants (CI) who were exposed to cued speech either early (before 2 years old) (CS+) or never were the subjects of a Bouton et al. (2011) [23] study (NC). (CS-). Their hearing abilities were evaluated in comparison to those of two control groups, one matched for reading level (RL), and the other for chronological age (CA). A phonemic similarity judgment test and a word span task, respectively, were used to assess phonemic awareness and phonological short-term memory.

The research on Cued Speech and English is examined by Trezek et al. (2017) [24] to see if there is any data to support the issues that have persisted. Findings that are consistent across the data sources support the contribution that Cued Speech makes to improving English reading proficiency. Four literary genres' worth of data were analyzed and summarised.

Speechreading abilities were assessed in normal hearing (NH), deaf persons who had had early and substantial exposure to the Cued Speech (CS) system, and deaf people exposed to spoken language without Cued Speech, according to Aparicio et al. (2012) [25]. (NCS). Results show a performance gradient, with individuals in CS doing best, followed by those in NCS, and finally those in NH. Additionally, error analysis indicates that the CS group's processing of speechreading is more accurate than that of the other groups' processing.

Rees & Bladel (2013) [26] looked into the effects of English CS on a 9-year-old kid called H.V., who had been exposed to English CS since the age of one and had had a right-sided cochlear implant at the age of two and a half. Spelling, reading, and phonological processing subtest results ranged from 50 to 98 percentile ratings on standardized examinations. Three different settings—audio-only, audio-visual without CS (AV), and audio-visual with CS (+CS)—were used to evaluate speech perception.

Bilingual Approach

By respecting and utilising "both the spoken/written language of the hearing community and the sign language of the deaf community," or "both the bilingual and bicultural approach," it is possible to foster literacy development in Deaf students (Gregory, 1998). In this method, sign language is used as the main medium of education, and students are introduced to written (second) language literacy through sign language. The general summary of the writers using the bilingual technique is shown in Table 4.

Bimodal multilingual early therapies for deaf identification give children linguistic foundations that can lead to more productive outcomes, according to Clark et al. (2021) [27]. The adoption of bimodal bilingualism at deaf identification is made possible by early intervention techniques, language building blocks, and the provision of suitable bimodal bilingual environments. All recommendations serve as adaptable tools in a deaf child's arsenal as language and modality preferences develop and solidify.

A teacher training program that integrates the best practices in bilingual education with deaf education is being developed and field-tested at the University of California, San Diego, according to Humphries et al. (2013) [28]. A paradigmatic shift from traditional deaf education pedagogy based on a deficit model to a socio-cultural view of deaf children and their schooling has been made by the training curriculum created for this program, which incorporates cultural practices from the Deaf community into the training of teachers of deaf children. This change is a fundamentally fresh approach to dealing with schools' persistently subpar performance in educating severely undereducated deaf and hard-of-hearing students.

Higgins and Lieberman (2016) [29] outline the linguistic, social, and cultural influences that define a bilingual approach to deaf education as well as the historical context in which such viewpoint changes have occurred. We also go through the effects of deaf children's linguistic and cultural minorities on language development, teacher training, and educational policy.

The reading abilities of deaf, hard-of-hearing, and cochlear implant pupils in bilingual/bicultural schools in Denmark were evaluated by Dammeyer et al. (2014) [30]. Results showed that 45% of the children had no difficulties with either reading or writing (i.e. they were no more than 1 year behind in school). Regression analysis models revealed that language proficiency (either aural-oral or signed) and other deficits were explanatory factors. It was shown that reading skills were not significantly impacted by the level of hearing loss or cochlear implantation.

Neuro Linguistic Programming (NLP)

The general overview of the NLP approach is shown in Table 5. Seitova et al. (2016) [31], who also discuss the development and unique characteristics of the NLP technology, analyze the scholarly, methodological, and scientific literature, and define the key terms and concepts that best describe the function and meaning of NLP in education, present the theoretical underpinnings of the NLP technology. The main pathway for seeing and processing information can be determined in many ways. To improve learning effectiveness, methodological recommendations for this topic's research were given, as well as ideas for using NLP technology to investigate a variety of subjects. The application of NLP technology in education is still in its infancy, according to the examination of the scientific and methodological literature on the topic under consideration.

An approach developed by Gran et al. (2021) [33] enables people to recognise unreasonable ideas. Additionally, it ought to explain how the brain perceives things to process information. Such knowledge would inspire the person to feel more confident and not be afraid to communicate or express themselves in a second language. Confronting people who are knowledgeable and skilled yet reticent to employ their skills at a comparable degree is a quandary state. Such resistance is a problem that is acknowledged on an individual basis. In particular,

these people are aware of the issue that is causing them to feel unsatisfied.

English is portrayed by Domaga-Zyk (2015) [34] as a language that people must learn in order to communicate and to be successful in their educational, professional, and entertainment endeavors. Foreign language acquisition presents a unique difficulty for deaf students and their teachers because language fluency is the main barrier to deafness and DHH people frequently experience difficulties with their native spoken and written languages. Firstly, hearing loss or deafness is a language issue, making this educational process unique; secondly, teaching languages is different from teaching other disciplines. Due to these two factors, Deaf Studies must take note of and do the study on the teaching and acquisition of foreign languages to DHH persons.

Importance of NLP in Education

Understanding neuro-linguistic programming provides educators the benefit of being able to recognize the motivations of their pupils and modify their learning strategies accordingly. In addition to giving instructors tools to cope with difficult behaviors, this area includes learning techniques that aid in students' development of abilities for more effective learning.

Perceptual positioning and presupposition are two NLP strategies that are seen as helpful in resolving a variety of educational issues. The first refers to the capacity to consider situations from the perspectives of others. The instructor can conduct activities in the classroom whereby pupils with opposing viewpoints are compelled to embrace the viewpoint of the other by switching seats. Unlike just asking students to consider the viewpoint of another person, this activity encourages active engagement and physical movement, which prompts a change of mind much more deeply.

The second strategy, called presupposition, deals with the conversation's implicit implications. When a teacher offers students the choice between brainstorming first or answering the questions right away, for instance. Even though it is clear that both tasks must be accomplished, providing people a choice encourages them to focus on their job and adhere to rules.

Even though they seem to be simple methods that the teacher may already be using, a better understanding of

NLP might help them cultivate new skills to enhance their learning. Although there hasn't been much research on neuro-linguistic programming and education, two academics released an essay in 2003 titled "Neuro-linguistic programming: it potential for learning and teaching in a formal education" in which they looked at how it may be useful for learning.

According to the article's writers, Paul Tosey and Jane Mathison, neuro-linguistic programming presupposes that all instructors, including those who are unaware of it, have an impact on students' learning through their use of language and physical space.

The following are some of the investigation's principal points:

- Feedback from both parties is necessary for a positive teacher-student relationship. This has to be interactive rather than a passive transfer of knowledge from one person to another.
- Everyone, even educators, behaves in accordance with how they view the world.
- A student's language and conduct vary depending on how she represents and processes her knowledge.
- Knowledge, attitudes, and actions are acquired. Such behaviors are picked up and changed via the process of teaching.
- Every kind of communication may have an impact on learning. Both the student's grasp of the subject at hand and her worldview are influenced by the teacher's language and actions.

Because its creators, Bandler and Grinder, sought to know what makes a successful person special, the area of neuro-linguistic programming arose as a tool to study how people absorb information, forge connections in the brain, and build talents to accomplish goals. The researchers claim that understanding the learning process leads to effective teaching strategies and instruction, which produce successful pupils.

Conclusion

This paper efficiently reviewed this field for the past decade which shows the huge map over some popular approaches for hearing impaired students and those popular methods have their pros and cons as well. As the advances are developing and also evolving at a much higher rate in this field authors seek even farther away to

bring neuroscience to build and make the life much easier. So, out of all method proposed, these popular methods has been proposed throughout and made so much effort in understanding and improvement for hearing impaired students but still had huge flaws in furthermore understanding in today's world. The use of neurolinguistic programming (NLP) brings even more effective as it hits directly to the brain aspect and gets the patterns as we required as well. Even though the research done over NLP was that limited, more research in the future is indeed required to understand even more. This paper also showed the bibliometric analysis of over 10 databases published in this field and out of those science direct has the most publications as well. Additionally, this report will be beneficial for other research specialists as they delve deep, comprehend numerous forms, and obtain contemporary forms to construct superior performance for the kids who have hearing impairments.

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Neuro-Linguistic Programming: Implications on Teaching English as Second Language to Deaf and Hard of Hearing students

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Abstract

In this era of liberalism and globalization, English has been the only primary language for the entire world. The English language is generally considered a critical tool for acquiring new and professional information and knowledge. In this circumstance, English teachers and deaf students face numerous psychological issues. Neurolinguistics is the study of the brain's function and effectiveness in linguistic proficiency. The brain is essential for controlling cognitive and sensory processes, as well as for thinking. Research on brain development provides some support for the mental and emotional aspects of language growth. NLP (Neuro-Linguistic Programming) is a technique for dealing with neurological and psychological issues. Also, it discusses how the brain works and how to train the brain towards reaching its goal. NLP employs a variety of techniques. It enhances target language accuracy and fluency. Several classroom activities developed upon NLP that incorporate four language skills, termed LSRW competence, have been designed by English language teachers for use in ELT classrooms. The significance of NLP for language teaching and learning is highlighted in this paper. It is then proceeded with information about difficulties posed by deaf learners in the classroom and information about deaf students' sociological and psychological issues. Thus, it looks at the benefits and drawbacks of incorporating NLP into deaf classrooms. Furthermore, the conclusions strongly imply that NLP may create teacher-deaf student relationships and increase an active learning culture.

Keywords: *Communication, Deaf learners, English Language Teaching, Hearing Loss, Inclusive education, neuro-linguistic programming*

Introduction

English Proficiency has to be essential as it has developed into a global language spoken like a second language among almost all cultures (Saeed Al-Sobhi&Preece, 2018). Regardless of the difficulties of English Learning, it is necessary to do so as the language has been used in basically all aspects of life, especially communication, commerce, economics, politics, education, science, and technology (Oder &Eisenschmidt, 2016). To attain learning objectives and develop an efficient learning process, the teacher must connect students' past knowledge with the information currently learned (Ntinda, Thwala&Tfusi, 2019). On the other hand, the student's situation would considerably impact their understanding of the content. Consequently, every teacher in the classroom has to be innovative at all levels to ensure exciting and explicit learning. Students with special needs, like deafness and

poor hearing, have been motivated to explore English, so English teachers can open students' minds by supporting them to achieve an international language which enables communication with others and allows various knowledge resources. Moreover, 5000 Deaf learners were registered in Saudi Arabia's educational process, as per the education ministry (2016), with most such students enrolling in "Alamel Programs," which are segregated classrooms (Adi, Unsiyah, &Fadhilah, 2017).

Richard Bandler, a math and computer expert, and John Grinder, a linguistics professor, proposed Neuro-Linguistic Programming. The NLP was first founded in 1970 at the University of California. Leaders, trainers, marketers, advisers, and lawyers, among many others, employ Neuro-Linguistic Programming as a strategy for effective communication and interpersonal growth. The

NLP gives a person an opportunity to become an effective second language learner.

NLP has become a framework for interpersonal communication which examines and combines the three primary areas: Neuro, Linguistics and Programming. The term "neuro" describes the interaction between mind and body. The term 'linguistics' means the language used during interpersonal interactions as well as cognitive patterns. 'Programming' is a term that describes how well the mind may be educated to pay attention better and develop goals by evaluating behaviour traits and language usage. NLP is a collection of ideas and procedures for achieving the desired communication and personal development (Siddiqui, 2018).

Study Problem

Deaf and hard-of-hearing students are regarded as exceptional students. They demand specialized services from skilled and trained teachers to meet their specific requirements. (Wubshet, 2014) and (Abebe 2014) researched the opportunities and challenges of hearing-impaired students in inclusive education. When deaf learners are placed in regular classes, they encounter difficulties. Such issues arose as a result of a lack of materials and then a lack of classroom setting.

Furthermore, (Tesemma 2011) discovered that due to the usage of incorrect linguistic expressions, educating deaf and hard-of-hearing learners and then learning like a deaf or hard-of-hearing learner becomes difficult. NLP is, therefore, an additional technique that can be used in the area of foreign or second language training to help students become better learners. As a result, NLP should be introduced into deaf classes to eliminate the hurdles and difficulties they confront.

Objectives

The following are the objectives of this research:

- To identify the role of NLP in an ELT classroom
- To assess the Challenges faced by deaf students in classrooms
- To Integrate NLP in the classrooms of deaf and hard-of-hearing students

Literature Review

Cognitive processes are the subject of Neuro-linguistic Programming. It examines internal mental processes such

as remembering, experiencing, and understanding. To solve issues and engage in other cognitive processes, psychologists conduct research. The functions of the brain and mental processes are closely intertwined. Language acquisition, memorization, interpretation, and conversion are all part of the cognitive process. Hence, the studies of people's language comprehension, emotions, and nonverbal signs were used in psychological investigations. The teacher can use a variety of approaches to help students develop their communication skills and sustain insights with their peers and the teacher. The use of NLP in the classroom improves the atmosphere. The Neuro-Linguistic Programming model can be utilized to attain the goal depending on context. Communication is the fundamental principle of NLP. The teacher identifies weak areas and takes appropriate action. Poor communication causes some people to withdraw from the community, and NLP encourages individuals to enhance their communication abilities. It also helps with interpersonal and social growth (Delbio&llankumaran, 2018).

NLP has become a subjective experience that will help us communicate more effectively with others. NLP could be assigned to various types of learners (kinaesthetic, visual, and auditory). It was a curriculum that could be adjusted to every student and even a technique that works well in English classes. Swishing is one of several techniques for removing a toxic stimulus (Moharamkhani, Karimi, & Dariush Ahmadi, 2016). In India and also other nations, NLP is being used in the classroom. Modified versions of a current praxis, including narrative, group activities, plays, and simulations, are now characterized by classroom activities and therefore are passionately performed in such an ELT classroom (Siddiqui, 2018). Since every student inherits knowledge differently, NLP assists in channelling every student's ability in proper path (Silva, 2017). Teaching English to deaf students faces several challenges that affect their academic achievement (Rahmah & Kholiq, 2018). Without a doubt, exposing such issues will lessen the negative consequences which hinder the learning system.

The following are the most critical challenges that deaf students face when learning English:

Deaf students' English language curricula: Academic curricula are vital for teaching and learning at educational institutions. Students' problems with curriculum include a

failure of significance to their level, an inability to engage students in curriculum criticism, and a desire to progress (Alrayes&Alahmed, 2015).

Students' ideas, skills, behaviours, and attitudes are among the most critical aspects that determine the educational process' progress, and the most profound challenges students face are overcrowding in classes and also the difficulty in understanding the students' activity (Adi et al., 2017).

The educational framework for deaf students: an absence including all necessary curriculum resources and practical constraints for their use, as well as the inability to obtain them, a lack of motivation to develop an education system utilizing local environmental facilities, as well as insufficient knowledge of several teachers about how to function educational resources (Getnet, 2019).

Issues involving an English language teacher: The requirement for English language curriculum-related training courses, the enormous load imposed just on the teacher to plan classes for even more over one term, and also the work needed to check up on all students' activities are all issues that English language teachers face (Laylatul Zakia, Sunardi, & Yaminah, 2017).

Methodology

Research Design

The study's goal has been to examine the issues that teachers and students with hearing impairments confront in inclusive ELT classrooms. This study used an exploratory research approach to attain its goals. The study's justification for choosing an exploratory research design is that it aims to examine the challenges students with hearing impairment have in ELT classrooms in an inclusive education setting. In this study, a qualitative research approach is being used. Qualitative research is critical for examining study concerns such as interpretations and understandings of social events in their natural settings. Then this approach creates different NLP tools to analyze what is already in use.

English Language Classrooms for the Deaf Students

Providing and following instructions, observing and interpreting classroom practices, providing feedback, reacting to comments and questions, talking in teams, and inquiring are all examples of how communication is

essential in an inclusive classroom. Inclusion classrooms require deaf and hard-of-hearing students for communicating with their translator, instructor, classmates, or everyone. Because the school only has one interpreter who has been skillfully teaching Mathematics, there seems to be no interpreter in ELT classrooms. Although the interpreter's job is as a math teacher, he helps students with science interpretation and counselling.

Language abilities are intricately linked to cognitive systems. It evokes both benefits and disadvantages. Loss of confidence, personality, anxiousness, language pressure, and nervousness are all psychological problems throughout language learning. Such elements are cornerstones of learning a second language. Anxiety is a psychological condition that stems from a fear of losing one's identity. Loss of confidence with social fear is two more essential factors in this attribute. Students can take advantage of the opportunities, which may help them overcome social anxiety, and also, more practice leads to developments and adjustments in their lives. Learners who have a positive attitude are more likely to enhance the learning experience.

Deaf and hard-of-hearing students' social interactions with their hearing peers expose various social issues because they do not acquire large amounts of audio information, which significantly impacts students' social patterns of behaviour. As a result, their lack of knowledge would undoubtedly affect their social abilities (Abu Sha'ban, 2016). Regarding emotional issues, the variations in sensation levels between deaf and usual students infuse nervousness in deaf students. It is impossible to overlook the close link between physical incompetence and emotions. Moreover, hearing loss may well be linked to an increase in anxiety and reliance. Deaf students must rely on each other to compensate for such ability deficits caused by hearing loss, which is a partial dependence. Even so, it could become a total reliance, and also the student's self-esteem could suffer as a result (Naji & Qurashi, 2018). It is important to note that having a common interaction language between people could help them improve their connections and know one another. Moreover, the feelings, attitudinal, cultural, and emotional issues experienced by hearing-impaired students vary depending on a variety of factors, including the child's age at the time of deafness, the consequences of the disorder,

early treatment, the parents' and family's hearing abilities, and also the child's environment.

English Language Teaching and Neuro-Linguistic Programming

ELT and NLP were also mutually beneficial. NLP (Neuro-Linguistic Programming) is defined as "a system of alternative therapy intended to educate people in self-awareness and effective communication and to model and change their patterns of mental and emotional behaviour" in the Oxford English Dictionary (Craft, 2001).

Today, there have been a variety of methods and strategies for teaching English as a second language. Even so, new methods are being developed and tested to improve their effectiveness. Although NLP (Neuro-Linguistic Programming) would be an approach to teaching language which aids in achieving high levels of performance in students, the effect of NLP techniques throughout instructors' discourse upon students is minimal. Due to NLP, people can use all of their senses to comprehend at least a minor area of the globe. Knowledge, perceptions, belief, value, and sensory information are used in several places to make more progress, including literacy, trade, discussion, treatment, and training. Several NLP methods were incorporated into the advanced-teaching program as they've been identified as necessary for improving teaching communication abilities and subject knowledge. Hence, both are essential to the art of school leadership and teaching.

Nowadays, English language teachers are developing many classroom activities for deaf children. The current practices are updated versions of roleplays and storytelling. These activities are integrated into the primary four language skills (i.e., Listening, Speaking, Reading, and Writing). Exploring several techniques could be helpful in language learning and teaching for deaf and hard-of-hearing students.

In NLP, anchoring is a technique used to develop a positive mental figure using "triggers" or "anchors." It helps in encouraging deaf learners to create a positive learning attitude. Through the support of mental figures, positive feelings are added in deaf learners through gestures, different expressions, and various body movements. And recalling such anchors, deaf learners could be instructed to reach the strong mind. For second language learners,

anchoring has been found to be an effective, helpful method.

The English language learning and teaching process could be enhanced by building a rapport with deaf learners. Fostering rapport among deaf students will help bridge communication gaps and create a welcoming atmosphere, resulting in an engaging class full of activities.

The Mirroring technique can be used to achieve effective communication. To achieve rapport among deaf learners, a person's posture, facial expressions, gestures, paralanguage, weight shifts, and breathing patterns could be mirrored. The use of such patterns in deaf classrooms improves deaf students' non-verbal and verbal communication. Deaf learners would be motivated to improve their presentation skills and speaking by mirroring the behaviour patterns and language of fluent speakers. Mirroring and modelling the study skills of educated and successful students in the class would assist deaf students in performing well in exams.

The technique of displaying a scenario from a "third angle," or from the perspective of such a neutral person, is known as perceptual positioning. This technique would produce results in ELT classroom activities such as storytelling and reading, in which the writer and teller of the story could accept a first position, one of the story's characters could take second place, and also the reader or listener could take the third place with such a neutral perspective. NLP is a technique for resolving conflicts and arriving at an unbiased decision. It can also be used to assist English language learners in preparing for personal interviews and improving their negotiation skills.

In language classrooms, the "Maintaining Flow" technique is highly beneficial for effective learning. It states that "the best learning occurs when there is no interruption." The flow of operations, collaborative partnerships, difficulties, and focus of deaf learners ends the information gap and gives learners a sense of belonging. Language games with well-structured jokes, games, puns, and poems tailored to the needs of deaf students would aid in maintaining classroom flow.

Discussion

Though teaching the English language to hearing-impaired learners in an inclusive classroom requires extra preparation and a variety of methodologies, there can be

no such preparation in an inclusive ELT classroom. The difficulties in implementing inclusive education for ELT classrooms are connected to teacher and facility issues. To reduce communication barriers, teachers must instruct hearing-impaired students with the assistance of a sign language interpreter or the teacher must be trained in using sign language. The teacher generally lacks unique training in selecting teaching techniques, planning activities, and choosing and creating teaching materials. In a word, as in teaching and learning activities, both teachers and deaf learners experience communication obstacles. The difficulties vary depending on the level of language proficiency. Absences throughout planning audio-visual material which allows students to view the pace, tone, pause, silence, rhythm, and timing; captions including all narrations; as well as learning materials; and instructing how to pronounce the word are among the challenges that the teacher confronts when training the English language for learners with the hearing impairment.

Neuro-linguistic programming has been thought to become a powerful tool that impacts learners' academic and personal lives. It will potentially improve living standards, maintain a positive attitude, offer assistance in resolving psychological issues, assist in making important choices, create clear communication, and promote language learning. Language learners could use NLP as a psychotherapeutic method that enhances their performance or takes a big step toward success (Núñez García & Tamayo, 2017) illustrate. Among the most critical applications of neurolinguistic programming would be in the domain of learning the English language.

NLP would be a helpful factor in enhancing the identity of English language students, as per (Alamdard and Karbalaeei, 2015). They chose four classes for the research and then used traditional language teaching techniques for control conditions and NLP techniques, and conventional methods for such experimental courses. The study's findings suggest that the NLP seems to be a valuable tool for improving students' self-esteem. Even though they clarify that speaking has been the most difficult of four English skills to learn, it requires a high level of self-esteem or encouragement. Learners' limiting opinions about English are changed from the meaning "I can't learn English" towards "I can learn English" with the help of Neuro-Linguistic Programming.

NLP makes a positive difference in a classroom by facilitating clear communication during the learning process. Teachers must concentrate on creating an environment that encourages English learners (Pishghadam, Shayesteh & Shapoori, 2011). The NLP principle was always beneficial to students in improving their decision-making abilities by providing a comfortable environment. As a result, students could use NLP and improve their communication abilities while staying hopeful and conscious (Salami, 2015). To summarise, the study's findings revealed that NLP enabled English interaction and motivated English learners, implying that NLP is an appropriate method for improving teacher-student connections and boosting an interactive learning experience.

Conclusion

The subject of this study is a new technology known as Neuro-Linguistic Programming. For deaf students, neuro-linguistic programming has been the most effective approach to language acquisition. It creates positive thinking and educates the human mind. It fosters creative thinking as well as problem-solving abilities. The use of Neuro-linguistic Programming (NLP) enhances teaching-learning activities. Students who are deaf could be free of anxiety and psychological stress. It is a very realistic procedure. It teaches deaf learners how to learn ESL in the manner in which they learn their native language. Deaf students can benefit from Neuro-Linguistic Programming by becoming more innovative and obtaining achievement. Practical learning takes precedence over theoretical knowledge in the current circumstances. Thus, the most effective way for learning a second language is Neuro Linguistic Programming.

Recommendations

Two crucial recommendations to teachers are presented in this study. First, teachers should be encouraged in using NLP with the same discipline as other well-established therapies like cognitive behavioural therapy. This enhances deaf students to obtain academic and professional performances. Secondly, teachers must monitor the flow of meaningful activities, assignments, and tasks to bridge knowledge gaps and then infuse feelings of accomplishment into the deaf students' learning

experiences. To reduce problems in language education for the hearing impaired, facilities including human resource development initiatives must be carefully organized.

Future Scope

NLP has the potential in having a significant impact on the lives of deaf learners by enhancing their self-perception and then outlook on life. Deaf learners had learned to think more positively and had grown confident in their ability for solving issues. Deaf students' attitudes had shifted, resulting in fewer psychological concerns and then more good actions (Turan, 2016). NLP is becoming an essential tool in deaf students' lives because it has dramatically helped them gain education with personal improvement. As a result, English language students and teachers must use NLP concepts and tactics to improve their effectiveness and achieve their educational goals. Consequently, alternative assistive systems for the deaf should be developed in the future, so the communication gap between the hearing impaired and ordinary individuals must be linked without separating them from the general public.

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A Portrayal of Biased Marriage in Meena Kandaswami's *When I Hit You*

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Abstract

India is a country known for its values and cultures. The Indian society is made up of multifaceted people who mostly practice their hereditary traditions, throughout their life. Despite their differences they find unity in diversity which encourages them to be kith and kin. They often claim to be elite and follow fair social practices. Yet till today the gender equality remain a subject of debate throughout the country. Many social activists, NGO and other organizations have tried to educate the people and raised their voices against the injustice inflicted on women in this society, but how it is effective is still questionable. In this complicated society, not only the women of unprivileged families suffer, even well educated noble- born is subjected to violence and abuse. Meena Kandasamy's *When I Hit You or A Portrait of the Artist as a Young Wife* (2017), profoundly describes the obnoxious experience of an newly married women in the voice of an unnamed narrator.

Keywords: *When I Hit You, Marital system in India, Arranged Marriage in India, Suppression Self Recognition.*

The Conceptualized Marriage

Marriage is a public act of commitment to one another. The concept of marriage varies globally. In western countries, people indulge in marriage mostly after meeting and dating. They regard this as an act of knowing each other which will help them to validate the possibility of raising a family together. "Since families make up the society, people encourage the act of marriage which can hold people together legally. The concept of marriage is given importance in the global society, because of its potential to impact the physical and psychological state of an individual. Moreover the effect of marriage is influenced by factors such as selection of right partner, sharing of resources, disruptions due to marriage and so on" (Liu and Umberson, 2008).

The Traditional Marital System in India

India is a country which is multicultural following different religions in nature. Here, people tend to follow their traditions in rituals and ceremonies performed at the family functions. Indians consider marriage as an honor and prestige for their family. This complicates the process by integrating several regulations which should be considered while arranging marriage (Atal, 2012). Indian marriages

are performed to unite the families of the bride and the groom. Here some parents accept love marriage while majority of the population perform arranged marriages. According to an anthropology professor, " Marriage is the complex of social norms that define and control the relations of a mated pair to each other, their kinsmen, their offspring, and society at large" (Hoebel, 1958). Despite the religion, after marriage the Indian brides leave their paternal homes and moves on to their husband and in – laws home. She is expected to follow their traditions and transform her behavior, lifestyle to fit into their customs. Indian families give priority to mother than wife. So the bride is advised to follow the instructions of her mother in law and do the household chores accordingly. Indian families are so demanding and they almost consider the women as servants for the males in the house. Often they are imposed with violence in multiple forms such as verbal, physical, societal and so on. During course of marriage even the husbands start to take their wife's for granted and start to humiliate, torture them to for their pleasure. Indians consider marriage as an eternal bond which will last for entire lifetime of an individual. Religion, societal status, individual income, education qualification plays a important

role while arranging a marriage. Irrespective of the religion, the brides are forced to follow certain rules after marriage by the groom's family. The married women are expected to follow their husband's traditions, do the household chores, conceive child, follow the orders of the elders in the family and toil hard to play the role of wife, mother, daughter in law (Sangtham et al, 2019). The husband on the other hand earns money to run the family and enjoy all comforts. In some cases even the working women were not exempted from doing these duties. Suppose if the marriage doesn't go well, the women are projected to be the reason for the problems. They are mostly victimized and humiliated by the society and stamped as misfit for marital life. In majority of the cases more than happiness, women are found to suffer in marriage.

Marriage as a Tool for Suppression and Humiliation

Every girl accepts arrange marriage to save the prestige of their family in the community. Some families restrict the bride and the groom to meet before marriage. This often prevents the respective person from knowing each other well. Subsequently the girl gets married and enters the family life with bagging her dreams and ambitions. Most often she faces disappoints in the groom's house. Indian families often consider the bride as an unpaid servant and urge her to toil hard to complete the household chores. She is expected to transform according to the wish of her husband and take his orders without objection. Being raised in a family with this typical mindset makes the husband reflect the same to his wife. He considers her as his possession and takes her for granted. He even verbally abuses her and disturbs her mental health (Jain et al, 2020). This in turn depresses the women and causes mental illness, psychological problems. Consent is out of their rule book. In some cases the husband involve in physical activity with his wife without her consent. Once a girl becomes wife, she loses all her freedom and caged into a system of marriage. Her skill, educational qualifications, achievements doesn't get recognition or acknowledgement from the groom's family. To them the bride is a child bearing machine and an unpaid servant for lifetime.

The Arranged Marriage

The women education is encouraged throughout India. Some families allow women to work after their graduation while others confide them to their house. Once they get married, the decision to continue their profession remains in the hands of their husband and in laws. The narrator in this story is a young woman, writer by profession, passionate about feminist ideologies. She gets married to a university lecturer. It is a typical arranged marriage made with the approval of the bride and grooms families. Consequently, the bride move in with her husband to their new home called Primrose Villa. She being a literature lover expected her life to be romantic and joyful but to her surprise, the reality was completely unpleasant and unexpected. In the initial days of marriage the narrator enjoyed the happiness and charm of marriage life. She dressed and presented herself to please her husband. Eventually she took full ownership of the kitchen and cooked her husband's favorite dishes. Deciding to align herself with his lifestyle, she made changes in her likes and dislikes. But he ignored her efforts and scolded her for little mistakes. He basically being a communist started to control her and criticize her activities. She remained quiet and accepted his humiliation without defence. He took advantage of her and started to torture her physically and mentally. Thus a man plays an important role in women life in patriarchy Indian society (R., K, 1995). In this case the protagonist, facing the unexpected felt disheartened and started to worry about the upcoming days.

Generalization of her Personal Space

He strongly wished to dispatch her connection with the outer world. So he asked her to deactivate her Facebook account and got the password of her email account. She expresses her grief as "I feel robbed of my identity. I'm no longer myself if another person can so easily claim to be me, pretend to be me and assume my life while we live under the same roof" (Kandasamy, 2017). On top of this he checks her phone as well. He deleted all her mails and changed the password. This act of him reveals his sick attitude and trust towards her wife. He wants to destroy her career and cut down her connections. Here comes a question, is it necessary for a women to give her husband access to her personal space? What benefits is he going to enjoy by doing this? Does this really satisfy his ego?

The Inflicted Violence

In the following days, she was treated like a submissive. He called her “whore” and said all the abusive words which he could possibly articulate. Kandasamy (2017) writes, “I must learn that a Communist woman is treated equally and respectfully by comrades in public but can be slapped and called a whore behind closed doors”. He even started to inflict physical violence on her. She received beatings using whatever objects which he reached which involved laptop charger and washing machine hose. He forced her to have sex with him. Being the victim of this domestic violence, she completely collapsed and felt shame. She lost her career, dignity, personal space, pride, virginity to her husband. Her dreams of a happy marriage life completely turned into agony. Being in agony, she says “The man who rapes me is not a stranger who runs away. He is not the silhouette in the car park, he is not the masked assaulter, and he is not the acquaintance who has spiked my drink. He is the husband whom I have to make coffee the following morning...” (Kandasamy, 2017)

The tortures increased in the upcoming days. So she decided to reveal the truth to her parents in order to seek help. When she explained her mom about her husband's abusive behavior and the pain she is going through, instead of demanding justice for her daughter, her mother advised her to bear the sufferings. Even she asked the narrator to conceive a child which could suppress the violence and create a bond. Her mother says “Right now he is on an ego trip. He will eventually climb down. When he looks at the face of a child, he cannot beat the mother as he pleases” (Kandasamy, 2017). The narrator's father on the other hand told her that every marriage has its own challenges and the women should adjust to, for the sake of her family. So on a whole, her parents didn't want to bear the painful criticism of their relatives and neighbors which comes as an unwelcomed comment if she breaks the marriages and ends up at their home.

Search for Self-Recognition

She felt completely lost and rejected by her family after hearing her parent's advice. But she took a resolution to avoid conception as much as possible. With all the violence and abuse inflicted on her, she didn't want to bear his child. Moreover she fears that if they have a daughter, how would he treat her and what would be the possible

sufferings she would endure. These thoughts warned her not to have a baby and so she used all the home remedies to avoid pregnancy. Eventually, she started searching for her identity and recognition. Martin K, 2006 stated that the idea of gender equality is likely to arise more violence activities on women when raised. Since she is a writer, she decide to use her words to express her anger and impotent. She structured her words to fiercely express her feelings. The narrator stated writing letters to her imaginary lovers addressing her sufferings and pain. Being trapped in the household chores she hardly gets time to write. Since it is her only escape, she managed to conserve her time and used it for this purpose. Her writings expressed grief, hopelessness and disgust. This helped her well and gave her pleasure. Writing to imaginary person gave her the freedom to express her thoughts without any restrictions. All these acts give her the strength to endure the life. She used words to defend herself from her husband sometimes. This makes him angry, at the same time leaves him impotent and shattered his ego.

The Escape

In one fine day, the violent behavior of her husband reached its peak. He slapped her, pinned her to the floor, thrust his foot on her face and uttered abusive words which the author writes “He shouts and screams at me as he pins me to the floor of the living room, but I no longer hear him. He is holding my face down with his foot; his toes are digging into my cheeks, stamping on my ears” (Kandasamy, 2017). This provoked her and empowered her to escape from this agony. She collected all her certificates, passport, mobile phone, credit card and other belongings and left the house at the middle of the night without the knowledge of her husband. Finally she breaks the marriage, seeks shelter and officially divorced him. This experience empowered her and made her to address the social injustice through her writings.

The Unfair Society

Most of the Indian families give superiority to the males and never failed to treat females as inferiors. Sexual violence is mostly observed in the society which objectifies women instead of respecting them (Daley, 2001). They want the female child to grow with feminine attitude and behavior. She is given limited freedom to fulfill her

ambitions and dreams. Women are restricted from involving in several constructive activities under the context of protection and family prestige. Being raised in this kind of society, it is almost normal for a man to be misogynist. These kind of people wish to take control of the females and force them to follow their orders. But this attitude and behavior is not seen in all men in the society. Rather it is observed in considerable amount of people irrespective of their qualifications, profession and societal status.

In this story, the protagonist is a young women writer who enters into marital relationship with a well-educated man who is a lecturer by profession. She transforms herself to align with her husband's lifestyle. She tries to be discipline and please his husband. With a typical Indian family upbringing, she behaves as she was told since her childhood. But the misogynist husband took advantage of her and abused her. He had intercourse with her without her consent. According to Bhandare, (2017) 'a rape is a gory and it involves pulling out of intestines of women'. He felt pleasure by inflicting pain on her and tortured her in all possible ways. With the evolution taking place, sexual violence also undergoes evolution and is replicated in different forms on women (Thornhill, 1999). Furthermore, he invades into her personal space and entirely cut off her connections with the outer worlds. He justifies his act by finding mistakes in her activities and called her by abusive terms. Even though she is educated, she remained powerless losing all her confidence. Here a question arises on how an educated man could be so cruel to his wife and behave violently. It is evident from his behavior that his mind is influenced by the societal practices and injustice to women and he chooses to follow it too. He wish possess her physically and mentally. He is involved in marital rape and made her suffer. Hunt, an American psychologist explained that 'marital rapist is a person who believes that they are supposed to rule their wives by controlling them' (Hunt, Legal Rape, 1979). All these activities of her husband reveal his true nature and explain how evil he is.

The Psychological Effects

Here the narrator is psychologically affected due to the activities of her husband. She gradually loses her self-confidence and courage to her husband's arrogance. Being new to these unexpected situations, she struggles to

find support to stabilize her. The physical pain made her suffer in agony while the mental pain manipulated her brain to get all the negative thoughts. With the physical pain and mental trauma she decided to seek support of her parents by revealing the secrets. But they declined to help for the sake of their pride and social status. Being left in loneliness she desperately needed support in any form. In the midst of this chaos she manages to find peace in her words. She decides to use it as a frontline of defense against her husband and tries to give a powerful blow. Failed to receive affection in the real life, she started writing letters to imaginary lovers and expressed her feelings, sufferings without restrictions. After a considerable period of time she found peace and pleasure in writing. She is aware of the doubtful nature of her husband decided to keep this secret to herself. Women are always advised to be patient and wait for the change. But in her case the time for change is found nowhere. She tried her best to fight wisely, but at a certain point of time she lost her battle. When the arrogance reached its peak, she gathered her courage and decided to walk out his house. All the sufferings and bitter experience seemed unbearable anymore and so she applied for divorce. Initially her family and the society ashamed her for walking out of marriage which the narrator explains as "In the eyes of the world, a woman who runs away from death is more dignified than a women who runs away from her man" (Kandasamy, 2017). Considering her situation her parents finally supported her and helped her to come out of the lethal relationship.

Insights from this Story

This story pictured the sufferings and pains of a female in the course of her incompatible marriage. Faludi (1991) states that "even though the reallocation of power is taking place in the society, the violence against women still exists due to male gender backlash". Fierce usage of words depicts her profound hurt. It helps the young girls to think of the downside possibility of marriage and gives them courage to raise their voice against the injustice. Levine, 1983 clearly explains that "the person who tries to come out of this kind of brutal relationship is mostly offended rather than the assailant". This story shatters the myth that only uneducated are likely to be arrogant and mistreat the women. In this story a well educated man has abused his

wife in all possible ways he could. His abusive words, physical violence and punishments explain that in his case the education failed to inculcate good manners and gender equality within him. This may be due to his bitter life experience which he wants to replicate to his wife. The competition in the marriage market to get a suitable bride may also act as the reason for anger and frustration in male (D'Alessio SJ, 2010). Moreover, it empowers the women to take a clear decision at the right time to save them from the abuse. The author tries to give reason for a woman to live after a failed marriage and educated her to make a wise decision which will save her rest of life. Meena Kandasamy has revealed the unpleasant, unbearable and unfair side of male in marriage and brings out the emotions of the victim effectively to give a real time experience to the readers. For this work, she gained worldwide reputation and awards.

"Until very recently, feminist criticism has not had a theoretical basis; it has been an empirical orphan in the theoretical storm", Eleane showalter (1981). Even in this 21 century feminism is still a subject of debate. This is due to the voluntary dismissal of this subject by the misogynistic males in the society. Simone de Beauvoir, in her book called *The Second Sex* state that "If the feminine issue is so absurd, is because the male's arrogance made it a discussion". In this society the women and men play important role but the society denies women certain rights making them powerless. Eleane Showalter (1981) describes that formation of womanhood is informed by the body, culture, psychology and language of the women. In this story the husband being educated fails to respect and treat his wife with dignity. Being raised in a family where mother always lecture her child to obey the husband's order and be an obedient wife restricted the protagonist from breaking the marriage. She tried her best to endure the torture. Both the educated persons failed to care about their physical and mental wellness. Despite the other reasons, the concept of considering a wife as a possession, make the husband to use her in whatever ways he want. But this idea is completely unacceptable because human beings cannot own others life and that mere idea is fundamentally wrong. Men and women who marry each other just involve in mutual commitment to be true, honest, and loyal to each other. This doesn't mean to abuse or own one another. Indian men completely

misunderstand indulge in domestic violence. The government also failed to give punish the persons who inflict domestic violence and rather insults the victims for even bring it up to the court. This mindset further encourages the men to be misogynist and arrogant. Only happy families can create a peaceful society. Since women are the driving force of a family, their happiness matters the most because it is infectious and boosts the mental health of the family members. Therefore it is a duty of every citizen in the society to treat each other with dignity and maintain the peaceful environment around them without arising disputes.

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Journey Towards Self Realization: A Re-reading of the Works of K R Meera

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Abstract

K R Meera, who is renowned for her extraordinary ability to create strong, beautiful women in her novels, has always been a strong advocate for the freedom and equality of her female characters. She holds her readers captive in a very weird way, like a hang woman, by the rope of logic and fairness similarly, Gospels of Yudas, and slowly forgetting that Tree, I..., the poison love and the angel's beauty spot. Characters in her writings tries to establish themselves as an equal of her male counterparts, are explored in her writing. Their fight to succeed reflects the daily struggle of many regular women in our community. The focus of this work is on how K R Meera depicts her trademark ladies to portray how they fight to achieve social and economic equality in a modern, male-dominated world. Since no male authors have ever taken the effort to evaluate a political or social occurrence and then advocate for justice or write for the persecuted minority, her praiseworthy, outspoken writing to portray the identity of women deserves to be repeated. As a minority who's right to react is frequently contested, women must react and reply deftly. It's also intriguing to see the author's fresh perspective on love. The study also seeks to analyse how the author redefines love in a number of his works.

Keywords: *Gospels of Yudas, And slowly forgetting that Tree, I..., The poison love and The angel's beauty spot, K.R.Meera.*

Introduction

The hypothetical world canvas is utilised to accurately depict the helplessness, anguish, oppression, and entrapment of women in patriarchal settings. Women writers, whether working in English or regional languages, have raised concerns concerning women via their original subjects and iconoclastic attitude. They use their artistic genius to expose the mistreatment of women by a male-dominated society. K. R. Meera, an extraordinary writer, brilliantly expresses feminist sensibility and philosophy and vividly depicts the galaxy of women, their passion, pain, battle for survival, and inner conflict.

This paper examines the works of Malayalam novelist K. R. Meera, notably her short stories, and how she succeeds in portraying Kerala's third-world lady protagonist, wrapped in all her many colours. She investigates the postcolonial woman's predicament in all of its raw, naked manifestations, encompassing all of the key postcolonial feminist issues. The woman in her stories is generally unafraid and strong, refusing to conform to society expectations. Almost all significant postcolonial

feminist issues can be found in K. R. Meera's works. Love, in its different manifestations, has captivated humanity since the dawn of literature. With the passage of time, the concept's gravity changed as well. Some of them, although dealing with the 'inevitable,' made us cry inside, frequently leading us to believe they might have made better choices. With her insight on the helpless and imprisoned sentiments of women, what love means to a woman, K. R. Meera has reinterpreted the concept of 'love' via her ladies, demonstrating her continual desire to consider herself without being shackled or tuned. Her choice of words and narration style add to the allure of her writings. Her narrative style is colourful and unique. Her women are powerful icons of bravery and resilience. They almost transform the stone-hearted and delicate-minded.

Furthermore, while portraying the characters from an existential standpoint, authors take into account aspects such as their sensitivity to their social environment, their engagements with critical issues pertaining to their very existence as a social being, and the impact of these on their mind and action, or they are inscribed in the narration

of situations. They might be considered as intensely committed in an instinctual or otherwise quest of identity, and they appear to remain constant regardless of the consequences, in other words, as stuck in a difficult scenario. These existential predicaments are obvious in the plots and characters of K.R. Meera's novels. The protagonists of Meera's stories would remain consistent in their character attributes while demonstrating their existence regardless of the consequences that they would face in their life.

Rereading of Selected Works of K.R.Meera

K. R. Meera (born 19 February 1970) is an Indian author and journalist, who writes in Malayalam. She was born in Sasthamcotta, Kollam district in Kerala. She worked as a journalist in Malayala Manorama but later resigned to concentrate more on writing. She started writing fiction in 2001 and her first short story collection *Ormayude Njarambu* was published in 2002. Since then she has published five collections of short stories, two novellas, five novels and two children's books.. In this paper, we are discussing selected works of K. R. Meera including *Poison of Love*, *The Angel's Beauty Spot*, *And Forgetting the Tree*, *I...*, *The Deepest Blue*, *Gospel of Yudas*. These works are originally written in Malayalam and is then translated into English. She received several awards including the Kerala Sahitya Akademy award, Odakkuzhal award, Vayalar award and Kendra Sahitya Akademy award for her novel *Aarachaar*.

Re-reading of Gospel of Yudas

One interpretation of Gospels of Yudas is as a tale about the weight of unjustified guilt and the misery of the betrayer who is compelled to betray all he has ever loved. He feels betrayed by himself as a result, is condemned to a life of hatred for himself, and endures hardships while he searches for his own meaning in life. He goes through life acting as though he is repeating the wrongdoings of the past, and because he was made to, he will always feel guilty.

The remorse he feels for his previous deeds drives him to live in such isolation that he withdraws from society and breaks all ties. He simply removes the dead bodies from the furthest reaches of the water; that is all he does. As a result of the state of emergency, suicides and

fatalities were common, and Das' job was to retrieve the remains of individuals who had drowned to death. While he was being tormented at the Kakkayam torture camps until he was on the point of death, he lost both his dread of death and the terror of the dead. Das is attempting to atone for his deed of betraying his companions by removing the dead bodies. His personal contact with the deceased has an expiatory impact on him since he is partially to blame for the deaths of his loved ones, and by recovering their remains, he is attempting to atone for his wrongdoing. He thinks that after abandoning his closest family members, he had lost the meaning of his life. In order to find meaning and establish his own existence in this world, he attempts to retrieve the dead bodies.

K.R. Meera has portrayed death circumstances in her novels in a variety of ways, portraying the complexity of emotions in light of the protagonists' "death experiences." By helping to recover the dead bodies, Yudas Das attempts to live out his life's mission despite being intimately connected to the death occurring all around him. In actuality, the protagonist is making an effort to atone for a former deed in which he betrayed his closest friends in order to escape the horrible tortures he endured at the Kakkayam torture facility, which resulted in their deaths. But Prema, the daughter of a former camp officer who participated in torturing Das and his pals, showed up, interrupting his self-inflicted exclusion. One of the themes that goes throughout the book is obsession. Prema's obsession with Das is mostly the result of her affinity to Naxalites, which she developed as a result of her father's behaviour: "The old man's custodial torture practises were imprinted on us at home—mother and her three children. His hands never experienced enough professional brutality. Premas' fixation with the Naxalites is shown to be a direct result of the tortures her father subjected her through. As she began to empathise with the victims of her father's tortures, her attitude eventually changed to include Das when she realised he was one of the victims.

"Prema's following of Yudas, who isolates himself from society, made him feel uncomfortable and even brought back memories of his past. Yudas attempted to flee from Prema, but she usually pursues him. As the narrative comes to a close, Yudas is still looking for his identity and the meaning behind his life. He is also attempting to make sense of his pointless and guilty

existence. While Prema, who was immature at the start of the book, matures and starts to understand the more profound human feelings like empathy, pity, remorse, and love.

In *The Gospel of Yudas*, K R Meera clearly etches a group of characters who are depicted as the agents of state violence. Vasudevan, Parameswaran, and Jayaram Padikkal are representatives from the history while the District Collector is the present link that constitute the chain of state violence. Vasudevan, the police constable in *The Gospel of Yudas*, loved to torture people in the Kakkayam camp. The camp is the place where he could exert his authority. After retirement, he transformed his home into a camp. His wife and children were at the receiving end. He came home drunk and would treat his daughter like the people whom he tortured in the camp. Besides establishing his power, Vasudevan derives a pleasure from assaulting and inflicting pain on people. In an intoxicated state he would narrate tales of torture where he confused names like K. Rajan, P Rajan, Cherian Rajan and the rubber tapper Rajan. Vasudevan's intoxicated state is paralleled with the indiscriminate arresting of people who carried the same name during the emergency period. In *Memories of a Father*, T. V. Eachara Varier recounts "One story is that there was a Rajan among those who attacked the Kayanna police station, so the police picked up all youngsters with the name Rajan, brought them to the camp and tortured them"(Varier). The notorious supervising police, Parameswaran, nicknamed the 'Beast' was the biggest killing machine in the history of the land. The next generation agents of violence are the Collector and the Police superintendent. Their entrance to the strike field shows the power of authority and violence. The display of authority and power is represented through the procession of cars that mark their arrival. Their arrogant body language reminds one of the feudal lords from olden times. The unholy nexus between judiciary and administration comes to light through these modern representatives of State violence.

The novel *The Gospel of Yudas*, is narrated by a victim whose father was an agent of state violence. The psychological effects of state violence is projected through an array of physical maladies like- insomnia, rootlessness, disease, indecision, insensitivity and oversensitivity. K R Meera picks the victims from diverse walks of life. Deeply

troubled by humankind's capacity for malice, greed and cruelty, J U Das, chose the path of rebellion. He pursued it with pride and religious zeal but it was crushed at Kakkayam camp. Yudas was forced to throw the corpses of those who were killed in the Kakkayam camp into the gorge. From that day onwards he lost sleep. Troubled by the pain of being alive when all his friends met with death, he kept apart his life in order to recover cadavers I am a traitor.

I really was betraying myself" (Ch.3).

Judas would leave a place if somebody makes out his identity but he remained near water and pursued recovering corpses. While fleeing from places, he was trying to run away from his memories.

"I am a prisoner of my memories for life. There is no escape for me.

It is a camp for torture" (Ch.9).

One of the characters, Prema, is not descended from a revolutionary family. Her father was a former police officer who worked at the Kakkayam camp, therefore in part she belongs to the state. She had no choice but to resist because of the situation. Prema, Vasudevan's daughter, endured her father's beatings when she was a little child.

He would kick Prema like a soccer ball having tied her feet and arms in a single knot (Ch.1).

At the age of fifteen she developed a love for crocodile Judas, who was a former victim of her father's torture. His memory agonized her and at times she thought that he didn't really deserved her love because he gave himself up after being subjected to torture by her father. To atone for this, her mind returned to Kakkayam camp, submitting herself to the torture sessions which her father celebrated.

"I cried for him (Yudas), and in my mind I trudged the path to Kakkayam camp every day to submit to the lashings in his stead" (Ch.5).

Sunanda was transported to the Kakkayam camp and belonged to a dissident gang. She was deprived of her sari. Her legs were casted by policemen, who then covered the gashes with chilli powder. Her chest was beaten into a pulp by them. Her nipples were broken and she lost them. Even after going through all of these horrors, she remained unmoved. Strong will is symbolised by Sunanda. She refused to be intimidated by the violent

governmental apparatus. She clung to the high values she stood for in the face of all abusive tactics.

Sangeeta is portrayed as the generational rebel who fought against the brick kiln factory's plans to remove mud from the agricultural land of the locals. This might result in a variety of ecological issues, including a lack of water and the need to reclaim farmland so that cattle can graze there. On behalf of the ignorant and illiterate impoverished ordinary people, Sangeeta fights against these crimes. She is Sunanda's niece, who died as a result of the cruel police torture at the Kakkayam camp. Her grandparents, aunt, and father were all naxalites. She has a strong intellect as a result, and she is not afraid to fight against such injustices. She is standing in front of this strike

"standing with an uncommon light of bravery and resolve" (Ch.7)

and questions the integrity of these officers. In death too, Sangeetha followed the path of her aunt. She was physically abused and killed. Her corpse was thrown into the gorge.

"Tell-tale signs of brutal torture and unspeakable suffering were visible all over her body. Her breasts and thighs bore marks of severe whacks; her left shoulder and head revealed signs of multiple strikes by a blunt weapon" (Ch.7).

Sangeeta is the next person in the human chain to respond to societal challenges and risk her life to protect the next generation.

The authorities would use whatever form of violence to quell uprisings and mass demonstrations. A few methods of inflicting abuse on the remand prisoners included rolling with the pestle rod, pulling bones straight out of the body, making the convicts drink their own urine, sticking needles into their penises, and shoving batons into the uteruses of young girls.

Re-reading of and Slowly Forgetting that Tree, I...,

In the heartbreaking story Aa Maratheyum Marannu Marannu Njan, the author depicts the years-long abuse that Radhika, the protagonist, endured. Hope, despair, and helplessness are complex human feelings that the author beautifully conveys. Achan left Radhika at the side of the road on his way into town. He ignored her. Then, she was ten years old. He abandoned her in a little shed with a sign warning that it was highly forbidden to use the restroom

there. He then proceeded to a local bar. Achan recalled the neighbourhood prostitute who was well-known in those locations after downing some heavy drugs.

The prostitute's home was raided on that particular day. Her father was sent in jail. Radhika had been waiting for her father for a long time and was exhausted. The night fell. She was approached by an elderly guy who promised to take her to see her father. He brought her to his hut where he fed her tapioca and rice gruel. He raped her when she was only partially awake. The elderly guy chopped wood. The space was filled with a sharp smell.

"And thus the drama unfolds in the shade of the eponymous tree of Radhika's innerscape. It is telling that as a ten-year-old left waiting for her father, she is raped by a woodcutter 'like a hacksaw tearing into wood'" (Devika 69).

Radhika is driven insane by that recollection, which strikes her like a lightning bolt and knocks her to the ground. It destroys her brain cells completely, alters her personality for a while, and pierces right through her. Christy, her ex-lover, returned into her life many years later, bringing everything back. That day was peculiar. His return was entirely unintentional. Because she is an advocate, he went to her house to present her with a petition. She recalled her father and the dreadful experiences she had had as a youngster as she saw him arrive with a thick black umbrella. Christy wasn't rushing anywhere. His strides were drained. He slowly walked across the field and climbed up onto the canal's bank. He briefly focused on the canal where the fish with the sky-eyed pupils was swimming. He made no attempt to hurry as he pushed the wooden gate open, swirled his umbrella, and approached her. He introduced himself and inquired as to if she was familiar with him. She was shocked when she realised that she was looking at Christy. Her brain's cells broke apart. She was transported back to her early years and the horrible recollection she had at the age of ten.

That recollection overwhelmed Radhika. Christy explained his situation. Radhika returned to the here and now. Now that she was a housewife and 36 years old with black shadows in her eyes, she was no longer a skinny youngster. Regarding a priest at his church, Christy wanted to make a request. That is the reason he came to see Radhika. Radhika seized the matter and made a complaint

to that priest after finding out the specifics. When Christy's brothers learned of these developments, they went to see Radhika and revealed that Christy was a mental patient. He then travelled to Painkulam for a shock treatment on that day. He wanted a certificate of the marriage that took place in that church, which is why he is upset with the priest. It was a covert union between him and Radhika. By learning Christy's condition, Radhika became upset and sad. She remembered their lovely days and telling him about her past miserable experience during her childhood. Christy became sad after hearing her miserable experience. Radhika's and Christy's first meeting is in a dramatic way. Radhika's father became a mental patient, their family were run by the help of her uncle. When uncle died, there is no way to sustain their life. So a man called 'Lonachen' and his wife 'Thankomma' took Radhika's mother to another place for a job. But after her mother's death, she realised about her mother's job. Lonachen and Thankomma forced Radhika to do her mother's job that is, prostitution. She accepted their wish and went with them. When she was in a hotel room, a tall man and sharp looks came near to her. He forced her to become naked but she refused. She was brutally raped by him. That person is Christy.

She attended law school as a result of the occurrence. He was her elder there, she observed. He approached the juniors before spotting her and approaching her only to introduce himself. He questioned her and made fun of her. She decided to discontinue her studies. After several days, Christy paid her a visit and encouraged her to enrol in college, promising to cover her tuition costs. Following that, they grew close and fell in love with one another. They travelled to a mountainside temple. There, they stayed all day. They both experienced blind love. In the town, Christy owned a resort. Their spare time is spent together on the terrace of that building.

Radhika discovered that she was pregnant after a few days. She was overjoyed to discover that. Christy was so angry and upset when she gave him that information. He informed her that he was against having kids. He has always coveted Radhika and a life of freedom. He compared himself to Lord Krishna since he just wanted to be in relationships with women and didn't want to start a family. However, she had forewarned her about his impending fatherhood while they were still dating. He did

so at the time and gave his child the name "Aristotle Christy". However, when it really occurred, he instructed her to murder the life that was developing in her womb. The life, however, was not born. Between these episodes, they visited the church at Painkulam. There, they got married secretly and in violation of the law. But following these events, they fell apart. They each live the life they want.

She pursued her M.A. while working as an attorney in court after finishing her undergraduate and postgraduate degrees. She received Ajith's proposal at that point. She first declined his marriage proposal by stating that she had already been married. After a few days, Ajith returned to the court and re-proposed, which she accepted at the moment. And they were wed after a modest ceremony. She was severely plagued by the memories of her youth and her time spent with Christy while she was with Ajith. She routinely saw Christy, who grew quite troubled and failed in every instance she attempted. Finally, she made her way to Christy's lodge to visit him. He showed up. His filthy room was on the top floor. He was so overjoyed to see Radhika that they both proceeded to the terrace to have a sexual encounter. She discovered that Christy was not with her when she woke up in the morning and that she was completely nude. He stole the entire outfit. She heard washing coming from the ground while she looked for Christy. Christy brought all of her clothing to the laundromat, and after cleaning them, he went to Painkulam to receive shock therapy.

He didn't even care about Radhika's deplorable state. She was really depressed about her current state in broad daylight. Radhika experienced a lot of difficulties and questions starting in her early years. She experienced sexual abuse as a youngster. A victim of patriarchal culture, Radhika. There are still a lot of ladies like Radhika in our culture.

Re-reading of The Poison Love

K.R. Meera wrote the potent novella Meera Sadhu. The main character in this tale is Thulasi. She is an outstanding student at IIT. Madhavan, who visited their university to take classes and write an essay, was introduced to her by Vinayan, a colleague. Madhavan and Thulasi become very close. Every day, they speak on the phone. When Thulasi's mother developed a bad case of cancer in her

womb, she hoped for her three daughters—Thamara, Mallika, and Thulasi—to be married. Madhavan approached Thulasi with a bad mind after learning about her marriage. Thulasi informed him that Vinayan was her intended and that she was ready to wed and adore him.

Madhavan becomes enraged at that point and confesses his love for her. But when she learned the news, she was stunned. Madhavan has 27 previous lovers. She was informed of all his dealings. He didn't want to turn down any female offers. His theory was that when women accept offers, they become joyful. And he enjoyed seeing them smile. He didn't go looking for a woman to love. All of his lovers approached him. He looked for a woman and longed to have a woman for the first time in his life, and that woman was Thulasi. Thulasi, however, said that she always saw 27 females and Madhavan in a room whenever she thought about him. When Madhavan hears this, he feels humiliated and sad.

Thulasi was looking forward to telling Vinayan everything. But when she called, he didn't answer right away and didn't seem interested in speaking with her. He does not flirt at all; he simply communicates with her in a formal manner. She then understands Madhavan's behaviour and romantic passion. They were married, travelled to Delhi after she made the decision to accompany Madhavan. There, they have a pretty endearing existence. Thulasi was treated like a tiny child by Madhavan. They become closer to one another.

When they were both cleaning the house two months after their wedding, Lilly, a woman, arrived and immediately raced to Madhavan, hugging him tightly and sobbing. Madhavan's twenty-sixth sweetheart was Lilly. Thulasi experiences a shock after viewing that. Madhavan observed Thulasi's rage on his face. Following Lilly's departure for the hotel room, Thulasi experiences a severe panic attack and headache. She is put to sleep in the bed by Madhavan. He then proceeded to the motel where Lilly was staying. He stayed up late with Lilly. He loved Thulasi, as evidenced by his kind comments. She trusted him without question. However, Thulasi becomes an orphan at their home three years later. A wall of mirror developed between them. Madhavan started to get attached to other girls. They got a child in their life. She can't live without him.

The birth of their second kid has completely altered Madhavan. He began to fall for other females. He began to agree to other girls' marriage offers. Thulasi at that moment greatly missed Vinayan. She had fantasies of living with Vinayan. But it won't occur any longer. To him, her successful work and life as a scientist are just fantasies. She really regrets her choice to wed Madhavan. She was informed about Madhavan's most recent affair. She arrived to her own house with her kids to stay for two to three days only. She didn't want to return to Madhavan, though. A few days later, Madhavan informed her in a letter that a girl by the name of Bhama wanted to marry him. That he want divorce from Thulasi, she thought about her life and her children's life. She took a decision to give divorce to him. She told to him to meet him in a particular place. Before going to see Madhavan, Thulasi killed both her sons with love.

She did not want their father to leave them as they grew older. Together with his new love, he travelled there. Thulasi was presented to her by him. Thulasi is also discussed. She requested him to stop dating her and signed the divorce papers. After acknowledging that, he drove her home. She then stated that she wanted his affection one final time. They have sex together. Their little kids were completely frigid, like snow in the adjacent room, and had ants crawling all over them. Thulasi chose to follow her heart and convert to Hinduism by becoming a Meerasadhu in Brindavan. One day, she noticed Madhavan riding Brindhavan there. He arrived to look for Thulasi. However, she didn't want him back in her life. His presence in her life had been extremely traumatic. She tried to adjust, but his actions and reactions were so much hurtful. She totally avoided him, when he came to Brindhavan. She shaves her head and become a maai in Brindhavan to serve Lord Krishna.

Madness erupted in me again in the night when I was alone. Madhavan's face took form whenever I looked. Why did he accept me without love for me? Who was I to him? A used and thrown mud pot cracked into pieces. Scattered in different directions. Never will it acquire its original form. It will never know its capacity. (My translation 116)

She finally ran upon Vinayan in Brindavan after so many days. Vinayan is astonished by her and approaches her after seeing her look. She claims that her marriage was a tragic failure. Vinayan, however, advised her to

accompany Madhavan. She declines and chooses to live a monastic lifestyle at that temple, serving Lord Krishna and the elderly women. She didn't detest Madhavan then either. but love overcame him. Thulasi refused Madhavan's call when he tried to call her again after realising the importance of her in his life. Since then, she has lived at Brindhavan's Govindhdeva Temple. She died in her chamber on the third level of that temple where she resided. Her life became terrible as a result of Madhavan's selfishness. Additionally, he stands for the patriarchal culture. Life, education, knowledge, and desire for Thulasi were all just dreams. Feminism was a topic in K.R. Meera's stories. Her female characters all suffer from physical and emotional torture.

Evolved Femininity: Works of K R Meera

This research might cover practically all of K.R. Meera's work, as she bravely explores the darkest corners of the human psyche in her tales. These are the depths where all of the surface's dichotomies—such as love and violence or life and death—fuse together irrevocably. Her stories are often rich in metaphor and darkly poetic, yet occasionally the unrelenting terror and angst can be too much.

The Angel's Beauty Spots' title narrative centres on Angela, a strong-willed single mother who lives unabashedly outside of accepted norms. The play of Angela's character's great power and fragility makes the narrative engaging. This physique is a great liability, she declares. Very difficult to carry without a job! And difficult to get a job with it! I thus seek for the best man wherever I go.

After a difficult childhood and adolescence, Radhika in the second novella, "And Forgetting the Tree, I...", has become used to the quiet routine of middle age. However, a new storm forms when her former boyfriend reappears in her life. The metaphor of a tree is used in this narrative to talk about numerous intricacies of life and love. When he could, he struck the axe violently at the tree's base because he thought the axe actually represented the tree.

In the previous novella, the "good wife" yearns for an all-consuming love that defies both conventional morality and time itself, something that her husband and family are unable to provide for her.

All three of the female characters' storylines revolve around love, but it's the kind of love that burns brilliantly

and quickly at both ends and scorches everything around it.

"This love is terrible in addition to being odd. But what is love if not painful? Your bosom must hurt like it's been split in two. I'll rip off my wings and fly over to him. The wife of the third tale declares, "I will defeat him with blood and suffering." In the universe of Meera's eccentric characters, many of whom J. Devika has expertly translocated from Malayalam into English, this is clearly not "weird."

This article focuses on K.R Meera's selected short stories – "Machakathe Thachan", "Aattukattil", "Ekanthathayude Noor Varshangal"- from the perspective of contemporary feminist concerns. It examines the problems of unmet wants, physical abuse, and patriarchal constraints made stronger by myths and beliefs. "Feminism has frequently emphasised what is lacking rather than what is visible, expressing worries about the marginalisation and silence of woman in a patriarchal culture, a system set up in favour of man" (Guerin,223).

In K R Meera's short tales, the women protagonists are powerless to make their own decisions or carry out their desires. They are a victim of a repressive society that is essentially based on patriarchal brainwashing. They are unable to even consider deviating from societal norms since society has placed restrictions on their speech and actions. Although the women characters in the short tales appear to be distinct from one another, they all experience a similar mental and emotional state that is controlled by helplessness, acceptance, apathy, and dissatisfaction. All the women characters recognize their predicament and victimization but are reluctant to voice it or confront it for fear of being defeated. K.R.Meera's short story "Attukattil" can be seen as a prototype of women's writing where the narrator and the central characters are women. The first-person account attempts to compare the protagonist to her grandmother, who was discovered dead on a swinging cot one early morning. This narrative is a masterfully woven tapestry of wants, memories, and feelings. In a world where women characters are marginalised or viewed as "weird," Meera manages to instil a sense of wonder and mystique. The sorcerer in charge asks the narrator after transporting her to a location designated specifically for wizardry. She is charged with possession. The sorcerer ("mantravadi") says after scrutinising her right palm:

"I can see two women."

The narrator affirms it and says: "Yes, about forty or forty two years old. She has thick locks up to her knees. She is fair. She got married at the age of fourteen, became a mother at fifteen, a widow at seventeen and a grandmother at the age of thirty seven".

The narrator frequently refers to the grandmother, demonstrating how strongly the grandmother image has affected her. She compares herself to her grandma, and the comparison is based on affection and closeness. The youngster experienced loss as a result of the grandmother's premature passing. Since her grandmother's passing, the narrator had lost the ability to love anyone, perhaps as a result of the bloody memories linked with it. Though it is not explicitly mentioned, the tale subtly illustrates the child's trauma. Clearly, her grandma is a victim of society's constraints. The strange societal conventions must have been placed upon this grandma, who was coerced into a child marriage. Her passing demonstrates that she was unable to withstand and carry on in such cruel environment. It is clear from the narrator's depiction of grandmother's expressions in the magical passage, the "kalam" that was specifically designated for sorcery.

Conclusion

Contemporary fiction has been transformed into a launching pad for experimentation and new ideas by Keralan women authors of the new generation. Thus the research helps to understand the ideology of captivating voice that has explored with a variety of delicate issues is K.R. Meera's. Her dedication to women's problems has become stronger over time. Also the research proves that she has a strong sense of compassion, and her stories portray oppression against organisations and mechanisms that legitimise familial control, official authority, and injustice wherever it exists. She had to identify the social outliers who resisted the patriarchy's ruthless exploitation. The protagonists in K.R. Meera's books are strong-willed women who fight against various forms of injustice which is highlighted in this research. Thus this research shows that her writings in Malayalam inspire a massive wave of female voices to establish and examine societal taboos.

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America – A place of Fun in the Lives of the Immigrants in view of the Title Story “Clothes” in *Arranged Marriage* of Chitra Banerjee Divakaruni

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Abstract

Fun is a kind of game or the enjoyment that affects the normalcy of the human beings in any way. The fun in the lives of the immigrants is found in the form of fear and panic around them and it disturbs their lives now and then. The unknown and the unexpected events happen all of a sudden amidst them and their lives become chaotic and tensed. In economic, social, political and psychological forums, the immigrants face all kinds of sufferings and problems in the foreign country and this situation leads them to a great fun that makes their lives still worse. The immigrants are an important part of the U.S. economy and American society but that the economy doesn't help them to grow fully psychologically and economically. To supercharge these contributions, the DACA expansion and DAPA programmes have been undertaken by the thegovernment of American and this is currently held up in the courts without any progress. If it moves forward it will provide a sense of relief for millions of immigrant families residing in America. Like this, there are funs around the lives of immigrants that curtail their freedom and happy moment.

Keywords: *Immigrants, relief, determination, Fun, Diaspora, displacement, undocumented, extravagant, clashes.*

“Over the past few years, I have seen the determination of immigrant fathers who worked two or three jobs without taking a dime from the government, and at risk any moment of losing it all, just to build a better life for their kids. I've seen the heartbreak and anxiety of children whose mothers might be taken away from them just because they didn't have the right papers. I've seen the courage of students who, except for the circumstances of their birth, are as American as Malia or Sasha; students who bravely come out as undocumented in hopes they could make a difference in the country they love”. - President Obama's Executive Order on Immigration

Diasporic writers like Chitra Banerjee Divakaruni, Bharati Mukherjee, Anita Desai, Shashi Tharoor, Rushdie, Ghosh, Vikram Seth, Sunetra Gupta, Rohinton Mistry, Jhumpa Lahiri, and Hari Kunzru have focussed on diaspora and have expressed their feel of displacement and fun they had around them. They have written about their dislocation from India to other country and this is a socio-cultural sense of displacement. Even though they are diasporic writers, they show their love towards India through their writings in all the possible ways. They have the Indian sensibility that makes them remember their origin now and then. Divakaruni creates the female world with the strongest women characters that change and

challenge their traditional myth and enters into the modern world that stands against the unnecessary fun in the unknown country.

Divakaruni focuses on the down trodden and suppressed people socially, economically and politically, replicates her kindness to the ordinary folks in their everyday lives. She concentrates on this group because the members of this group face a lot of fun ultimately. Her novels relate to the political and social oppression of the era. Particularly in *Queen of Dreams*, she brings out the historical elements that happened in the United States in 2011 which is still remembered as well as the impact which affected the Indian immigrants.

In this short story “Clothes”, Somesh Sen and Sumita are going to get married soon. Somesh is coming all the way from California to India for the bride-viewing. Without knowing what will happen in the unknown place, Sumita feels that the excitement leaps all the way up her arm like an electric shock. At the same time, she has also fear over her life in America which is full of funs that affect the lives of the innocent immigrants. In her own words, one can cherish this idea. She thinks herself, “I'd be going halfway around the world to live with a man I hadn't met. Would I ever see my parents again... Don't send me so far away...” (18). Moreover, when Sumita is getting ready for

plane, her mother tucks a small sachet of sandalwood powder to protect the saris from the unknown insects of America. She is going to face not only the unknown country but also the unknown insects that are going to become the basic problems to her very life in America. This kind of fun is going to be played in the lives of Sumita and also she justifies that this kind of fun is her destiny itself “to leave the known for the unknown”(18). In the words of Salman Rushdie in *Imaginary Homelands*, anyone can easily understand the inner meaning of the immigrant lives: “I felt as if I were being claimed, or informed that the facts of my faraway life were illusions, and that this continuity was the reality” (9). Salman Rushdie speaks of the reality that is surrounded by fun in the foreign country. He very vividly points out the fun that comes in the form of so many problems and immigrant issues.

Though the father of Sumita gives her the fine introduction about the bridegroom as good and kind man coming from a fine family, he is not able to introduce America, the unknown place where she is going to reside all along since he himself doesn't know about the place. The fun starts here itself. He is not able to predict what will be going to take place after his daughter goes to America, the unknown place for everyone in India. He is impressed with only the outward appearance of America. When Radha asks her, “Isn't it terrible, not knowing what's going to happen?” she nods because she doesn't want to disagree, doesn't want to make her feel bad by saying that sometimes it's worse”(19). The reason why she is not able to reveal this fact publicly is that it would be ungrateful to do it and “Father had worked so hard to find this match for her”(19). Such a fun takes place in the life of Sumita even before going to the foreign land.

Another important fun that sprouts in the lives of the Indian Immigrants is the concept of imaginary homeland in the host land. Somesh Sen with his partner runs a store called *7-Eleven*, strange name but most of the Indian stores are “piously named after gods and goddesses – Ganesh Sweet House, Lakshmi Vastralaya to bring the owners luck”(21). Living and spending their lives in the unknown country, the immigrants bear the names of the known goddesses remembering their homeland in the host land and this contradictory way of living in the foreign country also becomes a kind of fun. The Indian immigrants experience this fun by all means because they are not able

to lead their lives independently in the host land but with the imagination of homeland. That is why all these concepts about the homeland are coming to the minds of the immigrants. At the same time, Sumita is pushed to practice a certain habit of America though she doesn't have that practice in her homeland. In the words of Madhavi, one can come to know this: “It helps if you can think about something else”(21). Now Sumita stands in between two practices that are the practice of India and of America. Understanding the pathetic and low financial situation in America, Sumita advises him not to be extravagant and adds, “We can't afford it”(25). She understands everything in Indian way but it clashes with the American life style. Sumita feels, “I feel caught in a world where everything is frozen in place, like a scene inside a glass paper weight” ... “I stand inside this glass world, watching helplessly as America rushes by wanting to scream”(26). Salman Rushdie rightly points out, “The past is a country from which we have all emigrated, that its loss is part of our common humanity”(112). At the same time Sumita understands that the immigrants must be patient, tactful, loving children. That is the Indian way” (26). Still the fun goes on when the American way of life pulls Sumita to go for work in the store, her in-laws from India don't consider it proper for a wife. As Eriphus Doas makes a review of *Introduction To Diaspora Theory* by Himadri Lahiri, one can surely come to know about the real fun in this way: “While the older generation isolates itself from the host population, the younger generation tends to conform to norms of the receiving society. Such evolving identity leads the discussion of cultural hybridity”. This concept portrays that the American culture plays its major role in attracting the immigrants. Such a concept of imaginary homeland becomes a fun amidst the Indian immigrants in America.

Another fun in the short story, “Clothes” teaches us is merely hope in the host land. “Fanon recognizes the crucial importance, for subordinated peoples, of asserting their indigenous cultural traditions and retrieving their repressed histories” (LC 13) as Homi K. Bhabha points out very clearly. There is no surety of achievement and growth for the Indian immigrants there. There may be disappointment also in spite of the effort. There are struggles and obstacles in front of the path of the immigrants always which come in various forms such as

politics, domination, partiality, prejudice and so on. Here, SomeshSen also confesses, "The store wasn't making much money yet. I'm not worried, I'm sure it soon will ... But I just don't want to give you the wrong impression, don't want you to be disappointed"(22).

Next is the fun of communication with unknown language. Sumita is to adjust with the language of America throughout her life. When the air hostess bends her curly golden head to ask her what she would like to eat, "I understand every word in spite of her strange accent and answer her without stumbling even once over the unfamiliar English phrases" (24). She expresses her idea about the language as the strange accent and unfamiliar English phrases. Really this fun leads to chaos and confusion of the Indian Immigrants.

Safety in foreign countries is always questioned. This short story depicts this idea at last. Someone came into the store and took all the money, even the little rolls of pennies. Before he left he emptied the bullets from his gun into her husband's chest. The life has no value in the host land where no relatives and friends come and help the immigrants. She confesses, "I don't know yet how I'll manage, here in this new, dangerous land" (33). This incident makes her dizzy. Sumita says, "Great America, a place where people go to have fun" (31). Still, HomiBhabha enumerates various forms of fun while the immigrants gather together:

Gathering in the half-life, half-light of foreign tongues, or in the uncanny fluency of another's language; gathering the memories of underdevelopment, of other worlds lived retroactively; gathering the past in a ritual of revival; gathering of people in the diaspora: indentured, migrant, interned; the gathering of incriminatory statistics, the genealogy of that lonely figure that John Berger named the seventh man (LC199).

To conclude with the words of Salman Rushdie, "Unlike most of his fellow-migrants, Naipaul has chosen to inhabit a pastoral England, an England of manor and stream. The book's first segment deals with what he calls his 'second childhood'"(H149). Though there are funs that affect the immigrants in the foreign countries, the immigrants adjust with this life because they strongly blend with the foreign lives in this second childhood as Salman Rushdie remarks.

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Internal Displacement in Deborah Ellis *One More Mountain*: Exploring the Impact and Resilience of Displaced Communities

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Abstract

This paper delves the transnational security threats, and in which, it mainly focuses on internal displaced persons (IDPs) depicted in Deborah Ellis One More Mountain. Through an analysis of the book, we can explore the impact of displaced communities, families and the threats they face after Taliban took over the country again in 2021. And also it emphasizes the resilience and strength of the young girls and women who are trying to rebuild their families and struggle to meet the basic needs to live amidst the harsh condition created by Taliban. This paper also sheds light on psychological and socio – economic consequences which includes, the loss of loved ones, accessing healthcare and essential services, loss of identity, loss of hope, anxiety, and traumas. Amongst these challenges faced, the women characters and the young girls actively seek the ways to improve the conditions and try to survive with determination of not letting their country down even after undergoing the travails for more than 20 years. Through this exploration of internal displacement and the threats they face within the country, the readers will understand the complexities, the people are experiencing and the oppressions they had from Taliban in the name of culture and the religious beliefs and the seriousness of the global issue. It should be reminded here is that it is our accountability to promote the social change to uplift the displaced communities.

Keywords: Internal displaced persons, Taliban, Transnational threats, resilience, struggles, women and children

This paper is going to deal with the award winning writer Deborah Ellis who is a Canadian Writer, political and peace activist. Almost most of her books both fiction and non – fiction explore the international crisis, the global headlines of war and persecuted children and young women in war and its consequences. She has written more than 30 books and awarded more than 20 awards. Deborah Ellis books are translated into 25 languages includes Albanian, Arabic, Basque, Catalan, Chinese, Chinese, Croatian, Cyrillic, Danish, Farsi, French, German, Greek, Hebrew, Indonesian, Italian, Japanese, Korean, Marathi, Portuguese, Spanish, Swedish, Turkish, and Welsh. Her works are also available in English in Australia, New Zealand, the UK, and the US. (1)

Her famous book is *The Breadwinner Series*, which won Jane Addams children's book Award and won the Ruth Schwartz Children's Book Award in 2003. It was adapted into an animated film which won more than 5 awards including Academy Award. She has donated all the royalties she has got from the books to the organization, Canadian Women for Women in Afghanistan and UNICEF.

The Breadwinner Series include 5 books named, *The Breadwinner*, *Parvana's Journey*, *Mud City*, *My Name is*

Parvana and the fifth book is *One More Mountain*, which was published in October, 2022. Now, this paper is going to deal with the fifth book *One More Mountain*. This book was published after 10 years gap from the fourth book. In this book, it shows the transition of life after 20 years of two brave protagonists, Parvana and Shauzia.

In the book, *Security Studies for the 21st Century* written by Richard Shultz, Roy Godson and George Quester, the term Transnational Security is defined as "Paradigm for understanding the ways in which governments and non state actors – functioning within and across state borders – interact and affect the defense of states and their citizens" (2)

Transnational security threats which are non – military threats which cross borders or threaten the nations' inhabitants. Transnational issues includes, crime, terrorism, arms trafficking, human trafficking, illegal drugs trafficking, internal displacement, infectious disease and environmental degradation. Though it is not poses any direct challenges on the inhabitants, people need to face the oppressions especially women and children. It can be depicted clearly in the book *One More Mountain*. And it reflects the human rights especially Muslim women.

This book is about freedom and education. All the girls in the story want to live freely without any fear and terror after rebuilding their families after Taliban was defeated. But everything got collapsed when Taliban entered again in 2021. And the restrictions they imposed on women and girls, devastated their hard gained freedoms.

When Dumsa, a girl came out of the house because she was forced to get married, Parvana was ready to take her to the Green Valley, a school she was running for girls and the women who left alone by her families or because of war. Dumsa was displaced to a new ambiance where she didn't know even how to clean the vessel as she was brought up like born in silver spoon. Deborah clearly explains this through Dumsa's words, "Dumsa didn't have an answer. She had never worked a moment in her life. Anything that had needed doing, the servants had done" (Pg.no.37) (3) But the same girl turned to a strong girl and ready to nursing the new born babies in the Green Valley at the end of the book, because of the experience she had and on seeing the struggles, others girls had undergone.

Though Parvana and her friend Shauzia knew the consequences of bringing Dumsa to the Green valley, they were glad to take her in. Parvana's life was totally a struggling one. All these years made her like a pillar to balance all the socio – economic and political challenges. Shauzia's words, "The Taliban have taken Kabul. They've got the whole country now. They're back" shows the indication of the destruction they are going to face shortly. (Pg.no.43) (4)

It makes Parvana alert, soon, she started involving the precaution measures. At that time, the very first thing strikes her mind was Asif, her husband whom she met in a cave in her journey of finding her father. He went to the airport with Rafi, her son and Mariyum, her sister for sending them to US. Rafi's dream was to become the best dancer in US. Even that too got destroyed with the bomb explosion at the airport when Asif was about to leave Rafi and Mariyum, into the airport. And in that bomb explosion, Asif was dead and not only Rafi's dream was distorted but also his future was to be questioned.

Life is full of dangers and surprises for the people in Afghanistan. As Parvana's father told when he was alive, she was not ready to leave her country and go out, but at the same time as she considered herself as Malali, she

had the responsibility to safeguard the girls and women who belonged to the Green Valley.

Though Parvana is indulged with loss of many people she couldn't bare the loss of Asif, the world's best loving father according to her. Her words, "...I have no career. I have nothing. All those years of struggle and hope. Hope? Hope is a poison. Here" (pg.No.96) (5) Psychologically she had undergone the suffering which no one can compromised though she had many people around her.

Gender inequality, consider women as a mean creature and oppressions on women are not an exception in Taliban rule. When Talibans entered into Green Valley along with Dumsa's family people, they ignored Parvana, Mrs.Musharef and told that, "...if your husband is not back by then, we will assume he has abandoned his family and we will act accordingly....." (Pg.no: 103) (6)

After giving three days time and threatening them, Parvana decided to displace her Green valley. She instructed all the young girls and women to pack. Again they had to face a challenge that, no women should not go outside without men. So Parvana asked all the young girls to disguise as boys by cut their hair and dressed up with Rafi and Asif's clothes.

People in Afghanistan faced violence, lawlessness, torture, killing, expulsions, and displacement for more than 25 years. Parvana had lost half of her family members in these mentioned years and after every loss, she needs to rebuild the school and the families belonged to her. And at one point of time, after her mother's death, she decided that the school should not be closed for a single day. It should always open for the girls and women those who want to learn.

Mrs.Weera and Parvana's mother shaped Parvana and shauzia not to let their country down and not to give up in their life at any situation. It is shown when Parvana said, "Older girls, burqas. Younger girls, head scarves. Remember our drills" (pg.no.98), she is ready to face any kinds of threats from her old enemy, Taliban. Those who are always conscious and aware of the happenings, can have this precaution and moreover all her team are on the way to accept her command.

Rafi, a boy with dream now left alone in the mid of the city. His love towards his father and mother restricts him from fleeing towards the US. He is in search of his place and his mother. His question "Are you a friend of

Mrs.Weera?" (pg.no.167) (7) symbolizes the strength of women. Mrs.Weera stood a model to many young women and men to lead, prepare, and guard a team. Though he is caught by Taliban twice, his mother's good deeds saved him from them in the name of Homa.

All the characters, Rafi, Dumsa, Homa are the representatives of many youngsters who are still suffering the same in Afghanistan under Taliban rule. Deborah depicts all the characters as a voice of many real life Rafi, Dumsa, Homa, Parvana and Sauzia who are still undergoing and obeying all the rules like, women should be at home, staying away from educational institutions, public and private offices and also should not travel more than 72 kms without men relatives.

In one of the interviews, Deborah said that, to raise more fund for people she has written the fifth book which shows the level of support needed by the people. The crowd gathered in the Airport, once they heard the Taliban has taken over the control again evidenced their psychological fear and threat towards Taliban. The maximum percentage of people are internally displaced which doesn't mean, they cannot go out but shows their patriotism towards their country. They will be under vulnerable groups and need to face challenges in land rights, livelihood, and infrastructure also. It is clearly

verified that, many NGOs and fund agencies in and around the country, from all over the world should stand by their people side especially by the side of women and children to get education. In the book, *One More Mountain*, though all the women are undergoing the sufferings, Mrs.Weera got elected in the parliament. Though all the girls are obeying the rules, Malala was standing alone, was shot but again stood in front of everyone and now give her voice for women education. The reason behind every development is education. As Afghanistan was known for its beauty, it their responsibility to make it flourish again. It is in the hands of all the funding agencies, government officials and moreover in the heart of every citizen of Afghanistan and it will happen when women are equipped with education and men to get educated to know the importance of women education.

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Indian Diaspora and Transnationalism

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Abstract

Diaspora is a population that is scattered across regions which are separate from its geographic place of origin. Transnationalism describes a social process, whereby migrants operate in social fields that cross geographic, political and cultural borders. Palaeolithic humans lived a nomadic lifestyle in small groups. They used primitive stone tools and their survival depended heavily on their environment and climate. Mesolithic humans discovered agriculture and domesticated animals, which allowed them to settle down in one area. Neolithic people used more polished one. There was development of all fields during this period.

Keywords: india, human civilization, immigrant, diaspora, transnationalism

Introduction

Today civilization is well growth in our India. In this well growth civilization main reason Diaspora. Diaspora is the great MANTRA for our well growth civilization.



In ancient people lived in forest only. In Palaeolithic Age. People were dependent on their environment. Men were hunter and women were gathers. In this stage they moved one place to other place only for food purpose. In this period to make stone tools and used. When these people move from one place to other place that time we make and used shelter and cloth.

Mesolithic Age there was an establishment of farming communities during this period people not only used stone tools used bones, bows and arrows. In this period large scale domestication of plants and animals. Prominent increase in materialistic culture. It refers to the final period of hunter - gather culture. In this stage onwards river bed culture follows. People starts the Agriculture life. People move one place to another place for water based places. So that places are used for Agriculture purpose.

Neolithic Age they cultivated cereal grain and domesticated animals. These were also advancements in construction and art. Human who lived during this period also had knowledge of skills like pottery, weaving and sewing. They started sedentary lifestyles. Human lived in huts in permanent villages. In Neolithic Age people one place to other place for commodity exchanges. In this stage onwards starts the business.

In Neolithic age 3000 BC onwards Ancient Civilization starts. In this ancient civilization these monuments we find different implements like stone and iron tools which were needed for daily existence. They were found around river valleys important trade route and strategic places. Many inscriptions of the Mauryan king Ashoka have been found in these regions where megalithic sites have been discovered.

The script of the Harappans had 400 to 500 signs and it were not alphabetic but was logo syllabic writing system. The numerical and decimal system in mathematics evolved here which made remarkable contributions. In 300 BC Chandra Gupta Mauryan the first kingdom of India to the last kingdom HemachandraVikramaditya 1556 AC . In this kingdom period all are great path to certain area - collection of tax, implemented law, construction, Art, education and literary work , Military structure, horticulture and gardening, Introduced Rupiah and paisa etc. Now a days we are used functioning the Ancestors method of diaspora and also climbing our lifestyle.

According to a Ministry of External Affairs report, there are 32 million NRIs and PIOs residing outside India and overseas Indians comprise the world's largest overseas diaspora.

Conclusion

In conclusion stone tools and flint and fire were the foundation during modernized human civilization through diaspora.

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The Sense of Rootlessness and Alienation in the Selected Short Stories of 'Arranged Marriage' – by Chitra Banerjee Divakaruni

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Abstract

Living in the foreign nations is the dream of many Indian men and women. Some take chances to realize the life style of foreign countries. It is all by means of the tedious life on their home land or the financial burden in their life. But people who want to settle there permanently, always come to terms with some problems like adjustments, acclimatization on and socio- cultural identity issues in their life in the alienated society. This paper addresses all those significant troubles and sufferings, faced by women in the foreign land. It aims to display the psychological torments of Indian women who struggle to adapt themselves to change.

Keywords: cross, culture, Loneliness, rootless, identity, alienation

Introduction

Attainment of equality has been a prolonged strife of Indian Women in life society. Several female authors have mostly preferred and presented the themes based on these bitter experiences. Afterwards, the coming of 'Feminism' changed the face of women in fiction; from traditional self-sacrificing women to characters searching for identity this massive transformation is often found in the works of eminent writers such as Anita Desai, Shashi Deshpande and Arunthathi Roy and so on and so forth. The term 'Diaspora' refers to the dispersion of a people from their homeland. To put it bluntly, works that are produced by the authors who live outside their nature land. Both the language and culture of the authors are transformed when they come in contract with others. Diasporic writers are often pre-occupied with the elements of nostalgia, because they locate themselves in new cultures. They produce their works in relation with the culture of their homeland and acclimatization with the cultural spouse of the host land. But the panorama view of Diasporic Literature, helps in understanding various cultures, breaking the barriers between different countries, globalizing the global and spreading Universal peace. Additionally, it occupies a place of great significance between countries and cultures. The diasporic writers live on the margins of two countries and create cultural theories.

There are certain factors like higher education, better prospects and marriage behind migration. When Indians are away from their mother land, they will have to face a great sense of adjustment, adaptability, mobility and

accessibility. It paves the way for the sense of homelessness. BHIKU PRAKESH, in his book "The Indian Diaspora" brilliantly states that

"The diasporic Indian is like the banyan tree, the traditional symbol of the Indian way of life, he spreads out his roots in several soils, drawing nourishment from one when they rest dry up. Far from being homeless, he has several homes and that is the only way he is increasingly comes to feel at home in the world."

The quest for identity, uprooting and de-rooting, insider and out-sider syndrome, nostalgia, nagging sense of guilt are the major characteristics of diasporic literature. It works as a channel to strength the bonds between the different states of Indian and its relation with other countries. In recent years, a new generation of South Asian Female writers have started to make their Unique mark upon the world of Diasporic literature which comes under the broader realm of post-colonial literature. Meera Sarayal, Sunetra Gupta, and Meena Alexander. Chitra Banerjee Divakaruni is one such writer who has secured a credible place in S.A.D.L. she is an Indian-American award winning author and poet who migrated to American in 1976 at the age of 19, witnessed the troubles faced by the so-called black in a country of the so-called white, as an expatriate, she is conscious of her own identity and hence her works reflect the sense of rootlessness and alienation that are mostly relevant to the I.D.C Indian Diasporic.

Divakaruni's focus is mainly on women caught between two worlds, their dejection and disillusionment and adaptations to such conditions. This article discusses

stories compiled in 'Arranged Marriage' authored by her. It treats of the lives of the women characters, their roles in the new found land and dilemma. The female characters in the selected stories in 'Arranged Marriage', face a lot of troubles which ought to disturb their domestic harmony. The proposed article makes a modest attempt to discuss the sense of rootlessness and alienation in the short story collection "Arranged Marriage".

"Clothes" is one of the stories in "Arranged Marriage". Sumita is the central character who moves from Calcutta to California. In California, she is to share a small apartment with her husband and his parents. She describes the alienation between an Indian home and the American world outside and the contradictory feelings that emerge from the disconnection between the two spheres.

"That's our dream (mine more than his, I suspect) – moving out of this two room–apartment where it seems to me if we all breathed in at once there would be no air left. Where I must cover my head with the edge of my Japan nylon sari where like a good Indian wife I must never address my husband by his name. where when in our bed we kiss guiltily, uneasily, listening for the giveaway creak of springs. Sometimes, I laugh to myself, thinking how ironic it is that after all my fears about America, but at other times, I feel caught in a world where everything is frozen in place, like a scene inside a glass paper weight. It is a world so small that if I am to stretch out my arms, I would touch its cold unyielding edges. I stand inside this glass world, watching helplessly as America rushes by, wanting to scream. Then I'm ashamed. Mita, I tell myself, you're growing westernized."

Sumita describes her home as a world where everything is frozen in a place, as if she had never left India. Time and space are motionless whereas outside in America, it remains busy. The traditions that she practices at her home are all signs of respect in India and are strictly maintained in this home in California. Sumita recognizes that she feels resentment toward these traditions and the utter "Indianness" of the home and she longs to part take in the America. She is then played by feelings of shame for what she perceives as her increasing yearning for a more westernized self, even while she does not want to ignore her strong desire for change and assimilation. Sumita develops different perceptions of herself in response to this emotional tension; while in the home, she sees herself as

the traditional sari clad Indian house wife-subservient, meek and modest, living life the Indian way.

The moment that she entertains thoughts of leaving her home, however, she views herself as independent, confident and progressive. But Sumita is also aware of her conflicting desires and her liminal psychological position, thus, she perceives herself as in between the guild-ridden. Subservient wife and the confident yet claustrophobic woman. Sumita comes to perceive herself multiply, with various self-perceptions existing simultaneously. Although Sumita has not actually left her home, she has created a romantic vision of her husband's store and with it, an entirely new self-perception.

"But I have another plan, a secret that I will divulge to him once we move. What I really want is to work in the store. I want to stand behind the counter in the cream and brown skirt set..... and ring up purchases. The register will glide open. Confident, I will count out green dollars and silver quarters... (I have never visited the store-my-in-laws don't consider it proper for a wife but of course I know exactly what it looks like). I will charm the customers with my smile, so they will return again and again just to hear me telling them to have a nice day."

Since actual physical movement away from the home is forbidden to Sumita, she must resort to creating her own picture of that which was outside and simply envisioning what she imagines America to be enough to change her self-perception so that she is no longer an Indian house wife only but also a working westernized woman as well as in between these two roles.

Next story is "Silver Pavements Golden Root" and 'Jayanthi' is the protagonist of the story. She comes to Chicago to stay with her aunt 'Prathima' to pursue her graduation studies at 'American University'. The story commences with Jayanthi who boards on the plane to U.S.A. she feels elated on going to America with tremendous dreams and imagination in lading in the soil of Chicago. She plans herself changing her dress code and hair style like Americans. She feels sad for her friends Prema, Vaswate and Sabitri who will never get a chance of having almond Roccas. Besides her imagination in her mind, she worries about her stay with her aunt and uncle Bikram as she is unaware of them. They left India when Jayanthi was eight. Jayanthi knows that her uncle Bikram is a owner of an auto mobile empire. At last, Jayanthi's

shadow falls on the land of America and she reaches the apartment of her aunt. She is disappointed with the residence which is as small in size. She settles herself in a room which is too smaller than her bathroom in Calcutta. One day Jeyanthi calls her aunt for a walk but she refuses to accompany her, Jayanthi compels her aunt who finally approves to go for a walk. Her aunt makes a candid conversation in which she reveals her ideas and thoughts regarding India and America. Her words point out the repressed desires and nostalgia to go back to India.

On their return to their apartment, some boys in the street call them 'nigger' and they pick fistful of subash and throw on them. Jayanthi steps forward to say that they are Indian's but her aunt pulls her and holds her arm lightly. They come to the house and Bikram opens the door and shouts at them. Jayanthi reveals the truth that she calls her aunt for a walk and she has compelled. He turns to her harshly and shouts at aunt. He enquires about her visit to the trashy neighborhoods. Uncle also speaks about the destruction of their shop and business. Prathima holds him and consoles him like a mother. In the beginning of the story, Jayanthi thinks arranged marriage does not suit her and arranged marriage of her aunt and uncle does not lead them to a happy life. Her aunt lives a lonely life as a result of such mistreatment but a wife of motherly tenderness towards her husband and appeases him. She gets entangled in such relationship with feelings of fear and love.

She dreams,

"Will I marry a prince from a far off magic land and where the pavements are silver and the roofs of gold?"

As the two women of these two selected stories struggle to define themselves as South Asian and American, they find that their self-perceptions and self-identifications are contingent upon the particular realm that they are occupying. A conflict of consciousness with regard to their root, emerges when contrasting self-perceptions exist simultaneously. In the private realm, traditional Indian culture requires specific duties of women and strict conceptions of morality are held in high-esteem, transgressed only by those considered daring and depraved. In the public realm, comprised of experiences outside of the home and especially in the professional sphere, there is a sense of freedom of self-expression on

many levels, but the same time the pressure from the family and career often begin to clash, resulting in one of the increasingly common conflicts South Asian women experience in the process of cultural assimilation. The central place in all of these stories in the private realm, conceived as a location where time and space lease to progress (or) reflect change. When the women in these stories emerge from the private realm and into the public, they experience a conflict of consciousness, for home comes to feel familiar, homogenous and repressive in contrast with the alien, diverse and expressive culture outside the home. The perceptions that the women have of themselves change dramatically as they navigate between these two disparate worlds and these characters come to develop different consciousness for the private and public realms, resulting in the creation of a fragmentary self. The development of these forms of consciousness is largely an effect of circumstances but it is also a psychological coping mechanism created as a response to the cultural dissonance that surrounds them.

Conclusion

It becomes abundantly obvious through the character Sumita that it is really arduous for an individual to practice dual role in an alien land. Sumita cannot brush aside the roots of her mother land and adapt herself to change in America. It is widely believed that dwelling in a foreign land is a bed of roses but the reality is on the contrary. A man, especially a woman like Sumita often feels as if she is on the "Cross Road" and does not know in which direction does she have to travel. Along with her belongings, she carries innumerable dreams and desires in her heart. But she is enforced to be torn between her identities. Hence Diasporic Literature elicits the sensual and emotional issues of the migrants who face a great deal of troubles and worries regarding their cultural identity.

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Abbreviation

S.A.D.L. South Asian Diasporic Literature

I.D.L. Indian Diasporic Literature

The Journey towards Assertion of Dalits in P Sivakami's *The Grip of Change*

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Abstract

This paper deals with the suppression of upper caste people towards the lower caste people. It also says that dalit literature is the writings by dalit or any other person or about the writings of the untouchables. It makes the reader to analyse how downtrodden people or oppressed heavily. As a widow Thangam a patriarchal woman leads her life with hardships because of her own people as well as the upper class people. It explores that how the author sarcastically add some important images through the daughter of kaathamuthu because even as a dalit woman she too faces many problems. It gives an idea of solution that each and every person is equal among all.

Keywords: Dalit literature, The Grip of change, Sivakami 's The Grip of change

Palani Muthu sivakami is the leading writer in Tamil who gives more importance to dalit women. Sivagami also served in the Indian administrative services working in several capacities including as district collector of Tuturchi and Bellary additional secretary in labour department director of tourism and secretary director of stationery and printing for Tamil Nadu government and collector of Thoothukudi district in Tamilnadu.

She retired from public service in 2009. She experienced caste based discrimination based on her dalit identity she is the first tamil women to write a novel Pazhiyana Kazhidalam in 1989 a literary and the commercial success then novel created a hard strike on patriarchy. The novel is translated by the author herself and published in English as THE GRIP OF CHANGE (2006). The second novel ANANDHAYI deals about the violent treatment faced by women. The novel was translated by Pritham K Chakravarthy as THE TAMING OF WOMEN (2011). She wrote 4 other books they are Kurruku Vettu, Ippadi Ungal Yadharthamulla, Nalum Thodarum, Kadaisi Mandhar and Kadaigal.

Sivakami has written four novel centred on dalit and feminist themes. She has written numerous short stories and poems focusing on similar issues. Saha miss novels portray the rustic women who suffer in the hands of men who are patriarchal in thoughts. The protagonists periyanna and kaathamuthu in the novels 'The grip of change' and 'The taming of women' live in the villages. Both are not only hungry for the power but also tyrannical

in the treatment of the women in their lives are the other women for whom they had an insatiable appetite.

Arjun dangle in amplified dalit voices in Joothan and The grip of change: it opines:

"Dalit literature is marked by revolt and negativism since it is closely associated with the hopes for freedom by a group of people who as untouchables or victims of social economic and cultural inequality"(92)

Dalits in the past, had been addressed by different names like 'chandalas' in the vedic times, 'achchuta' in the medieval time and 'exterior castes' in the British rule yet their social status never changed. The term adopted by the Government of India was also a painful one as "Scheduled Caste" shortened to SC. It was Mahatma Gandhiji who replaced the term 'untouchables' with Harijans meaning God's people. The wide range of names used to refer 'dalits' never changed their status. Even now ironically, majority of the subaltern classes are still suppressed.

Many writers have raised the voice against caste discrimination and gender subjugation. Today there are atleast a hundred prominent writers from different dalit community and three journals for dalit writings namely tomorrow's boudi dalit and aadi Tamil. Sivakami spend through my tear than the sword because her works serve as her platform and battle against discrimination.

In her novel The Grip of Change Sivakami highlights the basic problems caused by gender discrimination in caste oriented society. The dalit women are doubly

marginalized, first due to their cast; next due to their gender. The protagonist Thangam is exploited both by upper cost men as well as dalit men. Sivakami suggests that women are vulnerable to male exploitation and caste is a secondary category in the context of violation of woman's dignity. Kathumuthu dignity does not support even if he has two wives that he is angry with thangam for having a lio shell with an upper caste man says "Didn't you get a man from our caste that used some come to an Ofaiyar?"(16).

Protecting the child is considered to be the duty of women and not as the responsibility of men. The society dance all responsibilities on women right from bearing a child in her room and feeding it with milk and taking care of it. Even from childhood when boys are given freedom girls or confined to the four walls of their houses in the society. Social norms themselves become obstacles for the growth of women.

The kind of oppression that the dalit women face is multilayered and complex, Since they faith to get acceptance. Sivagami attempts to uplift by subverting the dynamics of caste. Anthony j Marshall observe in culture and self: "Asian Western perspectives that the growth of self depends on physical and cultural environment ." (23)

The evolution of the self is much more noticeable in dalit women than the others because of their life as the subaltern. The dalit women dehumanized not only by the upper cost man but also by the dalit men. Being human the novelist throws light on the two fold after cell or double marginalization of the dalit women on the basis of caste and gender see also accentuates dalit leadership and the need for the unification of dalits as a single group to fight their greatest threat, upper caste Hindus. The novel deals with socio- political shifts in the protagonist's life. It is known fact that the dalits fit into the lowest wrong of the hierarchy in the Indian society. 'Even among the lower castes, hierarchies existed - pallars were agricultural labourers.

The pallars considered themselves superior to the rest. The Para - Vannars, men washed clothes for the lower caste and the women worked as midwives for them. Similar to almost all other human communities, the women were considered to be lower than the men. Everyone established their worth by pointing to these beneath them.' (63)

In the patriarchal society dalit woman has no security and her physique is their first problem. For instance, thangam in *The Grip of Change* suffered physically because she was young helpless poor childless widow with no means of her own. She gets the sympathy of the readers when the novelist describes her as :

'The whole of her torso visible because she was not wearing a blouse bore terrible laruises. dried blood marked the flesh of her back. the skin of her things knees was scored and shedded as though she had been dragged over a rough surface' (4-5)

Living in such a pathetic condition these women have nothing to foresee, no love or sympathy, no shoulders to lean on, they have no recreate themselves from this total vacuum and meet the challenges of life. Alice Walker in her novel *The Third Life of Grange Copeland* succinctly points out: 'and we cast out alone to heal and Re-create ourselves' (213)

Sivakami's novels highlights the domestic violence on dalit women, the patriarchal silencing of wife and daughter, the sexual repression of Delhi to women even while celebrating women bonding within and outside the family. Gowri is an independent woman. When whom did thangam comes to her, seed lenses at her and things "I belong to the same cost as that woman. How can I be sure that I won't be beaten up black and blue like hair..... Her thoughts chilled hair even as the morning group hot " (14)

This incident infuses in her the determination to study and change the grip The sufferings of the woman undergo under these domineering men make them feel miserable and question the existence of a benevolent God. Gowri represents the novelist and the novel de constructs the marginalisation, the novelist writes "The novelist and the character in the novel, Gowri, must be one and the same person."

Gowri was wounded by the remarks of a student belonging to a backward caste. Gowri asked the student who was returning after getting her scholarship money :

"Aren't you from a scheduled caste? Gowri enquired doubtfully

Nonsense! I am a Vanniyakula Kshatriya

If you are not from a scheduled caste, just say so! Why do you have to prefixed 'nonsense'?" (95)

The young narrator Gowri narrates the incident that she sees happening around her. Sivagami is one of the

intellectuals who tries to empower women to represent her community and to exhibit the collective pain of the untouchables. She has the advantage of being an insider and can critique that drawbacks of the community. Then novels attacks dalit patriarchy, what are the same time also makes it clear that the greater evil is the caste system unleashes a series of other such evils. Most important issue dealt with the text is, therefore, the multiple of presents that Delhi to women undergo willy- nilly due to the prevailing social structure based on caste and class hierarchies.

When dalit writers started writing their first Instinct was to write autobiographies about their painful experience of being untouchable. As against the Westernized form of autobiography writing, dalit autobiographies represent the community rather than the individual self. Hence autobiography itself was an act of assertion for rights and justice hitherto denied to the dalits. However ,when it comes to Dalit women's writing, it is not only much more radical but also is much more complicated. It exposes the multiple fronts of exploitation and suffering. Yet dalit women writers support some of the more positive social and cultural aspects of the dalit communities, yet they are unrecognized by the mainstream communities.Hence a dual duty of resistance and responsibility shouldered by dalit women writers often appear to make their position complex.

The Grip of change revolves around Thangam, widow with no economic security. After a point of time however, she could no more resist paranjothi Udayar, his landlord, because her sustenance depended on him. Udayar wanted regular sexual favours from Thangam and one day when the clandestine bad relationship was discovered by his wife's brothers. Thangam was almost beaten to death by them.

In thangam's case, she too gets justice only after she is used by Kathmandu, the dalit leader. In the Grip of change as Meena kandasamy says: "most of the incidents occur on the body of Thangam"(kandasamy, 194)

Thangam's body becomes the site of all kinds of contestations symbolically making the body of a the death women at territory on which anyone can treat as against that of an upper cost women whose body is inviolable. A Dalit women's body is available to everyone because she

is powerless and at the mercy of both upper - caste men in different capacities and her own dalit men.

Thangam yearns to buy a little land even if it is bare and infertile, and grow kambu or pearl millet, cholam or corn. Moreover also uses her and the money given to her. Most communities in various parts of India follow the patrilineal tradition wherein women do not have land ownership rights or their rights are negotiated and mediated by male relatives. Women have very little or no say at all in matters related to land and agriculture. This puts them at a serious disadvantage and caste plays a major role in the allocation of land and natural resources in a village community.

Women being women, gender relegates them to a vulnerable and marginalized position and caste plays an even more debilitating role in increasing their vulnerability and disadvantages in rural economy that is rigidly controlled by a primitive hierarchical social system based on caste. Thangam, the helpless widow in the grip of change becomes a victim of the predatory casteist hierarchy that consigns a dalit women to the lowest level and deprives her of her basic human identity and dignity.

The upper castes refuse to send their children to the Panchayat union school as the lower caste children also study there. Paranjothi udayar, one of the feudal landowners is forced to pay compensation to Thangam. He decides to retrieve the money by plotting with the Tahsildar to cut down that huge Banyan tree near the school and selling the timber. Plans to get the Tahsildar's permission by stating that the tree is a potential danger for the school.

Udayar encroaches on government land which is classified as "threshing ground" in the village registrars office. Udayar is encouraged by other members of his caste to acquire the land in the name of one of his unsuspecting labourers.

Gowri is different from the other dalit women of her age. She never wish to be in a safe harbour, like her mother kanagavalli and the numerous other dalit women. But protests against the exploitations ; though admires her father as popular , respected leader of the people of Arthur and the neighbouring village. She hates her father for his polygamy.

Gowri hates caste discrimination but as kaathamuthu tells the inspector inspector,

"But tell me a place where caste doesn't exist. Just you and I don't about it doesn't mean it is not there. It will persist till you and I die". Bama the celebrated dalit writer also remarks "whatever you take up, caste discrimination stalks us in every nook and corner and drives us into Frenzy. It is because of this that we are unable to find a way to study well and progress like everybody else." (23).

But as a ship she also gives the solution through dalit writing. In order to change this state of affairs, they must voice out and battle for themselves and their basic rights.

Gowri evolves into an independent woman. When wounded Thangam comes to her house. Gowri walls into emergent women through three stages. The first stage comprises that Gowri has her formative stage at school. In the second stage Gowri leaves Arthur to pursue her higher studies at college. This depicts her exposure to the outer world where she gains realization and she returns after her studies with a doctorate degree and job. Her concern is only with education for she has the innate fear that her father will get married if she fails in her school final exam. When a bridegroom comes to see her, kaathamuthu tells them frankly, "she is bit talkative but very smart. But if she passes her exams, she will proceed with higher studies, so don't bother coming back. On the other hand, if she fails her marriage will be conducted on the next auspicious day." (94).

Gowri passes in the exam. Though Gowri enjoyed her college life her body sank in humiliation when she was asked to collect the scheduled caste scholarship. The lack of reply of the other students and the implied ridicule at college was painful and all these moulded Gowri into a strong and independent woman. Dalit women rarely go out of the city limits and so their experiences are very limited. But Gowri comes out of the family. She dresses up to go to college. And kaathamuthu criticizes her when she goes to school. "You go there in full makeup like movie-extra, your car load of that black stuff on your eyes."

When Gowri's father asks her to marry, she protests and vehemently argues with. When he tried to compel her she 'stupidified' him with her reply: "the sufferings that my mother underwent in her marriage, I don't want to be torture like her by some man." (12) she added tenaciously, "Moreover I need a father who can respect his son-in-law." (124) Besides, Gowri evolves as an independent self she orients her mother and stepmother about women's freedom and gender justice, birthday consoled her telling that they have been acclimatized to obey her father and they sincerely bless her that at least she should flourish in her new way while they remind as safe harbours. Hence sivamani has pointed out that young and radical people like Gowri can overhaul the social system through their awareness and a spirit of dissent. And more that by beyond the contents of the caste ridden society.

Conclusion

Sivakami applies a critical technique and to expose the deplorable realities reality of Dalit patriarchy. The protagonist of the novel Thangam is victimised even by the old community, she faces double marginalization, namely, women suppression and discrimination based on her caste. Clutched in the jaws of patriarchy, she is abused, and beaten frequently. She does not articulate against the oppression inflicted upon her. Thangam is treated as 'body' in this novel. She is often assaulted physically, verbally and spoiled by the upper caste patriarchs but also by her own community men. After the death of her husband, she becomes a 'surplus woman' for her brothers - in law and they force her to become a whore.

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Global Perspectives on Diaspora and Transnationalism- as Seen in the Novels of Chitra Banerjee Divakaruni

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Abstract

Chitra Banerjee herself is an immigrant and when she speaks of women immigrants, she shares the personal knowledge of her own struggle-both mentally and physically. The need to be acknowledged and assimilated into a new culture does not happen seamlessly. The first-generation immigrants struggle with memories of the family left behind, the cultural divide as well as their own personal traumas. The second-generation immigrants are caught in a culture that does not acknowledge them fully as citizens although they have no other plausible identity. The binaries of motherland and country of birth war incessantly in their lives and creates conflicts both mentally and overtly. Dilemmas, displacements, cultural conflicts. Identity crises and the very challenge of existence itself create a bewildering new world to be plunged into. In her diasporic novels like "The Mistress of Spices", "The Queen of Dreams", "The Vine of Desire" and "Oleander Girl" the lives they lead are full of personal and external conflict, and the whole diasporic and transnationalism theme is set forth to the reader in a beautifully woven storyline that attempts at once to purge and purify the migrants in her stories.

Keywords: immigrant, diaspora, transnationalism, global

The age-old question-'Who am I?' functions at so many levels. If one were to go by what Jean Piaget had to say, one would just be looking at the levels of perception that shape a human being through infancy and onward to adulthood. On the other hand, Lev Vygotsky correctly delineated that social and cultural exposure has a huge impact on an individual's personal growth and moulding of the mind. Socio-cultural transnationalism is the flow of social and cultural ideas across borders. In the 1990s, the migrant diasporas, complicated economic relations, and culturally mixed communities that increasingly characterize the modern world became a popular catchphrase for a broad description. On a personal level, the uprooting effect of transnationalism can significantly challenge migrants and their families. The separation of parents from children often causes psychosocial problems. Also, migrants often lose access to family connections and traditions and are unable to form such connections except with similar immigrants in their host country. Some immigrants lose their sense of identity and belonging, and family relationships can be strained as children develop attachments to a different country than that of their parents. The parents forget that they left their motherland

for reasons wherein they assumed that a foreign country would give them a better future. They trap themselves in a rosy vision of their homeland which is pure nostalgia. Their children on the other hand have a crisis of conscience because they cannot identify as Indians except by origin.

Socio-cultural, or immigrant transnationalism, refers to the various interactions during which social and cultural ideas and meanings are exchanged across national borders by foreign-born residents regularly. These interactions can range from phone calls to loved ones in the native country to immigrant entrepreneurs continuing to manage a business back home, remittance transfers to relatives, and many more. Transnationalism, on the other hand, refers to the exchange of human beings, along with their activities, cultures, and social institutions between nations for a variety of purposes, including economic advantage. For example, transnationalism is the preferred term when referring to the migration of nationals across the borders of one or more nations. (Lima, Alvaro. "Transnationalism: A New Mode of Immigrant Integration." University of Massachusetts, Boston, September 17, 2010, <http://www.bostonplans.org/getattachment/b5ea6e3a-e94e-451b-af08-ca9fcc3a1b5b/>.)

Migration and immigration have directly or indirectly affected several generations of contemporary writers in English engendering hybridism and cultural complexity within them and urging them to grapple with multiple cultures. Chitra Banerjee Divakaruni is no exception and is a towering presence in diasporic literature. With the lines blurring on nationalities, transnationalism, dual citizenship, and the like are the norm. The segregation and divisiveness of before has given way and it is another school of thought entirely. The problem is that we are so bound to cultural links subconsciously that, most immigrants have a phantom nostalgia that has been learned at their forefathers' knees and has been instilled as a way to preserve cultural norms. In actuality, most second and third-generation immigrants have culture shock when they actually go back to their country of origin. They cannot wrap their heads around the in-your-face, unobtrusive, and frankly horrifying reality of a third-world country.

To go back to the question-“Who am I?": there are a host of answers as far as an immigrant is concerned, the multilayered exposure begins from childhood or rather when the person in question makes the transition to the country of choice. An immigrant has to forge an identity from his fractured past -fractured because every aspect of his background cannot be used in his new milieu. The immigrant has to draw on inner reserves, cast off past conditioning, and bring about an almost chameleon-like identity to fit into the new societal demands. The “who” that the immigrant becomes is somewhat aligned with what he thinks is demanded by the culture he has chosen. A part of him that is deemed unacceptable is carefully hidden away and nursed silently within. Sometimes when psychologically, there is a breakdown, this aspect rises to the fore and there is a reaching blindly for all the tradition and inexplicable comfort that only a cultural aspect can bring. For example, in “The Mistress of Spices” Chitra Banerjee Divakaruni uses magic realism by creating a magical heroine Tilo. Tilo gives traditional remedies and advice as per their needs. Sometimes they confide in her, sometimes she can look into their unsaid sorrows and uses her skills with Indian herbs and spices to bring them a measure of relief. It seems almost incongruous to use such exotic remedies on the streets of America where there is no weightage for this kind of advice or remedies. In ‘The

Queen of Dreams” too, the protagonist’s mother sees visions in dreams and helps select people. This is like a piece of the motherland wrapped in mystery but still functional in the recesses of the immigrant’s dream. It is all at once inexplicable but accepted without much analysis. This is what distinguishes the immigrant from the Westerner who is brought up in a very clear-cut way.

In the book ‘Diaspora and Transnationalism

Concepts, Theories, and Methods’ the multiple authors use both terms to refer to “cross-border processes, the diaspora has been often used to denote religious or national groups living outside an (imagined) homeland, whereas transnationalism is often used both more narrowly – to refer to migrants’ durable ties across countries – and, more widely, to capture not only communities, but all sorts of social formations, such as transnationally active networks, groups, and organizations.

Moreover, while diaspora and transnationalism are sometimes used interchangeably, the two terms reflect different intellectual genealogies. The revival of the notion of diaspora and the advent of transnational approaches can be used productively to study central questions of social and political change and transformation.” Older notions of diaspora implied that its members do not fully integrate socially – that is, politically, economically, and culturally – into the country of settlement, making and maintaining boundaries vis-à-vis the majority group(s). This notion of diaspora is also often associated with boundary maintenance by a dominant majority through discrimination against diaspora groups. Assimilation would mean the end of diaspora, whether ethnically or religiously defined. Newer notions of diaspora emphasise cultural hybridity in the wake of ‘dissemi-nation’ (Bhabha 1994). In line with older notions, it seems that diaspora implies some sort of cultural distinctiveness of the diaspora vis-à-vis other groups. Anthropologically and sociologically, the immigrant assimilates his adopted country’s ways. The latent evolution of his own identity may be rooted in another country but he unconsciously leans towards what his background dictates.

To conclude, the immigrant experience whether it is real or fictional- is a conditioning of human beings that is collective and personal all at once. When we say personal, every person has an individual take on his or her

experience. However, the collective aspect happens when they follow the expected route of conditioned behaviour patterns that are implicitly expected in societal behaviour. This is a big reason why the diasporic transnational whether in actuality or as a represented fictional character is a different entity on the shores of an alien land. They may bond in groups brought together by their ethnicity so to say, but their personal reaction to the social system is a studied reaction- a manufactured and sustained one. There is no spontaneity but rather an attempt to fit in. As we progress in leaps and bounds and national borders are no longer a boundary, there are generational diasporic

groups who are growing to be not just an ethnic minority but rather new citizens of their promised land

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Life of Immigrant Women and Wives from Shauna Singh Baldwin's *English Lessons and Other Stories*

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Abstract

Shauna Singh Baldwin's short story collection *English Lessons and Other Stories* is impressive in bringing out the lives of Indian women throughout the 20th century from the Indian subcontinent to North America, exploring women (mostly of Sikh religion) in their family environment, in office, in college and personal space. The researcher is able to explore the way of life of the Sikh community and importantly the life of Indian women playing the roles of mother, daughter, wife, and aspiring student/worker trying to fit into society whether it be the Indian or the Western, sometimes trying to balance both as an immigrant, trying to keep up the spirit of the relationships, trying to bridge both worlds. The researcher finds *English Lessons and Other Stories* is not just a collection of short stories that narrate the life of many Sikh families and women from India, the USA and Canada, rather it is a wonderful record of the transition of Indian women's attitude towards cultural change, immigration, modernisation, westernising, who finds a way of coping with the change, adjusting and reforming themselves and their values as the whole world is transitioning around them.

Keywords: Immigrants, Women, Sikhs, Indian women, Cultural changes, changes.

The researcher finds Shauna Singh Baldwin's short story collection *English Lessons and Other Stories* impressive in bringing out the lives of Indian women throughout the 20th century from the Indian subcontinent to North America, exploring women (mostly of Sikh religion) in their family environment, in office, in college and personal space. The researcher is able to explore the way of life of the Sikh community and importantly the life of Indian women playing the roles of mother, daughter, wife, and aspiring student/worker trying to fit into society whether it be the Indian or the Western, sometimes trying to balance both as an immigrant, trying to keep up the spirit of the relationships, trying to bridge both worlds.

Like Deoxyribonucleic acid (DNA) which carries the instructions for the development, growth and information for the functioning of organisms from one generation to another, the women in Baldwin's short stories carry the traditions, cultural values, family heritage and honour, wherever they go, be it to the home they are married into or another state or country, even when they are trying to escape riots, wars, massacres, they hold on to those values stronger than they hold on to their lives. Most of them are the victims of their society injecting them with the so-called honour, virtue, values, respect, and many more terminologies that would favour them in controlling the masses. The years of teachings, rules, and punishments made them afraid of going against what was taught as

morals. With faith in virtue, acting as their gyroscope keeps them balanced as they glide along the thin line the society makes them move.

The women in Baldwin's stories approach the concepts of a foreign nation, being in abroad as an immigrant, studying/ working/ living in another country in varied manners. For some, like Sardarni Sahib from "Rawalpindi 1919", a mother who wishes his son to travel to England and learn the ways of English men, it's a dream. For some, like Amrit from "Simran", a mother who has sent her daughter abroad for her studies and Bibiji from "Toronto 1984", a mother of a successful daughter working in a foreign land, it's an irrational fear.

Being an immigrant woman, being the wife or mother of an immigrant or in some cases seeing someone from another country or with modern ideas, reminds the morals, rules and accepted cultural norms that had been taught by the Indian society on how a woman should be, how she should be seeing the world, how she should be thinking, what she should prioritise and so more, provoking disgust, making them question things, making things harder for them to accept/ adjust. The conflict within oneself of whether going by the traditional way of life taught by their Indian ancestors or the modern way of life taught by Western ideologies. And immigrants had to one way or another come around to meet a solution to the same problem.

The Life and Struggles of Women in Baldwin's chronologically arranged story plots begin with the first story of the collection "Rawalpindi 1919" in which a mother from Rawalpindi (now in Pakistan) wishes her son to speak and act like the Englishmen and she begins to imagine her son going to England, learning the ways of Englishmen and returning home as a man with the brave heart of a Sikh, with looks and personality of a civilised Englishman.

Angrez don't use steel thalis. They use white plates. They don't use the chapatti, breaking off a small piece to scoop up their food. They use sharp forks and long knives — straight ones, not curved like our kirpans — to keep themselves distant from their food. He will have to learn that.

Imagining things, all while performing the practices instituted by society for how a woman should act — making the first chapatti with wheat from their own mill with her own hand (she is eligible as she has born children), covering her head as she is entering her husband's presence, careful with the words she uses to address him as she could bring misfortune to him by using his name. She represents a mother wanting her son to be respected for his brave Sikh origin, its glory he should carry with him even he learns the ways of the Western world.

The next story skips the world wars and has 1960s Montreal as the plot. The story titled "Montreal 1962" presents a wife of a Canadian immigrant living with him in Montreal, Quebec, Canada, on her daily routine of household chores, trying to process her surroundings- their financial state on the verge of bankruptcy, the weird looks she got when the woman in the dry-cleaning saw her saree, her husband in need of snipping his long hair (which was an essential part of being a Sikh) for the sake of securing a job. She contemplates and concludes,

This was not how they described emigrating to Canada. I still remember them saying to you, "You're a well-qualified man. We need professional people." And they talked about freedom and opportunity for those lucky enough to already speak English. No one said then, "You must be reborn white-skinned — and clean-shaven to show it — to survive." Just a few months ago, they called us exotic new Canadians, new blood to build a new country.

This is the reality. This is not what she heard or expected before coming here, a place where everyone

would accept them for the work they do and treat them fairly, she thought. This isn't fair, this is the first-hand experience of cultural shock and racism for an immigrant wife. Yet, she didn't succumb to her situation, she remembered her heritage and took pride in what she is and took a bold stand. She wouldn't let her husband cut his hair, and she wouldn't give up their identity for the sake of survival, so that,

One day our children will say, "My father came to this country with very little but his turban and my mother learned to work because no one would hire him." Then we will have taught Canadians what it takes to wear a turban.

In contemporary times, people are trying to find their ancestors to root back their origins, once they found their origins, they search for things that would show others who they are and their identity. But the stubborn women who became the first settlers kept their identity intact so that their following generations shouldn't have to search for their identity.

The transition of women living in harmony with the traditional values taught by Indian society towards the modern values of Western society is indeed a breakthrough. As always this would be first benefitted to the rich as in the story of "Gayatri" where two sisters-in-law, Gayatri and Reena would become the extremes when Reena becomes an Air Hostess. Her work made her an educated, independent woman, working among men, travelling and making her life choices based on Western ideologies which were opposite to her counterpart, a non-working, husband-dependent, housewife with two children, making decisions based on Indian morals and principles. When she informed her husband that Reena married an American, she expected explosions and drastic events but all she got from her husband was a laugh and his acceptance of the marriage.

She heard Ramesh laugh. "Well, times have changed, Gayatri. Your parents didn't have such a lot of money, so reputation was very important. Now in Reena's case, no one will dare to say much. And who knows, an American brother-in-law can be an asset also. I am only sorry she got married without telling us, but she must have had her reasons. Did she say if they plan to have a Hindu ceremony as well?

A breakthrough had happened and the rich were the first to welcome it, the woman from the low class with all

the morals taught to secure her reputation couldn't believe it. The rich would accept the change, but the poor had to keep up their reputation to stay ahead.

A simple event could bring down one's reputation like a house of cards crumbling. In the Indian context, a simple mishap in a girl's life could bring shame to the family, if that happens, then the girl's reputation would be spoiled and her chance of getting married would be plunder, and her family would lose its honour. Such a case happened in "Nothing Must Spoil This Visit" to Chaya, a young girl, engaged to Aravind, a boy from a reputed family, both knew each other from childhood, but a simple motorcycle ride with Aravind's brother, Kamal compromised their marriage. The motorcycle they rode got a flat tyre and they were on the hills and it got dark, they took shelter and came back home in the morning when hearing this from the perspective of Janet, a white woman, this may not seem much but both families knew it is a catastrophe when the society hears about it. Everyone wouldn't believe they were behaving with dignity and respect and nothing of the sort would have happened on that night, but even their parents could not fully trust them and they had to change the groom and got her married to Kamal, the one who took her for a ride. All for the sake of saving everyone's reputation. A Westerner's mind like Janet's couldn't accept or even believe these things. The honour and reputation of the family are kept above the wishes of their children when parents take a decision.

The narrator in "The Cat Who Cried" shares a similar pain much like the other women in other short stories Baldwin finds the researcher. The mental stress and pain the mothers-in-law put through their daughters-in-law for producing them a grandchild is tremendous. It is a pain every daughter-in-law had to endure. Along with the stress marks that come with the labour every daughter-in-law would have the scars left behind by the constant questioning by the mother-in-law, both families and society asking for the 'good news'. Whether the daughter-in-law is white, a foreigner like Janet from "Nothing Must Spoil This Visit" or an Indian, well-educated graduate from Boston University from "The Cat Who Cried", is not respected as a woman until she gives birth to a child. Mataji, the mother-in-law in the latter, is kind to her daughter-in-law only after she gave birth to Nikhil, she travelled from India to visit them only after she gave birth. The researcher finds that

Indian society doesn't acknowledge a girl's education pursues, career success, talents and skills but appreciates only when she has become a mother; it promotes her from a girl to a woman.

The story "English Lessons" is the headstone of the whole collection. It brings forth multiple sides of the life of an immigrant husband and wife trying to settle in the USA. The husband, Tony left her wife Kanwljit (now called Kelly) back in India after they got married. For years she had waited for him to receive the Green Card (after a Green Card marriage with an American citizen ended with a settlement that cost almost all their money) she had given birth to a son. His younger brother learning the fact that Tony had left his wife here in India and was living with an American, threatened Kanwljit (now called Kelly) these facts would bring her and her family shame and bad reputations, demanded she open her legs to him. And she did. She took revenge when she escaped the riot fire, locking him up. After all these struggles she had to endure all alone, she came to the US and joined her husband, who tries to dominate her, not wanting her to surpass him.

Tony continued, "I will not like it if you teach her more than I know. But just enough for her to get a good-paying job at Dunkin' Donuts or maybe the Holiday Inn. She will learn quickly, but you must not teach her too many American ideas."

The English teacher smiled at me.

Tomorrow, I will ask her where I can learn how to drive. She still progresses, in silence like smart immigrants always do, progressing in silence.

"We're capable of the most incredible change. We can evolve while still staying true to who we are. We can honour who we've been and choose who we want to be next. Now's your chance"(Childs). People change, they morph, they evolve and slowly they adapt to new environments. Though everyone had to start at something and trying new things is hard, eventually people find the way. The researcher identifies a good example of people changing in the short story "Devika" where Devika, a housewife, recently came to live with her husband in Canada, spending most of her time alone in their apartment, started to converse with the imagination of her friend Asha and after an accident which gave her a near-death experience, she switched the roles and she became Asha.

The researcher likes to divert the focus to the personalities and characteristics of Devika and Asha. Devika feels alone in Canada but she doesn't want to go out, she doesn't like to travel, she doesn't wish to visit Niagara Falls, she doesn't spend much on herself, doesn't dress up like Westerners, she likes to be her Indian self yet she is unsure of how marriage and childbirth would change her. On the other hand, Asha thinks like Westerners, she wishes to dress up, eat, and travel like her fellow Canadians with Asha's first thing she wishes to do is to visit Niagara Falls. From being a domestic Indian girl, she changed into a well-fitting immigrant.

Conclusion

The researcher finds *English Lessons and Other Stories* is not just a collection of short stories that narrate the life of many Sikh families and women from India, the USA and Canada, rather it is a wonderful record of the transition of Indian women's attitude towards cultural change, immigration, modernisation, westernising, who finds a way

of coping with the change, adjusting and reforming themselves and their values as the whole world is transitioning around them. The plot of the first story begins in 1919 and each story fixes itself around some time after the previous one, the whole collection runs towards the end of the century, and the stories and the characters are timeless as many characters and situations are still being relatable even in this day and age, sadly due to the existence of backward ideas and stagnant thoughts. Showing light on the fact, that society still hasn't abandoned its unhealthy practices, thoughts and ideologies.

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Marginalization of Expatriates with Reference to Kamala Markandaya's *The Nowhere Man*

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Abstract

Literature holds significant power in the modern era. The genre of novels plays a crucial role in exposing societal injustices. Through various sub-genres like fantasy, gothic, and horror, novelists effectively convey their thoughts and ideas to readers, shedding light on pressing social issues and exploring the struggles of the human experience. Marginalization emerges as a prominent problem in today's society, particularly for individuals who are compelled to leave their homeland due to racial discrimination. Diaspora authors employ literature as a means to give voice to the silenced communities affected by marginalization. This paper deals with the way novels bring out the issue of marginalization with reference to Kamala Markandaya's *The Nowhere man*.

Keywords: Literature, Diaspora, Novels, Racism, Marginalization

Marginalization is found in several communities in the form of racism, gender inequality, casteism, etc. Oppression in marginalization has undergone several changes over time. Economically backward class people and certain communities are neglected by the upper and middle class people. They are deprived of basic rights and have little control over their lives which makes them feel handicapped in their contribution to society. To restore their rights and equality many concepts and movements like Subaltern, Marxism, and Feminism have been developed to make the voice of the voiceless be heard.

Marginalization prevents people from blending with society due to their difference in sexuality, ethnicity, gender, religion, caste, etc. Marginalizing people creates a greater impact on the marginalized both physically and mentally. Marginalized people are forcibly pushed to a depth that their voices do not reach the common people. The unheard voices are outspoken by writers like Toni Morrison, Alice Walker, Maya Angelou, and Mulk Raj Anand. Novelists contribute to the betterment of society through their works. The plot of their novels centres on the addressed issue by giving voice to the marginalized through their fictional characters. Marginality in literature deals with the struggles and injustice faced by

marginalized people around the world regarding gender, race, caste, etc. The portrayal of marginalized people not only gives voices to the voiceless but also makes readers aware of the plight of the marginalized.

Migration is commonly found in all places. The origin of human migration is dated back to million years ago. Colonialism and economic conditions force people to migrate in recent years. In the modern era, the perspective of migration is seen as a fashion and it attracts many people. People seeking adventure and education started to migrate to places willingly. Though there are many diaspora across the globe, the struggles and problems they face such as cultural crisis, identity crisis, rootlessness, etc. remain the same. Marginalization is a major struggle for expatriates. People are exposed to many kinds of marginalization when they change their geographical location. Discrimination in the host land is unavoidable and that creates a great impact on the mental health of the expatriates. One of the major discrimination the diaspora had to face is racism. The intensity of racism is greater when a person moves from his homeland to a foreign land. He becomes a minority and being marginalized for his identity and color shatters him. Kamala Markandaya is one of the most important writers in

Indian English Writing. She was born in Mysore and later moved to Britain after India got independence. Her major works include *Nectar in a Sieve*, *A Handful of Rice*, *The Nowhere Man*, etc. Her novels are known for the themes of Cultural clash. *The Nowhere Man* published in the year 1972 captures the struggle of an Indian diaspora in London who is marginalized for his colour, race, and for making London his home.

Kamala Markandaya's *The Nowhere Man* is a story about a South Indian Brahmin, Srinivas, who has fled from India to England with his newly married wife Vasantha. They build a house in London and name it Chandraprasad, after the name of Srinivas's grandfather's house in India. After reaching England Vasantha gives birth to two sons and names them Seshu and Laxman. Even after many years of residing in London, Vasantha never considered herself a Londoner. "A place of our own, where we can live according to our lights although in alien surroundings: and our children after us, and after them theirs." (Markandaya, 22,23) She had great satisfaction after they built a house and considered it as a safe home in an alien land for their generations to come. Her dreams were shattered when Seshu, a navigator in the royal air force is killed in the accident. Later Laxman married a white girl Pat and settled in her house which is located in Plymouth. Vasantha went through a great shock after these incidents and later she died due to tuberculosis leaving Srinivas alone in the house.

After the death of Vasantha, the business of Srinivas also went towards failure. With both the losses Srinivas suffered a great pain and felt empty at heart. Mrs. Pickering who unexpectedly arrived into the life of Srinivas made him open his eye for England which was closed off with Vasantha. He developed an interest in Christianity and Christmas. Srinivas considered England as his home.

'This is my country now,' he said with some pride, and felt as he had felt when they championed the cause of his conchie son, warmed by the experience of tolerance and sanity. 'My country,' he repeated. 'I feel at home in it, more so than I would in my own.' (Markandaya, 63)

Though he acknowledged England as his home he still follows his traditions in certain inner essentials such as not eating meat, eggs, and cakes.

Srinivas wholeheartedly accepted England and its people as his home but the racism he faced due to his

displacement cost his life. Fred Fletcher in *Nowhereman* is an embodiment of racism. He is brutal, rude, and ruthless to the blacks. He lives in the neighbourhood of Srinivas. Fred hates Srinivas for his settlement in England. He agonizes him with abusive words like the devil, 'Get Stuck, you fucking ape' (Markandaya, 178), and blames Srinivas for his failure and unemployment. "The blacks were responsible. They came in hordes, occupied all the houses, filled up the hospital beds and their offspring took all the places in schools." (Markandaya, 176). Fred walks up to Srinivas and tells him "You got no right to be living in this country." (Markandaya, 177). He denies Srinivas the right to live in a country that he considers home. Fred not only hates foreign settlers but also the colored people. He says that they have evolved from a species of apes with black faces. Fred also has some like-minded minions who also take part in his atrocities. They torment Srinivas by placing trash and dead mice on the doorsteps of his house. After the cruel treatment of people like Fred and being struck in East-West conflict, a booming reality sets within Srinivas. He realizes that he has nowhere to go. He belongs neither to India nor to England. He is a nowhere man. He abandoned his homeland because of the British and when he started to accept England as his country, people like Fred and other racists do not accept him so he became a nowhere man without any home.

Srinivas is marginalized not only for his colour and migration but also for his leprosy. Srinivas is affected by the tropical disease of leprosy. Fred cries out and accuses Srinivas of spreading the disease. Leprosy is unusual in England but found common in the parts of India so that makes Fred furious and accuses Srinivas of spreading the disease in England. Later Fred and his gang began to abuse Srinivas physically. They tie him up in a lamp post and drench him with tar and feathers. Finally, Fred planned the cruellest plan. He plots to fire Srinivas's house. As he carried out the plan he also got caught in the fire and died. Srinivas is rescued from fire but dies in shock.

The tragic story of Srinivas and his relationship with his adopted country makes the readers understand the pain and sufferings of the expatriates. The narrative style of Kamala Markandaya gives an observation of situations rather than addressing the issue directly. This kind of narration leads the readers to a true understanding rather than forcing the struggles of the characters on the readers.

Marginalizing and discriminating people are cruel acts that can cost a life and make the victim suffer a lot. Since the voice of the victims is suppressed, the struggles and problems they face are not brought to light. There are also kind hearts like Mrs. Pickering, Mrs. Fletcher, and Dr. Radcliff who feel sympathy for Srinivas. The notion of race, culture, communities, and nationalism are all a concept created by people to live harmoniously. While the concepts, which are supposed to make people live peacefully become a hindrance, there is nothing wrong in modifying it. When stood apart from all cultures and communities, all humans are a part of living beings on Earth who construct culture and community of their own to survive in the world. All are equal and have equal rights.

Literature and Novels like *The Nowhere Man* act as a tool to carry this message all over the world and strive hard to wipe out and address issues like marginalization to all people.

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Transnationalism and Global Perspectives in Jumpa Lahiri's 'The Name Sake'

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Abstract

Transnationalism is a term that refers to the interdependence of countries all over the world. Diasporic writers extensively have written about the experience of people leaving their home land in search of a better earning and to pursue higher studies. Women who marry an immigrant also move as an expatriate to alien land where uprooted all their identity, tradition, culture for the family. The Research study focuses on the sufferings of women in an alien land and who strive hard to preserve their Bengali culture. Jumpa Lahiri in his work 'The Namesake' describes the issue of restlessness among the family members of expatriates on one hand and with the social and cultural milieu of the alien land. Ashima, a traditional Indian woman, finds it difficult to overcome the immigration at first but later adopted for her family. Their children Gogol and Sonia have become completely westernized in their outlook and life style. They do not feel any bondage towards their homeland. After his father's death he realized the reason for the Name Gogol and understood the values of their homeland. As a result of his quest for identity he becomes conscious of his roots for culture and tradition of his homeland.

Keyword: Culture, Homeland, Alien land, family, Bengali, Gogol

Introduction

Historically speaking, diaspora is a global phenomenon. One can trace out in the history of displacement where it occurs in two ways forcibly and voluntarily. The displacement purely occurs based on the situation and mindset of people who expect to achieve Economic Independence or to pursue higher studies. An individual who moves for economic independence is voluntary displacement. A woman who marries an Immigrant gets forced but moves for the sake of family. Dislocation is the term where it denotes an individual who is forced to move physically into an alien country for the sake of war and persecution.

The migratory movement for the last three decades paves a way for Globalization. Globalization not only affects the culture, tradition and way of living of their own culture; further it affects Literature and its taste where it paves a new form. Under the impact of globalization the writers think beyond nation. It has given rise to fiction in literature. It further affects culture and language, life style all over the world.

Recent conceptual challenges are derived from global, regional, national expansion, intensification and accelerations associated with the multidimensional and multifaceted of globalization processes. It further leads to economic, social, political and cultural changes that upset geographical, territorial and temporal referents. Consequently the idea of transnationalism plays a vital role in transcending natural borders.

Jumpa Lahiri's first novel, 'The Namesake', was published in 2003, the story portrays the life of immigrants who move to pursue higher studies and to achieve economical independence. The protagonist Ashima who is uprooted from traditional Bengali joint family moves to the United States where their children, Gogol and Sonia are born and brought up in alien land but exposed with Indian rituals and practices. But their children experience the constant generational and cultural gap with their parents. As Gogol at the end slowly realises the importance of family and his Bengali culture and tradition of homeland.

Ashima and Ashoke were from traditional Bengali family. Ashoke moved to Cambridge for the sake of economic independence and for higher studies. But

Ashima's migration was a forced one where she was in a need to accompany her husband. She was uprooted from her native traditional bounded family structure and beloved country. In this novel Diasporic displacement is a forced one for Ashima. Ashoke who has started her living in an alien land and got same experiences of foreign culture and food. Though Ashoke was an expatriate he strictly was bounded with his Bengali culture. He decided to marry a groom of his family choice. Though Ashoke was an immigrant he never adopted the culture of the alien land. He never liked American girls and promised to marry an Indian girl. Ashima also married Ashoke without any expectation as she was also bounded with Bengali tradition and culture. It was an arranged marriage where the parents played a major role. Ashima came to know Ashoke's name only after betrothal. The marriage was arranged in a traditional Bengali style where Ashima was beautifully dressed with fine ornaments with proper hair style. Both were subjected to little choice with no decision. As Lahiri in 'Name sake' says "It was only after the betrothal that she'd learned his name" (Lahiri, 9)

Both learned each other only after traveling eight thousand miles after reaching Cambridge. As Lahiri says 'Ashima as a dutiful and obedient daughter of Bengali family enter her marriage' And so obediently but without expectation' (Lahiri, 7) After their marriage these two strangers carried their culture and memories of their homeland. Their immigration was not universality because they firmly bound with their Bengali culture. As a foreigner to new the adopted land they were subjected to different cultures and different climatic conditions. The protagonist Ashima often shifting her mind to both the lands. This transnationalism created a gap for expatriate but these couples won to save their Bengali culture but their children's fail to adopt and admire the rich cultural heritage of their homeland. They grew up where in Calcutta in a joint family lived happily sharing the love for elders but in America she felt loneliness where no Indians were nearby to share their ideas. The feeling of foreignness in Cambridge made her to uproot her happiness of Calcutta. The strangeness and unfamiliarity of Cambridge created a loneliness in a three roomed house. As Ashima was abnormal with her constant shifting of memories of homeland and reality of alien land. The isolation made her to feel abnormal as Lahiri says in 'Name sake' 'For the past

eighteen months, ever since she's arrived in Cambridge, nothing has felt normal at all' (Lahiri, 6)

During her pregnancy she has been constantly eating the rice Krispy with peanuts, lemon, onion. Eating this recipe helped her to reconnect her memories of eating this snacks. Though she has bored with the snacks she has repeated only to recall her memories of homeland. It gives her a better feeling. Lahiri used the term 'concoction' in the pretext to expose the longingness towards her home land's recipe she used to buy on Calcutta's side walks, but it is a "self effacing estimate". Though she was cooking she was not satisfied with the taste what she has experienced in foot walks she said that something was wrong even she added all ingredients. She felt if her pregnancy was in Calcutta it would be in different things with full of happiness. Her family would provide her with different recipes of Calcutta and fulfill her desires. It is one of the belief family elders need to satisfy the desires of pregnancy women. Two weeks before her due date while cooking the same recipe she felt some pelvic pain and severe bleeding. It is her first experience of delivery she felt some fear and called Ashoke to inform doctor where he was reading book in room. She never called his name she was just calling "Are you listening to me?" (Lahiri, 2) Even in this emergency she never attempted to call his name this clearly portrays the sentiment of Bengali wives not to call her husband by name. As Lahiri in 'Name sake' says, Ashima never thinks of her husband, even though she knows perfectly well what it is. She has adopted his surname but refuses, for propriety's sake, to utter his first. (Lahiri, 2). Lahiri fails to explain the reason for using interrogative because the emotions of Indians was sometime too hard to describe and translate.

In the hospital Ashima and Ashoke were enquired about the contractions and pains at home. After admission she was given a room where there were also three American women who were wearing small skirts and bikinis whose husbands were accompanying them. Ashima was happy to see the American men supporting their wives emotionally during delivery pain. Ashima liked to communicate with other three American women who were in a same hall but separated by curtains. Even Ashoke stood behind curtain where she felt shy to accompany her even Ashima never expected him to do like American men. Though Ashoke stands behind the curtain his love for

Ashima increased without any limitation. He informed the nurse and moved out because he couldn't see the pain of her wife where it is like hell. Ashima was listening to other women where one woman was shouting "Goddamn it, goddamn you, this is hell,". (Lahiri, 3) But her husband consoled her by saying, 'I Love you, sweet heart.' (Lahiri, 3). Ashima was happy to hear the conversation between them where sharing their love in public. Lahiri registers the difference between the Indian culture and American way of living. Though Ashima feels shy to utter the name of Ashoke not even at home.

Ashima just listened to others meanwhile her mind shifted to India where in India for delivery they move to their parents home leaving their husband, in laws and other house hold core where they were expected to take rest for their due date was near. But the distance to India forced her to stay in Cambridge. Meanwhile she wanted to cook and cared for house hold activities. It created a pain and loneliness in her mind for her family love. Though Ashoke was good in role as a husband but she expected to live with her family. On the other side her parents were praying and waiting for a telegram for good news. The maternal grand mother was busy in choosing name for their grand children. She posted two names one for boy and another for girl. It is the Bengali tradition where elders should choose the names, but the letter never reached apartment. Her mind shifted to the hospital where the nurse provide her some juices and informed that few more contraction had to occur for normal delivery so she advised Ashima to note down the contractions for the next few hours. Again Ashima felt sad for if it had been Calcutta her mother would have supported her for noting down the calculations and other care for relief in pain.

Unfortunately Ashima was wearing the watch which was gifted by her parents on her last voyage. She felt happy and considered it blessings. But she felt some difficulty in calculating the time where there was a lag in in difference between Indian and American time, anyhow she managed but felt severe contractions where it is difficult to manage because her pains were heavy. Still now Ashoke was outside so she constantly shifted her memories to her home land. This created a pity for Ashima and clearly portrayed her love for family and homeland. Pregnancy in alien land is difficult though hospital provides good treatment but Ashima needs emotional support from her

elders. As none can share the pain of delivery but she expected only love and care for her. Though Ashima suffered she managed to overcome all her griefs but she had fear for her children where a new born child exposed to new culture and no opportunity to expose their own cultural heritage of their home land. Both were blessed with their lovely family but their children missed their happy days of their natives. As Lahiri quotes Ashima's wishes as,

That it was happening so far from home, unmonitored and unobserved by those she loved, had made it more miraculous still. But she is terrified to raise a child in a country where she is related to no one, where she knows so little, where life seems so tentative and spare. (Lahiri, 6)

Ashima developed an ability to support her children with Bengali tradition and culture where their parents and grand parents taught moral and practices of their culture. After the baby boy is born, Ashima and Ashok expressed their wishes to name their child in Bengali. Where the maternal grand mother choose name for their grand children's. Both were proud to name the child after the blessings from their elders. On the day of discharge Mr. Wilcox the officer claimed for name to register in birth certificate. They argued for their tradition and culture but Mr. Wilcox asked them to choose on their own. Both declined for naming their names as it is against their culture. In critical situation both were bounded with their home land practices and respect for elders who were eight thousand miles away from them.

Ashoke urged home for letter but it never reached the apartment. Though his grand mother posted the letter with names. Finally they gave him a Nick name 'Gogol' the Russian author name Nikolai Gogol's. At earlier stage Gogol was comfortable with his name after entering school stage everyone pronounced his name indifferently even her sister Sonia called him giggles. He felt his name as odd one neither Indian nor American. So he was embarrassed and suffered a lot with his name. His parents asked Gogol to change his name as Nikhil. But he declined. Ashima understood the difficulties to grow her children in the American culture. Though she practised religious and cultural practice of Calcutta at home celebrating all Indian festival rituals of Bengali culture. She started cooking American food and recognized their children's friends circle and their relationship with them. So

in fear she urged Ashoke to move home land for the goodness of their children. Ashoke also felt the same for the cultural gap of their children. Even they performed annaprasan the rice ceremony for both children. They observed all rituals but never followed their culture. For Gogol's fourteenth birthday Ashoke presented a surprise book of Nicolai Gogol's short stories. Gogol looked at the author's photograph on hardcover but hated the book where there is no such resemblance between them. After his fourteenth birthday he recognised the difficulties in the name. Later Gogol came to know about his name from his literary teacher Mr. Lawson who taught in class. As a young man he started to move outdoor for parties there he met a girl and introduced his name as Nikhil. First time Gogol used the name in life where he felt there is no such romance in his name 'Gogol'. But soon after his father's death he learned the reality of life and discovered the reason for naming Gogol from his father's diary. As his marriage life ended in divorce he started recognizing and patronising the home land culture. Ashima performed her fourteen days commemoration for her husband's death. Rituals are followed same as in Bengali practices. She confidently supported her support for their children and stayed both in home land and alien land respecting both national borders.

Conclusion

The novel abounds with cultural practices that attaches social values to the individual. The individual's identity and happiness is associated with their festivals, beliefs, rituals and practices that makes the characters in the novel close to reality. Jumpa Lahiri has mastered the art representing one's culture and identity both at the individual as well as global perspective in her creative writing.

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The Diaspora History of Israel

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Abstract

This paper searches how dominant migration individuals become involved worldwide and the resulting struggles over agency and influence between diaspora and homeland occupiers. In the end, plans were advanced by Jewish diaspora individuals to resolve the Palestinian Refugee Problem in the wake of the 1967 War and Israel's reactions to these plans. On the one hand, Israeli officials were interested in the diaspora entrepreneurs' resources, were careful not to isolate them, and were willing to hear their suggestions. On the other hand, they generally opposed the diaspora's involvement in a sensitive political issue such as the Refugee Problem. Israel's unwillingness led to a complex dynamic, in which Israel and the diaspora entrepreneurs negotiated the extent and nature of diasporic action.

Keywords: *Diaspora history, Israel, Jewish, War, migration*

Judaism, monotheistic religion originated among the ancient Hebrews. Judaism is characterised by a religious life that is in conformity with the Scriptures and rabbinic traditions, as well as by the belief in a single transcendent God who revealed himself to Abraham, Moses, and the Hebrew prophets. The complex singularity of the Jewish people's entire way of life, including theology, legislation, and countless cultural traditions, is known as Judaism.

The history of the diaspora is habitually taken to begin in 587 BCE. King Nebuchadnezzar took the populations of Jerusalem into captivity. The Persian king Cyrus permitted them to return, and many remained willingly in Babylonia. "It narrates the tale of the Israelites' slavery in Egypt, their final emancipation, the revelations at the biblical Mount Sinai, and their wilderness exile up to the Canaanite border".(web) Its theme is that the Israelites are his people by covenant because their god freed them from servitude.

That vast anthology is the source also of many traditions from the land of Israel, but it was the product of diaspora-based academies. On the other hand, the expansion of Jews in large numbers throughout the Mediterranean had come after Alexander the Great's conquest of the east and was consolidated under Greek and later Roman rule..

Jews are one of the most ancient races in the world. Jewish history is proved by the Bible literature sources. It is written by historians outside of the Bible, and through archaeology. History has more facts about Jewish history

than any other nation. It helps us to build a timeline to summarize the history of the Jews.

The Jewish people's founder, Abraham, lived around 2000 BC. Even outside of the Bible, he is mentioned in agreements between him and Babylonian kings recorded on old clay tablets from circa 1950 BC.

Abraham was a real historical figure. He is a man who believed in promises from God. The history continues from Abraham's descendants who were slaves in Egypt. Abraham led the Israelites to Egypt, where they became slaves.

According to the Passover account, after Pharaoh rejects Moses' pleas to release the Israelites from slavery, God sends a slew of ten plagues to put pressure on the Egyptian tyrant. Up until the final time, Pharaoh made the Israelites free but then changed his mind after the plague was over. The Torah was composed by Moses and includes the first five books of the Hebrew Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. People would be blessed if they obeyed according to the Torah, but experience a Curse if they did not. These Blessings and Curses were to follow the Jewish people ever after.

The Israelites lived in their homeland for several hundred years without a king or a capital city named Jerusalem— it belonged to other people in this time. However, with King David around 1000 BC, this changed.

Jerusalem became the capital of David's kingdom after his conquest. Jews have been anticipating the arrival of the Messiah ever since he was given the promise of a

future "Messiah." Solomon, the son of David who succeeded him, constructed the First Jewish Temple in Jerusalem. Aqua-blue represents the roughly 400-year reign of King David's successors (1000-586 BC). Israel was in its heyday during this time because they had received the promised blessings. They were a strong country with a well developed culture, society, and temple. The Tanakh, however, also speaks of their rising idolatry and corruption at this period. The Israelites divided into two distinct nations. Numerous prophets warned the Israelites that the Curses of Moses would strike them if they did not make adjustments at this time. However, these cautions were ignored.

The First Jewish Exile to Babylon

Finally around 600 BC the Curses happened. A great Babylonian king named Nebuchadnezzar appeared, just as Moses had foretold in the Torah 900 years earlier: "The Lord will bring a nation against them from far away, a fierce-looking nation without regard for the old or pity for the young." (Deuteronomy 28:49-50 New International Version (NIV)). They would occupy all the cities in the country. After capturing Jerusalem, Nebuchadnezzar set it on fire and demolished Solomon's Temple.

He then exiled the Israelites to Babylon. This fulfilled the predictions of Moses that the people of Israelites would be uprooted from the land and they would enter cannon to possess. Then the Lord would scatter them among all nations, from one end of the earth to the other.

After then, Cyrus, the Persian emperor, overthrew Babylon and rose to global dominance. He gave the Jews permission to go back to their homeland. However, they were now a province of the Persian Empire and no longer a sovereign state. This is depicted on the timeline in the colour pink and lasted for 200 years. During this time, the Jewish Temple, also referred to as the Second Temple, and the city centre of Jerusalem were rebuilt. Ezra, Nehemiah, and Esther—from whom Purim is commemorated—were alive during this time.

The Era of the Greeks

Jews held a province in the Greek Empire for an additional 200 years after Alexander the Great overthrew the Persian Empire. Later Greek kings attempted to convert the Jews to Greek worship, which led to the Maccabean uprising

and a period of partial independence before the arrival of the Romans. From this time on, Hanukkah is observed. The eight-day Jewish festival of Hanukkah or Chanukah honours the rededication of the Second Temple in Jerusalem during the second century B.C., where, in accordance with mythology, Jews rebelled against their Greek-Syrian captors during the Maccabean Revolt.

The Roman Period

The Romans rose to become the leading superpower. Once more, the Israelites were a province of this Empire. Yeshua (Jesus), from whom the Messianic hope in what is now known as Christianity primarily extended to Gentiles, lived during this period. Because Rome ruled supreme at the time, this explains why Romans and the Roman government are so prominent in Brit Chadasha. Brit Chadasha means, literally, "a New Covenant by the Blood of Jesus." All the lost Jews who still hold on to the belief that Christ Jesus is not yet the Messiah.

Second Jewish Exile under the Romans

The Israelites, or Jews as they were now known, had not been as free as they had been under the reigns of the Kings of David since the time of the Babylonians (600 BC). Other Empires ruled over them. The Jews rose up in rebellion against Roman control as resentment over this issue gradually subsided. The second Temple was torn down by the Romans in 70 AD, and the Jews were driven from Jerusalem and forced to live as slaves across the Roman Empire. This was the second exile of the Jews. The Jews were dispersed around the world due to the size of the Roman Empire. This uprising was when Masada fell into ruin. Jews were prohibited from remaining in the nation after Simon bar Kokhba's Simon bar Kokhba staged a second insurrection in 135 AD.

And that is how the Jewish people lived for approximately two thousand years—dispersed among other countries and never accepted there. They frequently faced anti-Semitic discrimination in these many countries. Jews were particularly persecuted in Christian Europe. Jews frequently lived in a precarious condition in these kingdoms, as well as in the Islamic caliphates, from Spain to Western Europe to Russia. Their way of life was accurately described in the Curses of Moses from 1500 BC.

When Hitler attempted to wipe out every Jew in Europe with the Shoah through Nazi Germany, anti-Semitism reached its height. He came close to winning, but he lost and only a small number of Jews escaped.

Modern Re-birth of Israel

After many hundreds of years of anti-Semitic persecution and being without a nation or language, it was astonishing that there were people who identified as "Jews." However, this made it possible for the last words of Moses, recorded in the Torah 3500 years ago, to be fulfilled. The astonishing rebirth of the modern state of Israel by the intervention of the United Nations. and as Moses had predicted centuries earlier, was witnessed by the Jews in 1948.

Furthermore, the fact that Israel was established in spite of strong opposition made it noteworthy. The majority of the surrounding countries attacked Israel in war in 1948, 1956, 1967, and once more in 1973. Israel often engaged in five-front wars. Israel expanded its territories in addition to surviving. Israel took part in the 1967 war. Israel frequently fought five countries at once. Israel not only survived, but its territories also grew. In the war of 1967, Israel regained Jerusalem, their historic capital city David had founded 3000 years ago. Still they are in conflict with surrounding peoples and have created one of the most difficult security problems in the world today. Though

Abraham's descendants now have an independent state, the blessing promised so long ago to Abraham seems mysterious still.

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Colonization of Zimbabwe as Evil Wizardry in Tsitsi Dangarembga's *Nervous Conditions* – A Study

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Abstract

Zimbabwe has produced numerous creative writers in the post-colonial period. Tsitsi Dangarembga is one of the well-known writers with a postcolonial/de-colonial sensibility. Her *Nervous Conditions* exhibit the double strategy and double standard of colonisation arousing nervous conditions to the native people in Zimbabwe. The political colonisation is one strategy by using which the British rulers have made the ethnic Zimbabweans landless and slaves and cheap/wage less labourers by disrupting the extended/joint family community system of the ethnic groups. The Christianisation is the other strategy by using which the ethnic Zimbabwean culture, paganism, language and belief systems have been systematically and gradually erased. Dangarembga is the first coloured writer-intellectual who has paid the British/Whites with their own coin by calling them wizards. The study at hand attempts to how Dangarembga depicted colonisation as wizardry in her *Nervous Conditions*.

Keywords: Colonization, Wizardry, Pre-colonial, witchcraft, wizard, postcolonial, de-colonial, slaves, double standard, extended family, Christianisation, ethnic, paganism.

Introduction

Tsitsi Dangarembga is a Zimbabwean writer and activist. She was born on Feb \$ 1959 in Mutoko in the colonial Southern Rhodesia. Her parents were teachers in a Mission school. She has stayed in England while her parents were in the pursuit of higher education there. When there was the Unilateral Declaration Independence in Southern Rhodesia in 1965, she returned to Zimbabwe and relearned Shona language although English remained the language of schooling and the first language. Her career as a writer started with her short story *The Letter* written in her school days. Then she wrote a play *She No Longer Weeps* in 1987 and in the following year she wrote her first novel of her semi-autobiographical series called *Nervous Conditions*, followed by *The Book of Not* in 2006; *This Mournable Body* in 2018. She has also contributed twenty work scripts to filmography.

She has received some prestigious honours and awards like The Commonwealth Writers' Prize for her *Nervous Conditions* in 1989; BBC's recognition of *Nervous Conditions* as one the top hundred books that shaped the world in 2018; Short listing for the Booker Prize for her *This Mournable Body* in 2020; and other award for her contribution in general. Although Dangarembga has dealt with the nervous condition of women in the colonial Zimbabwe in general, she has identified and accused the

colonial politics and the Christianisation as being responsible for causing this condition to the women of Zimbabwe. The mode of political and religious colonisation was largely through conspiracy, deception and memorisation because of which the author calls it wizardry. The paper attempts to expose the sweet and safe way of colonisation in Zimbabwe as depicted in *Nervous Conditions*.

Colonisation of Zimbabwe – A Brief Historical Note

A brief history of the pre-colonial and colonial Zimbabwe is required to understand how and Tsitsi Dangarembga has colonisers the British colonisers wizard in her novel *Nervous Conditions*. Unlike the colonial history of portraying Zimbabwe as having no history, culture, civilisation and religion of her own, the pre-colonial Zimbabwe was renowned and more renowned than many European countries in several significant aspects. Zimbabwe was second in the man-made structures in the world. She was very rich in the natural resources and had hey days in agriculture with the irrigation from a number of rivers. Thus the colonial portrayal of Zimbabwe was rather hypothetical and fictitious which is evident in what Alois S. Mlambo writes in *A History of Zimbabwe* thus:

...contrary to the claims of colonial historiography which portrayed the land between the Limpopo and

Zambezi Rivers as a land that was either empty or inhabited by a savage people without a history or culture and who were only 'civilised, by the incoming white colonial settlers at the end of the nineteenth century, the country that became the British colony of Southern Rhodesia in 1890 and Zimbabwe at its independence in 1980 had, in fact, been home to centuries-old civilisations that dated back to the original San stone—age hunter-gatherers.[10]

With regard to the spiritual or religious practices, they believed the god created them but the role of god was over with the creation and thus they believed that their ancestors were the gods for them. They offer worship to the dead ancestors in the graveyard or the burial ground. They had the system of extended of joint family which was rationally essential for the cultivation and harvest of crops which required a team of family as well as community members. It also helped their men-folk stay with the family members. There was no land ownership for the individuals. The chief or head of the village had the authority over the land which is distributed among the members of the village and cultivated by them. There used to be community participation in the process of agriculture with the mutual exchange or share of labour. There were a number of festivals on various occasions like seed-sowing, harvest, ancestors anniversary, marriage, death etc which stood as testimony to their community life. As far as the language was concerned, they used to speak Bantu, Shona and the local dialects.

The colonisation of Zimbabwe comes under the second phase of European expansionism while the first occurred in the 16th century. There are several factors stated for the first European colonisation or expansionism. But the common reasons for the first and second expansionism are economic/capitalist theory of imperialism, the civilising mission of non-European lands and universalization of evangelical Christianity. Cecil John Rhodes is instrumental in the British colonisation of Zimbabwe. His ambition was the expansion of the British rule over almost all territories owing to his conviction stated as:

"Rhodes was a staunch believer of the superiority of the British civilisation and was determined to bring under British rule as much of the world as possible

because he firmly believed that this was beneficial to humankind". [36]

Using his considerable wealth obtained from gold and diamond mining in South Africa in the late 19th century and his political authority as the then-prime-minister of the Cape Province of South Africa, Rhodes led the process of colonisation of Zimbabwe in the late 19th century. However he required legal authorisation from the British government to accomplish the colonisation by producing a treaty of friendship with the local rulers. Ndebele King Lobengula was the ruler then after succeeding Mzilikazi. Rhodes deployed Charles Rudd along with Rochfort Maguire and Francis Thompson to persuade King Lobengula who signed the friendship treaty only after the intervention and recommendation of Rev. Helm of London Missionary Society in Lobengula's capital Bulawayo.

Mlambo describes the act of Rhodes in this regard as: "To secure such an agreement, Rhodes resorted to deception".[38].The deception was carried out with a systematic planning. Rev. Helm coaxed King Lobengula the document was harmless while it was actually harmful. The document was in English with which King Lobengula was not familiar. The document was written in the legal language the interpretation of which was favourable to the British. King Lobengula was assured of guns, a gun-boat and some cash for signing the document. The document was called Rudd Concession. However, King Lobengula learnt that some mischief was done in the process of the treaty and sent two envoys to the Queen for the rectification of the deception at once and sent a message again later repudiating the Rudd Concession but in vain as it was too late for the Queen to correct the mischief. The Rudd Concession came into force already. This instance is recorded in *A History of Zimbabwe* as follows:

"Despite Lobengula's serious charges about the fraudulent nature of the Rudd Concession, the British government still went ahead to recognise the concession as binding and to grant Cecil Rhodes a charter authorising his recently established British South Africa Company (BSAC) to colonise Zimbabwe on Britain's behalf".[42]

The British rule began to explore the mines, land and the people of Zimbabwe for its prosperity. The Gold mines and the rocks for minerals were explored with the native people and people from England. The land was explored

for the cultivation of tobacco, cotton, sugarcane for the market. The young and strong men were captured as slaves and cheap labourers and sent far away into the mines, farms and industries from their families. There were several processes of Land Alienation, The 1930 Land Apportionment Act, and The Land Tenure Act which sanctioned more land to the white settlers and less and infertile lands to the locals. It introduced what is called White Agriculture. In the name of urbanisation, towns and cities were created with the building, road and railway infrastructure. It introduced what is called White Agriculture. The colonisers of this kind are referred to as 'evil wizards' in the novel studied in this paper. All these so called developmental measure were carried out not for the benefit of the local people but for the benefit of the British Empire. The local men became the construction labourers without the basic amenities while the womankind became unsupported destitute.

The other form colonisation entered Zimbabwe in the form of missionary activities. The evangelisation mission was undertaken through providing education and medical health care. It is said that Missionaries arrived in Zimbabwe long before the British colonisation. The missionaries of Portuguese entered Zimbabwe in the 16th century only. However, the impact of missionaries was observed only in the 19th century. With the British colonisation in Zimbabwe, a host of missionaries like Roman Catholics, Dutch Reformed Church, Anglicans, Methodists, Berlin Missionary Society, Lutheran Church, Paris Evangelical Mission and American Board of Foreign Missions also entered Zimbabwe. While the colonial administration did not pay adequate attention to the education to the people of Zimbabwe and its education produced only such people as to meet the white labour requirements rather than well-rounded Zimbabweans, the mission schools provided education to a large population of Zimbabwe without any discrimination. However, the Missionaries did not render charitable and free social service. They gave education to the male and female in order to utilise their service to their missions. Those who were admitted into the mission schools were made to get themselves converted into Christianity. These white missionaries were called good wizards in the novel. The two-fold colonisation in Zimbabwe is described thus:

As in many other parts of the African continent, colonisation came in the wake of missionary activities in their quest to spread Christianity. Indeed, missionaries were later blamed by African nationalists in the immediate post-Second World war period for having facilitated the colonisation of Africa by softening the African people for colonial domination. Hence the popular expression among the African nationalists is that 'white people came with the bible in one hand and a gun in the other', or its variant, 'when the white people first came, they told us to close our eyes to pray, but by the time we opened our eyes, our land was gone'. [97]

This brief history of pre-colonial and colonial history of Zimbabwe is presented as a background to the proposed study of *Nervous Conditions* as a novel that portrays the colonisation in Zimbabwe as wizardry. However, a brief note on the concept of Wizard/Wizardry as the etymological meaning of term has changed in the passage of time.

Wizard – A Note

The word 'wizard' is a combination of not only two syllables but also two words namely wiz and ard. The meaning of 'wiz' and 'ard' is wise and man which together form Wiseman. This is the etymological meaning of wizard. The feminine of wizard is witch. The term 'wizard' is seldom found in the reference books but is described as the male practitioner of witchcraft. In *New Standard Encyclopaedia*, wizard is described as follows:

Witchcraft, the practice of magic by a person known as a witch. When used for evil purposes this magic is called *black magic*, or *sorcery*; when used for good purposes, it is called 'white magic'. Persons who practice witchcraft believe (or pretend to believe) that they have supernatural powers. At one time the term *witch* was applied to both men and women, but eventually the name came to be used almost exclusively for women. A male witch is usually called a *warlock*, sometimes a *sorcerer* or *wizard*. [266]

Although, the term 'wizard' carried a positive meaning and connotation of extraordinary in the past, it came to mean magician, sorcerer and others similar to such persons. In *The Encyclopaedia Americana*, the following is given as the description of witchcraft:

the practice of magic (q.v) or sorcery. The word witch is derived from the Old English *wicce*, meaning “a female magician or sorceress”, but although the terms “wizard” and “witch” are available for male magicians, “witch” or and “witchcraft” are generally applied to both sexes and their magical activities. Among many peoples accidents, sickness, death, and other untoward events have been thought to be caused by witches – individuals who had magical power which they used for evil purposes. Magic, could, in primitive belief, be used for good; the practitioners of beneficent magic were as priests, using their power for the common good; or distinction was made between white or beneficent magic and black malevolent magic.[83]

The feminine form of ‘wizard’ witch is positive in the context of the Europeans and negative in the context of Africans. The befitting examples are found in William Shakespeare’s *Macbeth* and *The Tempest*. While the three witches are presented with the positive image in *Macbeth*, Caliban’s mother ‘Sycroax’ is described as a vicious witch. The Africans have been projected as weird and black-magicians by the whites in the history and literature. In other words, there are two kinds of wizards. One kind of wizards are good wizards who use their wisdom and extraordinary power for the welfare of all and other kind of wizards are evil who use their additional knowledge or power for destructive purposes for their selfishness.

Nervous Conditions

The plot of *Nervous Conditions* is about the extended or joint family of Babamukru although his family and his brother’s family are in different places. He is the eldest son in his family. His mother admits him in the mission when he is nine years old. He serves and receives in the mission and makes a dramatic progress to become the head master in the mission school after he has received education in South Africa and England through the help of the Mission. He continues to be the head of the joint family to which his brother’s family also belongs. His brother’s name is Jeremiah. His family consists his wife and five children. Babamukru takes the responsibility of providing education to the eldest son of his brother’s son Nhamo. When he is in his house receiving education in the mission

school, he happens to die suddenly. Then he takes Nhamo’s sister to his house and gives her education in the mission school. Amidst all sorts of odds, she manages to pass in the test for her higher education in the convent in Rhodesia.

Tambu is Babamukru’s niece whom he promotes in her pursuit of higher education. Her family dwells in the homestead while the family Babamukru resides in the mission residence on account of his being the head master of the school under the mission. While her brother is in the mission school, she attends her school near by her homestead and hears the story of her family from her grandmother. Her grandmother narrates that her great-grand father was a wealthy man with numerous fat herds of cattle and large fields. He had four wives to look after the harvest. The white traders from the south tempted him with their materials because of which he happened to lose his wealth. It is here her grandmother mentions wizard referring to the white traders from south. It suggests the entry of Cecil John Rhodes entered Zimbabwe as a trader from South Africa. Her grandmother’s account of this incident is illustrated as follows:

All this he could exchange for cloth and beads and axes and a gun, even a gun from the traders. They did not come to stay in those days; they passed through and left. ...Wizards well versed in treachery and black magic came from the south and forced the people from the land. On donkey, on foot, on horse, on ox-cart, the people looked for a place to live. But the wizards were avaricious and grasping; there was less and less land for the people. At last the people came upon the grey, sandy soil of the homestead, so stony and barren that the wizards would not use it. [18]

It reflects The Land Tenure Act (1969). It inflicted discrimination, inequality and injustice in the allocation of land to the Zimbabweans. Firstly, though the white population was only five percent, the allocation of land to the whites and Zimbabweans equally benefitted since the size of the land allotted to the five percent whites was allotted to eighty percent Zimbabwean population affecting the sense of equity. Secondly, the Zimbabweans were prohibited to lease land for the entrepreneurial purposes and thus were excluded from the participation in the free enterprise system of all the developed areas of the economy. Lastly

and pertinent to the quality of the land allocated to the Zimbabweans, Mlambo rightly observes:

What made colonial land distribution irksome to the African majority was that most land allocated to them was in marginal rainfall and unproductive areas. Zimbabwe's total land area of 39.6 million hectares can be classified into five natural regions on the basis of land use potential and average rainfall patterns. Region I, covering 2 per cent of the land area and receives the highest rainfall and is characterised by specialised and diversified farming. Region II accounts for 15 per cent of the land area and receives lower rainfall than Region I but also sustains intensive crop and livestock farming. Nineteen per cent of the country's land area falls into Region III which is characterised by semi-intensive farming, with emphasis on live stock farming because it is marginal land for crop agriculture, while Region IV (38 per cent of the land area) is good only for semi-extensive agriculture, as rainfall is low and the region is prone to recurrent droughts. Natural Region V covers 27 per cent of the land area and is suitable only for extensive livestock farming. Rainfall in this region is too low and erratic for any crop production. ...The majority of the African Reserves, hosting nearly 80 per cent of the population, were in Region IV and V where crop production was difficult because of their marginal soils and erratic rainfall pattern.[67-68]

Grandmother also explains another wickedness of the colonisers by calling wizards also. It is with regard to the introduction of slavery system in Zimbabwe. The colonisers who began to explore all the natural sources in Zimbabwe required the hardworking and strong black men for the mine and farm industries. The innocent Zimbabweans were lured towards the industries by the false and evil promise of the colonisers. Tens and hundreds of the men of Zimbabwe left their families and went to the mines and farms only to be ruined and killed. Tambu recalls her grandmother's account of it thus:

But the third-born son, my grandfather, lured by the wizards' whispers of riches and luxury and driven by the harshness of the homestead, took himself and his family to one of their wizards' farms. Yuwi! Only to find that they had been enticed into slavery. But one day my grandfather managed to escape to glittering

gold mines in the south, where good men were said to be quickly made rich. The white wizard had no use for women and children. He threw my grandmother and her children off his farm. ... it turned out that my grandfather had not been a good man, for he was killed in the mines, and my grandmother was left with six children to support.[18-19]

The other kind of colonisers as wizards is the missionaries. As stated earlier, the Portuguese Missionaries were found in Zimbabwe in the 16th century only. Zimbabwe did not face any colonisation from them. It is with the arrival of the colonisers in the 19th century, a new band of Missionaries arrived in Zimbabwe. They established schools and hospitals for the native people. The people of Zimbabwe never had any formal school education. Their knowledge system consisted of their beliefs and rituals which were transmitted from one generation to the next till the entry of the Missionaries. Mlambo endorses this view by remarking as shown below:

As in many parts of the African continent, colonisation came in the wake of missionary activities in their quest to spread Christianity...While some of their attitudes and activities clearly buttressed colonialism, missionaries contributed immensely to the improvement of the quality of the life of the African majority through, among other things, providing education and health care in mission schools and hospitals and imparting various skills and values that enable the Africans to adapt to the changing world around them.[97-99]

The reflection of the colonisation through Missionaries forms the major part of the novel. It starts with Babamukuru who is the eldest in the extended family now. He is the eldest paternal uncle of Tambu. Her grandmother tells her how she has put her eldest son, Babamukuru, in the Mission after the death her father-in-law and her husband. The death of her husband leaves her in lurch with five children and she seeks the help of the Mission. She calls the missionaries also wizards in her narration to Tambu as follows:

And then she heard that being similar in appearance to the wizards but not of them, for these were holy, had set up a mission not too far from the homestead. She walked, with my uncle, with Babamukuru, who was nine years old and wearing a loin cloth, to the

mission, where the holy wizards took him in. They set him to work in the farm by day. By night he was educated in their wizardry. For my grandmother, being sagacious and having foresight, had begged them to prepare him for the life in their world.[19]

Babamukuru's association with the Mission has promoted him and his wife in education and employment. He was sent to South Africa to study Bachelor of Arts and England for Master. When he went to South Africa and England he had taken his wife and daughter along with him. His wife also acquired B.A and M.A Degrees from South Africa and England respectively. Their daughter attends school in England and thus gets influenced by English and Western culture. The evangelisation is extended to the whole of his family. His brother's family became the believer in the Christianity. His children are brought up in the family of Babamukuru and given education in the mission school. His nephew, Nhamo, attends the mission school and makes good progress in his studies although he neglects his homestead. But he dies suddenly.

Babamukuru brings Tambu in the place. She also makes progress. She gets qualified in the test to join the convent and study in Young Ladies College of the sacred Heart in Rhodesia. All are happy about her going to the convent except her mother. She feels that the mission has taken away her son Nhamo from her and she is afraid that she may lose daughter too now. Although Grandmother considered the missionaries to be kind wizards on the basis of their contribution of education to her son, Tambu's mother differs from her and considers it to be a potential threat of colonisation of the children through English. She has observed her son, nephew, and niece that they have started forgetting their own ethnic language and get carried away by English. Her anguish is depicted as follows:

'It's the Englishness,' she said. It'll kill them all if they aren't careful and she snorted. 'Look at them. That boy Chido can hardly speak a word of his own mother's tongue and you'll see, his children will be worse. Running around with that white one, isn't he., the missionary's daughter? His children will disgrace us. You'll see. And himself, to look at him he may look alright, there's no telling what price he's paying.' She wouldn't say much about Nyasha. 'About that one we

don't even speak. It's speaking for itself. Both of them, it's the Englishness.[207]

The service of the Missionaries to provide education and health care to the Africans is a charity although it looks so outwardly. The aim of the Missionaries is to eliminate paganism and establish evangelism or Christianity all over the world. Such a mission is mentioned in the Bible too. Although there are several sects of Christianity, all of them have the same goal with different methods to Christianise the world like the saying all rivers flow to the sea. The difference between the political colonisers known as the evil wizards and the religious/missionary colonisers known as the kind wizards is that while the former inflicted violence, hardship, exclusion, exploitation, tyranny upon the indigenous people to make accept the colonial rule, the latter showed love, charity, compassion, kindness, sympathy, mercy, inclusion, to make them accept Christianity. Wangari Maathai uses a variant of wizardry to describe the strategy of colonisation in her *The Challenge for Africa* as follows:

Ordinary Africans were awestruck at the power, knowledge, and skills displayed by the colonial administrators and missionaries; dazzled by the healing power of their medicines; and stunned by the speed of their transportation when horses, rickshaws, and, later, trains ("fire spitting-snakes") and cars arrived. All of these new technologies overwhelmed the native peoples, whose technology was demonstrably less developed. Most impressive of all, however, was the power of gun, which was presented to the African populations as the white man's magic and witchcraft – and a very strong at that. For the colonial powers, everything depended on intimidating the natives through display and use of force, because if the local peoples had been less impressed, they would have been harder to subdue and exploit.[36]

Conclusion

Tsitsi Dangarembga has adopted a mild form of Empire's striking back in *Nervous Conditions*. Though she exposes the colonisation of Zimbabwe as conspiracy, trickery, deception, she has done so subtly. The colonial description of the Africans has always been derogatory in any form writing. The Africans have been portrayed as savage, brutal, cannibal, uncultured, godless, vulgar,

aggressive, beastly, immoral, evil, barbarian and others. Where as Dangarembga has used just one term wizard with two opposite adjectives (evil & kind) without any difference in their objective, they differed only in their method but have a common objective of colonisation. In the postcolonial context, the term 'wizard' connotes all the terms i.e., savage, brutal, cannibal, uncultured, godless, vulgar, aggressive, beastly, immoral, evil, barbarian, devil, fiend, ogre, hellhound, rakshasha, monster, devil, used against the Africans by the whites. It is only these colonialists who boasted themselves as the pioneers of culture, civilisation, democracy, have introduced slavery, racism, apartheid law, segregation, child labour, hypocrisy and genocide. Thus it is proved beyond any doubt that

Nervous Conditions treats the colonisation of Zimbabwe to be witchcraft or wizardry.

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An Intertextual Orientation towards a Transnational Protocol: A Reading of Michael Ondaatje's "The English Patient"

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Abstract

*National borders are no longer points of separation. They have become redefined into points of affinity that conjoin nations. Nations have ceased to exist as self-contained entities that are inherently limited. They have instead emerged as interactive communities whose essence is interconnectivity. Transnationalism has become the order of the day. Nationalism has concomitantly taken a backseat to global affiliations. It must be admitted that national boundaries are still being jealously guarded as ever, and sentiments of nationalism continue to flourish. Yet the fact still remains that an orientation towards a transnational protocol is not just evident but irresistible. This paper aims at bearing out how the said orientation is exemplified in Michael Ondaatje's magnum opus *The English Patient*. To this end, it takes as its main focus the analysis of the novel's structure particularly the aspect of intertextuality, which is arguably the novel's most striking facet. The ultimate goal in view is to showcase how the work foregrounds a move towards embracing a transnational ideal.*

Keywords: Transnationalism, nationalism, nation, intertextuality, orientation.

There are books and there are books, practically millions of them are published every day. However there are only few, in fact a mere handful that succeed in establishing for themselves an indelibly memorable place in the annals of world literature. One such came out in 1992 authored by the Sri Lankan diaspora writer Michael Ondaatje bearing the title *The English Patient*. The work which has apparently gone on to become a timeless classic, has achieved so many distinctions that remain counting even today. Some of these include winning the Booker Prize, a film adaptation that won a record 9 Academy Awards, and inclusion into the top 70 jubilee reading list put together by Common Wealth writers. Yet for all the glory it has garnered, the work's telling hallmark is a minimalist feature characterized by a pervading sense of dilapidation.

The plot of the novel delineates a circumstance involving four people all of them migrants. The ruined edifice of an Italian villa and the Second World War constitute the milieu in which this quartet is brought together. All the four characters are united by the fact that they bear indelible wounds both on their person and psyche. Hana has lost the father of her unborn infant, which she subsequently

aborts, not wanting to bring it into partaking the trauma that envelopes her. In addition, she has also lost her own foster father, a tragedy she shares with Kip, who has recently lost his surrogate father, Lord Suffolk. As a counterpart to these emotional losses, Caravaggio and the patient carry irrevocable physical injuries, the former in the form of his amputated thumbs which destroys his identity as a thief, and the latter in the glaring image of his completely burnt body, which destroys any semblance of identification. Strikingly, all these calamities and concussions borne by each of the four characters is brought about by the war. Hana's lover dies fighting in the war. Caravaggio's thumbs are cut off by the Germans because he works as a British secret agent in the war. Suffolk dies while diffusing a bomb that is a remnant of the war. The patient is not able to return to save Katharine immediately because he is captured by the Germans and forced to work as their spy in the war. The war epitomizes the chief and common cause of their many inflictions. It symbolizes the underlying nemesis, whose violence has so deeply scarred and maimed both their body and mind. All the four characters are victims of a war, whose insatiable appetite for large

scale destruction has so ruthlessly destroyed their hopes and happiness for good. The novel fully acknowledges this point by driving home a strong antiwar message. However, it does not stop at this level. Ondaatje's narrative plunges to further depths to unravel the real source of the problem.

The English Patient insists that for all the atrocities it has perpetrated, the war is not by itself the genesis of the miseries endured by its characters. The war indeed, is the immediate cause, but the root of the predicament lies elsewhere. This root as identified by the text is the presence of nations and the divisive ideology of nationalism. Wars do not just happen of their own accord. They are engendered and propelled in the first place by the parochial attitudes encouraged by nationalist attachments. Thus, if the malady of war is to be remedied, then it is absolutely vital that the tendency of nationalist politics be renounced. This is precisely what the four war victims in the novel do. Within the architectural ruins of San Girolamo, they overcome their nationalistic differences to forge a voluntary society that cuts across demarcations of race, gender, culture and nationality. This community they create represents a perfect counter point to the communal logic of the nation in that its essence is "intersubjectivity" (Bolland 43), where in personal relations take priority over any grand cause or affiliation. This intersubjective social order typifying a transnational fraternity is upheld by the novel as the "model community" (Bolland 73) to be emulated and promulgated. Thus, while indicting nationalism as an insular propensity to be discarded, *The English Patient* espouses transnationalism as the principal on which notions of affiliation and subjectivity must be anchored. This transnational protocol endorsed by the novel is reinforced in its very structure. Of particular significance in this regard is the aspect of intertextuality.

A striking and significant feature of *The English Patient* is the number and range of intertexts that Ondaatje weaves into its narrative framework. These intertexts complement and intensify the formal features of pluralism and decentralization the disruptive and multiperspective plot of the novel upholds. In doing so, they simultaneously affirm and advance the text's ideological adherence to promoting a transnational sensitivity. Intertextuality signifies "the condition of interconnectedness among texts or the concept that any text is an amalgam of others" (Murfin and Ray 176). This interconnectivity may be "either because it

exhibits signs of influence or because its language inevitably contains common points of reference with other texts" (Murfin and Ray 176). Intertextuality deconstructs the notion of a text as a self contained semantic entity. It also "challenges the assumption that the author is the sole source of the text's meaning" (Bolland 54). Intertextuality locates the source of a text's semantic content across one or more other textual discourses. It therefore, insists on the point that knowing the meaning of any work of art invariably involves reviewing other texts that presumably contain insights indispensable to its interpretation. Intertextuality thus, endorses the idea of interdependency between texts, which in *The English Patient* is suggestive of a transnational global polity emphasizing interrelations between states.

Intertextuality is however not a feature peculiar to *The English Patient*. The very title of *In the Skin of a Lion* epitomizes an intertextual allusion. However, in none of his other fictions has Ondaatje incorporated so many intertexts with such variety and scope as in his magnum opus. The plot is constituted by an intense series of textual reference as diverse as Kipling's *Kim*, *The Histories* by Herodotus, Stendhal's *The Charter House of Parma*, *The Last of the Mohicans* by Cooper, the Russian classic *Anna Karenina*, Forster's *A Passage to India*, *The Tempest*, *Paradise Lost*, the poetry of Christopher Smart and Anne Wilkinson and Ondaatje's own *In the Skin of a Lion*. Not all the textual references bear the same degree of critical significance in the novel. Those as *Kim* and *The Histories* are attributed more weight, while one's such as *The Tempest* and *Paradise Lost* are tellingly downplayed. This nevertheless, does not dwindle the overall hermeneutic importance that intertextuality imposes on the work. "No reading of *The English Patient* can ignore the interpretive dilemma imposed by these shifting intertextual relations" (Spinks 181). As an illustration of the veracity of this assertion it will suffice to closely consider a few of the intertexts in the narrative.

The English Patient is by no means a direct continuation of *In the Skin of a Lion*. The plots of the two novels are mutually distinct, and the time and place of their settings are literally continents apart. Nevertheless in a strict sense *The English Patient* does represent a sequel. As mentioned at the very start of this chapter, two of the four characters in its narrative are retained from Ondaatje's

previous novel. The progressive revelation of their past that *The English Patient* offers in bits and pieces exemplifies a retrospective signification to the plot of *In the Skin of a Lion*. It is not just the fact that they are recurrent characters from the author's preceding novel that necessitates this recourse. Their respective reason for coming to the villa is directly owing to their past lives recounted in the novel of their first appearance. The fact that only a brief and fleeting reference to their personal past is offered in *The English Patient*, therefore requires the reader to peruse through their debut narrative for obtaining the full information. This imparts to *The English Patient* "a sense of the plot escaping its frame going beyond its formal beginning by entangling itself in the narrative of another text" (Bolland 68). *In the Skin of a Lion* as an intertext thus, imparts to *The English Patient* what is in part "an overarching structure for the novel" (Bolland 54). The textual allusion to *Anna Karenina* though very brief represents a significant intertext in the novel. Ondaatje employs Tolstoy's "story of romance and deceit" (Ondaatje 252) to highlight the conceptual framework of love and betrayal that underpins the Katharine Almasy subplot. As the Karanines, the Cliftons too are a couple pertaining to the socially elite class, whose marital relationship is emotionally frigid and mostly appearance. As Anna, who is far from impressed with Vronsky in their initial meeting, Katharine also is highly indifferent towards Almasy at the start. This lack of attraction at the beginning however, soon transforms into a strong mutual passion culminating in a stormy extra marital affair. Eventually, as in Tolstoy's classic narrative, the affair ends in tragedy with Katharine like Anna, losing her life and the patient like Vronsky, is left emotionally drained and drifting. Ondaatje introduces an interesting twist into this intertextual parallelism by infusing it with an undercurrent of espionage. Geoffrey Clifton is a spy, whose main agenda in joining the expedition team with his wife was to sneak information back to the British secret service to aid in the war campaign. The honeymoon is thus, just a pretext to keep the real motive under cover. Ondaatje captures this double agent persona of Geoffrey by equating him with Oblonsky. The patient himself is oblivious of this official side of Geoffrey and it is his friend Madox that enlightens him. "One day far too late to avoid the machinery we had set in motion, he tried to explain Clifton's world in terms of Anna Karenina's brother" (Ondaatje 252). Like Oblonsky,

Geoffrey Clifton's social and official background is an immensely powerful one with influential benefactors at high places. "Half of Moscow and Petersburg were relations or friends of Oblonsky. He was born into the circle of people who were, or who became, the great ones of this earth. A third of the official world, the older men, were his father's friends and had known him from the time he was a baby in petticoats... Consequently, the distributors of the blessings of this world were all friends of his." (Ondaatje 252). By casting Clifton in the mould of the deceiving husband Oblonsky, Ondaatje vindicates Katharine of the crime of adultery presenting it as a fitting counter point to the deception perpetrated on her by the former. Both the spouses are depicted as culpable of infidelity for which they suffer the same punishment of death. However, as Anna in Tolstoy's novel, Katharine is shown to be more an impulsive victim of tragic circumstances, whose crime is readily forgivable, unlike Geoffrey's, whose crime was deliberately calculated and executed in cold blood.

Rudyard Kipling's *Kim* possesses a significant intertextual relevance in *The English Patient*. There is a striking similarity between Kipling's protagonist and the character of Kip in Ondaatje's novel. This affinity is signaled in the close resemblance of their very names. Both Kim and Kip are essentially abbreviations. Kim is short for Kimball O'Hara and Kip for Kirpal Singh. When the name of Kim's author Kipling is abbreviated it becomes Kip "a linguistic corruption of Kim, who would otherwise be his namesake" (Spinks 186). There is also resemblance between the two characters in that both exhibit an acute crisis in their identity, a dilemma inspired by the fact that they exemplify aspects both of the colonizing and colonized subject in their persona. During the end of the nineteenth century, the time period in which Kipling's novel is set; Ireland was a colony of the British. Thus, as a boy of Irish descent Kim epitomizes "a type of colonial subject" (Spinks 185). However, during his journey from Lahore, the English officer Creighton employs him in espionage work for the English by recruiting him into the British secret service. This transforms him into "an agent of imperial policy" (Spinks 185). Identically, Kirpal Singh is a native of India, which was still under the British rule during the Second World War, the time period in which *The English Patient* is set. This pins down his identity as a colonized subject. However, unlike his brother, Kip does not affirm this identity

by fighting against the English. Instead, he joins the British army and becomes a sapper, transforming his identity into that of the colonial agent serving the coloniser's interests. Kim represents "a figure who is neither Eastern nor Western but a curious hybrid of the two" (Spinks 184) and Kip in the same vein, is a character representing "a cultural hybridity which rejects national borders" (Bolland 27). Both the characters thus, embody a cultural configuration that is strikingly transnational in implication. There is however, a fundamental ideological disparity in their depictions that need to be highlighted. This is exemplified in the tellingly contradictory ways in which they react to their hybrid situation. "While Kim responds to the uncertainty of his cultural affiliation by pledging his future to the imperial project, Kip's horrified recoil from news of the nuclear bombing of Japan underlines his ultimate political repudiation of the imperial culture he serves" (Spinks 187). The pattern of development in Kipling's text is thus, subverted in Ondaatje's novel. Kim at first by opting to become the disciple of the lama seems to promise a renunciation of his European heritage in favour of acquiring oriental enlightenment. However, as it turns out in the end his decision reiterates his depiction as a reinscription of the colonial stereo type. Conversely, Kip by opting to join the British army at first appears to have passively yielded to the colonial ideology at the expense of his traditional Indian identity. However, as it emerges finally, his resolution emphasizes his delineation as an inscription of colonial resistance. Ondaatje signals this subversion by way of affecting an ironic reversal in the novel. "In recent days, Hana had watched him sitting beside the English patient, and it seemed to her a reversal of Kim. The young student was now Indian, the wise old teacher was English" (Ondaatje 117).

Easily and by far the most prominent and pervasive intertext in *The English Patient* is *The Histories* by Herodotus. Considered "the ne plus ultra of all writing in general" (Spinks 181) by the patient, the text by Herodotus exemplifies a logic of content and construction that conspicuously contradicts the framework of conventional history. By attributing a pivotal role to such a work in the novel, Ondaatje mobilises a revisionist enquiry "into the status and function of historical knowledge" (Spinks 181). This brings into view one of the most significant stylistic facet of the English Patient, the subversion of traditional

history. The very title of Herodotus' book '*The Histories*' presents a testimony to its subversive character. Herodotus' composition fundamentally focuses on recounting the history of the Persian wars and the subsequent formation of the Greek city states. However, while setting forth this history, Herodotus does not offer a unidimensional account that is centered around a logocentric vision. Instead, the corpus of Herodotus presents a myriad network of narratives and perspectives that impart to the historical account a self reflexive virtue of plurality and diversity. "Herodotus offers... a model of historical writing that embraces rather than disavows the status of history as a type of narrative... Herodotus' concern throughout *The Histories* is to replace a monolithic conception of history with a sense of the enduring struggle between competing perspectives and interests that lies behind the emergence of any definitive historical point of view" (Spinks 182). *The Histories* present a mosaic interweave of stories and situations that opposes the orthodox view of history as a linear narrative progressing towards an unproblematic resolution. As the patient testifies, "What you find in him (Herodotus) are cul-de-sacs within the sweep of history" (Ondaatje 126). The pluralistic character of Herodotus' work is basically owing to the disparate sources from which the historian obtained his data for writing. The eclectic range of *The Histories* sources even overshadows the variety of textual references in Ondaatje's novel. These include, "autopsy, folklore, military report, traveler's tales, local anecdotes, dreams, oracles, details drawn from poetical histories, as well as the reproduction of textual fragments and other forms of recognizably written evidence" (Spinks 182). For the most part, the information yielded from these different sources is essentially founded on oral accounts. "Herodotus' sources were predominantly oral, stories and reports from soldiers, who had fought in the Persian wars, from Athenian and Spartan family traditions, from priests and other men at Delphi or in Egypt" (Bolland 50). This imparts to the accounts rendered an undeniable character of unverifiability and hence unreliability, fully justifying Herodotus' reputation of being both the father of history and the father of lies. "What these illustrate is a persistent instability in the evidentiary status of the narrative of *Histories* and the rejection of a single authoritative version of the past in favour of a record of multiple voices that

constitute a communal oral record" (Bolland 50). The evidential integrity of the accounts embodied in *The Histories* become further undermined when one considers the relatively liberal mode of gathering information that Herodotus adopted. Herodotus was not a historian, who was meticulous in his method of gathering facts for his textual body. Like Ondaatje's protagonist, Herodotus was a desert wanderer, who accumulated his information as and when they were presented. "I see him more as one of those spare men of the desert who travel from oasis to oasis, trading legends as if it is the exchange of seeds, consuming everything without suspicion, piecing together a mirage" (Ondaatje 125-26). Thus, Herodotus' *The Histories* evinces a conception of history as a phenomenon that is essentially fluid, continuous, plural and permeable. The decentralized conception of history that *The Histories* offers is emphasized in the novel by the patient's practice of recording and pasting additions of his own into the text of Herodotus. "She picks up the notebook that lies on the small table beside his bed. It is the book he brought with him through the fire- a copy of *The Histories* by Herodotus that he has added to, cutting and gluing in pages from other books or writing in his own observations- so they all are cradled within the text of Herodotus" (Ondaatje 17). These interpolations not only serve to reinforce and advance the essentially pluralistic feature of the histories. They in fact, make Herodotus' work an integral and indispensable part of *The English Patient* by blurring the boundaries between Ondaatje's imaginative plot and Herodotus' record of real events. This posits and points towards another defining feature of Herodotus' writing, the imbrications of history with literature.

History and literature are generally considered as binary opposites, the one dealing with facts and the other fiction. Herodotus' work however, breaks this clear cut demarcation between these two supposedly antithetical forms of writing. "He often frames his description of a historical episode with a literary device to draw out aspects of its broader thematic significance" (Spinks 182). An illustration of this tendency is presented by Herodotus at the very inception of his text through the story of Candaules and Gyges. Candaules is the king of Lydia, who took immense pride in the beauty of his queen regarding her as the fairest of all. In an attempt to affirm his vanity through eliciting envy, he boasts of her charms to his

faithful servant Gyges. To get him to fully appreciate the truth of his praise, he asks him to conceal himself behind the door of his bed chamber, from where he will be able to see his queen naked, when she undresses in the night. Gyges obeys but as he is leaving the chamber the queen realizes his presence. Understanding her husband's plan, the next day she summons Gyges and places before him two options. "There are now two ways open to you, and I will give you the choice which of the two you will prefer to take. Either you must slay Candaules and possess both me and the kingdom of Lydia, or you must yourself here on the spot be slain, so that you mayest not in future, by obeying Candaules in all things see that which you should not" (Ondaatje 248). Gyges kills Candaules, whose uxorious pride thus, proves to be his downfall. The story with its theme of hubris and its accompaniment nemesis serves as a "perfect prologue to" (Spinks 182) Herodotus' text "absorbed by imperial overreaching, military retribution and political vengeance" (Spinks 182). In Ondaatje's novel too the tale proves to be vitally important. Katharine's reading of the story brings about a drastic change in the relationship between her and Almásy. "I heard the words she spoke across the fire, never looking up, even when she teased her husband. Perhaps she was just reading it to him. Perhaps there was no ulterior motive in the selection except for themselves. It was simply a story that had jarred her in its familiarity of situation. But a path suddenly revealed itself in real life" (Ondaatje 247). The story ultimately proves to be the "erotic catalyst" (Spinks 183) that triggers off their adulterous affair. "With the help of an anecdote, I fell in love. Words, Caravaggio, they have a power" (EP 249). While recalling the incident, the patient confesses to Caravaggio about the similarity he felt between Candaules and Geoffrey. "It is a strange story. Is it not Caravaggio? The vanity of a man to the point where he wishes to be envied. Or he wishes to be believed, for he thinks he is not believed. This was in no way a portrait of Clifton, but he became a part of this story" (Ondaatje 248). This makes the patient Gyges, the servant who stole Candaules' queen, Clifton's wife Katharine. However, as the story unfolds it suffices that the Patient also comes to suffer the fatal fate of the murdered monarch. Strikingly, like Candaules, in the case of the Patient too, it is the obsessive passion for the queen he loves that paves way to the eventual ruin. "He falls in love with Katharine Clifton

when she reads the story aloud during their sojourn in Egypt, imagining her as the queen and himself as Gyges, the usurping and victorious lover. But as the story unfolds he comes to realize that he is also to play the part of Candaules the slain king, who pays a terrible price for getting too close to the flame of his own uxorious passion" (Spinks 183).

History is generally thought of as an impartial record of past events presented in a sequential order. Objectivity and linearity constitute the indispensable twin qualities that impart veracity and credibility to history. This popular conception of history is inextricably fused with the politics of nationalism and nation building. Nationalism represents a set of values and ideas that bring together apparently disparate groups of people into identifying themselves as pertaining to a single community. As a coherent and supposedly unbiased account of the past, history affirms the ideological agenda of nationalism by creating in the minds of a nation's people, an enduring impression of a common and shared lineage. History thus, promotes nationalism, which by turn justifies and reinforces the monument of the nation. By attributing a pivotal role to *The Histories* by Herodotus, Ondaatje's novel deconstructs the prevalent view of wholeness and impartiality ascribed to

history. In its place, the text reconstructs a radically ambivalent and interactive conception of history, which calls into question the legitimacy of nationalism and the unitary framework of the nation. The revisionist conception of history that emanates from Ondaatje's novel promulgates a radical view of the nation as a fluid phenomenon characterized by blurred boundaries and overlapping discourses. Nationalism by implication, is stripped of its traditional univocal character, and refashioned into a cacophonous network of multivocal ideologies that foreground a transnational sensibility.

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