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Special Issue on

**LANDSCAPE OF SOCIAL CONSCIOUSNESS: INTERSECTIONS OF
ARTS, SCIENCE AND HUMANITIES FOR SUSTAINABILITY AND EQUITY**

Special Issue Editors

Mrs. M. KAVITHA | Mrs. M. PUSHPA RANI

Mrs. R. RANJANI | Mrs. S. TAMIZHARASI



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PRINCIPAL MESSAGE



Mrs. M.KAVITHA

Principal

N.M.S. Sermathai Vasan College for Women, Madurai, Tamil Nadu

It gives me immense pleasure to extend my warm greetings to all the distinguished participants, scholars, and organizers of the Bodhi Hybrid International Multidisciplinary Humanities for Sustainability and Equity."

In an era where global challenges demand holistic and inclusive solutions, this conference stands as a timely and transformative platform. By fostering dialogue across the disciplines of arts, science, and humanities, we recognize the power of integrated knowledge systems in shaping a more sustainable and equitable future.

Social consciousness is not merely a reflection of our collective awareness-it is the driving force that enables meaningful action. The convergence of diverse academic perspectives in this forum will undoubtedly generate innovative ideas, deepen our understanding of complex social realities, and inspire new pathways for responsible change.

I commend the efforts of the organizing committee for bringing together voices from across the globe and for nurturing an environment that encourages collaboration, creativity, and critical inquiry. Let this conference serve not only as an academic milestone but also as a call to reimagine our roles as educators, researchers, and global citizens committed to justice, sustainability, and human dignity.

EDITORIAL NOTE

It is a pleasure that we present some of the manuscripts presented at the One Day Bodhi Hybrid International Multidisciplinary Conference on "**Landscape of Social Consciousness: Intersections of Arts, Science and Humanities for Sustainability and Equity**" organised by N.M.S.Sermathai Vasan College for Women, Tamil Nadu, Madurai and Bodhi International Journal. This unique platform brings together a diverse spectrum of voices from across the globe to explore the powerful synergies between disciplines and to reimagine a world rooted in sustainable practices and equitable outcomes.

This Conference brings together scholars, researchers, and practitioners from diverse disciplines to explore the intersections of arts, science, and humanities in promoting sustainability and equity.

In a time marked by complex global challenges—from climate change and socio-economic disparity to cultural fragmentation and technological disruption—the convergence of arts, sciences, and humanities becomes not just relevant, but essential. This conference aims to foster a deeper understanding of the complex relationships between social consciousness, creativity, and innovation, and to identify strategies for harnessing the power of arts and humanities to address pressing global challenges.

The contributions showcased here reflect a dynamic blend of critical inquiry, creative exploration, and empirical research, innovative practices, and thought-provoking perspectives on the theme. Together, they provide deep insights into how social consciousness is shaped and transformed through collaborative, interdisciplinary approaches. By emphasizing sustainability and equity, this body of work underscores the moral responsibility of scholarship to engage with real-world issues and to inspire actionable change.

We hope that this conference will inspire new collaborations, spark meaningful conversations, and contribute to a more just and sustainable future.

Editors

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Aim & Objectives

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

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EXPLORING VIOLENCE: TOXIC MASCULINITY AND CHILDHOOD TRAUMA IN CHIMAMANDA NGOZI ADICHIE'S *PURPLE HIBISCUS*

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Abstract

Chimamanda Ngozi Adichie's Purple Hibiscus provides a poignant exploration of the devastating effects of hegemonic masculinity on children. This paper examines how the violent manifestations of patriarchal dominance, as portrayed through Eugene Achike's character, lead to trauma in his children, Kambili and Jaja. Drawing on theoretical frameworks of hegemonic masculinity and trauma studies, this analysis elucidates the psychological and emotional toll of such violence while situating the narrative within broader sociocultural contexts. By addressing the interplay between power, religion, and familial relationships, this research underscores the urgent need for dismantling toxic masculinities.

Keywords: masculinity, violence, hegemonic, childhood trauma

Introduction

Hegemonic masculinity, as conceptualized by R.W. Connell, epitomizes the cultural ideal of male dominance, control, and aggression (Connell, 1995). In Chimamanda Ngozi Adichie's *Purple Hibiscus*, this construct is vividly depicted through Eugene Achike, whose adherence to patriarchal and religious authority perpetuates violence within his family (Adichie, 2003). The novel provides a microcosmic view of how such behaviour inflicts lasting trauma on children. This paper analyses the representation of violence (as a defining characteristic of hegemonic masculinity) in *Purple Hibiscus*, focusing on its psychological and emotional effects on Kambili and Jaja. By integrating literary analysis with trauma theory, the paper reveals the multidimensional impact of Eugene's violence on his children.

Hegemonic Masculinity in *Purple Hibiscus*

Eugene Achike epitomizes the principles of hegemonic masculinity, characterized by power, authoritarianism, and control. His rigid and often

oppressive behaviours reflect the societal expectations of male dominance and authority within both familial and social structures. Eugene justifies his dominance through a strict and unyielding adherence to Catholic doctrine, which he uses to validate his actions as moral and righteous. His patriarchal values reinforce his position as the unchallenged head of the household, dictating every aspect of his family's lives, from their religious practices to their personal decisions. This hegemonic masculinity is further illustrated by his inability to tolerate dissent, which manifests in his physical and emotional abuse of his wife, Beatrice, and his children, Kambili and Jaja. Eugene's character demonstrates the destructive consequences of such masculinity, both for himself and for those subjected to his control, ultimately serving as a critique of the societal norms that enable and perpetuate such power dynamics (Connell, 1995).

Eugene uses physical abuse as a primary tool to assert his authority and maintain control over his family. His reliance on violence illustrates his toxic

perception of masculinity, where power and dominance are intertwined with physical aggression. This behaviour has profound psychological and physical effects on his family members, making it a central theme in *Purple Hibiscus* by Chimamanda Ngozi Adichie (Adichie, 2003). As Najeeb Washaly points out, the violence in *Purple Hibiscus* took several forms such as physical, psychological and emotional. Physical violence was represented by brutal assaults (kicking, beating, flogging, slapping, burning and cutting off). Whereas the psychological violence was depicted by perpetual fear, anxiety and depression. Emotional and mental violence was reflected in oppression, repression, abuses and assaults. All these forms of violence were based on religious fanaticism, cultural norms and colonialism (Washaly N, 2018). Eugene's use of physical violence to discipline his wife, Beatrice, and children, Kambili and Jaja, serves as a chilling manifestation of the toxic elements of hegemonic masculinity. This form of masculinity thrives on dominance and control, often at the expense of empathy and understanding (Connell, 1995). Eugene's abuse is not merely a reflection of his personal failings but is also emblematic of a broader societal dynamic where power is intertwined with violence. His actions are framed as a twisted sense of duty to enforce order and morality within his household, showcasing the ways in which patriarchy can be weaponized to justify cruelty. For example, Kambili is subjected to severe punishment for minor misbehaviours, such as failing to adhere to his strict religious standards or voicing independent thoughts. These acts of violence are not isolated but systematic, highlighting the extremes to which male dominance can go in an attempt to maintain control (Fashakin, 2015).

Eugene's behaviour also reveals the destructive impact of such control on familial relationships, as his children and wife live in constant fear, suppressing their own voices and identities. This dynamic underscores how hegemonic masculinity not only perpetuates violence but also suffocates

personal growth and emotional connection within the family (Evans, Davies, & DiLillo, 2008).

Eugene enforces his authority through severe and often brutal physical punishment, which he justifies as an expression of love and a means of instilling discipline and religious morality. He views his actions as a way to protect his family from sin and ensure their salvation, but the consequences are devastating. For instance, Kambili recalls the excruciating pain and humiliation of being beaten for seemingly minor infractions, such as speaking to a non-Catholic grandfather, a violation of Eugene's strict interpretation of faith and family loyalty. This episode underscores the pervasive fear and suffering that Eugene's violence creates within his household (Adichie, 2003). His actions not only inflict physical harm but also leave deep psychological scars on Kambili and her family, illustrating the oppressive and destructive nature of his authority. Eugene's control extends to emotional manipulation, silencing dissent and instilling fear in his family. He also uses religion to rationalize his actions, equating obedience to him with obedience to God. This intertwining of faith and violence make worse the children's confusion and internal conflict (Jewkes, Flood, & Lang, 2015).

Childhood Trauma in Kambili and Jaja Kambili's Silence and Fear

The trauma inflicted by Eugene's hegemonic masculinity profoundly shapes the psychological and behavioural responses of his children, Kambili and Jaja. Eugene's rigid authoritarianism and violent enforcement of his religious and moral ideals leave lasting scars on both siblings (Evans, Davies, & DiLillo, 2008). For Kambili, the trauma manifests as extreme timidity, an inability to express herself freely, and a paralyzing fear of disapproval. She often retreats into silence, her thoughts and desires stifled under the weight of her father's oppressive expectations. Similarly, Jaja's experiences with his father's authoritarian rule foster a growing sense of rebellion, though it is initially expressed in subtle, almost imperceptible ways. Over time, his

internalized trauma begins to surface through acts of defiance, symbolized most powerfully by his refusal to attend communion and his protection of Kambili. These acts signify his rejection of his father's control and an attempt to reclaim his agency.

Jaja's Rebellion

Jaja's rebellion in *Purple Hibiscus* is a complex and deeply rooted response to years of trauma inflicted by his father, Eugene. His defiance is not loud or overt but instead manifests in quiet acts of resistance that build up over time, signalling his emotional and psychological struggle against Eugene's oppressive control. The act of refusing to attend communion is a powerful and symbolic gesture of rebellion. Communion, a central religious ritual in the family's life, represents more than just spiritual observance—it serves as an extension of Eugene's authoritarian rule. By rejecting it, Jaja not only challenges the religious structure that Eugene enforces in their home but also expresses his refusal to submit to the values that Eugene uses to justify his harsh and domineering behaviour.

Loss of Innocence

Both children are prematurely burdened with the psychological weight of navigating a violent household, leading to a loss of childhood innocence and joy. This traumatic environment forces them to mature quickly, developing coping mechanisms that children typically should not have to face (Evans, Davies, & DiLillo, 2008). Instead of experiencing the carefree curiosity and playfulness that define early childhood, they are thrust into a reality of fear, tension, and uncertainty.

Conclusion

In *Purple Hibiscus*, Adichie masterfully depicts the insidious impact of hegemonic masculinity on children, showing how violence rooted in patriarchal and religious ideologies inflicts lasting trauma. Kambili and Jaja's struggles highlight the

psychological toll of such environments, while the narrative's broader sociocultural commentary underscores the systemic nature of the problem. By presenting Auntie Ifeoma as a counterpoint, Adichie offers a vision of hope and the possibility of change. Addressing the trauma caused by hegemonic masculinity requires both individual and structural interventions, challenging toxic norms and fostering healthier models of masculinity (Jewkes, Flood, & Lang, 2015).

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ARAVIND ADIGA'S 'THE WHITE TIGER AS A NOVEL OF CRIME AND CORRUPTION'

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Abstract

Aravind Adiga is a journalist by profession. As a part of his profession he has moved around India and collected material which is related and not related to the job, but it is useful. He has modified it into a novel that is Adiga's debut novel 'The White Tiger'. It is an epistolary novel, written in letters to the Chinese president by the protagonist Balram. Balram is a school drop-out, born in a poor family of sweet makers called Halwais. Presently when the novel is going on, they are no more sweet makers. His father is now a rickshaw puller, trying to meet both ends of the day. In such a situation, he has also the duty of a father of a daughter and the responsibility of her marriage. He has taken a loan to give dowry to her. In order to clear it off, Balram also has to leave his school and join as a helper in a mechanic shop. He is a clever boy who wants to grow up in life. In the process of his letters to the Chinese Prime minister Jiabao, he explains the 'light' and 'dark' sides of the country, in seven letters each a day. My paper explores Balram's life as a Halwai. His evolution from an innocent school dropout to a rich man, the owner of a taxi association which speaks about the contemporary conditions of the country.

Keywords: *crime, corruption, caste ism, murder weakly, light and dark.*

Introduction

Aravind Adiga is the newest Indian writer to become a worldwide publishing phenomenon. A former journalist with *Time* magazine, Adiga's first novel, *The White Tiger* (2008) won the Man Booker prize, making him the fourth Indian novelist to do so. *The White Tiger* explored the dark under belly of the new, modern India and was a fixture on bestseller lists across the country. Aravind Adiga shares the position of being one of the top ten writers of India today along with Chetan Bhagat, Kiran Desai, Amitav Ghosh, Amit Chander, Rusk in Bond and Shobha De. These writers have explored themes ranging from delineation of contemporary life, globalization and its attendant evils. In the modern India it has become imperative to study them from a modernist point of view, contextualizing them in cultural contexts.

Not only the new generation writers but the old generation writers also have done good work in the post 1980 era. The writers include R.K. Narayan, Mulk Raj Anand and Arun Joshi and others who have published excellent novels. During this period R.K.Narayan published four novels. Mulk Raj Anand has written three novels. Of these *The Bubble* (1984) has become very successful. Shiv K.Kumar's *The Bone's Prayer*, has popular depictions of the spirit of India in a suitable manner. (Das, Bijay Kumar. (Pp 56, 57)

Adiga was the fourth Indian writer to be awarded the Man Booker Prize. The three previous Indian-born winners were: Salman Rushdie, *Midnight's Children* (1981); Arundhati Roy, *The God of Small Things* (1997); and Kiran Desai, *The Inheritance of Loss* (2006). The 2008 Booker long list also included Rushdie's *The Enchantress of Florence* and Amitav Ghosh's *Sea of Poppies*. Along

with Adiga, Ghosh was one of the six novelists shortlisted for the Prize. (Journal of Commonwealth Literature).

Adiga's lucid style, his keen observation of life around him and his intolerance of social evils, corruption, the growing differences between the rich and the poor and complacency of the educated masses attract the readers and most that are disturbed by the reading are prompted to react. Adiga took up the epistolary form for *The White Tiger* and gave it a necessary twist so as to incorporate elements from the stream of consciousness novels of the modern era and also from the postmodernist fiction having recognizable socio-cultural scenarios without any symbolic intentions. The novel contains letters each night, they are not explained chronologically. The protagonist takes freedom. Flash back method is used in a shrewd way.

Among Adiga's novels *The White Tiger* has explored the issues of poverty, caste politics, hierarchy, corruption, loss of ethical values, complacency etc., in a violent and vibrant, but calm manner. Balram the protagonist of the novel belongs to a system of hierarchs wherein the distinction is between 'haves' and 'have nots'. The landlords dominate the subordinates to an extent that the subject is deprived of human dignity. Robbed of the dignity. In terms of economic status they are pushed to the periphery. A parallel history is being created by the man from the periphery. People who work on the right principles are unrecognized in the modern society. Corruption in India is a result of the connection between bureau crats, politicians and criminals. The context is being exploited to the maximum by Balram, the man who comes up in life through this mode.

In the case of Balram, the protagonist of the novel, all the transitory shifts and changes have made him a murderer cum entrepreneur. As one goes through the novel, Balram, The sonofa sweet maker, explains about himself and the country to the Chinese Prime Minister, who is supposed to visit Bangalore on an assignment. The changes in attitudes and circumstances which he mentions are sometimes

comic and sometimes serious to listen to. 'Balram being scared of lizard' (p.28) appears to be a comic, wherein in reality he is a cold blood edmurderer. However, the reality dawns on the readers how serious the remark is as the seriousness of the novel progresses.

The White Tiger by Aravind Adiga gives out details of rural as well as urban facets of transition that is happening for the detriment of the country-its various social evils like poverty, illiteracy, unemployment, caste and cultural conflict, superstitions, dowry practice, economic disparity, Zamindari system and exploitation of marginal farmers and landless labourers, rise of naxalism, corrupt education system, and poor health services. Tax evading rockets disturbed master servant relationships, prostitution weakened family structure, and entrepreneur's success and its fallout constitute the basic structure of Indian society which largely frames the dark image of India.

The White Tiger by Aravind Adiga, is an outcome of internal Diaspora. It means that the novel is a result of the writer's journey to various parts of India as a journalist. The unofficial, Unwanted things for the profession are brought out in the form of a novel. According to Bodo Barna:

Internal diaspora is (was) formed as a consequence of historical processes (new circumstances caused by cataclysms, borders that have been moved). In the case of the members of internal diasporas, events that caused their minority status just happened, while being a member of a diasporas a matter of personal choice even in cases when there was political pressure that caused it. Internal diaspora is the phenomenon of living in the same place despite of a changed Political and ethical medium. Internal diaspora means undertaking continuity. (Internal Diaspora Assimilation Formation) The Metamorphosis – The Change of the Protagonist:- The novel talks about the protagonist's dislocation and relocation.

The novel deals with the ever widening gap between the rich and poor, rural and urban, and the brutal reality of an economic system that allows a

small minority to prosper at the expense of the silent majority. The novel speaks of harmful impact of scientific, technological and industrial development. All these issues are interlinked resulting in the protagonist's displacement and replacement. The final impression of the novel is that it justifies every kind of trick to succeed in life. Balram Halwai, the protagonist and his rise from Munna to Ashok Sharma validates this proposition. Adiga's exposure of the dark areas of India can be taken positively to cure the sick image of India – if one focuses on the areas of darkness and works sincerely, undoubtedly a new India will emerge.

Poverty is one of the main issues, attracting the attention of not only sociologists and economists but writers as well. It indicates a condition in which a person fails to maintain a standard way of living in a normal lifestyle. There appears to be a stubborn bond between art, artists and poverty. Rainer Rilke said that one cannot be a good poet (writer) until one loves poverty, indifferences and wretchedness. As if to prove him right, Dostoevsky, Kafka and others of the tribe lived their miserable life in ignorance and penury while producing master pieces. It is because poverty is a great reality for anyone. The Indian novelists Munshi Prem Chand, Sarat Chandra Chatterji belong to this category. Prem Chand wrote about rural poverty, and no other author of that era presented a more realistic and humanized face of poverty as effectively as Premchand. Far from the peripheral, poverty emerges at the centre of National debates about social justice, citizenship, and minority identity in his works. In contemporary Indian English fiction as well India's poverty appears to be a major theme.

In Aravind Adiga's debut novel *The White Tiger* the narrator and protagonist Balram Halwai is an intelligent man born into poverty. Aravind Adiga has concentrated on Balram Halwai and the poverty all around him in *The White Tiger*. He tries hard to make sure that anything in the novel has a correlation in Indian reality. Adiga presents a very pathetic picture of poverty. Through the character and the story of the driver 'Ram Prasad', Adiga shocks the

readers to the core that a Namazi Muslim is forced to become Ram Prasad just to earn his livelihood.

The scene of accident in the novel brings forth another real picture of poverty that is children of poor people loiter here and there, 'With none to look after them' (p. 165). They are homeless and live under the flyovers and bridges. Poor people are poor people as they have no control over their population. Amid all the celebration of India's progress Adiga's novel will perhaps provide a reminder to the wider world of how far India still has to come.

Marriage is a social as well as cultural custom. It is a blending of happiness and sadness in *The White Tiger*. Marriage is a divine bonding between two unknown persons, a boy and a girl which makes them stay together as husband and wife for a lifetime. A simple exchange of gifts at that time has turned out to be a social evil in the name of 'dowry'. The marriage of Balram's cousin has shattered the family and has put them in debt and crisis. Even Balram is forced to become a school dropout. The dowry system in Indian marriage culture has let the whole family into financial crisis for the family for generations. Balram and family members are called for the service under the land lord, when they have failed to repay the loan at high interest rate. Balram was forced to break the coal in a tea shop, which he hates. He educate himself roaming around the tables. Balram's father's wish to become successful remains an elusive dream till such time that he becomes a deviant. 'My whole life, I have been treated like a donkey. All I want is that one son of mine at least one should live like a man.'(p30). Balram after seeing his friend Vijay from a lowly family becoming a conductor through a queer relationship with a politician, he too wishes to live like him come what may.

The notion and the reality get confronted and in the process Balaram adopts a new ethic which ultimately makes him a successful business entrepreneur devoid of morals and ethics. Balram's father's death speaks of lack of proper health care in village hospital though money he spent. He says typhoid, cholera and election fever are the three main

diseases of the country for which there is no cure. The irony and satire on the contact of election is graphic on the novel. This is Adiga's contention. The absence of trained professionals is shown as an indictment of moral corruption that dominates the graphic description of the condition of the patient and that of the hospitals explicitly speak of the attitude towards poverty, and the indifference to the lives of poor people. This is evident through the death of Balram's father. The 'Dark India' that Balram has witnessed haunts him when he is exposed to the 'Bright, shining India', which of course has its own necessary evils to encounter.

While the novel moves from country to city, the whole world of underclass also migrates. When one looks into the case of a senior driver in the landlord's house, Ram Prasad is basically a Muslim. But unemployment and poverty forces him to change his religion and earn money. Even in the case of Balram, the employer in the village says. "All our employees are of top caste. It won't hurt to have one or two bottom caste working for us?" (p.65). Survival strategies speak volumes about the plight of people caught in the web of poverty.

Balram too Tends to Confess

"Over the next two weeks, I did things I am still ashamed to admit. I cheated my employer. I siphoned his petrol; I took his car to a corrupt mechanic who billed him for work that was not necessary; and three times, while driving back to Buckingham B, I picked up a paying customer." (p.230)

Balram belongs to a class of drivers but with an ambition to live like his master. The dislocation from the darkness of the village to the light of the city shows things in a different way.

The city is a revelation. Amid the cockroaches and call centres, the slums, the shopping malls and the crippling traffic jams, Balram's re-education begins. Under the conflict between two opposite thoughts - to be a loyal son and servant or fulfill his desire to better himself, he devises a new morality. New morality is a new way of thinking where an individual thinks in his own way and does things

accordingly, taking advantage of loopholes in the system and society. Beyond designation drivers in new India also carry out the work of a servant, washing utensils, brooming the floors, cooking, massaging, scrubbing, lathering and drying the skin of dogs, they sell drugs and read with full enthusiasm *murder weekly* because a billion servants are secretly fantasizing about strangling their bosses. There is no place for the poor in the malls of the new India. Drivers and servants are also forced to confess the crimes their masters have committed. Though they earn extra income, they remain servants. Balram is so much disgusted with the life of a slave that he never feels guilty of Ashok's murder. "He wants to experience just for a day, just for an hour, just for a minute what it means not to be a servant" (P.321).

These things prompt Balram to kill his master. He puts himself out of 'Rooster Coop'. Balram has a Macbeth-like conscience. He is aware that he was corrupted from a sweet innocent village fool into a civilized fellow full of debauchery, depravity and wickedness. He keeps on viewing and analyzing the two worlds.

The idea of becoming an entrepreneur was not fascinating to him at one point all that matters was to get liberated from the Rooster Coop. With the act of murder and escape Balram paves way for a new order and a distinct class of people, who are unique in social order.

He Comments

In the old days there were one thousand castes and destinies in India but now there are just two castes. "Men with Big Bellies, and Men with small Bellies. And only two destinies eat or get eaten up" (p.64).

Conclusion

Just as Newton's third law says "Every action has an equal and opposite reaction", so also centuries of oppression and domination of the poor and underprivileged masses has created a new class of people. In conclusion, this novel is just the antidote for those who are overwhelmed with the usual blend of piety and poverty in Indian novels. Adiga's

message through Balram sings out loud and clears that to be the *The White Tiger* the rarest of animals the creature that comes once in a generation is preferable (55) rather than to live a miserable life at the lower level of the social Ladder. *The White Tiger* can possibly evoke two broad classes of responses from readers. The reader could recognize the growing class distinction in our society, empathize with the not-so-rich Indians, and get on with his daily chores. The other response could be that the reader idolizes the courage of the 'White Tiger' and chooses to follow the same path for his alleviation. Status quo or heightened social unrest – which is the bigger of the two malaises, is the conundrum that remains unresolved. This way the novel highlights the crime and corruption of prevalent in the society. These qualities kill the innocence in the poor and make them violent though they oppose it.

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Internal Diaspora Assimilation Formation of the Internal Diaspora

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COMPARING WHETHER THE SKILLS IN MATHEMATICS SUBJECT AND IQ LEVELS ARE CONNECTED AMONG THE UNDER GRADUATE STUDENTS OF SACRED HEART COLLEGE THEVARA

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Abstract

This research explores the relationship between mathematical skills and Intelligence Quotient (IQ) levels among the Undergraduate students of Sacred Heart College Thevara. Mathematical proficiency encompasses a wide range of abilities, including numerical fluency, problem-solving, logical reasoning, spatial visualization etc. The intelligence quotient will be measured using IQ tests and the mathematical knowledge will be tested using a series of general questions and the previous academic performance in mathematics. This study aims to investigate the extent to which these two constructs are correlated, examining factors such as gender that may influence this relationship. By analyzing data from standardized tests and other relevant assessments, this research seeks to contribute to a deeper understanding of the interplay between mathematical abilities and intelligence quotient levels.

Introduction

Mathematical proficiency is often regarded as a fundamental aspect of cognitive ability, encompassing skills such as numerical fluency, problem-solving, logical reasoning, and spatial visualization. Intelligence Quotient (IQ), on the other hand, serves as a standardized measure of an individual's intellectual potential and problem-solving capabilities. The relationship between these two constructs has been a subject of interest in psychological and educational research, as intelligence is believed to play a significant role in mathematical aptitude. This research explores the relationship and the association between mathematical skills and Intelligence Quotient (IQ) levels among the Undergraduate students of Sacred Heart College Thevara. The survey was circulated to 33 students pursuing their Undergraduate course in Arts, Science and Commerce streams.

Objective

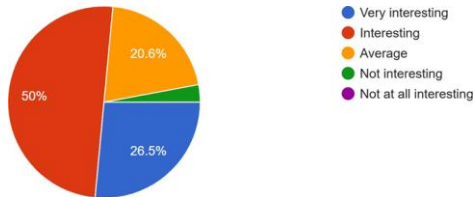
- This study seeks to explore the correlation between mathematical skills and IQ levels among the students of Sacred Heart College, Thevara.
- By assessing student's Mathematical performance through standardized tests and previous academic records, alongside IQ evaluations, this research aims to determine the extent to which intelligence influences mathematical ability.
- By employing statistical analysis on collected data, this research intends to contribute to a broader understanding of how intelligence and mathematical proficiency interact.
- The findings could provide valuable insights into academic performance prediction, curriculum development, and personalized learning strategies.

Statistical Tools Used

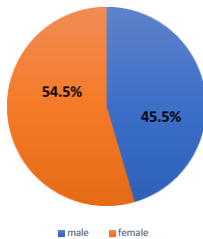
1. Karl Pearson Correlation Coefficient
2. Fishers Test
3. Wilcoxon Rank-Sum Test

Information and Results from The Survey

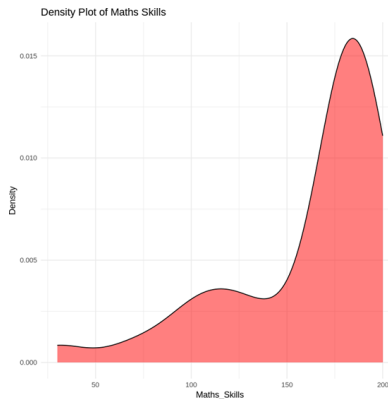
1. Student’s interest in Mathematics subject



1) Gender wise classification of responses



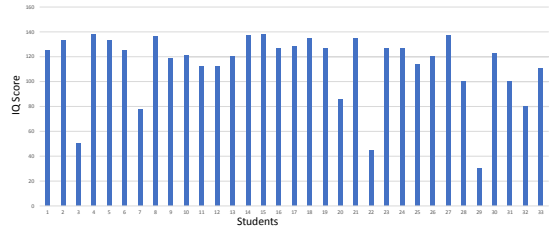
2. Mathematical Skills of Students



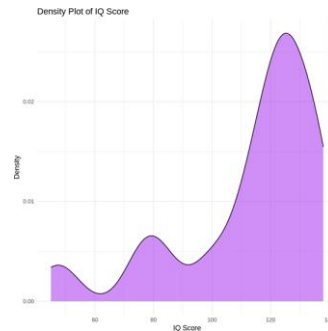
- This density plot provides insights into the distribution of Mathematical skills among the students. The density plot is not normal (bell-shaped); instead, it has multiple peaks, suggesting distinct clusters of IQ scores in the dataset.
- The highest peak is around **175–185**, showing that most students have Mathematical skills in this range.

- There is a small peak around **120**, indicating that some students have Mathematical skills around this range.

3. Average IQ levels of students

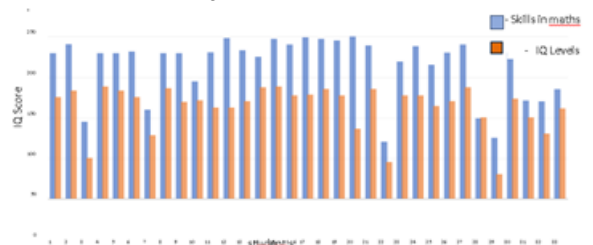


4. IQ levels of students



- This density plot provides insights into the distribution of IQ Scores among the students. The density plot is not normal (bell-shaped); instead, it has multiple peaks, suggesting distinct clusters of IQ scores in the dataset.
- The highest peak is around **120–130**, showing that most students have IQs in this range.
- There is a small peak around **50**, indicating that some students have lower IQ scores.

5. Comparison of IQ Levels and Skills in Mathematics Subject



1. Karl Pearson's Correlation Coefficient

To check whether there is a correlation between IQ levels and Mathematical Skills.

Hypothesis

H0: There is no correlation between IQ scores and Maths skills. H1: There is correlation between IQ scores and Maths skills.

Here Karl Pearson Correlation method is used to test whether there is a correlation between Mathematical Skills and IQ Levels.

```
> cor.test(data1$`MATHS SKILLS`, data1$`IQ SCORE`, method = "pearson")
Pearson's product-moment correlation

data: data1$`MATHS SKILLS` and data1$`IQ SCORE`
t = 8.8596, df = 31, p-value = 5.317e-10
alternative hypothesis: true correlation is not equal to 0
95 percent confidence interval:
 0.7096528 0.9219933
sample estimates:
      cor
0.846684
```

Here $r=0.846684$, thus we reject null hypothesis indicating a strong positive correlation between Mathematical skills and IQ Levels.

Here p value is very small < 0.05 indicating the correlation is statistically significant.

2. Karl Pearsons test and Fishers test to test the significance of correlation among male and female

Hypothesis

H0: The difference in correlations among two genders is statistically significant

H1: The difference is not statistically significant, meaning the correlation strength is similar for both genders.

```
> cor.test(femaledata1$`MATHS SKILLS`, femaledata1$`IQ SCORE`, method="pearson")
Pearson's product-moment correlation

data: femaledata1$`MATHS SKILLS` and femaledata1$`IQ SCORE`
t = 6.6571, df = 16, p-value = 5.51e-06
alternative hypothesis: true correlation is not equal to 0
95 percent confidence interval:
 0.6506947 0.9456151
sample estimates:
      cor
0.8571663

> cor.test(maledata1$`MATHS SKILLS`, maledata1$`IQ SCORE`, method="pearson")
Pearson's product-moment correlation

data: maledata1$`MATHS SKILLS` and maledata1$`IQ SCORE`
t = 5.3179, df = 13, p-value = 0.0001395
alternative hypothesis: true correlation is not equal to 0
95 percent confidence interval:
 0.5476202 0.9409829
sample estimates:
      cor
0.8276939
```

```
> z_female<-0.5* log((1 + 0.8571) / (1 - 0.8571))
> z_male<-0.5* log((1 + 0.8276) / (1 - 0.8276))
> n_female <-18
> n_male <-15
> se_diff <- sqrt(1 / (n_female - 3) + (1 / (n_male - 3)))
> z_diff <- (z_female - z_male) / se_diff
> p_value <- 2*(1 - pnorm(abs(z_diff)))
> p_value
[1] 0.7925846
```

Since the p-value is 0.7925, which is greater than 0.05, therefore we reject the null hypothesis. The difference is not statistically significant, meaning the correlation strength is similar for both genders.

3. Wilcoxon Rank-Sum Test

To check whether IQ levels and Mathematical Skills are independent.

Hypothesis

H0: IQ scores and Mathematical skills are independent

H1: IQ scores and Mathematical skills are

```
data: data1$`MATHS SKILLS`
W = 0.79037, p-value = 2.126e-05

> shapiro.test(data1$`IQ SCORE`)
Shapiro-Wilk normality test

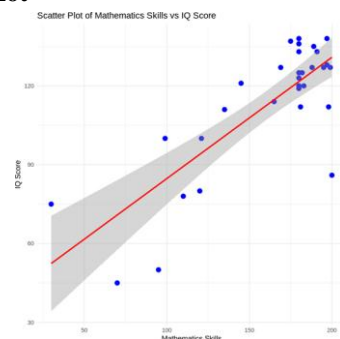
data: data1$`IQ SCORE`
W = 0.78669, p-value = 1.818e-05
```

```
> data1$`IQ SCORE` <- cut(data1$`IQ SCORE`, breaks=c(-Inf,110,Inf), labels=c("Low","High"))
> wilcox.test(data1$`MATHS SKILLS`~data1$`IQ SCORE`)
Wilcoxon rank sum test with continuity correction

data: data1$`MATHS SKILLS` by data1$`IQ SCORE`
W = 25, p-value = 0.001661
alternative hypothesis: true location shift is not equal to 0
```

Since the p-value is very small (0.001661 < 0.05), we reject the null hypothesis. This suggests that IQ scores and math skills have a relation.

Scatter Plot



- This scatter plot visualizes the relationship between Mathematics Skills (x-axis) and IQ

Score (y-axis). The red line represents the linear regression trend.

- The red regression line shows an upward trend, indicating a positive correlation between Mathematics Skills and IQ Score. This suggests that students with higher Mathematics Skills tend to have higher IQ Scores.
- A few points deviate significantly from the regression line, suggesting the presence of outliers (students with high Mathematics Skills but lower IQ or vice versa). The spread of data increases at higher skill levels, meaning that while most high-math-skill students have high IQs, some do not follow this trend.

Conclusion

Based on the statistical analysis conducted in this study, there is evidence to suggest that IQ levels and mathematical skills are significantly related. The result from Karl Pearson's suggests that there is a strong positive correlation between Mathematics skills and IQ levels. The result from Karl Pearson's suggest that Correlation is more significant among females than among males. Through Wilcoxon test

we come to the conclusion that there exists a relation between the two. These findings suggest that they align with existing research that suggests cognitive abilities, including logical reasoning and problem-solving skills (often reflected in IQ), contribute to mathematical proficiency. However, it is essential to note that IQ is not the sole determinant of mathematical skills, as other factors like education, practice, and interest in mathematics also play a crucial role.

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- <https://www.testprepreview.com/modules/mathematics1.html>

THE PUSH FACTORS INFLUENCING THE MIGRATION OF KERALA YOUTHS TO STUDY OVERSEAS, A STATISTICAL INSIGHT

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Abstract

This project investigates the major push factors driving youth migration from Kerala, focusing on the conditions within the state that compel young people to seek opportunities abroad. Using a mixed-methods approach, this research examines the interplay of economic, social and cultural factors driving this phenomenon. The findings highlight the complex push and pull factors motivating youth migration, including pursuit of better education, unemployment in Kerala, modern trend of migration, better lifestyle and society, to acquire financial stability and desire for personal growth. The study implies to find the biggest factor influencing youth migration, to check whether the real life abroad is different from the expected one and to recognize what all measures to be taken to prevent the excessive flow of student migration.

Introduction

Kerala, known for its high literacy rates and unique socio-economic landscape, experiences significant outward migration, particularly among its youth. This outward migration has become increasingly complex in recent times. This project aims to investigate the major push factors driving this migration and necessitating the remedial measures to prevent this overflow, which is leading to a shortage of skilled professionals and a strain on the state's economic development.

Objectives

- To identify and analyze the major push factor that compel Kerala youth to migrate.
- To check whether there is a relationship between decision to do part time job & family annual income.
- To check the relationship between regional background of the student in Kerala & decision for permanent settlement abroad.
- To test whether there is a significant difference between the social media influence & expected life abroad.

- To test whether there is a significant difference between the educational background & unemployment rating.
- To compare the ratings of expected life and present life abroad.

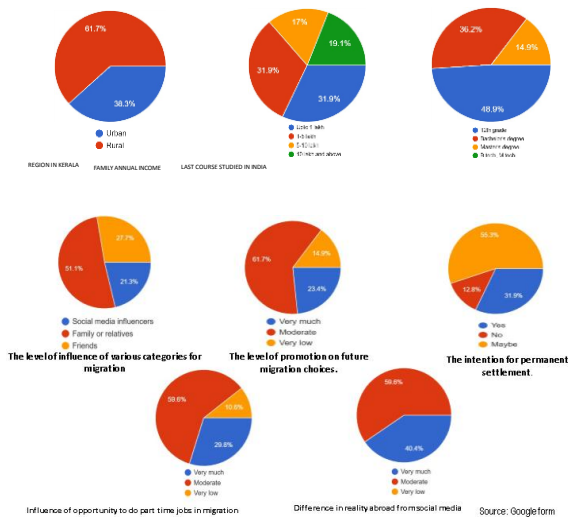
Statistical Tests Used

1. Friedman Test
2. Fisher's Exact Test – 2
3. ANOVA Test – One Variable – 2
4. Wilcoxon Signed-Rank Test

Statistical Tools Used

1. R-Studio
2. Excel

We collected data using google form and obtained 47 responses from migrated students from 11 districts in Kerala out of 14 (except Kasargod, Palakkad and Pathanamthitta) who have migrated to countries such as Canada, Australia, Georgia, Germany, China, UK, USA etc.



Friedman rank sum test data: as.matrix(FACTORS)

Friedman chi-squared = 21.241, df = 5, p-value = 0.0007294

Ho: There is no significant difference between the level of influence of factors affecting migration.

H1: There is a significant difference between the level of influence of factors affecting migration.

Here, p value < 0.05

So, we reject the null hypothesis Ho

So, there is a significant difference between the level of influence of factors affecting migration.

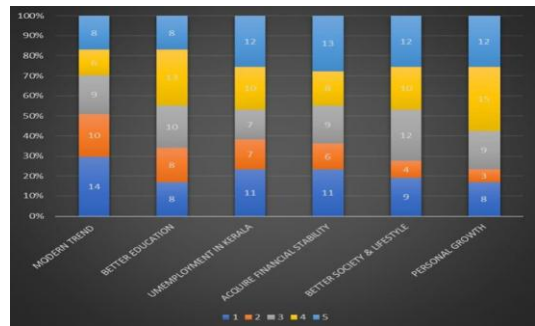
Friedman Test

- We asked the migrated students to rank the 6 push factors namely MODERN TREND OF MIGRATION, BETTER EDUCATION ABROAD, UNEMPLOYMENT IN KERALA, TO ACQUIRE FINANCIAL STABILITY, BETTER SOCIETY AND LIFESTYLE ABROAD AND DESIRE FOR PERSONAL GROWTH in a scale of 1-5 where 1 being the highest and 5 being the lowest
- By Shapiro-Wilk test, Here, all the observations don't have p > 0.05
So, they are not normally distributed, hence we use FRIEDMAN TEST (non-parametric).

```
> shapiro.test(FACTORS$TRND)
Shapiro-wilk normality test
data: FACTORS$TRND
W = 0.86368, p-value = 6.031e-05
> shapiro.test(FACTORS$EDU)
Shapiro-wilk normality test
data: FACTORS$EDU
W = 0.89623, p-value = 0.0005478
> shapiro.test(FACTORS$UNE)
Shapiro-wilk normality test
data: FACTORS$UNE
W = 0.85866, p-value = 4.398e-05
> shapiro.test(FACTORS$FIN)
Shapiro-wilk normality test
data: FACTORS$FIN
W = 0.8576, p-value = 4.117e-05
> shapiro.test(FACTORS$LIFE)
Shapiro-wilk normality test
data: FACTORS$LIFE
W = 0.87153, p-value = 0.0001001
> shapiro.test(FACTORS$GRTH)
Shapiro-wilk normality test
data: FACTORS$GRTH
W = 0.85211, p-value = 2.937e-05
```

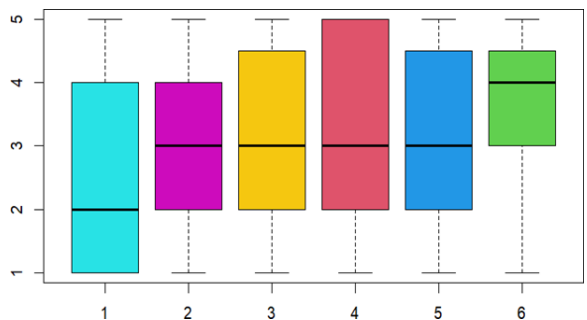
friedman.test(as.matrix(FACTORS))

Push Factors According to the Level of Influence for Migration



Modern trend of migration is the major factor influencing youths to choose abroad education. (Since 1 being the highest rating and 5 being the lowest)

Source: Excel



Boxplot of Various Factors



1. – TRND – MODERN TREND OF MIGRATION
2. – EDU – BETTER QUALITY OF EDUCATION
3. UNE – UNEMPLOYMENT IN KERALA & BETTER JOBS ABROAD
4. – FIN – TO ACQUIRE FINANCIAL STABILITY
5. – LIFE – MORE DESIRABLE SOCIAL CONDITION & LIFESTYLE
6. – GRTH – DESIRE FOR PERSONAL GROWTH

The following percentage sub divided bar diagrams shows the level of influence of various push factors under each major push factor category;

2) Fisher’s Exact Test

- To check whether there is a relationship between decision to do part time job & family annual income.
- Ho: There is no significant relationship between decision to do part time job & annual income. That is, they are independent.

- H1: There is a significant relation between decision to do part time job & annual income. That is, they are dependent.
- Since the $p > 0.05$, we accept the null hypothesis
- So, there is no significant relationship between desire for part time job & annual income. That is, they are independent.

```
> table_data=table(Part_time_Income$Family annual income ,Part_time_Income$ Desire for part time jobs )
> print(table_data)
      Moderate Very low Very much
1-5 lakh      9      0      0
10 lakh and above  3      1      3
5-10 lakh      2      0      1
upto 3 lakh      9      2      4
> fisher.test(Part_time_Income$Family annual income ,Part_time_Income$ Desire for part time jobs )
Fisher's Exact Test for Count Data
data: Part_time_Income$Family annual income and Part_time_Income$ Desire for part time jobs
p-value = 0.1461
alternative hypothesis: two.sided
```

3) Fisher’s Exact Test

- To check the relationship between regional background of the student in Kerala & decision for permanent settlement abroad.
- H0: There is a no significant relation between regional background of the student in Kerala & decision permanent settlement abroad. That is, they are independent.
- H1: There is a significant relation between regional background of the student in Kerala & decision permanent settlement abroad. That is, they are dependent.
- Since $p > 0.05$, we accept the null hypothesis.
- So, there is no significant relation between regional background of the student in Kerala & permanent settlement abroad. That is, they are independent.

```
> table_data=table(Fishers$Region in Kerala , Fishers$Permanent settlement)
> print(table_data)
      Maybe No Yes
Rural  14  5  10
Urban  12  3   9
> fisher.test(Fishers$Region in Kerala ,Fishers$ Permanent settlement)
Fisher's Exact Test for Count Data
data: Fishers$Region in Kerala and Fishers$ Permanent settlement
p-value = 0.4031
alternative hypothesis: two.sided
```

4) Anova Test-One Variable

- To test whether there is a significant difference between the social media influence & expected life abroad.
- First, we checked the normality using Shapiro-Wilk test and found that it is normal ($p > 0.05$).

- Next, we checked the homogeneity of variance between the social media influence and the expected life using Levene's test ($p > 0.05$).
- Since it is normal and variances are similar, ANOVA TEST can be used.
- Ho: There is no significant difference between the means of two groups.
- H1: There is a significant difference between the means of two groups.
- Here, $p > 0.05$
- So, we accept the H0
- There is no significant difference between the means of two groups.
- There is no significant difference between the social media influence & expected life abroad.
- So, social media influences the expectation of life abroad.

```
> shapiro.test(homo2$expectedlife)
      Shapiro-Wilk normality test
```

```
data: homo2$expectedlife
W = 0.83518, p-value = 1.078e-05
```

```
> leveneTest(homo2$expectedlife ~ homo2$socialmedia)
Levene's Test for Homogeneity of Variance (center = median)
  Df F value Pr(>F)
group 1  0.1844 0.6697
      45
```

```
> anova_result<-aov(ANOVA_NEW$'Expected life'~ANOVA_NEW$'Social media reality',data=ANOVA_NEW)
> summary(anova_result)
              Df Sum Sq Mean Sq F value Pr(>F)
ANOVA_NEW$'Social media reality' 1  2.32  2.3229   3.213 0.0798 .
Residuals                        45 32.53  0.7228
---
Signif. codes:  0 '***' 0.001 '**' 0.01 '*' 0.05 '.' 0.1 ' ' 1
```

5] Anova Test One Variable

- To test whether there is a significant difference between the educational background(last course studied in India) & unemployment in Kerala, distributed ($p < 0.05$)
- First, we checked the normality using Shapiro-Wilk test and found that it is normal ($p > 0.05$).
- Next, we checked the homogeneity of variance between the social media influence and the expected life using Levene's test ($p > 0.05$).

- Since it is normal and variances are similar, ANOVA TEST can be used.
- Ho : There is no significant difference in the means of two groups.
- H1: There is a significant difference in the means of two groups.
- Here , $p > 0.05$
- So , we accept the H0
- There is no significant difference in the means of two groups.
- There is no significant difference between the educational background & unemployment rate.
- So, there is a significant relationship between the educational background & unemployment rate.

```
> shapiro.test(homo$unemployment)
```

```
      Shapiro-Wilk normality test
```

```
data: homo$unemployment
W = 0.85866, p-value = 4.398e-05
```

```
> leveneTest(homo1$unemployment ~ homo1$lastcourse)
Levene's Test for Homogeneity of Variance (center = median)
  Df F value Pr(>F)
group 2  0.3283 0.7219
      44
```

```
> anova_result<-aov(ANOVA_2nd_NS$'Present life'~ANOVA_2nd_NS$Gender,data=ANOVA_2nd_N)
> summary(anova_result)
              Df Sum Sq Mean Sq F value Pr(>F)
ANOVA_2nd_NS$Gender 1  0.61  0.613   0.528 0.471
Residuals           45 52.24  1.161
---
```

6] Wilcoxon Signed-Rank Test

- To compare the ratings of expected life and present life abroad.
- By Shapiro-Wilk normality test, it is found that rating of present life abroad is not normal ($p < 0.05$) which pushed them to mig
- So, we use non-parametric test "WILCOXON SIGNED-RANK TEST" instead of paired t-test.
- Ho: There is no significant difference between the two paired means.

- H1: There a significant difference between the two paired means.
- Since $p > 0.05$, we accept the null hypothesis.
- So, there is no significant difference between the two paired means.
- The expectations of life abroad are not significantly different from the actual experience.
- That is, the expected life & present life abroad are same.

```
> wilcox.test(PAIRED_TS$`Expected life`, PAIRED_TS$`Present life`, paired=TRUE)
```

Wilcoxon signed rank test with continuity correction

```
data: PAIRED_TS$`Expected life` and PAIRED_TS$`Present life`
V = 211, p-value = 0.89
alternative hypothesis: true location shift is not equal to 0
```

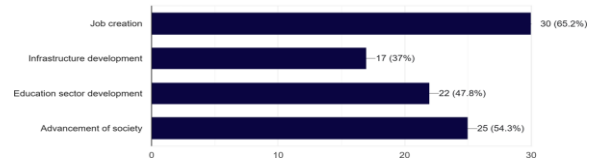
```
Shapiro-wilk normality test
data: PAIRED_TS$`Expected life`
W = 0.83518, p-value = 1.078e-05
> shapiro.test(PAIRED_TS$`Present life`)
Shapiro-wilk normality test
data: PAIRED_TS$`Present life`
W = 0.8889, p-value = 0.0003247
```

Conclusions

The main factor driving student migration is the modern trend of following peers abroad without much thought. Migrated students take up part-time jobs to support themselves, regardless of family income, showing a strong desire for financial independence. Many prefer living abroad due to a better quality of life. Most students who study abroad tend to settle there, a decision unaffected by their regional background (urban/rural). The overall situation in Kerala drives this migration. Social media influencers and vlogs shape youth perceptions, making foreign life seem more appealing than India. Our study confirmed social media's role in shaping these expectations. Many believe Kerala offers fewer job opportunities after graduation, and our analysis found a link between students' course choices and concerns about unemployment, influencing their decision to study abroad. While expectations about life abroad may differ from reality, our study found they largely align, meaning students often experience what they anticipated.

What do you suggest to make the youth stay in Kerala?

46 responses



Source: Google form

The most people suggested to create more jobs in Kerala in order to decrease the rate of overseas migration.

Suggestions

After conducting the analysis about the various factors influencing the youth of Kerala to choose overseas education, we have come with some suggestions in order to reduce the overflow.

1. Countering Trend-Driven Migration

- Conduct targeted awareness campaigns in schools and colleges to inform students about local opportunities, career paths, and the realities of studying abroad.
- Showcase successful professionals who built careers in Kerala to break the mindset that going abroad is the only path to success.

2. Financial Independence Opportunities in Kerala

- Since many students migrate for financial independence, the government and private sector can introduce flexible part-time work options for students within India.

3. Improving Kerala's Living & Work Standards

- Invest in better healthcare, public transport, and urban planning to match global living standards.
- Attract multinational companies, improve salary scales, and create job sectors that align with global trends.

4. Retaining Talent Through Education & Incentives

- Increase government and private funding for higher education within India to make it more accessible.

5. Countering Social Media Influence on Migration

- Conduct campaigns showcasing both the pros and cons of studying abroad, including

financial struggles, cultural adjustments, and work-life balance.

- Create government-backed reports on the realities of life abroad, including financial burdens and job security, to ensure students make informed decisions.
6. Tackling High Competition in the Job Market
- Promote vocational courses and freelancing opportunities in emerging fields like AI, digital marketing, and creative industries.

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_Driving_migration_of_Kerala_youth's_in_World
wide

IMPACT OF INTROVERSION ON ANTISOCIAL BEHAVIOR AMONG CHILDREN AND YOUNG ADULTS

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Abstract

The aim of this study is impact of introversion on antisocial behavior among children and young adults. The purpose of this study is to target children and young adults so as to know the aspects of antisocial behavior such as lying, deception, ostracism. According to Merriam Webster introversion refers to the act of introverting: the state of being turned inward or upon oneself or itself. Lying refers to misconception of the truth. Deception refers to not doing things the way they are. Ostracism refers to jailed behavior due to illegal activities. The children were given a questionnaire such as lying questionnaire. It includes lying behavior in childhood and adulthood. Deception questionnaire includes aspects such as integrity, honesty, dishonesty. The scale for this study is the deception questionnaire which was given to 7 children and 7 young adults which is a 5 item questionnaire. The lying questionnaire was given to 7 children and 7 young adults. Introversion scale included aspects such as communication, conversation patterns at younger age. The method used for this study is the comparative method to determine differences in age and gender. The results for this study include significant differences in early signs of antisocial behavior among 2 questionnaires. The implication for this study is that these are early signs for ostracism among adolescents. The results indicate significant differences in lying, deception in age and gender.

Keywords: deception, lying, ostracism, early signs

Introduction

I feel antisocial behavior is increasing nowadays due to increasing crime in cities. Nowadays mental health of adolescents are also reducing due to bad company, increasing disconnect of adolescents and young adults with their parents.

I feel disconnect, angry thoughts towards parents is an early sign of antisocial behavior.

Scale for Deception 5 Item Scale

Am I truthful about doing activities on my own 1 2 3 4 5

Am I taking permission of my parents before doing things 1 2 3 4 5

Am I honest about daily activities 1 2 3 4 5

Do I know that I am dishonest 1 2 3 4 5

Do I know that my behavior has affected the way I live.

Lying Questionnaire - 5 Items Scale

Do I misinterpret the truth to my parents? 1 2 3 4 5

Do I do things out of fear? 1 2 3 4 5

Have I disobeyed my parents 1 2 3 4 5

I do not care about the approval of my parents in whatever I do 1 2 3 4 5

Do I deceive about myself or my whereabouts 1 2 3 4 5

Introversion Questionnaire

I am quiet when I am with others 1 2 3 4 5

I do not talk much when I am with others 1 2 3 4 5

I do not have a good appearance when I am talking to people 1 2 3 4 5

I do not care about how I talk to people 1 2 3 4 5

I am not self reliant 1 2 3 4 5

I am too dependent 1 2 3 4 5

I use foul language 1 2 3 4 5

I do not know manners 1 2 3 4 5

Objective

To study and find out the impact of introversion on antisocial behavior among children and young adults

H1 –There are significant differences between lying questionnaire, introversion questionnaire among children and young adults.

H2 –There are significant differences among children and young adults in deception questionnaire.

Variables – Introversion, deception, lying behavior.

Inclusion criteria – children between 6 to 11 and adults between 20 and 30

Exclusion criteria – Children between 6 and 11, and adults between 20 and 30.

Research design –Comparative method and the case study method used to study differences in level of deception, lying behavior.

Operational Definitions

Antisocial behavior includes actions that deviate from the accepted norms of a given society or community. These actions often manifest as violations of societal rules, laws, or ethical standards. Such transgressions can range from relatively minor infractions, like petty theft or vandalism, to more severe and heinous acts, such as violent crimes and exploitation.-Merriam Webster

Introversion refers to the state of being turned inward or upon itself.-Merriam Webster.

Interpretation and Discussion

The results indicate significant differences in impact of introversion on anti social behavior.

Name of group	N	Mean	Sd
Introversion worksheet	7	172	12.4
Lying questionnaire	7	12	13.4
Deception questionnaire	5	125	12.67

The results indicate no on the questionnaire indicate no deficit for some children. Whereas it also showed some deficit in the lying questionnaire -Do I do things out of fear, have I disobeyed my parents.

The results indicate deficit on the deception scale, am I truthful about doing activities on my own Am I taking permission of my parents before doing things, am I honest about daily activities.

The results indicate deficit on the introversion scale such as I do not care about how I talk to people, I am not self-reliant

Further Research

Further research can look into causes of antisocial behavior in young adults because they are in an age where they get into bad company or wrong path.

Limitations

I feel onset of antisocial behavior and early signs of antisocial behavior is a strength of the study .But the limitation can look into the reasons, causes of antisocial behavior which leads to ostracism.

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EMPOWERING LEARNERS WITH LIMITED ENGLISH PROFICIENCY IN THE ESL CONTEXT: A HUMANISTIC AND PSYCHOANALYTIC APPROACH TO LANGUAGE ACQUISITION

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Abstract

ESL being offered as a subject, many learners experience difficulties when using it at their times due to socio-economic status, method of learning, and motivation. Motivation has a prime position in second language acquisition, and enthusiasm in class should be maintained to minimize anxiety. This paper aims to discuss the applicability and methods of incorporating Humanistic and Psychoanalytical approaches in the process of teaching ESL to low-level students. The humanistic approach has a rational meaning which involves student student-cantered approach, self-actualization, and concern with feelings and emotions while the Psychoanalytic approach deals with language sentiments, the students' identities, as well as motivations. Concerning Krashen's Affective Filter Hypothesis and Vygotsky's Sociocultural Theory, the study holds the view that there is discourse for a global comprehension of learners' affective and psychosocial statuses in the realization of improved L2 gains. The paper also looks at the implications of individual approaches, and reflective practice in enhancing the language proficiency of learners learning ESL. This research observation indicates that combining humanistic and psychoanalytic approaches to teaching ESL would be more beneficial as well as responsive to teachers' and learners' views because such an approach in the teaching-learning process will accommodate students with anxiety problems, low motivation, or cultural self-identity.

Keywords: *ESL, humanistic learning, psychoanalysis, language acquisition, motivation, affective filter*

Introduction

Hargreaves (1994) states "Good teachers are not just well-oiled machines. They are emotional, passionate beings who connect with their students and fill their work and classes with pleasure, creativity, challenge, and joy". Learning a second language or any language as a second language by learners is a special and unique endeavour that is affected by various psychological parameters, which include mental, social, and emotional factors. Much research indicates that the traditional ESL approach pays little attention to the affective aspect though they are very central to efficient language learning. Including both humanistic and psychoanalytic models in ESL teaching, can be better facilitation of the learning of the language for learners who have a poor mastery of English as a second language. that is inherent in the humanistic perspective which is based on the works of Carl Rogers and Abraham Maslow;

student-cantered and focused on feelings and self-actualization. It promotes an individual approach to the learning process, effective participation, and authentic interpersonal communication while developing self-confidence and motivation.

Killebrew (2000) describes 'False Beginners' as those learners who have prior experience of learning the language 'A false beginner can be described in terms of limited language experience as a student who has taken some form of instruction in the language. In turn, for several years and has been immersed in quite a rich method of language and construction. However, to this, the students still seem to possess poor, if any, communicative proficiency. That is, the quantity of classroom language greatly outweighs the patient's capacity for reporting that language at a later time. Freud and Lacan's psychoanalysis theories can be also useful in understanding potential obstacles to the actualization

processes of language acquisition. Freud's psychoanalysis describes the 'unconscious mind', whereby any previous experiences, even fear, and stress that an individual has, can hinder him/her from learning a new language. Based on Lacan's theory of identity development, one can identify how the learners perceive themselves in terms of the new linguistic and cultural identity they will need when approaching the target. Incorporation of the humanistic and psychoanalysis theories will ensure that ESL teachers consider the conscious and unconscious factors that affect learning activities.

The Humanistic Approach to ESL Learning

The humanistic approach to learning focuses on the values, attitudes, feelings, and emotions of the learners together with nature and the way they get motivated. This approach is specifically applicable in ESL learning, changing from a focus on forms of words to a process that empowers the learners and makes them confident and enthusiastic. As a result of this, this paper aims to focus on the following points on humanism in instructions for ESL learners based on the principles postulated by Carl Rogers, Abraham Maslow, and Paulo Freire. They emphasized student approaches and attitudes as well as authenticity in language use in the process of learning. The major style of ESL adopted through the traditional approaches for teaching like grammar, vocabulary, and tests fails to consider the psychological aspect. Rogers' humanistic approach promotes self-directed learning and autonomy, which are crucial for ESL learners to overcome emotional and psychological hurdles.

According to Maslow's Hierarchy of Needs, the psychological and emotional status of a person plays an important issue in learning. Especially where children are learning English as a second language, any feelings of anxiety, fear of failure or cultural isolation may be barriers to learning in the ESL classroom. A humanistic classroom involves learners creating an environment that is free from any means of negative reinforcement which makes the learners feel secure and motivated. Freire employs the

Pedagogy of the Oppressed to define his approach that focuses on learners' contexts and experiences as tools for learning. ESL entails going a notch higher than the traditional way of teaching/learning whereby stories are read from books, but it involves the use of personal experiences by the students and their cultures. If learners approach language learning in terms of its function to facilitate self-communication as well as interaction with others, they will be more likely to build up their self-estimation and ownership of the language acquisition.

Maslow (1943) states that humanistic strategies in ESL learning emphasize student-centered instruction, which aligns with Maslow's hierarchy of needs, advocating for a **low-anxiety, self-motivated learning environment**. Humanistic ESL instruction, therefore, is an inspiring method of teaching that takes into account students' rights, feelings, needs, and motives as well as the genuine desire to perform as desired by the heart and not through force by the staff. It insists on learners' responsibility for the kind of language learning that they engage in; projects, discussions, and narratives. Teachers ensure that there is no fear and that learners feel comfortable when in the program to ensure that they are confident in whatever they are doing. Real communication is where messages convey an experience, address problems of affective life, and involve the use of language in a referential manner. Autonomous motivation prompts self-organization as well as personal interest and relevance that are in line with the enthusiasm for gaining knowledge in a second language. The models of development foster the intellectual and overall growth of students, as well as the cultural mindset for language learning.

Nonetheless, humanistic teaching faces some unique difficulties in the ESL context such as curriculum pressure, large class size, trained teachers, and clients' resistance. By so doing, the following practices can be adopted when implementing humanistic approaches in teachers' practices of ESL instruction: reflectivity, cooperative learning, contextualization, low anxiety environment, and individualization. The humanistic approach in

ESL learning provides a more liberal approach to fighting for the well-being of the heart, soul, and spirit, and for the full humanity of the learner as well as for the freedom of the learner to choose, to want, to need and to be an effective and communicative person. It is therefore possible for teachers to develop ways of teaching that are based on humanistic psychology and education that will promote the students' self-actualization, thus eliminating anxiety and enhancing self-generated motivation. When it comes to language acquisition, embracing cultural and humanistic perspectives will improve foreign language ability, build confidence, enhance cross-cultural understanding, and develop a learning-to-learn disposition among ESL learners.

Psychoanalytic Insights in Second Language Acquisition

The psychoanalytic theory of SLA explains the psychological processes that underlie a learner and affect his/her ability to assimilate and use a new language. In other words, it supports the idea that the processes, that take place in the individual's hidden level of mind, are quite influential in the language learning process. Linguistic anxiety is an automatic type of apprehension learners develop about skills that are inherent to their self-esteem, acceptance by others, and problem-solving abilities. This theory proposed by Freud finds its reflection in the attitude of some learners who feel increasingly uncomfortable, and reluctant to speak in a second language attached to the fear of past failure or humiliation in language learning. SLA is more than an academic act of memorization of grammar and words but a psychological exercise which forces one to break down phobias and develop a new language personality. This rebellious perspective offers an extended view of the SLA sector by underlining how the present pedagogy should encompass a path of emotionally responsible approach wherein the impairments and restraints that learners experience are recognized by the educators rather than just academically instructing them. When applying psychoanalysis to language education which goes

beyond traditional paradigms, the students are provided with a positive learning environment in terms of students' vulnerability, self-identity, and self-estimation of second language learning.

Analytical Perspective on Psychoanalytic Insights in Second Language Acquisition

Analysing the concept of psychoanalysis through the perspective of SLA reveals latent psychological factors that determine a learner's capability to learn a new language. Psychoanalysis theorizes implies that affective factors such as persons' fear, desire, and conflict of identity that they possess subconsciously play a major role in language learning. Linguistic anxiety stands for unintended emotions connected to learners' self-esteem, attitudes to belonging, and failure in their thought processes. Freud's term of repression outlines in detail and justifies why some of the learners abandon their desired language learning adventure and refrain from speaking the second language owing to an underlying consciousness of incompetence or language abuse in the past. Even more so, Lacan's idea of fragmentation of people's self stipulates that learning a new language means the subject is forced to constantly mediate between a known self and the Other's signifying way of categorizing it, to resist or to seek the change.

Moreover, Krashen's Affective Filter Hypothesis has a connection with the psychoanalytic theory, because such factors for learning as anxiety and low self-esteem are seen as subconsciously filtering out the input of the second language. Consequently, ESOL is not a technical procedure where learners gain several words and grammatical structures, but rather an affective and psychoanalysis that entails learners refuse phobic mental and self-images. This approach to understanding SLA enhances and revises the traditional SLA models by placing solid emphasis on the affective aspect, in which the teacher engages the learner's psychological facets other than just learning. Thus, by applying psychoanalytic concepts, language education goes beyond rationalistically defined paradigms involving the processes of

forming a second language; it would help to teach individual growth in second-language learners in the social context of the classroom regarding their emotional, social, and identity development.

The Impact of Learners with Limited English Proficiency in the ESL Context

Short (1991) States “Teaching LEP students should involve the basic objectives of all good teaching: such as announcing the objectives and activities, writing legibly, maintaining routines, listening and reviewing instruction, presenting the information in varied ways (Multimedia) and providing frequent summation”.

1. Understanding the Emotional Barriers to Language Learning

The LEP learners have challenges such as emotional and psychological barriers to learning a new language. Rogers & Maslow’s humanistic approach plays a significant role in language learning where self-actualization and motivation are highlighted. Freud (1961) states that the psychoanalytic perspective suggests unconscious fears and past traumas may hinder language acquisition students may have low levels of self-esteem and anxiety, and such problems can hinder learning among students. In line with the psychoanalytical framework, Freud’s theory of repression predicts that experiences such as failure and ridicule result in ‘inclinations’ that make ESL learners avoid certain behaviours. Such fears are exhibited in, for instance, failure to speak out in class, fear of saying the wrong thing, and non-interference with class activities. If the said psychological barriers are not addressed by educators, learners are more likely to have a negative attitude toward language and thus English language learning is limited because it is associated with unpleasant feelings and failure.

2. The Role of Identity Formation in Second Language Acquisition

Language is considered to be part of a learner’s identity, and the Introduction of a second language

makes a learner confused to discover his or her identity. Lacan’s structuralist psychoanalytic model of the ‘mirror stage’ implies that human beings establish their ego based on such reflection. Simply, when learners begin the ESL class, they are presented with another language and culture that is different from theirs leading to the creation of a psychological duality between the home language and the language practice in the new context. As a consequence of such conflict, learners exhibit code-switching—from their L1 to English or vice-versa—to display a form of conflict between the two developing language identities. If teachers do not create a safe learning environment where learners can embrace their identity while learning English, they will be in a position to see English as an imposition rather than a resource used to empower people to convey messages.

3. Anxiety, Motivation, and the Affective Filter in ESL Learning

The Affective Filter Hypothesis by Stephen Krashen makes it easier to understand why some of the LEP learners fail in their learning even though they are taken through the required amount of comprehensible input. Based on this hypothesis, there are affective states of stress, fear, and low motivation that are postulated to work as psychological barriers to the learning of language. The humanistic perspective of teaching in ESL aims at minimizing these conditions by guaranteeing student’s confidence, safety, and self-motivation. However, from the psychoanalytic perspective, there might be the following latent factors that make the learner reluctant to learn English: the fear of losing cultural identity and, the fear of being judged by native speakers. These emotions should not be seen as barriers to achievement but rather awareness of them and any steps to reduce these anxieties including studentification and learners-centered teaching that may include non-threatening forms of assessment and culturally sensitive approaches. If learners’ emotional status is buoyant, they will take

language risks and learn the second language with a lot more passion.

4. The Role of Teacher-Student Relationships in Language Acquisition

According to humanistic psychology, relationships between teachers and students play a critical role when it comes to learning a foreign language. Understanding this assertion, therefore, requires light of a brief background on Carl Rogers' concept of unconditional positive regard which posits that students learn best when they have been accepted without any conditions. An alternative perspective is the psychoanalysis theory that reveals the possible transference when learners put their prior experience with authorities in their class into their language teachers. Students who relate authority to being punished may avoid any form of language learning since they are likely to be penalized or corrected. Making a change in students' perception of the learning of English entails acknowledging the psychological contract violations and an attempt to create an enabling and positive psychological contract by providing support for those learners in need. When creating a safe culture in learning, LEP learners can learn manners, gain resilience, and be productive and self-motivated individuals in the course of learning a new language.

5. Integrating Humanistic and Psychoanalytic Strategies for Effective ESL Learning

To address the needs of LEP learners in ESL settings, there should be a combination of humanistic and psychoanalytic orientation. Although the humanistic model focuses on learners' desire to freely learn and personal responsibility for their learning the psychoanalytic model helps identify psychological conflicts that hinder learning. Some of the effective strategies that should be incorporated in teaching ESL include the provision of actual learning achievement targets, the provision of culturally sensitive content as well as provision of safety mechanisms to manage the learners' latent fear. Some of the techniques, including reflective writing,

acting, telling the story, and discussion give the learners a sense to perform their emotions in the learning of language in a safe environment. In conclusion, understanding both the explicit and implicit processes involved in ESL learning enables educators to facilitate the development of the language and identity of learners with LEP effectively, meaning that such a process entails not only teaching the language to learners but also ensuring that these learners have the necessary positive attitudes towards learning the ESL.

Findings and Discussion

Much research has shown that humanistic teaching techniques decrease the anxiety level and increase the motivation level of LEP students. Strategies based on Carl Rogers' "theory of humanistic approach and Abraham Maslow's "hierarchical needs theory will provide autonomous learning, emotional intelligence, and self-actualization which are important for creating a conducive learning environment in language learning. Engaging Learning activities like Self-directed learning, Narratives, and Cooperation: Performance pressure is eased off and free use of language is encouraged among the students. Such strategies are as follows: They not only increase the misconceptions of learners but also reduce fear of failure and social embarrassment, which are known barriers to second language acquisition. The studies revealed that features like relevance and intentions, integration theory, and practice have various motivational learning techniques that enhance engagement levels.

Promoting the use of journaling and creative writing concerning the learners also helps to deepen their emotional basis for learning the language, and influences positive attitudes towards the English language. This accords with Maslow's 'actualization', where learners advance when their psychological needs are provided, thus resulting in learners' increased confidence to participate in the second language. Some psychoanalytic aspects help in clearing the language barriers that are otherwise unconscious. Lack of linguistic reluctance can be

explained by the Psychoanalytical theory of repression which was given by Freud while identity fragmentation which is explained by Lacan shows that learners are in a dilemma of two languages: the native language and the foreign language being learned. However, whenever the teachers employ the empathetic and psychoanalytically informative method, the learners are likely to accept the language easily.

The Role of Psychoanalytic Elements in Overcoming Unconscious Barriers to Language Learning

Stern (1983), points out that "learning outcomes are much influenced by the learning process, and the learning process is affected by the learners' internal characteristics and learning conditions. The psychoanalytic approach sheds light on unconscious obstacles concerning second language acquisition, especially for those with Limited English Proficiency (LEP). According to Freud's theory of repression, negative situations like the fear of failure or being subjected to rigid authority figures over the learners result in language anxiety, and avoidance is deeply suppressed in the subconscious. The Lacanian theory of identity fragmentation accounts for the inner conflict that learners face when they switch to speaking a second language, which can yield to code-switching or emotional dissociation. The use of guided self-reflection, affective involvement and narrative of self as a form of commentary are some strategies that reveal unconscious blocks these learners work within. Allowing learners to confront their fears in a supportive environment may help them accept language learning with less resistance and more motivation. Psychoanalysis suggests that learners are often unmotivated, and display a negative attitude, or avoidance behaviour towards the target language. Utilizing empathetic gestures along with other psychoanalytic approaches prepares learners for the actual process of language learning.

The Impact of Identity and Cultural Background on Second Language Acquisition

Norton (2013) contends that identity and cultural background significantly shape second language acquisition, as learners' self-perception influences their engagement with the target language. Second language acquisition (SLA) forms an essential connection to how learners identify themselves and their cultural origins because these elements control their fluency development along with their motivation and interaction with the foreign language. Through language, individuals carry their cultural identity yet they must accept new identities when learning a second language because they construct their self-image against diverse cultural foundations. Stevick (1980) argues that "language learning success depends less on materials, techniques, and linguistic analyses, and more on what goes on inside and between the people in the classroom".

According to Lacan's symbolic identity theory language serves as a base for self-conception so learning a second language produces psychological strain between the native language self and the developing second-language self. English proficiency in socio-linguistically marginalized communities triggers the conflict because it links to cultural assimilation and challenging native identities. Students maintain dual linguistic identities which leads them to alternate between different languages or refuse complete English usage to maintain their first language's cultural roots. Existing studies reveal that students who feel their cultural heritage face the danger of becoming bilingual display increased linguistic tension reduced motivation and selective English learning behavior. Students learn the second language more positively through instruction techniques which include embracing native speech patterns and multicultural resources and validating learners' multilingual abilities. Through this approach, students form stronger attachments with English learning because they maintain their native cultural heritage. The process of recognizing multiple relationships between identity and culture and foreign language

acquisition forms an essential foundation for developing ESL instruction which both enables learners and prevents alienation.

Strategies for LEP students to learn English using a humanistic and psychoanalytic approach

Humanistic and psychoanalytic strategies for ESL learning

Humanistic Strategies:

- Create a safe and supportive learning environment.
- Use positive reinforcement to enhance confidence and motivation.
- Facilitate small-group interactions to encourage peer support.
- Promote student autonomy and personal development.
- Encourage self-reflective learning through journaling, self-assessments, and personal language projects.
- Incorporate effective and emotionally engaging activities.
- Utilize music, art, and multimedia resources to enhance learning engagement.
- Alleviate anxiety through mindfulness and relaxation techniques.
- Implement drama-based role-playing activities to boost speaking confidence.
- Use personalized and culturally inclusive content.

Psychoanalytic Strategies

- Address past language-related trauma and anxiety.
- Encourage self-exploration of linguistic identity.
- Employ expressive and reflective language learning techniques.
- Implement therapeutic teaching methods.
- Foster peer support groups for open sharing of challenges and successes.
- Bridge psychological and cultural conflicts in the learning process.

Additional Strategies

- Develop personalized and adaptive learning paths.
- Emphasize interactive and communicative language teaching.
- Encourage resilience and a growth mindset.
- Create a holistic ESL learning community.

Conclusion

The combination of humanistic and psychoanalytic approaches in English as a Second Language (ESL) teaching creates a well-rounded framework that empowers learners with Limited English Proficiency (LEP). While traditional ESL methods often emphasize structural and grammatical skills, they frequently overlook emotional, psychological, and identity-related challenges. A humanistic approach, which focuses on learner autonomy, emotional health, and self-actualization, cultivates an inclusive and supportive classroom atmosphere where students feel valued, understood, and encouraged to take risks with their language use. By reducing performance anxiety, promoting intrinsic motivation, and integrating culturally responsive teaching methods, humanistic strategies enhance language learning by strengthening the emotional connection learners have with English. Psychoanalytic concepts, such as repression, help explain why negative past experiences—like feelings of shame or fear of failure—can lead to hesitance in language learning. Lacan's theory of identity fragmentation illustrates how learners might face psychological barriers when switching between their native and target languages. The cultural and identity aspects of second language acquisition highlight the need to honour linguistic heritage, as learners who view English learning as a threat to their cultural identity often find it difficult to fully engage. By merging humanistic and psychoanalytic approaches in ESL classrooms, teachers can promote not just language proficiency but also self-confidence, motivation, and a richer, more meaningful connection to language learning,

ensuring that LEP learners become active and self-assured participants in their language acquisition journey.

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LANDSCAPE OF SOCIAL CONSCIOUSNESS: HUMANS' RESPONSIBILITY TO SAFEGUARD NATURE

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Abstract

The Earth is our home, and any harm inflicted upon it directly impacts us. With continuous scientific advancements, the world is evolving rapidly. However, these changes should prioritize human well-being rather than financial gain. The growing commercialization of resources has led to climate change, natural disasters, poverty, and loss of life. Every individual plays a role in this crisis and must take responsibility. Adopting an eco-friendly lifestyle is crucial to mitigating further damage. Those in positions of authority must implement policies that promote environmental balance. The urgent need of the hour is to transition toward sustainable energy solutions, ensuring a cleaner and healthier world for future generations.

Keywords: *earth, natural disasters, environmental policies, sustainability, responsibility*

Introduction

The Earth serves as a shared home for all living beings, a precious gift that sustains life through its abundant resources. However, human greed and self-interest have severely damaged the planet, disrupting its natural balance. Climate patterns have become increasingly unpredictable, making it difficult to determine seasons or forecast rainfall accurately. Global warming poses a serious threat, leading to rising sea levels that gradually submerge major cities. If this trend continues, much of today's civilization could be lost underwater. Additionally, declining fertility rates are affecting plants, animals, and humans alike. Addressing this crisis requires a collective effort from individuals, society, and governments at local, national, and global levels. Raising awareness about environmental sustainability is essential for creating a future where humans coexist harmoniously with nature.

Objectives

Humans are an integral part of nature and cannot exist independently of its natural balance. While

scientific discoveries and industrial advancements have granted humans remarkable capabilities, they do not possess the power to control the entire universe. The Earth operates with a rhythm, and any disruption to this equilibrium can lead to irreversible consequences. Now is the time to focus on sustainable energy solutions, ensuring that the needs of future generations are not compromised. The Earth, a shared home for all species, must be preserved in its natural state. Scientific progress and technological developments should shift toward protecting the environment, prioritizing ecological well-being over financial gain. The ultimate goal should be sustainability and the preservation of life, not just economic growth.

1. Natural Disasters: A Call to Action

Victor Hugo once said, "How sad to think that nature speaks and mankind doesn't listen." This statement remains relevant today as environmental crises continue to escalate. Over the past few decades, the frequency of wildfires, floods, hurricanes, and droughts has surged, highlighting the growing

instability of the planet's ecosystems. The Intergovernmental Panel on Climate Change (IPCC) released a report in 2021 confirming these alarming trends. Now is the time for urgent action. Humans must reassess their way of life and reconnect with nature's rhythms. Every living being is inherently linked to the environment, yet scientific advancements and industrial growth have distanced humanity from this connection, leading to the exploitation of natural resources for selfish gains.

Scientific research confirms that global ocean temperatures have been rising since the 1970s, with human activity being the primary cause. Additionally, excessive CO₂ emissions have led to ocean acidification and declining oxygen levels in marine ecosystems. These environmental changes disproportionately impact the poor and marginalized, leaving them most vulnerable to climate disasters. Climate change has intensified extreme weather patterns, including heat waves, heavy rainfall, prolonged droughts, and devastating tropical cyclones. The scientific community has reinforced the connection between human actions and these catastrophic events. To uphold justice for both present and future generations, humanity must take responsibility for preserving nature and mitigating further environmental destruction.

2. Individual Responsibility in Environmental Conservation

Individuals form the foundation of families, societies, and nations, making personal responsibility essential for sustainable development. While financial stability is necessary for survival, prioritizing money above all else can lead to irreversible destruction. Climate scientists overwhelmingly agree that climate change is real and driven by human activities. According to the American Association for the Advancement of Science (2014), 97% of climate scientists have confirmed this conclusion through extensive research, surveys, and peer-reviewed studies conducted over the past two decades.

Modern society is increasingly influenced by consumerism, where people buy goods regardless of necessity. Under the guise of cultural transformation and economic progress, natural resources are often treated as commodities for exploitation rather than as essential elements of a balanced ecosystem. Now is the time to embrace sustainable consumption, zero-waste practices, and ethical consumerism. The excessive carbon emissions from human activities continue to deplete the ozone layer, worsening environmental conditions. It is crucial to reconsider extravagant lifestyles in the midst of an ecological crisis.

Additionally, corporate entities play a significant role in shaping consumer behavior, often pushing individuals toward unsustainable choices. Governments, too, are frequently aligned with corporate interests, enacting policies that benefit industries at the expense of the environment. However, individuals must remain vigilant and informed, ensuring that they advocate for responsible policies and sustainable practices to protect the planet for future generations.

3. The Role of Governments and Authorities

The world is largely shaped by the policies enacted by governments and regulatory authorities. It is essential for leaders and policymakers to have a clear vision for addressing the environmental crisis. Their role is not merely to govern but to ensure the well-being and security of people in all aspects of life. As Marlene Moses, ambassador to the United Nations for Nauru, stated in 2012, leaders must take responsibility for communicating the risks posed by climate change and, if necessary, work toward changing political systems to prioritize environmental concerns.

Environmental justice focuses on reducing disparities between those who hold power and those who do not, as noted by Kopnina. International agreements such as the Paris Climate Agreement aim to reduce greenhouse gas emissions, but for these commitments to be effective, they must be enforced without bias. The United Nations Framework

Convention on Climate Change (UNFCCC), along with related agreements like the Kyoto Protocol and the Paris Agreement, has established various regulatory bodies to address climate change challenges. These frameworks prioritize the rights and contributions of indigenous communities and local populations, ensuring that their knowledge and traditional practices play a role in shaping climate policies.

Effective policies should integrate diverse knowledge systems and promote innovative solutions while respecting local communities. The Facilitative Working Groups and other industrial projects should be evaluated carefully to ensure they do not pose risks to human life. Local governments must act as regulators to assess whether such developments are beneficial and sustainable. Corporate Social Responsibility (CSR) and Environmental, Social, and Governance (ESG) frameworks require businesses to be assessed not only based on financial success but also on their environmental impact. If authorities and corporations genuinely commit to these principles, significant positive changes in environmental sustainability can be achieved.

4. The Ethical Obligation to Safeguard Nature

In many ancient cultures, the Earth was revered as a mother figure, a life-giving force that was deeply respected. Nature—including the land, forests, and oceans—was considered sacred, and humans saw themselves as subordinate to it. However, the Judeo-Christian tradition introduced a different perspective, portraying the Earth as a creation of a monotheistic God who instructed humanity to multiply, replenish, and exert dominion over nature. This interpretation has sometimes led to the perception that nature exists solely for human convenience and exploitation.

All living beings, particularly humans, are intricately connected to nature. The conditions on Earth are uniquely suited for life, unlike any other known planet in the Milky Way. Scientific research has yet to find another celestial body capable of sustaining life in the same way. If human actions continue to degrade the environment, there may

come a time when Earth can no longer support life. This realization calls for urgent reflection on humanity's relationship with nature.

Simon, an activist with Fridays for Future (FFF), emphasizes the necessity of bold and immediate action. He acknowledges that while the proposed environmental reforms may seem extreme, they are essential to preserving the planet. Small efforts are no longer sufficient, as past inaction has led to increased reliance on fossil fuels and rising CO₂ emissions. A radical shift toward sustainable and eco-friendly alternatives is imperative.

Humans are stewards of nature and should use natural resources responsibly, ensuring they are not exploited for short-term gain. Future generations also have a right to inherit a thriving planet. The moral obligation to protect the environment extends to individuals, policymakers, and global leaders alike. Since humans are not only dependent but interdependent beings, they must adopt a holistic approach to environmental stewardship. Responsibility for conservation extends beyond human well-being—it includes safeguarding all living organisms, from animals and birds to marine life and entire ecosystems.

5. Cultivating a Sustainable Future

Sustainability refers to a way of life in which human activities are carried out in a manner that preserves the Earth's ecosystems. It involves transforming lifestyles to ensure that living conditions continue to support security, health, and overall well-being while maintaining the availability of irreplaceable natural resources for future generations (Geissdoerfer et al. 2).

In today's technologically advanced world, innovation has opened up numerous possibilities to enhance human comfort. However, it is crucial that technological progress aligns with sustainable development. The global shift toward renewable energy must be prioritized, with industries, factories, and corporations embracing eco-friendly practices. One key approach is the **circular economy model**, which focuses on recycling and repurposing materials to minimize waste and create a more regenerative future.

The technology sector must play a leading role in promoting sustainability by advancing solar energy solutions, electric vehicles, and vertical farming techniques. These innovations can significantly reduce environmental degradation while fostering an atmosphere that supports ecological balance. Now is the time for scientific minds and policymakers to work together to integrate sustainability into every aspect of modern development, ensuring a greener and more resilient planet for generations to come.

Conclusion

The universe operates on an elusive balance of energy, following a natural rhythm. When this rhythm is disrupted, it triggers environmental instability and leads to natural disasters that affect both humans and wildlife. Pablo Solon, Bolivia's former ambassador to the United Nations, highlights this urgency by stating that if one's house is burning, the immediate priority should be to extinguish the fire rather than simply offering shelter elsewhere (Klein 4). This analogy underscores the necessity for immediate action to address climate change and environmental degradation. Protecting nature is a shared responsibility among individuals, policymakers, and governing bodies. Now more than ever, there is an urgent need to cultivate a culture of sustainability that prioritizes environmental preservation. Humanity must strive to live in

harmony with the Earth while ensuring that future generations inherit a thriving planet.

Environmental consciousness must become a fundamental part of society, fostering a shift in values. As Martin Luther King Jr. emphasized, societies must move away from excessive materialism and prioritize human well-being over profit, technology, and property rights (Klein 4). Only through collective awareness and decisive action can the planet be safeguarded for the benefit of all life forms.

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CHARLOTTE MCCONAGHY'S *ONCE THERE WERE WOLVES*: A QUEER ECOLOGICAL READING

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Abstract

*Queer ecology is an intersection of nature and sexuality. It attempts to re-evaluate and renounce the binaries set by heterosexuality that extend to the environment. By not placing non-human elements as opposed to humans, queer ecology effectively rejects anthropocentrism. It throws light on the fact that humans need to shift their focus from commodification of the non-human to co-existence and subsistence. Charlotte McConaghy is the author of two books based on environmental concerns. In *Once There Were Wolves*, Inti Flynn and her team reintroduce wolves into Scotland, in a desperate attempt to rewild the deteriorating ecosystem. Inti's mirror touch synesthesia makes her one with the wilderness she experiences, she transcends herself and the boundaries between the human and non-human, thereby reaffirming the need for humans to be a part of nature and give back to the ecosystem. It is impossible for a reader to not appreciate the language of the book. The descriptions, the world through Inti's eyes is poetic. It is a reminder that the world, the ecosystem that is lived in, is a thing of beauty that is supposed to be loved and reimbursed and not a resource to only take from. When read from a queer ecological context, *Once There Were Wolves* is a poetic prayer to reunite with nature, which will in turn restructure the core human beliefs that dwell in binaries. This paper attempts to analyse the book and highlight elements of queer ecology.*

Keywords: binaries, ecosystem, subsistence, wilderness.

Once There Were Wolves by Charlotte McConaghy is a gripping mystery thriller that portrays themes of rewilding, trauma, survival and the relationship between humans and nature. The protagonist, Inti Flynn and her team of biologists reintroduce wolves into Scottish Highlands to restore the local ecosystem. But they face resistance from local farmers who are afraid that the wolves would threaten their livestock. McConaghy intertwines environmental concerns with deeply personal narratives. Inti and her twin sister Aggie grapple with their own struggles that complicate the mission and delve them into conflicting decisions and disastrous consequences. Inti's mirror-touch synesthesia dissolves the boundary between self and the other, emphasizing the need for humans to reintegrate with nature rather than dominating it. This paper explores how McConaghy's novel, through the lens of queer

ecology, redefines rewilding as an act of resistance against anthropocentric control, illustrating the need for coexistence rather than dominance over nature.

Queer ecology is an intersection of environmental studies and queer theory. It aims to renounce dualistic thinking that places nature against culture, humans against non-humans and other ideologies that reinforce control over nature, similar to patriarchal systems influencing gender and sexuality. It promotes a fluid world view where the non-human is considered a living entity that the humans should coexist with. Scholars like Catriona Mortimer – Sandilands and Greta Gaard argue that both nature and marginalised groups like women and queer people have been exploited by the same heteronormative power structures, which queer ecology actively resists.

Mirror-touch synesthesia is a rare neurological condition that allows people to physically feel what they observe as if their own bodies are affected. It is a result of heightened activity in the brain's mirror neuron system which is responsible for empathy. It can be overwhelming, but provides valuable insights into human perception and cognition. Inti has mirror-touch synesthesia, which allows her to feel what she sees, disrupting the traditional divide between humans and animals.

"When we were eight, Dad cut me open from throat to stomach." (McConaghy 7)

"Our gazes meet and for a moment I am the wolf." (McConaghy 15)

She does not see the animals as 'other' but as beings she intimately understands. Paired with her father's teachings on subsistence living, her condition is the key element that aligns with queer ecology in dismantling the anthropocentric norm of human superiority.

"We hunt only what we need and we give back to the ecosystem, we grow food, too, we live as self-sufficiently as we can." (McConaghy 8)

Inti's father plays a key role in fostering her love for nature. He teaches them that nature is a living entity that breathes and cares and connects.

"The forest has a beating heart we can't see," Dad told us once." (McConaghy 23)

Even as a child Inti feels that she belongs with nature rather than concrete cities. To her, the trees were family and the forest her home. To her, she is an extension of nature, not a separate entity. The cities embody the 'lifeless' human territory, the artificial separation of humans from nature, and firmly establish a binary that queer ecology seeks to dismantle. Inti's wolves on the other hand represent nature's ability to function independent of human intervention. They adapt to the highlands effortlessly. It is the townspeople who are intimidated by the presence of the wolves, even though they never intervene. This fear reflects humanity's firm resistance to rewilding and coexistence.

"Today, wolves once again walk upon this ground, which has not seen their kind in hundreds of

years. Does something in their bodies remember this land, as it remembers them?" (McConaghy 12)

Binaries imply a hierarchy where one is deemed superior to the other. Domination of one over the other becomes inevitable. Here, humans stand against and dominate nature, treating its existence as solely for human use. It is this idea of human dominance over ecosystems that queer ecology criticizes. In accordance with this, McConaghy advocates for a mutualistic relationship in which humans learn to exist alongside the environment rather than above it.

The reintroduction of wolves is more of a political act than an ecological effort as it challenges traditional power structures that dictate which species deserve survival. They restore balance instead of destroying it like the locals anticipated. It shows the deeply rooted belief that animals pose a threat and the solution is to either eradicate or dominate them. Inti's presence in the book is proof that humans could become caretakers rather than conquerors. The need to shed old world ecological views and adapt to progressive rewilding is evident with the way that ecosystems are deteriorating.

The novel also explores domestic abuse and gendered violence. Just as the wolves suffer from human-imposed hierarchies, the novel draws a parallel between the oppression of nature and the systemic violence against women. At the beginning of the story, Aggie is portrayed as fierce and vibrant. But later in the book, she is shown to be suffering from severe PTSD, as a result of abuse. When Inti buys a horse from a local farmer, Stuart Burns, she discovers that his wife Lainey is afraid of him. Soon after, Lainey ends up in the hospital and it becomes evident that she is a victim of domestic violence. Duncan MacTavish, the local police chief admits that nothing could be done despite the evidences. Another farmer, Red McRae, warns Inti to not release the wolves. He even shoots wolf number Nine without any remorse when he comes too close to his land. Nine is said to be the strongest wolf, the first one to feel at home at the highlands. That night, his mate,

wolf number Six, keeps howling, calling Nine home, without knowing that he's dead.

"The howl of a wolf.

The first in these lands for hundreds of years.

I know which wolf the eerie sound belongs to. Snowy Number Six, calling her lost mate home." (McConaghy 84)

The control and silencing of both women and animals reflect a shared struggle against patriarchal and anthropocentric power. Aggie's suffering has left her voiceless, just like the animals. Laine refuses to admit what is blaringly evident in fear of further abuse. McRae is not charged for Nine's death though it is illegal, and Inti remains powerless despite knowing the truth. The violence against animals and against women run a parallel course throughout the book. There is no remorse and no consequence until the women themselves choose to impart justice. Aggie remains passive for most of the book, but the knowledge of another woman being abused gives her the strength to silence the man responsible. It is revealed that she had killed Stuart Burns.

"This is not her husband, but it is *a* husband, one who has been harming his wife. I'd been talking about him, after all. Talking and talking to a woman I thought couldn't hear me, but as it turns out she was listening all along and she did not like the sound of Stuart Burns. She stabs and slashes with her serrated knife. Then she turns and walks home. Simple as that." (McConaghy 297)

The book thus suggests that true environmental restoration cannot happen without addressing social injustices. Just as the land has been damaged by human interference, individuals like Inti and Aggie

have been wounded by patriarchal violence. McConaghy combines ecological activism with social and psychological healing, reinforcing the interconnectedness of all living beings. The novel draws a parallel between male violence against women and human violence against nature, it is a suggestion that both stem from systems of control and exploitation. McConaghy therefore presents rewilding not just as an ecological act but as a feminist and anti-oppressive movement.

In conclusion, the term 'rewilding' doesn't just apply to the environment, it also extends to people. It is people, who impose artificial boundaries between themselves and nature. Healing, both personal and ecological requires a shift from control to coexistence. Inti's journey as well as the fate of the wolves serves as a metaphor for breaking free from rigid systems and embracing a more fluid, interconnected way of living. In reality, people need to be rewilded to live in harmony with nature. It becomes a metaphor for reclaiming agency and dismantling oppressive hierarchies. By applying queer ecology, this paper highlights how the novel envisions a world where traditional power dynamics are redefined and how rewilding is used as an act of resistance.

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JOURNEY OF AHALYA: RE- DISCOVERING FROM SOLITUDE IN KAVITA KANE'S AHALYA'S AWAKENING

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Abstract

Indian epics are rich in moral and cultural values. They play a significant role in shaping the contemporary society. Many modern writers interpret the old versions in new light. They mould it into a Philosophical discourse, often provides ethical and moral frameworks. Their core ideas remains as a gems addressing the universal truth. Ahalya beautiful daughter of lord Brahma marries the powerful sage Gautam. But Gautam neglects his duty as a husband drives to become a powerful Rishi. Ahalya's solitude stems from her husband. Meanwhile Indra follows Ahalya and convey his wishes to fulfill his desires. But Ahalya declined Indra. So Indra seduces Ahalya in his disguise as Gautama. Upon discovering the deception Gautama curse Ahalya into stone. For many years she remains in stone form, endures with solitude and penance. Finally Ram discovers her curse releases her from the stone form. Kavita kane a mythological writer interprets the story of Ahalya in new perspective focusing the re- discovering the solitude and redemption.

Keywords: *mythology, deception, redemption solitude*

Introduction

The nature showers their blessings on Ahalya and stirs the memories of past. Even the clouds outburst with tears for Ahalya's pathetic condition. The cold rain hit her face where the recollection of past memories boost her to reveal her strength and knowledge. As Kane says, "The recollection loosened a cluster of benumbed sensations: longings, regrets, imaginings, the throbbing brood of the only spring her heart had ever known" (Kane, pg, 330). These lines reveals Ahalya's longingness for her family particularly the memories of Gautam and their children.

Even the nature question's the society as, "Was she to live with guilt and shame forever, or would she someday see the ray of light Gautam had promised her? All her pain at his coldness was swept away in this overwhelming rush of recollection" (Kane, pg, 330). The state of Ahalya might change

with Gautam's repentance. Though she was released from the punishment through Raman's touch she remains motionless and senseless to the society. She lives like a outcast, as the fate pushes her from devoted wife to adulteress. Ahalya questions here as whether it is blessing or his curse? But the world says it is a curse. Gautam left the ashram to punish her in solitude even their children left her for adulteress. As kane says, "Each had taken up shelter in different ashrams started by their father: they wanted to contact with their mother" (Kane, pg, 331). These lines reveals the state of motionless because of the pain she bears for the children's negligence. They fail to analyse the truth for the course of action.

As kane says, "What was more hurtful than seeing the shame writ large on her daughter's face? Anjani had left her, as had her sons, judging her guilty as accused. No words, no explanations. Just

that one Shrivelling glance of contempt. Of condemnation” (Kane pg, 331). The words contempt and condemnation are so crucial which reveals the criticism of the society for her adulteress. Like her family even society alienates Ahalya for prurience.

Ahalya being a brave and Intelligent girl due to her weakness leads to the fall. As Gautam’s misunderstand and Indra’s lust destroys her life. As Ahalya being a princess and ambitious girl struck between good and bad, being subjected bad to win. Only because of her wrong decision for choosing Rishi Gautam as her husband.

As Kane says, “It was her absurd dreams of passion, romance and impossible love. In sheltering those broken dreams and passions, she had tried to seek solace for her own expectations. That momentary weakness, that small, slip that led to her big fall” (Kane, pg, 331). She analyse her dreams to renovate her ambition under the pain of humiliation.

As Kane says, “ It is just one single moment of weakness, that momentary lapse of judgement – that is all it takes for us to make us lose our all in our struggle between good and bad, right and wrong allowing the wrong to win” (Kane, of, 331). The line single moment of weakness teaches the society a great lesson as similar to Adam and Eve eating the forbidden fruit. The act of eating subjected to sin and punishment. Aslike Ahalya’s longingness for Gautam’s love lead her to the act of weakness deviated from the ambition to become a scholar and subjected to adulteress. Her dreams broken and her passion changed into a household wife. The dreams of passion and romance ruled her brutally subjected to weakness which lead her to big fall. But the nature questions the society, “But does that one lapse of judgement define a person? Yes it did, and worse. It condemned her to eternity. She would always be known as the infidel wife of Gautam. Was that her identity, circumscribed by that one mistake?”(Kane, pg, 331)

The accusation never changes even it is a single mistake or multiple, the society condemns the act. Nothing can correct it or erase the choice from the error. As it is too late to correct it. Indra fails to save

her from the act as he tries to escape from Gautam’s curse. Neither Gautam nor Indra could erase the name as she subjected to eternity.

Though she has been released from the punishment she penances her as invisible to withstand from the condemning society. The state of frozen shows her painful hearts which holds so many humiliations and condemns. As Kane says, “She had made herself invisible to the condemning eyes of society. For years now, she had withstood the blatant speculation, the insinuations, the prurience and sympathy of all she knew and those whom she did not” (Kane, pg, 331).

As Ahalya has no choice only to bear the humiliation of society. Because the same society praises her as Rishi Gautam’s wife and Motherhood of ashram. Everyone praises her as an angel who showers the ashram with love and kindness. But the subjection is due to the act of condemnation not being for her infidelity. As the society looks Ahalya’s punishment has Gautam’s judgement but he does to teach the society a lesson for infidelity.

But she punishes herself with immobility and remains invisible and tries to leave away from harsh hypocrisy. As Kane says, “Would anyone hear her anguished wail, her cry for justice? Would she be deemed the infidel for eternity? Her transgression came because of a man, her retribution too from a man. Did the world expect her redemption to also come from a man?”(Kane, of, 335)

Though redemption came through Raman’s blessing Ahalya remains to be silent as she needs time to explore the good and bad of life. As Kane says, “No, she told herself fiercely, she would not wake into such a world. She would decide when to wake up, when to live again, when to breathe” (Kane, pg, 335).

As she hates the world for their mis-judgement No one claims for justice the gods claimed Gautam for Indra’s redemption so Gautam changes the 1000 vulvas into thousand eyes and rules the heaven. But no one consider or claims for Ahalya so she hesitates the society. Because she hates the world for their weird outlook, who fail to judge good and bad. She

has been waiting for a time to wake up and live a meaningful life. So she searches her real identity by recollecting past strength and desires.

As Kane says, “ If life was meant to be an accretion of extreme forces and feelings working together, was her insatiable desire just a bridge to cross from ignorance to knowledge? Connecting the good with the bad, the just with the unfair, beauty with ugliness, faith with deceit, hope with disappointment, trust with betrayal, the sheltered, reverent life of the ashram with the exposed life of disgrace and humiliation” (Kane, Pg, 334).The words hope with disappointment reveals her failure in marriage and the trust with betrayal shows how the two mens exploits her. She recollects the memories from the palace to hut, princess to rishikas.

Finally Ahalya attains the enlightenment with new beginning. She concentrates in studies to become a renowned scholar. As Kane says, “Guilt and remorse were torn asunder. She started up again, cold and trembling with relief, the recovered warmth

flowing through her once more, and she yielded to the soporific lull, sank into it, and closed her eyes..... It seemed as though the most complicated and difficult part of death was only just beginning” (Kane, pg, 336)

The profound state of solitude and self - discovery leads her to liberate from social expectations so it act as a catalyst to re-examine her own thoughts, desires and values. Thus Ahalya discovers a newfound sense of agency and independence to rediscover her true self.

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THE CLASH OF COLONIAL AND TRADITIONAL POWER STRUCTURES IN *THINGS FALL APART*

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Abstract

Chinua Achebe's Things Fall Apart examines the significant changes in the power dynamics of Igbo society before and after the arrival of colonial forces. Before colonization, Igbo society had a complex system of power based on tradition, community leadership, and family structures. With the arrival of colonial powers, this established order was disrupted, leading to the introduction of foreign governance, religion, and economic systems. The character of Okonkwo, the protagonist, represents the strength and authority of traditional Igbo power. His fierce commitment to maintaining the old ways and his resistance to change demonstrate the conflict between indigenous and colonial forces. This clash affects not only the community as a whole but also the personal identities of individuals, who struggle to adapt to the new colonial system while trying to preserve their cultural heritage. In conclusion, this paper explores how Achebe illustrates the destructive impact of colonialism, showing how it undermines traditional power structures and forces individuals to confront the loss of their identity and values. The novel ultimately serves as a critique of colonialism, revealing its damaging effects on both society and the individual.

Keywords: *colonialism, power struggles, okonkwo, igbo society, cultural identity*

The Clash of Colonial and Traditional Power Structures in *Things Fall Apart*

Chinua Achebe's *Things Fall Apart* is a foundational text in African literature that critiques the effects of colonialism on indigenous cultures. The novel explores the lives of the Igbo people in pre-colonial Nigeria, focusing on their social, political, and cultural practices. Central to the narrative is the character of Okonkwo, who embodies the traditional power structures of the Igbo community. However, with the arrival of European colonial forces, these traditional systems are threatened, leading to a profound clash of power dynamics. This article explores the historical context of Igbo society before colonial intervention, the portrayal of indigenous power structures in *Things Fall Apart*, and the impact of colonialism on both individual and community identities.

Before the arrival of European colonialism, Igbo society was organized around clan-based authority, where power was decentralized and rooted in traditions, customs, and religious beliefs. The Igbo people were organized into various villages, each with its own leadership and systems of governance. This society was governed by elders, religious leaders, and warriors who played crucial roles in maintaining order and enforcing traditional norms. The Igbo people placed a strong emphasis on personal achievements and social status, with individuals such as Okonkwo gaining power through hard work, strength, and military prowess.

Achebe paints a picture of a vibrant and complex society where power dynamics are not dictated solely by one central ruler, but rather by a system of checks and balances, rooted in customs and respect for communal values. As Achebe

describes it, “The clan was like a warrior’s shield, protecting him against the forces that would try to break him down” (Achebe, 25). This metaphor underscores the way in which the collective power of the community safeguarded individual power and honor.

The Igbo power structure also depended heavily on the role of religion and spiritual leaders. The oracle of the Hills and Caves, for instance, played a significant role in guiding the decisions of the clan. The religious authority of such figures complemented the political and social power of the elders, making Igbo society a complex mix of the political, social, and spiritual. As Achebe writes, “The gods and ancestors were a part of everyday life; they lived in the trees, the river, and in the hearts of men” (Achebe, 44). This divine connection further solidified the legitimacy of power within the Igbo community, as both spiritual and secular leaders were regarded with deep reverence.

With the arrival of European missionaries and colonizers in the late 19th century, the existing power structures of Igbo society began to collapse. Colonialism brought with it new forms of authority and governance, which often clashed with the existing political and cultural systems. The British colonialists introduced foreign laws, trade practices, and religious beliefs that undermined the traditional values of the Igbo people. As Achebe describes the arrival of the white missionaries, “They came quietly and silently, the first white men who ever came to the village, bringing with them their new gods and their promises” (Achebe, 123).

The colonial authorities imposed their own systems of law and governance, disregarding the established traditions of the Igbo people. In doing so, they disrupted the balance of power and rendered the traditional leadership structures ineffective. The British colonizers established their own administration, which sidelined the role of the elders and religious leaders in favor of a centralized, foreign government. The arrival of these new power structures deeply affected the Igbo community, creating divisions and dissonance between those who

sought to preserve the old ways and those who saw the benefits of adopting new systems.

One of the major transformations in the power structures brought by colonialism was the spread of Christianity. The new religion quickly became a tool of colonization, offering spiritual solace while also promoting the colonial agenda. As Achebe writes, “The Christian church had no respect for the old gods and the old ways” (Achebe, 136). The introduction of Christianity not only challenged the spiritual beliefs of the Igbo people but also led to the creation of a new power structure that directly competed with the indigenous religious practices.

The central conflict in *Things Fall Apart* revolves around the clash between indigenous Igbo power and the colonial systems that begin to take root. The character of Okonkwo is emblematic of the traditional power structures that colonialism threatens to destroy. Okonkwo is a respected leader and warrior in his village, known for his strength and his commitment to Igbo traditions. He represents the old order and the forces that resist colonial intervention.

Okonkwo’s resistance to change is reflected in his personal struggle to maintain his authority in the face of the encroaching colonial forces. His sense of masculinity, honor, and pride in the Igbo ways of life keeps him at odds with the new colonial powers. In the novel, Okonkwo is described as having “a fiery temper that matched his determination” (Achebe, 108). This fiery temper is symbolic of his broader resistance to the colonial threat, as he views the new system as a direct attack on his personal identity and the survival of his culture.

The clash between Okonkwo’s power and the new colonial forces is evident in several key events in the novel. When Okonkwo’s son, Nwoye, converts to Christianity, it marks a break with traditional Igbo beliefs and an acceptance of the new colonial power structure. Okonkwo’s response to this betrayal is one of outrage and heartbreak, as he sees his son’s conversion as a sign of the erosion of his authority and his culture. As Achebe writes, “Okonkwo felt

that his own life was being destroyed by the new religion, and he was unable to stop it" (Achebe, 152). This personal conflict mirrors the broader societal shift, as the Igbo community is torn between the old ways and the new, colonial order.

The introduction of colonial power disrupts not only the political structures of the Igbo community but also the identities of its members. Many individuals are forced to confront the loss of their cultural values and beliefs in the face of colonial pressure. The destruction of traditional power systems leads to a crisis of identity for both the community as a whole and for individuals such as Okonkwo, who embody the strength of the old ways.

Achebe uses Okonkwo's tragic downfall to demonstrate the destructive effects of colonialism on the individual. Okonkwo's inability to adapt to the changing power dynamics results in his eventual death. His death, in the context of colonialism, represents the death of the old order and the triumph of the new, foreign systems. As Achebe writes, "Okonkwo's life was in ruins, and he saw no way out" (Achebe, 185). This sense of hopelessness reflects the broader despair that many Igbo people felt as their world was turned upside down by the arrival of colonialism.

On a larger scale, the collapse of indigenous power structures leads to the disintegration of the community's social fabric. The Igbo people, once unified by shared values and practices, are now divided along the lines of those who have adopted colonial practices and those who resist. The resulting tension exacerbates the crisis of identity, as

individuals struggle to reconcile their traditional beliefs with the new reality imposed by the colonizers.

In conclusion, *Things Fall Apart* explores the deep impact that colonialism had on both the political structures and the identities of indigenous African communities. Achebe's portrayal of Okonkwo as a representation of traditional power highlights the devastating effects of the clash between indigenous and colonial systems. The novel demonstrates how colonialism, by undermining indigenous power structures, led to a loss of cultural identity and personal agency for many individuals. Through Okonkwo's tragic fate, Achebe critiques the destructive effects of colonialism, ultimately showing that the imposition of foreign power not only disrupted the political fabric of Igbo society but also fragmented the very identities of its people.

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ANALYSING STUDENT SATISFACTION AND COURSE SHIFT TRENDS IN FYUGP: A STATISTICAL STUDY AT SH COLLEGE THEVARA

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Abstract

The Four-Year Undergraduate Programme (FYUGP) has introduced major changes in higher education, impacting student experiences, satisfaction levels, and academic choices. This study examines student satisfaction and course shift trends within FYUGP, considering factors like curriculum design, faculty involvement, career opportunities, and institutional resources. The research focuses on students at Sacred Heart College, Thevara, using survey data collected through Google Forms. The responses are analysed using R software to derive statistical insights.

Evaluating student satisfaction is crucial for shaping effective academic policies, enhancing learning outcomes, and reducing dropout or course-switching rates. Various elements, including course structure, faculty support, and career prospects, influence students' decisions to persist in or change their academic paths. By analysing student feedback and enrolment patterns, this study aims to identify key trends and challenges. The findings will help improve student retention strategies and guide academic planning.

Keywords: FYUGP, course shift, satisfaction.

Introduction

The implementation of the Four-Year Undergraduate Programme (FYUGP) marks a significant shift in the higher education landscape, aiming to provide students with a more flexible and multidisciplinary academic experience. FYUGP provides students with the flexibility to shift courses during their second year, allowing them to align their academic journey with their evolving interests and career aspirations. While the program is designed to enhance learning outcomes and career readiness, its success depends largely on student satisfaction and the ability of academic structures to meet students' expectations. Understanding how students perceive the quality of teaching and the factors influencing course shifts is crucial for assessing the program's effectiveness.

This study aims to analyze student satisfaction and course shift trends within the FYUGP at Sacred Heart College, Thevara, focusing on three major

streams—Arts, Science, and Commerce. Through a questionnaire-based survey, data is collected to examine student perspectives on satisfaction and the motivations behind course shifts. The survey was conducted in the online mode via google form. The form was circulated among a group of 61 students and their valuable opinion and answers were recorded. The study employs statistical analysis using R software to identify the level of student satisfaction and course shift trends that can help improve academic planning and student support systems.

Objectives

1. To assess the level of student satisfaction in FYUGP.
2. Identify key factors influencing course shifts among students
3. To analyze patterns and trends in course transitions.

Primary Findings

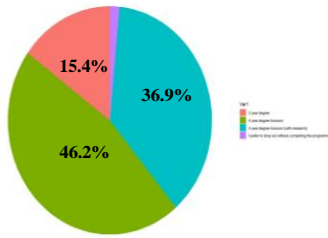


Fig 1

Figure 1 illustrates the pie chart of the preferred duration of study in fyugp. About 46.2% students prefer a 4 year degree without research (Green) and 36.9% students prefer 4 year degree with research (Blue). FYUGP allows a 3 year exit (Red) but majority of students choose to complete full programme.

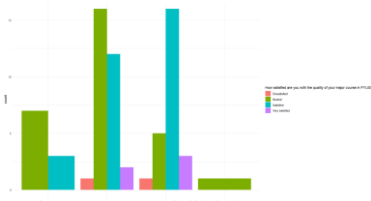


Fig 2

Figure 2 illustrates the multiple bar graph of the preferred duration vs quality of teaching. Students who prefer specific study duration tends to report higher satisfaction with the quality of teaching, as indicated by the peaks in “very satisfied”(blue) and “satisfied”(green) responses

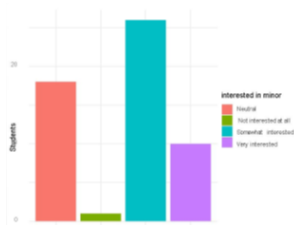


Fig 3

Figure 3 illustrates the simple bar graph of students interest in their minor course in FYUGP. Most students (Blue) are somewhat interested in minor courses, many (coral) are satisfied, very few (green) are not interested. Generally students are satisfied with minor course.

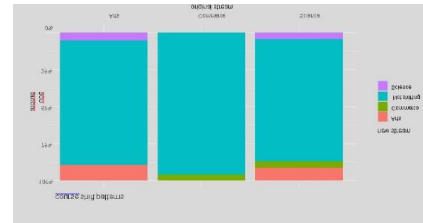


Fig 4

Figure 4 illustrates the stacked bar graph course shift patterns by original stream. The dominance of blue indicates the most students prefer to continue with their original major course without shifting to a minor course. The presence of other colours (Red, Green, and Purple) indicates that a small percentage of students are open to shifting, but this varies across different streams



Fig 5

Figure 5 illustrates boxplot of quality of teaching by stream, since the median rating for all three streams (Arts-red, Commerce-green, and Science-blue) is 3, which is the midpoint on a 1 to 5 scale, it suggests that students across all streams have a neutral level of satisfaction with the quality of teaching.

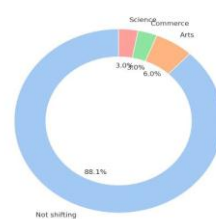


Fig.6

Figure 6 illustrates the donut pie chart of students who wish to shift streams. Blue colour represents students who do not wish to shift streams. The blue section is significantly larger, indicating that most students are satisfied with their current stream and do not want to shift. The remaining smaller section represent students who are

considering a shift .since these selections are relatively small, it suggests that only a small percentage of students are dissatisfied or looking for a change.

Descriptive Statistics of Students Satisfaction Factor

```

> summary(stat[c("quality of teaching", "workload and assessment method satisfaction",
"career support satisfaction")])
quality of teaching workload and assessment method satisfaction resource satisfaction
Min. :1.000      Min. :1.000      Min. :1.000
1st Qu.:2.000    1st Qu.:2.500    1st Qu.:2.000
Median :3.000    Median :3.000    Median :2.000
Mean :2.821      Mean :3.075      Mean :2.522
3rd Qu.:3.500    3rd Qu.:4.000    3rd Qu.:3.000
Max. :5.000      Max. :5.000      Max. :5.000
academic and career support satisfaction
Min. :1.000
1st Qu.:2.000
Median :3.000
Mean :2.582
3rd Qu.:3.000
Max. :4.000

```

Based on descriptive statistics, the median satisfaction score for quality of teaching ,workload and assessment, and academic and career support is 3 out of 5. This suggest that student satisfaction in these areas is neutral.

Satisfaction Level Across Course Shift Categories

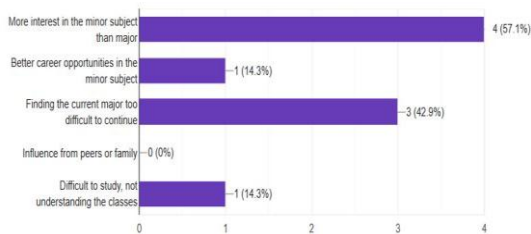
```

R - R 4.4.2 . ~ / ~
> aggregate(cbind(stat$`quality of teaching`, stat$`resource satisfaction
ge minor to major`, data = stat, FUN = median)
stat$`change minor to major` V1 V2 V3
1 I prefer to drop out 3 4 3
2 No 3 3 2
3 Yes 3 3 3
> #v1=quality of teaching
> #v2=resource satisfaction
> #v3=workload and assesment method satisfaction|

```

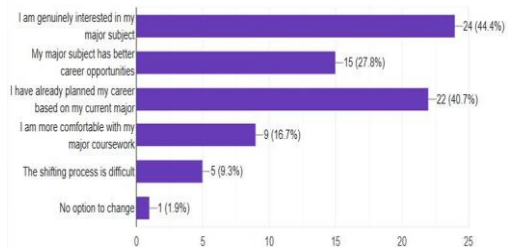
Since the satisfaction levels of quality of teaching (v1) and resource satisfaction (v2) do not vary significantly, these factors do not seem to be strong reason for shifting majors. Those who don't want to shift have a lower satisfaction in workload and assessment method satisfaction (v3), but they still chose to stay, meaning dissatisfaction does not necessarily push students toward changing major. This suggest that dissatisfaction does not always lead to shift. Other factors might be influencing their decision to shift.

Reasons for Switching Mator to Minor Course



The majority of students (4 out of 7) switched because they found their minor subject more interesting than their original major. This suggest a need to explore whether students are choosing their genuine interest or external factors. Students found their current major too difficult to continue. This could indicate issues with the curriculum complexity in the original major.

Reasons for not Switching Major to Minor Course



Students are genuinely interested in their major subject. This indicates a large proportion of students made their initial choice based on passion and preference. They remain in their major because of interest, career prospects, and pre-planned career paths.

Statistical Test

1) CHI Square Test for Independence between Gender and Choice of Stream

```

R - R 4.4.2 . ~ / ~
> stat$Gender<-as.factor(stat$Gender)
> stat$Stream<-as.factor(stat$Stream)
> ab<-table(stat$Gender,stat$Stream)
> print(ab)
      Arts Commerce Science
Female 12      12      15
Male   7      13      8
> summary(ab)
Number of cases in table: 67
Number of factors: 2
Test for independence of all factors:
  chisq = 1.7268, df = 2, p-value = 0.4217

```

Null hypothesis: Gender and Stream are independent

Alternative hypothesis: Gender and Stream are not independent.

The chi-square test gives a **p-value 0.4217**, which is greater than the common significance level (0.05). This means we fail to reject the null hypothesis. Thus there is no significant association between gender and stream selection.

2) Fisher's Exact Test for Association between Stream and Shifting

```

Console Terminal Background Jobs
R 4.4.2 C:\Users\rona\OneDrive\Desktop\aiwii
> print(table_streamshift)

      I prefer to drop out No Yes
Arts          1 15  3
Commerce      3 21  1
Science       1 19  3
> fisher.test(table_streamshift)

Fisher's Exact Test for Count Data

data: table_streamshift
p-value = 0.6077
alternative hypothesis: two.sided

#0: there is no association between the original stream and decision to shift/drop out
#1: there is a significant association between the original stream and decision to shift/drop out
#conclusion: p value is greater than .05 so there is no significant relationship between stream and shifting decision

```

Null hypothesis: There is no significant association between stream and decision to shift course or drop out.

Alternative hypothesis: There is a significant association between stream and decision to shift course or drop out.

P-value (.6077) which is greater than that of 0.05. So: There is no significant association between stream and shifting decision.

3) Wilcox Test

```

R 4.4.2
> wilcox.test(stats$resource_satisfaction (tab, library,classroom, Infrastructure) ~stats$change_minor_to_major,
+ data = stat, subset = stats$change_minor_to_major %in% c("Yes", "No"))

Wilcoxon rank sum test with continuity correction

data: stats$resource_satisfaction (tab, library,classroom, Infrastructure) by stats$change_minor_to_major
W = 180.5, p-value = 0.7871
alternative hypothesis: true location shift is not equal to 0

```

Null hypothesis: There is no significant difference in resource satisfaction between students who wish to change their minor to major and those who do not.

Alternative hypothesis: There is a significant difference in resource satisfaction between students who wish to change their minor to major and those who do not.

Since the **p value (0.7871)** is high, we fail to reject the null hypothesis, meaning resource satisfaction is not significantly different between students who wish to change their minor to major and those who do not.

Results

The median satisfaction score (from descriptive statistics) indicate that most students experience neutral to positive satisfaction. Teaching quality boxplot confirm that no extreme dissatisfaction are observed across different streams. Graphical representation (bar charts and pie charts) illustrate the students responses are distributed around the neutral to satisfied range, rather than heavily leaning toward dissatisfaction.

The chi-square test was conducted to check if gender influences the stream chosen by students, then there is no significant association between gender and stream preference. Fisher test was applied to check whether a student's original stream influence their decision to shift courses and we analysed that no strong association between chosen stream and the likelihood of shifting. The Wilcoxon test was performed to compare satisfaction between two groups and concluded that there is no difference in satisfaction levels between students who shifted and those who did not. Students shift primarily due to greater interest in their minor course and difficulty in their major course. Very few students desire to shift courses.

Conclusion

The analysis of student satisfaction and course shift trends in the FYUGP program indicates that most students have a neutral to positive experience. Course shifts from major to minor are rare, and dissatisfaction is not a key factor influencing these shifts. Instead other factors such as personal interest, career goals, and curriculum flexibility may play a more significant role. These findings highlight the importance of understanding student motivations beyond satisfaction levels to enhance academic offerings and support system effectively.

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ALDOUS HUXLEY'S *BRAVE NEW WORLD*: THE INTERSECTION OF SCIENCE, ARTS AND HUMANITIES

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Abstract

Aldous Huxley's Brave New World (1932) is a landmark in dystopian literature, offering a chilling vision of a future where scientific progress and technological advancements have eradicated suffering but at the cost of human individuality, creativity, and emotional depth. This paper explores the intersection of science, art, and humanities in Huxley's novel, examining how the World State uses science as a tool of control, marginalizes art and humanities, and suppresses individuality in the pursuit of stability and efficiency. Through a close reading of the text, this study highlights the tension between scientific progress and humanistic values, emphasizing the role of art as a means of resistance and self-expression. The paper argues that Brave New World serves as a cautionary tale about the dangers of prioritizing scientific efficiency over emotional depth, creativity, and moral integrity. By analysing the novel's themes, characters, and narrative structure, this research underscores the enduring relevance of Huxley's vision in contemporary discussions about the ethical implications of technological advancement.

Keywords: aldous huxley, brave new world, science, art, humanities, dystopia, technology, individuality, consumerism, conformity.

Introduction

Aldous Huxley's *Brave New World* is a profound exploration of a futuristic society where scientific advancements have eradicated suffering, but at the cost of human individuality, creativity, and emotional depth. Set in a world where humans are genetically engineered, psychologically conditioned, and socially stratified, the novel presents a chilling vision of a society that prioritizes stability and efficiency over freedom and authenticity. Huxley's work is not merely a critique of scientific progress but also a meditation on the role of art and humanities in preserving the essence of what it means to be human.

The novel's title, derived from Shakespeare's *The Tempest*, hints at the tension between the promises of a utopian future and the loss of humanistic values. In *Brave New World*, science and technology have become tools of control, used to manipulate human behaviour and suppress dissent.

Art, literature, and religion are either commodified or eliminated, as they are seen as threats to the stability of the World State. This paper examines how Huxley's novel critiques the marginalization of the humanities in a scientifically driven society and explores the ways in which art serves as a form of resistance against dehumanization.

The relevance of *Brave New World* has only grown in the decades since its publication, as advancements in biotechnology, artificial intelligence, and consumer culture have raised ethical questions about the role of science and technology in shaping human life. By analysing the novel's themes, characters, and narrative structure, this paper seeks to illuminate Huxley's warning about the dangers of sacrificing humanistic values for the sake of scientific progress.

The Intersection of Science, Art, and Humanities in *Brave New World*

Science as a Tool of Control

In *Brave New World*, science is not a neutral force but a mechanism of social control. The World State uses advanced technologies such as genetic engineering, psychological conditioning, and soma (a happiness-inducing drug) to maintain order and stability. Human beings are no longer born but are instead created in hatcheries, where they are genetically modified to fit into predetermined social roles. This scientific manipulation of human life reflects Huxley's concerns about the dehumanizing effects of technological progress.

The process of Bokanovsky's Technique, which produces multiple identical embryos from a single fertilized egg, exemplifies the World State's reliance on science to enforce conformity. By creating a hierarchy of Alphas, Betas, Gammas, Deltas, and Epsilons, the state ensures that everyone is conditioned to accept their social role without question. This scientific control extends to psychological conditioning, where children are trained through hypnopædia (sleep-teaching) to internalize the values of the World State, such as consumerism, promiscuity, and the rejection of individuality.

The character of Mustapha Mond, the World Controller, embodies the state's reliance on science to suppress individuality and enforce conformity. Mond acknowledges the sacrifices made in the name of stability, including the elimination of art, literature, and religion. He argues that these elements of human culture are incompatible with a society that values happiness and efficiency above all else. However, Mond's defence of the World State's policies reveals the moral and ethical compromises that underpin its scientific achievements. For example, Mond admits that the state has sacrificed truth, beauty, and freedom in exchange for stability and comfort, stating, "You can't make flivvers without steel—and you can't make tragedies without social instability" (Huxley, 1932, p. 220).

The Marginalization of Art and Humanities

In the World State, art and humanities are either commodified or eradicated. Literature, philosophy, and religion are seen as dangerous because they encourage critical thinking and emotional depth, which threaten the stability of the society. Shakespeare's works, for example, are banned because they celebrate the complexity of human emotions and the struggle for individuality. The character of John the Savage, who has been raised on Shakespearean literature, represents the humanistic values that the World State seeks to suppress.

John's appreciation for art and literature highlights the importance of the humanities in preserving human dignity and individuality. His rejection of the World State's values and his eventual suicide underscore the tragic consequences of a society that prioritizes scientific efficiency over emotional and intellectual fulfilment. Through John's character, Huxley critiques the marginalization of the humanities in a technologically driven world. For instance, John's recitation of Shakespeare's *Othello*—"O brave new world, / That has such people isn't!"—reflects his initial hope for a better society, which is ultimately shattered by the reality of the World State's dehumanizing practices (Huxley, 1932, p. 139).

The World State's rejection of art and humanities is further exemplified by its treatment of Bernard Marx, an Alpha who struggles with feelings of alienation and dissatisfaction. Bernard's interest in literature and introspection sets him apart from his peers, who are conditioned to value superficial pleasures and conformity. Bernard's attempts to connect with others on a deeper level are met with ridicule and rejection, highlighting the state's intolerance for individuality and emotional depth.

Art as Resistance

Despite the World State's efforts to eliminate art, it persists as a form of resistance. John's recitation of Shakespearean poetry and his attempts to create a meaningful life in the Savage Reservation represent acts of defiance against the dehumanizing forces of

the World State. Similarly, Bernard's interest in literature and introspection serves as a form of resistance, albeit a flawed one. Bernard's eventual capitulation to the World State's values underscores the difficulty of maintaining individuality in a society that prioritizes conformity.

Huxley suggests that art and creativity are essential for maintaining a sense of self in a world that seeks to erase individuality. The novel's critique of consumer culture and mass production further emphasizes the importance of art as a means of self-expression and resistance. In a society where everything is standardized and commodified, art represents the possibility of authenticity and emotional depth. For example, John's creation of a garden in the Savage Reservation, where he grows flowers and tends to the land, symbolizes his desire for a meaningful and authentic existence. This act of creation stands in stark contrast to the sterile, mechanized world of the World State, where nature is controlled and commodified.

The Relevance of *Brave New World* in Contemporary Society

Huxley's vision of a dystopian future remains strikingly relevant in the 21st century, as advancements in biotechnology, artificial intelligence, and consumer culture continue to challenge our understanding of what it means to be human. The novel's critique of scientific progress and its impact on human individuality and creativity resonates with contemporary debates about the ethical implications of genetic engineering, surveillance technologies, and the commodification of art and culture.

For example, the rise of biotechnology and genetic engineering has raised ethical questions about the manipulation of human life, echoing Huxley's concerns about the dehumanizing effects of scientific progress. Similarly, the proliferation of social media and consumer culture has led to concerns about the erosion of individuality and the commodification of human relationships, themes that are central to *Brave New World*.

The novel's emphasis on the importance of art and humanities in preserving human dignity and individuality is particularly relevant in an era where STEM (science, technology, engineering, and mathematics) fields are often prioritized over the arts and humanities. Huxley's warning about the dangers of sacrificing humanistic values for the sake of scientific progress serves as a timely reminder of the need to balance technological advancement with moral and ethical considerations.

Conclusion

Aldous Huxley's *Brave New World* remains a powerful critique of the intersection of science, art, and humanities in a technologically advanced society. The novel warns against the dangers of prioritizing scientific efficiency over humanistic values, highlighting the importance of art and creativity in preserving individuality and emotional depth. Through its exploration of themes such as genetic engineering, psychological conditioning, and consumerism, *Brave New World* raises important ethical questions about the role of science and technology in shaping human life. Huxley's vision of a dystopian future serves as a cautionary tale for contemporary society, where advancements in biotechnology, artificial intelligence, and consumer culture continue to challenge our understanding of what it means to be human. By emphasizing the importance of art and humanities in resisting dehumanization, *Brave New World* reminds us of the need to balance scientific progress with moral and ethical considerations. In a world increasingly driven by technology and consumerism, Huxley's novel offers a timely warning about the dangers of sacrificing humanistic values for the sake of efficiency and stability.

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EXPLORING FELINE REPRESENTATION IN LITERATURE

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Abstract

This dissertation explores the representation of cats in literature and examines how these depictions reflect, shape, and challenge society's attitudes towards animals, nature, and human identity. Through critical analysis of a range of literary works, from ancient myths and legends to contemporary stories and poetry, the study uncovers the complexities of human-animal relationships in literature. In this study, we pay special attention to cats to emphasize the cultural and literary meaning of animals, and explore how these ideas have evolved over time. This study is based on the research of various authors, especially Ruskin Bond, Hiro Arikawa, William S. Burroughs, T.S. Eliot and Others explore the symbols, themes and motifs associated with cats in literature. The study also touches on the philosophical views of Jacques Derrida, exploring the concept of animal-centric perception and its impact on literary analysis. By examining the representation of cats in literature, this study aims to contribute to a deeper understanding of the complex relationships between humans, animals, and the environment, and to challenge dominant anthropocentric narratives in literature. Ultimately, this research demonstrates the significance of cats as a literary symbol, reflecting and shaping human attitudes towards animals, nature, and the self. The findings have implications for literary analysis, zoology, and the environmental humanities, highlighting the need for a more nuanced understanding of human-animal relationships in literature.

Keywords: cats, literature, indigenous narratives, anthropocentrism.

Introduction

This study explores the cultural and literary significance of animals, particularly cats, across various cultures. It examines the intriguing world of literary cats, including works influenced by felines and notable cat characters in literature. The study also scrutinizes the representation of animals in literature through Derrida's animal-centric perspective.

Derrida's viewpoint emphasizes that our understanding of animals is intertwined with their perception of us. He critiques philosophy for neglecting the animal and human animality. This study seeks to explore the literary evolution of cats, reflecting both human perception and animal awareness.

Traditionally, literature has maintained an anthropocentric perspective, prioritizing human experiences and emotions. However, this narrow

focus has limitations, necessitating a broader examination of animal representation in literature. Cats have captivated human imagination for millennia, inspiring artistic expression and shaping societal attitudes toward animals and the natural world.

This dissertation focuses on the representation of cats in literature, scrutinizing various works throughout history to uncover the complex web of symbolism, metaphor, and cultural significance surrounding felines. The study aims to contribute to a nuanced understanding of the cultural significance of domestic cats and promote a reevaluation of human-animal relationships.

Literature Review

This literature review explores the complex relationships between humans and cats, examining historical, cultural, and philosophical perspectives.

Historically, cats have played significant roles in human culture, symbolism, and literature, representing both positive and negative attributes.

Studies have shown that free-ranging domestic cats contribute to population declines and extinctions of native species worldwide. Effective management strategies, such as Trap-Neuter-Return programs and responsible pet ownership, are necessary to mitigate these impacts. The literature emphasizes the importance of understanding cat behavior, temperament, and communication. Cats have unique adaptations for consuming animal tissues, requiring high protein intake and specific nutrients like taurine.

Philosopher Jacques Derrida argues that humans have historically excluded animals from philosophical thinking, denying their shared animality and mortality. Derrida's encounter with his cat led him to realize that humans are what animals perceive them to be, highlighting the similarity between animal and human perception.

This literature review highlights the need for a more nuanced understanding of the complex relationships between humans and cats, recognizing the inherent value and dignity of animal life. By promoting responsible pet ownership, conservation efforts, and a deeper understanding of cat behavior and ecology, we can work towards a more harmonious coexistence between humans and cats.

The Cultural and Literary Significance of Animals

Animals have been an integral part of human culture, literature, and imagination. This chapter explores the cultural and literary significance of animals, examining their representation in literature, art, and mythology.

In indigenous cultures, animals are often depicted as sacred beings imbued with spiritual power and wisdom. They are also depicted as kin, emphasizing mutuality and reciprocity. In contrast, modern literature often depicts animals in a more symbolic or metaphorical sense, emphasizing their connection to humans and the natural world. The lion, for example, is a symbol of courage and royalty

in many cultures. In literature, the lion has been featured in numerous works, including C.S. Lewis's "The Lion, the Witch and the Wardrobe." Similarly, the snake is associated with transformation and renewal in many cultures, and has been featured in literature works such as Wilbur Smith's "The Snake and the Elephant."

Other animals, such as the elephant, butterfly, cow, dog, cat, albatross, and horse, have also been featured in literature, showcasing their significance in human culture and society. These animals have played important roles in human survival and well-being, providing essential services such as predation, ecological engineering, pollination, and agriculture.

The integration of animals into religious and cultural beliefs has led to a deeper appreciation and understanding of the natural world and our place within it. By examining these connections, we can gain a richer understanding of the complex relationships between humans, animals, and the environment. Recent studies have also highlighted the need for a more complex understanding of the interactions between humans and the natural world. For example, John Smith's "A Critical Review" (2022) examines how literature perpetuates the idea that humans are superior to nature. Similarly, Maria Rodriguez's article "Posthumanism and the Question of Animal Rights" (2018) explores how posthumanism and animal rights intersect in literature.

Literary Cats-Works, Writers, and Feline Characters

The study of literary cats spans centuries, genres, and cultures, captivating human creativity and inspiring diverse literary pieces. Literary cats have shaped narratives, reminding us of the intricacies of human-animal relationships. Renowned authors, including William S. Burroughs, T.S. Eliot, Doris Lessing, and Edgar Allan Poe, have found inspiration and companionship in their feline friends. These authors bring unique perspectives to the literary discourse. Burroughs depicted cats as symbols of freedom and nonconformity, while Eliot saw them as symbols of

solitude and contemplation. Lessing and Poe often depicted cats as symbols of female empowerment and the unknown.

Literary cats have become an integral part of our cultural heritage, inspiring iconic works and symbolizing the transformative power of imagination and creativity. Through their representation in literature, cats have become part of our shared cultural consciousness. The representation of cats in literature offers insights into human culture and society, often portraying them as symbols of independence, self-reliance, wisdom, loyalty, and companionship. This study showcases the profound influence of cats on human creativity and imagination, underscoring the deep connection between authors and these animals. By examining literary cats, we gain insight into human-animal relationships, the natural world, and the importance of empathy, compassion, and understanding in our relationships with animals.

Deconstructing Anthropocentrism - Derrida, Animal studies and The Representation of Cats

The concept of anthropocentrism, which prioritizes human existence, has dominated human thought and action for centuries. Philosopher Jacques Derrida argues that humans have historically excluded animals from philosophical thought, denying their shared animality and mortality.

Derrida's philosophy encourages us to reevaluate our relationship with animals, recognizing our shared animality and the need for a more compassionate and inclusive ethics. He critiques the cruelty and violence inherent in human treatment of animals, arguing that it is rooted in a self-centered denial of animal experience.

Anthropocentrism is a philosophical perspective that places humans at the center of existence, often marginalizing non-human entities. There are two distinct types of anthropocentrism: ontological and ethical. Ontological anthropocentrism leads to the marginalization or exploitation of non-human entities, while ethical anthropocentrism acknowledges human centrality while considering

the moral implications of human actions. Examples of ontological anthropocentrism in literature include George Orwell's "Animal Farm" and Lewis Carroll's "Alice's Adventures in Wonderland". In contrast, ethical anthropocentrism is reflected in literature through themes such as animal welfare, empathy, and environmentalism.

The emergence of animal studies has challenged the dominant anthropocentrism worldview by considering the perspectives, experiences, and interests of non-human animals. This field of study has grown significantly in recent years, exploring the complex relationships between humans and animals. Animal studies is culturally relevant, exploring the representation and symbolism of animals in culture, literature, and art. It raises crucial ethical questions about animal treatment and welfare, emphasizing the need for compassion, humane consideration, and animal rights.

Conclusion

This thesis explores the representation of cats in literature, delving into the cultural significance of domestic cats and their bond with writers. The research invokes questions on how literary works portray cats and what these depictions reveal about human culture and human-animal relationships. The literature review covers the complex cultural significance of domestic cats, including their impact on wildlife, domestication history, communication methods, symbolism, and behavioral aspects. Chapter 1 examines the cultural and literary significance of animals, highlighting their role as symbols, metaphors, and representations across various genres and media. Chapter 2 explores the realm of literary cats, examining the works and writers influenced by felines, such as Beatrix Potter's "The Tale of Tom Kitten", Ruskin Bond's "The Black Cat", Anonymous "Pangur ban" poem, and Hiro Arikawa's "The Travelling Cat Chronicles". Renowned authors, including William S. Burroughs, T.S. Eliot, Doris Lessing, Edgar Allan Poe, and Lewis Carroll, have been fascinated by the mysterious and independent nature of cats.

The final chapter discusses the concept of anthropocentrism, which places humans at the center of existence. Philosopher Jacques Derrida argues that humans have historically excluded animals from philosophical thought, denying their shared animality and mortality. The emergence of animal studies has challenged dominant anthropocentric narratives, seeking to create a more nuanced understanding of human-animal relationships. This study reveals a striking contrast in cat representation between indigenous cultures and modern literature. Indigenous narratives depicted cats as sacred and spiritual, while modern works portray them as domesticated or villainized. The research highlights the importance of cultural context in literary analysis and reveals shifting human-animal relationships.

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FROM GUILT TO GROWTH: THE ROLE OF TRAUMA AND MEMORY IN AMIR'S REDEMPTION ARC IN KHALED HOSSEINI'S *THE KITE RUNNER*

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Abstract

*Khaled Hosseini's The Kite Runner offers a profound examination of the themes of memory, guilt, and redemption. This analysis focuses on the complex nature of memory, which functions both as a burden and as a catalyst for Amir's transformation. The betrayal of Hassan profoundly affects Amir's identity, influencing his self-image and interpersonal relationships. His quest for redemption is intricately linked to memory, which acts as a painful reminder of his past while simultaneously propelling his moral development. Utilizing Cathy Caruth's concept of Unclaimed Experience, this paper interprets Amir's guilt as an unprocessed trauma that manifests through intrusive memories and flashbacks. Caruth posits that trauma is not fully experienced in the moment it occurs but instead resurfaces later, necessitating confrontation. Through this theoretical framework, Amir's journey is examined as a confrontation with repressed trauma that ultimately paves the way for his redemption. This study contends that in *The Kite Runner*, memory initially presents itself as guilt and shame, yet it evolves into a transformative force when recognized and addressed. Amir's ultimate redemption illustrates that engaging with memory is crucial for healing and personal growth.*

Keywords: *memory, guilt, redemption, trauma, identity, betrayal.*

Introduction

The intricate relationship between memory and trauma plays a crucial role in shaping human identity, significantly impacting emotions, choices, and interpersonal connections. Traumatic events often extend their influence well beyond their initial occurrence, manifesting in fragmented recollections that can profoundly affect an individual's psychological well-being. In psychological discourse, trauma is understood not merely as an isolated event but as an experience that disrupts one's self-concept and remains unresolved until adequately addressed. Cathy Caruth, a leading figure in trauma studies, posits in her theory of Unclaimed Experience that trauma is not fully grasped at the moment it occurs; rather, it resurfaces later, frequently as involuntary memories, flashbacks, or emotional turmoil. For those who have endured trauma,

memory serves as both a heavy burden and a pathway to reconciling with the past. Literature often delves into this interplay, depicting characters whose unresolved traumas dictate their personal and ethical dilemmas.

Khaled Hosseini's *The Kite Runner* exemplifies how trauma is intricately woven into memory and influences an individual's quest for redemption. The narrative centers on Amir, a young Afghan boy from a privileged Pashtun family, whose betrayal of his childhood friend and servant, Hassan, becomes the pivotal trauma of his existence. Amir's inaction during Hassan's assault and his subsequent attempts to erase this memory result in enduring guilt and self-reproach. Rather than confronting his misdeeds, Amir seeks to bury his memories, believing that time and distance will free him from his past. Yet, memory, akin to trauma, proves to be inescapable.

The past persistently intrudes upon his present, serving as a constant reminder of his unresolved guilt and moral shortcomings. It is only when he confronts his history—by returning to Afghanistan to save Hassan's son, Sohrab—that Amir embarks on a path toward healing.

This study investigates the dual role of memory as both a burden and a catalyst for transformation in Khaled Hosseini's *The Kite Runner*. It posits that Amir's traumatic experiences resonate with Cathy Caruth's concept of Unclaimed Experience. His failure to adequately confront his guilt during the act of betrayal leads to its manifestation in subconscious forms, thereby disrupting his interpersonal relationships and his identity. Through a thematic analysis, this research delves into Amir's psychological battle with memory, his eventual reckoning with his past, and his journey toward redemption. By employing trauma theory, particularly Caruth's insights, this paper underscores that while memory may initially present itself as a source of shame and emotional distress, it ultimately becomes an essential component of personal development and healing. Furthermore, the analysis situates Amir's trauma within the broader framework of Afghanistan's historical and political challenges, suggesting that his quest for redemption is intertwined with a collective confrontation of the repercussions of violence and betrayal within Afghan society.

Consequently, this research aims to address several pivotal questions: In what ways does trauma influence Amir's memory and self-identity? How does his relationship with memory transform throughout the narrative? Is it possible to attain redemption by confronting trauma instead of repressing it? By exploring these inquiries, this paper contends that *The Kite Runner* portrays memory not merely as a source of anguish but as a vital mechanism for self-transformation, asserting that genuine redemption necessitates an active engagement with one's past.

Material and Methods

This study employs a qualitative literary analysis framework to investigate the themes of memory, trauma, and redemption in Khaled Hosseini's *The Kite Runner*. The primary method utilized is close reading, concentrating on significant excerpts that illustrate the influence of Amir's memories on his psychological and moral evolution. By examining narrative techniques such as flashbacks, symbolism, and internal monologue, this research elucidates the dual role of memory as both a burden and a transformative force.

To enhance the analysis, the research integrates Cathy Caruth's trauma theory from Unclaimed Experience, which asserts that trauma is not fully understood at the time it occurs but instead resurfaces later in fragmented and distressing forms. This theoretical lens aids in elucidating how Amir's repressed guilt emerges through intrusive memories, self-destructive actions, and his eventual quest for redemption. Moreover, psychological research on guilt, trauma, and post-traumatic growth is incorporated to contextualize Amir's internal conflicts and his journey of transformation.

Additionally, the study reviews secondary sources, including literary critiques of *The Kite Runner*, scholarly analyses of trauma narratives, and investigations into the role of memory in literature, to establish a more extensive interpretive framework. This methodological strategy facilitates a thorough examination of how memory operates within Amir's psyche and how his engagement with the past ultimately promotes his redemption and emotional development.

Findings and Results

The analysis reveals that Amir's unresolved trauma and guilt originate from his childhood betrayal of Hassan, a burden he attempts to repress yet cannot fully escape. According to Cathy Caruth's trauma theory, Amir's recollections of Hassan's assault and his own inaction remain inadequately processed at the time they occur. Instead, these memories resurface in fragmented and intrusive manners

throughout his life, significantly influencing his self-image, interpersonal relationships, and emotional turmoil. This delayed re-experiencing of trauma highlights the persistent nature of memory, which Amir initially seeks to suppress but ultimately must confront.

Another significant finding is that memory transitions from a source of anguish to a guiding moral compass, steering Amir toward redemption. Initially, his memories of Hassan's steadfast loyalty and Baba's insistence on honor intensify his feelings of guilt, resulting in avoidance and self-reproach. However, as Amir grows older, these same memories compel him toward introspection and accountability. The pivotal moment when Rahim Khan tells Amir, "There is a way to be good again," marks a transformation in memory from a tormenting force to a catalyst for action. Amir's choice to rescue Sohrab from Assef reflects his past failures but evolves into a decisive moral action, illustrating his personal growth.

Lastly, the research underscores that confronting painful memories fosters emotional development and healing. Amir's journey aligns with the principles of post-traumatic growth theory, as he transitions from repression and avoidance to acceptance and responsibility. By embracing his past rather than evading it, he reclaims control over his trauma, cultivating compassion, moral courage, and an appreciation for redemption. The concluding scene, in which Amir flies a kite with Sohrab and echoes Hassan's words, "For you, a thousand times over," (Hosseini 371) symbolizes the transformation of memory from a source of suffering into a wellspring of healing and hope. This study asserts that memory serves not only as a persistent reminder of previous errors but also acts as the driving force behind Amir's redemption. It underscores the importance of confronting trauma as a crucial step toward achieving moral and emotional rejuvenation.

Interpretation and Discussion

Memory serves a pivotal function in *The Kite Runner*, intricately influencing Amir's psychological

conflicts, trauma, and moral evolution. It transcends mere recollection of past occurrences, emerging as an unavoidable force that exacerbates Amir's feelings of guilt and shapes his decisions. Utilizing Cathy Caruth's trauma theory, this analysis explores the transformation of Amir's traumatic memories over time, highlighting the intricate interplay between guilt, trauma, and the quest for redemption.

Caruth characterizes trauma as an experience that remains incompletely processed at the moment it occurs, resurfacing later in disjointed and involuntary manifestations. The moment of Amir's betrayal of Hassan—his silence during the assault—stands as a pivotal event in his life. Unable to face his guilt, Amir attempts to suppress it, operating under the misguided belief that by severing ties with Hassan, he can obliterate his wrongdoing. Nevertheless, as Caruth posits, trauma cannot be easily repressed. The haunting loyalty of Hassan—epitomized in his declaration, "For you, a thousand times over" (Hosseini 371) to affect Amir, influencing his interactions with Baba and Soraya. The novel's non-linear narrative structure underscores the inescapability of memory, illustrating how the past perpetually intrudes upon the present, shaping Amir's self-identity and moral dilemmas.

At first, Amir engages in avoidance, distancing himself from Hassan and ultimately fleeing Afghanistan. However, even in America, the shadows of his past persist, manifesting as self-doubt, emotional detachment, and a pervasive sense of unworthiness. Caruth's framework elucidates the persistence of Amir's trauma—unresolved guilt engenders psychological wounds that endure across time and space. His guilt transcends the personal realm, intertwining with broader historical injustices, as his betrayal symbolizes the systemic oppression faced by Hazaras. Amir's silence reflects the complicity of the privileged class in perpetuating discrimination, rendering his guilt both an individual and a collective burden.

Memory, despite its initial weight, ultimately serves as a catalyst for Amir's redemption. The pivotal phone call from Rahim Khan "There is a way

to be good again” (Hosseini 371) compels Amir to confront his past, transforming his guilt into proactive measures. His journey back to Afghanistan to save Sohrab signifies a profound change: shifting from evasion to confrontation, and from guilt to agency. This transformation reaches its peak during his confrontation with Assef, where Amir willingly endures suffering, representing his acceptance of pain as a necessary step toward redemption. By enduring physical punishment, Amir revisits his previous transgressions, yet this time he does so with newfound bravery, enabling him to reclaim his moral compass and sense of justice.

By the conclusion of the novel, Amir's relationship with memory undergoes significant evolution. Once a source of deep shame, his past is reinterpreted as a vital lesson in moral development. The act of flying a kite with Sohrab and echoing Hassan's words “For you, a thousand times over” (Hosseini 371) indicates a reconciliation not only with Sohrab but also with his own history. This perspective aligns with Caruth's assertion that trauma, when recognized and engaged with, can facilitate transformation. In *The Kite Runner*, memory is portrayed as dynamic rather than static, influencing Amir's journey through guilt, redemption, and eventual healing. Hosseini's narrative ultimately posits that while memory can inflict pain and distress, it also possesses the capacity for moral reckoning and renewal. True progress can only be achieved by confronting the past rather than repressing it.

Conclusion

This research highlights the crucial function of memory in influencing Amir's emotional turmoil, moral awakening, and eventual redemption in *The Kite Runner*. At the outset, his memories of betrayal weigh heavily on him, instilling feelings of guilt and self-doubt that hinder his personal development. Nevertheless, as memory transitions from a source of anguish to a stimulus for introspection, Amir is driven to face his past and pursue atonement. By recognizing his guilt and accepting responsibility for

his actions, he redefines memory from a tormenting presence into a means of achieving redemption and healing. Moreover, Amir's experience exemplifies that memory is not simply a passive recall of historical events; rather, it serves as an active agent that shapes one's identity and moral awareness. His evolution emphasizes that genuine redemption necessitates not only the acknowledgment of past errors but also the undertaking of significant actions to amend them. The narrative ultimately portrays memory as a dual-edged instrument—capable of either confining individuals in remorse or empowering them to initiate change. Through Amir's journey, Hosseini illustrates that while guilt can be debilitating, it also possesses the capacity to foster growth, moral reflection, and self-forgiveness. His path reinforces the notion that authentic redemption is found not in the erasure of the past but in its confrontation, learning from it, and striving for reconciliation, thereby demonstrating that healing is attainable when one embraces both responsibility and optimism.

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SLAVERY, MOTHERHOOD AND DESTRUCTION OF THE SELF: A PSYCHOLOGICAL EXPLORATION OF SETHE'S INFANTICIDE IN *BELOVED* BY TONI MORRISON

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Abstract

The paper unveils the themes of slavery, trauma and its impact on the motherhood through the character Sethe. It scrutinizes the role of slavery in the personal choices of the characters. It projects the mental state of the characters and provides a different perspective of motherhood. The paper brings in the historical context of the novel to create a better understanding of the lifestyle, struggles and familial condition of the slaves. The controversial role of Sethe as a mother, has been viewed from her perspective. The psychological condition of the slaves has been analyzed. Their point of view on life and death has been recorded. The paper on the whole, brings a different perspective of African slave mothers in unconventional perspective exclusively focusing on the traumatic experiences of the life of slaves.

Keywords: slavery, trauma, motherhood, racism, family

Introduction

The novel *Beloved* written by Toni Morrison unravels the unnoticed scars that the slavery has left on the characters. The novel was written during the Reconstruction era in 1873 and it focuses on both the experiences of memory and history. Morrison has borrowed this event from a real story of a slave woman, Margaret Garner who has escaped from slavery in Kentucky and killed her child when she was caught up in Ohio. Sethe's story also moves similarly. This novel brings out the pains and struggles of a mother, who loves her children. She lived a painful life with a traumatic past, which made her think that death is better than the life of slaves. So she did not want her children to suffer the same fate. She escaped from slavery and thought of giving a better life to her children and lead a normal life. The perception of life from the perspective of a slave is a clear contrast to that of a normal person. All they needed was a family and a calm place to live without any violence. They did not want a luxurious life but they needed was peace.

Being a Black, was considered to be a sin and those people were forced to work for the Whites. Moreover being a woman adds up to the existing pain because she was responsible for the upbringing of the children.

Slavery

Slavery has existed in various forms throughout the history. It is the reduction of a human's position to a mere commodity by degrading them in several ways. The Transatlantic slave trade was established by the Europeans to provide slaves to the American colonies. Though slave trade was prevalent even before, the Transatlantic slave trade was considered to be more brutal and inhumane. Almost 12 – 15 million African people were taken as slaves from their native lands to do menial works for the White people. They were taken by the sea route which caused the death of large population on the way, before they could reach the place. This event is significant because it has created a long lasting impact on the identity of the Black people. The word

'black' has been highly associated to the concept of racism and inequality.

The slaves were considered to be the properties of their White masters. Even a normal life which an individual live was a dream for those slaves. The slave's life is entire life has been associated with serving the master. Though they may have their own talents, interests, feelings or emotions, they were all ignored. Their inner feelings are literally concealed, so that they remain as slaves forever. They were not even allowed to own a personal life. They were allowed to marry but there is no assurance that they would live with the family. Families were often shattered for the convenience of the masters. In the novel *Beloved*, Sethe lost the love of her husband, sons and was forced to kill her little baby only because of the harsh experiences that she has experienced from the slavery.

They almost have no interest on life because they have not achieved or owned anything by living. They have experienced detachments, abuse, pain both mentally and physically, which has made them lose interest in living. This is evident from the lines that were used to describe the state of Baby Suggs.

Suspended between the nastiness of life and the meanness of the dead, she could'nt get interested in leaving life or living it, let alone the fright of two creeping boys. Her past had been like her present -- intolerable – and since she knew death was anything but forgetfulness (4)

Sethe's love towards her baby daughter Beloved could be seen through the conversation between Denver and Sethe. "No more powerful than the way I loved her." (6) From this we could get that, there is a clear contrast to Sethe's Actions and her emotions. Sethe has killed her baby daughter Beloved which in normal sense reflects her inefficiency but the words of Sethe holds a deeper meaning. Though she has committed an irreversible mistake, her words give a different perspective of a troubled mother who still loves her baby unconditionally. Sethe did not have a good opinion about life throughout the novel because she said that living was the hardest part. Her life was extremely complicated and traumatic. She was

forced to run from the Sweet Home when she was pregnant and she did not hear from her husband after that. Then she was imprisoned with baby Denver where she has to undergo lot of inconvenience. Her state was hopeless in all the phases.

According to Sethe, freedom was the only happiness in life and believed that it only gives a real meaning to her existence. She valued it more than anything. She chose Halle over the other men because he worked for the freedom of his old mother, Baby Suggs. Their slave life did not make them go in hand with the moral values that were framed by the society. A woman was not allowed by the men to have one father for her children, which again was the harsh reality of the slavery. They were looked down as mere commodities. In the case of Baby Suggs she was forced to consummate with various men. The society which has set moral values but hey did not dare to question when these women were forcefully raped and when their husbands were forcefully separated from them. Their lifestyle was not normal and protective. In the novel, there is a character named Stamp Paid who has left his wife Vashti to sleep with her master and his son. In the general perspective, he is considered as a failed, partner but when we look from his point of view he was a slave who was hopeless. Similarly Halle was found hopeless when he witnessed his wife Sethe being raped. In *Studies in African American Literature* by Mallikarjun

Patil presents the troubled mindset of Stamp Paid and the, Stamp's thought about how slavery dehumanizes everyone involved, including whites. By defining the blacks as 'jungle-like' the whites 'plant' resentment among the blacks that burgeons into a real, 'jungle' anger. The white, in turn become so frightened of their own creation that they too, begin to behave brutally, like animals. The jungle, Stamp thinks, touches everyone, but it is normally hidden. (Patil 211)

Psychological Trauma

Sethe was raped while she was nursing Beloved, this has left a deep wound on her mind. She said that she

was only concerned in feeding her baby with her milk but it has attracted some immoral men towards her. When she tried to complain, she was brutally tortured. The tree and stolen milk are the lasting symbols of her trauma and pain. She could not overcome it. She said that the tree is still growing which indirectly means that the scar on mind has not healed. She repeats the sentence, "And they took my milk" which shows her hopeless nature. This horrible incident has made her think that the brutal men did not even leave the milk that was meant for her baby, how would they let her live in peace. They stole her milk and she was all alone enduring the abuse with no one by her side and she was afraid that she would fail to protect her daughter in the same way.

The House 124 could be taken as a primary symbol which clearly reflects the mental state of Sethe. The house almost had no colors in it which made the residents even more depressed and restless. It also represents that they have been stuck in their past. Though the characters search for colors at times they do not want to make it as a permanent addition to their lives. This shows that the sense of guilt prevents them from moving on. The house mainly had brown, black and, gray colors. As per the psychology of colors it is said that the color brown gives some negative qualities like lack of humor, heaviness and lack of sophistication. Black could be depressing if it is used in excess. Gray presents dullness and is considered to be the impression of monotony. In the essay *Mourning and Melancholia*, the psychoanalyst Freud has recorded that the world would seem like an empty place when people lose their loved ones. Likewise, the setting itself has become dull and gloomy.

The ghost like image of Beloved that is often presented is actually the past traumatic experiences. According to Sethe, "nothing ever dies", which means that all the past events, happen to re-live in the present. According to *Mourning and Melancholia*, People who could not mourn for their loved ones after their death would carry that as a trauma forever. Similarly, Sethe was unable to mourn for her baby's death properly. This has led to the

prolonged traumatic experiences and has taken the shape of a supernatural element.

Repetition Compulsion is a concept framed by Sigmund Freud in his work, *Beyond Pleasure Principle*. He has discussed that the repetition of traumatic experiences from the past would give a person a sort of pleasure. The same could be seen in the case of Sethe, she tries to speak about Beloved whenever possible. Sethe did not actually talk about Baby Suggs, when Paul D asks about Baby Suggs, instead she talks about Beloved. Her inner mind always revolved around her which made her pick up the topic of Beloved in random conversations.

Motherhood in Slavery

Sethe feels a sense of guilt but she never thought her to be a bad mother which shows that she did not kill Beloved in haste or hatred, she has made a clear decision that her existence on the world would never let live in peace. Her sense of attachment towards Beloved is known through her words.

And when he saw me he'd see the drops of it on the front of my dress. Nothing I could do about that. All I knew was I had to get my milk to my baby girl. Nobody was going to nurse her like me. Nobody was going to get it to her fast enough, or take it away when she had enough and didn't know it. (19)

From this we could understand that she did not entrust on anyone in the case of Beloved. She did not simply choose murder as an option. She knew that only she could love and care her baby and if she is caught, things would turn worse. Her love for her children was abundant but she was unable to express it to them in a positive way. Especially in the case of Denver, she always wanted Denver to be safe and protected. But she could not provide the happy childhood for her because being a people of two in a house made them both feel bad. The past memories and losses have made a big impact on their lives.

At one point, Sethe reveals about her mother to Beloved. She says that she does not clearly remember about her mother. But she was aware that her mother was from Africa and a

White crew has raped her several times. She delivered many babies and drowned them to death. She did not kill Sethe because she was born to a Black man. Here we could see the dominance of hatred and racism over motherhood because she considered those babies to be the product of the painful abuses that she has undergone.

Shattering of Maternal Identity

According to the society, a mother is considered to be the only responsible person for the upbringing of the children. But often their pains and struggles are left unnoticed. All mothers wanted their children to have a happy life. Especially for Sethe that was the ulterior motto of her life. Because to her barely surviving each day without having a proper reason to live was something unnecessary. She has been always a good mother for her children but the circumstances have forced her to take such brutal decisions.

The character brings out the struggles of the Black African slave mothers and their trauma while bringing up their children all alone. Though her boys, Howard and Buglar have run from the house, she used to wait for them in the lawn. From this, it is clear that she did not want to get rid of her children but she wanted to give them a quality life which is worth living for.

The conventional ideas associated with the term mother have been distorted by Sethe. She has been a good mom but has also looked life and motherhood in a different perspective because of her experiences as a slave. From the perspective of Sethe or her mother, life of a mother was not beautiful thing to be welcomed because they were not celebrated for creating a new life. In the case of Seth, she has to run

away from the clutches of slavery when she was pregnant with Denver. She was helped by a random White woman during her delivery.

Moreover, she was raped when she was feeding Beloved.

Conclusion

Motherhood has been always associated with the term sacrifice for ages. But from the perspective of Sethe, the concept of sacrifice is controversial and unconventional. Slavery forced her to make a worse decision which doesn't mean that she hates her children. This was a kind of sacrifice which a slave mother can do, because life has given worse experiences for her, which no mother wants to give her children. So she did not want her baby to suffer the same fate. This could be taken as a complete act of sacrifice because she did not want to give away the guilt or the past memories of her lost children, especially Beloved.

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DEPRESSION AND ONSET OF MENTAL HEALTH ILLNESS AMONG CHILDREN AND IMPACT OF MOTIVATION ON DAILY LIFE AMONG CHILDREN AND YOUNG ADULTS

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Abstract

The aim of this study is depression and onset of mental health illness among children. The purpose of this study is to target children so as to know the level of mental health functioning among them to thwart, prevent or cure mental illness at an early stage. Depression is a disorder which affects the way we feel, think, act and perceive the world. (Chinenye Onyemaechi) Onset of mental health means time span from beginning of first symptom to full blown disorder (e Gyan Kosh)The symptom of depression are sad, despairing mood ,decrease of productivity at work,reduction of drive, retardation in behavior.(Maurizia favia, 1986)It also includes preoccupation, feelings of depersonalization, and suicidal thoughts. Sleep problems, anorexia, weight gain or loss associated with patients. Motivation refers to things which we want to do in our life. The children were given _a worksheet on how to avoid or reduce mental health illness during later life. This includes dimensions of hygiene, self care, work, relationships, thoughts. The treatment for depression is antidepressants. The scale used for this study centre for epidemiological studies depression scale for children which is a 20 item questionnaire (Weissman, M. 1980).Motivation questionnaire includes dimensions of listening, focus, concentration. The children and adults were given motivation questionnaire. The method used is the comparative method to determine differences in gender and age. The sample for this study is 10 children and 4 adults from Anusiri institute. The results indicate significant differences in mental health among the 2 questionnaires. The implication for this study is that of needful introspection of one's mental health to prevent or thwart mental health.

Keywords: depression, onset of mental health, children

Mental health is a state of mental well-being that facilitates people to function and work well. It is an important component that enables us to make relationships and make healthy coping mechanisms which we use for defense. Mental health is a basic human right-who. It is crucial for personal, community and socioeconomic wellbeing. Mental health is a basic human right. And it is necessary to personal, community and socio-economic development. Depression is widely known as a disorder which affects our health mentally. Physically we cannot function as much. Depression is a psychological disorder which affects the way we think –we might lose weight, gain weight, eat too much or too less.

Onset of mental health illness is an important topic because due to stress, there maybe inability to handle stress. Thus it becomes important to thwart or prevent mental health illness.

Hygiene means how we take care of ourselves. It is important because not taking bath or negligence is

an early sign of mental health problems. If a person dresses neatly or combing hair is also a sign of mental health problem.

Inability to concentrate or not concentrating on something means not able to function normally in aspects of quality of work or dependence. Thoughts that is having unhealthy or bad thoughts is a sign of disorders at later stage. How we keep and maintain relationships is also a sign of mental health problem if we cant keep friends, have friends, or lying behavior, dishonesty.

Its difficult to find out which mental illness may cause symptoms The more we have, more we can do work.

Motivation refers to the willingness to keep motivated on a task without irritation or irritability with sound listening skills. The following are the various aspects of motivation:

Focus: The ability to stay focused for a long period of time.

Concentration: The ability to be in concentration for specific periods of time.

Memory: The ability to remember specific amounts of things.

Attention: The ability to stay attentive on a task.

Resilience: The ability to stay resilient and have energy for long periods of time.

Mental health worksheet

Hygiene

Do you take bath everyday? Yes no

Do you apply soap to your body parts? Yes no

Do you cut your nails? Yes no

Do you have toilet manners? Yes no

Self care

Do you dress neatly? Yes no

Do you comb your hair on your own? Yes no

Work

I cannot concentrate on my work. Yes no

I don't do work on my own. Yes no

My quality of work is low. Yes no

Thoughts

I get bad thoughts. Yes no

Relationships

I lie to my parents. Yes no

I cant make friends yes no

I cant have friends. yes no

I cant talk to people yes no

I depend on my parents a lot. Yes no

Motivation questionnaire

How interested are you in your daily activities 5 4 3 2 1

How focused are you in your daily activities 5 4 3 2 1

How does your listening affect your daily tasks 5 4 3 2 1

How does memory affect your daily life 5 4 3 2 1

How much energy do you have to do your daily activities 5 4 3 2 1

Objective –To study and find out depression and onset of mental health among children.

H1-There are significant differences between mental health questionnaire and depression questionnaire

H2 –There are significant differences in motivation among children and adults.

Variables-Depression, onset, mental health illness, children. Motivation

Inclusion criteria –children between 6 to 11 and adults between 25 and 35

Exclusion criteria-below 6 and above 11, adults below 25 and above 35.

Research design –Comparitive method and the case study method used to study differences in level of depression and motivation.

Operational definitions

WHO-Depressive disorder (also known as depression) is a common mental disorder. It involves a depressed mood or loss of pleasure or interest in activities for long periods of time.

Egyan kosh –Onset of mental health problem is duration of first symptom to full blown psychiatric disorder.

Who –Mental health is more than the absence of mental health problems .It exists on varying degrees of difficulty and distress and very different social and clinical outcomes.

Oxford Dictionary

“Case study is a process to look into the development of a particular person, or situation or group over a period of time.”

The term motivation describes *why* a person does something. It is the driving force behind human actions. Motivation is the process that initiates, guides, and maintains goal-oriented behaviors.

Interpretation and Discussion

The results indicate significant differences in mental health in both the questionnaires. The results indicate significant differences in motivation questionnaire.

Name of group	N	Mean	Sd
Mental health worksheet questionnaire	7	177	16.4
Centre for epidimological studies depression scale for children	7	14	12.2
Motivation worksheet	7	124	13.42

The results on the mental health questionnaire indicate no deficit for some children. Whereas it also showed deficit in hygiene like taking a bath everyday, applying soap, cutting nails, having toilet manners, self care includes not dressing up neatly, not combing hair on own, inability to concentrate,

relationship dimensions which includes cannot talk to people, I cant have friends I cant make friends, I cant talk to people.

The results on centre for epidemiological studies Depression scale for students (CES-DC) are as follows:

Following were the deficits-things not working right, not feel like eating, feeling sad ,feeling like crying, does not feel happy with family, not paying attention, being quiet, not feeling like eating., not paying attention, inability to sleep, feeling of hope.

Following were the deficits on the motivation questionnaire – Children showed more motivation than adults .Adults with mental health deficits like schizophrenia, depression showed lesser motivation to do daily life tasks such as cooking, cleaning, etc.

Further research

I feel further research can be done of causes, reasons of onset of mental health illness and depression, motivation among children and adults and its reasons

Limitations

I feel onset of mental health illness can be delves into by studying more about the causes of depression loss of motivation among children and older children can be targeted.

Conclusion

Mental health illnesses is becoming common nowadays, hence its needed on how we can thwart this. Intervention in early stages is effective and maintance of it can prevent secondary disorders. This shows depression and motivation are interrelated in terms of focus, concentration, in children.

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A CLOSE READING OF PLANTATIONOCENE IN THE SELECT NOVELS OF EASTERINE KIRE

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Abstract

Plantationocene is one term coined in the recent years by vanguards and scholars who look at the world through and beyond Anthropocene and Capitalocene. This paper aims to study on Nagaland's Plantationocene, in context to Easterine Kire's novels and offer a literary critique of it by analyzing the colonial transformation of Naga landscapes, the imposition of cash crops, the ecological and social scars of war, and indigenous strategies of resistance. The primary novels considered for this study are *Sky is my Father*, *Son of the Thundercloud*, *Bitterwormwood*, *Mari*, *When the River Sleeps*, and *Spirit Nights*. The paper considers its ultimate purpose as to understand the agrarian transformations during and after colonial era, and ecological violence and indigenous resistance, induced it. This study maps Kire's narratives within decolonial ecocritical framework, and argues these primary texts not only document extractive histories but also envision ecological and cultural resurgence.

Keywords: naga landscape; plantationocene; indigenous resistance; agrarian transformations; agricultural narratives.

Introduction

Anna Tsing (2015) and Donna Haraway (2015), two prominent scholars of Anthropology, together formed the term 'Plantationocene' to examine the critical aspects of current ecological crises in the setting of plantations. They used this term in order to study colonial interventions and imperialism that leads to environmental degradation. They analyzed various aspects of it such as monoculture imposition, system of extraction and exploitation, forced labor, land dispossession, deforestation, soil depletion, biodiversity loss, climate change and loss of indigenous knowledge of nature and agriculture. Its history can be traced back to the expansion of European colonies in other countries, especially in Global South during 15th century. This expansion violently reshaped the landscape across globe, especially through establishing plantations of tea, rubber, cotton, opium, sugar, tobacco, and other capitalistic crops. Along with it came the practice of racialized slavery, corporate land grabs, genetically modified crop monopolies and more. This paper focuses on such themes in the select novels of Easterine Kire which covers the period before

colonialism, invasion of Japanese troops during World War II, insurgency and after independence.

Plantationocene in the Naga Landscape

Through the above mentioned lenses of Plantationocene, this paper studies the novels of Easterine Kire namely, *Sky is my Father*, *Son of the Thundercloud*, *When the River Sleeps*, *Bitterwormwood*, *Spirit Nights*, and *Mari*. Though not all the novels explicitly deal with all the aspects of Plantationocene nor does they speak about single specific category in all the novels. Hence the paper attempts to study the recurring themes in all these texts to analyze the core concerns of Plantationocene in Nagaland. Also this paper argues about the narratives of indigenous resistance, multispecies kinship and cultural survival in the texts to establish the decolonial alternative to the Anthropocene's homogenizing narratives.

This concept of Plantationocene has been explored extensively by various scholars across the field. One remarkable study that relates and resonates is by Maan Barua (2023) where the author studies the region of Assam, neighbouring state to Nagaland, disseminates 'holding plant and planet, plantation

and plot in the same analytical plane enables grasping some of the scalar complexities of the expansive condition of Plantationocene.'

In Easterine Kire's *Son of the Thundercloud*, the indigenous kinship between humans and the environment are precisely narrated. A passage from the text states,

Pele chose to walk long distances into the woods to collect material for the house, taking care not to cut too many trees in the same area. His reason for going far from the mountaintop was that he did not wish to disturb the fragile ecology around the abandoned village site. The vegetation was new and young, and he feared that any sudden disturbance of that newly found balance would cause greater damage than could be repaired. So, he walked as far as he could from the abandoned village, well below the tree line, and carried back the logs he would use on the house.

(*Son of the Thundercloud* pg. 75, 76)

Through oral traditions and living with nature, the Naga people learn their environment, pass on to their generations and live in harmony with the ecology, unlike western capitalist corporates. In a way understanding the nuances of their environment and promoting multispecies kinship is a part of the Naga culture.

Naga culture is one of the indigenous cultures which practiced multi-cropping system which helped to keep the soil fertile and the people healthy by providing different types of nutrients. In *Spirit Nights*, Tola, the main character, was described as a practitioner of multi-crop cultivation such as Jhum, hill rice, chillies, tomatoes, eggplants, beans and native cabbages. She was even cultivating a native millet which meant 'the food of the war' (*Spirit Nights* pg.16) that kept the communities alive since ages even during wartimes.

In *Bitterwormwood*, No food was ever wasted. Excess vegetable crops were dried for use in the winter months. Khrienuo, like any other meticulous housekeeper, had done that and stored dried herbs. In another basket, Vilaü found different seeds of vegetables kept aside for the next planting season.

(*Bitterwormwood* pg. 86)

Even the agricultural fields and plantations were not spared during wartimes. In *Sky is my Father*, a peaceful setting of the fields turn into a ground of

violence within a matter of seconds when Mose's grandmother was working in her fields along with other villagers, gets shot and loses her life becoming the symbol of oppression.

"We thought that if they saw us peacefully cultivating our fields, they would not harm us. But when we finished working, there was a shout and they began to shoot towards the fields. We don't know if they were trying to scare us or if they were aiming at us and missing. It happened so fast. One of the shots hit your grandmother. I'm sorry lad, this is such a terrible thing."

(*Bitterwormwood* pg.81)

The imposition of nonnative crops in indigenous lands were a major concern in the Plantationocene. However, in most cases, it takes ages for the indigenous people to realize the colonization and its impacts.

This year they were all using the new grain popularly called rosholha, the grain distributed by the British government after the war. Those who had some stores of native seed-grain continued to use it. However, people with big families preferred rosholha, which yielded more grain than native grain. It was easier to cultivate and it was a more sturdy plant that withstood heavy rain better.

(*Bitterwormwood* pg. 38)

Such imperialistic moves definitely affects the plot, place, plants, and planet which leads to ecological degradation and paves way for health issues among the indigenous.

This was the condition not only in Nagaland but also in other parts of Northeast India like Assam. In *Mari*, it is explicit when a snippet from Mari's diary recalls that, 'The oil fields were surrounded by tea plantations and you had to drive past miles of green tea gardens just before you reached Digboi.' (*Mari* pg.128) This is clear indicator of the racialized elitism and imperialism of Britishers in indigenous landscape of Indian ecology.

Apart from the clash between human races, the author states the horrification of the environment by deforestation even in indigenous agricultural practices. *When the River Sleeps* narrates, 'The path widened when they came to a plot of the fields, and the trees grew scarce as they had been cut to make way for rice cultivation'. (*When the River Sleeps* pg.183)

Conclusion

Plantationocene, as scholars say, is a scale to understand the impact of this new geological era to the development and spread of colonial plantation model of agriculture. The researcher does admit that the paper has covered only in a surface level, yet, this paper draws an undeniable outline of the Plantationocene in the fields of Nagaland and even other parts of Northeast India. Another undeniable fact is that Nagaland has retained most of its native crops, and returned to its indigenous way of agriculture and plantation only through its strong resistance towards any foreign bodies such as the Britishers, Japanese, etc. Whereas, its neighbor Assam has become a victim of this monoculture and British imperialism through the imposition of tea plantations. This directly influences the demographics of forced labor where it is high in the tea plantations of Assam whereas, Nagas remain the owners of their own land, cultivating their native crops independently. According to Malcom Ferdinand, to avoid erasing the agency of human and nonhuman subalterns, scholars should certainly attend to the various modes of resistance to plantation power, in both the past and present. (Ferdinand 410) When extended, this paper spreads out the potential of studying the demographics and narrations together to provide a better understanding of the situation.

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THE IMPACT OF DIGITAL TRANSFORMATION IN BUSINESS OPERATIONS

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Abstract

The term "digital transformation" (DT) describes how digital technologies are incorporated into every aspect of a company, radically altering how operations are carried out, value is provided to clients, and organizational structures operate. In order to improve productivity, flexibility, and creativity, this shift involves not just implementing new technology but also rethinking company culture, business models, and business processes. This article aims to investigate how corporate operations are affected by digital transformation. Businesses may streamline operations, enhance consumer interaction, and optimize processes thanks to the quick development of technologies like automation, cloud computing, the Internet of Things (IoT), and artificial intelligence (AI). Real-time data collecting, predictive analytics and the automation of repetitive operations are made possible by these technologies, which can enhance decision-making and eventually provide a competitive edge. By using these digital technologies, businesses may foster a culture of constant development and flexibility among their employees in addition to reacting to market shifts more quickly. Lower expenses and increased output. The study also looks at how supply chain management, customer service, and employee collaboration are among the important business operations sectors that are being reshaped by digital transformation. In addition to keeping companies competitive, integrating digital tools encourages the development of novel goods and services that satisfy shifting customer needs. In conclusion, digital transformation is crucial for businesses to thrive in the digital age. Adopting a digital-first mindset, aligning strategies with emerging technologies, and focusing on agility and customer needs will help organizations stay competitive. By fostering a culture of continuous improvement and investing in employee training, businesses can adapt quickly to change, unlock new opportunities, and sustain growth, ensuring they remain at the forefront of innovation and continue to deliver value. Ultimately, embracing this transformation not only enhances operational efficiency but also strengthens customer relationships, paving the way for long-term success. As organizations navigate this evolving landscape, their commitment to innovation and adaptability will be key differentiators in achieving sustainable competitive advantage.

Keywords: digital tools, process optimization, agile methodology, ERP (enterprise resource planning), machine learning, digital strategy, e-commerce, cyber security, cloud integration, business intelligence, remote work solutions, digital culture, innovation, and digital workflow

Introduction

Digital transformation is more than just a catchphrase in today's quickly changing technology environment; it is a crucial necessity for companies looking to remain relevant and competitive. The term "digital transformation" describes how digital technology is incorporated into every aspect of a

company, radically altering how they function and provide value to their clients. This comprehensive change includes organizational, operational, and cultural changes in addition to technology breakthroughs. Numerous advantages, such as increased productivity, better customer experiences, data-driven decision-making, and creative business

models, are anticipated by companies that embrace digital transformation. Adoption of cloud computing, artificial intelligence, and the Internet of Things (IoT) are important elements of digital transformation. Measures related to cybersecurity and data analytics. Additionally, it calls for a shift in culture, whereby businesses must constantly question the status quo, try new things, and adjust to shifting market conditions. The future of business operations offers previously unheard-of levels of connectedness, automation, and personalization as industries all over the world leverage the potential of digital technologies. The 21st-century business landscape will be shaped by the continuous process of invention, cooperation, and adaptation known as "digital transformation."

Research Objectives

1. To examine how digital technologies (such artificial intelligence (AI), automation, and cloud computing) affect the effectiveness and productivity of corporate operations.
2. To investigate the opportunities and difficulties that companies have when putting digital transformation plans and tools into practice.
3. To investigate how business intelligence and data analytics contribute to operational enhancements and decision-making procedures.
4. To evaluate how companies may use technology to improve customer service and the impact of digital transformation on the customer experience.
5. To assess the risks and long-term advantages of implementing digital tools and systems across a range of businesses.
6. To determine the best ways for companies to carry out digital transformation projects successfully while preserving their competitive edge.

The Purpose of the Study

The worldwide environment of digital marketing is rapidly changing, as more individuals in both urban and rural locations acquire access to the internet. This increase in internet users, combined with the expanding importance of digital gadgets, has forced marketers to promote their products and services online. This transition has generated a global digital

revolution, with the digital marketing business ranking among the fastest-growing sectors. As a result, digital marketing plays a key role in shaping customer behaviour and purchasing decisions. In collaboration with Hootsuite, the Digital 2025 research highlights the significance of digital, mobile, and social media in daily life worldwide. More than 4.9 billion individuals utilize social media, and more than 5.19 billion people are online as of 2025 (Hootsuite 2025). Nowadays, more than 60% of people on the planet use the internet and make purchases online. The growing relevance of digital platforms in consumers' life is further shown by the report, which highlights the rising amount of time spent online. Furthermore, over 5.5 billion individuals use mobile phones globally, highlighting the importance of mobile devices in influencing consumer behaviour.

According to recent research and studies, digital marketing is growing in significance for both marketers and consumers. This trend is being influenced by a variety of important reasons, including the proliferation of digital devices, the expansion of internet users, the rise in online engagement, and the crucial role that digital marketing plays in influencing consumer choices. With an emphasis on how digital channels affect purchase decisions and identifying the different channels via which consumers receive marketing information, the goal of this study is to investigate how digital marketing affects the consumer decision-making process. The most recent data trends and statistics are included in this revised version, which also takes into account the present year (2025).

Scope of the Study

The study, which is conducted for any company that offers goods and services in Bangalore, sought to determine how digital marketing communication affected consumer decision-making. The full accessible channel, which is the most common, was used for this study rather than differentiating between the many communication channels and technologies employed by digital marketers. The same is true for the gadgets that customers utilize. A structured questionnaire with a five-point Likert scale based on the literature review served as the study's instrument.

The qualities of digital marketing are the focus of the inquiry.

Communication and how they affect the phases and procedure of the decision-making process for consumers. Digital marketing communication was considered to have a positive effect at any point in the purchasing decision-making process when the p-value was 0.05, indicating statistical significance. With a better grasp of the most popular digital channel for each stage of the consumer decision-making process and desired digital marketing attributes, the study's findings would help marketers develop a variety of strategies. An associate adult member of the family served as the sampling unit for this quantitative investigation. Demographic factors, including age, education, occupation, income, and gender, were also taken into account. It is possible that large-scale research with more or more samples will yield different results depending on the study's budget, sample size, time, and performance limitations.

Methodology

a) Literature Review

To comprehend the current trends, difficulties, and best practices in digital transformation across different industries, a comprehensive review of previous academic articles, case studies, industry reports, and white papers will be carried out.

b) Surveys and Questionnaires

To get information on the adoption of digital technologies, the perceived influence on business operations, and the difficulties encountered during implementation, surveys will be sent to managers, employees, and business leaders. In order to collect both quantitative and qualitative data, the survey will contain both closed-ended and open-ended questions.

c) Interviews

To better understand the experiences, tactics, and lessons learned of key stakeholders (such as business leaders, IT managers, and experts in digital transformation), in-depth interviews will be performed.

d) Case Studies

To determine the critical elements that led to the success of businesses that have effectively adopted digital transformation techniques, such as organizational change, process redesign, and technology adoption, case studies of these businesses will be examined.

e) Data Analysis

To find trends, patterns, and correlations, quantitative data gathered from surveys will be examined statistically. To identify important themes and insights, thematic analysis will be used to examine qualitative data from open-ended survey responses and interviews.

f) Comparative Analysis

In order to assess how digital transformation affects operational performance, efficiency, and customer happiness, the study will also compare companies that have undergone digital transformation with those that have not.

Common Challenges in Digital Transformation Implementation:

a. Resistance to Change

The most major impediments to digital transformation is employee resistance to change. Employees may be concerned about job losses as a result of automation, or they may be reluctant to adopt new digital skills. Cultural resistance inside an organisation can also hinder the adoption of new technologies. People are frequently comfortable with their current workflows, and a rapid move to digital processes can cause anxiety and resistance.

b. Cybersecurity and data Privacy

Worries about data Privacy and cybersecurity. Companies that use digital technologies are more vulnerable to data breaches and cyberattacks. Effective cybersecurity measures are necessary since digital transformation often involves the integration of cloud computing, data storage, and several third-party systems. It can be difficult to maintain data privacy and compliance with laws like GDPR when processes are being transformed at scale.

c. Lack of Skilled Workforce

Employees with expertise in emerging technologies like artificial intelligence (AI), machine learning (ML), big data, cloud computing, and the Internet of Things (IoT) are essential for digital transformation. Regretfully, a lot of companies struggle to locate or train employees who can effectively use these cutting-edge technology

Due to a skills gap. Important elements Employees' lack of technical proficiency; the challenge of finding qualified experts in cutting-edge technology; the requirement for ongoing training and upskilling; and the high expense of hiring and training.

d. High Costs & Budget Constraints

Investing heavily in new infrastructure, training, and technology may be necessary for digital transformation. Adopting new systems, hardware, and software can come with unaffordable upfront expenditures, particularly for small and medium-sized businesses (SMEs). Additionally, organisations must budget for continuous expenses like cybersecurity, maintenance, and updates.

e. Integration With Legacy Systems

Numerous companies still use antiquated systems that are incompatible with modern digital technologies. It can be costly, time-consuming, and challenging to integrate outdated systems with modern digital technologies. The process of transformation can be complicated by incompatibilities between old and new systems, which can result in operational disruptions, inconsistent data, and inefficiencies.

d) Ineffective Change Management

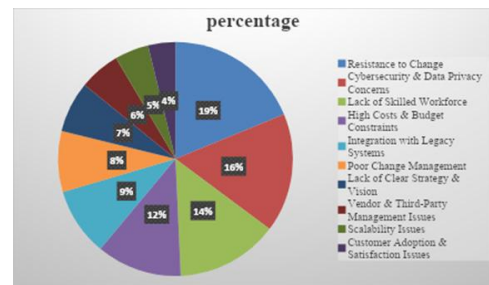
The success of digital transformation depends on efficient change management. Businesses risk implementation delays, a lack of alignment, and an inability to attain intended results in the absence of clear leadership, communication, and employee involvement. Change management guarantees a smooth transition for the company and that staff members are aware of the advantages and procedures of the change.

f. Insufficient Clarity in Strategy and Vision:

Some companies start their digital transformation without a specific plan or goal in mind. This results in disorganised projects, dispersed efforts, and the adoption of technology that are not in line with corporate objectives. A lack of a thorough digital strategy can impede development and result in lost opportunities and wasted investments.

Graph: Common Challenges in Digital Transformation Implementation

To provide a visual representation of these challenges, you could include a **bar chart** that displays the most common challenges businesses face during digital transformation. Below is an example of what this chart might look like:

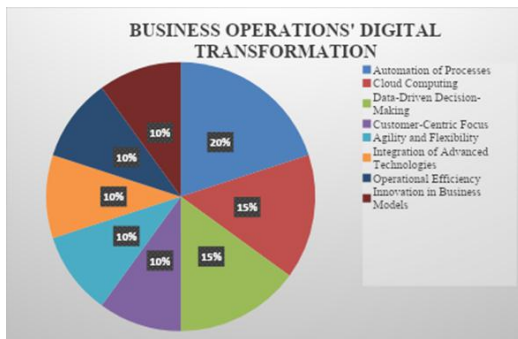


The following table illustrates the primary distinction between traditional company operations and digital transformation in the corporate world:

Aspect	Traditional Business Operations	Digital Transformation in Business Operations
Technology Usage	Limited use of technology; often reliant on legacy systems.	Integration of advanced technologies (AI, cloud, IoT, automation) to enhance processes.
Data Management	Data often stored in silos with limited real-time access.	Real-time data collection, analysis, and integration across the entire organization.
Operational Efficiency	Manual processes, slower decision-making, higher costs.	Automation of tasks, faster decision-making, optimized workflows, and reduced operational costs.
Customer Interaction	Traditional communication channels (e.g., phone, email).	Multi-channel engagement (e.g., social media, chatbots, apps) with personalized, data-driven interactions.

Decision-Making	Relies on historical data, intuition, and slower reporting.	Data-driven, real-time decision-making with advanced analytics.
Scalability	Growth often requires significant investment in physical infrastructure.	Easily scalable with cloud computing, providing flexibility and cost-effectiveness.
Innovation	Limited innovation, mostly incremental changes.	Continuous innovation through new technologies, disrupting traditional business models.
Employee Collaboration	Communication is often siloed, with limited collaboration tools.	Enhanced collaboration using digital platforms (e.g., cloud-based tools, remote work solutions).
Customer Experience	Focus on physical touchpoints, limited customization.	Personalized customer experiences using AI, data analytics, and automation.
Security	Basic security measures, prone to breaches due to outdated systems.	Advanced cybersecurity protocols, encryption, and real-time monitoring to safeguard digital assets.

Characteristics of Business Operations' Digital Transformation:



Process automation:

Using technologies like robotic process automation (RPA), artificial intelligence (AI), and machine learning to streamline manual processes and repetitive operations, which increases efficiency and lowers errors.

Cloud Computing

Companies can use the cloud to store, manage, and access data and apps remotely, improving scalability, flexibility, and cross-location cooperation.

Data-Driven Decision-Making

By examining real-time data and identifying actionable insights, firms may make well-informed decisions through the use of data analytics and business intelligence technologies.

Customer-Centric Focus

Personalised, multi-channel customer interactions are made possible by digital tools, which enhance the overall customer experience by facilitating improved engagement, quicker response times, and customised solutions.

Flexibility and Agility

Digital transformation enables companies to swiftly adjust to shifts in the market, client demands, and operational difficulties, resulting in more responsive and agile enterprises.

Integration of Advanced Technologies

The application of cutting-edge technologies to improve corporate operations and provide new value propositions, including blockchain, augmented reality (AR), artificial intelligence (AI), and the Internet of Things (IoT).

Collaborative Work Environments

Regardless of geographical locations, teams may collaborate more effectively thanks to tools like real-time communication platforms, cloud-based project management software, and video Conferencing.

Increased Operational Efficiency

Organisations can cut expenses, get rid of duplications, and boost operational efficiency by automating operations and streamlining procedures. Enhanced Security: To protect company and consumer data, digital transformation introduces cutting-edge cybersecurity measures like encryption, real-time monitoring, and data protection technologies.

Conclusion

In the present world, digital transformation is a crucial factor redefining business operations. Organisations may improve consumer experiences, decision-making, and process efficiency by implementing cutting-edge technology like automation, cloud computing, and artificial intelligence. Notwithstanding the many advantages, there are obstacles in the way of digital transformation, such as employee shortages, cybersecurity issues, and change aversion. However, companies can overcome these challenges with strategic planning, training investment, and good change management. In the end, digital transformation ensures long-term growth and success in the digital era by empowering businesses to remain competitive, innovate constantly, and quickly adjust to changes in the market.

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EMINENCE OF MUSIC IN THE ARTISTIC WORLD OF LITERATURE

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Abstract

Music provides a “safe” emotional outlet to the listener. The fact that many times, we the Homo sapiens are disturbed by various inter and intra-emotions. At times we feel as if the situation cannot be handled by us. We will be in a situation to do things that comfort our minds and soul. In such a critical scenario, music will be an invaluable and inevitable help. It helps us to calm down psychically, mentally and expelling our emotions, and sinks us within the music that we are listening. Music is much related to literature. It gives a lively experience to the readers. The presence of music in literature helps readers to co-relate fictional situations and reactions of characters. Many fictional writers give importance to music in their novels as a way of communication. Sometimes emotions can express the feelings of the characters beyond oral or written words, or encourage consistency in character; in tune with language.

Keywords: *music, literature, rhyme, rhythm, poetry, drama, fiction, emotions.*

Introduction

Music is defined as “the art of arranging sound to create some combination of form, harmony, melody, rhythm or otherwise expressive content”[1]. There is no exact definition for music, it varies considerably across the world. Every culture throughout the history of our universe has a developed rich culture and tradition of **Visual Art**. Along with that of visual art, Humanities is concerned with two more aesthetic fields like **music and literature**. Essential Humanities vividly focus on **written literature and art music**. The English term 'music' which we use in this modern world came into existence from 1630 onwards. It was derived from the Old English 'musike' of thirteenth century; the Old French term is 'musique' by twelfth century; and the Latin word is musica. The Latin word is derived from the Ancient Greek mousiké which literally mean (art) of the Muses. The Muses are nine deities of the Ancient Greek Mythology who play a vital role in arts/sciences.

Theories say that music's have the tendency to arise emotions and to assist human beings/fauna in processing labor, improvising distant communication, to enhance divine power, assisting community in

cohesion and music is also used a defense tool to scare predators.



https://en.wikipedia.org/wiki/Music#/media/File:Muses_sarcophagus_Louvre_MR880.jpg

Literature is divided into four major types: **prose, poetry, drama** and fiction. A long story told in the form of poem is known as an **epic poem**; a long story in the form of prose is called as a **novel/fiction**. In addition, music gives an insight to think what makes protagonists: think, what type of music he listens often—through which the mood is exhibited, does she/he have the habit of singing, create tunes or play any musical instruments?

Music in fiction/drama creates the mood of time, when the novel was scripted as like John Updike's *Rabbit Run*, which was set during the late 1950s. It

also has the capacity to influence the structure of a novel for example James Joyce's *Ulysses*. Music has also played a major role not only in British literature, but also in Indian Writing in English, Canadian literature, Australian Literature etc.

Music and Poetry

Poetry is a written form of art in paper; we may not be able to realize the effects created by sounds within poetry, until you read it out loud. We might have a different understanding of the poem's mood, tone, and imagery when you hear the lines spoken aloud. Poetry and music share many features in common, and a poet's toolkit includes some of the most significant and effective musical instruments.

Collaboration of Music and Poetry

The best poetry and songs have a similar aim, which is to evoke a certain emotion in you/us because they are both quite personal. Both of these artistic disciplines are distinctive in their own way while also having many things in common. Poetry has a lasting significance that cannot be conveyed through melody alone, yet music without words has an immediate emotional impact that defies translation into words. Because both rely on rhythm, meter, rhyme, stress patterns, alliteration, and assonance to express meaning, this is the most basic and obvious comparison between poetry and songwriting.

Rhythm and Meter

Almost all tunes follow a hard and fast sample of robust and susceptible beats, referred to as meter and rhythms are made out of mathematical divisions of a beat. Similarly, formal poetry additionally adheres to a sample of accented and unaccented syllables. The maximum pervasive instance of meter in poetry is iambic pentameter, or a sample of 5 iambic "feet," or corporations of one unaccented syllable observed through one accented syllable. Notable works in iambic pentameter consist of nearly all of Shakespeare's performs and sonnets.

Rhyme Scheme

Sound repetition is a bundant in both music and poetry, and the most commonly used sound device in poetry is rhyme, especially informal poetry. A poem has a rhyme scheme if the poem follows a rhyme pattern. Rhymes can have full phonetic equivalence, called full rhymes, such as the rhymes "cat" and "hat". Or sometimes two words are similar but not exactly the same, called close or oblique rhymes, like "thought", case, and "drought". The rhyme structure for the end-of line rhyme, but you can also find in line rhymes like the phrase "I am the daughter of earth and water" in Percy Bys she Shelley's "Clouds"- "Daughter" and the word 'water' within this line rhyme with each other.

Sounds of Repetitions

Poetry uses aural recurrence in ways other than rhyme. Repeated sounds are also used in sound techniques including alliteration, assonance, and consonance. Consonance comprises these corresponding consonants wherever in a word, whereas alliteration is the repetition of consonants at the beginning of words. Vowel sounds are mimicked by assonance, as observed in the line "the seeming of a demon's that is dreaming" from Edgar Allen Poe's "The Raven."

Cacophony Versus Euphony

Similar to how composers generate euphony, many poets construct a string of words that sound good to the ear because poetry is designed to be read aloud. However, for a desired impact, both poets and composers may intentionally produce cacophony, or dissonance. those with consonants like "b," "k," and "p" seem more startling than those with softer sounds like "l," "m," or "n," according to the "Sound Devices Used in Poetry" page at Santa Monica College. Long vowel sounds are also more harmonic than short ones.

In Sylvia Plath's poem "Daddy," she employs cacophony to communicate her wrath and hatred through the lines: "You do not do, you do not do, any more, black shoe." The loud, irritating sound

produced by repeating the "d" and "o" consonants reflects the poem's angry tone. Cacophony in poetry is well exemplified in T.S. Eliot's "The Waste Land." The phrase "I will show you fear in a handful of dust" employs noise to convey a sense of hopelessness and emptiness. The poem's eerie atmosphere is heightened by the harsh 'd' and 'f' sounds.

Music and Drama

Music as part of theatrical performance dates back thousands of years. This passage explores various role of music in theatre, different ways and usage of music during a performance, and the effects of music as part and parcel of a scene.

Most writers were encouraged to incorporate music in their plays, with the exception of tragedies. Shakespeare, on the other hand, went above and beyond by including vocal music in all of his plays, both comedies and tragedies. He used music to his advantage, especially in eerie sequences. Characters such as the witches in Macbeth (Act I, scenes 1, 3, and 4) or Titania and the witches in A Midsummer Night's Dream (Act II, scene 2) would thus have a song to perform. The inclusion of song would thereby heighten the magical aspects of the individual scenes. Songs would also be employed to create comedic effects. For example, in A Midsummer Night's Dream, Bottom uses music to demonstrate that he is not terrified.

Music in Theater

Music has played an associate in nursing integral a component of theater inside the Western global as way back due to the fact the tragedies and comedies of historic Greece. Music will screen the internal emotional lifetime of a character, prefigure a vicious assault or budding love, or contact upon the motion onstage.

According to the primary theatrical scholar, Aristotle, the six components that conjure any drama are plot, character, thought, diction, song, and spectacle. Alternative traditions of theater from Asia, Africa, and elsewhere, are performed within the

crucial nature through songs in theater. As Tennessee William's play The Glass Menagerie opens, Tom, the narrator, tells the audience: "In reminiscence everything looks to show up to song. That explains the fiddle inside the wings." whereas the texts of the many Hellenic play texts live to tell the tale today, none of the first song does. Students consider that the playwrights wrote their personal song furthermore as staging associate in nursing leading their personal plays. Of the Greek chorus, all of us realize that parts in their traces had been spoken in unison, quantities had been intoned, and alternative quantities had been sung.

A vast variety of music written or modified for theatrical performance is referred to as theater music. Opera, ballet, and many musical theater genres, such as operetta, pantomime, contemporary stage musicals, and revues, are examples of theater music genres. Incidental music is another type of theater music that is used to separate scenes or accompany action, just like it is in radio, movies, and television. A score is a physical representation of the music that contains both the music and, if there are lyrics, the lyrics.

We have a propensity to additionally realize that early flutes, lyres, and drums accompanied the unique productions. From that time forward, song has invariably been an integral a component of theatrical production. Historically, nearly every better-known kind of theater has enclosed a musical element: Roman Theater, rite drama, commedia dell'arte, Renaissance drama, Elizabethan theater, recuperation plays, and more. The 3 primary types of song inside the theater are supply song, underscoring, and songs.

Dramatic music is essential because it heightens the emotional effect, establishes the mood, and enhances the narrative experience. In "Jaws," for instance, the famous two-note motif emphasizes the shark's presence and heightens the audience's anxiety. Improving Emotional Effects: Evoking Emotions: Music has the power to arouse a variety of feelings in listeners, from happiness to sorrow, and to establish a stronger bond with them. Dramatic

situations Can Be Intensified: Music has the power to heighten dramatic situations and increase their impact. For instance, a melancholy song could be played during a scene involving a character's death or breakup.

Music and Fiction

Music plays an important role in all of our lives. The presence of songs in literature seeks to help readers convey all fictional settings, characters, and situations increase. We are emotionally, physically, and psychologically impacted by music, and it may even move us at the molecular level. Many authors use music in their books to convey feelings that words cannot express or to promote coherence in language, tone, and character. Fictional music can affect a novel's structure, as in James Joyce's *Ulysses*, or it can determine the tone of a work, as in John Updike's *Rabbit Run*, which is set in the late 1950s. British authors including Charles Dickens, Jane Austen, George Eliot, and Ian McEwan have all included music into their works, demonstrating the significant influence of music in British literature.

Tommy Orange's first book, *There, There*, revolves around music and dancing. All of the characters are traveling to the Big Oakland Powwow. Some people are traveling to reunite with relatives, some are doing their customary dance, while still others are planning an incredible heist. Of course, *There, There* is heavily influenced by traditional Indigenous music. Who could forget Orvil Red Feather learning to dance while watching YouTube videos and dressing up in costumes he discovers in the back of a closet?

Of course, there are longer works of fiction that are primarily musical. Thea Kronbaugh was transformed into a famous opera singer in Cather's book, while maintaining a fair presence in Colette's poignant novel with Lenny Nelle performing a corridor of songs. In Perrotta's book, Dave Raymond is a marriage band guitarist who is engaged to a New Jersey woman, but is torn when he marries her after dating a New York City poet.

There is a novel in which is mentioned, but now it is not the main theme. Jane Austen's classics *Pride and Prejudice* works in this line quoted in the element: "Girls must have a deep understanding of melody..." Tell it at the Mountain contains a scene in which young John Grimes listens listlessly and energetically. Church melody - now he no longer feels the secular call to which he seems destined. Indian tunes appear regularly in Jhumpa Lahiri's novel of the same name about an immigrant family. *The Time Traveler's Wife* has a scene of Chicago punk-rock golf gear that takes the reader 30 years earlier. wants to defile the Clash album of Barbara Kingsolver's recent flight record is more about the weather than the music, but Dellarobia Turnbow mate Dovey turned the tunes so well that he moonwalked the normally unobtrusive biologist Ovid Byron.

Conclusion

Throughout time authors have used music in their literature to help characters express their feelings or set the mood of a scene or passage. This has been seen worldwide, with for instance authors such as E.M. Forster, in his 20th century novel *Howard's End*. The author uses music to expose social differences and portray the characters thanks to their emotional response to music. There are many more instances of the harmonious fusion of music and literature. In sum, studies literature presents an ever-growing frame of guide for the perception of function of empathy approaches through songs. The important cause of heritage song seeks to feature ecosystem to the movement and evoke or reinforce feelings being portrayed. It may be dated lower back at the least as a ways as Greek drama. A variety of classical composers have written incidental song for various plays. Music can also additionally enhance recognition on a venture withthe aid of using supplying motivation and improving mood. During lengthy sessions songs can be of great. In few cases, college students have located that songs facilitates them with memorization, probable with the aid of using creating a high quality mood,

which is doesnot directly boosts reminiscence formation. Critically, it can also additionally be anticipated that at the same timeas discovered overlaps can also additionally assist to give an explanation for the not unusualplace appeal of song and literature as artwork forms, variations can also additionally assist to give an explanation for any idiosyncrasies of their respective capacities for affective impact. We can travel to many locations in our minds with music. Fantastic, magnificent, dark, and terrifying places. As writers, we can use music to focus our creativity, organize our thoughts, and clear our mental picture. To be honest, anybody can do it. We don't need to be authors. However, writing from a point of vision is crucial for a writer. A creative space. Prose is made more beautiful by music. Your eloquence with elegance. Your imagery has vitality.

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THE CONCEPT OF 'GOING AWAY' AND 'COMING HOME' IN AMITAV GHOSH'S "THE SHADOW LINES"

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Abstract

The Indian novel in English was conceived and perfected when India struggled to overthrow colonial dependency on Britain. The Shadow Lines is an attempt by Amitav Ghosh to show the Blurring of lines or borders between East and West, castes and religious beliefs through an unconventional post-colonial novel which shows the colonised travelling and moving to and from the coloniser's territory. The conventional Indian novel in English reinforces the classical notion of discrete cultures and a world full of distinctly marked divisions. But The Shadow Lines breaks the convention in the very beginning. 'In 1939, thirteen years before I was born, my father's aunt, Mayadebi went to England with her husband and son, Tridib'. The novel makes the natives of the colonised country, the travellers who go to England, the country of their colonisers, whereas in a conventional colonial novel the westerners are made to travel to India, a country with an ancient fixed and a self-contained culture.

Keywords: *feminism, and nationalism, nostalgia, post colonialism*

The English-language Indian novel was conceived and perfected during the time when India was fighting to overcome colonial dependency on Britain. In *The Shadow Lines*, Amitav Ghosh attempts to depict the blurring of lines or borders between East and West, castes, and religious beliefs through an unconventional post-colonial novel that shows colonies traveling and moving to and from the colonizer's territory. Ironically, the inspiration or impetus to present such a world without boundaries comes from a personal experience of communal riots. The traditional ideas of various civilizations and a world with clearly defined divisions are reinforced by the English-language Indian fiction. *The Shadow Lines*, however, deviates from the norm right away. My father's aunt, Mayadebi, traveled to England in 1939 with her husband and son, Tridib, thirteen years before I was born. In contrast to a typical colonial fiction, which forces Westerners to travel to India, a nation with an ancient fixed and self-contained culture, this one places the locals of the colonized country, the travelers who travel to England, in the homeland of their colonizers.

In the second part of the book, when the narrator's grandmother visits her paternal home in Dhaka in 1964, the idea of "home" is further problematic. However, there are many ironies and complications in this homecoming. His grandmother wishes to bring her uncle back to her home in Calcutta from East Pakistan, where their Muslim opponents reside. However, she returns to her homeland of Dhaka. Grandmother serves as a metaphor for the traditional understanding of civilizations in the book. There were significant political and cultural divides in the past, and she longs for those days. This is clear from her condemnation of Ila, the narrator's cousin, for residing in England:

"Ila has no right to live there... It took those people a long time to build that country; hundreds of years, years and years of war and bloodshed. Everyone who lives there has earned his right to be there with blood: with their brother's blood and their father's blood and their son's blood. They know they're a nation

because they've drawn their borders with blood...

That's what it takes to make a country...

Once that happens people forget they were born this or that,

Muslim or Hindu, Bengali or Punjabi:

they become a family born of the same pool of blood".

During her travel from Calcutta to Dhaka, the grandma is shocked to see that there are no obvious border divisions when she looks down from the aircraft. She asks, '...

if there aren't any trenches or anything, how are people to know? I mean where's the difference then? And if there's no difference both sides will be the same, it'll be just like it used to be before'.

Still, the narrator understands his grandmother's obsession with neatness and perfection. She preferred everything to be orderly and well-organized, and she was at that time unable to comprehend how her birthplace had become so disorganized and incompatible with her nationality.

The elderly relative in Dhaka refusing to return to Calcutta is the last straw that shakes her traditional worldview. But unlike the grandmother, the narrator understands the pointlessness and illusion of these border lines on atlas maps after learning the true manner of Tridib's death. Using Tridib's ancient atlas, he uses a compass to calculate the distances between countries. He discovers, much to his dismay, that cultural space is unrelated to physical distance.

Toward the end of the book, the narrator and May Price have a sexual encounter on his final night in London, which gives him "the glimpse of ... a final redemptive mystery." This mystery is that human relationships and experience transcend the fictitious and artificial boundaries of race and nation. Map lines are given excessive and perverted prominence, which the narrator finds repugnant and astounding. The obsession with identifying oneself by one's border affiliation is something he hates.

This specific trauma, which is the outcome of a more widespread national trauma known as the Partition, is shared by Robi, the narrator, and other family members. Thus, *The Shadow Lines* is a novel that explores the impact of terror on memory—a fear that the entire subcontinent shares despite the fact

that the subcontinent is no longer a single, cohesive entity but rather a network of overlapping borders that makes a person's home the most dangerous location in the world. Tridib has long yearned for a return to a real world full of harmony and love, free from artificial borders and distinctions and the resulting rise in animosities and rivalries amongst people. The grandmother in the narrator's story wonderfully captures the wistful longing of our generation for a stable life filled with self-respect and national authority.

The most bizarre excursion, a travel into a place beyond space, a place where there are no distances; a place where things happen through looking glasses. The bloody riots that broke out concurrently in Calcutta and across the border in Dhaka due to the theft of Mui-i-Mubarak in Srinagar are the looking glass events that are detailed here. Despite their geographic isolation, the subcontinent's people are united by their shared experiences and a shared past when their cultures were one.

The colonizer's mindset also shifts in the post-colonial world; this is something that is rarely recognized in post-colonial literatures but that Ghosh purposefully included in the character of May. When May first arrives in Calcutta, she gives Tridib hugs and kisses, a mistake she quickly realizes when she sees people making fun of them. At the Queen Victoria's memorial, which is both Indian and English property, Tridib later meets May. However, she acknowledged that she wasn't just there to meet Tridib; she was also curious in what was outside of West Hampstead and that's why she traveled to India.

When he subsequently discusses some of Ila's stories with May, the narrator comes to see the true discrimination that lies beneath the dazzling image she presents. However, the narrator's return to England years later reveals a very positive shift in the English people's mindset. However, Thamma, who hates anything Western, is unaware of this positive improvement. The grandma believes her grandchild will get corrupted by Ila's western influence. Ila claims that she loves the west because of the personal freedom it provides, despite her strong admiration for the spirit of nationalism in the West and the sacrifices made by its people to achieve their independence.

In order to unite the entire country into a single autonomous entity, the grandmother hopes that India would attain cultural nationalism. To help her students understand the oneness and diversity of Indian culture, she starts them cooking meals from several Indian states. The grandmother hoped that the Indians would get over their admiration for and desire for European culture. However, May becomes the reason for Tridib's death, in part due to her poor comprehension of Indian culture and in part because she tries to exhibit better western social ideals. In addition to Tridib's ultimate sacrifice, the teenage narrator's continual comparisons of himself to Nick Price also reflect the post-colonial urge to evaluate one's own culture by the norms of western societies. May has a strong desire to learn about India, yet she is powerless to stop Tridib's death. In a similar vein, Ila's attempts to integrate into western society likewise fail.

The *Shadow Lines* portrays two types of post-colonial characters. The grandmother of the narrator views freedom as a political freedom from colonization, for which she would easily give up her life. After observing the violent struggle against colonial rule in India, she opposes Ila's residence in London, as she feels Ila does not belong there and has not fought for the freedom of that nation as they have. She upholds the concept of physical borders and regards them as sacred. The figures of Tha'mma and Ila highlight the complicated relationship between nationalism and individual freedom, particularly concerning women. Suvirkaul (1955) states that, "Ila in particular, but also Tha'mma and Mayare represented as carrying the greatest burden of historical dislocation".

"As we have learnt to expect from the place of women in colonial and post-colonial Indian society the weight of sexual and cultural definition is borne unequally by men and women, with men as the putative agents of socio-cultural transition and women as its more or less traumatized subjects."

Feminist theories highlight the reality that the weight of cultural tradition is primarily shouldered by women, which places pressure on them to embody virtuous behavior. Ila aims to relocate to London to escape this cultural burden, as she responds to Robi and the narrator when Robi

attempts to instruct her on propriety in the nightclub by saying, "I want to be free of your bloody culture and free of all of you."

However, she experiences a significant failure in her quest for freedom when Nick betrays her. "Could I ever have imagined," she said, "that I, Ila Datta Chaudhuri, free woman and free spirit would ever live in that state of squalor where incidents in one's life can be foretold by a bad television serial?" In her misguided attempt to attain freedom, she ultimately destroys her life. She does not belong in the traditional yet modern Bengali society, nor does she fit into the open yet strained society in London. She neither secures Nick's loyalty nor does she manage to align herself with European culture.

In contrast to Ila and Tha'mma, who are pursuing misguided ideas of freedom, May Price stands out as the only female character who, despite harboring an underlying sense of guilt over Tridib's death, works tirelessly towards attaining freedom of individuality and conscience. Although she is an English woman, she possesses the bravery to critique the empire. She is profoundly critical of the enormous table brought from London by Tridib's grandfather, which she deems a 'worthless bit of England.' Ila's generosity and compassion towards fellow humans are evident in her various remarks and deeds, yet she misinterprets the tumultuous situation that ultimately costs Tridib his life. She carries the burden of guilt for his death throughout much of her life and leads a life of austerity. She confesses to the narrator: 'your grandmother said, I'd get everyone killed. I didn't listen, I was a heroine.' For seventeen long years, she endures a spartan existence working for global organizations like Amnesty and Oxfam. Gradually, she clears herself of the guilt and comes to realize that Tridib 'gave himself up, it was a sacrifice.'

The secondary characters in the book faithfully carry out the roles assigned to them. The narrator's mother is an excellent cook, unlike the grandmother who prepares disappointing omelettes. The father is a diligent and successful individual who supports his family, while his wife cares for him with the utmost devotion. The other characters adhere to their conventional roles as viewed through Tridib and the narrator's perspective. Mrs. Price, Mayadebi, and the

mother ensure their homes are secure for their children while the men provide for them. The only deviations are found in the characters of Ila and the grandmother. Robi, in his protective manner, and the grandmother, in her criticism, disapprove of Ila's yearning for freedom, which they believe should be restrained. The female characters who break societal norms are deprived of tranquility and fulfillment; the grandmother passes away isolated and ill, with the narrator, her grandson, not even notified of her passing. Ila, in love with Nick, endures pain due to his unfaithfulness, and in a frustrated quest for peace of mind, she attempts to exert her economic influence over him, but it proves futile.

The *Shadow Lines* (1988) is not a typical chronological story. For example, it utilizes a significant device with the division into 'Going Away' and 'Coming Home' to structure and organize the narrative. **Novy Kapadia (1952-2021)** in her essay *Imagination and Politics in Amitav Ghosh's, The Shadow Lines* says:

"Amitav Ghosh's second novel, The Shadow Lines (1988) has a unique narrative technique, sensitive handling of language and perceptive concepts of political issues. It is basically a

memory novel, which skillfully weaves together personal lives and public events in three 'countries, India, England and Bangladesh"

Thus, *The Shadow Lines* (1988) embodies the themes of feminism and nationalism while employing a distinctive narrative technique rooted in memory. However, the novel is notable for the introduction of Ghosh's preferred theme and a groundbreaking one as well, concerning the pointlessness of borders and divisions and highlighting the necessity to eliminate these physical barriers. *The Shadow Lines* (1988) does not follow a standard chronological narrative. The significant device of dividing the text into 'Going Away' and 'Coming Home' is utilized to structure and arrange the novel.

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TRANSCENDING THE AWARENESS OF PAIN IN POETRY: A CRITICAL FOCUS ON THE POEMS OF PAIN BY JANE AUSTEN AND EMILE DICKINSON VERSUS JAYANT MAHAPATRA AND BIBHU PADHI

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Abstract

Portrayal of pain or any emotion through poetry is an eccentric way to feel disconnected from the outer world in order to minimize the intensity of that emotion unlike pleasure does with its form. Pain is an inseparable part of life. It comes to us in different forms and makes us feel it. In this context, this paper attempts at comparing four poets of different modes of temporal as well as geographical set-ups dealing with the theme of pain. At first, it focuses on the scientific and philosophical meanings attributed to pain. Then, through the poetic revelation of pain, it critically delves into 'I've A Pain in my Head' by Jane Austen, and 'After Great Pain, a formal feeling comes' by Emile Dickinson. It is observed that Jane Austen uses the concept of pain casually by a narrating a conversation between a doctor and a patient complaining of a headache. On the other hand, Dickinson's concept of pain indicates a funeral in the poem. It is the mental pain she focuses as her concern. The focus then shifts to the revelation of pain in the poems of the two well-known Indo-Anglian poets Jayant Mahapatra and Bibhu Padhi. Jayanta Mahapatra's 'Pain' deals with the emotion in a unique way. He focuses on the concept of pain by putting a rhetorical question at the human existence. According to him, pain is the pain of being a human being. Bibhu Padhi in another way talks about physical pain covering all the body parts those who suffer and then concludes with a critical discussion correlating scientific, philosophical and poetic interpretation of pain.

Keywords: pain, emotion, scientific, philosophical, human existence, culture, poetic concept.

Introduction: Interpretation of Pain

There is an antithetical saying, 'No pain, no gain'. During one's life time, one obviously encounters painful situations. Pain and pleasure happen to be the two sides of a coin. Both are feelings that everybody experience sometime or the other. But, pain is an unpleasant and/or agonised experience of mind and body, and it gives different reactions to the humans in their behaviour. Worth saying, this anguish has been variously attributed to the human sciences. Pain comes in suffering; in tragic or sad feelings. Aestheticians of rasa tradition often say that this pain incurs at the loss of something or somebody which ultimately leads to realisation at an emotional height.

Pain in medical science has been identified under four titles. They are: Nociceptive pain is related to tissue injury; inflammatory pain caused by an inappropriate response by the body's immune system; neuropathic pain: pain caused by nerve irritation. This includes conditions such as neuropathy, radicular pain and trigeminal neuralgia. Then, the other is functional pain which is without

obvious origin, but can cause pain. (Sentiger, April 29, 2019) Similarly, philosophically pain has been named variously such as Plato in his 'Timaeus' (Plato 1998) conceptualised pain in the fourth century BC as an emotion that occurs when a stimulus is stronger than usual. This theory is based on Aristotle's concept that pain resulted from excessive stimulation on the sense of touch. This is known as Intensive Theory. In addition, Specificity theory by Von Frey (1895) says that specific pain receptors transmit signals to a 'pain center' in the brain that produces the perception of pain. (Moayed). Strong's theory proposes that pain is an experience based on both the noxious stimulus and the psychic reaction or displeasure provoked by the sensation. (Strong, 1895). Pattern theory states that any somaesthetic sensation occurred by a specific pattern of neural firing and that the spatial and temporal profile of firing of the peripheral nerves encoded the stimulus type and intensity. (Moayed). The Biopsychosocial model states that pain is not only simply a neurophysiological phenomenon but also involves

social and psychological factors like culture, family, nociceptive stimuli and environment influence pain perception and thus ultimately affect a person's emotions, behaviours and cognition. (Physiopedia, Source No. 1) Whitman (2007) states the interpretation of pain and suffering according to Hinduism that it is to be viewed from multiple perspectives. It says that everything, including pain and suffering, is given by God/ The Ultimate. Suffering can be positive if it leads to progress on a spiritual path. Some even embrace suffering as a way to progress on spiritual path in which one gets tested and learn from a difficult experience. (Journal of Pain, 609). 1.1 Portrayal of Pain in Poetry The literary expressions of pain are immense. To quote the much popular lines of John Keats (1795-1821), 'My heart aches, and a drowsy numbness pains/ My sense, as though of hemlock I had drunk.' (Ode to a Nightingale' (1820) Stanza. 1). This pain that expresses in greater philosophical height by expressing the transience of human life that is entangled with plight, agony, loss, suffering, death and decay as opposed to the permanence of the nature, creative freedom, art and beauty. Thus he says:

*Fade far away, dissolve, and quite forget
What thou among the leaves hast never known,
The weariness, the fever, and the fret
Here, where men sit and hear each other groan;
Where palsy shakes a few, sad, last gray hairs,
Where youth grows pale, and spectre-thin, and dies;
Where but to think is to be full of sorrow
And leaden-eyed despairs,
Where Beauty cannot keep her lustrous eyes,
Or new Love pine at them beyond to-morrow.
(Ode to a Nightingale, Stanza 3*

These immortal lines precisely philosophises the pessimistic reality of human life. However, Bob Dylan (1941-) is of the opinion that behind every beautiful thing, there's some kind of pain. Pain brings victory and achievement is in fact an optimistic notion.

Literature Review

Apart from Keats, four authors have selected here for interpreting pain in their own ways. They are Jane Austen (1775-1815), Emily Dickinson (1830-1860),

Jayanta Mahapatra (1928-) and Bibhu Padhi(1951). Austen is a well-known British author. Her poems do not come up for much of public and readers' attention. However, the multilayered petals of her creative genius are apparently visible from her poems too. Dickinson's poetry in some critics' opinion is loaded with transcendentalist intuition whereas some others say that it was heavily influenced by the Metaphysical poets of seventeenth-century England, as well as her reading of the Book of Revelation and her upbringing in a Puritan New England town, which encouraged a Calvinist, orthodox, and conservative approach to Christianity. (poets.org). Critically focusing on the poetry of Mahapatra, Beg opines, 'Verily, Mahapatra is extensively conscious of the poverty, the plight of the masses and women as victim of male lust in our society; it gives his poetry a tragic disillusioned tone. (73). According to Mishra, Bibhu Padhi '... is capable of transcending territorial, ethnic, and political limitations in order to come to terms with the larger issues of life. He finds that his poems are multidirectional and romantically his self migrates into domains of varieties of life....' (Kavya Bharati, 133, 2002). Arora finds that Padhi in his poems, '...has exploited the technique of memory and to a great extent, succeeded in his purpose as he made it a vehicle for disclosing his tragic consciousness and voicing his viewpoints regarding landscapes, rain, dreams, loneliness, loss, past, absence, time waiting, etc.' (Creation and Criticism: pp.7-8). It seems that critics have invariably focused on the diverse issues and ideas prominently visible in the poems of such poets. But, it is worthwhile to focus on the intricate, subtle and sensitive contents of their poetry as well.

Pain in Jane Austen's Poem 'I've a Pain in My Head'

Ane Austen's 'I've a Pain in my Head?' is short lighthearted dialogic poem in which a doctor and a patient interact with each other. The patient is complaining of a headache. The conversation between the doctor and the patient seems casual and of their conveyance of words towards each other is pleasant and respectful.

*'I've a pain in my head'
Said the suffering Beckford;
To her Doctor so dread.*

Oh! what shall I take for't?' ('I've a Pain in My Head', Poem Hunter)

'for't' in the place of for it expresses a casual nature of their conversation unlike the regular formal conversation that occurs between a patient and a doctor.

The friendly, light hearted behaviour sounds satiric later on the poem when the patient suggests the drug for her own disease and the doctor agrees with the patient.

*'For this pain in your head
Ah! What can you do Ma'am?'
Said Miss Beckford, 'Suppose
If you think there's no risk,
I take a good Dose
Of calomel brisk.'—*

(‘I've A Pain in My Head’, Poem Hunter)

This conversation projects three dimensions of satire, where firstly the doctor shows his ignorance about the medicine to suggest the patient who is suffering from a headache. This questions the doctors' profession of that age. Secondly, it mocks the mentality of people who consider themselves superior. Thirdly, it mocks the people called hypochondriac who become serious with a headache they become headache for the doctor. So, the poem gives us the simple fact that some people are ironically very sensitive to simple ailments or physical pain whereas and call it pain whereas the word pain bears immense gravity it its philosophical sense.

Emily Dickinson's 'After Great Pain, a Formal Feeling Comes'

Emily Dickinson's 'After Great Pain, A Formal Feeling Comes' is one of her most remarkable poems rendering the extinction of consciousness by pain in terms of a funeral. The attention of the poem is centered on the feeling and the pain projected here is not a physical; it is the mental pain which leaves the mind numb.

*The Feet, mechanical, go round-
Of Ground, or Air, or Ought-
A Wooden way
Regardless grown,
A Quartz contentment, like a stone-
("After great pain, a formal feeling comes" 372
Poetry Foundation)*

The body is portrayed as a mechanical object, a toy puppet, aimlessly dangling on its strings in a terrible parody of life's vitality. The quartz contentment is picturing the state of the body when a person goes through a trauma the mind works as a machine life becomes motionless, that numbness is compared with a stone.

*This is the Hour of Lead-
Remembered, if outlived,
As Freezing persons, recollect the Snow
First-Chill-then Stupor-then the letting go-
(After great pain, a formal feeling comes 372
Poetry Foundation)*

Dickinson reflects on pain as it progresses from the chill followed by a physical numbness and eventually let go of death and then move on. Paradoxically, Dickinson concludes that the real effect of pain is its absence, the utter numbness that only a severe wound could physically produce.

Jayanta Mahapatra's Poem 'Pain'

In Jayanta Mahapatra's poem 'Pain,' he metaphorically manifests the message of human sufferings through nature.

*The dark tree that stands
over the fields of my blood
has failed to leaf and bud.
(‘Pain’, The Lie of Dawns 19)*

The dark tree is the human agony which stops the progress of human mind and put an end to further exploration.

He then expresses the root which disturbs the peace of human mind.

*Where are the inessential leaves
that commanded the heart,
disturbing those clouds which only are
the secrets of the sky?
(‘Pain’, The Lie of Dawns 19)*

The unnecessary leaves are the veins that command the human body and informs the mind about the pain for which the person becomes able to sense the pain. This process of perceiving pain is the reason why the human mind becomes disturbed. Human beings are swallowed by guilt, lifelessness, loneliness, poverty and other sufferings for which lost in earthly responsibility. Jayanta Mahapatra put questions for this process by asking:

What ceremony veils its world?

This covers many folds of procedure which proceeds to the pain.

In Bibhu Padhi's Poem 'Pain', He Speaks About Physical Pain

The poem discloses that the physic or the human body controls the peace of mind because even if the mind wants to celebrate life the physical pain does not cooperate as it experiences pain.

The poem gives a complete elaboration by mentioning the particular body parts where it feels pain including the hair root and skull. Padhi then ironically put the usage of different kinds of pills available to cure the physical pain of human beings and also stated the ancient remedies for that are in use:

*And there're the prescribed pretensions
of success and cure. Round, gray, pink, white.
And still others, like a faithful hand's
Magical pulling at the hair; anointing
the forehead, the eyeballs, the skin
under the earlobes with ancient remedies.*

(*'Pain', Magic Ritual 20*)

Padhi reveals towards the end of the poem that the presence of pain can never be erased from human life. The pain will continue with the life. He believes the existence of human being is the reason of pain and pain is the concurrent art of life.

A Critical Focus on the Theme of Pain in the Four Poets

Poetry is an artistic achievement of the poets. It evokes all forms of emotion and imagination while the perspective varies with poem to poem and poet to poet. These four poems taken in the paper have different perspectives.

Emily Dickinson writes poems from her observation from reality that leads her to develop imaginative sensibility. She lived in a world of paradox that is evident in her poem. In her poem 'After Great Pain, A Formal Feeling Comes' shows Dickinson's withdrawal from life and a tragic vision towards it. In the poem, the situation is presented through interlocking images of ceremony and crystallization and through acute psychological observation while Jane Austen portrays the pain in a **sarcastic and jovial way in her poem "I've a Pain In My Head"**. Pain in Dickinson's poem exhibits the

reality of death as the consequence of disintegration of the parts of the body as the nerves, the heart, and the feet where the dull instinctive reactions of the entire system gradually subside to a static, frozen immobility. In Jayanta Mahapatra's 'Pain,' the burden of sufferings in human mind stops the flowering of human soul while Bibhu Padhi's 'Pain' defined pain as the fundamental law of life considering pain as an unavoidable aspect of human existence.

Jane Austen mocks the professions of the doctors of her time for not having knowledge to prescribe medicines for a painful headache while Bibhu Padhi ironically mentions colours of pills for physical pain occurs in human body and Dickinson constitutes the antithesis that after a great pain everything becomes normal. Jayanta Mahapatra at the other hand believes the complete opposite to Dickinson, whose main concern is the blockage in the way of a smooth progress of any rudimentary possibilities because of pain.

Both Bibhu Padhi and Jayanta Mahapatra showcase the impact of the experiencing pain is possible for existence of human being in the world. Mahapatra brings out the scientific truth of human body and questions about existence and importance of it, while Padhi's poem takes this one step further by elaborating the anxiety of human beings while experiencing pain in major body parts. The struggle is between the body and its pain. The poetic concept of the four poems has no biographical or historical significance. They cherish their own sake. The state of mind is discussed in Padhi, Mahapatra and Dickinson. Jane Austen takes it to another form where pain is used as a satiric element. The state of mind which Dickinson renders the extinction of consciousness by pain in terms of a funeral is akin to the Hindu concept of smashanbairagya. The attention is centred on the feeling and not on the pattern of figures. The heart is obsessed with pain and lost the sense of time and place.

In Jane Austen's poem the state of mind is casual and the pain itself has no certainty. When she takes a particular situation of a headache, Dickinson separates the lesser pain that will heal, from the greater pain that will not heal and her concern is the latter category. The state of mind in Bibhu Padhi delivers a realisation that human beings find no help

for the pain outside. He finds no healing balm or advanced medicines for human agony. Jayanta Mahapatra put the state of mind as if it is lost in the earthly responsibilities. He connects the human suffering with Nature which shows his fascination with it. The glory of the sky and other ceremonies hides conceivable variation of pain, misery, despair and loss that the human spirit becomes motionless.

Conclusion

Medical science can never measure the intensity of pain caused to philosophers and poets. The psychic reaction provoked sensation in such cases represents pain as a universal phenomena manifested through feeling and emotion. However, all the four poems described and distinguished the states and motions of the pain with great accuracy. Paradox in Dickinson, Irony in Bibhu Padhi, satire in Jane Austen and imagination in Jayanta Mahapatra show the vital lights of genius that illuminates their poems. They have shown a wide range of pain by extending their radiant vision of circumference with each of their succeeding generation. Each of the poets comes to a conclusion one way or other that mind collapses in pain and its intensity numbs the mind's ability.

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A SENSE OF ROOTLESSNESS AND IMMIGRATION IN CHITRA BANERJEE DIVAKARUNI'S ARRANGED MARRIAGE

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Abstract

Chitra Banerjee Divakaruni's Arranged Marriage is a compelling exploration of the immigrant experience, highlighting the feelings of rootlessness and displacement faced by individuals—especially women—who navigate between traditional cultural values and the demands of life in a new country. Through a series of interconnected stories, Divakaruni examines how characters, particularly those who move from India to the United States, struggle with a sense of alienation. The protagonists grapple with the tension between their old identities and the pressures to assimilate into their adopted culture, often leading to emotional fragmentation. Divakaruni's stories delve into the complexities of self-identity, familial expectations, and the inner conflict of trying to balance past traditions with the evolving realities of life in a foreign land. The collection provides a nuanced portrayal of immigration, highlighting the emotional cost of leaving one's homeland while also exploring the process of adapting and reimagining oneself in a new cultural context.

Keywords: *immigration, rootlessness, identity, displacement, arranged marriage, cultural expectations, assimilation, alienation, self-identity, emotional fragmentation, indian-american experience, familial expectations.*

Chitra Banerjee Divakaruni's *Arranged Marriage* is a collection of short stories that study the lives of Indian women who have migrated to the US and navigate the complexities of cultural change, gender expectations and exploring personal identity. The topic of rootlessness is central importance to many of these stories, as the main character is difficult to find a sense of belonging in a world that feels extraordinary and often undesirable. As shown in the collection, immigration is not merely a physical relocation, but also an emotional and psychological journey in which women between the two cultures are not fully integrated into their own country and not fully integrated into their new environment. Many of them have dreams of a better future. However, the reality of their new life is often very different from their expectations.

In "Clothing," for example, Sumita wants to move to America and find love and independence, but only sees the tragedy when her husband dies and she is uncertain about her future. History elicits the disorientation of immigrant women alone in foreign countries after making everything familiar. The vibrant sari she once wore in India, in contrast to the matness of her new life, symbolised the loss of her

cultural identity and the struggle to adapt to a new world.

Despite her deep emotional connection with her friends, she feels the inevitable train towards her Indian heritage. The weight of her mother's disapproval and cultural expectations leads to internal conflicts that prevent her from using her new life in full.

The story highlights the emotional costs of immigration. There, love and identity are constantly opposed, and the protagonist feels that he is always divided into two worlds. The inability to belong to two cultures creates a deep sense of isolation, a recurring topic throughout the collection. In many stories, marriage is presented as a way to a better life, but often becomes a source of enclosure. In the history of maids, the protagonist reflects the strict structure of Indian society, defining women's values for their ability to adapt to traditional roles. Even in America, these expectations exist, creating situations where women are neither free nor home. The struggle to maintain traditional values and adapt to a new culture leads to emotional fragmentation as characters feel pressured to maintain their cultural identity and at the same time seeking personal fulfillment. For many characters, Home is a difficult-

to understanding concept that has changed between Indian nostalgia and the reality of American life. The dreamy American golden roof arrives in silver towns with a luxurious life, but soon discovers that the presence of aunts, aunts and uncles is unattractive. Her contrast between expectations and reality is forced to face the loneliness and difficulties associated with immigration.

The cold, unknown streets of America represent emotional distance from new homes and reinforce the idea that immigration does not always lead to dreams being realized, but instead may lead to alienation. Many characters fight against English, expressing themselves perfectly and making it difficult to connect with them around them. This language barrier serves as a broader battle with integration. In some cases, even if you speak fluent English, you will still be misunderstood or stereotyped. This raises the idea of emotions and being asked not only because of physical existence, but about feelings and being asked, about something that immigrants often denied and expected to remind them of something "different" at the same time. An arranged married woman doesn't just move from one place to another. They are constantly negotiating their identity, trapped between the past and present, tradition and modernity.

In her roots, it is not just about missing out on the house, but also about the perception that the house itself is an unstable concept that changes the changes in situations, memories, and personal growth. Some characters have at some point found a way to redefine their home, while still remaining trapped in border areas and not completely belonging to the two cultures. This sense of tentativeness makes

the arranged marriage so powerful that it speaks to the universal experiences of familiar people looking for new things to recognize that belonging is more complicated than simple changes in the place. Through their lively stories and intricate characters, Divakaruni tries to find a place that can be called at home, drawing moving pictures of the meaning of being trapped between two worlds. This collection captures the strength of loneliness, resistance and style in women with transitional backgrounds, making it a compelling investigation of the permanent search for identity, displacement, and belonging.

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HERITAGE TOURISM AND ITS CLASSIFICATIONS

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Abstract

Tourism is one of the endowments that the twentieth century popularized in spite of the truth that there had been tourism movement some time recently that. When individuals over the world travel in expansive numbers for devout and wellbeing reasons, the movement is named as journey and therapeutic tourism. When individuals travel in the title of tourism, it comes about in the creating of reserves and changing financial, social conditions in numerous nations over the world. This extending assortment of the physical and social characteristics of the accepting goals is standing by sightseers in other countries. Heritage tourism alludes to sightseers going to places of conventional, chronicled and social noteworthiness with the point of learning, paying regard to recreational purposes. Agreeing to The National Believe for Noteworthy Conservation, "Heritage tourism is traveling to involvement the places, artifacts and exercises that really speak to the stories and individuals of the past and display. It incorporates social, noteworthy, and common resources." Legacy tourism is a field of tourism that is concerned with the social legacy of the area where tourism is happening. This paper centers on different classifications and meaning of Legacy tourism in detail.

Keywords: *heritage, kaleidoscope and tourism*

Methodology

The study is both explorative and descriptive in nature. Exploratory research was done to get a better understanding of the tourism destination and tourism product of the destination. Extensive literature survey was carried out to identify relevant variables to be included in the descriptive study.

Introduction

Tourism is an encounter that individuals are pulled in towards. It is a never satiating one that continuously spurs individuals to proceed or have it regularly. This comes about in the truth that it has an incredible affect on the behavior of individuals and, endeavors taken to create tourism, national governments, tourism businesses and society. Tourism industry is one of the biggest and speediest developing one in the world. There is continuously scope and engagement in tourism movement. The drift in this happy-go-lucky-event is anticipated to bear natural product in future as more and more number of nations resort to tourism improvement. This makes a difference nations in winning more outside trade, making more business and quickening the development in their economies.

Tourism is one of the endowments that the twentieth century popularized in spite of the reality that there had been tourism action some time recently

that. When individuals over the world travel in expansive numbers for devout and wellbeing reasons, the action is named as journey and restorative tourism. The year 1950 seen that there had been a quick increment in the request over the western world for individuals to travel universally and visit a assortment of diverse goals. When individuals travel in the title of tourism, it comes about in the producing of reserves and changing financial, social conditions in numerous nations over the world. This growing assortment of the physical and social characteristics of the accepting goals is standing by sightseers in other nations. This paper centers on different classifications and meaning of Legacy tourism in detail.

Heritage Tourism

Heritage tourism alludes to sightseers going to places of conventional, verifiable and social noteworthiness with the point of learning, paying regard to recreational purposes. Concurring to The National Believe for Notable Conservation, "Heritage tourism is traveling to involvement the places, artifacts and exercises that truly speak to the stories and individuals of the past and show.

It incorporates social, noteworthy, and normal resources." Legacy tourism is a field of tourism that

is concerned with the social legacy of the area where tourism is happening.¹

Heritage Classification

Heritage locales broadly covering two imperative sections (i) Social Legacy (ii) Normal Legacy. In common, it includes scenes, notable places, locales and built situations, as well as biodiversity collections, past and proceeding social hones, information and living experiences.²

Natural Heritage

Natural legacy is not the creation of human creatures. But they are actually existent as endowments of nature. Characteristic Legacy presents a Kaleidoscope of geological and natural highlights. They incorporate common highlights such as tall and grand mountains and slopes, from forceful to little waterways, rivulets and streams, thick woodlands, deserts and a long coastline.

Cultural Heritage

Cultural legacy is what has been advanced over centuries through creative ability, creation, insights, aptitudes, and imaginative capacities of the individuals. It is the aggregate result of diverse hones of both devout and social perspectives. This is exceptionally well spoken to in traditions, ceremonies, ceremonies and ceremonies, move, show, music, food-habits living life styles and everything associated with the day to day life of society, community or the nation.

World Legacy Sites

To cite, UNESCO, the World Legacy Location is a put, such as a woodland, mountain, lake, island, leave, landmark, building, complex, or city which is recorded by the UNESCO as of uncommon social or physical centrality. The list is kept up by the worldwide World Legacy Program managed by the UNESCO World Legacy Committee. As of 2018, 1092 locales are recorded. Out of which 845 social, 209 normal, and 38 blended properties, in 160 states parties. India has presently 37 World Legacy Destinations. Whereas each World Legacy Location remains portion of the lawful region of the state wherein the location is found, UNESCO considers it

is the intrigued of the universal community to protect each site.³

Cultural and Normal Legacy - Criteria by UNESCO

The World Legacy Committee, the primary body is in charge of the execution of the Tradition, has created exact criteria for the engraving of properties on the World Legacy List.

These are all included in a report entitled "Operational Rules for the Usage of the World Legacy Tradition". The assurance, administration, genuineness and astuteness of properties are too critical contemplations. Since 1992 noteworthy intelligent between individuals and the normal environment have been recognized as social scenes. Until the conclusion of 2004, World Legacy locales were chosen on the premise of six social and four common criteria. With the selection of the changed Operational Rules for the Execution of the World Legacy Tradition, as it were one set of ten criteria exists.⁴

Cultural Criteria

- Represents a showstopper of human inventive genius.
- Exhibits an imperative compatibility of human values, over a span of time, or inside a social range of the world, on improvements in engineering or innovation, amazing expressions, town-planning, or scene design.
- Bears a interesting or uncommon declaration to a social convention or to a civilization which is living, or which has disappeared.
- It's a interesting illustration of a sort of building, building, or innovative outfit or scene which outlines a critical arrange in human history.
- Is an exceptional illustration of a conventional human settlement, arrive- utilize, or sea-use is agent of a culture, or human interaction with the environment particularly when it has gotten to be defenseless beneath the affect of irreversible change.
- Is specifically or unmistakably related with occasions or living conventions, with thoughts, or with convictions, with imaginative and scholarly works of extraordinary all inclusive significance.

Natural Criteria

- Contains superlative characteristic wonders or zones of remarkable normal magnificence and tasteful importance.
- It's an exceptional illustration speaking to major stages of Earth's history, counting the record of life, noteworthy on-going topographical forms in the advancement of landforms, or noteworthy geomorphic or physiographic features.
- It's an exceptional illustration speaking to critical on-going biological and natural forms in the advancement and improvement of earthly, new water, coastal and marine biological systems, and communities of plants and animals.
- Contains the most vital and noteworthy characteristic territories for in- situ preservation of organic differences, counting those containing debilitated species of extraordinary all inclusive esteem from the point of see of science or conservation.

Heritage Sub - Sections

The Joined together Countries Instructive, Logical and Social Organization (UNESCO), in its World Legacy Tradition, in 1972 have classified heritages as social and normal as clarified in the taking after sub-sections.⁵

Cultural Heritage

Tangible and intangible are the two sub-categories that the social legacy is recognized into.

Tangible Social Heritage

Tangible social legacy is encourage classified into 'tangible social immovable' and 'tangible social movable'. Unmistakable social undaunted composes of

- Monuments relating to archeological locales and mechanical archaeology,
- Buildings with architectural works of historical centers and groups of buildings that are too combined named in most writings as 'built heritage' and
- Sites such as social and scenes, verifiable parks, gardens and botanical gardens. Substantial social movables encompass.
- Archives,

- Museum collections and
- Libraries.

These heritages are of extraordinary all inclusive esteem from the point of see of tasteful, anthropological, ethnological points of view, craftsmanship, history or science.⁶

Intangible Social Heritage

Intangible social legacy is recognized into music, move, writing, theater, verbal conventions, conventional exhibitions, social hones, know-how, makes, social spaces and devout ceremonies that are either antiquities, social spaces, expressions, disobedient, information, objects, hones, representations or aptitudes that give a sense of personality and coherence to the communities, bunches or people concerned.⁷ Hence, intangible legacy is generally unique (without any physical shape). Joined together Countries Instructive, Logical and Social Association characterized intangible category as legacy, "embracing all shapes of conventional and prevalent or society culture, i.e., collective works beginning in a given community and based on convention. These manifestations are transmitted orally or by signal and are altered over a period of time through a prepare of collective recreation".⁸

Cultural Legacy Typologies

The above-shown sub-sections appear the different categories of heritages. The to begin with one (substantial, steadfast, and social category) explains on and comprises of common resources (of mankind) with unmistakable personality and one of a kind character that can be separated into different sorts depending upon their importance or utility as under.⁹

- **Residential legacy:** Bungalows, Fortifications, Havelis, Royal residences, Shikargarhs, Town Houses
- **Commercial legacy:** Bazaars, Production lines, Carports, Seaports, Shops, Stockrooms etc.
- **Community legacy:** Air terminals, Colleges, Courts, Healing centers, Libraries, Police stations, Post workplaces, Railroad Stations, Schools, etc.
- **Religious legacy:** Churches, Dargahs, Gurudwaras, Mosques, Hallowed places,
- Temples,

- **Memorial's heritage:** Chatris, Tombstones, Noteworthy inscriptions, Samadhis, Tombs, etc.¹⁰
- **Heritage region:** Chronicled and conventional places such as legacy towns; create centres; urban regions and streetscapes; noteworthy and trade courses; scholastic, logical, mechanical and mechanical foundations and transportation destinations, etc.¹¹
- **Heritage scenes:** Scenes (gardens, open regions, parks, etc.); beautiful locales (slopes, hillocks, sacrosanct grooves, valleys, lush zones, etc.) and water bodies (streams, streams, supplies, tank, wells) etc.

Natural Heritage

All-natural heritages are treated as substantial and steadfast based on a few topics such as a) normal and oceanic parks of environmental intrigued b) geographical and physical arrangements, c) scenes of extraordinary characteristic excellence and d) partnered normal themes.¹²

The Archeological Study of India (ASI) is the nodal organization for sending any ask for World Legacy status to any Indian location whether social or common. Based on the recommendations gotten from the Central or State Government organizations as well as administration Trusts, etc., and after their due examination, the Government advances the designation dossiers to the World Legacy Center.¹³ A few of these sublime ancient social landmarks of widespread recognition are recorded among World Heritages by UNESCO.

Conclusion

Preservation and Progress

- Heritage tourism acts as a powerful catalyst for both the preservation of cultural and historical assets and the economic development of communities. It creates a symbiotic relationship where tourism revenue supports conservation efforts.
- It is vital that heritage tourism is managed in a sustainable manner, to ensure the preservation of the heritage for future generations.

Cultural Exchange and Understanding

- By facilitating immersive experiences, heritage tourism fosters cross-cultural understanding and appreciation. It allows travelers to connect with the past and present of diverse communities.
- It promotes the sharing of cultural values, and traditions.

Economic Impact

- Heritage tourism can be a significant driver of economic growth, generating employment and supporting local businesses. However, it's essential to ensure that these benefits are distributed equitably within the community.

Classification and Diversity

- The classification of heritage tourism into categories like cultural, historical, and natural heritage highlights its diverse nature. This diversity allows for a wide range of experiences, catering to different interests and motivations.
- It is important to remember that these classifications often overlap, and many heritage sites offer a blend of cultural, historical, and natural significance.

Sustainable Future

- The future of heritage tourism hinges on sustainable practices that balance economic benefits with the preservation of cultural and environmental resources. This requires careful planning, responsible management, and active community involvement.

In essence, heritage tourism offers a unique opportunity to connect with the past, enrich our understanding of the present, and contribute to a sustainable future.

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GIS-BASED STUDY ON ENERGY AUDITING OF COLLEGE

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Abstract

Energy conservation study of Nadar Mahajana Sangam Sermathai Vasan College for Women, Madurai done by the energy auditing. The noise levels in the energy- inefficient equipment in each room of our college were measured to understand, analyze and finding alternatives to reduce the energy consumption. The auditing result were geomapped using QGIS and discussed an alternative to conserve electricity in our college campus.

Keywords: *energy conservation, noise level, college campus, QGIS.*

Introduction

The Goal 7 of sustainable Development is energy conservation, which targets for the affordable, reliable, sustainable and modern energy for all. Energy conservation can be done through increased efficient energy use combined with decreased energy consumption and/or reduced consumption from the conventional energy sources. Energy auditing is an essential component to identify energy inefficient equipment, optimize the energy uses and result in long-term financial benefits. Conventional lights and fans are the two primary energy consumption in day-to-day life. For energy consumption, light intensity from the conventional light source was studied in the last year, by continuing this year is focusing on the fan's energy consumption. The Indian energy conservation act 2001, Promoting energy-efficient ceiling fans that reduce the overall electricity consumption is a significant factor and improved lifestyle.

Madurai is the third largest city in the Indian state of Tamil Nadu with a population of over 1 million (census2001). Our college, Nadar Mahajana Sangam Sermathai Vasan College for women started in 1993 with a mission to uplift the educational status of women in and around Madurai. The college located at 9°51'43.6"N 78°08'01.1"E. The aim of this project is to map the noise level in each classroom of our college using QGIS and make a suggestion to the problem of energy consumption.

Methodology

The land surveying technique was used to find out the earthly or three-dimensional spatial location of points precisely. The spatial data of each classroom of our college: Latitude and Longitude was collected through GPS Map Camera. The non-spatial data as noise level of the fan was measured by the sound meter instrument in each classroom of our college. Surveyed spatial and non-spatial data were imported and managed in the Microsoft Excel.

The Google Earth image of our college was used as a base map. The raster images were georeferenced and vectorized using QGIS. The personal geodatabase, feature datasets and feature classes were created in QGIS to hold new vector layers. The Vector layers are generated and the feature classes are digitized. The layers were linked with the created spatial and non-spatial database. The layers are labeled and maps with necessary map components are created.

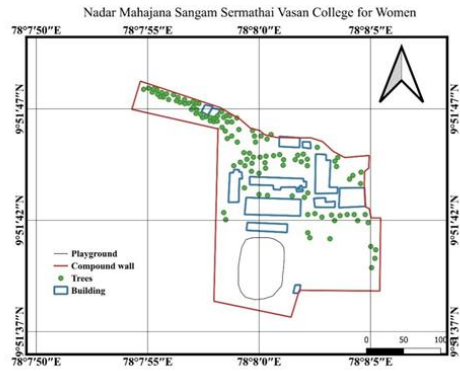
Results and Discussion

The spatial and non-spatial data of our college were geomapped by using QGIS. Map:1 represents the rectified image of college. Trees marked as point data and Play ground, Compound wall and buildings of our college marked as polygon feature shown in the map 2. Map: 3 represents the surveyed classrooms marked as point data. Map:4 represents the Noise level (Decibel) of fans in each classroom.

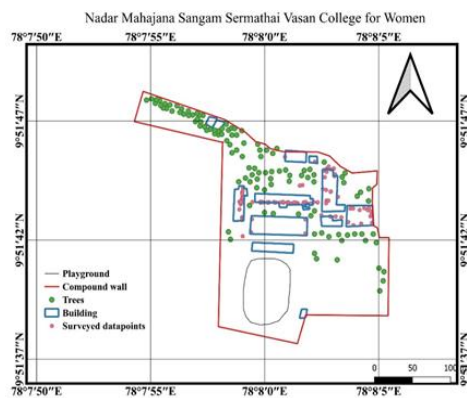
In the academic year 2023-2024, Light intensities of conventional light sources in each class room of our college were studied. Installation of Fluorescent light and Solar panels are the alternatives suggested to our college to solve the electricity problems and save electrical energy for future use. In this year, mapping of noise level of fans observed that all the installed fan system has a power rating of 70 Watts and their electricity consumption was very high in each classroom of our college.

Conclusion

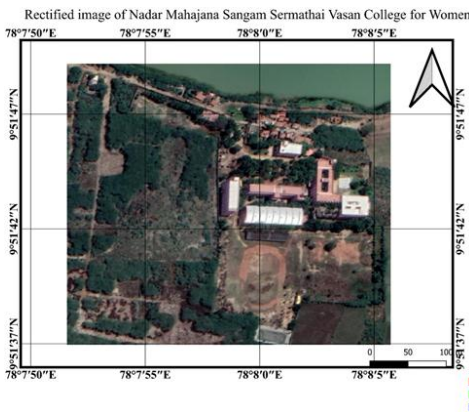
From this work, the replacement of old conventional fans with the new energy efficient **Brush Less Direct Current (BLDC)** motor fans as per star rating program by Bureau of Energy Efficiency was suggested for the reduction of energy consumption. Because, BLDC have permanent magnet in the motor which consumes only 25-40 watts of energy, which is about 40-70% lesser than the conventional fans. Other advantages over conventional induction motor are lesser noise generation, improved reliability and better life span. And also suggesting that conducting regular cleaning and maintenance of fan at least every 6 months to increase the performance of fans.



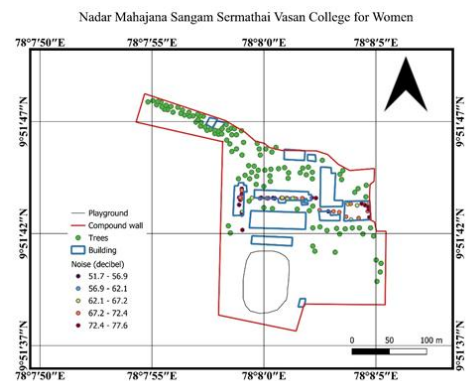
MAP 2: Vector Layer of College



MAP 3: Surveyed Class Rooms of College



MAP 1: Rectified Image of College



MAP 4: Noise Level in Each Classroom of College

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A DFT STUDY ON INDOLE CURCUMIN DERIVATIVES FOR DSSC APPLICATION

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Abstract

The Indole Curcumin Derivative dyes is studied by the Time Dependent Density Functional theory (TDDFT) with Polarizable Continuum Model (PCM) with ethanol as solvent. The excitation energies, maximal absorption wavelength, oscillator strengths and Light harvesting efficiency (LHE) are predicted. The energy level diagrams indicate charge transfer and charge regeneration in the ground and excited states of the dyes. The study reveals that the electron transfer character of these dyes can be used for applications in the DSSCs with structural modification.

Keywords: DSSC; indole curcumin derivatives dye; absorption spectra; LHE

Introduction

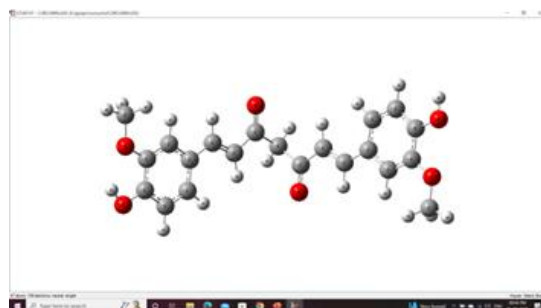
Dye Sensitized Solar Cells (DSSCs) use synthetic or natural dyes as light harvesting pigments. Attempts to increase the performance of the DSSCs take place in not only in the synthesis laboratory but through theoretical investigations based on computational analysis to understand and improve the mechanism of electron transfer [1]. For good performance of a DSSC, (i) Lowest Unoccupied Molecular Orbital (LUMO) of the dye should be above the conduction band of the semiconductor and Highest Occupied Molecular Orbital (HOMO) of the dye should be below the redox couple of the electrolyte. (ii) Dye should have a broad absorption spectrum in the visible region (iii) Light harvesting efficiency (LHE) of the dye should be high. (iv) Intramolecular charge transfer (ICT) should take place from donor to acceptor side of the dye [2]. Many dye systems have been studied by several investigators to enhance photo-induced ICT in metal-free organic dyes which allows fast and efficient charge transfer to the conduction band of the TiO_2 in the DSSCs. Although, Indole and Curcumin are reported as an efficient dye [3], no detailed study about the Indole-Curcumin Derivative dyes for DSSC application. In this study, the Indole, curcumin and the Indole-curcumin derivatives (IC) dyes were used to understand the

mechanisms of electron transfer for application in DSSCs.

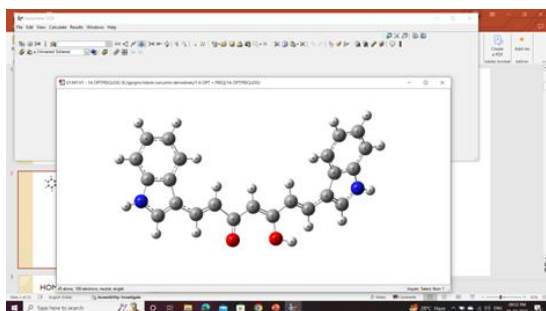
Theoretical Calculations



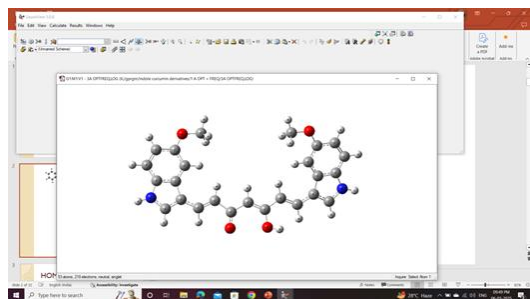
Indole



Curcumin



Indole Curcumin Derivative-1 (IC-1)



Indole Curcumin Derivative-2 (IC-2)

Fig 1. DyeMolecular structure

The basic structure of the optimized four dyes at the B3LYP/6-31G(d,p) level of theory is shown in Fig 1. The TDDFT was employed to study the excited states at the same level of theory in solvent (Ethanol) phase [4]. The absorption spectra and excitation energies ($n=20$) of the dyes are predicted using Gaussian09W and Gauss view05 software [5].

Table 1: Calculated excitation energies, E (eV), wavelength, λ (nm), oscillator strengths, f, Light Harvesting Efficiency (LHE) and assignments for dyes

Dye	E	λ	f	LHE	Assignments
I	4.80	258	0.0970	0.2002	H-1 \square L+1, H \square L
	6.11	203	0.6267	0.7638	H-1 \square L, H-1 \square L+1, H \square L+1
C	3.09	401	0.4875	0.6745	H+3 \square L
IC-1	2.95	419	1.3985	0.9601	H \square L
IC-2	2.91	425	1.2311	0.9413	H \square L

Molecular Orbitals

A strong ICT in the HOMO and LUMO of dyes will have sufficient driving force for electron injection from the excited state of the dye to the conduction band of TiO_2 . In Fig 4, HOMOs and LUMOs are occupied all over the whole system of the dyes. The electron transfer from HOMO to LUMO shows $\pi\pi^*$

Results and Discussion

Energy Level Diagram

To enable effective solar cell activity, the HOMO of the dye must match the iodine/iodide redox potential and the LUMO of the dyes must match the conduction band of the TiO_2 respectively. Fig 2, reveals that this condition is well satisfied for the dyes under study [6-8].

Absorption Spectra

Absorption property of the dyes is used to determine light harvesting capability which will affect the performance of dye sensitizers in DSSCs. Fig 3 shows theoretically simulated UV-Vis absorption spectra give very intense, well separated absorption band in the 200-600 nm region. The red shift of IC dyes compared to the Indole and Curcumin dyes in the spectrum is due to their stronger electron withdrawing nature [9,10]. And also, it showed high absorption, longer wavelength and low excitation energy as indicated in the Table:1.

Light Harvesting Efficiency (LHE)

LHE of the dye sensitizer should be as high as possible to maximize the photocurrent response and can be quantified as $LHE = 1 - 10^{-f}$, where f is the oscillator strength of the dye associated with the ICT of a particular transition [10]. Table 1 indicates that the IC derivative dyes have the largest f with the lowest energy absorption energies resulting in enhanced LHE.

transition but the intramolecular charge is not significant enough to produce sufficient driving force for electron injection from the excited state of the dye to the conduction band of the TiO_2 [11,12].

Conclusion

IC Dyes are best suited for DSSC with respect to energy level alignment. Compared to Indole, it has lower absorption wavelength with lowest absorption energies and charge transfer properties in the molecular orbital of these dyes are inefficient to the DSSC application. Further studies will be carried out to make an efficient Indole curcumin Derivative dyes suitable for DSSC application.

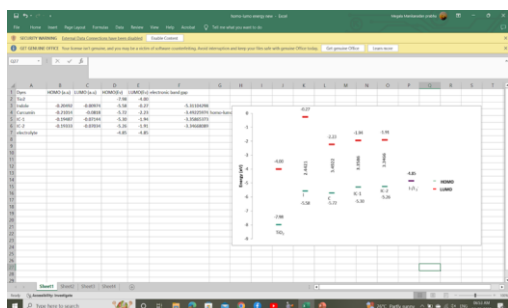


Fig 2. Energy Level Diagram

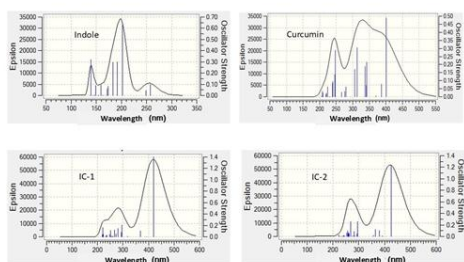


Fig 3. Absorption spectra

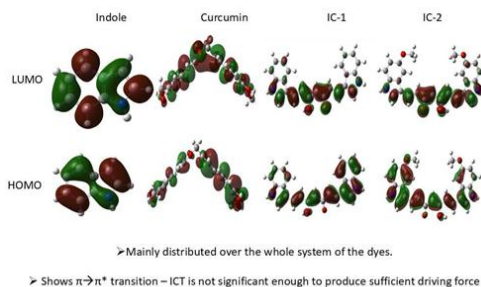


Fig 4. Frontier Molecular Orbital of dyes

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BIOSYNTHESIS OF SILVER OXIDE NANOPARTICLES USING TULSI (OCIMUM SANCTUM) LEAF EXTRACT AND ITS CHARACTERIZATION

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Abstract

In this research paper, we offer a fast and environmentally benign method for producing pure silver oxide nanoparticles (AgO NPs) from the leaf extract of the *Ocimum Sanctum* (Tulsi) medicinal plant. XRD examination verified the formation of silver oxide nanoparticles with a face-centered cubic structure, and the average crystallite size was calculated to be 39 nm. The optical bandgap value of AgO nanoparticles was determined as 3.65 eV using UV absorbance measurements. The FT-IR absorption peak at 426 cm^{-1} corresponds to the AgO metal oxide stretching bond. SEM reveals the surface morphology of the AgO NPs, which is highly smooth and free of voids. The EDAX spectrum indicated the presence of silver oxide in the material. Thus, green synthesised AgO NPs derived from *Ocimum sanctum* leaves can be used commercially in pharmacological applications.

Keywords: green synthesis, *ocimum sanctum*, AgO

Introduction

Silver oxide nanoparticles are increasingly used in various fields, including medical, food, health care, consumer, and industrial purposes due to their unique physical and chemical properties. These include optical [1], electrical [2], thermal [3], photocatalytic and biological properties [4]. Due to their peculiar properties, they have been used for several applications including as antibacterial agents in industrial, household, and healthcare related products in consumer products, medical device coatings, optical sensors, and cosmetics in the pharmaceutical industry, the food industry, in diagnostics, orthopaedics, drug delivery, as anticancer agents [5] and have ultimately enhanced the tumour-killing effects of anticancer drugs. Recently, they have been frequently used in many textiles, keyboard wound dressings, and biomedical devices.

Green synthesis of Silver oxide nanoparticles from plant components like seed, roots, leaves, flowers, latex and stem bark have led to the progress of different approaches with direct applications in antibacterial, antifungal, antidiabetic, anticancer,

wound dressings and modified textiles. Silver oxide nanoparticles have been synthesised from various plants, leaf extract of *Parietaria alsinaefolia* Delile [6], *Zephyranthes Rosea* flower [7], *Camellia sinesis* [8], *Azadirachta indica* [9] and *Artocarpus heterophyllus* [10].

The Genus *Ocimum sanctum* (commonly known as 'Tulsi') is a vital meditative plant belonging to the family of Lamiaceae. *Ocimum sanctum* is a medicinal plant of Lamiaceae family, has been considered as a divine herb for human health because of their efficacy as neuro-modulators, and immune-stimulators. Due to the presence of specific phytochemicals as eugenol, naringin, apigenin, quercetin etc., [11] the aqueous extract of *Ocimum sanctum* plant parts has been widely used for the synthesis of various metal and metal oxide nanoparticles including silver, iron, copper, nickel, etc. The objective of this work is to synthesize Silver oxide nanoparticles using *Ocimum sanctum* plant leaves extract and to characterize its properties.

Experimental

Ocimum sanctum leaves were picked from the garden of our college and cleaned well with tap water before being rinsed with distilled water. Sliced leaves (100 g) were ground in pastelaria mortar, using double distilled water. Initially, the extract was screened via a nylon mesh and then through Whatman filter paper. The resulting filtrate was employed in further preparations of AgO. Silver nitrate solution (20 mM of 80 mL) was incubated at 60 °C (continuous stirring was followed throughout the experiment). After 1 h, 20 mL of leaf extract was poured and retained for another half an hour. To convert silver nitrate to silver oxide, 400 mg of sodium hydroxide was added to the above combination. A black precipitate formation confirmed the reduction reaction; it took 2 h for the complete reduction. The biosynthesized AgO nanoparticles were centrifuged dried at 40 °C and stored as a powder in the refrigerator for further analysis.

Characterization

The biosynthesized AgO nanoparticles were analyzed using the following techniques. The optical properties are determined by recording the absorption spectra using a UV-Vis-NIR spectrophotometer (Ocean optics HR 2000, USA) in the range 280–1100 nm. FTIR analysis was carried out using a Thermo Nicolet 380 FTIR spectrometer set to 4000–400 cm⁻¹ with resolution 0.5 cm⁻¹ of wavelength accuracy 0.01 cm⁻¹. XRD analysis of AgO nanoparticles was carried out on a Powder X-Ray Diffractometer (X' Pert Pro – PANalytic) operated at 40 kV with a current of 30 mA under Cu-K α radiation of a 2 θ range of 10–80°. SEM with EDAX images are recorded using a Tescan VEGA 3SBH with Bruker Easy EDS system in the accelerating voltage 0.3–30 kV.

Results and Discussion

X-Ray Diffraction Analysis

The synthesized AgO nanostructures were analysed by XRD to examine the crystallinity, crystal structure, and purity. Figure 1 shows that all the diffraction peaks are sharp which indicates that the prepared Ag NSs are highly crystalline nature and to calculate average crystal size of Ag were calculated from Debye–Scherrer formula, $D = 0.9\lambda / \beta \cos\theta$, where

D = crystallite size, λ = the wavelength (1.5406 Å Ag K α), β = full-width at half-maximum (FWHM) of main intensity peak in radians and θ = the diffraction angle. The diffraction peaks appearing at 29.272°, 31.785°, 38.776°, 44.170°, 64.339°, 77.292° are assigned to Planes (100), (111), (110), (210), (220), respectively. The sharp and narrow diffraction peaks indicating highly crystalline structure nature, which are in good agreement with those of powder Ag obtained from the international centre of diffraction data card (JCPDS – 04- 0783) confirming the formation of a crystalline Cubic structure. No extra diffraction peaks of other phases were detected. The average crystallite size of synthesized silver oxide nanoparticles is calculated to be 39 nm using Debye–Scherrer equation. The XRD patterns found in this investigation are similar to the XRD patterns as reported by Seerat Fatima et al. [12]

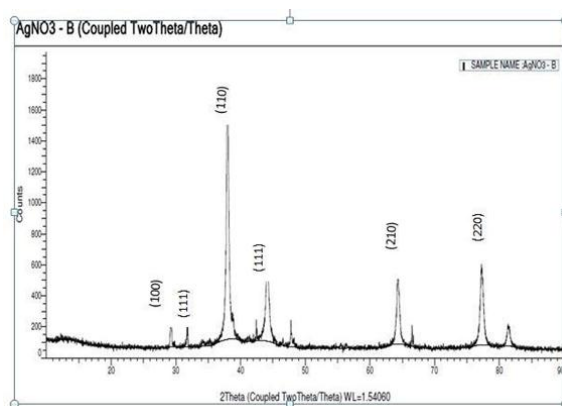


Figure 1 XRD pattern of biosynthesized AgO nanoparticles

S.no	Position (2 θ)	FWHM	$D = K\lambda / \beta \cos\theta$
1	29.272	0.157	55.6986
2	31.785	0.092	96.5442
3	38.776	0.378	23.7403
4	44.170	0.501	18.1020
5	64.339	0.455	21.9418
6	77.292	0.533	20.1133

UV-VIS Absorption Analysis

Reduction of silver ions into silver oxide nanoparticles during exposure to plant extract was observed as a result of colour change. The colour change is due to the surface plasmon resonance

phenomena. The metal nanoparticles have free electrons which give SPR absorption band, due to combined vibration of electrons of metal nanoparticles in resonance with light wave. The sharp bands of silver nanoparticles were observed in case of ocimum sanctum leaf. This characteristic colour variation is due to excitation of SPR in the nanoparticles. The reduction of metal ions occurs fairly rapidly more than 90% of reduction of Ag⁺ ions is complete within 4 hours. After addition of metal ions to the plant extract. The metal particles were observed to be stable in solution even 4 weeks after their synthesis by stability. We mean that there was no observable variation in the optical properties of the nanoparticles solutions with time.

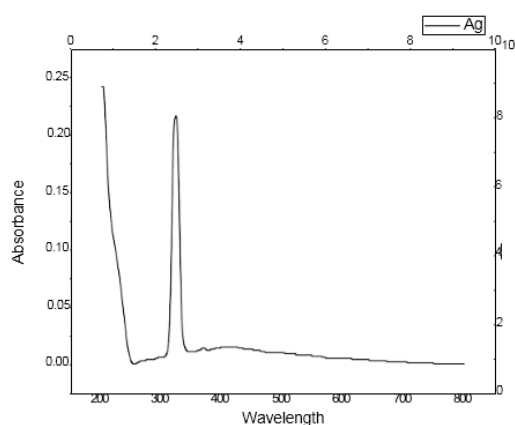


Figure 2 UV absorption spectrum of biosynthesized AgO nanoparticles

The UV-Vis absorbance spectroscopic result of AgO nanocrystals is shown in Fig. 2. The optical bandgap was calculated using Tauc's equation $\alpha h\nu = A(h\nu - E_g)^n$ where α is the absorbance constants, E_g is the bandgap of the material, h indicates Planck's constant, ν is the frequency of incident light, and n is 2 and 1/2 for indirect and direct bandgap respectively. Tauc's plot reveals that the band gap of pure AgO nanoparticles is 3.65 eV (Figure 2) Makram et al. [13] also found comparable band gap values of AgO nanoparticles.

FTIR Analysis

FTIR analysis is used to identify the possible biomolecules responsible for the reduction and capping of the efficient stabilization of the bio reduced

AgNO₃ using Ocimum Sanctum leaf extract. A strong peak of 3637 - 3718 cm⁻¹ (Figure 3.) can be assigned as hydrogen bonded O-H groups of alcohols. The absorption peak 3506 - 3562 cm⁻¹ assigned to N-H groups of amine strong stretching vibration. The absorption peak 426 cm⁻¹ assigned as C-Cl stretching groups of alkyl halides. Kathik et al showed the strong characteristic band showed at 3419 cm⁻¹ [14].

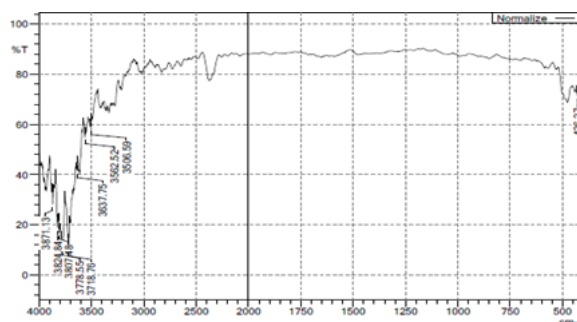


Figure 3 FTIR spectra of AgO Nanoparticles

S. no	Peak Value (cm ⁻¹)	Functional Group	Compound Type	Mode of Vibration
1	426.27	C-1	Stretch	Alkyl halides
2	3506.59	N-H	Stretch	Primary amine
3	3562.52	N-H	Stretch	Primary amine
4	3637.75	O-H	Stretch	Alcohol free
5	3718.76	O-H	Stretch	Alcohol free

Scanning Electron Microscope Analysis

SEM is a scanning electron microscope that illustrates the sample surface by scanning with a beam of high-energy electrons. Figure 4 shows the SEM images of AgO nanoparticles. The particles are almost spherical in nature further it is observed that micro structure is independent concentration of plant extract. Magnification reveals that these AgO nano clusters are assembled by smaller nanoparticles which exhibit good uniformity. It clearly shows that the average size of the nanoparticles is in the range of nanometer size. The average size of the particles observed by SEM is about 10-33 nm which is found in accordance with the XRD results. Similar results revealed by Kavitha et al from borassus flabellifer fiber [15].

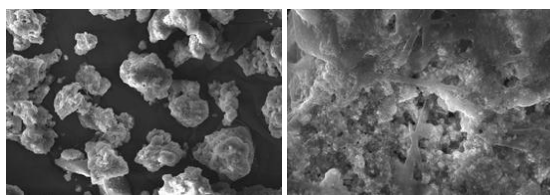


Figure 4. SEM images of biosynthesised AgO nanoparticles with different magnification

Energy Dispersive X-Ray Analysis

The EDX study is carried out for the synthesized AgO nanoparticles to know about the elemental composition. (Figure 5) EDX confirms the presence of Ag and O signals of silver pure nanoparticles. The elemental analysis of nanoparticle yielded 54.4 % of oxygen and silver 32.4% which proves that the produced nanoparticle is in purified form.

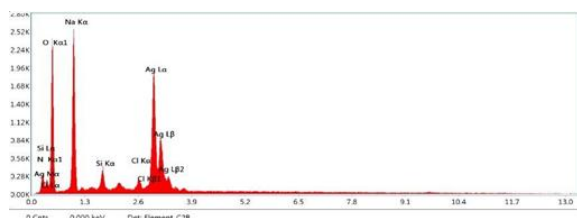


Figure 5. EDAX Spectrum of biosynthesised AgO nanoparticles

Conclusion

The biocompatible synthesis of Silver oxide (AgO) nanoparticles was achieved by applying a simple procedure involving the use of *Ocimum Sanctum* leaf extract as a reducing and capping agent. The successful formation of Silver oxide nanoparticles were characterised by UV, FTIR, XRD, SEM with EDAX. UV graph shows the band gap energy of 3.65eV. XRD results confirms the average crystallite size observed from the plane was measured as 39 nm. SEM images exhibited the average particle size of about 10-33 nm. The EDAX confirms the presence of AgO compounds. Thus the synthesised Silver Oxide nanoparticles using *Ocimum Sanctum* leaf extracts could lead to new applications in biomedical and optoelectronics devices.

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