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MESSAGE

I am happy that the seminar on “English Literature and Education” was convened on 12-10-2018 at Madurai in our St. Charles College of Education renowned for its education in teaching - learning technology. Glad to have hosted this international conference which has now become an annual practice to conduct international level seminars and conferences in varied themes and in the field of language analysis it is the second one. We are proud to have held this conference in conjunction with L Ordine Nuovo Publication.

The English language occupies a unique place among the languages in the world. There is no doubt that this language with its rich literature has been and is the instrument for human community to grow well and get better. There is no untold message in this language. The work of convening this seminar has been designed in turn to promote the development of English literature as a whole.

The conference has given a good opportunity for the participants, researchers, particularly the younger generation from neighboring countries such as Sri Lanka and Malaysia to exchange ideas and thoughts. Articles presented by the teachers, professors, researchers, academicians and students of Education in this conference have had conglomeration of concepts and ideas that focused on the past, the present and the future that made the sessions very interesting.

This compilation I am sure is a treasure that enfolds the immeasurably valued thoughts and findings. My wholehearted blessings I extend for this publication to become a source of inspiration to many readers and researchers in this field.

My warm felicitations and feelings of gratitude to everyone who has contributed for the success of this conference and for this book to take its form. God bless.

EDITORIAL NOTE

When we think of our holy nation and feel proud of its history, we fail to look back to its Pre-Historic period inadvertently because of lack of patience and slackness of passion thrashing to illusion. Even though we have more than 1562 languages widely spoken in India spread over from ditch to doctrine, we are bound to stick on our mother-tongue Tamil, national language Hindi and an international language so as called English, a boon of the blessings of Lord William Bentinck.

We are very happy to present this print-treasure, a compendium of the papers presented and discussed in the mass audience who witnessed the one-day International Conference on 'English Literature and Education' convened in St. Charles College of Education on October 12, 2018 with an intention to pave a way to the aspirants to stay a while and think of their past, present and future status particularly in language specifically in English especially in effective and efficient communication.

We thank all the minds and hands who whole-heartedly travelled with us since inception till now to make this grand task a great success to satisfy many good people like you. Since this compilation is the accumulation of the views and expectations of many people of different hopes, aims, ambitions and targets on this particular theme, definitely this publication would be a needy seater in your visible book-shelf from where you often pickup books for reading and reference to share its valid contents with others to empower them by enhancing their knowledge to enrich them effectively.

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Aim & Objectives

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

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A CRITIQUE OF SUBALTERN SOLIDARITY IN *CHOTTI MUNDA AND HIS ARROW*

Dr. P. Prasanth Naik

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Abstract

*Mahasweta Devi's subject of creative writings has remained the socially marginalized, the poor, the tribals and their struggles. She attacked the atrocities on the Adivasis, their exploitation by the outsiders and weak implementation of the law. She did ground work on all such aspects and learned of what happened at the base level. Mahasweta Devi, in her tribal narratives, has strived to highlight the rich history and culture of the tribals of Chottanagpur region which often lies outside the purview of the mainstream Indian historiography. Their lesser known resistance movements and revolts garnered in the tribal lore are brought to the fore through her fiction. The contributions and sacrifices of tribal leaders like Dutch and Turu, Birsas Munda, Baba Tirka Majhi, etc. whom the tribals adored kept them alive through their oral history, are unveiled in the works of Mahasweta Devi to bring them to the attention of the mainstream society. The present paper makes a scholarly reading of Mahasweta Devi's *Chotti Munda and His Arrow* and underscores their dissatisfaction towards their suppression who contemplates freedom only through revolt.*

Keywords: Revolt, Emergency period, Arrow, Solidarity, Marginalized, Labour

Introduction

Mahasweta Devi wrote the novel *Chotti Munda bang Tar Tir* in Bengali in 1980 and it later was translated into English in 2002 by Gayatri Chakravorty Spivak, the Avalon Foundation Professor in the Humanities at Columbia University. *Chotti Munda and His Arrow* which is remarkable for the manner it depicts the vital tribal issues which encompass many layers. The novel is remarkable for the manner it depicts the vital tribal issues which encompass many layers. It being Mahasweta Devi's first novel on tribals, records the continuous struggle of Mundas which started during the colonial rule and continued even after the Independence and then to the unrest of 1970's where they were exploited in every possible way by the manipulative system in the name of development and progress.

Materials & Methods

Mahasweta Devi's *Dust on the Road* Gupta, Sanjukta Das's *Adivasi and the Raj* Biswamoy Pati's *Adivasi in Colonial India* and K.S. Singh's *Birsa Munda and His Movement* immensely reviewed to study the silent exploitation of the Munda tribes for which historical and sociological approaches are used exclusively.

Findings & Results

Mahasweta Devi's Chotti is her voice. It is about the revolution of Birsa, Dhani, and Chotti in the novel. The arrow becomes a symbol of faith, hope, order, their hunting clan, pride, myth and of course continuity. The leadership among the tribals is respected, and it is well delineated in

the novel. It is a tale of love for their community and legacy. Chotti is sad of the attractive world around him to which his people fall prey. The romance lays in the solidarity the tribals and the non-tribals show solidarity all through the novel. They believe that united they stand, divided they fall.

The tribal world is not a small one; it's a 'continent' as Mahasweta Devi refers to. There's the lot to know, the lot to explore, the lot to read about them. She doesn't want their world to fade out without being recorded. Mahasweta Devi dedicated her life for the uplift of the tribal communities who portrayed their plight very realistically and makes a plea through her writings to respect their culture and tradition and let them live in their comfort zone.

Interpretation & Discussion

The novel traces the journey of its central character, Chotti Munda, from childhood to old age, who is a proud role model for the younger generations. Munda tribes celebrate and sing about the magical arrow of Chotti Munda which he inherited from Dhani Munda, his master. People believe that he has a magic arrow with him, that's why he can shoot the bull's eye. Chotti becomes their leader and savior and is respected in nearby villages. The novel highlights as to how the tribals struggle hard to hold back their land. The people with money and influence find it easy to deceive the helpless poor. Baijnath Lala, the cruel moneylender, exploits the Adivasis by giving money on loan, confiscates the land of the Mundas and makes them the bonded laborers. Dhani Munda, recalling his past, narrates how one of his finest accomplices Birsa

Munda, fought for the rights of his people and how since then police have kept him under constant vigil.

The struggle led by Chotti against the exploiters such as the Lala, Harbans the Contractors, Policemen, Romeo - the member of Congress Youth League, etc. leads to the death of many Mundas including Chiotti's father, brother and his relatives. Romeo demands commission from the wages of Mundas and laborers and raises terror and kills many Mundas. Ciotti's younger son Samachar, along with Disha, Upa and Lal trap Romeo and his assistant Pahlwan and kill them with the arrow. The death of Romeo and Pahlwan angers the S.D.O the administrative head of the district and announces all the tribal villages to attend the Archery fair at Chotti, to find out the murderer of Romeo. All the adivasis gather in the fair with fear Chotti takes the blame upon himself for the death of Romeo and Pahlwan, to save his men. All the Adivasis at once raise their bows in support of Chotti. At the end of the novel, Mundas celebrate the archery festival in which Chotti pierces the bull's eye and afterward hands over his 'magical' arrow to his son Harmu saying, "I had that one error" (363). The arrow stands for the pride, the wisdom, culture of tribal society, a society threatened with inevitable disintegration as its traditional structures crumbled under the assault of 'national development'" (Cover page)

Explaining the significance of this arrow which Chotti hands over to his son, Mahasweta Devi says, "... I wanted to say that there had to be a magic arrow, not magic in the narrow sense, but an arrow that Dhani Munda wants to hand over. This arrow is a symbol for the person who will carry on that continuity" (xi) The continuity that Mahasweta Devi mentions about is the continuity of efforts. She wants every Munda to contribute to the betterment of the community so that the efforts of the legends like Birsu Munda, Dhani Munda, Chotti Munda, and others should not go waste. After Chotti has handed over the legacy to his son, Mahasweta Devi describes his state of mind in these memorable words, "Then he waits, unarmed. As he waits, he mingles with all time and becomes river, folklore, eternal. What only human can be. Brings all Adivasi struggle into the present, today into the united struggle of the Adivasi and the outcaste"(363) Their struggle is an eternal one which never ends their plight for generations. They remain aliens in their land. No existing law protects them from the exploitation by the political parties, institutions, police, Government officials and nontribals.

It is to be believed that the Mundas of the Chotti village were the owners of their village land before the colonial rule in India. Later by the 'Khuntkatti' system of

land tenure, they lose their ownership of lands to the Hindu landlords who make them their bonded slaves. The moneylender gives them a small quantity of rice and grain for which he takes their thumb impressions on blank pieces of paper and makes them bonded laborers to work for him for generations. Most of the tribals and Hindu untouchables of Chotti village work as bonded laborers to landlords. Their indebtedness to the landlords passes on from generation to generation which is never redeemed. Parmi Chiotti's sister's mother-in-law becomes bonded labor for the ten seers of rice taken from the landlord by her great grandpa-in-law:

For some famine on some faraway day yer brother took ten seer rice at country measure – which comes to less – gave free labor for that bond, his son me grand-in-law gave it, me father-in-law gave, we are givin' – Okay ... (11)

Mundas and other tribals from the surrounding villages seek the help of the landlord and moneylender Tirathnath during seasons of drought when there is nothing left for them. The landlord demands their thumbprints and makes them bonded laborers forever, before giving them food grains. The tribals have no escape from this brutal system of bonded labor:

Drought, wide spread drought. During such a drought in some remote past year, Chiotti's mother had sent him to his sister's. Now Didi's family is large, and there's drought there too. It's also a time when there are few places to run in this world.

The Mundas say We'll go to Tirathnath.

Why? Chotti asked.

We'll borrow.

He'll lend?

If we give a thumbprint, he'll lend.

If ye put a thumbprint I'll hafta give bonded labor, become a bonds slave. (48)

The zamindars torture the whole villagers for the fault of one person and fine everyone. Chotti expresses his sadness "We ne'er saw Mundas live in Munda-property village and Oraons in Oraon-property village, and our Chillun won' either." (109) and they make "a mountain out of these bonded labor thumbprint papers." (92) They fear that if they take "ten bitsa paddies... can't repay in ten lives" because they "don' know book-learnin'" (107) Mahasweta Devi observes in her article *Land Alienation Among Tribals* that "...lack of learning and education among them, their deep-rooted mistrust fear of the legal system...even the education among the tribals does not know of the laws which could help them ..." (Dust on the

Road 99, 105) The learned to exploit and encash the unlearned Mundas who are uneducated and innocent.

Landlords and zamindars sprouted like weeds all over India under the colonial rule and started exploiting the tribal communities by tricking them and encouraging them to raise loans. The colonials too capitalized by exploiting the tribal masses who never questioned them by any protest. Baijnath Lala, the landlord, knows well how to manipulate them as he "knows the rules of Adivasi society." (34) He deceives the Mundas by giving them his land to farm when "there is no good crop" (13) to grow and wins their faith and trust. He encourages them to "borrow, pay with labor" (29) He prefers Adivasis labor as they work for very low wages and do not bicker. It becomes "easy to bind the Adivasis in debt" for Baijnath because "If they once put their thumbprint on paper, they give bonded labor for generations." (32) Verrier Elwin observes:

Hindu moneylenders and landlords are responsible for uprooting tribals from their indigenous production system and placing them within the peasant production network. As a result, they could neither benefit from the mainstream economic growth nor go back to their subsistence-based primitive production system. (Adivasi and the Raj 20)

The tribals, because of draught, move away from their traditional farming or selling forest goods. After they are trapped by the moneylenders, they can never go back to their old system. They find themselves unfit for their new conditions and by the time they realize it, they find themselves to be caught in a web.

Mundas are "broken-backed livin' on t' kindness of t' Diku-Hindus." (9) Mundas call the outsiders as 'diku'; he may be police, a merchant, landlords, etc. all are regarded as 'dikus'. Referring to the word of 'diku' K.S. Singh comments that 'diku' included Hindu, Sikh and Muslim moneylenders in Chota Nagpur." He also makes a distinction between *bikes* and *saints* and argues that "while the likes were foreigners, the saints or *sads* were long-term settlers and old proprietors, including people such as *bananas*, Rajputs, Brahmins, and *Raukias*." (47) Both exploited the tribal community.

Under the colonial rule, new rights and policies relating to the ownership of forest land extremely bewildered the tribal communities. They were declined to have rights or ownership of their land, and they become alien in their land in a confused state of mind. Biswamoy Pati observes:

The colonial regime started the process of recording land rights in tribal areas often giving an individual farmer the right of cultivation. In most cases, the effort was to make a direct relationship between the farmer and the state. This impacted tribal societies in three ways. First...there was no individual ownership of land...secondly, though the rights of the tribal peasants were recognized, the increasing burden of taxes led to their increasing indebtedness. Finally, the British policy also tried to expand plow was not very successful as it did not suit the environment in which it was being introduced. This again led to the impoverishment of the ordinary *jhum* cultivator as they could not successfully take up the plow. (8-9)

Under such hapless conditions, Mundas seek the help of moneylenders and landlord without knowing their evil nature and surrender as bonded labor. After that "T' Mundas now work bonded labor with down-low heads, they die at t' hands of t' moneylender" (16), and he belongs to the landlord for generations struggling to repay a meager amount of loan.

The incessant socio-economic exploitation of the Adivasis made them attract towards Naxal movements of the time. Police forces patrol all the villages to catch the Naxalites hiding in the forest. The police try to seek the help of Chotti and Chhagan to trap the naxals. The police tell Chotti "Catch or kill, what's it to ye? Ye too are t' head of yer community, so I tole ye." (221) Chotti suspects the secret operation of police to catch the Naxalites and he was not convinced why police call them traitors. Chotti believes that Naxals were fighting for the cause of the poor and downtrodden people. When a Naxal boy seeks the help of Chotti to give shelter to hide, he helps him. Chotti asks with curiosity the Naxal boy the purpose of their struggle. The Naxal boy replies "We'll finish off the contractors and moneylenders. The land will be in your hands. Everything will be new. No one will oppress anyone." Chotti, partially convinced, tells the Naxal boy "If Lala dies, 'another Lala will come. Knowin' that I didn't raise my bow." (225) And suggests him "The fight ye talked about, is good, but it's not to be. Be equal to the polis and then fight, no? Else in t' end, it's t' polis wins. Thas what I allus see." (228) This notion of Chotti explicitly advocates the revolutionary strategies and knowledge of Chotti for which he need back up from his people. However, the Naxal boy is encountered by the police eventually.

Conclusion

Mahasweta Devi presents a true picture of the chronic abuse that has weighed down the downtrodden classes of the country in the major scuffle of power, from colonialism to democracy; it is indeed a travesty that tribal masses were still offended to realize and voice their state. They confronted with several issues and faced new challenges which seized their right to access forest resources and growing influence of strangers into their villages restructuring their tradition and culture (Sanjukta Das Gupta 5) This leads to the loss of their roots and age-old practices.

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Abstract

"We need technology in every classroom and every student and teacher's hand, because it is the pen and paper of our time and it is the lens through which we experience much of our world."

-David Warlick

In the earlier education system based on only teacher center learning, nowadays the education can be changed in student-centered learning. Educational technology on of greatest role of student-centered learning. Technology is playing an important role in the teaching-learning process; there is some learning materials, methods, and technique available. One among them is the E-content package. The E-content package creates an opportunity for independent learning. The E-content packages tend to arrange the media in a creative and productive way and to restructure the education to respond constructively and progressively to the technological and social change. The success of the E-content package depends upon the effective construction of the package. So, Indian government number of new programs to introduced in focuses on e-content based teaching and learning purpose. MHRD, IIT, IGNOU, and NPTEL this is all agencies for generating some an e-content package in all subject. Teacher and student visit the specific web site number of e-content materials and lecture videos available. This is all very helpful to student-centered learning. This paper intensive on government initiatives in e-content development programmed in education.

Keywords: E-content, Student center learning

Introduction

In the current education system to bring effectiveness in the distribution of information, development of creative contents and incorporation of innovative information and communication, technologies play an important role at all level of education system. For the upcoming digital generation to create a digital teaching-learning environment, mastering ICT skills and utilizing ICT is of outmost importance in every educator's profession (Molly Lee, 2005). E-content serves this purpose in its various forms such as web-based learning, computer-based learning, mobile-based learning, virtual classrooms, and digital collaboration. It is a combination of text, audio, video, images, animation with visual effects that are delivered via the internet, satellite broadcast or mobile technology. E-content has become a very essential and powerful tool of education in this current education system; it is the innovative method of instruction that can be used to create information for all learners, are empowered to create, receive, share and utilize information and knowledge for their economic, social, cultural and political upliftment and development. The use of e-content has

transformed teaching in several ways. In the process of e-learning, structured and validated e-content serves as an effective virtual teacher. This paper mainly focused on Indian government initiative for e-content development scheme in the teaching-learning process.

E-Content: Meaning

E-content means content in the electronic form. It is a combination of text, audio, video, images, animation with visual effects. Any digitized content that can facilitate the learning process and learning outcome can be termed as e-content. e-Content (defined as learning material with relation to new media) the acquisition of these contents takes place via four different channels: purchase of materials, use of freely available content on the Internet, self-production of material, exchange of existing material in a network with other institutions of Higher Education (universities, universities of applied sciences, etc.; AG eLearning, 2005).

E-content development is student-centered; materials and activities are designed with the needs and interests of the student in mind. The e-content will be interactive. E-content can be taking place anytime and anywhere. E-

content is also useful for physically or otherwise challenged students to more fully participate. It also provides consistent and effective learning. On E-content studies can suggest when students are stressed over a particular part of course material when students very comfortable to learn, or the teacher needs to refresh up the content to improve student learning. E-content will have the ability to retain long-term access and goals.

E-Content in Special Relevance to India

Currently, E-content development is not a government priority. Even the larger issue of the digital divide has not yet been given a clear position in the government's agenda. However, informally, a small fact of Indian society has realized the importance of E-Content, and there are a lot of initiatives and effects being made to develop this area. The E-Content development, once it started, just keeps steadily moving forward. The natural wealth of culture, art, and creativity of Indians are major resources in the development process, and thus, concerning creativity and substance, E-Content development in India has a bright future.

Importance of e-Content Development

Ministry of HRD, Government of India, has introduced several e-Content development programs viz., National Programme on Technology Education Learning (NPTEL) by offering free online video lectures in engineering, science and humanity courses. NPTEL is an open courseware initiative collaboratively started by seven Indian Institutes of Technology (IITs) and Indian Institute of Science (IISc). The objective of this programme is to enhance the quality of engineering education in the country by developing more than 200 curricula-based video and web courses. EnhanceEdu of IIIT Hyderabad is offering teacher training program for engineering college faculty giving importance of electronic content for the Indian society. A Certificate program in Information Technology for engineering college students is also being offered to make them industry-ready in the form of using Learning-By-Doing (LBD) methods. National Mission on Education through ICT, another MHRD initiative that concentrates on developing hands-on workshop and remote learning on the electronic stream called 'Virtual Labs'. The objective is to provide both post-graduate and under-graduate students who do not have sufficient infrastructure lab facilities in the colleges, can participate in this online hands-on workshop. Considering another example of IGNOU online courses for distance learners that were another high-quality experiment inspired many other education institutions to deliver online courses in electronic form for students.

Designing and Development of E-content

E-content design and development approach will be depending upon the nature of the content and the learners. It will also depend on the quality of learning you will be created. Various instructional design models are available according to our requirements. Most of the models involve the process of analyzing the learner needs and goals of the instructional material development, development of a delivery system and content, pilot study of the material developed, implementation, evaluating, refining the materials, etc. In designing and development of E-content, we have to adopt one of the instructional design models based on our requirements. Before understanding the designing and development of e-content, it is essential to understand the meaning of instructional design.

Prominent Initiatives by the Indian Government E-Content Development Scheme (Ministry of Human Resource Development)

- **E-PG Pathshala:** An MHRD, under its National Mission on Education through ICT (NME-ICT), has assigned work to the UGC for development of e-content in 77 subjects at postgraduate level. The content and its quality are the key components of the education system. High quality, curriculum-based, interactive content in different subjects across all disciplines of social sciences, arts, fine arts & humanities, natural & mathematical sciences, linguistics, and languages are being developed under this initiative named e-PG Pathshala.
- **NDL:** The **National Digital library of India (NDL)** is a project under the Ministry of Human Resource Development, India. The objective is to integrate several national and international digital libraries into one single web-portal. The NDL provides free access to many books in English and the Indian languages.
- **SWAYAM:** SWAYAM is a **tool for self-determined learning**, providing opportunities for life-long learning. Here learner can choose from hundreds of courses, virtually every course that is taught at the university / college/school level and these shall be offered by best of the teachers in India and elsewhere. If a student is studying in any college, he/she can transfer the credits earned by taking these courses into their academic record. If you are, working or not working, in school or out of school, SWAYAM presents a unique educational opportunity to expand the horizons of knowledge.

- **Digital Library Infilibnet:** The UGC-Infonet Digital Library association was formally launched in December 2003 by Honourable Dr. A P J Abdul Kalam, the President of India soon after providing the Internet connectivity to the universities in the year 2003 under the UGC-Infonet programme. All the education materials were available on the web site.
- **NPTEL:** NPTEL provides E-learning through online Web and Video courses in Engineering, Science and humanities streams. The mission of NPTEL is to enhance the quality of engineering education in the country by providing free online courseware.
- **Virtual Labs:** Objectives of the Virtual Labs to provide remote-access to Labs in various disciplines of Science and Engineering. These Virtual Labs would cater to students at the undergraduate level, post graduate level as well as to research scholars.
- **Spoken-tutorials:** The Spoken Tutorial project is about teaching and learning a particular FOSS (Free and Open Source Software). A Spoken Tutorial is a screen cast with running commentary, a recording of computer session created for self-learning. Each Spoken Tutorial typically runs for approximately ten minutes. Using these Spoken Tutorials, one can conduct SELF (Spoken Tutorial based Education and Learning through Free FOSS study) workshops. The Spoken Tutorial project is an initiative of the "Talk to a Teacher" project under the National Mission on Education through Information and Communication Technology, launched by MHRD, Govt of India.
- **OSCAR++:** Project OSCAR (Open Source Courseware Animations Repository) provides a repository of web-based interactive animations and simulations that we refer to as learning objects (LOs). These learning objects span topics in science and engineering at the college level and maths and science at the school level. Students and teachers can view, run and download these learning objects.
- **E-Kalpa:** This project on 'Creating Digital-learning Environment for Design' also called 'e-kalpa' is sponsored by the Ministry of Human Resources, Government of India as part of the National Mission in Education through Information and Communication Technology.
- **FOSSEE:** FOSSEE project is part of the National Mission on Education through ICT with the thrust area being "Adaptation and deployment of open source simulation packages equivalent to proprietary software, funded by MHRD, based at the Indian Institute of Technology Bombay (IITB).

Features of E-Content

- E-content is technologically friendly to pupil for downloaded text materials and used on any computer in independently for a learning process.
- E-content is having learner friendly for easy navigation.
- Another important feature of e-content is learner-centric, it is useful in the self-instructional model.
- E-content is also teachers friendly; it is used in various teaching-learning methods such as classroom, lecturing to a group, lab session.
- The E-content package makes and stimulates each student's individual or self-paced learning process.
- The E-content package gives an enjoyable learning process in their subjects. Each student can clarify him/her self any doubt about during learning process through E-content package.
- In the E-content method, they will exchange their knowledge with each other so that at the end of the learning process the students will get complete information about lessons or unit.
- Students are the active participant in the learning process. E-content package encourages cooperation and active learning and promotes students' own-pace of learning.

Conclusion

It is observed that the student's academic achievement and participation in learning had improved significantly when compared to traditional instruction. The students have shown much interest to learn through this mode, and it is observed that they prefer to select various other topics. It is further observed that the students started using a wide variety of media from the internet, power point presentations, simulations and activities in Learning as it provided a holistic approach. This can be facilitating students to master the concept of Mensuration at their own pace, which also demands that teachers create such E-learning digital applications that can be used in their schools and to enable students to access it on a 24X7 basis. The process is easy and used as a template to develop any e-content course material. Sharing knowledge in the way of digitalization is one of best way effective teaching and learning. The effectiveness of e-content through online/offline is understood the subject very much. The proposed e-content generation procedure is the platform to design an independent e-content and can be used across the world.

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SYNERGISING TRIBAL EDUCATION DEVELOPMENT FOR SUCCESSFUL SURVIVAL

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Abstract

"Educate a Child to Promote the Weak Section of the Society."

- **Sharoz Dawa 2017**

Education is one of the primary agents of transformation towards development. Education is in fact, an input not only for the economic development of tribes but also for the inner strength of the tribal communities which helps them in meeting the new challenges of life. Various education policies and government initiatives have been focused to improve the literacy rate of the tribal communities. After sixty- nine years of independence, the tribal people are still lagging from the development basically in the education field. Still, high drop outs and illiteracy rate is high among the tribal in comparison to other communities. In a recent study, it has been found that there is 70.9% of the drop out among the tribal. In such milieu, it is high time to find out why tribal communities are still lagging from the mainstream of society especially in the education sector. The objective of the paper is to analyze the status of tribal education with literacy rate, dropout rates, and Gender Parity Index in India. The analysis is based on secondary data of the Census of India, 2011. The percentage of literacy of tribes was only 8.54 percent in 1961 which has increased to 63.1 percent in 2011. Analyses the Government initiatives of schemes, Policies, and programmes for development of tribal education.

Keywords: Education, Tribal girls, Literacy, Drop out.

Introduction

India is home to a large variety of indigenous people. The Scheduled Tribe population represents one of the most economically impoverished and marginalized groups in India. With a population of more than 10.2crores, India has the single largest tribal population in the world. This constitutes 8.6 percent of the total population of the country (Census of India, 2011). Education is one of the primary agents of transformation towards development. Education is in fact, an input not only for the economic development of tribes but also for the inner strength of the tribal communities which helps them in meeting the new challenges of life. It is the single most, which individuals and society can improve personal endowments, build capacity levels, overcome barriers, and expand opportunities for a sustained improvement in their well-being. Education has been accepted as one of the main means of achieving this objective. It enhances an individual's personal and social endowments and capabilities for a more intensive, socially enriching and sustained well being. Special educational incentives such as separate opening schools, reservation of seats in educational institutions, provisions of students' scholarships have been introduced for the benefit of tribes.

In spite of all these measures education has made little progress among them. In a tribal society, girls are more important than in other social group, because of their strong participation in earnings and household activities. The importance of woman is restricted within the family domain and does not extend to other domains including education. In our country having 71.3 percent dropouts of tribal girls education (SSE 2010-2011), still lack behind in their education status and their empowerment.

Development should not be studied in isolation. Development is not synonymous with the growth of a few affluent persons. As AmartyaSen (1999) stated unless the capabilities among human beings are adequately addressed, and deprivations faced by marginalized groups are overcome, development cannot take place. He stressed the capabilities and human freedoms, and this freedom can only be achieved when people are guaranteed political freedom, economic facilities, social opportunities, transparency, and security. Although these conditions are different from one another, they are all interconnected.

Education and Tribal Development

Tribal development has long baffled the policy makers, administrators and social scientists in India, and the debate on the meaning, character, and direction of their socio-economic transformation continues. Studies carried out by anthropologists and other social scientists among various tribal communities have constantly pointed out problems of tribal development and offered suggestions for bringing better results. Based on various reports and studies on tribal development, efforts have been subsequently made to improve the tribal situation by providing various kinds of provisions and schemes. However, the tribals have not been able to derive sufficient benefit from this process of planned development. It is true that tribal development cannot be considered as a stereotyped phenomenon. It varies from one region to another. Whenever the problems of tribals arise, the typical government response is to formulate and implement externally assisted programmes without considering their ethos of life and genuine needs. It is presumed that the implementation of these programmes would ensure economic development and foster social justice. The result is tribals continue to be at *margins*, empowered to become *beneficiaries* but not *enlightened citizens*.

Bringing a Gandhian Perspective in School Education of Tribals

Mahatma Gandhi, the father of our nation, had specific perspectives in every aspect of life such as socio-economic, political and educational scenario. His educational thought is holistic. It leads to the development of all aspects of human personality. Gandhiji thinks that education in India should have its priority in bringing about a sense of awareness among villagers. The same is true for tribals. They should be given the opportunities to exercise their physical, mental and spiritual power in the course of basic and post-basic education propagated by Gandhiji. Gandhi's philosophy of basic education is comprehensive enough because he looks upon education as an instrument of socio-economic progress, material advancement, political evolution and moral development for an individual in society. It should be a plan to inculcate scientific spirit in them, help them earn and learn, enable them to meet their basic needs, ensure them the use of local resources. In Gandhi's scheme of education, vocational training or work experience is of utmost importance. Vocationalization leads to economic self-sufficiency which is utmost important to tribal communities. Further, education, as envisaged by Gandhi, brings the idea of bringing changes in the community. The ultimate aim of self-reliance and self-realization is the essential outcome of this method of education which is lacking in the

lives of tribal and which should be the aim of an education system.

Literacy Trends of tribes in India

Literacy is an important indicator of development among tribal groups. The literacy of tribes in India from 1961 to 2011 is shown in table 2. The percentage of literacy of tribes was only 8.54 percent in 1961 which has increased to 63.1 percent in 2011. But female literacy of tribes is only 54.4 percent compared to male literacy of 71.7 percent it shows that the dropout rate of female is greater than male. During the post-Independence period, the Indian government implemented legislation and allocated funds to facilitate access to enrolment in primary education (grades I-V) in India. As a result, the data from the census report shows that both literacy rates and gross enrollment ratios of both boys and girls across the population have increased substantially during these past 50 years.

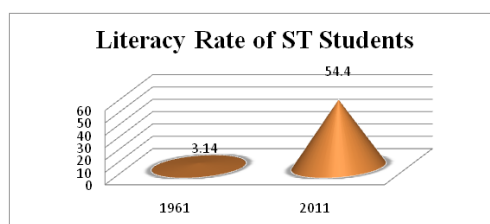
Table: 1 Literacy Trends of Scheduled Tribes in India from 1961 to 2011 (in Percent)

Year	Male	Female	Total
1961	13.83	3.16	8.54
1971	17.63	4.85	11.39
1981	24.52	8.05	16.35
1991	40.65	18.19	29.60
2001	59.17	34.76	47.10
2011	71.70	54.4	63.1

Source: National

Commission for SCs & STs, Fifth Report & Census, 2011

The literacy rate among ST boys is 71.7 percent and girls are 54.4 percent. So there is a significant improvement in ST literacy from 1961 (8.54 percent) to 2011 (63.1 percent) As well as the literacy rate of the ST girls level is increased from 1961 (3.61 percent) to 2011 (54.4 percent) but there is a significant reason to achieve the education.



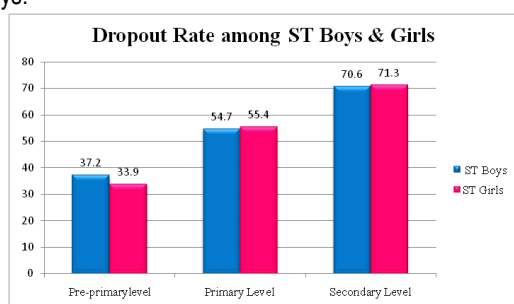
The Dropout rate of ST children's Education in India

Table: 2 The dropout rate among ST Boys and Girls

Class	ST Boys	ST Girls
Classes I-V	37.2	33.9
Classes I-VIII	54.7	55.4
Classes I-X	70.6	71.3

Source: Statistics of School Education, 2010-2011

ST Girls and Boys have lack of education attainments and through they are unaware of education and because of the family situation girls couldn't get a formal education. From the class of I-V Tribal girl dropout rate 33.9 is less than boys, but when we move to the higher education status dropout rate too high from their secondary education ST girls dropout rate is 71.3 it is greater than boys.



Factors Affecting Tribal Education

- **The attitude of other students-** it is one of the important factors which will affect the promotion of tribal students in higher education and educational status.
 - **Social Factor-** There is a still a wide spread feeling among the tribal is that education makes their offspring deviant, insolent and alienate them from the rest of their society. Since some of the educated tribal boys felt alienated and cut off their bonds with their families and villages after getting the education, after getting a good education they spread at least a silver spoon of Education awareness to a future generation.
 - **Economic Factors-** On the view of Vijaya Lakshmi (2003) identifies the problems of tribal students in education. Most of the tribal children were engaged in the crucial family to work like cattle gazing, labor on work sites, collecting fire wood and other minor forest products, stone quarrying, mining and home-based work such as processing forest products. The level of utilization of technology in the tribal area has remained abysmally low because of aware of education and technology knowledge.
 - **Lack of Interest in Education** - the Major problem faced by tribal students was lack of academichelp
- given from the teachers, unavailability of teachers and also subject teachers are unavailable. In most of the states, the medium of instruction was regional language; most tribal children's do not understand the text books, because of the language of instruction is lack, but textbooks are generally in the regional language. According to VinobaGautam (2003) focused his study on the education of tribal children in India. It reveals that the fault of given appointment to the non-tribal teacher in tribal children schools, it shows the fault of teachers couldn't know the language of the children speaks and children couldn't understand the teacher's regional language.
- **Lack of Facilities-** Vijaya Lakshmi (2003) conducted the study on identifying the problem of tribal students Education in Secondary Schools. The finding of the study reveals that the residential schools are low & verypoor infrastructural facilities, poor hygiene, and poor noon meal program and absences teachers, etc.
 - **Nature of Habitat** – Most of the tribal village people are scattered. This entails that tribal children have long traveled to attend school.
 - **Family surrounding Environment** - The surrounding or Environment is one of the factors influenced for the development of the person. Most of the tribal people are illiterates and dropouts, and tribal fathers are addicted to alcohol and other beverages because of adversely affect the economic status of the tribal family. Jayawal et al. (2003) study examined that the role of parental support on academic achievements of tribal students, the study explained that the parents having the higher achievement on education exerted significantly more support to their children. But the parents of lower achievers were not strongly ambitious of children's upward mobility on education.
 - **Stake holders Co-operation:** Co-operation is essential for promoting education in the case of tribal students. Their fellowship funds are flowing through tribal person's hands, and at last, it will reach delay transferring of funds creating problems in their education. According to Bhargava.S.M (1989) review of the study conducted the survey on education for marginalized group people; the study examined that the educational facilities for scheduled tribe are poorer when comparison to others in the district related to education facilities which provided to students like textbook, free uniform, stipends, and mid-day meals.

Five Year plan period strategies for Tribal Development

Five Year Plan strategies develop tribal people to uplift their future

- First five-year plan (1951-56) Tribal Development Programmes
- Second Five Year Plan (1956-61) Community Development Approach (Tribal Development Projects)
- Third Five Year Plan (1961-66) Special Multipurpose Projects for tribal people. (Creation of TD Blocks).
- Fourth Five Year Plan (1969-74) Administrative frame programme implementation and protective measures (Tribal Development Agencies (TDA)).
- Fifth Five Year Plan (1974-79) Total and Comprehensive view of the tribal problems and coordination of sectoral programmes (Tribal sub-plan)
- Sixth Five Year Plan (1980-85) Integrated approach and large financial allocation (expansion of TSP).
- Seventh Five Year Plan (1985-90) beneficiary oriented programme and infrastructural development (intensive Tribal Development)
- Eighth Five Year Plan (1992-97) A frontal attack on poverty, illiteracy, ignorance, organize state level tribal development cooperative corporations.
- Ninth Five Year Plan (1997-2002) Women and Child Development Programmes Improvement of living standard, education, health care and skill up gradation of the tribal people without any gender bias.
- Tenth Five Year Plan (2002-07) Programmes for the Promotion of Higher Education.
- Eleventh Five Year Plan (2007-12) Inclusive Growth Approach
- Twelfth five-year plan (2012-17) Sustainable growth and Empowerment of Schedule tribes - Programmes for promoting education through stipends, educational facilities, etc.

Suggestions

Ensuring equality on opportunity through effective Instrument of Education Keeping this in view, the Government has been making several efforts to educate them by extending special educational facilities and reservation of seats in educational institutions. But the development of education is one of the important problems in the case of tribes.

- Emphasis should be quality of education not on the quantity.
- The level of motivation for education should be effective to reduce the drop outs. To improve and

increase tribal's participation in education through Motivation classes, awareness programmes, special incentives and build some schools in tribal areas with flexible teachers to fulfill their educational needs, etc.

- Frequent Colony Visit should be conducted by the teachers and Tribal Volunteers
- Parental Awareness Programmes, especially on alcoholism and its problems, should be conducted frequently.
- Conduct counseling and career guidance classes for tribal students.
- Teachers should identify the hidden talents of tribal students and give extra guidance to students.
- Literacy campaign - Proper awareness campaign should be organized to create awareness about the importance of education. Literacy campaign on extensive areas in the tribal places may be undertaken to literate the tribal on the priority basis.
- Tribal parents Attitude- Through proper guidance and counseling to tribal parents, they should improve their attitude toward education
- Study materials in local languages - study materials supplied in local languages can help the tribes.
- Appointments to Local and female teachers - It is suggested to appoint more tribal local and female teachers in the tribal areas. A teacher should consider the ecological, cultural, psychological characteristics of tribal children.
- Stipends and various scholarships - Since higher education among the tribes is less; special ST scholarships should be provided to the tribal students perusing higher education, particularly in medical, engineering, and other vocational streams.
- Social security to girls- Security of students, especially of adolescent girls is a great concern in tribal schools.
- Proper Monitoring in tribal schools- Higher-level officials should check the functioning of schools frequently relating to the teaching methods, working hours, and attendance registers, it helps to promote the tribal teachers and students.

Conclusion

Thus the theme has concluded like Development of tribal girls education is an important factor in the present and future. Tribal should empower and develop themselves through education while getting aware about education which promotes their future life and also the fulfillment of their needs. Education gives the knowledge of

power which attains their goals as educated and ST girls should face the challenges related to education and aware of the opportunities proposed by the government to uplift their education status and empower the knowledge through education.

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A CRITICAL STUDY OF NARRATIONS OF SELF IN JAMAICA KINCAID'S NOVELS

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Abstract

Jamaica Kincaid's formulation of self as subject is varied between cross-cultural contexts and their constitution of migratory, comfortable, and convergent subjectivities. This pattern of migratory subjectivities which originate in a West Indian location is different both in scope and influence from that of other diasporic women, for it is contoured by particular intersections of race, class, and sexuality in newly independent societies. While the writer reiterates many of the concerns raised by male West Indian writers a generation before, my emphasis is on the ways gendered locations affect the shape of their thematic. These two women writers encode their experiences of exile in ways which affirm their connections to the oral culture and traditions of the place left. Framing their self-narratives within a West Indian tradition of storytelling, Cliff and Kincaid, as raconteurs, assume the authority to take liberty with other traditions of writing the self.

Keywords: *A variety of vantage points, exilic voices, relationships, and exile life.*

Home accrues a range of meanings in these various contextualizations. It relates to geographies: home is an island, a community, a house. It becomes a political term: home describes Africa, the New World, and the nation-state. It is an ideology: home is the imagination, a safe, nurturing space, a place where one can speak freely. But home can be a prison, a cell, a grave. It can be a place where one is silenced. Home can be both center and margin. Multiple and shifting, home is nevertheless a site for the construction of identity.

That is in itself not unusual; a large number of Caribbean novelists write outside the region. What is remarkable about these West Indian writer is not only the volume of literary production -over the last fifteen years, each woman has averaged one book every three years-but also how their writing epitomizes the changes occurring in the West Indian literary tradition at the end of the twentieth century. Kincaid personalizes the political and politicizes the personal. Narrative functions as both the source and example of enabling cultural theory as each writer wrestle with the peculiarity of her migration and its relation to exile-a condition already over determined by colonialism. The eclectic, fragmented form favored by Kincaid as a way of encoding the female experience is a rejection of the linear polemic of some male-authored West Indian text. Furthermore, these women privilege narratives, that is stories which reveal their folk origins and which confirm their appreciation of how the West Indian storytelling process has supported their artistic creativity. Autobiography asserts a female "I" as the subject who will not be silenced as each writer becomes the raconteur of her own life story.

West Indian literary criticism has for a long time reflected the domination of West Indian males. Writers such as Edward Brathwaite, Wilson Harris, C. L. R. James, George Lamming, Roger Mais, V.S. Naipaul, Samuel Selvon, and Derek Walcott have in time come to represent the "Great Tradition" of West Indian Literature. But that tradition is, in fact, an extremely young one which has come into being less than half a century ago. Related to the upsurge of the West Indian novel in the 1950's were the many essays and articles produced by these writers as they attempted to formulate a West Indian aesthetics. Theory met praxis, birthing a literary tradition. West Indian literary criticism celebrated the moment by showering attention on the most visible-the writings of men.

For the West Indian subject, self-formulation occurs in contexts which already bear the imprint of colonialism and its identity-erasing template. History is often a referential point in any articulation of an ideology of selfhood, largely because it is judged as the primary narrative which brings man into being, and in confirming his origin, establishes him as a rational, agentive subject. However, the Europeanized versions of history available to the West Indian subject had instead fore grounded incidents of conquest and enslavement, domination and mimicry, and had presented him with an image of self as the passive object of colonial expansion.⁴ This text afforded the West Indian no agency and therefore no identity.

The insistence on claiming an identity as a West Indian becomes crucial to the literature and politics. As Kenneth Ramchand explains in *The West Indian Novel and Its Background*:

West Indian novelists applied themselves with unusual urgency and unanimity to an interpretation and analysis of their societies' ills including the social and economic deprivation of the majority, the pervasive consciousness of race and color. . . The lack of history to be proud of, and the absence of traditional or settled values. (5)

Nationalism and literature constituted the forum for these discussions. The Caribbean subject has been named Caliban in both the western political and literary text. However savage, rude and untutored, this discourse had constructed him, the historical example of the Haitian Revolution offered a version of a victorious Caliban to counter this reductionist ideology. Prospero's ideology of triumph had been dismantled with his tools. Through education, the legacy Caliban had once cursed, the West Indian had come to an awareness of a historical community of resistance and the achievement of selfhood it had wrought through violent revolution. But there were other alternatives, ones inspired by magic similar to Prospero's. The source of that magic became highly debatable, and the articulation of selfhood formation accordingly varied. Now it was important to move beyond Manichean frames and to construct a West Indian identity from the skeleton of the Haitian Caliban.

Inevitably, what emerged was a series of paradigmatic representations of subjectivity which was being reconstituted on what Sidonie Smith and Julie Watson describe as "the site on which cultural ideologies intersect and dissect one another in contradiction, consonance, and agency" (xix). In the early 1950s, a range of postcolonial strategies of identity recuperation was being offered simultaneously, each presenting itself as a definitive manifesto, all attempting to bring order to the seeming chaos of history. Each blueprint had some specific ideological justification for the constitution of identity: be it based on the reclamation of an African past, or on hybridity. But the heterogeneity of the region did not make for its easy containment into theoretical paradigms. West Indian writers remained undeterred in the production of a useful subjectivity.

In an Interview with Moira Ferguson, Kincaid Explains

People like me . . . just sort of usurp all the boundaries and just mix them up and just cross borders all the time. We have no interest in formalities. We are not interested in being literary people. We have something to say that is urgent. . . We have got to say it now. You don't know how long it will be that you can speak, maybe tomorrow you may be shut up again. (167)

For both writers, it becomes important to have their say now. Cliff having been once silenced is aware of the consequences of voicelessness. Kincaid, though having never been silenced, is aware that this privilege can change depending on her social position.

Although Kincaid's many accounts of leaving Antigua make no mention of a yearning for the safety of this island community, the many instances which Kincaid has provided of the early impecuniousness that marked her early years in the United States would have foreclosed on the possibility of travel between Antigua and the United States. Her struggle to educate herself, the racism she was exposed to, and what she perceives as her forced alignments with powerless African Americans are the realities of Kincaid's migration. While she has not given up her Antiguan citizenship or her right to freely criticize her island home, Kincaid is equally adamant that it is the place where she could never live, that there her creativity would be stifled, her individuality submerged beneath the weight of her mother's personality. Having left home at seventeen believing any place to be better than Antigua, Kincaid becomes a voluntary exile and considers herself thus empowered. In her chapter "Writing Home," Davies concludes that "Writing home means communicating with home. But it also means finding ways to express the conflicted meaning of home in the experience of the formerly colonized. It also demands a continual re-writing of the boundaries of what constitutes home" (129). Jamaica Kincaid's narratives confirm this.

Living a genteel life in Vermont and writing her views on gardening for *The New Yorker* are activities which, as Kincaid herself is well aware, allies her with the powerful. She can afford to spend money on expensive plants, can buy two of every gardening tool, and has enough leisure time to pursue her two main interests: reading and gardening. Neither is Kincaid interested in alliances-be it with a West Indian social community, non-existent in Vermont, or a literary one. While she is interested in the mechanics of power, Kincaid does not see herself as part of the powerless. She can empathize with that group but not identify herself as powerless. Pragmatically dividing the world into the powerful and the powerless, she remains interested in the fate of the underdog even while her lifestyle positions her with the conquering class.

In *Annie John*, Kincaid's autobiographical first novel, Ma Chess rejects houses for holes in the ground where one can come and go as one, please. America becomes Kincaid's hole in the ground, and as an expatriate among expatriates, she has a right to claim this space. As a successful writer, she too can afford to come and go as she pleases.

Kincaid's most recent work, *The Autobiography of My Mother* (1996) confirms this. Bringing together the many issues circulating in her other works, Kincaid traces the acquisition of power and how such power is deployed. More significantly, she deconstructs familiar notions of what constitutes power. The protagonist, Xuela, is powerful because she remains outside of love and desire, and her mother's death, the perpetually mourned loss is what makes Xuela indomitable. Xuela's mother dies in childbirth.

The connection between Xuela's birth and her mother's death is developed in the novel as an un-assuaged need which brings the protagonist to define love and desire as unattainable. Paradoxically, because she needs her dead mother, Xuela needs no-one. That is the source of her power. The engagement with the Kincaidian mother continues. The powerful and the powerless wear the same face and with their interchangeable roles comes yet another migration of identity.

Jamaica Kincaid is still talking back, and writing back. The conclusion reiterates the polyvocal, open-ended narratives of these two women. Their ongoing narratives of identity and their shifting locations of home suggest participation in a Caribbean feminist poetics and the simultaneous engagement with transnational feminist poetics, to create discursive spaces large enough to allow for their continuing migrations.

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PSYCHOLOGICAL STUDIES IN EDUCATION

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Abstract

Every child is born with certain natural and inherited endowments. These endowments are modified and sublimated for making the individual child a useful member of society. The process of such modification of endowments or change of behavior is known as education. For the ultimate success of this process we, have to base it on a depends upon the scientific plan which depends upon the scientific study of the child's mind. This scientific study of the child mind or behavior is known as 'Psychology' Thus the psychological basis is an important basis of education.

A teacher has to deal with the child has material. Therefore, unless he thoroughly understands the natural inclination of the child, his heredity, environments, desires, aptitudes, habits, feelings, likes and dislikes he cannot succeed in imparting good education. All this is the knowledge of psychology. It tells the teacher that when the rule of thumbs fails, the laws of psychology can bring fruitful results". With this knowledge, the teacher is saved from committing blunders and from learning at the cost of his pupils.

Education is a process of controlling, and modification behavior and psychology seeps the discover the general laws which explains the behavior of living organisms. It, therefore follows that the theory of education must base itself very largely on the science of psychology. As knowledge and character are revealed through behavior, this science is of great help to the teacher in formulating a theory of education. Great Education like Rousseau and Pestalozzi had realized that teachers primary concern is with an accurate knowledge of the child's mental process. Later on Froebel development this very idea in his kindergarten scheme of child education. In recent years, Sir John Adams gave expressions to similar views when he said, "The Verbs of teaching governing two accusatives"-one of the person, another of the things as,

Psychological Studies in Education

Psychology means the science of the soul, that in corporal something which is said to inhabit the corporal body and somehow influence its actions. Psychology now is defined as a science that systematically studies and attempts to explain observable behavior and its relationship to unseen mental processes (Experiences) that go on inside the organisms and to external events in the environments. The goals of psychology are description, explanation, prediction, and control of behavior

including subjective experience. Behavior as much refers to external to all responses of the living organism due to stimulation from without or within. Psychology analyses behavior to extracting the general principles of laws underlying behavior. It also tries to explain individual differences in behavior among people. Psychology is the science of man and is of the immerse practical value of very one. Many co, in temporary behaviors do believe in concepts of such as mind and consciousness. Consciousness is now defined has the duality of mind through which people experience things.

Mental experiences many be cognitive giving us information knowledge. Affective involving feeling and emotional states or conative, characterized by striving or an effort of will

Simple behavior is molecular and complex behavior is 'molar', and both these are investigated by psychology. To tackle intangible, experiential phenomena objectively, psychologists often give the operational definition to such phenomena, redefining terms in words that refer to the external observable vents is known as operationalizing.

When we look at the group of psychology as a science, we find it to be gradual, many have contributed to making psychology scientific Wundt with his experimental approach, Galton with his investigation and measurement of individual differences, James with his penetrative analysis of a wide spectrum of mental phenomena. Watson with his materialistic and objectives approaches, skimmers S'-R' explains Piaget's cognitive psychology. Humanistic psychology of Rogers, Maslow, and others all contributed to it. Even History is defined by will Durant, as psychology in action. Now a movement of synesis appears in the field of Psychology, and mini-theories have begun to replace comprehensive psychology theories. Educational psychology attempts to have practical sustenance from all these without learning heavily in one

or other direction and in so doing it has gained a certain amount of independence as the distinct science in its own right.

Psychology as the science of behavior and experiences adopts certain ways of collecting, collating, classifying and interpreting data regarding human behaviors so that valid understandings and insights in the form of general laws of behavior could be formulated. These are the methods used by the psychologists in their investigations. Educational psychology, as well as education, also draw upon these as tools in research in their fields, and the knowledge of the methods of psychology is of definite value to educational psychologists as well as teachers.

The status of any profession is determined in large measure by the quality of the professional service. It provides and these, in turn, depend on the adequacy of the insights and understandings on which professional decisions are based. Teachers can improve their professional skill with which they guide student group and development only if they have a thorough understanding of the principles of educational psychology for it provides the only sound basis for effective teaching. However, the contribution of any course in Educational Psychology to teacher education is directly proportional to the degree that it maintains contact with both the general field of Psychology and classroom relatives and practices

Educational Psychology is a vital segment of applied psychology which attempts to utilize the findings of psychology to solve educational problems. Educational Psychology deals specifically with the experience and behavior of human beings in educational situation formal as well as non-formal. It aims to provide teachers with those psychological insights and skills which are necessary for successfully guiding the growth, learning, and adjustment of pupils. It encompasses both the educational systems consisting of institutions strategies, curricula methods, etc. and the psychology of the educable and educators. Educational Psychology utilizes the findings of Psychology to deal specifically with educational situations to produce more effective teaching and better learning and to aid pupils and teachers to live in physical and mental health. "The educator Herbert is looked upon as the father of the Educational Psychology, though even before him Rousseau emphasized understanding of the child for its proper education and Pestalozzi spoke of the need for Psychologising education". The form of education psychology was first used by E.L. Thorndike in 1903, and Educational

Psychology has since developed considerably even achieving an independent status not due to the researchers of many great men like Thorndike, Bagley, Hall, Gates, Skinner, Bruner, Gagne". Bloom and other Researchers in both the general psychological field and education have contributed to the development of Educational Psychology, fostering better understanding among teachers regarding the learner, the learning process as well as the learning situation. The basic difference between educational psychology and general psychology appears to be a matter of focus and emphasize with general psychology concentrating more on a comprehensive understanding of human behavior and the educational psychology highlighting the behavior of the learner. The methods of investigation as well as many bases of laws of behavior are common. Both share certain topics like learning, development, motivation, individual differences, etc. in common. But Educational Psychology as its special areas like instructional methods teacher-pupil relationship, special difficulties, education of exceptional children, etc. And has little or no interest in areas of psychological or psychology. Even common psychological problems are looked at from the professional point of view by Educational Psychologists.

As indicated, Educational Psychology helps teachers to effectively tackle problems which may arise in learning, teaching, evaluation of pupil progress class organization and discipline as well as problems of human relationship both within the school and the community. Undertaking the nature of the pupil is a must for effective instruction and guidance. Understanding involves having a variety of view points, an awareness of important factors, developing insight, thinking casually, making valid predictions on the behavior of learners, etc. Education is now child-centered emphasizing the pupil's nature and needs. Education is not viewed in a broader context as signifying not mere instruction, but as the process of development of the pupil, Educational development is to be harmonious, taking note of the body, intellect, skills, character, sociability and aesthetic taste of the pupils. Such a development cannot be forced from outside. It has to come from within the necessary educational setting for the self-activity of pupils, motivate them, guide them when they falter, assess their progress and adopt remedial measures when things go wrong. He should act as a catalyst hastening the process of development and influencing it by his example in the field of emotions, interests, and attitudes. For the effective discharge of these varied functions, Educational Psychology is of great help to the teacher. In involving and

applying dynamic instructional methods as well as effective means of evaluation. Educational Psychology has been and continued to be the basis. Play ways of instruction, activity, activity methods of teaching and learning individualization of instruction through assignment and programming as well as the construction of a variety of tests to measure intelligence, aptitude, achievement, etc. are all the result of the impact of psychology on Education. Theories of teaching resulting in the construction of different types of teaching models have a psychological basis. Innovative practices imply the ingenious application of psychological principles to the new situation in the classroom, innovation in the introduction of a new idea or process or technique and its adoption for widespread use of replacing an existing practice or technique innovation is not change for the sake of change. It is controlled by testing and experimentation. It implies an awareness of the inadequacy of existing instructional practice, an attitude of searching for new ideas and a willingness to test them out and put them to use and in all these aspects psychological knowledge is vital. The development in recent years of the field of Educational technology has also highlighted the significance of psychological understandings in evolving more effective teaching-learning strategies. Educational Technology is said to signify the fourth revolution in education according to Eric Ashby, the other three in order being the shifting of the task of education from parents to teachers, the adoption of the written word as a tool of education and the invention of printing. The growing abundance of information in recent decades seems to be generating a fifth revolution, in which Educational Psychology may be expected to play even a more significant role. In the field of Educational Technology, the results of engineering and electronics techniques, information sciences and human technology are used to promote the efficiency of education and this field assumes greater importance in the area of non-formal education. In the designing and development of effective curricula the values of Educational Psychology are immense curriculum refers to the programmes of activities designed so that pupils will attain as far as possible, educational ends and objectives and embraces objectives, course content method as well as evaluation. N.D. Evan speaks of the curriculum as "all the planned experiences provided by the school to assist pupils in attaining the designated learning outcomes to the best of their abilities". J.F. Kerr has developed a model for curriculum design

incorporating in a cyclic system with continuous feedback loops all the aspects that go to make up the curriculum-sources that supply the objectives of education, the objectives domains, Disciplines, school learning experiences, evaluation and decision making of course no model can tell us about the relative stress to be attached to each component. An analysis of such curriculum models will reveal the role which psychological knowledge has to play in designing the collating the different aspects. The help which Educational Psychology can render to the teacher in the area of class organization, discipline and control, planning group activities, guidance work, fostering scholastic achievement and mental health of pupils by creating an emotionally stable and encouraging climate in the classroom and in providing necessary care for the exceptional pupils under his or her control is so patent that it needs no elaboration. Teachers are not only leaders of children but are also makers of society with definite social responsibilities.

Conclusion

Educational Psychology provides the teacher with the necessary social skills for the proper discharge of their societal obligations. Educational Research which is necessary for progress and professional growth involves knowledge and application of the principles and methods of psychology. The teacher is a factor in the classroom situation, and a certain amount of self-analysis and self understanding is needed to play an effective role in the classroom and also to attain job satisfaction and adjustment. Educational Psychology provides the basis for this. As such, Educational Psychology is foundational to any programme of teachers-education.

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A LINGUISTIC ANALYSIS OF POWER AND VIOLENCE IN CASSANDRA CLARE'S *CITY OF BONES*

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Abstract

The proposed endeavor focuses on the violence content in Cassandra Clare's City of Bones novel which is the first novel of her young adult urban fantasy fiction series The Mortal Instruments. I used the corpus linguistics and CDA. Then I used the framework of transitivity available in the Systemic Functional Linguistics developed by M.A.K. Halliday to study who affected whom and under what conditions. This proved a useful tool for analyzing violence because of its inherent property of involving two participants, the victim, and dominant person, hence unequal power relations. Social positioning becomes a potent factor in the occurrence of violence events.

Keywords: Violence, SFL, Transitivity, Corpus Linguistics CDA, Power, Social Position.

Introduction

This research is the result of the observation that contemporary fiction aimed at young adults presents a disturbing amount of violence in its treatment of classic themes like good versus evil, lust for power and dominance, revolt against the system and saving the world from some deadly beast or demon, etc. Young adults or teenagers are 12 to 18 year age groups. Although they are over with their childhood fantasies and are on the road to becoming mature individuals, they still carry an impressionable and sensitive mind which is open to all sorts of influences. The individuals in this age group are in precarious position as any wrong idea or deed was done in these formative years is believed to have lifelong impacts. As playing online games like Blue Whale can be fatal, similarly reading literature which directly targets them and has a high content of violence can have devastating results. Instead of having positive, nurturing and nourishing effects and inculcating moral values and ethics, violent literature only instigates evil instincts and appears to glorify violence as something cool and acceptable.

The aim of present research is to demonstrate the violence content empirically in *City of Bones* (2007) by Cassandra Clare and show how violence is related to power position regardless of the good or evil side characters subscribe themselves with. Further, I will try to find out how violence correlates to the concept of social identity. Thus I propose a reduction in the violent and cruel content in young adult literature.

The present research will show the results achieved after investigating the presence of violence in the *City of Bones*. The framework for the analysis is a combination of

- Critical discourse analysis (Fairclough, Van Dijk 1997, 2000, 2001. 2003, 2004, Widdicombe 1998 and Wodak and Meyer 2002, 2009)
- Systemic Functional Linguistics (Transitivity analysis) (Halliday 1994, Downing and Locke 2006)

The present research might provide new insight into the violent content in *City of Bones* as well as into the possible effects it may have on young adults.

To carry out a study of violence, I first separated those excerpts from the book which contain high violent scenes and then label them according to the violence they represent. Then I studied the process types that appear in the corpus to find out who was inflicting violence upon who and then I studied the participants and circumstances that are part of the corpus selected for the analysis, *City of Bones* corpus. My intention here was to find out whether power and violence are intrinsically related in them as "age and gender are easily identifiable at first sight, but whether someone is or not classified as having a violent nature is directly related to his/her actions" (Paoletti, 171).

In sum, my main objective has been to find out the relationship between transitivity processes and socially-constructed meaning related to power in the text. By doing this, I intend to shed some light on the power relations between the characters in this text and how this unbalanced relation creates a context for violence and what are the consequences these power relations might have on the participants?

Results and Discussion

This section will discuss the results I achieved after transitivity analysis of the selected excerpts. I selected 20 excerpts.

Classification of Excerpts

The following table details the classification of violent excerpts according to the violence they present:

Table 1: Categorization of violence in *City of Bones*

Violence Category	Frequency of occurrence
Abuse/Assault/	5 (excerpts 1,2,3,14,20)
Child abuse/ Child Abandonment	1 (excerpt 6)
Domestic/ Gender Violence/ Rape	1 (excerpt 17)
Injury	4 (excerpts 11, 12, 15, 18)
Kidnapping	--
Murder	5 (excerpts 4, 5, 9, 10, 16)
Murder Attempt	3 (excerpts 7, 8, 19)
Robbery/Snatching	--
Threat	1 (excerpt 13)

As we can observe the suitability of excerpts into one of the violence categories means that it is not only intuition but facts that prove the presence of a context of violence in the *City of Bones*.

Transitivity Analysis

This stage of my research is devoted to showing the results achieved when analyzing the process types and the participants found in The Corpus to arrive at a more detailed account of the processes by which all the characters involved are described. The reason for this study is that it is my intention to investigate the relationship between linguistic structures and socially constructed meaning in The Corpus as Burton remarks, "stylistics analysis is not just a question of discussing 'effects' in language and text, but a powerful method for understanding the ways in which all sorts of 'realities' are constructed through language" (Burton, 201). Hence, I have carried out a study of verbal processes according to Halliday's (1994) systemic framework, namely, transitivity system, because it entails revealing not only the type of verbal processes but the meaning, participants and circumstances surrounding them. Therefore, by doing this, I might be able to glean enough information, if indeed this is possible, about how social power or, put more simply, unequal power relationships, are related to violence. This is the case because since human beings can put our experiences and thoughts into either oral or written stories (what is called narratives), transitivity analysis is applied to search what processes are experienced in a text and to uncover its main linguistic features. Besides, taking into account that transitivity is related to the ideational function and this function is concerned with the transmission of

ideas, then, with this analysis, I will be able to show the ideas that were and still are transmitted to children.

I was able to track 375 processes in 20 excerpts (Appendixes 1 and 2). Following table presents the division of process types:

Table 2: Processes in the corpus

Process type	Frequency of occurrence
Material	243
Mental	44
Verbal	29
Relational	42
Behavioral	21
Existential	5
Total	375

The statistical analysis clearly shows that from 375 processes found, material processes dominate the city of bones corpus. That is to say, processes of doing and causing. Some examples of material processes are displayed in the following table:

Table 3: Material processes

1	She moved with a lightning speed	Move
34	The blue-haired boy slashed at Jace with claws extended	Slash
43	He sank he knife into the blue-haired boy's chest	sink

Mental processes, i.e., processes belonging to the world of inner consciousness involving processes of cognition, understanding, and sensing, etc. are second in number but far less than material processes. The differences between these two process types indicate that the characters in the novel are more concerned with action, i.e., doing thing rather than reflecting on how things should be done or what will be the consequences of doing certain things. Another interesting fact is that Clary is the sensor in a majority of mental processes which may be because before entering the shadow hunter world, she was a normal teenage girl interested in drawing. So as she enters the magical world, her human traits and emotions are still dominate part of her personality and especially the habit of reflecting on things. Following table provides some examples of mental processes:

Table 4: Mental processes

83	To her horror, Clary realized that the noises it was making were words	Realize
131	She had almost forgotten the sensor	Forget
142	I'm. Next, she thought, panicked	Think

Next to mental processes are relational processes in the frequency of occurrence. I found 42 instances of relational processes in the corpus. These processes relate a participant to its identity or description. They are different from material processes because one participant does not affect other participant. Some examples from the corpus are:

Table 5: Relational Processes

48	His black shirt was blacker now in some places, wet with blood	Was
74	But the thing was too fast for her	Was
187	For a moment the giant stood swaying	Stood

I found verbal processes to be fourth in occurrence frequency with 29 samples. These are the processes of saying and existing on the borderline between mental and relational processes. Halliday notes that this kind of processes expresses the relationship between ideas constructed in human consciousness and the ideas enacted in the form of language (1994, 107). Following are examples from the corpus analyzed:

Table 6: Verbal processes

54	Between his teeth, he hissed, "so it be, the forsaken will take you all."	Hiss
165	"Don't call me for favors again", he said	Say
299	"Seize the trespassers" he said	say

Behavioral processes are notably difficult to differentiate because these processes are related to physiological and psychological behavior. They stand between material and mental processes. To recognize these processes, I relied on two aspects- one that it has single participant (i.e., the intransitive verb in traditional grammar) and second that when both physical and mental features of action are inseparable. The following table shows some examples:

Table 7: Behavioural processes

18	She laughed standing over him	Laugh
274	She relaxed momentarily and then tensed again	Relax
297	His lips curled back from his pointed incisors	Curl

Finally, Existential processes, i.e., processes of existence, had an occurrence of only five lines. This process type is easiest to categorize because the word *there* is necessary as a subject like in the following examples from the corpus:

Table 16: Existential processes

17	And now there were hands on him	There
195	There was a series of heavy and cracking thumps	There

The process analysis clears that material processes dominate the process types. Around 85% of the material processes involve a discourse of violence. Also, this is an indication that the world of the *City of Bones* is more concerned with materialistic things and people inhabiting this world do not abstain from anything to achieve their goals even when this means killing other people or shedding the blood of innocent. Not only the demons and attackers enjoy violent attacks and murders, but the major characters are also shown as very much keen on violent acts. At the beginning of the novel, when shadow hunters kill a demon boy, Isabelle hit him with her whip and then laughs. Jace too murders forsaken and Raphael with his seraph blade, but he does not show a momentary hesitation.

These characters share different participant roles as both perpetrators and victims of violence. For example in the first excerpt, the group of shadowhunters is in power position, and they inflict violence and kills a demon boy. However, when the king of demons, Abbadon, attacks them, they are the victim. Abbadon can dominate them and punish them because of his demon powers and huge size. In fact, before him, they all look dwarfs. Abbadon can seriously injure Alec and Isabelle because of vicious poison he carries in his talons. Both of them are victims here.

Alec can bully Clary when she says the truth about his feelings for Jace because of his gender. Similarly, Clary's mother's boyfriend, Luke, can turn his back on Clary because he has no social responsibility towards Clary. He is not her father, so he moves away from her and asks her to never to call him for help again.

The processes of doing and controlling the action by participants who carry them mark out other processes. For this reason, after completing the process analysis, I solely focused on those clauses which reflected violent actions as my primary aim it to study the participants involved in these actions to study the connection between violence and power resulting in the construction of social identities. As discussed earlier, the identity concept is used here in the sense of membership. An individual becomes a member of a particular social group by characteristics/features/ traits he/she shares with the other members of the group. The study of identity will also be beneficial in uncovering the social position of the participants, and

hence this will further shed light on how these participants use their social position/situation to inflict violence on others. By investigating the results of the study of participants, four different identities that could be said to be the perpetrators of violent acts were identified:

- **Parents/partners**

Under this category, there are two people who commit violence but more on a psychological level than a physical level. These are Clary's mother and her boyfriend, Luke, whom she views as a father figure. But Clary only seems to be delusional because the moment she is in dire need of these people; they are not there to help her. Clary's mother erases all her memories and puts a memory block on her mind. Though she gives the lame excuse that this is the only way to save her daughter, she robbed Clary's memories and also violate the privacy of her mind. She was able to do this psychological violence because of her power position as she was the parent and mature person, this gives her the right to bring up her daughter in any way she liked.

Next person in this identity is of course Luke. As Clary calls him after the kidnapping of her mother and demon attack on her, instead of listening to her and consoling her, he reprimands her for calling him and tells her never to call him again and ask for help. He was able to refuse help because of his social position.

- **Saviors**

Under this identity, I have placed the Shadowhunters, i.e., Jace, Isabelle, and Alec. They share this identity because of their fight against the demons. Although they do inflict violence on demons, it is only to stop them from disturbing the peace of the human world. They hold a power position because of their virtues and ethics. They do not kill any human being, and neither do they involve themselves in any other kind of malignant activity, but when it comes to fight and end demons, they are as voracious and fierce as a lioness. Jace is recognized as a most accomplished shadowhunter because he has killed more underworlders and demons than other persons. This fact puts him in a powerful position, and he acts as a leader and guiding force for other shadowhunters.

- **Destructors**

As its name hints, this identity is shared by demons, forsaken, and vampires. They are the representation of evil forces and inflict violence to extend the boundaries of darkness and hatred. Their sole aim is destruction and killing. They do not care whether they kill an innocent person or a criminal. In their minds, no difference of this kind exists.

Most importantly, they have a serious dislike for shadow hunters and humans. They can commit violence on account of their evil powers. For example, a forsaken, demon and vampires all attack Clary because she does not possess any special powers to prevent them or to murder them. So they use their powerful positions to get their goals accomplished.

- **Helpers**

There is only one participant who comes under this identity category. He is Simon, Clary's friend. He inflicts pain on Raphael to save his friends. As Raphael readies himself to sink his vampire teeth in Jace's throat, Simon lashes out at Raphael and uses his forced conversion position as a rat to his advantage and attacks Raphael's arm. Simon bites Raphael so hard that he has no choice but to let go of Jace. Although for the sake of help but Simon's refuge to violence keeps him from becoming an ideal character to be followed by teens as the message it provides is that violence is the solution for everything.

Conclusion

To sum up, as Santaemilia (13) argues, power can be measured in many different ways: according to social prestige, to reputation, to psychological control, intelligence or sexual seduction. In *The City of Bones* Corpus, power is measured either regarding social status, either political or familiar or greater strength due to magic or to gender inequalities. The victim is most of the times a less aware person and the perpetrator, predominantly, a person with high social status.

I carried out a study of 6 processes in which I found out that material processes were the dominant ones. The relationship between the types of predominant processes and violence is, in my opinion, a crucial finding in the present study since material processes articulate an action carried out by an entity, the Actor, able to have the intention of starting, controlling and ending an action and thus, inferring a volitional feature to those violent acts in the *City of Bones* novel.

Transitivity has made this analysis possible because it deals with the transmission of ideas and thoughts. Hence based on the violent acts in the novel, I was able to show how power and violence are related and how power position used to perpetuate violent acts lead me to analyze the identity construction of characters fit in.

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RELIGION AND SUPERSTITION AS AN INTEGRAL PART OF AMITAV GHOSH'S *SEA OF POPPIES*

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Abstract

Religion has an implicit role in Indian society which cannot be overlooked in the day to day life of an individual. Superstitions play an important role and affect the activities of a person's life in more ways than one. In *Sea of Poppies*, Amitav Ghosh beautifully blends religion and superstition with the plot and shows how they affected the lives of the people during the Opium Wars. Characters like Deeti and Kalua are ingrained in superstitious beliefs and follow them religiously. Neel, although an English educated Raja, gives into family pressure and follows certain rituals which will act in his favor. Caste is an outcome of certain religious beliefs, and this too has been portrayed in the novel through untouchability, arising from superstition. Omens and portents are taken seriously by the characters as they try to ward off ill-luck and the influence of planets in their lives. The Ganga is the most sacred river in Hinduism and is believed to wash off a person's sins. The Ganga's antithesis is the Karamnasa- which is a tributary of the former. It is the opposite of the Ganga in its properties and is feared by the villagers. Ghosh has skilfully integrated religion and superstition and painted a picture of nineteenth century India with its dogmas and orthodoxy.

Keywords: Religion, Superstition, Dogma, Omens, Portents, Planets.

Religion has an integral part in society, especially in India with all its rituals and traditions. The crux of social life has revolved around religion and the activities associated with it; thereby bringing people together and also at times creating many issues due to the tenacity and obdurate nature of its associative dogmas. Edward Dimock in his *Literatures of India: An Introduction* talks about the relationship between religion and literature. Religion in India is indistinguishably interwoven with every dimension of life and also many forms of literature.

Before the advent of science could clear any misconceptions and blind beliefs, superstitions too played an important role in the day to day life of an individual. Nevertheless, it can be safely said that superstitions continue to play an important, though the subdued role in today's world. Superstitions are influenced by irrational beliefs which cause fear in people. They find expression in certain rituals to ward off the evil eye or bad luck and thus get cemented in the ethos of a community or society. Amitav Ghosh beautifully and realistically portrays the social life of the people during the colonial times. Omens, portents, influence of planets and instruments of bad luck are included in the lives of the characters.

The plot revolves around the *Ibis*, a ship carrying indentured laborers from India to Mauritius or Mareech. A motley crew, including Deeti, an unlettered villager from Bihar, her husband Kalua and Neel, a former Raja convicted of forgery, are some of the people who travel on the ship.

The first inkling of a major life change comes to Deeti in a vision, she sees of a great bird like the ship, while

taking a bath in the River Ganga, in her village. To her who had never stepped out of her village and seen only small boats, the vision of a large ship is both prophetic and frightening. She immediately feels a foreboding which rattles her very self. She has a small shrine where she has a pantheon of pictures she has drawn herself. Apart from the statues and prints of Gods, she has drawn pictures of people who are close to her. But she has represented the living with only "diagrammatic images drawn on mango leaves-Deeti believed it to be bad luck to attempt overly realistic portraits of those who had yet to leave the earth." (9) She draws the picture of the ship on her shrine wall, as she has a foreboding that the ship is going to become an important part of her life.

Deeti believes it dangerous to leave dishes unwashed overnight since it would be an open invitation to all the demon and peaches roaming the Earth to come to her house. Although it is more dangerous to go out at night to the river, as there might be demons in human form lurking about, Deeti does not mind in the least making a quick trip to the Ganga.

Deeti has light grey eyes which make her seem all-seeing as if she could look into the future. The villagers fear this since it makes her different from them. "This had the effect of unnerving the young, and of reinforcing their prejudices and superstitions to the point where they would sometimes shout taunts at her- *chudaliya*, *dainiya*- as if she were a witch...." (5) But one look from Deeti makes them scamper away in mortal dread.

Deeti also believes her life is ruled by the planet *Shani* or Saturn which has bedeviled her prospects. The

influence of *Shani* is such that it "... exercised great power on those born under its influence, often bringing discord, unhappiness, and disharmony." (30) Her marriage prospects are doomed, and she best expects an elderly widower. But she is married off to Hukam Singh, an opium addict, which is even worse. Hukam Singh cannot perform his marital duties due to his physical disability and dependence on opium. So Deeti is drugged on her wedding night, and the task is performed by her brother-in-law.

Even after Kalua rescues her from the funeral pyre of her husband and marries her after escaping their village, she still feels *Shani* has not abandoned her. *Shani* makes its appearance again in the form of Byron Singh- her husband's uncle, who played an essential role in Deeti's rape on her wedding night. He is the Head guard or Subedar on the *Ibis*, which she and Kalua board to escape her pursuing, vengeful relatives. The conviction that planets and stars rule a person's life is a very common belief in Hinduism. The movement of planets affects their lives, and the person is believed to be condemned if constantly influenced by *Shani*.

The belief that is closely inter-twined with the caste system is that of untouchability. Hukam Singh travels to his work daily in Kalua's cart but makes sure no part of his person comes in contact with Kalua. The irrational belief that a high caste person is polluted by touching or even looking at a low caste person can also be termed as superstition. Another superstitious belief is that of the people losing caste if crossing the Black Waters. Caste is an important facet of the lives of Indians, especially during the colonial times. So losing caste is considered a major tragedy.

On the way to the Opium Factory to bring her sick husband back, Deeti sees hundreds of people treading wearily towards the river. They are indentured laborers or *girmitiyas* and are being taken to a ship that will take them to the island of Mareech. To the onlookers it is as if the *girmitiyas* are being marched off to the netherworld, never to return. Even though some of the bystanders regard them with sympathy, "... a few urchins and old women threw pebbles into the crowd, as if to ward off an unsavory influence." (71) They believe that the bad luck of the *girmitiyas* will affect the passersby too. Even Deeti shudders at the pathetic sight of the people. She is told that Mareech is an island like Lanka. This is too much to bear for Deeti. She immediately connotes Lanka with the ten-headed demon King- Raavan and his demon legions. Although the *girmitiyas* are not going to Lanka, the name

itself evokes terror and a sense of ill-luck to her. She knows that crossing the *Kala Pani* or Black Waters will make one an outcaste and this is unthinkable for her. She is unaware that she will face the same situation later on. The association of Lanka with Raavan is deeply ingrained in her through the religious texts and sayings. Her superstitious mind connects the dots, and the mere mention of Lanka makes her flinch and quiver.

When Deeti decides to perform sati on the funeral pyre of her husband, she is given some opium to ease the pain and make her oblivious to it. But Kalua saves her from the flaming pyre and carries her away, towards the river and to safety. Deeti does not realize this, and when she wakes up from the impact of the opium, she thinks she is in "... the netherworld, on the Baitarini River, in the custody of Charak, the boatman of the dead. Such was her fear of what she would see that she did not open her eyes: every wave, she imagined, was carrying her closer to the far bank, where the god of death, Jamaraj, held sway." (178)

Kamaraj or Yamaraja is the God of Death who takes away the soul to the underworld. Every mortal is afraid of the day he has to face Yamaraja and he, in turn, holds a place of deep fear among the Hindu pantheon of Gods. Later Kalua confesses to her that he wouldn't have lived if she had perished on the pyre. "Always superstitious, she shuddered at the mention of death." (179)

Deeti along with Kalua decides to go and meet her daughter at her brother's house, which is near the confluence of the Ganga and the Karamnasa. "As witnessed by its name- 'destroyer of karma'- this tributary of the holy river had an unfortunate reputation: it was said that the touch of its water could ease a lifetime of hard-earned merit." (192) The superstitious belief is that the Karamnasa casts its taint upon dead souls. But it has not spared the living too. The land around the Karamnasa is devoid of greenery, and it seems as if the ill influence of the river has overflowed onto its banks and spread far beyond the lands that use its waters.

The British force people to grow poppy to the detriment of other essential crops like grains and vegetables. Since the farmers are deep in debt and have pledged their land away, they have no other choice but to follow the dictates of the British. The poppy being taken away by the opium factory at a minuscule price, the peasants do not have grains at home or the money to buy food. "It was as if the poppy had become the carrier of the Karamnasa's malign taint." (193) As opposed to the

purifying waters of the River Ganga, the Karamnasa destroys all the virtues earned by a person. This makes it dreaded and feared.

The girmitiyas are taken to a shelter before being boarded onto the *Ibis*, which will take them to March, to become bonded slaves on the plantations. They live in apprehension of their fast approaching uncertain future. They are deeply unsettled at the prospect of crossing the Black Water and going to an unknown land, living with unknown people. They try to occupy their mind by taking comfort in the rituals and worship of the Gods. They plan to perform some rituals when the time comes for them to leave for the ship. But when the time finally comes, there is so much confusion and hullabaloo that there is no time for these rituals. Worship and its accompanying rituals and practices is a consolation to people and bring them closer to God. It comforts them and gives them courage and conviction during difficult times. The following of certain rituals during worship goes to reiterate their belief in not only their Gods but also themselves.

So for Deeti, her last look at "...the pennant-topped temple at the edge of the camp, the sight of which filled her with remorse for her unperformed devotions. No good could come, surely, of a journey embarked upon without a puja? She joined her hands together, closed her eyes, and was soon lost in prayer." (354)

Ill omens are evident even before the *Ibis* sets sail. Crabbie, the ship's cat which had been a long time traveler in the ship runs across the deck rail as if escaping from some predator. She jumps onto a nearby boat, and the land was fleeing away. This scene is too much to bear for the lascars and migrants on the ship, and they are dead struck at this sight. Even the ship's second mate, Zachary Reid "... experienced a touch of apprehension: he had heard superstitious old sailors speaking of misgivings that 'made buttons in the belly', but had never before known what it meant to have his stomach serve up such a tremor." (366) Superstitious beliefs are not only restricted to the Indians but the foreigners as well, be they American or English.

A cat jumping ship is a sure sign that the ship is headed for troubled waters and the crew and migrants can do nothing but look helplessly on. The cat's influence does not spare Deeti too. The cat leaps across her path as she is climbing the ship's ladder. "She would gladly have fallen in the water rather than be the first to cross the line of its flight..." (366) As the ship hauls anchor and starts to set sail, all the crew and migrants alike pray to their respective Gods. Mamdoo Tindal, Jodu and Sunker murmur the

Fatiha, Steward Pinto fall on his knees and with others says the Ave Maria. The migrants chant the Gayatri Mantra, which is one of the oldest Sanskrit mantras. In India, the Gods are invoked before the start of a new venture or journey, and the people on the ship know that this is one of the most important journeys in their lives.

As the *Ibis* slowly moves away from the familiar river to the unknown sea, the girmitiyas experience a never before known dread and chill. There is a huge ruckus as all of them want to be let out. The pull of the land is too strong for them. Three of the men lose this struggle and jump into the water. The unfortunate men thrash in the strong current which carries them away into the open sea. A huge flock of birds circle overhead waiting for the bodies to float to the surface. This incident proves demoralizing for the crew. They are filled with an unspeakable and unknown dread at having to cross the water with the mutilated bodies in their wake. As is evident, the crew, especially are very superstitious and each unfortunate incident is like an omen to them. From the beginning of the *Ibis'* sail, it has been marred by untoward incidents, and the superstitious minds of the crew and migrants feel a foreboding that is constantly ticking. It is believed that a bad event before a journey is inauspicious. A series of such incidents is too much to take for the people onboard the *Ibis*.

Even though Deeti loves Kalua and knows that she has done the right thing by coming away with him, she cannot shut out the voices of her superstitious mind. "...she would never be able to silence the whispers that told her she would suffer for what she had done- not just today or tomorrow, but for kalpas and yugas, through lifetime after lifetime, into eternity." (431) Since Hindus believe in rebirth, Deeti has to think of not only her current birth but also the repercussions of her actions in her coming births. She believes in karma which is the result of one's past good and bad deeds. Marrying a man of a low caste has made her break certain important and integral rules of her religion. She considers this a sin, even though committed out of necessity. Her conditioned mind imagines sufferings of a lifetime, even into Eternity.

Neel Rattan Haldar, the Raja of Raskhali, is someone who has been dealt a heavy blow by fate. He is accused of forgery and put in jail. His wife performs many rituals so that he be acquitted in court. She provides a feast to a hundred Brahmins and serves them herself. She also visits all the holy men and temples and spends the day of the court judgment in the family temple. The personal astrologer promises a positive hearing since all the planets are aligned auspiciously and in Neel's favor. It is the

custom of Hindus to consult the almanac before any work or event, and Neel's family is no exception. Neel, at the instruction of his family priest, follows some rituals so that the judgment is in his favor. A puja is performed for nearly an hour, and he is sprinkled with holy water and sacred grass. He eats auspicious food, and the Brahmins lead his way, cleaning his path of impure objects like buckets and brooms. Sweepers and night soil cleaners are believed to be ill omens and are kept away. It is also ensured that the accompanying constables are respectable caste Hindus. Neel is also asked to shut the window of his carriage so that he does not even accidentally look at any ill augured, unlucky sights. Ironically even after following all the rituals and practices, Neel is convicted to seven years on the island of Mareech.

Bahram Modi in *River of Smoke* also has to follow certain rituals so that the ill-omens which occur before his journey are averted. His wife, Shireenbai is extremely superstitious and plans the rituals before he leaves the house.

The night before, if an owl were heard, she would insist upon a change of date; in the morning, she would rearrange the household to make sure that he passed through a carefully constructed labyrinth of auspiciousness—a maid would materialize in the stairwell, with a pot of water on her head; the malis would be dispersed across the garden, as if uninstructed, but with their arms filled with the right sorts of fruits and flowers; when Bahram was about to step into his carriage a fisherman would mysteriously appear, just in time to give him a glimpse of his catch. Shireenbai would even dictate the route to the docks, planning it to avoid the washermen

at Dhobi-Talao— for a dhobi carrying unclean clothes was a sight to be avoided at all costs. (111)

During one of Bahram's journey, there are some serious omens which put Shireenbai's heart in great stress. An owl is heard at daybreak, Bahram's turban is found lying on the floor. But worse of all, Shireenbai's red marriage bangle breaks and she knows this is a definite sign of bad things to come. Unfortunately, her fears are proved right, and Bahram dies, never to return home. Amitav Ghosh thus uses superstitions as an integral aspect of the novel, warning the characters and readers of what they can expect. They act as omens which help in furthering the plot and pushing the story further, thus reaching its conclusion.

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WILDERNESS AS A TROPE IN *NAGA-MANDALA*

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Abstract

With population explosion and industrialization being the order of the day, sadly marginalization of the environment is a serious issue. Considering the idea that the environment has become the 'other', eco-criticism has sprung up as a critical to reaffirm the relationship between the ecology or the environment and literature. As far as Indian literature is concerned, it takes 'nature', both physical and human nature as an important component. As far as plays are concerned, undoubtedly, GirishKarnad is a famous dramatist, who created magic in the field of literature. His plays deal with human nature, physical nature. Relationships, women, and culture, etc. This paper, therefore, aims at bringing out the use of wilderness, a trope in eco-criticism, in the play Naga-Mandala.

Keywords: Eco-criticism, Wilderness, Forests, Snakes, Indian literature

Introduction

Human beings, the most celebrated species in the world, have marginalized the environment. Sadly, this marginalization is because of population explosion, industrialization, urbanization and so on. On account of the environment and ecology becoming the 'other', eco-criticism sprung up as a critical movement to reaffirm the relationship between ecology or the environment and literature. Keerthy and Sam (2017) in their article write, "Ecocriticism is the study of the literature and environment from an interdisciplinary point of view where all sciences come together to analyze the environment and brainstorm possible solutions for the correction of the contemporary environmental situation" (157). Ecocriticism celebrates nature and ecology. Shinde (2010), in her article, writes, "... ecocriticism takes an earth-centered approach to literary studies" (108). There are some tropes as far as ecocriticism is concerned. Wilderness, pollution, pastoral and apocalypse are a few such tropes. As opposed to pastoral that is a 'tamed habitat', wilderness is 'untamed'. This paper aims at exploring the use of this trope, wilderness in *Naga-Mandala* by GirishKarnad.

Ecocriticism in Indian Literature

The relationship between nature and Indian culture is unique. Indians tend venerating nature. Although this attitude to venerate objects of nature is seen as a superstitious act, people continue to worship nature. Some sects in India worship sun, rain, river, land, snakes, trees and many such objects. Since literature mirrors culture, a lot of such tendencies are also found in Indian literature.

Panchatantra which is of the Indian origin is a typical example of the use of animals in literature. There are animals, birds and some other creatures that are made to

speak in these tales. These show that animals are equal to human beings on account of their ability to speak. Therefore, Indians have always had an innate tendency to treat all beings equally. This geo-centrism in the Indian culture or Bharathiyasamskruthi is also reflected in the literature produced by the Indians. Indian writers invoke nature and a lot of its elements in their works.

Wilderness

In sharp contrast to pastoral, wilderness is uncontaminated by human civilizations. Wilderness and civilization are considered to be binary opposites, and Cronon says,

Wilderness is the natural, unfallen antithesis of an unnatural civilization that has lost its soul. It is a place of freedom in which we recover our true selves we have lost to the corrupting influences of our artificial lives. Most of all, it is the ultimate landscape of authenticity. (qt. in Garrard, 70)

Most critics like Cronon, believe that wilderness can redeem an individual and some sort of self-awareness dawns upon the individuals. It is against the backdrop of the wilderness that a lot of literary pieces are sketched. Nature provides the necessary ambiance for the development of plots. However, the use of wilderness is never made too explicit. This article explores the use of wilderness in Karnad's plays.

GirishKarnad as a Playwright

GirishKarnad is an Indian playwright with a world-wide reputation and popularity. With apt words and mythical and mystical themes, Karan created magic in the world of Indian Drama. Datta (2011) in an article notes, "GirishKarnad, arguably the most frequently honored

theatre film personality in Modern India, and a playwright of International fame, is justly reputed for his poetic vision of the theatre" (157). GirishKarnad is famous for adopting myths into the framework of plays. He had witnessed some street plays in his childhood and therefore, later on, he saw himself emerging as a playwright who adopted a number of these myths into successful plays. His famous works are *Tughlaq*, *Naga-Mandala*, *Hayavadana*, *The Fire* and *The Rain* and so on.

Naga-Mandala

Naga-Mandala is a play portraying the life of Rani and her irresponsible husband, Appanna. Appanna is interested in staying with his concubine, insults Rani and locks her up inside the house all day. The complication or the conflict in the play arises when Rani tries to feed Appanna a root to grab the attention of her husband. Kurudavva, a blind lady, who is interested in the well-being of Appanna, advice Rani to feed him a larger portion of the root. When Rani looks at the blood-red juice, she is frightened, and she pours the juice in a nearby ant hill. Incidentally, a snake, Naga happens to drink the juice from the root and enters Rani's house in the guise of Appanna. The play ends on a happy yet confusing tone with Appanna wondering about his wife Rani's pregnancy and with Rani proving her chastity before the villagers.

Wilderness in Naga-Mandala

When Rani gets petrified looking at the color of the juice, she pours the juice from the root on an ant-hill. The presence of this ant-hill is an indication that it is untouched to undistorted by habitation. As Garrard(2004) says, wilderness is a "state uncontaminated by civilization" (59). Therefore, in *Naga-Mandala*, Naga signifies wilderness. The ant hill and Naga are symbolic of an area that is unaffected and uncontaminated by civilization or advancement. Moreover, an ant hill and snakes are believed to live in the wilderness away from human interference.

The village where Rani and Appanna live is peopled. But the people fail to offer solace and succor to Rani. Naga provides that leaning shoulder which Rani needs the most. Shinde (2010) writes, "... seeing wilderness not as a place of fear but as a place to find sanctuary" (111). Soon after marriage, Appanna is extremely indifferent towards Rani. He shows no interest in Rani. In the very beginning, he tells Rani, "Well then. I'll be back tomorrow at noon. I shall eat and go" (27). Throughout the play, Appanna has no feelings for his newly-wedded wife. At the end of Act 1, he

slaps her hard. He then shuts the door and leaves. Just as observed about the wilderness, Naga provides all that mental and moral support that Rani needs or rather; he provides all that a wife needs from her husband.

The problem in the play, when viewed from close quarters, does not arise because of Rani but because of the immoral Appanna. Appanna does not realize the implications of his immoral act. Naga provides Rani with all that she needs. Rani too acknowledges this at one point in the play. Garrard (2004) writes, "Wilderness makes one feel safe and happier comparing to the polluted city life" (qt. in Keerthy and Sam 158). The pollution in case of *Naga-Mandala* is not as much as environmental pollution as of the moral pollution. Even after marriage, Appanna continues his relationship with his concubine and leaves Rani alone at home. This extra-marital affair is briefly the reason for the indifference of Appanna. Rani is unaware of this relationship until Kurudavva says, "... There is a woman, a bazaar woman. She has your husband in her clutches. Squeezes him dry. Maybe she's cast a spell" (36). Naga's love makes Rani feel secure and better-off.

The indifference of Appanna is extremely tiring for Rani and seeks consolation in her fantasy. This relief is provided by Naga in the semblance of Appanna. Garrard (2004) in his book writes that wilderness is "seen as a place for the reinvigoration of those tired of the moral and material pollution of the city" (59). Naga, the cobra, in the guise of Appanna provides Rani with immense love and care. As opposed to the irresponsible and unconcerned Appanna, Naga shows great care, love, affection, and concern towards Rani. Rani can see the dichotomy that exists in the behavior of Appanna during the day and at night. She says, "You talk so nicely at night. But during the day I only have to open my mouth, and you hiss like a ... stupid snake" (42). She later says, "When I saw your scowling face in the mornings, I would be certain everything was a fantasy and almost want to cry" (50).

Nehru was a strong believer of the idea that in wilderness lies happiness. Keerthy and Sam (2017) write, "...one can lead a healthy and harmonious life in the wilderness" (158). Akin to the about idea, Karnad shows the difference between Rani's life with Naga and with Appanna. Rani lives harmoniously and happily with Naga who is symbolic of wilderness. Unlike Appanna, Naga asks about Rani and her family. Naga's love is extremely towering to the extent that Rani says, "Scowls in the day. Embraces at night. The face in the morning unrelated to the touch at night" (51)

Furthermore, the animals feel happy and peaceful in the absence of human life. Accordingly, Naga appears only at night when there is no human intrusion. This further indicates that the wilderness is far removed from human intervention.

The relationship between Rani and Naga (wilderness) is heightened in Act 2 when Naga says, "There is an enormous ant-hill under the banyan tree. Almost like a mountain. A king cobra lives in it. Say you will put your hand into the ant-hill... Yes. And pull out the king cobra. And take an oath by that Cobra" (53). Just as Garrard(2004) says that wilderness "holds a promise of a renewed relation of humanity and the earth" (59). The snake ordeal establishes this relationship between humanity and the earth. The snake ordeal is similar to the ordeal undertaken by Sita in *The Ramayana* to prove her chastity. When Rani establishes her chastity amidst the villagers, she further ascertains the relationship between humanity and the earth.

Towards the end of the play, Appanna realizes that she is not an ordinary woman but a divine being. There is a sort of realization that dawns upon Appanna. He tells Rani, "Forgive me. I am a sinner. I was blind..." (59). Wilderness helps in realizing the self. It offers Appanna a good scope for introspection. It can be said that if not for Naga and his disguise, Appanna would have never realized the treasure he was in possession of, his wife, Rani.

Animals in *Naga-Mandala*

Wilderness is also a form of escape from the stifling and choking effect of the world. In the play, this escapist tendency is brought out through animals. She lives in a world of fantasy wherein all animals offer a sort of escape from the clutches of the hard-hearted Appanna. At the very beginning of the play, an eagle says, "Beyond the seven seas and the seven isles. On the seventh island is a magic garden. And in that garden stands the tree of emeralds. Under that tree, your parents wait for you" (28).

The continuous indifference of Appanna upsets Rani, and she talks to herself. She wants to escape from the house. This is also reflected in her conversation with Kurudavva. She later at nights begins to talk to herself. She says, "... So the demon locks her up in his castle. Then it rains for seven days and seven nights. It pours. The sea floods the city. The waters break down the door of the castle. Then a big whale comes to Rani and says: Come, Rani, Let us go..." (35).

When Appanna deserts Rani and leaves the house, Rani talks to herself and thinks of a stag. When the stag calls out to her, she refuses to go and then he tells her that he is a prince and still she refuses to go. This hallucination shows her longing for Appanna. The stag becomes an objective correlative for Rani's love.

Conclusion

It is an ironical situation that the most celebrated species, the human beings fail to provide relief to their fellow beings but wilderness caters to this growing need. Ennui has detached a man from his kith and kin, but nature understands man's feels and reciprocates appropriately. Precisely, the wilderness provides all that the human world fails to provide. Further studies can also be undertaken on the use of other tropes in different works of literature.

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REPRESENTATION OF WOMEN IN SELECT TEXTS OF CHINUA ACHEBE AND FLORA NWAPA: A COMPARATIVE STUDY

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Abstract

This paper seeks to draw a comparative analysis of the women as portrayed by Achebe, the father of African literature and those by Nwapa, the mother of African literature, from a gendered perspective, and also explores the various issues of power and gender politics with reference to the women in the both the writers' texts. Pre-colonial and postcolonial African literature depicts literature as a masculine entity. The portrait of the African woman in male texts is extremely stereotypical. It is in sharp reaction to the negative representation of women in male texts that African female writers sought to re-write the history of African history by challenging the hitherto unchallenged male-oriented chauvinistic art of writing and thereby portrayed conscious, active, resilient and courageous female characters in their novels. It is well acknowledged that Chinua Achebe is the most celebrated African writer. In his attempt to bring back the glorious pre-colonial history of Africa which was lost in the hands of the colonialists, he seems affected by the male tradition of stereotyping women's absence in society. Flora Nwapa attempts to break these stereotypes and bring out the real African woman with all her strengths and weaknesses, her potentials and inabilities in the real sense. This paper aims to explore how African women writers as Flora Nwapa attempt to render visible and trace the voice of the women who are virtually 'invisible' and 'voiceless' both in African society and in Achebe's earlier novels.

Keywords: Female experience, women writers, gender, Nigerian Igbo women, female self-assertion

Introduction

Of the many tribes in Nigeria, the Igbos provide the richest form of literature as exemplified by the writings of Chinua Achebe and Flora Nwapa, who are hailed respectively as the 'father' and 'mother' of African literature. Their writings have explored the various issues of individual and national identity and the rich heritage of African cultural ethos faithfully. They are true historians in this sense. What distinguishes their writings is the way in which they have represented their women characters. While doing justice to the political, cultural and the religious world of Africa, Achebe has under-represented or misrepresented the African women in his texts. Pre-colonial and post-colonial African literature depicts literature as a masculine entity. Flora Nwapa came on the literary scenario when the male literary canon was already established. Women and writing were considered oxymorons, especially in the case of a black woman writer where the situation is much more challenging.

Findings and Results: Representation of Female Experiences

Both Achebe and Nwapa are products of two cultures -- the traditional Igbo culture and the European Christian culture. Both of them stand at the crossroads of tradition and modernity. Nwapa creates her women characters at such crossroads. Where one represents modernity, the other represents tradition. She characterizes the modern women as career-oriented, bringing them out from the confined world of the 'hearth' and the 'towards the center. Both the writers have documented in their works the socio-

political environment of their people, the Igbos, with much realism. David Rubadiri says that the themes that excite the artists in Africa are "race, the self-consciousness that comes with a search for identity and politics." (Killam 141) Achebe's texts reflect such themes. In the pursuit of a 'real' Africa with 'a civilization of its own', he gives way to the stereotypical images of women in his early texts, depriving them of any agency for social transformation. When he delineates his women characters, he seems to stand outside the private realm of women's lives. Women writers as Flora Nwapa have presented the psychological arena of women in their texts and have tried to revive the spoiled chastity of women in male-authored texts by portraying active and resilient female characters. They have tried to speak for the 'voiceless' who have been subjected to a life of "exclusion". The feelings of pain, suffering, and loss felt by a woman are most poignantly described in their novels.

In his early novels, Achebe draws his women in the domestic realm of the hearth and the home and is rendered 'invisible' and 'voiceless' in the public arena. The voices of the women folk are audible only when they narrate stories to their children inside the house. With the emergence of women writers in Africa, justice is gradually meted out to the female characterization in the African writings. With *Efuru* (1966), Flora Nwapa became the first internationally published female writer in English from Nigeria. She creates women who walk away from the stereotypical African woman drawn by male texts.

Usually, African woman is accorded high status as a mother as they were the bearers of the household's glory. Children, specifically male, are considered as a mark of

honor in the household. Woman as a mother was the highest position a woman could achieve in her lifetime. Thus, women crave to become mothers after marriage to avoid the ridicule of her community. Nwapa's novels are mostly built on the themes of motherhood, barrenness, and marriage. In case of women who were barren and those who bore twins or an *ogbanje*, the existing society consider such occurrences as aberrant, because of which they were subject to ridicule or even death. In African society, if the unique function of procreation is denied a woman, she is 'devastated' "making her less woman, less human." (Women 531). Nwapa's *Efuru* pose a challenge to this concept. *Efuru* is childless, fatherless and husbandless, yet she gains respect and honor by becoming one of the worshippers of Uhamiri, The Woman of the Lake. Her beauty and her wealth compensate for her 'lack' of children in her life. Thus Nwapa has shown through the character of *Efuru* that a woman can live a fulfilling life in spite of being childless.

The 'love for children' extends even to the limit of imposed prostitution on the wives, as is observed in Akukalia's case in *Things Fall Apart* who willingly and secretly gives his wives to other men to bear children because of his impotence. Achebe builds a society, where male 'virginity' is not questioned, but a woman's virginity is. Such a society apparently and consequently imposes strict morality upon women. Prostitution is generally regarded a vice associated with women. However, Nwapa challenges this general notion and exposes the moral laxity of men in *Women Are Different*:

... in my novels there is a reversal of roles — men are the prostitutes. In *Women Are Different*, Chris, Dora's husband, is a male prostitute, kept by a German woman. Ernest, Rose's former boyfriend, goes from one woman to another without finding satisfaction. Mark is a kept man; he lives with Rose whom he exploits by duping her of hundreds of pounds before deserting her. Olu's sexual adventures take him through numerous affairs in several cities, but he always goes back to his wife after each affair. In these novels, women have the upper hand; they are more forthcoming and in control. Dora claims that she "has the whip hand" after her husband returns to her ... The men have lost initiative, always on the move, finding it impossible to settle down anywhere. ("Women" 531, 532)

The women in *Things Fall Apart* are generally projected as silent in comparison to their male counterparts and are regarded as weak beings. Weakness as a lack is associated with the female. In *Arrow of God*, women are represented as speechless by the author, and they are almost absent from the text. They are found cooking most of the time--- a chore usually associated with women. Their public presence is felt only on the *Nkwo*(a

market day). Both novels delineate the patriarchal society and the prevalence of polygamy. The beating of wives is shown as a mark of 'masculinity'.

No matter how prosperous a man was if he was unable to rule his women and his children (and especially his women), he was not a man. (*TFA* 37)

Women in these two novels are shown to be uneducated. Lack of education or knowledge made them lag in the political arena. They are only taught to serve their men folk. They 'silently' accept their status and never speak back even when they are morally on the right track. They live a pathetic life in the hands of Achebe. Flora Nwapa has therefore criticized Achebe for focusing on the "physical, prurient, negative nature of women" ("Women" 528) for Nwapa has witnessed the strength of the African woman in real life. She has therefore portrayed these 'real' strong women in her texts. According to Elaine Showalter, the study of the stereotypes of women and the limited roles they play in literary history is not what women have felt and experienced, but what men thought women should be. (25)

However, Achebe seems to 'atone' for his negative portrayal of women finally in Beatrice in *Anthills of the Savannah*, who represents the New Woman of Africa. The creation of Beatrice not only balances the female portraiture in Achebe's texts but also provides a way to present what the new role of Woman would be by giving them a voice. In an interview with Anna Rutherford following the publication of *Anthills of the Savannah*, Achebe looks back at his writing, in particular, and African writing, in general, and notes:

We have been ambivalent; we have been deceitful even, about the role of a woman. We have ... said all kinds of grandiloquent things about womanhood, but in our practical life the place of the woman has not been adequate. At the same time, I'm not saying, 'This is how it is going to be from now on' because I am aware of my limitations. In mapping out in detail what woman's role is going to be, I am aware that radical new thinking is required ... We have created all kinds of myth to support the suppression of the woman, and ... The time has come to put an end to that. [And] ... the woman herself will be at the forefront of designing what her new role is going to be, with the humble co-operation of men. (3, 4)

In the interview with Jane Wilkinson in 1987, Achebe says that the modern woman in Africa will have a role which brings her talents and her special gifts to the running of affairs — political, social and economical. Achebe speaks:

I think one of the ways we can do this is to allow the women to speak on this issue. It's not enough for men to work out what women should do now. I think women should organize themselves to speak, from a real

understanding of our situation and not just from copying of European fashions, women's lib and things like that, but out of our traditions to work out a new role for themselves. This is the challenge I throw both to the men and to the women, but particularly to the women. (149,150)

He realizes that "a novelist must listen to his characters who after all are created to wear the shoe and point the writer where it pinches." (*Anthills* 97) His resolution to 'listen' to his female creations instigated him to give them an agency to express themselves in their ways. Achebe's newly envisioned female roles are to be expounded by the woman herself, and this is what the fictional character Beatrice and the women writers of Africa are doing.

Achebe's Beatrice and Nwapa's women characters do not uproot tradition and culture entirely but boldly refutes what is objectionable to women. They reject certain gender conventions and traditions that delimit a woman's role within a liminal space. The strength of character of Beatrice and Nwapa's educated female protagonists has some of its roots in their Western education which enables them to look into the heart of the matter and 'think' about it, take up the necessary action and secure a place for themselves in the society with or without any aid.

Beatrice of *Anthills* is a self-made woman who believes in independent living. She rebelliously says, "I was determined from the very beginning to put my career first and, if need be, last. That every woman wants a man to complete her is a piece of male chauvinist bullshit I had completely rejected . . ." (*Anthills* 88) Nwapa's women in her later fiction also feel the same.

Achebe in his latest novel offers a glimpse of the future where women and men stand on the same socio-political platform. This is exactly what Nwapa strives for in her writings. There is an indication of a reversal of roles and gender constructions in Nwapa's novels and Achebe's last novel. For instance, in *Anthills of the Savannah*, Beatrice takes the presiding authority in the process of naming a child and thereby takes up the 'men's role'. Traditionally, it is the men who name a new born baby. Nwapa also makes her women 'bread-earners' and 'practically' the head of the family, for the men in her novels are hardly seen in and around the home-circle.

Interpretation and Conclusion

Both Achebe and Nwapa, Igbo Nigerian writers, having experienced the colonial and post-colonial days and having been affected by the socio-political conditions of their times, have incorporated the national issues within their writings and documented the Igbo tradition, culture, beliefs, myths, and religious structure faithfully in their writings. Use of proverbs is another significant feature of

African (Igbo) tradition. The only difference between the two forerunners of African writing lies in the delineation of the women characters in their novels. The politics of writing has also affected the representation of women in the texts of Achebe and Nwapa. Achebe's women are seen mostly in the domestic world of the 'hearth' and the 'home'. Nwapa's women are seen in both the domestic and public sphere as women of accomplishments. Achebe's last novel *Anthills of the Savannah* provide us with the image of the New Woman of Africa — assertive, educated, economically independent and self-willed. This is the image that Nwapa draws in her novels.

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NATURE AND SCOPE OF INDIAN DIASPORIC LITERATURE

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Abstract

In this paper, I defined Diaspora and discussed its need, Indian Diaspora and available literature of Indian Diaspora. It will provide an exhaustive systematic analysis of almost all broad aspects of Indian Diaspora. It will be beneficial to all those who are interested in finding some realistic answers to the logical structure of Indian Diaspora and its significance. That is why the title of the paper is 'Nature and Scope of Indian Diasporic Literature.'

Keywords: Assimilation, chaff, colonies, diaspora, displacement, the generation gap, harassment, homeland, host land, nostalgia, sub-continental, and transformation.

Introduction

Diaspora Literature has assumed international significance. The term 'diaspora' is derived from the Greek term 'diasperirein' meaning 'to scatter about'. A typical example of diaspora is given by New Webster's Dictionary and Thesaurus of English Language: 'The dispersal of exiled Jews beyond Israel in the 6th and 8th centuries B.C.'. Currently, the term 'diaspora' and 'diasporic community' are taken as metaphoric references of several groups such as expatriates, expellees, refugees, alien residents, immigrants, etc. However, there is a notion of movement and displacement which embodies social, cultural and political consequences and implementations of such diasporic community in every diaspora. These migrants maintain various types of connections with the native country. According to Stephen Gill, the renowned diaspora writer of Indian origin in Canada, the term 'Diaspora' includes 'the elements of alienation, loss, forced migration, memories of the past and a dream to return to the land of birth. It may also include the unwilling acceptance of the host country'.

Diaspora is an international phenomenon. It happened in several nations and ethnic groups dispersed to other countries throughout the history of mankind. In addition to the Jewish diaspora, other major diasporas are from Africa and America. The Indian Diaspora started mainly after the British made her a part of the empire. Indians were forcibly moved as indentured labor to Fiji, Mauritius, Guyana, Trinidad, Surinam, Malaysia and other parts of the empire. Diasporas maintain continuous contact with their homeland and with other dispersed segments of the same group. A key characteristic of the diaspora is that a strong sense of connection to a homeland is maintained through cultural practices and ways of life. Among these, culinary culture has an important part to play in diasporic identification.

Diasporic Literature

Diaspora Literature means the writings – poems, novels, short-stories, essays, memories, autobiographies, and other creative writings – by those writers whose parents migrated to foreign lands and took nationality there. Here, we are mainly concerned with the literature produced by well-known and representative writers of Indian Diaspora and their works.

Indian Diaspora

Emmanuel S. Nelson defines the Indian Diaspora as the 'Historical and Contemporary presence of people of the Indian sub-continental origin in other areas of the world'. Indian Diaspora has five significant characteristics. They are:

1. It is more widespread than any other literature.
2. It is far more varied than any other as its members represent half a dozen religions, are drawn from seven different regions of India, belonging to nearly a dozen castes, cover a wide variety of occupations ranging from labourers and factory workers to professionals and industrial and earn both the highest and the lowest per capita income in the world.
3. Except for the Jews, no other diasporic community has suffered as much harassment as India.
4. For decades, overseas Indian communities had little contact with each other and with a few exceptions, only limited contact with India.
5. There is a greater intra-diasporic movement among Indians than within any other diasporic community.

Indian Diasporic Literature

The Indian Diaspora is so widespread that the sun never lets on it because it spans across the globe and stretches across all the oceans and continents. It is the

third largest diaspora next only to the British and the Chinese. It is playing a very significant role in various fields. The field of literature is one of them.

Literature of the Indian Diaspora owes its origin to the time of indentured labor during the colonial period when the British took many Indians as 'Girmitias' to other imperial colonies like Fiji, Guyana, Mauritius, and the Caribbean islands. Common wealth literature embodies the colonial experience of these countries. It reflects the life experiences of Indian indentured laborers in an alien land. The India that they deal with, the homeland they imagine is the center of their writings, their identity rather than a means to push their writings/texts into the diasporic industry. The clear example of this is V.S. Naipaul's contribution to the realm of diasporic literature. V.S. Naipaul is the grandson of an indentured laborer. SatendraNandan considers Indian diaspora as an epic. It is the real diaspora.

Characteristics of Indian Diasporic Literature:

There are certain common characteristics in the writers of Indian Diaspora. They are:

- Nostalgia about the native country is a powerful element in Indian diasporic literature. In the novels of Salman Rushdie, Rohinton Mistry, Bharati Mukherji, in the short stories of Jhumpa Lahiri and the poetry of A.K. Ramanujan, we find a powerful element of nostalgic memories about the motherland.
- Diasporans' experience due to displacement fragmentation, marginalization, alienation, loss of identity and discontinuity find as the cultural discourse of the subject countries. The causes are discrimination, exploitation, social injustice and economic disparities in their native country. In the host country, it is not life-threatening.
- There is a remarkable generational gap or difference between the first generation and the next generation diasporans.
- The diasporans undergo a transformation in their attitude, ways of thinking, ideology and emotional state when they interact with local communities and the representative culture. This interaction and fusion of cultures sometimes result in conflicts, but it opens new perspectives and modes of thinking for the individuals and diasporans. This process of assimilation with the dominant culture of the country of settlement guides the diasporans to outgrow the stereotyped experiences of up-rootedness, displacements, and marginalizations.
- In an era of globalization, the diasporans have radically changed, and they have given up their national identities and have cultivated a broad outlook.

Classification of Indian Diaspora

The formation of Indian Diaspora is one of the most significant demographic dislocations of modern times and can be classified according to Sudesh Mishra as the 'Sugar' and the 'Masala Diaspora'. He says, "There is a distinction to be made between the old and the new diaspora. This distinction is between, on the one hand, the semi-voluntary flight of indentured peasants to the non-metropolitan plantation colonies such as Fiji, Mauritius, South Africa, Malaysia, Suriname, and Guyana, roughly between the years 1830 and 1917; and on the other the late capital or post-modern dispersal of new migrants of all classes to thriving metropolitan centres such as Australia, the United States, Canada and Britain." This classification is termed by the other critics as 'Forced Diaspora' and 'Voluntary Diaspora'. Another critic and scholar Vinay Lal calls it 'Diaspora of Labour'. Academically speaking, the diasporic nature of Indian writing in English by the so-called 'Voluntary' diasporic once again has three visible sections:

- In the first category falls a writer like Bharati Mukherjee – one who detests the idea of being called the immigrant writer and considers herself mainstream American. Simplistically, she sees expatriates resisting assimilation, immigrants welcoming it. She says, "For me, it is a moment away from the aloofness of expatriation to the exuberance of immigration".
- In the second category falls a whole group of writers, who shuttle between different continents. In this group, some write about their immigrant experiences, while others were physically living there write on the exoticism of their home country or of characters who go as aliens and try to fit into the western world. Sunetra Gupta is a case in point. Born in Calcutta, she now lives in Oxford, and her novels *Memories of Rain* and *A Sin of Colour* are set in both Calcutta and Oxford. Living in London, Meera Syal believes that "duality and conflict make you want to express yourself. This is why (her) generation is so outspoken."
- The most complicated case is the third category of writers whose origin is India but whose work has no connections as such with the mother country.

- Bidisha Bandopadhyay is a second generation Bengali writer born and brought up in England. Her debut novel *Seahorses* (1997) is about an urban pageant, three young British men and is in no way even remotely connected to India. Another interesting example is that of Abha Dawesar, whose debut novel *The Three of Us* (2003) is not what we usually expect from a twenty-six year old immigrant South Asian woman writer. She creates a story that shrewdly explores sexual dependency from the perspective of a white male investment banker in Manhattan, New York, whose affairs range from having sex with his boss as well as his wife, all neatly timed with the help of a mini-planner.

Themes of Diasporic Literature

The common themes of Indian Diasporic Literature are as follows:

- Dislocation
- Multiculturalism
- Isolation, Loneliness, and Alienation
- Marginality
- Nostalgia
- Sense of Loss
- Dismemberment and the problem of assimilation
- Frustration
- Hybridity, Exile, Cultural Displacement
- Emigration
- Language grievances
- Loss of the Sense of Belonging

Problems and Prospects in the Study of Indian Diasporic Literature:

The following problems and prospects that underline the study of the Literature of the Indian Diaspora

- The diasporic texts internalize the 'self-reflexivity', conscious creation and embellish memories stories and histories. Is there any personal romanticized engagement with community, history and cultural hybridity?
- What factors are symbolic and symptomatic of the generational difference among the Diasporas; more specifically the indentured Indian diaspora of the island countries? Need to look at the logic of continuous incorporation and appropriation which reinforce the self-validating logic of the new diaspora.
- Is India obsolete and same for all generation among the diasporas depicted in the texts? How do they

imagine? What is the 'ideoscapes' or 'ethnoscape' that the old and new Diasporas live in?

- Inviting more critical insights and approaches to race the dichotomy, if at all, between the literature of different generations.
- Also to gauge the tension, meaning, implications and didactic values that could lie both in the surface structures and the deep structures of these texts.
- To consider the associated writings such as memories, interviews, confessions, proverbs, etc. as a part of Diasporic Literature.
- To have a comparative look at some of the diasporic writings that are apart of the curriculum of some host countries such as Maniam's *The Return in Malaysia* or that of Vijay Mishra and Satendra Nandan in Fiji.
- To trace the typology of the texts as Makarand Paranjape says, "Are Experiences hall marks of the Diasporic Texts?"
- To look at the authenticity and honesty of the writers to depict the diasporic sensibilities.
- To look at how some of these texts also have been consciously designed to be pushed to the diasporic industry as Kapil Kapoor says.
- How does the diasporic text trend to highlight the dialogical and open-ended construction of community, ethnicity, culture, imaginary home, etc.? Also, how do they dwell on the issue of race, hybridity, migration and exilic positions?
- What is the relevance and significance of these diasporic writings on the nation formation and in the national character of host and home land?
- How do such texts, particularly the recent ones, record the ambivalent relations between 'diaspora' and 'nation' amidst the changing global local exchanges; between area and studies and diasporic studies? In other words, how do the hyphenated writers model their 'borderline' fictions that speak from and across migrant identities?
- "How do diasporic writings have supplied a different aesthetics and a different critical approach to the narratives of resistance, of interrogation, of protest and recovery of the cultural/personal past? Chow do diasporic texts have brought in interventions in post-colonialism and postmodernism?" – asks Jasbir Jain.
- Need to look at how these writers negotiate with the problematic of writing personal memory within the historical contexts of multi-ethnic societies and globalization? How the diasporic writers reconstruct

the personal past, of origin and identity which are central to his writings?

- To look at the gender perspective within the domain of diasporic literature. The women write who has gained much attention recently in America and England such as Jhumpa Lahiri, Chitra Banerjee, Divakaruni, Chitra Banerjee, Bharati Mukherjee, Meena Alexander, Meera Syal, etc.
- To look at geographical locations, those are instrumental in the outcome of diasporic texts. Attention to look at the third world Diasporas and the mainstream Diasporas.

The Historical Formation of Indian English Literature

Before winding up, it has to be mentioned, reiterating Dhadwadker's idea, that the diaspora has perceptibly modified the four primary zones of contact that have provided a social framework for Indian English literary culture since the late eighteenth century, the principal change is that the zones are now geographically located overseas. First, in its foreign setting, the zones now bring Indian professionals into contact with people of many races and nationalities than it did in the colonial period of the subcontinent, absorbing them into a radically multicultural and multilingual international white-collar workforce. It also attracts the much higher number of educated Indian women into a wider array of professions than before, especially in North America, which has contributed generally as well as concretely to the growth and dissemination of Indian Women's writing and intellectual work across international borders. Well educated, professionally successful and financially secure diasporic and itinerant Indians in the zones of employment abroad currently constitute networks of a few million Anglicized, Europeanized or interlinked community has produced many of the newest authors of Indian origin in English, besides serving as an extensive, enthusiastic international readership for contemporary Indian-English writing.

Secondly, the zone of marriage and family has altered a lot in its internal structure resulting in varied interracial and intercultural social-sexual relations and has left its mark in the racial, cultural and sexual aspects of diasporic Indian-English writing. Interracial marriage in the diaspora mediates the work, for instance, of Bharati Mukherjee, Meena Alexander and Sujata Bhatt among women writers and of Salman Rushdie and Amitav Ghosh, among male writers and its sexual and familial boundaries are ruptured by the thematization, for example, of homosexuality in

Agha Sahid Ali's poetry, of bio-sexuality in Vikram Seth's poetry and fiction, and of lesbian identity and queer politics in Suniti Namjoshi's verse and prose.

Thirdly, many of the Indian-English writers in the diaspora come from the non-Christian background and continue to occupy a remarkable spectrum of identities and backgrounds about religion. Though broadly secular in content and perspective, the sheer diversity of the religious backgrounds of its authors – and hence also of their related ethnic, linguistic, regional and cultural origins on the subcontinent – constitutes one of the greatest strengths and source of fascination of this literature. We have several Muslim, Christian, Hindu and Parsi writers representing India in the diaspora.

Fourthly, the zone that has expanded the most in scope and effect in the diaspora is that of intercultural friendship and social relations that has proved vital for the maintenance of the Indian component in a culturally ambidextrous, cosmopolitan identity. This division of cultural loyalties has contributed once again to the extensive revision of two key features of Indian Writing in English. It has altered their conceptions of what constitutes their Indianness vis-à-vis the East-West encounter and done away with the earlier formulations offered by Kipling, Foster and Raja Rao. Also, shifting away from the bookish Oxford norm of writing, the English language used by the Indian Writers in the diaspora has moved towards a plethora of national, international, colloquial, generic and experimental styles.

Finally, Indian immigrants and their descendants in different parts of the world differ from each other in their attitudes towards and actual connections with India, resulting in a corresponding spectrum of conceptions of India, Indian religions and cultures and especially of Indianness that is directly related to the psycho-social effects of displacement and dislocation.

Conclusion

Looking at the present day scenario, one can conclude by stating that Diasporic Indian Writing in English is in a state of good health and flourishing as never before but it remains an expert's eye to judiciously segregate the wheat from the chaff. Thus the Indian Diaspora appears as a rich source and an emerging area or research for scholars and academicians across disciplines. Both Indians at hand as well as in Diaspora should come together and mutually work for better research in future.

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MARGINALIZATION IN ZARINA BHATTY'S PARDHA TO PICCADILLY: A STUDY

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Abstract

Marginalization is a complex and delicate issue and has to be handled by very carefully. Muslim customs and practices are sometimes quite distinct from what is seen as mainstream on a range of social economic and educational indicators. The situation of the Muslim community is compatible with that of other marginalized communities like scheduled caste and Scheduled Tribes. The Muslim women face two-fold marginalization. The inferior role of women in Muslim society has been having become so entrenched that their marginalization is not even recognize. Zarina Bhatti, in her autobiography, tries to present the marginalization of Muslim community in general and Muslim women in particular during partition and even in post-Independent India. Therefore "*Purdha to Piccadilly*" with a sub title "*A Muslim Woman's Struggle*" is considered to be prominent in the context of marginalization. It mirrors the marginalization about **Gender, Religion, and Race**. Tracing the life of Zarina Bhatti, a Muslim woman born and brought up in pre-partition India, this memoir narrates the experiences of a woman who strove to break out of the stereotypical roles imposed by the society of her times. It chronicles her life over 80 years, portraying political and social conditions of undivided and post-independence India.

This paper focuses on the study of multi fold Marginalisation seen in Muslim communities in general and Muslim women in particular. It also gives an insight into the social conditions and important events of the authors life. Her struggle for self-identity in different situations.

Keywords: MARGINALISATION IN ZARINA BHATTY'S PARDHA TO PICCADILLY: A STUDY

A retrospective narrative that undertakes to tell the author's own life, or a substantial part of it, is called as an Autobiography. It clearly distinguishes itself from its fictional relatives as it tells the story of a real person based on facts. On the whole, it is oscillating between the struggle of truthfulness and creativity, and between oblivion, concealment, hypocrisy, fictionalization self-conscious, etc. Though the writing of Autobiography form started from the early 19th century in India, a very few Indian women writers have tried the genre in the pre and post-Independence era. A woman admits internal cracks and disjuncture, rifts and ruptures of the society as well as the effects of having internalized the alienating world who knows her identity defined by the dominant male culture. Therefore "*Purdha to Piccadilly*" with a sub title "*A Muslim Woman's Struggle*" is considered to be prominent in the context of marginalization. It mirrors the marginalization about **Gender, Religion, and Race**

About the Author

Zarina Bhatti, Humanist by faith sociologist by profession, feminist by conviction. She hails from a traditional Muslim family in Lucknow in pre-partition India. She is the former president of Indian Association for women's studies (IAWS) and Young Women's Christian Association (YWCA), New Delhi. She has researched, published, and lectured extensively in India and abroad on Indian Muslim women's issues and women in the

unorganized sector. Her pioneering study on women in the bidi industry, undertaken and published by the International Labour Organisation (ILO), received considerable recognition. Zarina Bhatti did BA (Hons.) in sociology at London School of Economics and political science and taught at the University of Delhi. She later worked as a gender specialist with the United States Agency for International Development (USAID), International Fund for Agricultural Development (IFAD), and the Asian Development Bank (ADB).

Zarina Bhatti presents a treble fold marginalization of Muslim women in pre and post independent India. She projects the atrocities in the international level in the form of racism, at the national level in the form of being a minority and thirdly in the societal and family level being a woman. She elaborately discusses the drawbacks in the Muslim religion and tries to bring out the fact that Indian Muslim have adopted many Hindu rituals and customs, which in turn lay much pressure on the Muslim women. She projects how young Muslim girls, from an early stage, were put under a lot of restrictions.

Little girls were fed on ideal femininity model of being speechless, desire less, submissive, obedient, serving, sacrificing and pious persons whose entire purpose was to live and die as daughters, wives, and mothers without aspiring to have an identity of their own. (pg 2)

The above lines present the pressure on women from a young age. Throughout their life, the girls are supposed to be submissive and even desire less. They were constantly reminded that they were girls and even denied to play. This code of conduct was not applied to boys. Girls were not supposed to eat to their heart's content as they were supposed to maintain a good figure. They were expected to eat only two chapattis, and Zarina sometimes wanted to eat three, she tells the readers how she ate with a guilt consciousness and this shows how the restriction was unconsciously registered in young girls.

She even brings out the harsh realities that the young girls were discouraged from wearing brassieres as they have to tell breast size and to avoid this they used to stitch brassieres and they were not even allowed to dry them secretly.

Iddat, the family honor was a societal pressure on women as they were considered to be the prime in the concept of honor. Therefore she was guarded every moment and was also taught to suppress her sexuality. She was to be accompanied by parents and was not allowed to go out alone.

A girl was expected to sacrifice her talents on the altar of family izzat. (pg 5)

The above lines portray the plight of girls who were denied to showcase any artistic talents. Zarina even refers to her personal experience when she was denied to perform in a play after a lot of persuasions her family accepted her to play in front of the female audience, and she even says that her father was not happy to see her name in an article the next day.

Zarina brings to the notice of readers how marriage in Muslim families is patriarchal. Though marriages were arranged, boys have the privilege of denying the match. This is evident from the situation where Zarina's father denies his cousin as his bride. But Zarina's aunt becomes an out caste in her own family as she decides against the arranged marriage. Girls were restricted even to say any word related to marriage and were trained to lower their gage or walk out if the topic is discussed by elders. As marriage is an at most necessity for girls, the boys have huge demands.

Interestingly enough, the nikah was preceded and followed by an atmosphere of joy in the Mardana, while in the Zenana, a kind of gloom dominated..... (pg9)

In the above, she presents the paradoxical situation of one side happiness. Happiness is seen in male chambers where as gloom prevails in women chambers. The

conventions in the marriage system are such that the bride is not supposed to say *laccept* as it is considered to be shameful and she just has to utter "hoon", sometimes when the bride is not happy with the marriage, one of her relatives say "hoon", thrashing the basic right of women in dominant male society.

The bride is not supposed to say out loud "I accept", as that would be regarded as shameful.(page20)

She even refers to the ritual of "moon dikhai" as an ordeal. She considers it to be demeaning as the bride is introspected by many women, who even pass harsh comments if the bride does not look good according to the conventional standards of the society they would even scrutinize the bride's jewelry.

Gender bias in every point in Muslim families and this is mirrored in the text vividly. The women were restricted to the roles of running the house and bearing and rearing the children. Boys were served along with elder males in the family and food of their choice is given more importance. Their needs were fulfilled quickly, and their education was also given much more importance. On the other hand it is contrary in the case of girls. The plight of older women is more vivid when the author discusses the burden of rearing the children. The women are burdened by the house hold work, taking care of the whole family and guests and everything. She tries to describe this by giving an example of her mother, who had 11 pregnancies. There was such a huge family, and with many guests pouring in, males never bothered about sharing work. She even brings to the notice of the reader how Hayat, her husband never bothered about any household work and Zarina always felt that all the work is her responsibility of being a wife. She takes up the role of bread earner and has to take care of the child, bring groceries, etc. after coming home she has to cook delicious Indian food deliciously. This gives a broad picture of male-dominated society. There is no big change in her mother and her roles as a house wife, in fact, the burden is doubled.

I became the bread earned for the family....., a burden I bore for 12 years..... (page70)

Gender bias can be seen since the birth of a child. They are a lot of difference the way they welcome a boy and a girl. They give a feast if a boy is born. A woman's status in her in-laws would rise if it is a son and it is believed that the mother was responsible for the sex of the child. Not only in Muslim house hold but even her Christian mother-in-law is bent on having a grandson for the second time, and she even threatens Zarina indirectly by saying the following words to a two-year-old Kiran.

Tell your mother that if she produces another daughter, she should leave her in the hospital and not bring home.” (page136)

Even in the hospital the doctor behaves in the same way and does not reveal the sex of the child to Zarina. She secretly and very apologetically says that it is a girl. Zarina is disgusted and utters these words

“Have I not given birth to a human child you are behaving as if I have produced a monster.” (pg6)

The doctor then replies that on hearing that they gave birth to girl child broke down and some even refuse to take the little one home. This brings the crude glimpse of gender bias in Indian society Zarina even pictures the plight of widows in the Muslim household. Though Muslim law allows widows to remarry after a prescribed period of **Iddat**, due to the influence of Hindu customs, they restricted the widow remarriages. We can see that baji, i.e., granny of Zarina who lost her husband when she was 18 years old had to remain as a widow throughout her life. Another major influence of Hindu customs on Muslim society is a caste system.

Zarina brings a different picture related to Hindu Muslim relations, unlike the present situation. Pre-partition, all the people, used to live harmoniously, and they used to exchange gift during festivals. .no communal violence ever took place.

Though all celebrated the newly arrived independence, it was short lived as partition happened. The Indian Muslims were thrown in too deep insecurities due to the brutal killings; this resulted in even die-hard Muslim nationalists, i.e., secular Muslim to migrate from India to Pakistan

These immigrant Muslims had become a minority in the country of their origin; now they were muhajir (outsiders) in their country of adaption. (page65)

Many male youths went to Pakistan and left their families thinking that they would take them back once they found jobs, but unfortunately, their lands were given to those who came to India. This made the families very poor. This even affected the unmarried girls as the orthodox Muslims wanted their girls to be given to only to those equivalent to their status, as many young were not available they kept the girls unmarried rather polluting their orthodoxy. For the first time, the girls who only carried in dollies had to step out of the house and start earning for the family.

On the personal level, Zarina though born in a high society having an eye for the other sufferings felt empathetic towards the atrocities towards the Muslim

women. She had firsthand experience of gender bias in her own home. She was a kind of rebel and hated few conventions of the Muslim society. She even says she hates wearing a Burka as she feels hot and irritated in it. As a normal Muslim girl, who is given zero knowledge about sex, is tricked into marriage by a relative 12 years elder to her. She takes every challenge of life and does not shed her responsibility as a wife. She becomes the bread earner for the family in England and India. To enhance her skills, she has to get graduation from London University. After coming to India she faces the marginalization for being a Muslim and a woman. They could not find a house for rent as they are Muslims. She is denied of getting a post as a lecturer even after having two degrees from London University. She could not even finish her Ph.D. as her supervisor never shows interest in her thesis for her being a Muslim.

....., he would make me uncomfortable by his remarks about my being a Muslim, a woman and belonging to UP (page 112) religion

I found that professor Srinivas took no interest in my work; he never had time to even look at my thesis (page 114) religion

At last, she gets a lecturer post, but the jealous husband makes her personal life horrible. He even beats her and locks her up. Unable to bear the domestic violence she decides to take divorce from him .she now faces two-fold problems as being a woman she is not supposed to ask for the divorce, and the other is lecherous advances of her male colleagues and friends.

Although as I started living alone, I found that men, including my friends from university, considered me easy prey to their lecherous intentions. (page119)

At this point, she brings to the readers notice that according to the Muslim personal law a woman can seek divorce in a grieving state and is granted thus but she is not eligible for **Mehr**, i.e., alimony. She finds it difficult as a single mother where is looked down upon as a fallen woman. She marries a friend Idrak. Her new family life is happy she faces lot problem with her mother in law as she is an orthodox Christian.

Zarina criticizes the naked truth of triple **Talaq** which crushes the lives of Indian Muslim women. She brings out the incident of “Shah Bano” a 70-year-old lady who filed a case against the Muslim personal law. Zarina here brings before the reader the harsh naked truth of Indian government and feminist organizations who back off from the case. The conventional Muslims win the case as government

Shah Bano was accused of heresy and of dividing the Muslim community; (page178)

Zarina who rendered her services in many international and national organizations assures that there is little progress towards the change, but it is very slow

Thus in her memoir Zarina Bhatti "**Purdha to Piccadilly**" she tries to give a glimpse of the status and life style of Indian Muslim women, its customs, and rituals in Oudh region in Uttar Pradesh, India. She mirrors that Indian Muslim society was highly feudal as well as caste and gender discriminative but had a refinement in decorum. The dilemma of Indian Muslims, during partition, who was torn between love for the land they were born and religion is brought out vividly. It also pictures the way Muslims were turned in to a minority after partition in India, though the equally participated in the freedom struggle and the plight of migrated Muslims in Pakistan, who were treated as the outcaste. She even tries to portray the dominant effect of Hindu Customs and rituals on Indian Muslims and Christians which were contrary to their religious teachings. She even discusses the Muslim

Personal Law which is the hindrance in the Muslim women's progress. She concludes by saying that a process of change has begun although it is rather slow.

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MYTH AND ITS SOCIAL EXISTENCE IN GITHA HARIHARAN'S *THE THOUSAND FACES OF NIGHT*

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Abstract

The present paper 'Myth and its Social Existence in Githa Hariharan's *The Thousand Faces of Night*' deals with the concept of myth portrayed in *The Thousand Face of Night* of Githa Hariharan. This paper also tries to explore the myth and its influences on mankind in the society. The Myth and its existence in society are constructed and also deconstructed one, but in the course of time, it was getting re-constructed also. Therefore, over the generations, women are rebelling against the odds of the society trying out to fly like a phoenix bird. A myth is studied under these subheadings; Role of Myth, Nature of Myth, Social Existence of Myth in *The Thousand Faces of Night*.

Keywords: Myth, Thousand, Night, Construction, Deconstruction, and Reconstruction.

Introduction

Narrating mythological stories is a skill. The retrospective way of narration plays a vital role in it. "It is a special kind of communication that establishes a relationship between the macros (universe), mesocosm (society), and microcosm (humans)." (Pattnaik, Devdutt, 2003:14). Githa Hariharan is one such writer who deals with myth and mythology related concepts or themes about the society in her novels. Myth and social existence with special reference to *The Thousand Faces of Night* are detailed below.

Nature of Myth in *The Thousand Faces of Night*

In TFN the nature of myth takes different shades in influencing people according to the generation. There are five important characters in TFN. They are Grandmother, Mayamma, Sita, Parvatiamma, and Devi. Grandmother is a good story teller, and she believes in what she says, according to her women should be submissive, and there is absolutely no way of questioning the system. She believes in myth completely; the injustice happens for women cannot be considered as the injustice but their destiny. While explaining the story of Gandhari to Devi, she says, "Gandhari was not just another willful, proud woman, she embraced her destiny – a blind husband – with self-sacrifice worthy of her royal blood" (29). According to Devi's grandmother, "A woman meets her fate alone" (28), and she claims that "A woman fight her battle alone" (36). The above instances clarify that grandmother was not questioning the system, never even realized that she was a puppet in the clutches of tradition and culture.

Mayamma another character in the novel also fails to question the atrocity on her. As it was delayed in getting conceived her mother-in-law starts torturing her in the

name of *vrathas*. She was made to perform all the *pujas*. Shenever realizes that without even becoming a biological parent, a woman has all the rights to live in the society; and motherhood is not the utmost thing in women's life.

The next generation, i.e., Sita is the character where she was little matured enough to realize that her family in the name of duties of daughter-in-law dominating her. She was the mute sufferer. She was not able to raise her voice against them. Instead, she breaks the strings of the *veena*. Parvatiamma is little more ahead compared to Sita. There is no actual reason quoted in the text, but when we see in a plain surface, she might have understood the plight of women that is being dominated by men in the myth – centric society and made a bold decision of going away leaving behind everything.

Devi is the last generation which was shown as a vibrant character which had all the strength to break the barriers instead suffering mute. William Harvey quotes about nature that, "Nature is a volume of which God is the author". The same quote has to substitute to the myth based society means it can be said like this, "Myth is a volume of which mankind is an author". Myth not only plays roles in women's lives but also in men's. Devi's father-in-law Baba being Sanskrit professor remarks caste. He says, "Wherever you are, remember you are a Brahmin. You may not know it but underneath that skin flow a fine-veined river of pure blood, the legacy of centuries of leaving". (52) He does believe in the myth of supremacy in social set up between mankind. His son Mahesh also believes in the supremacy of men over women. Hence he never understands the importance of a wife and her feelings. Money is his priority. When Devi asked him, "Why did he marry her?" (54), he replies, "Whatever people get married for.... Thank God we

Indians are not obsessed with love." (54) He expects Devi to be a wife nothing more than that. According to him, the wife is for taking care of house chores. He questions Devi asking, "Did your mother need books to tell her how to be a good wife?" As Devi remarks that Mahesh too indirectly expects his wife to be, "The housewife should always be joyous, adept at domestic work, neat in her domestic wares and restrained in expenses. Controlled in mind, word, and body, she who does not transgress her lord attains heaven even as her lord does"(70). He even suppresses Devi and her education, "This is what comes of educating a woman. Your grandmother was barely literate. Wasn't she a happier woman than you are? What is it you want?... Let's have a baby; there is no reason to wait. I want you to have my baby" (74). He refers 'my baby' not 'our baby'. This is the example that in Mahesh's view there is no role for women in society or in the institution of marriage except listening to her husband and keeping herself mute.

Myth and Social Existence in *The Thousand Faces of Night*

Society is described in three different stages with different generations. A myth is a strong component that rules the world. People say that myth is born before the world exists. The existence of myth depends on people who believe in it. But, in the evolution of change, the beliefs do change, as famous sociologist Heraclitus, a Greek philosopher said: "No man ever steps in the same river twice, or it's not the same river, and he's not the same man". **That means that you cannot step into the same river twice because you are changing and the river is changing.** Hence change is a continuous process that happens over the generations in TFN, and there are different reasons for it. Exposure and education play a major role in it. Grandmother believes in the existence of Gandhari hence she says, "Do you know about Gandhari, my little one? Listen; listen, and you will learn what it is to be a real woman" (28).

"She saw the white eyes, the pupils glazed and useless.....In her pride, her anger, Gandhari said nothing. But she tore off a piece of paper of her thick red skirt and tied it tightly over her own eyes..... Gandhari was not just another willful, proud woman. ...She embraced her destiny- a blind husband -with self-sacrifice worthy of her royal blood" (29). "Why? Devi questions 'If he was so noble, why did he agree to marry her?' Grandmother replies, "All husbands are noble, Devi, even the blind and deaf ones"(29). Grandmother blindly believes that the actor

Gandhari was correct and remarks that it's the supreme sacrifice. Grandmother was a strong believer of male supremacy. The 'divine supremacy' of the male in her stories is quite evident while explaining Amba's story, she states, "A woman without a husband has no home"(38), that means there is no existence of the woman in the absence of man.

Sita's parents-in-law also believe in the supremacy of in-laws. They demand her to stop playing *veena* claiming it distracts her from other responsibilities. When her father-in-law sat in front of God, he could not find something he needed; he states flowers are not plucked, and the floor is not swept. He calls Sita with his trembling voice. He roared at her, "Put the *veena* away. Are you a wife or daughter-in-law?" (30). Grandmother recalls, "Sita hung her head over the *veena* for a minute that seemed to stretch for ages, enveloping us in an unbearable silence. Then, she reached for the strings of her previous *veena* and pulled them out of the wooden base. They came apart with a discordant twang of protest"...she looked up at my husband, her eyes dry and narrowed, and said in a clear, stinging whisper, "Yes. I am a wife, a daughter-in-law". Later, they never saw her touch the *veena* again. Neighbors praised, complimented her as a dutiful wife" (30).

Till today motherhood is mandatory for any woman in Indian society to call herself as a complete woman. Mayamma accepts the mental torture that she underwent in that process. Mayamma married when she was twelve. "Mamma's mother, in-law, had examined her closely before the match was made..... She had contented herself with the astrologer's promise that Mayamma would bear her many grandsons"(80). In the ceremonial fire, while taking steps together (ritual), "...I am the thought, you are the earth, I am the seed, you are the bearer. I am the thought; you are the word. Let me lead you, so that we may bear a son. Come with me, lady of sweet-edged words" (80) There is no reference of the daughter. So, motherhood is mandatory particularly giving birth to a son is expected.

"She woke up at four in the morning and walked among the blue tipped shadows to the pond. She prayed, made vows, and dipped blue-tipped shadows to the pond. She prayed, made vows, and dipped herself again and again in the pure coldness. She starved every other day; she gave up salt and tamarind... She fed snakes her rice and curds; she bathed all-conquering lingam with sandalwood, milk, and her tears of ardor" (80). It is considered that "A woman without a child, say the sages, goes to hell"(81).

In Devi's wedding also, Sita goes to an astrologer for checking the horoscope for her daughter. In spite of that, the marital life of Devi ends in separation. The exposure to western society and Devi's belief on myth act as agents in decreasing the suppression of women. But the appreciable thing is she motivates herself by myth only. Devi's mentality can be compared to the times of Rigveda. "The Rigveda tells us that the *samanas* were held during the night, were heavily attended by the young men and women and the crowd dispersed at the advent of the dawn. The most striking feature of the *Samana* is that it had parental encouragement and social sanction. Mothers took special care to deck up their daughters going to *Samana*. This shows not only the freedom the girls enjoyed in choosing their husband but also the faith and trust of the parents and society in the young generation. Later on, the puritanical Hindu society could not tolerate this moral freedom to its youth and abolished this wonderful practice. The freedom which the matured both physically and emotionally – Vedic maiden enjoyed in this manner will be a matter of envy even for a so-called highly educated girl of the 21st century who more often than not has to marry someone much against her wishes"(Kelkar, M. A, 2003: 41). Here, one can notice that the freedom given for women in Rigveda was curbed in the 21st century and the choice of choosing their life partners considered as against the Hindu tradition. According to Hindu tradition, people consult an astrologer to check the horoscope of bride and groom to know whether it matches or not if it matches marriage takes place. But there is no scientific evidence for this because marriage is about matching two individuals, not two stars. When we observe the Vedic period, there was a lot of freedom given to women, but later myth engraved the society to the larger extent instead of being in a positive way it became a negative one.

Role of Myth in Breaking the Barriers in *The Thousand Faces of Night*

'Liberation' is one such element people looked for while breaking the rules. Right to speech, right for expression, the right to live is the basic elements of liberation. Marriage is an institution in Indian society constructed with the set of rules. Women expected to follow more rules in the name of culture, custom, and rituals than men. In mythological stories, there are women who have revolted against the injustice happened to them. One such case is in the Mahabharata that is the epic character Gandhari. One of the versions of the story says that she ties her eyes just because her marriage was against to her wish and it was a disappointing thing for her.

In the medieval period also women saints have revolted against the social barriers constructed for them. One of them is Akkamahadevi. Her poetry emphasizes the complementarity of Siva and Sakti. When the two are seen as parts of a whole, then their independent identification becomes meaningless. Siva is *moksha*, to be achieved through the exercise of *Sakti* which cause both bondage and liberation (Kelkar, M. A, 2003: 183). But, in the case of people in the 21st century, there was nothing called as 'being one' in the institution of marriage. It is said that men are superior to women; hence they should be considered as God. This suppression of women made them come out of the supremacy and check for their identity by breaking the barriers.

Devi broke the rule because she could realize what her heart was thinking or aspiring for. She could understand the psychology of women characters of mythological stories that were said (narrated) by her grandmother. Gandhari's decision to live blind folded because her husband was blind, the woman feeds her snake-child, concept of Swayamvara in epics, etc. These stories not only shaped her but also reshaped her guts in choosing her life's path. She rejects becoming a mother and elopes with Gopal, a singer her neighbor. "Devi watched as she swayed gracefully up to Gopal as if it were her Swayamvara. She smiled at him, in a dazzle of silk, gold, and dimples, and Gopal bent his head to receive her garland"(133). Devi thought about three of them, "Mayamma, Sita and herself. Three of the women who walked a tightrope and struggled for some balance; for some means of survival they could fashion for themselves"(135). Devi understands that "Mayamma had had no choices. She had coveted birth, endured life, nursed death"(136). Recalling everyone's story and the other mythological stories, she chooses to liberate herself even from Gopal and takes a train to Mumbai her mother's place alone. Parvatiamma moved towards her aspiring world of liberation. She left all her worldly duties and pleasures. Sita too restarts playing the *veena* which was kept aside for many years because of her marital duties. Mayamma was also oppressed by the traditions which are asked women to perform for bearing the son was rather a punishment to her. Frustrated with that she finally burns the horoscope along with the body of her son. As it quoted by saint poet Akkamahadevi about Shiva and Sakti should be seen as one. These women identified themselves with their wishes and their choice of life; they understood that if they see these two as separate individuals, they stand absurd. Hence, they brought it together which cause both bondage and liberation. Bala also liberates himself from India to the US. Though the reason is not quoted in the text, it is understood that he realized his presence is not required as Devi and Mahesh has to start constructing their family. He tells Devi, "But Devi, my daughter, you are

the mistress of this house. You have Mahesh to look after, and soon you will have your children too. What can an old man do for you?" (68). Despite welcoming his grandchild, he just leaves to the US got liberated from the family pleasures.

Conclusion

The present society is still patriarchal. Any woman or man is shaped by mythological stories which they have heard or read. The supremacy of men in the institution of marriage is noticeable. But, there is a gradual change in society. Women are being educated and exposed to the world which made them re-think about the said duties of them by male-dominated society. Marriage and motherhood are mandatory for a woman in Indian society, but they are purely left to the choice of an individual. Women are being harassed in the name of the horoscope which is a myth. Bearing a kid especially a son is again a myth. These trends objectified women. Women too have aspirations, and their choice of life is their right. Though, the liberation of themselves from myth and reconstructing themselves in this society is a challenging one. Women in this novel try to rise again as phoenix bird.

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RESISTING THE COLONIAL CONQUEST: A POST-COLONIAL ANALYSIS OF NGUGI WA THIONG'O'S *A GRAIN OF WHEAT*

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Abstract

Ngugi Wa Thiong'o is a postcolonial writer dealing with the themes and characters on colonialism, post-colonialism, and neo-colonialism and resisting the destructive forces in his literary works. The paper offers visions into how the common people experience repression and resist the same in the colonial and the post-colonial concerning A Grain of Wheat by Ngugi Wa Thiong'o's. It endeavors to expose the emancipating role of the long-lasting resistance movements of the Kenyans against the oppressive colonial rule in Kenya. It aims to subvert the authority of the colonial text which misrepresents and defame Kenya and its Mau Mau Revolution and represents the real patriots as mere terrorists and primitive savages. It is with this background in mind that the paper proposes to analyze the area of resistance in Ngugi's novel, A Grain of Wheat. As a historical novel, it is very transparent in their support of the views of the common masses by resisting the philosophy and practice of the colonial empire and restoring their land as a feasible way of life for the Kenyans. It reveals the people's dream of the new Kenya where all the Kenyans get their land back from the European settlers and can live and express their voice freely.

Resisting the Colonial Conquest: A Post-Colonial Analysis of Ngugi was Thiong'o's *A Grain of Wheat*

The realization of the European conquest and the nature of resisting the colonizers could be recorded in the history of Kenya. The European conquest, the colonial rule and the economic exploitation around the world are evidenced that by 1885, the Europeans had become skillful at the art of dividing, conquering, oppressing and victimizing the aboriginals. During the later period of European colonial conquest, the Europeans put their eyes on the wealthy resources of Africa to fulfill their desire for conquest. As a part of subjugating, they quickly moved their way into African societies to gain supporters and representatives. Accordingly, the African people showed their response to this process, and finally, they resisted the same process which made the Europeans irritated. Resistance, during the early period of European colonial rule, took the form of practical strength and resisted the local disputes for political and economic independence. Particularly in British regions, the Africans commonly used local resisting movements to fight European colonial policies.

The desire for social revolution through resisting the colonial conquest is the theme of Ngugi's *A Grain of Wheat*. This novel depicts the Kenyans' struggle for independence and the emergence of the Mau Mau Movement in Kenya. Resistance is expected to awake as an unavoidable consequence if there is oppression, subjugation or exploitation. Resistance has many forms, and it can awake an individual consciously or unconsciously. "The historical struggle against colonialism

and imperialism of such resistance movements... is waged at the same time as a struggle over the historical and cultural record" (Harlow 7). The victims of colonization, slavery, oppression, discernment, persecution or prejudice can signify the meaning of the word resistance. Such victims are consciously or unconsciously resist those subjugating elements of oppression, colonial violence or racism.

Historically, during the 1950s, there was a continued revolt against colonial rule in Kenya. The colonizers considered the rebels as part of an underground and brutal society, called 'Mau Mau' whose members vowed to kill the Europeans and chase them out of Africa. The origin of the word 'Mau Mau' is ambiguous. Undeniably, the name Mau Mau signifies the existence of the Land and the Freedom Army during the Emergency Period in Kenyan colonial history from 1952 - 1962. Mau Mau is a resistance movement but not a successful one. Ngugi, in his *Homecoming*, declares: "To most Africans Mau Mau in fact, was a heroic and glorious aspect of the mainstream of the African nationalism. . . Mau Mau violence was the anti-injustice, while violence was to thwart the cause of justice" (27-28). The base of this resistance movement emerged at the time of alienating the land from the peasants and the mistreatment of extra labor in the name of domination. Ngugi, through his writings about Mau Mau, strives to restore the lost identity of Kenyan nationality and re-create the history which has been biased by colonialism. The Europeans' war against the Kenyans was brutal and abused the Kenyan rebels as terrorists. The people who spoke against the British were suspected of being connected with the Mau Mau and were tortured cruelly to limit resistance. Many common people were compulsorily removed from their homes and detained. The people who

joined the Mau Mau movement were compelled to take an oath of faithfulness. As resistance raised in its extreme, the condition became violent on the Europeans as well as the Kenyans. The Kenyans started a guerrilla war, and the British disseminated that the Mau Mau members were the common rival for the British and the common aboriginal Kenyans. The movement was ultimately overpowered by the extreme actions taken by the Europeans. Many young people were beaten, arrested, and even killed at the time of freedom struggle but the leaders stood with determination toward direct resistance and planned their destiny, independent Kenya. Even though the Mau Mau uprising was ultimately put down, Kenya's total independence was unquestionably an outcome of the political and the economic stresses made by the Mau Mau. The Mau Mau succeeded in replacing the white oppressors of the black aboriginals.

Ngugi portrays the act of the Mau Mau Emergency in *A Grain of Wheat*, and it covers a time duration of four days which is leading up to the Uhuru Day or the Kenyan Independence Day in 1963. The story revolves around the five main characters, Mugo, Karanja, Gikonyo, Mumbi and Kihika who are from the Gikuyu village, Thabai. In this novel, Ngugi presents through a series of interconnecting flashbacks which exhibit the personal histories of the protagonists and witness the experiences under the state of Emergency. It reveals an outline of the history of Kenyan resistance to colonial rule. Through this novel, it is revealed that the emergence of the capitalist system which is ready to follow the system created by the colonizers to tyrannize the common people. It also explicates the disillusionment of freedom, hoarding of wealth, impoverished peasantry, neo-colonial authorities, manipulation of public funds, betrayals, corruption, etc. Ngugi never blames the colonizers for the dilemma of the natives, but he finds fault with the natives who hold the same system left by the colonizers who are responsible for their misery.

Ngugi's *A Grain of Wheat* revolves around the Thabai village in Kenya which is in the last years of its resistance for independence, and the people's ultimate goal is Uhuru, freedom. The people of Thabai are about to celebrate the Uhuru day which is only four days ahead. Ngugi clearly describes the history of the resistance that the native Kenyans made against the British colonizers and the ultimate victory against the British and its replacement by the black leaders.

The novel *A Grain of Wheat* opens with Mugo, a resident who has suffered a lot at the hands of the colonizers and the collaborators during their struggle to resist the British government. Mugo reminds the cruelties,

irrational murders and sufferings that the white men inflict on the poor aboriginals who are disabled at the time of British government. Mugo, a hero of the British detention camp, is visited by a group of elder people namely Warui, Wambui and Gikonyo and they remind him how the white men conquered the Blacks: "... the day the white man came to the country, clutching the book of God in both hands, a magic witness that Whitman was a messenger from the Lord. His tongue was coated with sugar; his humility was touching" (*Wheat* 11). The whitemen attack the people through the Bible followed by the soldiers. From the beginning itself, the native people of Kenya resist the staying of the British people. Mugo remembers a man named Harry Thuku who brings to light the dishonesty shown by the colonizers in implementing high taxation and forced labor on white settler's land: Soon the people saw a white man had imperceptibly acquired more land to meet the growing needs of his position. He had already pulled the grass-thatched hut and erected a more permanent building. Elders of the land protested. They looked beyond the laughing face of the white man and suddenly saw a long line of other red strangers who carried not the Bible, but the sword. (*Wheat* 12)

Harry Thuku forms a party against the Whites but is soon arrested. The people arrange a rally to protest against the colonizers and shout out to release Harry, but it is defeated by the colonizers' gun.

The novel under discussion exhibits the mode of resistance through various ways; the non-violence and the violent mode of resistance. Kihika, the patriot, resists the colonizers right from his younger days. He is a brave young man who is greatly inspired by the Indian National Movement and their struggles against the British colonized system. When he speaks with his friends Gikonyo, Karanja and others about the success of Indian struggle against the British, he states: "Do you know why Gandhi succeeded? Because he made his people give up their fathers and mothers and serve their one Mother - India. With us, Kenya is our mother" (*Wheat* 78). In a public speech, he cites Gandhi and his concept of non-violence: "Men and women and children threw themselves in front of moving trains and were run over. Blood flowed like water in that country. The bomb could not kill blood, red blood of people, crying to be free" (*Wheat* 102). But Kihika's sister, Mumbi feels shocked, and Karanja feels frustrated and says: "You say one thing now. The next hour you say another. This morning you said Jesus had failed. And now you say we need Christ. Are you becoming a revivalist?" (*Wheat* 109)

The resistance to the colonizers demonstrates the public in diverse ways. Kihika utters in a public meeting about the corrupt role of Christianity which aims to hold on the minds of common people, and the missionaries hold it as a weapon against resistant movement:

We went to their church. Mubia, in white robes, opened the Bible. He said: Let us kneel to pray. We knelt. Mubia said: Let us shut our eyes. We did. You know, his remained open so that he could read the word. When we opened our eyes, our land was gone, and the sword of flames stood on guard. As for Mubia, he went on reading the word, beseeching us to lay our treasure in heaven where no moth would corrupt them. But he laid his on earth, our earth. (*Wheat* 15)

Kihika's speeches inspire the people because of its spontaneity and truthfulness. Kihika addresses a large crowd and encourages violent action against the British. Ngugi writes in *Homecoming*: "Violence to change an intolerable, unjust social order is not savagery: it purifies man. Violence to protect and preserve an unjust, oppressive social order is criminal and diminishes man" (28). Such a violent resistance is shown by Kihika to the colonizers and the collaborators. At the time of Emergency, Kihika hides in the forest and fights against the colonizers. Hiding in the forest, they attack a police station, release the prisoners and burn it. This incident annoys the colonizers, and they retaliate by imprisoning the common people like Gikonyo.

The colonizers have taken many efforts to suppress the Kenyans' resistance, but the strong opposition continues, resulting in the murder of the District Officer, Thomas Robson. Mugo is arrested in the Rira detention camp where John Thompson is the District Officer. Soon Mugo is set free, and Kihika unexpectedly visits him. Kihika reveals Mugo that the District officer is murdered by him. With a selfish motive, Mugo chooses to deceive him and tells the secret place where Kihika promises Mugo to meet him. The guards arrest Kihika and murder him ruthlessly.

Finally, it is revealed that Mugo fails to resist the colonizers because of his fear about his own life. He thinks that the Kenyans have no chance of success against the colonizers because the period of the Emergency makes political difficulties for the forest fighters and to the common people. The common people are arrested without any reason and falsely accused of traitors:

The detainees had agreed not to confess the oath, or give away details about Mau Mau; how could anybody reveal the binding force of the Agikuyu in their call for

African freedom? They bore all the ills of the white man, believing somehow that he who would endure unto the end would receive ... victory. (*Wheat* 91)

The white men think that if the common people are imprisoned in the detention camp, it is easy to hunt the forest fighters and stop the resistance of the aboriginals. It is evident in *A Grain of Wheat* that the freedom fighters suffer in the hands of the colonizers. Such sufferings awake the Kenyans to resist the colonizers: "Kihika was tortured. Some say that the neck of a bottle was wedged into his body through the anus as the white people in the Special Branch tried to wrest the secrets of the forest from him" (*Wheat* 17). Mugo is also taken to the detention camp without any cause, and he resists the colonizers by refusing to confess the oath. Gikonyo comments the facts on Mugo's courage in resisting the colonizers: "Do you know what it was to live in detention? It was easier, perhaps with those of us not labeled hard-core. But Mugo was. So he was beaten and yet could not confess the oath" (*Wheat* 26).

The resistance shown by Jomo Kenyatta to the colonizers has inspired some young men like Kihika. Jomo Kenyatta, a leader of Kenyan Nationalist Union, is considered to be the father of the Kenyan nation. When he resisted the colonizers, he was threatened by the white settlers in 1947. When the Mau Mau resistance movement began in 1951 with its violent acts, the state of emergency was declared by the colonialists in 1952. In this respect, Kenyatta was arrested in October 1952 for being a member of the Mau Mau society. The Kenyans become more powerful in their resistance in chasing the oppressors from their land.

Karanja showed his resistance attitude towards the colonizers when he was with Kihika, but after being a collaborator with the British, he states: "The white man is strong. Don't ever forget that. I know because I have tasted his power. Don't you ever deceive yourself that Jomo Kenyatta will ever be released from Lodwar? And bombs are going to be dropped into the forest as the British did in Japan and Malaya" (*Wheat* 130). Karanja, a man who deceives his people, is made chief on account of his working with the colonizers during the Emergency Period.

Kenya becomes an independent nation on 12th December 1963. At the time of independence, the Kenyans start to show their resistance towards the collaborators who worked with the colonizers. General R. and Lieutenant Koinandu, the former resistant fighters are very serious in identifying the betrayer of Kihika. Everyone doubts Karanja as the betrayer of Kihika. Everyone waits

to hear the victorious speech of Mugo and plans to hail him as "Kihika born again" (*Wheat* 156). But wilfully he comes before the people and reveals himself as the person who betrayed Kihika. Thus, the novel presents the characters who suffer for the cause of resistance to achieve ultimate liberation. Ngugi offers the historical events and other factors related to resistance which the common people of Kenya shown against the colonizers and the traitors to achieve its ultimate aim, independent Kenya. It is identified by Nyerere in his book *Freedom and Unity* as:

The people fought because they did not believe in the white man's right to govern and civilize the black. They rose in a great rebellion not through fear of terrorist movement or superstitions oath, but in response to a natural call, a call of the spirit, ringing in the heart of all men, educated or uneducated, and in all times to rebel against foreign domination.... (40–41)

Through this novel, Ngugi has put his effort to reconstruct the history of Kenya. The fight against the colonial government and the free nation have been visualized in his novel. The Kenyans need a kind of unity which includes all the aboriginal people to resist the others without any discrimination or betrayal.

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SOCIAL AND CULTURAL INSECURITIES OF WOMEN IN ANITA NAIR'S *LADIES COUPE*

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Abstract

Anita Nair is one of the eminent Indian Women writers in India. She generally centers around the issues of a woman in Indian culture. Anita Nair's works show an astonishing profundity in her portrayal, and the central purpose of her works is simply the experience between the completion and family obligations of every individual. All her works are set in Indian culture, and the characters and settings are unique Indian. There are numerous themes in Anita Nair's works, similar to family, relationship, social position, sex disparity, and so on. The women characters in Anita Nair's works attempt to change the climate of their life and keep their respect and their freedom of women. Among the rising contributors, Anita Nair is the most encouraging and an author to figure with.

In *Ladies Coupe* Anita Nair manages the idea of man-centered society and means a relationship of disparity. The story is an endeavor to demonstrate how, throughout everyday life, concealment and persecution don't generally come in conspicuous structures, yet regularly under the pretense of adoration, insurance and the affirmation of security. Even though Patriarchy is a typical idea in each woman's life, Anita Nair portrays precisely the decent variety inside every woman, as she would not like to put the lives of women to one perfect.

Anita Nair is one of the Indian ladies writers who energize women's character through her works. This paper manages Anita Nair's *Ladies Coupe*, which communicates the dynamic perspective of five distinct women who guessed travel in a similar compartment of the train, which goes to Kanyakumari. Akhila is the principle character in the novel, who is concerned about her lost personality, happens to tune in to the next women's intense encounters in their lives. In her another novel, *Mistress* she communicated the battling of Radha who loses her husband by a psychological oppressor assault and how she drives her life hopelessly later is talked about.

Keywords: Women Empowerment, Travel, Culture, Custom, Tradition, Gender inequality



ANITA NAIR

Preliminaries

Anita Nair's *Ladies Coupe* is a novel about the female character and female space. In *Ladies Coupe*, Anita Nair centers around people relationship, marriage, and separation, social and traditional and mental issues. Women writers in the contemporary world are energized due to the opportunity to feature their ability and also to satisfy the assignment without camouflage. Akhilandeswari or Akhila for short is a 45-year-old single Indian woman from a Tamil Brahmin family who fills in as an income tax clerk. She feels that she has never found the opportunity to carry on with her own life, continually satisfying the jobs of the daughter, sister, close relative, and the supplier. Until the day that she sets out to break free from her preservationist Brahmin life and purchases a restricted train ticket to the ocean side town of Kanyakumari to begin another life alone. She shares her

women compartment (coupe) of the train with five unique women:

- Janaki, a spoiled spouse, and confounded mother;
- Margaret Shanti, a chemistry teacher, wedded to the verse of components and an unfeeling despot excessively self-assimilated, making it impossible to perceive her needs;
- Prabha Devi, the ideal little daughter, and spouse changed for life by a look at a swimming pool;
- Fourteen-year-old Sheela, with her capacity to see what others can't;
- And Marikolanthu, whose blamelessness was devastated by one night of desire.

As they all swap stories on their lives, Akhila addresses them of her unceasing situation - whether a woman needs a man to finish her or whether she can remain single and upbeat? Throughout about one night, the women change her existence with their accounts, while

at the equivalent time, reminding her to have a problem-solving attitude. For a considerable length of time women were simply depicted as the spirits of reliance and this reliance can be viably related to a couplet from Manu, the antiquated codifier of Hindu law, who has properly summed up the reliance of a female in our general public in these lines:

Duteous girl obeys her father,
Husband sways the duteous wife,
Son controls the widowed mother,
Never free is a women's life. (23)

Anita Nair's characters *Ladies Coupe* have their agony and distress yet they beat their whole battle and have their very own life in their society. The novel portrays the biographies of six women going in a Ladies coupe, every one of them depicting their life to Akhila, the hero, who is making a trip to discover what she truly needs throughout everyday life. Akhila is a substitute for her family, as she had assumed all the liability of her mother and kin when her father died. The tale of Marikolanthu, a Dalit woman, stays exceptional and uncovers the numerous layers of abuse she has looked in her life by being a woman, insignificant, Dalit, and poor. Margaret Shanti, an accomplished chemistry teacher, is mistreated by her domineering spouse finds a place in the *Ladies Coupe*. She resembled solidified water in her wedded life. He was a despot at home and furthermore at school rebuffing late-comers cruelly. He didn't permit her long hair. It must be cutoff. He didn't enable her to work for her doctorate. He is requesting that she prematurely end her first youngster. In any case, she finds a technique to class this dictator spouse transforming him into a fat man. He would not come in the method for her having a child at that point. The tales in this book uncover the most private snapshots of their life. The women protagonists in this novel find themselves as they explain their stories.

Anita Nair appears through these portrayals how women are minimized in the male-commanded world. Her works demonstrate the effect of male-centric society on the lives of women. She discloses how women are abused and abused for the sake of religion and social traditions. In specific perspectives, women are treated as blessed messengers and goddesses. In some different angles, women are required to be slaves, who are prepared to work for a man and his advantages and solace.

Margaret Shanti is one of the kindred voyagers in the ladies coupe. Margaret's story is an account of a woman who takes in her procedures to get her fantasies genuine. Margaret's husband, Ebenezer Paulraj, is a case for male

strength. He moves Margaret into a place of accommodating quiet, portraying her as an unnoticed and unremarkable young girl. A young girl, with a splendid scholarly profession and a warm and dynamic identity, is diminished to a normal young girl. His inconspicuous remorselessness to the youngsters in his school gets repeated with his better half as well. When he was fixated on the energetic attributes of Margaret it was unmistakable even at they're initially meet. To hold the juvenile appeal in her, when she joyfully declared her pregnancy, he demanded to prematurely end the infant. Margaret has experienced physical, mental and otherworldly emergency for the duration of her life. She continues developing till she finds a state where she is joyful and peaceful. Margaret's marriage to Ebenezer Paulraj is like an unbelievable tale for her. Ebenezer Paulraj in all seriousness prepared to acknowledge her individual preferences, impulses and likes and dreams and points. Margaret's state, the situation is the practically hopeless opportunity, is phenomenally depicted by Anita Nair. He adores her yet he didn't permit her distinction.

Janaki, another kindred traveler of *Ladies Coupe*, is an example of age-old conviction of Indian culture that a woman ought to dependably rely upon some man in her life. Janaki gets wedded to Prabhakar when she is eighteen years old and leads an enjoyable, agreeable since a long time ago wedded life for forty years. Janaki's husband is a minding accomplice, and she has a son and daughter-in-law. Janaki has a cheerful existence until the point when she understands her accommodation. She feels some string of revolt when she discovers her husband controlling everyone even their adult son. She says to her husband; You simply need to control him. You need to control everyone. You need everybody to do your bidding. (LC30). Prabhakar's oppressive predominance, precision, and accuracy bother Janaki. Her underlying reaction to Akhila's inquiry —Why should a woman live without anyone else? There is dependably man willing to be with her (LC 21), clarifies it.

"I am a woman who has always been looked after. First, there was my father and brothers; then my husband. When my husband is gone there will be my son, waiting to take off from where his father left off. The woman like me ends up being fragile" (LC 22). Anita Nair, with a profound, mental understanding, skillfully uses the narrative of Marikolanthu to remark upon the sexual abuse of Indian women from a rustic foundation.

Marikolanthu's story reviews her experience with men and reasons that most men exploit women for less,

absence of education, reliance, obliviousness, and disappointment. They never falter to accuse the woman toward the end. Marikolanthu experiences mortification and degradation, which bring about invalidating her child Muthu. Marikolanthu's character uncovers the physical and additionally mental enduring because of ignorance. Marikolanthu originates from a poor foundation. Her mother functions as a cook at Chettiar's home, which is one of the most extravagant families in their town. Indeed, even while she was a child, she is the casualty of social and monetary suppression. There, she is doled out with crafted by dealing with an offspring of Sujata Akka, the daughter-in-law of Chettiar. She showers love and friendship upon the child. She deals with him well, yet hates her child Muthu, the person who got away numerous endeavors of abortion. He is the aftereffect of her enticement by Murugesan.

Marikolanthu denied from the society, and Sujata Akka, denied from her husband, finds common bliss in their proximity. Later Sujata's husband additionally utilizes Marikolanthu to satisfy his sexual wants. At the point when Sujata Akka comes to know this, rather than punishing her husband, she drives Marikolanthu out of her family. She gets the duty of her child after her mom's demise. Hardheartedly she contracts him at one of Murugesan's weavers Rs.5000/- . The displeasure she has on Murugesan, the society which spares him from discipline, her failure and the disdain of her child, everything reaches an end just at the passing of Murugesan. The defining moment in her life comes when she sees the dead assemblage of Murugesan consuming at the fire, and she sees Muthu watches out for the fire. She is stunned at the acknowledgment that she has lessened her child to an extremely bring down state for no blame of his. All the disdain she has on him runs with the flares. She feels love for her tyke. She chooses to care for him and decides to get back to him to her.

Marikolanthu is encompassed by social, familial and economical issues. Her take steps to raise her child empowers her to start another section. At long last Marikolanthu, a voiceless injured individual, constrained parenthood and lesbianism, discovers peace simply in the wake of tolerating her duty of the youngster, whom she has invalidated and ignored. Marikolanthu's consistent look for implications and estimations of life closes here. Nair compared the strength of women with water.

"Among the five elements that constitute life, I classify myself as water. Water that moisture, water that heals. Water that forgets. Water that accepts. Water that flows

tirelessly Water that also destroys is as much a part being water as wetness is" (LC 96).

In *Ladies Coupe*, Margaret Shanty, the effective chemistry teacher, is the victim of a troubled marriage with a heartless despot and excessively self-assimilated spouse who dismisses her. She says, "What else could I do? Hadn't I done everything he wanted me to? I didn't know what it was he expected of me now. And suddenly, I felt much too weary to care" (LC 109). From the earliest starting point itself, the predominant actuality in Indian marriage is implied.

Consequently, in *Ladies Coupe*, Anita Nair follows a women's voyage from generosity to self-acknowledgment, abstinence to self-attestation and self-refutation to self-confirmation. The women's activist voice is heard all through the novel. While Nair's *Ladies Coupe* is set in an Indian railroad compartment held only for women, it's anything but an account of female regulation or, then again, of women's activist dissent. Even though the women might be kept separate from the general population circle, and isolated from the envisioned utopic equity of the prepare auto appropriate, the car itself is neither completely open nor private.

Conclusion

Anita Nair's works essentially manage the life and encounters of women, who confront enslavement and problematic encounters in their family life. She has managed issues, for example, enslavement of women, female infanticide, and prostitution, lesbianism, and assault. All through the globe, women authors are seen and explored with woman's rights as a noteworthy component by perusers and also pundits. There is almost certainly that *Ladies Coupe* is a novel about womanist talk. The above methodology makes a sensible endeavor, once more, just to investigate women's liberation which will manage the future writers and perusers to be unpretentious yet solid in their depiction of Indian women. This paper underlines the significance of training in realizing the social change. This examination, of particularly the female narrators, in the works can likewise be useful to the understudies of writing in down to earth feedback of the artistic works.

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A COMPARISON OF CHARACTERS *OKONKWO* OF 'THINGS FALL APART' AND *OOMAIYAN* OF 'RIVER OF A HAMLET'

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Abstract

Comparative Literature focuses on the study of literature from different cultures, nations, and genres, and explores relationships between literature and other forms of cultural expression. It also studies and compares texts from a range of cultural contexts, historical periods, or literary movements.

This study compares two characters – *Okonkwo* of 'Things Fall Apart' and *Oomaiyan* of 'River of a Hamlet' each from the different nation, culture and different genre (drama and poem) and discovers similarities and dissimilarities between these two characters. These similarities and dissimilarities are found in their fame, physical abilities and fate. It sheds light on how the characters resemble each other and how they differ from each other. This comparative study instates the underlying principle of literature that literature shape and responds to values, social movements, or political contexts. It throws light on how two writers of different culture and nation produced characters with certain similitudes.

Keywords: Comparison, similarities, dissimilarities, fame, physical features, and fate.

Introduction

One of the major themes of Chinua Achebe's novel 'Things Fall Apart' is the process of colonizing an African country by white people and its effect on the indigenous people – the loss of their culture and tribal life. Sirpi Balasubramaniyam's anthology 'River of a Hamlet' also deals with the same theme of loss of village life and culture but by infiltration of urbanization. 'Things Fall Apart' also recorded the tribal life of the Igbo community before the coming of the white men. The novel documents what the white men destroyed. Likewise, the 'River of a Hamlet' recorded the rural life and culture of the people who lived in a village near Palghat (Palakkad) gap during the early twentieth century.

Objectives

- To study the particular characters of 'Things Fall Apart' and 'River of a Hamlet'.
- To compare the particular characters of 'Things Fall Apart' and 'River of a Hamlet'.
- To present the similarities and dissimilarities of those characters.

Material and Methodology

To study and compare the chosen characters of the works above the author has taken up the comparative method. The secondary data has been used from different sources like books, journals, and websites relevant to the study. The texts of the works are the main source of this research article.

Findings

- Certain characters of different authors do have resemblances and differences.
- In particular, the characters Okonkwo of 'Things Fall Apart,' and Oomaiyan of 'River of a Hamlet' have both resemblances and differences.
- Similitude occurs without the awareness of authors as they register the universal human feelings.

Interpretation

'Things Fall Apart' by Chinua Achebe

'Things Fall Apart' is a novel written by Nigerian author Chinua Achebe and published in 1958. It chronicles pre-colonial life in the south-eastern part of Nigeria and the arrival of the Europeans during the late nineteenth century. The novel follows the life of Okonkwo, an Igbo man and local wrestling champion in the fictional Nigerian clan of Umuofia. The work is split into three parts, with the first describing his family, personal history, and the customs and society of the Igbo, and the second and third sections introducing the influence of British colonialism and Christian missionaries on the Igbo community.

River of a Hamlet

'River of a Hamlet' is an anthology of poem produced by Sirpi Balasubramaniyam. This poetry collection has twenty-three poems providing an insight into the lifestyle of people in a hamlet of 1940s and 1950s. It describes the hamlet – its geography, its people, their physical traits, culture, and emotions.

Results and Discussions

By examining and comparing the characters Okonkwo and Oomaiyan, it is found that there are both similarities and dissimilarities between the two characters. These similarities and dissimilarities are found in their fame, physical abilities and fate.

The fame of Okonkwo and Oomaiyan

Okonkwo was the novel's protagonist. As a young man, he defeated the village's best wrestler and earned prestige among his people. An ambitious man he has risen from nothing to a man of importance in his tribe.

"Okonkwo was well known throughout the nine villages and even beyond. His fame rested on solid personal achievements. As a young man of eighteen, he had brought honor to his village by throwing Amalinze the Cat. Amalinze was the great wrestler, who for seven years was unbeaten, from Umuofia to Mbaino. He was called the Cat because his back would never touch the earth." (Ch.1, pp. 3)¹ "Okonkwo was cut out for great things. He was still young, but he had won fame as the greatest wrestler in the nine villages. He was a wealthy farmer and had two barns full of yams, and had just married his third wife. To crown it all, he had taken two titles and had shown incredible prowess in two inter-tribal wars." (Ch.1, pp. 7)

Oomaiyan was also a well-known man in the hamlet of the poet for his physical strength. But here his physical strength was used not for war or wrestling but for helping people. He helped the people in the village with his physical strength, and so he was the 'go-to man' in his village. Sirpi Balasubramaniam writes,

"ஆழச் சேற்றில் பாரவண்டி
அலை மோதுகிறதா?
'ஊமையனைக் கூப்பிடு'
கலியாண வீட்டில்
வெண்கல உருளியை
அலாக்காகத் தூக்க வேண்டுமா?
'ஊமையனைக் கூப்பிடு'
வேப்ப மரம் கூரைமேல் விழாமல்
வெட்ட வேண்டுமா?
'ஊமையனைக் கூப்பிடு.' " (p.64 – 65)²

¹ Chinua Achebe, *Things Fall Apart* (1958), Allied Publishers, New Delhi, 2012 p.3. All the subsequent quotations from the novel are taken from the same edition.

² சிற்பி, *ஒரு கிராமத்து நதி* (1998), கவிதா வெளியீடு, சென்னை, 2002, ப.64-65.

The Physique of Okonkwo and Oomaiyan

Okonkwo and Oomaiyan both had attained fame because of their physical strength, and it was well described in the works by the respective authors. Achebe describes Okonkwo,

"He was tall and huge, and his bushy eyebrows and wide nose gave him a very severe look. When he walked, his heels hardly touched the ground, and he seemed to walk on springs as if he was going to pounce on somebody." (Ch.1, pp.3-4)

Sirpi Balasubramaniam describes Oomaiyan,

"அசோகர் காலத்து இரும்புத்தூணையும்
ஐந்நூறுவருடத்து தேக்கு மரத்தையும்
காணாதகண்களுக்கு ஓர் ஆறுதல்
இவன்.

நின்றால்கூரைகள் குளியும்

படுத்தால்திண்ணைகள் குறுகும்

நடந்தால்வீதிகள் குழியும்

அப்படிஓர் ஆகிருதி

'கதை' எடுக்காத இந்த பீமனுக்கு.

முக்காமல்முனகாமல்

மூன்றுகல் தூரம்

முழுஅரிசி மூட்டையைச் சுமப்பான்." (p. 64)³

இனி வரும் அனைத்து மேற்கோள்களும்

இப்பதிப்பிலிருந்து எடுக்கப்பட்டவை.

- i. ²English Translation of the quoted Tamil poem done by the author of this paper for the understanding of those readers who do not know Tamil.

"Oomaiyan can be called

If a cart is caught in the mud

If heavy vessels need to be carried

If a large tree needs to be chopped."

³ English Translation of the quoted Tamil poem done by the author of this paper for the understanding of those readers who do not know Tamil.

"No need to see the pillar of Ashoka

And teak of five hundred years old

If he (Oomaiyan) is seen.

His body and strength is that of the Bheema
of Mahabaratha

His stride would make pits in street

His standing would make tall roofs small

The Fate of Okonkwo and Oomaiyan

After an act of defiance, against the white people, which goes unsupported by his people, Okonkwo gives in to despair. He kills himself, partly so that he will not be executed under the white man's laws and partly because he is grieving for the death of his people.

"Then they came to the tree from which Okonkwo's body was dangling, and they stopped dead." (Ch. 25, pp. 186)

In the case of Oomaiyan, it was rumored that he was killed, using witchcraft, by the lover boy of Krishnaveni – a lady who lived in the same village and with whom once he tried to have a relationship.

“தேவாத்தாளும் சடைச்சியும்
கிசுகிசுத்துக்கொண்டு போனார்கள்
“ஒருநா ராத்திரி
கல்லாங்காட்டுமுண்டனப் பிராணி
கிண்ணவேணிகிட்ட
வாலாட்டிட்டானாமா...
மலையாளத்துமந்திரவாதி கிட்ட
மருந்துவாங்கி வெச்சுட்டானாமா
அவனைவச்சுருக்கிற காளியப்பன் ...”
(p. 66)⁴

Both Okonkwo and Oomaiyan met a tragic end. End of both the heroes of the local village is a tragic and piteous one. Okonkwo killed himself while Oomaiyan was believed to be killed by witchcraft.

Conclusion

By comparing and contrasting these two characters, this study has brought out the resemblances and differences between them. It also highlights the fact that in literature similitude happens without the consciousness of authors and across the art forms of literature. It happens

because literature registers universal human emotions and sufferings.

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His sprawling would make lengthy porch short

He would carry a sack of rice
Without an effort to three meters.”

⁴ English Translation of the quoted Tamil poem done by author of this paper for the understanding of those readers who do not know Tamil.

"Death and Sadaichi gossiped
Oomaiyan was killed by Malayalam witchcraft
Arranged by the lover-boy of Krishnaveni
As he once misbehaved with her.”

FEMINISM AND LITERATURE

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The idea of feminism normally has been involved in associating analysis of the trend of male domination within the society; the general idea of male towards women; the exploitation and discrimination met by women; the need for and the condition of women to improve, and so on. The idea of feminism movement has targeted to bring out gender discrimination, violence inflicted and disparity on the forefront.

'Literary Feminism' connotes literature and feminism. It also distinctly discusses the criticism of writing on women's rights. In reality, women's rights is an interdisciplinary field which cuts crosswise over subject limits under studies of history, human psyche, human science, law, among others. Be that as it may, women's rights have a critical relationship with subjects of humanity. Since its starting the literary creations of women's liberation has assumed an essential role in molding the idea of the subject. These artistic creations or writings have not been a steady field. How writing is characterized and considered and what comprise the topic of writing are questions which have been addressed contrastively on various occasions. The appearance of the hypothesis since the sixties has changed the manner in which writers approach these works of writing. Writing was before seen as a general and ageless antique. For instance, it was by and large held that the message underway of writing, especially in the case of incredible scholars like Shakespeare and Milton, was routed to all individuals in all occasions to come. This hypothesis suggested some troublesome questions. It concentrated consideration on the ramifications of race, class and sexual orientation in scholarly investigations. The primary troublesome inquiries were asked by activists identified as supporters of feminism. They charged writing for its misogynist inclination. They scrutinized the significance of the standard. They brought up the issue of the avoidance of women authors in the setup ordinance of writing. Putting sexual orientation issues at the simple focal point of their perusing and composing, they offered to peruse writing in an alternate way. As a result the topic 'literary feminism' was born.

The evolution of the feminist movement in the literature is as follows:

First wave feminism in the main involved in the treatment of women within the male-dominated society. The main works that raised the problems of feminism throughout this part of Mary Ellman's "Thinking about women" (1968), Kate Millet's "Sexual Politics" (1969), and German Greer's "The Female Eunuch" (1970)

Mary Ellman's "Thinking about women" (1968)

- Mary Ellman begins with what she calls "the sexual analogy", by that she means that the false sexual analogy, it's been she says, a handy device used promptly, even thirstily, to delimit women's emotional and intellectual nature, for it's been assumed that her larger character somehow corresponds to her sexual character. The parallel assumption was that man's attainments (superior of course) somehow well corresponded to his own sexual nature.
- Following "the sexual analogy," Miss Ellman discusses what she calls "phallic criticism" the manner men (Most men) misread women's writing, as a result, they cannot think about women as something however women. She puts it nicely: "With a form of inverted fidelity the discussion of women's books by men can arrive duly at the purpose of preoccupation that is the reality of feminists. Books by women are dealt with like they themselves were women, and feedback leaves as its most joyful, upon partner scholarly estimation of busts and hips."

Kate Millet's "Sexual Politics" (1969)

- The first space of influence Millett terms "ideological"; human temperament is outlined as strictly "masculine" or "feminine." A masculine temperament shows, "aggression, intelligence, force and efficacy", a female temperament shows "passivity, ignorance, docility, virtue and weakness." Millett also identifies the male/masculine role as usually involving leadership and ambition and therefore the female/feminine role as involving domestic slavery and childbearing.

- Building on the proof of sexual legislative issues in writing, Millett depicts next a hypothesis of sexual governmental issues, progressing from an individual; suggest perspective of the sexual demonstration of the more extensive extent of political reference. She clears up the association between the individual and society everywhere by sketching out a few territories in which male-centric society uses its impact.

Creators of Second Wave Feminism

Second Wave Feminism incorporate Ellen More's *Literary Women* (1976), Elaine Showalter's *A Literature of Their Own* (1970), Nina Baym's *Women's Fiction* (1978), Sandra Gilbert and Susan Gubar's *The Mad Woman in the Attic* (1979), and Margaret Homan's *Women Writers and Poetic Identity* (1980).

Ellen More's *Literary Women* (1976)

- Moers' book is partitioned into two sections. The initial segment, *History and Tradition*, has five sections: "The Literary Life: Some Representative Women," "The Epic Age: Part of the History of Literary Women," "Women's Literary Traditions and the Individual Talent," "Cash, the Job, and Literary Women: Female Realism," and "Female Gothic." Part II is called *Heroism*, a term that means scholarly woman's rights, the female author's attestation of a ladylike courageous perfect, and the abstract exertion to recount a woman's story from a women's perspective. Part II comprises of the accompanying sections: "Heroism: A Necessary Introduction," "Voyaging Heroism: Gothic for Heroines," "Cherishing Heroism: Feminists in Love," "Performing Heroism: The Myth of Corinne," "Teaching Heroism: Governess to Governor," and "Representations: A Postlude."
- In the main section of Part I, the writer takes a quick look at the individual lives and specific issues of three critical women scholars: Harriet Beecher Stowe, Elizabeth Barrett Browning, and George Sand. Broad citations from a few letters by Harriet Beecher Stowe uncover her endeavors to adapt to household drudgery and the tedious duties of a spouse and mother while in the meantime attempting to compose. Elizabeth Barrett and George Sand were luckier in their births and conditions yet not by any stretch of the imagination free of the troubles that tormented women scholars. On account of their vitality and virtuoso, they had the endowment of changing these

troubles into assets. Elizabeth Barrett was honored with the advantage of inertness that makes conceivable broad perusing and investigation of dialects. Protected by a domineering dad, she by the by affirmed a crucial enthusiasm for and comprehension of the world she could, preceding her marriage, just in a roundabout way encounter. Through a short record of George Sand's own and expert life, the writer exhibits that no novelist, male or female, has ever had more vitality or inventiveness in accommodating the different requests upon her time.

- In the section "Women's Literary Traditions and the Individual Talent," Moers calls attention to that both the harshest feedback, (for example, George Eliot's "Senseless Novels by Women Novelists") and furthermore the extraordinary help and motivation for women novelists have originated from their companions. In their detachment, women authors perused each other's works and relied on each other for what Gertrude Stein later called "a sounding board." Jane Austen recognized the significance to the craft of her correspondence with women relatives and companions. More critical to her than the celebrated works of male novelists were crafted by minor women scholars: Sarah Harriet Burney, Mrs. Jane West, and Anna Maria Porter, for instance. The impact of Harriet Beecher Stowe, George Sand, and Jane Austen upon George Eliot is limitless. Significant to a comprehension of Elizabeth Barrett Browning as a woman of letters is her correspondence with Mary Russell Mitford, creator of the magazine outlines, *Our Village*. Maybe the most noteworthy case of profound respect and obligation is that recognized by Emily Dickinson to Elizabeth Barrett Browning. In a cautious examination of Dickinson's sonnets and Aurora Leigh, Moers finds that Dickinson's section regularly fills in as a verse underscoring or aria-type elaboration after something that has occurred in Aurora Leigh instead of something in Dickinson's very own life. Notwithstanding her perusing of Elizabeth Barrett Browning, Dickinson read each Anglo-American lady author of her time and basically disregarded the popular male essayists. Maybe due to this impact, her verse is stamped firmly by the unmistakably ladylike experience and "female embellishments," and her otherworldly connecting of the energetic and ladylike with the profound and conceptual is particularly her own.

Elaine Showalter's *A Literature of Their Own* (1970)

1. Showalter attests that she isn't worried about outlining a female creative energy, which risks being characterized in generalizations, however is searching for rehashed subjects, examples, and pictures in writing by women.
2. The writer partitions women artistic subculture into three phases—the feminine, the feminine activist, and the female—and follows moves in context toward writing and women's place in it over these phases as women scholars battle to frame and keep up a feeling of character in a male-controlled profession. In the feminine stage (1840-1880), women mirror the prevailing society and disguise its thoughts regarding craftsmanship and society. In the women's activist state (1880-1920), women protest against these ideas and advocate their own thoughts about society and art. In the female stage (1920 forward), women scan for self-character by peering inside themselves and far from the superior.

Nina Baym's *Women's Fiction* (1978)

1. During the mid to late eighteenth century, Baym claims that "women were progressively mindful of their circumstances as gender decided and progressively requesting of themselves and the world" (21). Regardless of whether the expansion in women's novels was a reason or result of this mindfulness, Baym isn't prepared to affirm. She basically spreads out the certainties: those books were being perused in "exceptional numbers" and that these books told women something that "was most fulfilling to hear" (21). When boiled down, Baym is essentially expressing that the negligible presence of a commanding wonder of women writers in the eighteenth is reason enough to warrant their investigation.
2. After explaining her goals, Baym proceeds onward to a talk of a significant number of the books composed consistently (and about a bit previously). She starts with crafted by creators, for example, Catharine Sedgwick, Margaret Bayard Smith, Caroline Howard Gilman and that's only the tip of the iceberg. For each work of each creator, Baym gives a genuine point by point plot examination, analyzing the job of women (and men) in the novel, the circumstance the courageous women end up in, and the moves made by the women to transcend their conditions. Baym gives a few records all through this segment of her work.

Sandra Gilbert and Susan Gubar's *the Mad Woman in the Attic* (1979)

- Sandra Gilbert and Susan Gabar disagree that nineteenth-century female authors were looked with two weakening common identities of women; women were described in male composition as heavenly attendants or as beasts. The pen in the male artistic creative energy was allegorically observed as a penis, barring women from the specialist of origin. Looked with such identities, women journalists experienced a "nervousness of origin," interestingly with the "uneasiness of impact" Harold Bloom ascribes to male creators. Their works uncover this uneasiness in the predominance of agreeable champions and madwomen. These differentiating female sorts express the creator's feeling of division. The compliant courageous woman acknowledges social weights to go about as nineteenth-century women were required to act. The madwoman, then again, vents the creator's fierceness and her craving to dismiss the limitations her male-overwhelmed culture places upon her. For instance, in Charlotte Brontë's *Jane Eyre* (1847), the compliant Jane discovers that Edward Rochester, whom she would have as her significant other, as of now has a spouse, the crazy Bertha. Edward keeps Bertha secured upstairs his chateau. Gilbert and Gubar see Jane's experience with Bertha as a gathering with part of herself.
- In their book, Gilbert and Gubar talk about the heavenly attendant/beast figure of speech in books composed by ladies, covering crafted by Jane Austen, Mary Shelley, George Eliot, Emily Dickinson, and the Brontës. They guarantee that nineteenth-century female scholars conveyed a great deal of anger and disappointment about the sexist world they lived in and the prevalently male abstract custom they attempted to enter and that this sexual orientation particular dissatisfaction impacted these authors' innovative yield. As per Gilbert and Gubar, their fierceness has frequently appeared through the figure of the distraught lady. They finish up by encouraging female scholars to break out of this male-centric polarity and not to give themselves a chance to be constrained by its inconveniences.
- They stretch out women's activist hypothesis to the scholarly world, particularly to the specialty of composing. As per this theory, women's job in the public arena, strengthened by the writing of the day,

abandoned her unequipped for the composed dialect as a result of the power it spoke to. Composing was surrendered over to the men, as though the pen was an allegorical augmentation of their masculinity. In an undeniable manner, ladies were "denied the self-rule - the subjectivity - that the pen speaks to," also the way of life of the day (598). It is here Gilbert and Gubar start to mirror the thoughts of Edward Said in his hypothesis of Orientalism. In it, Said claims "information of the Orient, in light of the fact that produced out of solidarity, it could be said makes the Orient, the Oriental, and his reality" (880). Similarly, the men of the nineteenth century made the Eternal Feminine, the woman, and her reality. Be that as it may, what was missing was a feeling of the woman herself, on the grounds that on the planet made for her, she wasn't permitted the intensity of self-articulation.

Three Basic Phases of Female Writers

The most critical part of this stage is the endeavors to comprehend the advancement of the female scholarly custom. Showalter proposed that female scholars have gone through 3 fundamental stages, to be specific the 'feminine stage, the 'women's activist' stage, and the 'female' stage. In the primary stage, female journalists did not endeavor to restrict the male authors in any sense. They just composed attempting to mirror the mentality of male journalists towards female characters. Some even composed with pen names male names. The second stage saw female scholars composing, primarily, on the subjects of the job of women and the abuse looked by her in the public arena. The third stage did not have the annoyance and disappointment underway of female journalists.

Critical Features of Feminism & Literature

Along these lines, feminism, in writing and additionally generally, started as an outflow of disappointment with respect to the state of mind of the general public towards the personality and privileges of women. In any case, gradually, it advanced to enable women to make fiscally, socially and mentally autonomous. In the field of writing, it advanced at long last to empower female journalists to be free from the impact of male scholars and additionally the social standards that proposed diverse gauges for male and female.

Women's liberation addresses the long-standing, overwhelming, male translations, phallocentric belief system and man-centric state of mind. It worried about fluctuated parts of women's liberation. As Showalter wholes up, "English women's activist feedback, basically Marxist, focused on mistreatment, French women's activist feedback, particularly psychoanalyst, stresses persecution. Be that as it may, all have moved toward becoming 'gynocentric'".

Woman's rights feedback likewise is worried about women's dialect and they have to develop phonetic and complex gadgets that can precipitously express female sensibility and individuality. Texts like Woolf's *Mrs. Dalloway*, Kate Chopin's *The Awakening* (1899) and Alice Walker's *The Color Purple* (1982) are women driven and unfurled the new women's point of view to break down in the male-centric culture and twist a wide range of imbalance and reliance on male partners.

Today women journalists compose immensely and communicate their sensibilities through their compositions to enhance the substance of English writing. Women's liberation has enabled the certainty of women and has given the distinct distinguishing proof in the man-centric culture.

GENERAL BEHAVIORAL PROBLEMS IN CHILDREN AND SOLUTIONS

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Abstract

Whether we're dealing an active daughter or we're dealing with a strong-willed son, there are definite behavior problems that most children show signs of at one time or another. The way we react to these behavior problems will play a role in how likely our child is to do again them in the future. The family care taking surroundings and nature of sibling relationships can also influence the development of early emotional and behavioral problems.

Emotional problems such as nervousness, depression and stress in young child had been much less studied than disruptive. There are a number of reasons for this, including the inability of young children easily to communicate about their feelings, or for mature to become aware of them as challenging. It is important to know the rapid speed of growth and maturation that takes place from birth to age 5, which has many implications for estimation and treatment. In this paper I have discussed about primary types of problem behavior (i.e., disruptive behavioral and emotional problems), identification and solutions based purely on child behavior have been shown to have limited stability and implications until child age finishing point.

Keywords: behavior problems, anxiety, depression, impulsive, Manipulation, problems, emotional problems.

Introduction

This article discusses troublemaking behavior problems, including oppositional and attention difficulties, emotional such as fear, phobias and depression. Generally common developmental aspects and causal explanations of behavioral followed by describing for each type of disorder, classification, occurrence and stability. The word "disorder" is used carefully in this age group, with some uncertainty about its authority. Proof for stability and predictive significance of preschool problems is not particularly strong, especially in the under threes. There are also concerns about individual normal from abnormal behavior in this phase of speedy developmental transform, and about classification very young children with disorders. Though, there may as well as disadvantages of not major disorders in young children, as well as failure to distinguish sadness and provide appropriate help. The concluding is mainly significant, given that there is a good deal of proof about effectual intervention for this age group, mainly for disorderly behavior problems.

Normal Behavior in Kids

There is no measure for general behavior. It depends on a child's age, behavior, emotional maturity and surroundings of childhood. In general, a kid's behavior is considered to be normal if it is socially, developmentally and culturally suitable. You can believe a child's behavior usual even if it does not meet the community or cultural expectations, but is or else age-appropriate and not destructive.

Problem Behavior in Children

When the children behave abnormal is according age, mental health etc. Here are some symbols that point out that your child's behavior is abnormal.

- Child seems to have difficulty organizing his emotions. He has usual emotional blast and minor things trouble him.
- It is not usual if eight-year-old girl or boy turns into impulsive. They may show harsh behavior like beating, throwing things, shouting, etc.
- The little boy maybe lying more frequently than you understand. Stealing or taking belongings that do not belong to them becomes a routine.
- The child's behavior is troubling his performance at school.
- Unable to focus on single thing, gets restless, particularly idle or confused.
- It is not usual for children to hurt themselves or even think about self-harm.

Causes of Behavior Problem

Now a day behavioral problem changed into major problem among families. It shows an impact on children's future. This problem may disappear when the family is educated and supported. Parents suffer from a lack of training and role modeling in good parenting. They are also unsure which of many professionals to follow. Guidance by the clinician over one to three sessions may be necessary. The underlying reason for the problem must be draw out. It is to hear the family's explanation for the child's behavior.

Lack of experience of child development together with fear of inherited illness may produce marked anxiety in parents.

Universal Behavior Problems in Children

It is general for children to break the rules and go against the normal behaviour. We have to find that how can handle a child with behavior problems.

Lack of Respect

When the three-year-old child talks back to us, it may seem funny and adorable. But when your seven-year-old girl screams out a 'no' each time you tell her to do something, it can get on your anxiety. If not handle appropriately, backtalk can lead to arguments between parents and children.

Solution

- If the child talks reverse but follow our orders, then pay no attention to it. Ignoring backtalk might be okay if the manners are not threatening or harsh.
- But if the child's reply are aggressive others or self, then you require paying concentration to what they say and handle it carefully.
- Do not react rashly. Let the child cool down and then address what he or she said. Tell them peacefully about what behavior is satisfactory and what is not.

Abuse Talking

Children will shout when they are angry. If they begin swear words even previous to they are all of ten years old, you should be bothered. They may be shout or using rude language to bring you into a dispute or vagueness to get their way.

Solution

- Make sure you are not using offensive language in front of kids. Correct them right away. Tell them not to use that word.

Aggressive Behavior

Some time it is acceptable for children to get angry. But if anger turns into aggressive or turns into violent behavior in children it is a trouble. Mood disorders, conduct disorder, psychosis, shock, rashness or irritation can cause violence in young children. At times, child may resort to violence for self-defense.

Solution

- Do not take it personally. Consider it from child's point of view to understand what required him to lie.

- Children may lie when they are afraid that the truth may have harmful consequences. Welcome the positives rather than punishing distrustful behavior to keep away from your child's need for lying.
- Teach them to be honest. Start by being a role model.

Lying

It is general for children to lie. It is as well general for parents to be bothered when they catch the kids lying.

Solutions

- The easy way to react to violence in children is to shout reverse at them. But if you do like that, you finish up teaching them the wrong things. Your kids look up to you to learn how to organize their desire and feelings. So before raising your voice, lower your tone and tell them to calm down.
- Replicate their feelings, recognize with, but make it clear that beating or kicking or biting is not permissible. You could say a little like "I know you are annoyed. But we do not beat."

Manipulation

Manipulation is difficult and a very exhausting behavior to handle. Children tend to perform out, lie, or cry to get what they desire. If you give in to the bad manners in children, your child feels justified. For example, if your child throws an outburst in public for a candy bar and you buy her one, child is just manipulating you. In simple words child has power more than you. As a mature, you can always break the pattern and stop falling for your child's manipulative behavior.

Solution

- Expect your child to clash every time you say 'no'. Then, you can figure out how to deal with their presentation and not go down for manipulation.
- Make it clear that when you say 'no,' it means no. You can give to children a small explanation of your place, but don't get into justifying it.
- Avoid argument, but don't shut them off. Try to listen in to children side as long as the child is polite and not impolite or abusive.

Behavior problems in school

"I won't go school!" this word may you hear your child say lots of time. Kids often give parents a tough time by refusing to go to school or complete homework assignments in time. Children could reject to go to school for many reasons: bullying, academic problem, conflict to

authority and rules, or nervousness of being separated from parents.

Solution

- Make by receiving to the cause of the issue. Find out why your child hates school or refuse to do his homework. You may wish for to help him with his homework if he has difficulty with it.
- Your child may take time to complete academically and be satisfactory with school. Appreciate that the change will not occur suddenly.

Screaming/Shouting

Child, particularly those younger than three years, cannot express themselves orally. They are likely to show their anger or aggravation in different behaviors including screaming.

Solution

Do not shout back at them. It only replicate that it is okay to shout. Teach them to speak softly or talk calmly, through a game.

Throwing Belongings

Children between the age of 18 months and three years are the ones who generally throw things to show their irritation. They tend to throw food, toys or anything that they can obtain their hands on just out of curiosity or impatience.

Solution

- To avoid spoil to valuables, show what the child can throw. Like a ball, a bouncy toy one that doesn't get damaged.
- Discourage them from throwing things when they are angry or violent. Try to ignore when they throw things because of anger. If they continue or keep throwing things that could hurt other children.

Conclusion

Behavior problems are not for all time easy enough to deal. We would have to seek a professional's help in those cases. Minor abnormal behaviors can be correct through behavior therapy and change in parenting methods. Sometimes misbehavior is the right of a child. We do not try to hold tightly on it with our disciplinary behaviors. Though, if we see reliable and harsh behavior problems in our child, then we need to take suitable action. And if we think that the condition is out of our hands, do not hesitate to approach a child behavior specialist, therapist or a counselor. With the correct approach and specific help,

behavior problems in children could be set. After all, we want our child to grow into a loving, kind, intelligent and reasonable person.

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REALISM AND SOCIAL CRITICISM IN LITERARY TEXTS IN CONTEMPORARY SOCIETY

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Abstract

This paper aims at understanding how realism in India grew roots taking for illustration the novel *Samskara* by U.R.Ananthamurthy, the Sahitya Akademi award winner. The novel is located in Navya movement as a development of Prem Chand's Marxian ideological Progressive Writers Association that aimed at representing the reality. This paper attempts to review the social realism present in the novel *Samskara* by U.R.Ananthamurthy. *Samskara* (1965), *A Rite for Dead Man*, was written by U.R.Ananthamurthy in Kannada and the book was translated by A.K.Ramanujan into English. It was made into an award winning controversial film in 1970. Oxford University Press first published its English translation in 1976. Till now the book has been reprinted six times. It is argued that Prem Chand could have influenced the pan-Indian realistic writing of modernity in India.

Keywords: realism, Premchand, U.R.Ananthamurthy

This paper aims at understanding how realism in India grew roots taking for illustration the novel *Samskara* by U.R.Ananthamurthy, the Sahitya Akademi award winner. The novel is seen as a development of Premchand's Progressive Writers Association that aimed at representing the reality. *Samskara* (1965), *A Rite for Dead Man*, was written by U.R.Ananthamurthy in Kannada and the book was translated by A.K.Ramanujan into English. Oxford University Press first published its English translation of this novel in 1976.

The Kannada writer U.R. Ananthamurthy (1932-2014) was born in a village which he described as a medieval colony cut off from scientific progress and governed by priests, a world where myth "had an unbroken continuity with reality." In the morning, Ananthamurthy would hear the local priests debate whether the earth orbited the sun. In high school, he was lectured by a science teacher who "argued that the Bhagavadgita was after all fiction." Walking home, he stopped to listen to the only man who owned a radio discuss Bertrand Russell and George Bernard Shaw. "Within a single day," he wrote, "I traversed several centuries. The linear time of the West co-existed in India—the ancient, the primitive, the medieval, and the modern—often in a single consciousness" (Ratik Asokan).

A.K.Ramanujan calls *Samskara* an important book of the sixties, a religious novella about a decaying Brahmin colony in a Karnataka village, an allegory rich in realistic detail. The opening of the novel announces the death of Naranappa dramatically capturing minute details of the society and its inhabitants:

The news of death spread like a fire to the other ten houses of the aghara. Doors and windows were shut, with children inside. By god's grace, no brahmin

had yet eaten. Not a human soul there felt a pang at Naranappa's death, not even women and children. Still in everyone's heart an obscure fear, an unclean anxiety. Alive, Naranappa was an enemy; dead, a preventer of meals; as a corpse, a problem, a nuisance. Soon the men moved towards the Acharya's house-front (*Samskara* 3).

Ananthamurthy's hybrid existence led to an early self-reckoning of a local Brahminism that had grown decadent, hypocritical, and backward-looking. Though remote from urban centers, the Thirthalli of Ananthamurthy's childhood "was very literary." And wrestling with questions of faith and rationalism, of roots and progress, he found guidance in socially engaged novelists like Shivarama Karanth and poets like Kuvempu and D.R. Bendre. These writers held heretical opinions—Karanth, for example, had written about "untouchables" and even married outside his caste—but were still respected by conservatives and priests. They comprised a sort of parallel social order, one that could criticize society from within. For Ananthamurthy, they offered a model "of belonging to a community with which I could quarrel as if it were a quarrel with myself" (Ratik Asokan).

The novel *Samskara* is popular with critics and common readers and was made into an award-winning, controversial film in 1970. The book goes on boldly cracking the brahminical system and its complex thought structures and assumptions:

O no, a brahmin isn't lost because he takes a lowborn prostitute. Our ancestors after all came from the North— you can ask Praneshacharya if you wish— history says they cohabited with Dravidian women. Don't think I am being facetious. Think of all the

people who go to the brothels of Basrur in South Kanara . . . (Samskara 5-6).

Ananthamurthy earned a BA and an MA in English literature at the University of Mysore. Then he moved to the University of Birmingham for further study. It was there, halfway across the world, that the idea for his first novel occurred to him. The spark of inspiration was Ingmar Bergman's *The Seventh Seal*. The film's medieval setting took Ananthamurthy back to his own village. He imagined its hero's Christian spiritual crisis as a Brahmin's loss of faith, which was really a stand-in for his own. Decades later, he would describe *Samskara: A Rite for a Dead Man*, as an attempt to reconcile his "upbringing in a Brahmin family" with his education, "which set me on a journey away from my roots" (Ratik Asokan).

Samskara, explains its title in the epigraph which has explanations on all important Sanskrit words. A.K.Ramanujan has tried to make the translation self-contained, faithful yet readable. But in his translator's note, A.K.Ramanujan asserts that 'the best in this kind are but shadows; and the worst are no worse, if imagination amends them' ("Translator's Note," *Samskara*). The novel's central event is a death, which brings in its wake a plague, moral chaos and a rebirth. The Hindu funeral hymn from Atharva Veda is quoted in the beginning of the movie *Samskara*:

May the organ of vision go to the sun
May the breath merge with the atmosphere
May you go and rest in a virtuous place provided
With food and endowed with a body.

The story moves like a rite de passage. Many types of rituals, especially rites of initiation, have three states 'separation', 'transition' and 're-corporation.' Through such rituals, individuals and groups change their state or status. Such a change of state is often symbolized by a change of place – a going-away, a seclusion and a coming back.

So a *Samskara* is not only the subject of the work but the form as well. Praneshacharya moves through the three stages – though not entirely into the third state, but only on its threshold.

Samskara provoked controversy and became a success when its English translation was serialized in *The Illustrated Weekly* of India a decade later. Certain Brahmin communities felt that Ananthamurthy's depiction of them was treacherously negative. For V.S. Naipaul, their outrage, though a "political simplification," proved the novel's acuity. Indeed, he thought that Ananthamurthy had captured a national zeitgeist: *Samskara*, he wrote, "takes us closer to the Indian idea of the self." But Naipaul's claim is itself a political simplification. India is a country of

diverse religions and ways of being; it makes little sense to speak of a national "self" (Ratik Asokan).

The collapse of the brahminical order, and of the spiritual authority of the revered upper caste, marks the movement of history and the search of the individual for authenticity in a changed context. In seeking his authenticity in a changed world Praneshacharya has to witness forms of life and attitudes to living that totally annihilate his earlier notions of 'purity', 'sincerity' and 'selfhood'. The world he moves through this journey is where he acquires a new consciousness. The end of the present journey is but the beginning of another towards acquiring an 'alternative self' which, however, is absolutely unknown to him. Ananthamurthy's text is a revelation of the unknown futures of individuals and communities (*Samskara* Ed. Chakravarthy, Preface 12-13).

Meenakshi Mukherjee remarks that in *Samskara*, that Praneshacharya's invalid wife is made to epitomize the diseased sterility of the entire agrahara. She lends support to the author's argument that the life principle embodied in women has dried up in the rigidity of the orthodox community, while outside this enclosed world there is a celebration of life made more desirable by contrast (172).

Samskara gives an unflinching look at religious self-regard as practiced by an upper caste community in India and the leader of the agrahara, the Acharya. Naranappa does not follow the strict codes of his community and spends all his life rebelling against it. He has lived with a lower-caste woman for nearly ten years till his death. He has invited other caste and other religious friends to his house and has been consuming alcohol and non-vegetarian food. But still, Praneshacharya wants to perform the rites of Naranappa, and that is the crux of the story. He is caught between his old values and new perspective – he too wants to lead a materialistic life. He is thoroughly confused as his desire for Chandri overtakes his self-control and he thinks:

But if I don't tell the agrahara upper caste people, if Naranappa's body is not properly cremated, I cannot escape fear. If I decide to live with Chandri without telling anyone, the decision is not complete, not fearless. I must come now to a final decision. All things indirect must become direct. Must pierce straight in the eye. But it's agony either way. If I hide things, all through life I'll be agonized by the fear of discovery, by some on looking eye. If I don't, I'll muddy the lives of others by opening up and exposing the truth to the very eyes my upper casteism has lived and grown by ... Naranappa, did you go through this agony? (*Samskara* 113).

U.R.Ananthamurthy's novel proved to be a landmark in the phase of literary modernism known as the *Navya* (new) movement in Kannada (released in 1970, the film *Samskara*, based on the novel, inaugurated the new wave cinema in Kannada). It evoked immense controversy for its critical portrayal of the oppressive dimensions of upper class culture (Viswanathan, *The Hindu*).

Hari Narayan says that the *navya* movement of Kannada literature might have been influenced by Munshi Premchand who visualized a country that would uphold traditions of realism in literature, and the novel today has become the mode that carries realism at its best. Upanyas Samrat (master novelist) — that's how Munshi Premchand is known in modern Hindi literature, and his patois consisted of a delicious combination of Urdu and Hindi (Urdu- Mishrit-Hindi, as critics call it), expressed in a form that even an unlettered person could easily relate to. A socialist, feminist and a progressive intellectual, Munshi Premchand believed in championing the cause of the marginalized, peasants, widows and prostitutes, through his writing. His oeuvre, 14 novels and 300 short stories, established his reputation as a genius. His reflections in the form of numerous essays provide a glimpse into the mind of the master-wordsmith (Hari Narayan).

Hari Narayan further argues that Premchand also said that it becomes the writer's duty to help all those who are downtrodden, oppressed and exploited – individuals or groups – and to advocate their cause. A writer has to be realistic with sharp observation skills. It is not even enough that from a psychological point of view his characters resembled human beings; we must further be satisfied that they are real human beings of bone and flesh. Writers have to believe in real life and depict the real man. Premchand felt that the prime difference between literature and propaganda was that literature not just enlightens but also elevates and enthralls. While literature believed in bringing about gradual reform in the existing structure, propaganda was more oriented toward uprooting it, often through violent means (Hari Narayan). Mahaprashasta argues that Premchand said:

Our literary taste is undergoing a rapid transformation. It is coming more and to grips with the realities of life; it interests itself with society or man as a social unit. It is not satisfied now with the singing of frustrated love, or with writing to satisfy only our sense of wonder; it concerns itself with the problems of our life and such themes as have a social value. The literature which does not arouse in us a critical spirit or satisfy our

spiritual needs, which is not 'force-giving' and dynamic, which does not awaken our sense of beauty, which does not make us face the grim realities of life in a spirit of determination, has no use for us today. It cannot even be termed as literature (Mahaprashasta).

Dhananjaya Bhat calls Premchand (1880-1936) as "India's most acclaimed writer" whose real name was Dhanpat Rai. Premchand's original name was Nawabrai. The British government censored his works and therefore he began writing under a pseudonym, Premchand. Bhat quotes Amrit Rai, a biographer who says, "Premchand created the genre of the serious novel and the serious short story in two languages, Hindi and Urdu." His book *Godan* describes the travails of a poor man. The English translation of this novel features in UNESCO's Asian Literature Series as *The Gift of the Cow*. His writings have been translated into English, French, Russian, Chinese, and all Indian languages. Bhat calls him "the father of modern Hindi novel" (Dhananjaya Bhat). Poornima Joshi writes in the magazine *The Business Line of The Hindu*:

But even when he was depicting reality, Premchand's genius lay in never letting it become routine. He had that elusive quality that makes a writer convey what is being felt by tiny nuances; by just that right word and phrase that touches you. In *Godan*, the little hurts, angst, jealousies and, beyond all, the utter sense of helplessness, the cruel dousing of the tiniest hopes of Hori, his wife Dhanai, their son Gobar and daughter Rupa, are feelings that you, the reader, feels. (Poornima Joshi)

U.R.Ananthamurthy shows the impact of Premchand in his writings, choice of themes, westernized outlook, Marxian approach and the projection of social evils. He portrays the real stories of the *agrahara*, with its paradoxes and ironies. The men have studied the Vedas, but have carnal desires which have been described intensely deconstructing the holiness attached to them. The novel discusses the life of these people after the death of Naranappa who mixed with low caste people, ate meat and drank liquor. He lives with Chandri, a low caste woman and gives her the jewels of his wife. Indian upper caste society's inner lives are brought out mercilessly by U.R.Ananthamurthy. He describes how one of the men looks at the dead man's mistress Chandri:

For Durgabhata, this was an internal issue. He sat unconcerned in his place ogling Chnadi. For the first time, his connoisseur eyes had the chance to appraise this precious object which did not normally

stir out of the house, this choice object that Naranappa had brought from Kundapura. A real 'sharp' type exactly as described in Vatsyayana's manual of love ...(*Samskara* 8)

This portrayal puts Ananthamurthy's writings in the category of realism as it projects the materialistic aspect of a community that has been branded as spiritual. In the "Afterword", Ananthamurthy justifies his theme of representing a particular society as he sees it saying,

The opening event is a death, an anti-brahminical brahmin's death— and it brings in its wake a plague, many deaths, questions without answers, old answers that do not fit the new questions, and the rebirth of one good brahmin, Praneshacharya. In trying to resolve the dilemma of who, if any, should perform the heretic's death-rite (a *samskara*), the Acharya begins a *samskara* (a transformation) for himself. A rite for a dead man becomes a rite of passage for the living (*Samskara* 138).

Praneshacharya becomes the contemporary symbol of social change, reflecting the ideologies of the post-independence society in India, carrying egalitarian values of the western world against the hierarchical society of his country. The description of reality in the works of U.R. Ananthamurthy can be traced back to Premchand.

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ENCHANCING HIGHER EDUCATION TO PROMOTE SUSTAINABLE DEVELOPMENT

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Abstract

After India got independence from British government, there has been great increase in the institutions of higher learning in all major disciplines. India is today one of the fastest developing countries in the worldwide the annual growth rate going on increasing. To retain that rate of growth, there is a need to increase the institutes of higher education and also the quality of higher education in India. To reach and achieve the future requirements there is astringent need to relook at the financial resources, quality, standards and the responsiveness. According to the former Prime Minister of India, Dr. Manmohan Singh, says that the people should create a second wave of institution infrastructure to bring the innovations in the field of research. We need an educational system that adapts innovations and can satisfy the needs of a changing society, a changing economy and a changing world. The thirst of public policy for higher education in India has to be enchanced. This paper focuses on pertinent steps to enhance higher education for sustainable development.

Keywords: Higher Education, Sustainable development.

Introduction

Higher education occupies the apex of an educational pyramid in formal agency of education as it aims to educate and train decision makers, who in turn would lead a key role on shaping more sustainable societies and creating new paradigms. Educational institutions have the vital mission to promote development through research and teaching, disseminating new knowledge and insight to the students and building their capabilities.

Critical Issues in Indian Higher Education

As India strives to compete in a globalized economy in vital areas that require highly trained professionals, the quality of higher education assumes importance. India's large, educated population base and its reservoir of moderately well trained university graduates have assisted the country in moving ahead, but the competition is fierce. Education has become a profitable business that quality is lost in the increase of the number of professional institutions with quota system and politicization adding fuel to the fire of then spoilt system, thereby increasing the unemployment of graduates. So, the failure of the higher education system highlights the need for reforms to make it worthwhile and beneficial to all concerned. The Indian higher education faces major challenges in both quantitative and qualitative terms and in the "Report to the Nation 2006" of the National Knowledge Commission which concludes that there is a major crisis in the field of higher education. Reflecting on the findings of a confidential report by the National Assessment and Accreditation Council, Dr. Manmohan Singh, the former

Prime Minister of India, expressed his concern over the fact that two thirds of the country's universities and 90 percent of its colleges are "of middling or poor quality" and that over half of the faculty in India's colleges do not have the appropriate degree qualifications. Knowledge is the base for overall growth, and if the nation has to be competitive and to compete with the globalization pace, one has to respond to the market forces. Most observers of higher education in India opinion that performance of higher education institutions has been less than satisfactory regarding access, equity, and quality Hence there is an urgent need to work for the development of the educational sector to meet the needs of the emerging opportunities of the increasing younger generation population and challenges of the technology era

Features of The Present Higher Education System in India

India recognises that the new global scenario poses unprecedented challenges for the higher education system which must be tackled rightly The University Grants Commission has pointed that a whole range of skills is mainly acheived from the students of arts ,humanities, as well as from the various professional disciplines such as agriculture, law, management, medicine or engineering. If the country has to move forward, Indian education has to enact apt steps to dismantle the old model of general education as it has been a tool for the large group of students with minimum report. It requires a major reshuffle to make human resource productive by coupling the older general disciplines of humanities, social sciences, natural

sciences and commerce to their applications in the new economy and having the adequate field-based experience to enhance the knowledge. It purports to do so by a new emphasis on community-based programmes and work on social issues. Concepts of access, equity, relevance, and quality can be materialized only if the system is both effective and efficient to produce long standing results. Hence, the management of higher education and the overall networking of the system has become an eminent one for effective management. The shift can occur through a systemic approach and networking the system through information and communication technology.

Problems Facing Higher Education

The problems facing higher education include inadequate infrastructure and facilities, large vacancies in faculty positions and poor faculty, low student enrolment rate, outmoded teaching methods, declining research standards, unmotivated students, overcrowded classrooms low professional ethics and widespread geographic income, gender, ethnic and cultural imbalances. Ensuring equitable access to quality higher education for students coming from poor families is a major challenge. They are put to further disadvantage since they are not academically prepared to crack highly competitive entrance examinations compared to urban elite and rich students having access to private tuitions and coaching. The research based on higher education institutions is at the least possible manner as there is an inadequate and diminishing financial support to stimulate quality research. Many colleges established in rural areas are not properly controlled by the managements, are under enrolled and have extremely poor infrastructure and facilities with just a few teachers to enlighten the students. A series of judicial interventions and knee-jerk reaction of the government – both the central government and the state government regulatory bodies without the proper understanding of the emerging market structure of higher education in India has further diminished the scope of the higher education landscape in the country. There is an absence of a well-informed reform agenda for higher education because a few efforts initiated are not rooted in the new global realities based on competition and increased the mobility of students and workforce. Some of the leading challenges are continuous consistent up gradation of curriculum to keep in pace with rapid growth of science and technology, globalisation and the ensuing resultant challenges from the international universities, grooming of many private institutions without adhering to any method of ensuring

maintenance of quality and standard, dire need for adequate funding to meet the demands of various novel innovative programmes, developing an accountable and purposeful inter-face between the universities, National Research Laboratories.

Reformulation of Higher Education

Einstein once said that no problem could be solved from the same level of consciousness that created it. Current needs suggest that we must learn to view the world and therefore education in a new way. Higher education has in the past proved its crucial role in initiating change and progress in society and due to this fact it is today considered a key agent in educating new generations to build the future and thereby becoming the object of an internal reformulation. At the international level, there are two main challenges. The first is the active role of supranational organizations such as UNESCO in advancing the prospects of trends and improvements, as well as in promoting networking and twinning programmes among institutions. The European Union (EC-JRC, 2010), has stressed that higher education must change and adapt to economic and social needs. Institutional change is essential to educational innovation and information, and communication technologies must form part of the teaching and learning process. The second international challenge is to encourage international co-operation between institutions to share knowledge across borders and facilitate collaboration, which, represent an essential element for the construction of a planetary (Morin, 2009) and post-cosmopolitan citizenship (Dobson and Bell, 2006).

The following are the strategies to be implemented by the universities and other institutions of higher education: Changes in the educational model. Innovative teaching/learning approaches that enable the development of critical and creative thinking should be integrated. The vital competencies common to all higher-education graduates should be determined, and the corresponding expectations should be defined. Teaching and learning must be more active, connected to real life and designed with students and their unique qualities in mind. Universities must continue their mission to educate, train and carry out research through an approach characterized by ethics, autonomy, responsibility, and anticipation. Changes in knowledge creation. Interdisciplinary and transdisciplinary approaches should be taken, and non-scientific forms of knowledge should be explored. Changes aimed at tapping the potential of information and vibrant

communication technologies in the creation and dissemination of knowledge. The goal of such changes is to create what Prensky (2009) calls digital wisdom. Changes for social responsibility and knowledge transfer. The work of higher-education institutions must be relevant and serviceable to society; their research must anticipate social needs and the products of their research must be shared effectively with society through appropriate knowledge-transfer mechanisms.

Suggestions for Improving Quality of Higher Education

The following are some suggestions and expectations from Government, Industry, Educational Institutions, Parents and Students for improving the quality of higher education.

1. Incentives to Teachers and Researchers

Industry and students are pondering over specialized courses to be offered so that they get the latest and best in education and they are also industry ready and employable. Incentives should be provided to teachers and researchers to make these professions more attractive and endearing for the younger generation.

2. Industry and Academia Connection

Industry and Academia connect necessary to ensure the bonding of curriculum and skills in line with the pertinent requirements. Skill building is very crucial to ensure the employability of academia for optimal utilization.

3. Towards a Learning Society

The priorities which are being planned today to the task of education for all will continue to hold sway, and the country will have to commit itself to invest more in higher education. Simultaneously measures will have to be taken to refine, diversify and upgrade higher education and research programmes.

4. Innovative Practices:

The new technologies offer vast opportunities for progress in all walks of life. It offers vibrant opportunities for economic growth, improved health, better service delivery, improved learning, and socio-cultural advances. Efforts should be strengthened to build on the existing strengths in light of the new understanding of the research-innovation growth linkage.

5. To mobilize resources:

The rejection of public funding in the last two plan periods drastically shows the serious effects on standards

due to increasing costs on non-salary items and emoluments of the teacher, on the other hand, rejection of resources on the other. Effective and accountable measures will have to be adopted to mobilize resources for higher education.

6. Student-Centred Education and Dynamic Methods

Methods of higher education should point out to the needs of learning to learn, learning to do, learning to be and learning to become. Student-centered education and employment of dynamic methods of education will require from teachers new attitudes and pertinent skills. Methods of teaching through lectures will have to subordinate to the methods that will lay due to stress on self-study, personal consultation between teachers and pupils, and dynamic sessions of seminars and workshops.

7. To Provide Need-Based Job-Oriented Courses:

All round development of personality is the purpose of education. A combination of arts subjects and computerscience and science and humanities or literature should be introduced to bring a change in the traditional mindset and thereby to lead to a new combination of work skills.

8. International Co-operation

With the increased development of transport and communication, the global village is witnessing a growing emphasis on international co-operation and action to find viable solutions to higher education-related problems that have global dimensions.

9. Towards a New vision

Humanity stands today at the head of a new age of a large synthesis of knowledge, and that the East and the West have to collaborate in bringing about concerted action for universal upliftment, and lasting peace and unity. In this new age, great cultural achievements of the ancient era have to be recovered and enriched in the context of contemporary advancement. On account of that humanity can successfully meet the evolutionary and revolutionary challenges and bring about a new type of humanity and society marked by integrated powers of physical, emotional, dynamic, intellectual, ethical, aesthetic and spiritual potentialities.

10. Cross Culture Programmes

Cross Culture Programmes are necessary so that one can understand about people, culture, arts, literature,

religious technological developments and progress of human society in the world.

11. Action Plan for Improving Quality

The academic and administrative audit should be conducted once in three years in colleges by external experts for ensuring quality in all aspects of academic activities. The self-finance colleges should come forward for accreditation and fulfill the requirements of accreditation. Universities and colleges should fully realize the need for quality education and come forward with the action plan for improving quality in higher educational institutions.

12. Privatization of Higher Education:

Education is the basic necessity for the socio-economic development of individuals and society. In reality, only 20% of the population is educated in India. So, privatization of higher education is necessary for a vast country like India as government alone is helpless to do so.

13. Quality Development

Quality should be manifested in all the following areas: teaching and academic programs, research and scholarship, staffing, students, building, facilities, equipment, services to the community and the academic environment. It also requires that higher education should be characterized by its international dimensions: exchange of knowledge, interactive networking, exchange of teachers and students and international research projects, while taking into account the national cultural values and circumstances.

14. Personality Development

Education should be for the flowering of personality but not for the suppression of creativity or natural skill. In the globalized world opportunities for the educated people has resulted in business process outsourcing (BPO) activities leading towards the production of quality goods and their easy availability everywhere in the world market thereby fostering peace, prosperity, and progress by able and skilful men.

15. Change in Examination Reforms

Examination reforms, gradually shifting from the terminal, annual and semester examinations to the regular and continuous assessment of student's performance in learning should be implemented. This evaluation would be comprehensive and objective.

16. High-tech Libraries:

A library must be online and conducive for serious study and the libraries should concentrate more on providing quality service comparable to that of international standards.

Conclusion

To attain and sustain national, regional or international quality, certain components are particularly relevant, especially careful selection of staff and continuous staff development, in particular through the promotion of appropriate programs for academic development, including teaching/learning methodology. Mobility between countries, between higher education institutions and the world of work, student mobility within and between countries should be encouraged. Internal self-evaluation and external review must be scrupulously conducted openly by independent specialists and with international experts. Report of the National Knowledge Commission if implemented can help boost the education sector in India. We are moving towards an era which would be defined by the parameters of knowledge and wisdom wherein India can become a developed nation by 2020 and knowledge power by 2015. The decisions that are going to be taken on these are likely to hold the key to India's future as a center of knowledge production. We need higher educated people who are skilled and who can drive our economy forward. When India can provide skilled people to the outside world, then we can transfer our country from a developing nation to a developed nation.

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FEMINISM: VIEWS OF MODERN LITERATURE ON FEMINISM

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Abstract

Feminism is still one among the hot topics which can heat up conversations in any debate. Feminism and its concepts are formulated to bring an empowered woman into limelight. It is a beautiful idea which works towards women empowerment and which creates awareness among women about the laws and safety measures for women. Feminism and its ideas were never a threat to men. "Feminism isn't about making a woman stronger. Women are already strong. It's about changing the way the world perceives that strength." – G.D Anderson. Feminism and its laws strictly do not have any intention to put men down. It's a moment created to raise voice and fight for women rights. Feminism is indeed a beautiful concept that helps to cherish and celebrate being a woman. Objectification of women, catcalling and sexual harassment in workplaces are few common threats which need to be plucked out of this society in order to save womankind. Modern feminism is the most active feminism with many successful conferences and units to its credit. Literature is always a good source to express the feministic ideas. Many novels and works were released in order to spread the concept of feminism from early nineteenth century. The main goal, educational and professional equality is achieved during the early twentieth century. The struggle of protecting woman from sexual harassment and work place equality is set as the main goal in modern day feminism. Independent and working women are always seen with a different glass while the same which men do is praised. There can be no clear evidence that this showing that this society needs gender equality. As few critics suggest, women are not begging for a limelight, instead, it's the voice of women calling for their rights which few chauvinists cannot bear the roar. Oppression towards women is seen as a tradition. Over the years the chauvinist society has made the woman to raise their voice for a radical notion that women are also human beings. Feminism over years is fighting for equality in educational, political, social, professional and personal grounds.

Keywords: Feminism, Feminist, Equality, Fates and Furies, Gone Girl, It Ends with Us, Lauren Groff, Gillian Flynn, Colleen Hoover, Marriage, Feminism in Literature, Modern Literature.

Introduction

Feminism - The feminism has become a whole new sensation among people nowadays. The main and basic meaning of feminism is lost and something anti-men ideologies are introduced into the stream. Feminism is a range of political movements, ideologies, and social movements that share a common goal: to define, establish and achieve political, economic, personal, and social equality of sexes. The voice over equality is called feminism. There were times when women were highly objectified and considered as a man's property in all ways. There were times where no right to talk, wish, want and express. Overcoming all those periods women stand high as a huge sensation in this world now. The fight of equality and the fight for freedom coined the word feminism. This includes seeking to establish educational and professional opportunities for women that are equal to those for men. Feminist movements have campaigned and continue to campaign for women's rights, including the right to vote, to hold public office, to work, to earn fair wages or equal pay, to own property, to receive education, to enter contracts, to have equal rights within marriage, and to have maternity leave. Still when women talk about feminism the society look at them like some new species which popped out of nowhere. The taboo prevails in the hearts of many people. Feminism is not terrorism but a beautiful feeling of celebrating being a woman. Feminists have also worked to

ensure access to legal abortions and social integration, and to protect women and girls from rape, sexual harassment, and domestic violence. In exploring the latest data from around the world on gender equality, and getting to read any news at all or engage in social media activity, the following is abundantly clear, there is tremendous dissent and vehement disagreement today among people around the world about the status and importance of equality. Numerous feminist movements and ideologies have developed over the years and represent different viewpoints and aims.

Is feminism a threat to men?

Feminism is not necessarily about women having more power than men. It is about women being treated equally as men. Today people still believe that women should stay at home and be submissive. There is a huge, huge difference between subjecting to a man as a wife and being a submissive slave of a man. One woman tends to bend all her values to a man she loves. That was not definitely forced out of her. Submitting herself to the love of her man is a divine feeling and is well explained through the bliss that marriage brings. But a man having an idea that the woman is his property and he can rule over her is completely wrong and not any woman should be treated like that and not even be taught to take torture in the name of marriage. Women have their voice against men. And

that is feminism. Not all the woman across the globe is dumb that they do not know the difference between love and chauvinism. Respect comes out of love. And chauvinism brings objectification and other unwanted things upon a woman. There are millions of people who both inwardly and outwardly do not support the idea that there should be equal rights and equal opportunities for men and women. Feminism is that idea of sense that brings the voices of women out to this world. There are also thousands of people who believe we're not at all there yet, and support continuing efforts to pave the way for equal rights for men and women.

While looking upon the definition of "Feminism" in the dictionary, these things are obtained and concluded for a simple understanding.

Feminism is:

- The advocacy of women's rights on the basis of the equality of the sexes
- The theory of the political, economic, and social equality of the sexes
- The belief that men and women should have equal rights and opportunities
- The doctrine advocating social, political, and all other rights of women equal to those of men.

Feminism at its core is about equality of men and women, not "sameness." So many people offer up the argument that women are not the "same" as men so there can't be equality. In other words, because their bodies are different (many say "weaker" and smaller), and because men and women have different physical capabilities, these physical differences mean equality is not possible. Feminism has turned into nothing more than a campaign for woman supremacy claiming that being a woman automatically makes you better than men. While there are misandrists out there who claim to be feminists, media gives them too much attention. The truth is, feminism is, by definition, seeking for gender equality. Misandrists who think women are superior might call themselves whatever they want, but they are not feminists, do not (and should not) represent feminism, and are not what feminism is about. Feminist theory has explored the social construction of masculinity and its implications for the goal of gender equality. The social construct of masculinity is seen by feminism as problematic because it associates males with aggression and competition, and reinforces patriarchal and unequal gender relations.

Feminism in Gone Girl

Gone Girl by Gillian Flynn is a novel that took the whole bookshelf by storm with its chilling and amazing storyline. *Gone Girl* is gritty, violent, powerful and showcases a different perspective of marriage life. By hook or by crook Amy had Nick by her side. The story tells about a whole dysfunctional family in a marriage relationship. Their relationship was broken too much that there was no hope to rebuild it back. The story is written in two different viewpoints, that of Nick Dunn and his wife, Amy Elliot Dunn. Nick's story begins on the morning of his fifth anniversary. He is unhappy with his marriage and frustrated with his life in general. Even though the story is built upon a fictional base showing the many factors like missing, framing and police cases there is a storyline beneath the fictional one. Taking Amy into consideration, her role was portrayed as a woman with an evil tinge. A woman who mentally tortured her husband and the one who trapped him so badly that he had to beg her forgiveness. Behind the evil veil when taking a look Amy is that woman who is married to a man called Nick who was no longer interested in her. Marriage is a vow of a lifetime. One cannot wake up and find out they are no longer in love with their spouse and walk off. Nick was there physically and absent mentally in all the house activities and he failed to prove himself as a husband. Amy is that one woman who saw her husband falling apart in front of her eyes. There was a lack of communication in their marriage.

Amy was that one woman who saw all these things happening in front of her eyes. Their marriage was out of love and Nick felt that he doesn't love Amy anymore one day. Later Amy had to see her husband flirting and having an extramarital relationship with one of his students. This would have broken her into millions of pieces where she could not figure out how to put herself together. Before taking things, her way Amy had to go through so many things which were difficult and heart wrenching for a woman. All those things made her into something she was not born with.

Amy as a feminist character can be discussed in the way she carried herself after she left Nick. By leaving Nick on the day of their anniversary Amy travels down on a rollercoaster ride of her adventures. Starting off the second part of the book Amy reads out her mind and her perspective that tells how she's planned her disappearance and murder for a full year. She admits the *Diary Amy* is a work of fiction, something she's worked on to point the finger at Nick. She describes seeing Nick and

Andie together and how it sparked her desire for revenge. She's dyed her hair and gained weight so people won't recognize her. All this woman could think of was a better revenge of her husband for proving her wrong in a marital life. Amy was robbed and left homeless and penniless. Still, the attitude and aura of this woman did not go down. Amy needed justice. Which was impossible to get through court, law and most importantly she never wanted to leave Nick. The feministic tinge can also be seen when she took the ropes of her life in her hands and started a plan to teach Nick a lesson. In general point of view a woman should be never taught to be a slave of a man and be loyal to him while he is not. The story ends with Amy taking the upper hold in the marriage life by making Nick her husband. He was trapped under her spell and power. It was a small gift of revenge from Amy for cheating her.

Feminism in Fates and Furies

Fates and Furies talk about marriage, failure, heartbreak, vengeance, revenge and many more. Like *Gone Girl*, Fates and Furies is about a marriage in which each partner has a radically disparate view, not just of their union, but of the type of narrative constituted by their lives. It's as if husband and wife each inhabit a different novel, in a different genre one sunnily domestic, the other gothic. And in fact, they almost did: Groff has said that she originally wanted to publish Fates and Furies as two separate books. It tells the story of an apparently successful marriage from two different perspectives, the husband's and then the wife's, and it explores the fierce asymmetry of the two tellings. The story's form not only promises a stereoscopic account of the mythological monad that is marriage but holds the tempting possibility that the angrier second version might modify the easier first one, forcing it out of untruth with corrective revelation. Mathilde is also the best wife and the best revenge-taker. Mathilde is one kind of a woman which we hardly get to see outside the books. Her character was a mix of compassion, dedication and a devil which she always held sleeping inside her all the while. Mathilde's character was a contrast one from book one to book two. The readers will get a surprise package reading the gradual development of Mathilde. She went a long way from the ice-cold queen to a woman in her last forties exploring her hormones and taking revenge.

The character contrast gives the readers chill about Mathilde. Fates portray Mathilde as a woman who is dedicated to her husband in all the ways. She was like that one woman who had a good for nothing husband and

worked behind for him day and night. Lotto was proud and had it all with his money. Mathilde was there in all his works. Building him up and picking him up every time he falls down. A woman as a feminist never only looks after her well-being but offers help to her man when he is in need. This particular thinking should be there in every person's heart that a man getting help from a woman is not anything bad and degrading thing on his character and his manliness. Humanity should be placed over the gender. This is what the feministic laws talks about too. Woman never wanted to boss men around. They need equal rights both in law and eyes of men. Comparing to Mathilde, Lotto was not faithful to Mathilde in the marriage. He had a lot of extramarital affairs outside the marriage. They are at that point in life when they realise that a wedding is less the end of a fairy-tale than the beginning of a mystery, and sometimes an ugly one. On the whole, the plot looks like Mathilde ended up marrying a bi-sexual man who has no value of marriage but thinks about only his pleasure. But to the contrast, he loved Mathilde to the core. He left his family for her. Mathilde never hurtfully questioned him about him exploring his sexual desire outside the marriage. In spite of him living a life like this, when he found out that Mathilde was in a sexual relationship with a man before marriage to pay off her college dues he hated her and thought he was been cheated on.

His death was sudden and unexpected. But this brought up the sleeping devil inside Mathilde. She stopped at nothing. Furies was owned by Mathilde. The second half reveals that Mathilde has, through implacable willpower, transcended circumstances that read like a hotchpotch of Greek tragedy, fable and detective novel. Much of what Lotto takes for granted in his good fortune, it turns out, is due to Mathilde's ruthless machination, right down to their marriage itself. She genuinely loves him, but she initially set out to win him for mercenary reasons. Mathilde stopped at nothing until she took her revenge to the fullest. The woman was on fire and held fire inside her. Mathilde had nothing to lose. She was already a loner. Her parents, her guardians, her husband and every single person around her were not with her at the times she needed them the most. Mathilde grew into a stone day by day from her childhood seeing the things happened to her and the way she was treated. The badass personality in her was sowed and grown by the society. The part where Mathilde was a revenge-taker was indeed a fun to read to. But at last, she was left with nothing but herself and her loneliness. Never once the life was the way like she imagined.

As exaggerated as they are, Amy and Mathilde resemble every working mum who wonders if her husband has any notion of how much effort she puts into the administration of their family life.

Feminism in It Ends with Us

It Ends with Us is an amazing read. The marriage there was with love but lacked in trust and communication gap. Lilly Bloom is a woman who is hard-working and knows her limits. Her spirit and soul are incomparable to anything in this universe. Picking herself up with a child witnessing her mother getting raped by her own father was not easy on her. She witnessed domestic violence and her father being the beast inside the house. She always saw her mother giving her father second chances. The second chances giving license for him to abuse her mom more and more. Her first love experience was beautiful and magical but unfortunately, it did not last long. Not that she was unlucky but there were things that were taken away from her even though she wanted them more than her life. On the day when she saw her mom making a stand for herself and never returned to her father, Lilly learned the limit there. She promised that she will never be her mother at any cost. Leaving all her memories and love she walked ahead in her life. Feminism was not put inside her. It grew up inside her. Leaving her scarred past, she tried to move on with a new job and a new environment. That new environment had new plans for her as she met Ryle there.

According to Lilly her relationship with Ryle was happy, bitter and sweet at the same time. She loved him. In better words, she loved him in his good and not ready to take him up with his scars and imperfections. Lilly wanted her life to be perfect in all the ways and that is not an abnormal thing for a girl who had hard in her childhood but she was gradually losing a good man from her life and that was where she made a mistake. According to her Ryle was a man making her remember her father in many ways. Not the fact that she and her actions were the basic things that made him angry but she always saw his mistakes and

his anger before her mistakes. Apart from that Lilly is indeed a perfect feminist who believes in working and making her own money. She also has a strong belief that women are not lesser in anything than men. Both are equal and both have feelings of their own which highly needs to be considered. Among all these things in a corner Lilly lost one of her beautiful chance to stay in love with Ryle. Lilly had her own style of living. She thought Ryle would not make a good husband and a good father. And she decided to move on with her life. She decided to move in with Atlas, her ex-boyfriend with whom all her memories are entwined and the one who she spent most of her teenage with. With that Lilly concluded her life as she will not stop at anything until she needs to get what she wants. Reuniting with the love of her life Lilly feels that her life is complete and Ryle was a mistake of her life.

Conclusion

Feminism has got a new meaning in recent times. Still, with the fourth wing of feminism, the fight for equality is fought. There are laws and law books read out the policy of a woman being treated equally with man. The taboo and the sick mentality still prevail amidst the people. Internet trolls actually tried to launch their own fourth wave in 2014, planning to create a "pro-sexualization, pro-skinny, anti-fat" feminist movement that the third wave would revile, ultimately miring the entire feminist community in bloody civil war. Like all of feminism, the fourth wave is not a monolith. It means different things to different people. And now the fourth wave has begun to hold our culture's most powerful men accountable for their behaviour. It has begun a radical critique of the systems of power that allow predators to target women with impunity. Unlike the three other feminist movements, this fourth feminist wave is purely based on online campaign and collecting support from online media. Feminism never involved men and never was about men. It's all about attaining the equal rights to woman in the society and minds of people.

DIGITAL REVOLUTION: A JOURNEY TOWARDS A NEW DAWN OF CREATIVITY

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Abstract

In recent years there has been a groundswell of interest in how computers and the internet can best be harnessed to improve the efficiency and effectiveness of education at all levels and in both formal and non-formal setting. Now technology is playing a remarkable role in the education sector. one of the most commonly cited reasons for using technology in education has been to better prepare the current generation of students for a workplace where ICT, particularly computers the internet and related technologies are becoming more and more ubiquitous. Technological literacy, or the ability to use ICT effectively and efficiently, is thus seen as representing a competitive edge in an increasingly globalizing job market. Neuroscience research has proved the fact that all children are born with innate creative powers and as they grow up some of them keep their creativity active while others unconsciously keep it dormant. Hence, all of us from being a child have the potential for great, revolutionary creativity and all we need is to realize this potential. In this modern era of technology, the solution becomes very simple, to utilize technology to keep your creativity intact and flowing. This paper is an attempt to throw lights on how technology enabled teaching enhances the creativity among the learners.

Keywords: Creativity, Technology

Introduction

In recent years there has been a groundswell of interest in how computers and the internet can best be harnessed to improve the efficiency and effectiveness of education at all levels and in both formal and non-formal setting. Now technology is playing a remarkable role in the education scoter. one of the most commonly cited reasons for using technology in education has been to better prepare the current generation of students for a workplace where ICT, particularly computers the internet and related technologies are becoming more and more ubiquitous. Technological literacy, or the ability to use ICT effectively and efficiently, is thus seen as representing a competitive edge in an increasingly globalizing job market. Some of the main characteristics of creativity have been described above: the individual, the group, the environment, the process. The core element is of course still the individual and his creative thinking and behaviour. This is expressed by playing, exploring alternative approaches, looking at and thinking about things differently and from other perspectives, applying imaginative thinking, making connections with previous and new learning and thinking critically about ideas, actions and outcomes. All of these activities can be **developed** with the aid of ICT. Creative individuals often generate ideas rapidly when they are at the peak of their creativity. The speed of ICT ideally enables some further development beyond the ideas – providing associations, alternatives or applications.

Creativity is a generated constellation of intellectual abilities, personality variables and problem-solving traits. In fact, creativity and problem solving are interrelated and go hand-in-hand.it is imperative that concept of new and novel ways of problem-solving are inculcated in the minds of the children so that can b productive in their achievements. Creativity is notion that embraces a wide range of cognitive styles, performances, and outcomes. There are divergent views about the nature of creativity.

Teach with Technology

ICT assisted learning forms a brand of professional training and development with varied educational experiences. This variety of learning process promotes up to date knowledge about their curriculum amongst teachers and students, their peers in tune with the latest changes in the field of education. There is a fast growing interest in the interaction of Information Communication Technologies (ICT) into classrooms because it is assumed that the successful integration will offer a wide spectrum of benefits associated with both teaching and learning to student and teachers. Hence in the current digital era, Teachers are required to integrate ICT in their traditional or conventional methods with modern tools and facilities. Teaching with technology can deepen student learning by supporting instructional objectives. However, it can be challenging to select the “best” tech tools while not losing sight of your goals for student learning. Once

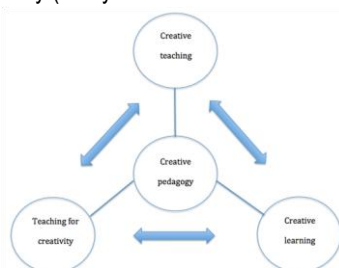
identified, integrating those tools can itself be an eye-opening experience. The techno - pedagogy would help us to find creative and constructive ways to integrate technology into our classroom.

Creative Pedagogy

The concept of creative teaching is problematic due to several existing meanings. Various researchers have approached the concept of creative teaching by focusing on either creativity that occurred in schools or creative actions performed by teachers (Besançon & Lubart, 2008; Craft, 2005; Jeffrey, 2006; Joubert, 2001; Saebø et al., 2007; Sawyer, 2004, 2006; Shaheen, 2010). Lin (2011) describes creative teaching from three different perspectives: creative teaching, teaching for creativity and creative learning, referring to them as creative pedagogy.

Creative pedagogy (Lin, 2011) according to Lin (2011), the first perspective, *creative learning* is an essential part of creative pedagogy since its focus is on children's action. Creative learning embraces children's intrinsic curiosity in tuition (Lin, 2011). Typically, drama activities offer immediate experiences to the participants. Learning is approached through observation and exploration which are, according to Craft (2005, 43), essential for creative learning.

The second perspective, *creative teaching* focuses on teaching and teacher's actions (Lin, 2011, see also Sawyer, 2004, 2006). Lin (2011) refers to creative teaching as a creative, innovative and imaginative approach to teaching (cf. e.g. Craft 2005). Sawyer (2004, 2006) emphasizes a creative teacher's ability to use improvisational elements in tuition. When teaching creatively, the teacher utilizes the rules of improvisation by living in the moment and acting spontaneously. The teacher may have planned the lesson one way, but a creative teacher has the courage to take the ideas that have arisen from the pupils and change the lesson to finish it in another way (Sawyer



Creative Pedagogy

The third and last perspective, *teaching for creativity*, considers the significance of a creativity-supporting environment (Lin, 2011). The environment denotes both the external and social context that supports and inspires learning. A key element for both perspectives is the open-

minded atmosphere towards creativity created by the teacher. This is the teacher's open-mindedness towards creative ideas and behaviour, pupil-centricity, flexibility, and the appreciation of independent thinking. Teaching for creativity is a child-centred approach emphasizing learners' responsibility for and control of their own learning. Teaching for creativity encourages children to ask questions, argue, discuss their thoughts and actively engage in their own learning. Teaching for creativity aims for creative learning and the development of a creative person (Craft, 2005, 41–42). Teacher's creative action can also act as a model encouraging children to act creatively themselves (Craft, 2005, 44; Jeffrey, 2006). Jeffrey and Craft (2004) have discovered three elements related to creative teaching and teaching for creativity. First, teachers both teach creatively and for creativity subject to the appropriate circumstances. Second, teaching for creativity may occur spontaneously in situations where it was not intentional. Third, they accentuate that teaching for creativity is more likely to emerge from the context of creative teaching (Jeffrey & Craft, 2004). In addition, both Craft (2005) and Jeffrey (2006) emphasize that although creative teaching does not necessarily lead to children's creativity, it offers both teacher and pupils suitable contexts to be creative. By using their own creativity at work, teachers create opportunities for pupils to maintain and improve their creative learning. In addition, teachers can produce a creative learning environment.

Technology Utilisation

ICT may be used for a wide range of purpose:

- To train students in skills which they will need in further education and ongoing learning throughout the rest of their lives and for their future jobs.
- To provide access to information and communication outside the classrooms, e.g. video conferencing with students in other countries, using the internet.
- To support teacher development, e.g. through external words.
- To support and potentially transform the learning/teaching process in many and diverse ways.

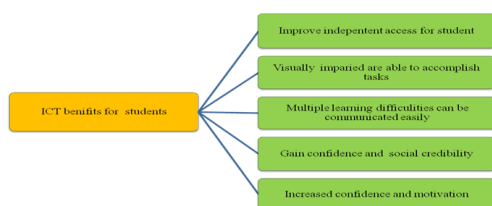
ICT Supported Learning Encourages:

- Interaction and cooperation among students, teacher, and experts regardless of where they are.
- It provides learners the opportunity to work with people from different cultures.
- It promotes the manipulation of existing information and the creation of real-world products rather than the regurgitation of received information.

- It promotes a thematic, integrating approach to teaching and learning.
- It is student-directed and diagnostic.

ICT Benefits for Student

- Computers can improve independent access for students to education.
- Students with Special Education needs are able to accomplish tasks working at their own pace.
- Visually impaired students using the internet can access information alongside their sighted peers.
- Students with profound and multiple learning difficulties can communicate more easily.
- Students using voice communication aids gain confidence and social credibility at school and in their communities.
- Increased ICT confidence amongst students motivates them to use the Internet at home for schoolwork and leisure interests.



Enhancing Creativity through Technology

Neuroscience research has proved the fact that all children are born with innate creative powers and as they grow up some of them keep their creativity active while others unconsciously keep it dormant. Hence, all of us from being a child have the potential for great, revolutionary creativity and all we need is to realize this potential. In this modern era of technology, the solution becomes very simple, to utilize technology to keep your creativity intact and flowing.

I. Blogs for Creative Thinking

Blogs are a great way for the development of creative thinking and writing in students. It provides freedom to students to post whatever they want and comment upon or share each other's material. They can openly write on topics that intrigue them and give vent to their ideas without having to worry about grading or grammatical errors. Students can volunteer to organize and manage a common class blog, which will act as a common source of expression for the entire class. Blogging makes students feel responsible for their own learning and they are encouraged to incorporate creativity in their learning through them, which they could not do before. Few free blogging platforms for teachers and

students are, Edublogs, Blogger, Word Press and many more.

II. Cartoon and Comic Strip Tools

Students love cartoons and comics, we can tell this right from the shine in their eyes whenever teachers introduce such material into their lesson plans, students automatically get engaged more than ever. So, why not introduce students to a set of free and friendly tools to empower them to create their own comic strips or cartoon animations. This will give them a chance to let loose their creative powers and delve into the world of creativity without any hindrance. Let them create their own cartoons to conceptualize a topic or a popular figure, in the way they want and let them express what they think about a school event in a comic way. 'Cartoons for the Classroom' is one popular website, which is a great resource of comic strips for students and teachers.

III. Mind-Mapping and Brainstorming tools

Brainstorming on topics that are to be introduced to students has now become a great collaborative way in today's teaching practices, which encourages students to think out of the box and creatively. Brainstorming when done with technology becomes much more easy and engaging. Students can conveniently do it on their own. They can use a set of easy and free tools to make fantastic mind-maps and visual graphs to illustrate a topic or a concept. Some free mind-mapping tools for students and teachers are Spider Scribe, Wise Mapping, ChartTool, Creately and more.

IV. Video and Audio tools

There are many easy to use video and tutorial creation tools that students and teachers can use in their teaching and learning. Students can create their own videos and share them with their class, which can be a great opportunity for them to develop their creative skills. Audio tools are equally significant; students can create short embeddable audio clips using them. They can even simulate a discussion with others or anything else they want. They can record it and share it with their mates on the class blog or school website. Some video-making tools for students and teachers are Jing, Camstudio, Screenr, etc. Some audio-recording tools are Vocaro, Audio Pal, Record MP3 and more.

Enhancing the Creative Process with New Technologies

ICT for Learning, Innovation and Creativity

Learning and creativity relate to each other. One can learn to be creative and while we are creative we are also

learning. As the Open Inn project deals with a pedagogical background, the aspect of using ICT (Information and Communication Technologies) for teaching and learning should be considered first before focusing on the creativity process again. The usage of ICT does not automatically enhance learning outputs. The same applies for creativity. Both processes can be supported by ICT but the involved players need to know the approach, when to use ICT tools, to which purpose and what kind of competencies are needed to handle these tools successfully.

A more general overview of how ICT can be used for teaching and learning can be found in the Open Inn learning material. One can summarize that ICT and social computing tools and approaches in particular can enhance learning outcomes by:

- Supporting different senses with multimedia visualisations and representations, both in materials developed by teachers and by providing new opportunities for creativity for the students
- Supporting collaboration with new online production, commenting and networking tools, improving both overall and individual performance
- Supporting differentiation and diversity by supplying teachers with a wide variety of didactical and methodological tools that can be fitted to the respective learning objectives
- Empowering learners to personalise their learning process in a supportive environment of mutual assistance, reflection and critique and in interaction with their teachers and peers, combining formal, non-formal and informal learning activities.

Conclusion

Concrete techniques that enhance creativity, techniques that can help to increase the quantity as well as the quality of ideas. Most of these techniques involve a group that produces in most cases more valuable results than an individual. The collaborative aspect of these creativity techniques opens the door for information and communication technologies (ICT) to support the creativity process. The module shows what activities of human beings for creative thinking and behaviour can be developed with the aid of ICT. The computer, the software, the connecting internet supports us with suggestions, associations, alternatives; it offers a provisionality that removes fear of failure when designing new ideas; it supports us with visualisation tools and many more.

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SOCIO-EMOTIONAL SCHOOL CLIMATE – AN OVERVIEW

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Introduction

Every school has its own quality and character. This is called school climate. This is based on the behaviour of students, parents and school personnel's experience. It also reflects the norms, goals, value, interpersonal relationships, teaching and learning practices and organizational structures. A sustainable school climate brings youth development and learning, which results in a productive, contributing and satisfying life in a democratic society. So we can say on the words of Haynes, Emmons comer "School climate is the quality and consistency of interpersonal interactions within the school community that influences children's cognitive, social and psychological development".

According to Moons "School climate is the social atmosphere of a setting or learning environment in which students have different experiences, depending upon the protocols set up by the teachers and administrators".

Dimensions of School Climate

Now let us look at the different dimensions or aspects of school climate. There are four major areas that need attention when we speak about school climate.

- **Safety:** Physical, social and emotional safety.
- **Teaching and learning:** Quality instruction, social, ethical and academic learning, leadership and professional development.
- **Relationships:** Positive relationships across the school community, respect for diversity, open communication and collaboration, engagement in and connectedness to school.
- **Environment:** A clean, well-maintained school and adequate space and resources.

What is Socio-Emotional School Climate?

This refers to the psychological aspects of students' educational development. This aspect can impact student engagement in school activities, relationships with other

students, staff, family and community and academic performance. It can also create a conducive atmosphere for effective teaching and learning. By providing a safe and supportive learning environment children's health, growth and development can be increased manifold.

Significance of Socio-emotional school climate

There are four aspects of the school environment under this heading: a physical environment that is welcoming and conducive to learning, a social environment that promotes communication and interaction, an affective environment that promotes a sense of belonging and self-esteem, an academic environment that promotes learning and self-fulfillment.

If socio-emotional school climate is implemented fully, it will give us great results.

- Interaction is encouraged. So teachers and students can actively communicate with each other.
- It creates openness among the teachers, students and parents. All three work as partners in the educational process.
- Decisions are made with the participation of teachers.
- Staff members are open to students' suggestion which creates better understanding between them.
- This also helps in preventing and resolving conflicts.
- Interaction of teachers and staff with all students creates an amicable atmosphere. As a result morale is high among teachers and students. Teachers and students are friendly. The school is open to diversity and welcoming to all cultures. The school is respected valued by Heads, teachers, and students and members of the society.

Interrelationships of these various aspects of school climate do not operate independently of one another. For example, the physical environment can encourage or discourage social interaction. Similarly, social interaction facilitates a warm, effective environment. Collectively, the physical, social and effective environments contribute to,

and are impacted by, the academic environment.

Some Effective ways to Improving school climate

The implementation of the above differs from school to school. This depends on the individual school's strength and weakness across different dimensions. But some general guidelines have been found to be effective. One of the guidelines is to make the school learning effective is to engage all stakeholders in six key practices.

1. A collaborative, democratic decision-making process that involves all stakeholders. Stakeholders include not only school personnel and students, but also families and community members.
2. Action planning, intervention, and program implementation are driven by both quantitative (e.g., survey) and qualitative (e.g., interviews, focus groups) data, with the goal of continuously improving school climate. Frequent data collection should occur to evaluate and further develop the school improvement process.
3. The unique needs of the students and school community are used to inform school improvement goals.
4. Offering school personnel opportunities to learn as teams or to build learning communities so they help each other obtain, improve, and retain the skills and knowledge needed to do their jobs competently.
5. Scientific research must be used to inform curriculum, instruction, student supports, and interventions. These school practices are based on sound cognitive, social-emotional, and ecological theories of youth development. Healthy student development and learning environments promoted by the implementation of strength- and risk-based practices and programs.
6. Through the school improvement process, policies and procedures pertaining to the school learning environment, as well as operational infrastructure to facilitate the collection of data, effective planning,

implementation, evaluation, and sustainability, are strengthened.

Conclusion

Finally it concludes that, school climate is a broad, multifaceted concept that involves many aspects of the student's educational experience. It is the product of a school's attention to fostering safety; promoting a supportive academic, disciplinary, and physical environment; and encouraging and maintaining respectful, trusting, and caring relationships throughout the school community no matter the setting - from Elementary School to higher education.

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DIASPORIC LITERATURE

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Abstract

Diasporic writers have contributed to the opulent world of literature in their own prominent approaches. Caught in a dilemma between native roots and foreign land, they yearned for an identity that could be acknowledged. Thus, a rich diasporic literature emerged as their minds churned in the melancholies of nostalgia that paved way to hone and uphold the rich culture and traditions of both the native and the distant land. Diasporic literature has emerged as a result of migration and expatriation.

Keywords: Diaspora, Alienation, Migration, Expatriation Melancholies Nostalgia

Introduction

"While thought exists, words are alive and literature becomes an escape, not from, but into living."

-Cyril Connolly

The term '**Diaspora**' has wide ranging connotations and complexities, the word Diaspora is derived from the Greek words '*dia*' and '*sperien*' which respectively mean 'through' and 'to scatter'. The Dictionary of Webster refers it as '*dispersion*'; thus, it includes a notion of a centre or a 'home'.

Along with religious, philosophical political connotations the term 'Diaspora' refers to a special relationship between the native land and the people themselves. However, today it has come to mean any sizeable community of a particular nation or religion living outside its own country and sharing some common bonds that give them an ethnic identity and consequent bonding.

Jasbir Jain construes the term in following words, *The word 'Diaspora' is literally a scattering carrying within it the ambiguous status of being both an ambassador and refugee. The requirements of the two roles are different. While one requires the projection of one's culture and the ability to enhance its understanding, the other seeks refuge and protection and relates more positively to the host culture.* (Jain 11-12)

Diasporic Literature in its basic sense can be termed as the works by the authors who are relocated from their aboriginal place of dwelling Though they write from a foreign land, their literary works are replete with a sense of belonging to the culture and background of their native land.

Most of the diasporic literature speaks about stories of isolation, displacement, reminiscence of native land and a quest for individuality. Other than this it also deals with problems related to incorporation or fragmentation of

cultures. It speaks volumes about the experiences of the immigrants. Uma Parameswaran has defined it as follows;

-----first is one of nostalgia for the homeland left behind mingled with fear in a strange land. The second is a phase in which one is busy adjusting to the new environment that there is little creative output. The third phase is the shaping of diaspora existence by involving themselves ethnocultural issues. The fourth is when they have 'arrived' and start participating in the larger world of politics and national issues. (Parameswara, 165)

There are various reasons which can be cited for the migration of the immigrants such as monetary, societal and political. Since they are away from their place of dwelling, they are recurrently tormented by the nostalgia of their roots and thus try to infuse their agony through their writings. William Safran has observed that; "----they continue to relate personally or vicariously, to the homeland in a way or another, and their ethnic-communal consciousness and solidarity are importantly defined by the existence of such a relationship." (Safran, 1991:23)

The migrants mould their lives to the routines of the foreign land trying to soak in all the richness that the place offers. Though they take pride in calling themselves an immigrant they constantly combat the fears of being differentiated concerning their nationality and creed.

The migrants try to familiarize and integrate with the society of their host country. They grapple with the morbid fear of being dominated by the societal structures, traditions of the foreign land. The only recourse for them to overcome this is to discreetly and passionately continue and uphold the practice of culture and tradition of their mother land which had supposedly termed as a daunting task back at home land.

The diasporic community is plagued by home consciousness. This invariably leads them to search and

nurture their roots. Cut off from the homeland, they perilously seek for identity. This quest for identity and alienation is palpable in their literary works. The fear of being excluded is immense.

The diasporic literature on alienation is vast and complex. Alienation is a condition of loss of an essential part of the self, a condition of fragmentation leading to diminution of self. It is, therefore, a condition in which the self is placed in a position of insecurity, anxiety, anguish, loss of identity and loss of self-authenticated authenticity. Alienation cannot be negated within a humanistic framework. Its abolition involves the intervention of religion and roots. They suffer from a hyphenated or hybrid identity.

As Salman Rushdie observes; "One physical alienation from India at almost inevitably means that we will not be capable of redeeming precisely the thing that was lost, that will, in short, create fictions not actual cities or villages, but invisible ones, imaginary homelands, Indians of mind." (Rushdie, 1991:10)

The Indian diaspora is the second largest diaspora in the world after the Chinese. Some of the noted diasporic Indian writers whose literary works are acclaimed worldwide are V.S.Naipaul, Salman Rushdie, Bharti Mukherjee, Amitav Ghosh, Jhumpa Lahiri, Rohinton Mistry, Anita Desai, Vikram Seth, Arvind Adiga. Their works are infused with nostalgia for their homeland, alienation in host land, fragmentation and the constant effort to uphold the culture and values.

In "A House for Mr. Biswas", the notable literary work of V.S.Naipaul, we see the main protagonist "Mohan Biswas", fervently trying to build his own house which symbolises the quest for one's freedom.

Indian diasporic literature has voiced different issues of the immigrants' lives. The fictional narratives like Bharati Mukherjee's *Jasmine* (1990), Meera Syal's *Anita and Me* (1996), Jhumpa Lahiri's *The Namesake* (2003), Chitra Banerjee Divakaruni's *The Mistress of Spices* (1996) have shown the Indians living in England, America and where they have immigrated either to have a secure financial status or for better education and professional opportunities.

The notion of belonging in multi-cultural identities is explicitly brought out in Jhumpa Lahiri's celebrated literary piece "Interpreter of Maladies". To appropriate oneself to a language and culture which one is not exposed to, the claustrophobic cultural vacuum of a migrant from his

homeland is beautifully depicted here. The very fact that Lahiri creatively engages with characters like Mrs. Sen shows a desire to recognise and address the difficulty that a migrant face in connecting with the host country. This diasporic writer is confident in her ability to appropriate to and make her own disparate elements from different cultures.

Jaywanti Dimiri has analyzed these dilemmas of the second-generation diaspora very appropriately as she comments;

"Expatriate experience is problematic for the second-generation immigrants of the third world for specific reasons. Born and brought up on foreign soil expatriation for this neo-class of immigrants hangs the background as an imaginary reality, free from the stigma of nostalgia and the popular symptoms of angst, loneliness, existential rootlessness or homelessness, their predicament is in many ways worse than that of their predecessors. Despite their assimilation and acculturation, they cannot escape from being victimized and ostracized. (Dimiri, 2000:28-33)

According to Vijay Mishra, the latest progress of information and communication technology and the fastest means of transportation have enabled; "the late modern hypermobile diaspora make the cultural assimilation faster, bring global and local cultures together and transplant and reinvent their home cultures in new lands." (Mishra, 2000:67-85)

Thus, the prolific diasporic writers have contributed immensely to the field of literature by venting out their angst, turmoil, displacement and loneliness that they confront in a foreign land through writing. They find solace in reminiscing their native land and feel a sense of immense pride in upholding the culture which had once seemed oblivious to them.

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DIASPORIC LITERATURE WITH SPECIAL REFERENCE TO INDIAN DIASPORA

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Abstract

Diaspora explains the ethnic population forced to leave their national territory being dispersed throughout different areas of the world and the ensuing developments in their dispersal and culture. Distinguished writers of the Indian diaspora include V S Naipaul, Bharati Mukharjee, Gita Mehta, Salman Rushdie, Vikram Seth, Amitav Ghosh, Anita Desai and Chithra Bnerjee Diwakaruni. In their works these writers map the entire immigrant experience and concentrate on such aspects as migration, multiculturalism, dislocation and relocation. Nostalgia is a major preoccupation of these writers who seek to locate themselves in new cultures. Amitav ghosh and Salman Rushdie are two South Asian writers who discuss diaspora through the representation of history.

Keywords: *Diaspora, alienation, discrimination, tradition.*

Introduction

A diaspora is a movement or migration of a group of people, such as those sharing national or ethnic identity, away from an established or ancestral homeland. Originally the term diaspora was used to refer specifically to the population of Jews exiled from Judea in 586 BC by the Babylonians, and Jerusalem in 135 AD by the Roman Empire.

Indian English literature is one of best literary writings which write in the English language and whose native or co-native language could be one of the numerous languages of India. We can trace the history began with the works of Michael Madhusudan Dutt, R. K. Narayan, Mulk Raj Anand and Raja Rao. They have contributed a lot to Indian fiction in the 1930s this chain is also expanded with the works of members of the Indian diaspora, such as V. S. Naipaul, Kiran Desai, Jhumpa Lahiri, Kovid Gupta, Agha Shahid Ali, Rohinton Mistry and Salman Rushdie, who are of Indian descent.

It is frequently referred to as Indo-Anglian literature. (*Indo-Anglian* is a specific term in the sole context of writing that should not be confused with *Anglo-Indian*). As a category, this production comes in the broader realm of postcolonial literature from previously colonised countries such as India.

The first recorded usage of the word diaspora in English language was in 1876 referring to the refugees of the Irish famine. The term became more widely assimilated into English by the mid 1950s, with long term expatriates in significant numbers from other particular countries or religions also being referred to as a diaspora. The academic field of diaspora studies was established in the late 20th century. In the first half of the

20th century there happened an evolution of hundreds of ethnic refugees across Europe, Asia and Northern Africa.

Now the term diaspora is used to refer to any people or ethnic population forced or induced to leave their national territory has been dispersed throughout other parts of the world and the ensuing developments in their dispersal and culture.

The diaspora means a sense of displacement that is the people who described in this group finds itself for whatever reason separated from its national territory and usually its people have a long hope to go back to their homeland at some point like every human beings to their motherland. Diasporic cultural development often assumes a different course from that of the population in the original place of settlement. Over time, remotely separated communities and also to other separated people tend to vary in culture, traditions, language and other factors. The last traces of cultural affiliation in a diaspora are often found in community resistance to language change and conservation of traditional religious practice.

Diasporic literature

The diasporic community, initially try to adjust with the new culture and society into which they have moved. But at the same time they are not willing to follow the new land's culture completely. At times, even when they live in the settled land for a long time, they still consider it as another country. When discrimination occurs the first generation accepts it in an ordinarily, but the second and following generations are affected mentally. The reason is that from the second generation onwards are from the moment of genial stage, brought up in the settled country and consider it as their home country and follow its culture and tradition as their own without any manipulations.

Therefore, when they face discrimination, it hurts them and raises questions regarding their roots/backgrounds. This kind of discrimination makes them to be separated from the settled society and to think about it in a negative way.

Diasporic writing mostly becomes a reaction to the lost homes and to issues such as dislocation, nostalgia, discrimination, survival, cultural change and identity. Dislocation is one of the first feelings that haunt a diasporic community. There are several factors which are the reasons for the dislocation of a community from their home country to a foreign land. These can be broadly divided into two such as voluntary and non-voluntary movements. Voluntary movements, can occur due to two reasons namely i) educational need and ii) economical need. On the other hand, non-voluntary movements occur due to political and national compulsions and in the case of women, it could be marital causes. When diasporic people find themselves dislocated from the home society, they are upset mentally and strive to remember and locate themselves in a nostalgic past. Living in nostalgia they try to go back from the reality of life in the adopted land. Nostalgia, by its very nature, often produces a romanticized perspective of the homeland.

Diasporic or expatriate writing occupies a place of great significance between countries and cultures. Theories are generated and positions defined in order to construct new identities which further negotiate boundaries and confines that relate to different temporary and spatial metaphors. This movement causes the dislocation and locations of cultures and individuals harp upon memories. Diasporic writers live on the margins of two countries and create cultural theories.

Interestingly, the terms 'diaspora', 'exile' alienation', 'expatriation', are synonymous and possess an ambiguous status of being both a refugee and an ambassador. The two roles being different, the diasporic writers attempt at doing justice to both. As a refugee, he seeks security and protection and as an ambassador projects his own culture and helps enhance its comprehensibility.

Migration takes place due to various reasons and in the Indian context the migratory movements were governed by historical, political, economic reasons including higher education, better prospects and marriage. However, the Indian community has shown greater sense of adjustments, adaptability, mobility and accessibility. The sense of homelessness which every immigrant suffers is genuine and intense; but in recent times it has been seen that this concept has been decreased and made less

exceptional through their social networking and sense of unanimity.

The diasporic community, initially try to adjust with the new culture and society into which they have moved. But at the same time they are not willing to follow the new land's culture completely. At times, even when they live in the settled land for a long time, they still consider it as another country. When discrimination occurs the first generation accepts it in an ordinary way, but the second and further generations are affected psychologically. The reason is that from the second generation onwards are from the moment of birth, brought up in the settled country and consider it as their mother land and follow its culture and tradition as their own. Therefore, when they face discrimination, it hurts them and raises questions regarding their roots/backgrounds. This kind of discrimination makes them to be separated from the settled society and to think about it in a negative way. The settled country considers the practice of a different culture by the diasporic community as a threat to its own culture and therefore it provokes the settled societies to discriminate the diasporic community. When the settled society finds a mixing of the diasporic community's culture with its own, it feels the danger of fragmentation of its cultural identity.

Indian diasporic literature, major writers and themes

The largest Asian diaspora outside of Southeast Asia is that of the Indian diaspora. The overseas Indian community, estimated at over 25 million is spread across many regions in the world, on every continent. It constitutes a diverse, heterogeneous and eclectic global community representing different regions, languages, cultures, and faiths.

Indian diaspora can again used for addressing people who have migrated from the territories that are currently within the borders of the Republic of India. The Indian Diaspora today represents an important and in some respects unique, force in world culture.

Distinguished writers of the Indian diaspora include V S Naipaul, Bharati Mukharjee, Gita Mehta, Salman Rushdie, Vikram Seth, Amitav Ghosh, Anita Desai and Chithra Bnerjee Diwakaruni. In their works these writers map the entire immigrant experience and concentrate on such aspects as migration, multiculturalism, dislocation and relocation. Nostalgia is a major preoccupation of these writers who seek to locate themselves in new cultures. Amitav ghosh and Salman Rushdie are two South Asian writers who discuss diaspora through the representation of history.

The sense of alienation and nuclear dementia in modern American Society are well expressed in the novels of Vikram Seth. His work has been described as an American novel instead of an Indo English novel. All his characters are isolated and lonely personalities leading a disintegrating family life in America. A new dimension of the Indian English works can be seen in the works of Anita Desai. Her writing focuses on alienation, estrangement, anxiety, anguish and threats to individual identity. She articulates the dwindling of conventional value system, marital discords, collapses of joint family system, ambivalent cultural responses to the impact of West, social and economic disparities and the quest for identity in a multicultural world.

Writers of the Indian Diaspora have been at the centre stage in the last decade chiefly because of the theoretical formulation being generated by their works. Language and cultures are transformed when they come in contact with the others. These writers are often pre-occupied with the elements of nostalgia as they seek to locate themselves in new cultures. They write in relation with the culture of their homeland and at the same time adopt and negotiate with the cultural space of the host land. Looking at the diasporic literature in a broader perspective it is seen that such literature helps to get ideas in various cultures, breaking the hurdles between different countries, localizing the global and even spreading universal peace.

One cannot assure that these common characteristics of diaspora are available in all the works of diasporic writers. Based on the theme of writing, diasporic writers can be divided into two types: writers whose works focus on their home country and writers whose works talk about the settled country. The first type of writers locates the novels in their home country in order to criticize it or to portray their home country and its culture to the foreign readers or use their work as a tool to remember their home country always. Works of Rohinton Mistry, Salman Rushdie, Kiran Desai, Ha Jin, etc can be cited as example for this type. The second type of writers locates their works

in the settled countries to reflect the changes they undergo or to tear the mask of multicultural nations by portraying its discrimination towards them or to show their developed condition in the settled countries. Writers who belong to this category are Bharati Mukherjee, Uma Parameshwaran, Meena Alexander, Chitra Bannerjee Divakaruni, etc.

The study of the novels by using the common diasporic features proves that no diasporic society is similar to another in all the aspects. Even though some of the diasporic societies share one or two common features with other diasporic communities, it does not mean that diasporic societies could be homogenized. The diasporic people presented in most novels are from different countries and settled in different lands in different times. Their characteristics, reasons for displacement, educational qualifications and economies depict their distinct nature. In spite of their similar feelings of loneliness and alienation, their life differ due to the above mentioned various factors. The study proves that the diasporic communities represented in the novels are heterogeneous and it is therefore difficult to congregate them.

Conclusion

The diaspora carries a sense of displacement that is the population so described finds itself for whatever reason separated from its national territory and usually its people have a hope or least a desire to return to their homeland at some point. Diasporic cultural evolution often assumes a different route from that of the population in the original place of settlement.

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DEPICTION OF CORRUPTION AND POVERTY IN ADIGA'S "THE WHITE TIGER"

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Abstract

*The White Tiger acutely exhales the corrupt air that fills the Indian Landscape. Corruption and Poverty is the major theme of this novel. Through Balram's narrative Adiga continuously exposes the prevalence of corruption throughout all the institutions of India. Schools, Hospitals, Police, Elections, Industries and every aspect of Government are thoroughly corrupt while practices such as bribery and fraud are entirely commonplace. This novel is a social commentary on the effects of the large gap between the wealthy and poor in India. Morality is compromised for individual gain because of this discrimination between the rich and the poor. The poverty-stricken are ready to do anything due to their situation. At the same time the rich are never care for the condition of the poor. Aravind Adiga's *The White Tiger* is an unflattering portrait of India as a society racked by corruption. It is an epistolary novel- a series of letters written over the period of seven nights to the Chinese premier who is going to visit India in the coming week after much impressed with India's economic growth and development. This novel powerfully highlights the broadening gulf between the poor and the rich. Poverty results in untruthfulness, illegal, dishonesty and desolate behaviour. This present research paper effectively highlights the corruption and poverty in the novel "The White Tiger".*

Keywords: *White Tiger, Poverty, Corruption, Injustice and Bribery*

Indian writers have made a remarkable contribution to world literature since independence. Aravind Adiga entered into the literary world by his debut novel *The White Tiger*. In *The White Tiger*, Adiga focuses on the dark side of shining India, sarcastically touching the injustices and brutal practices prevalent in new India. Aravind Adiga's, *The White Tiger*, won the 2008 Booker Prize. He is the fourth Indian-born author to win the prize. Balram Halwai narrates his life in a letter, written in seven consecutive nights and addressed to the Chinese Premier, Wen Jiabao. In his letter, Balram reflects his life as a son of a rickshaw puller, how he escapes from slavery and grows into a successful business man.

His native place was the rural village of Laxmangarh. There he lived with his grandmother, parents, brother and extended family. Though he was an intelligent child he had to leave school in order to help pay for his cousin's dowry and begins to work in a teashop with his brother in Dhanbad. When he works there he understands about India's government and society from the conversation of the customers. Balram portrays himself as a bad servant but a good listener and decides to become a driver. After learning how to drive, Balram finds a job as a driver to Ashok, the son of one of Laxmangarh's landlords. He becomes the main driver, from a small car to a heavy-luxury described Honda City. Balram goes to New Delhi with Ashok and his wife Pinky Madam. Throughout their time in Delhi, Balram comes to know the condition of the corrupted government. In Delhi, the difference between

the poor and the wealthy is very clear by the behavior of the both.

One night Pinky Madam takes the car from Balram, while drunk, hits something in the road and makes an accident and has killed a child. Ashok's family compels Balram to confess that he is responsible for the mishap. Ashok becomes increasingly involved in bribing government officials for the benefit of the family coal business. Balram then decides that killing Ashok will be the only way to escape India's *Rooster Coop*. After murdering Ashok with a bottle and stealing a large bribe, Balram shifts to Bangalore, where he bribes the police in order to help start his own taxi business. Ashok too is portrayed to be trapped in the metaphorical *Rooster Coop*: his family controls what he does and society decides how he acts. Just like Ashok, Balram pays off a family whose son one of his taxi drivers hit and killed. At the end of the novel, Balram attributes his actions and considers that his freedom is worth the lives of his family and of Ashok. And thus ends the letter to Jiabao, letting the reader feel the dark humour of the tale, as well as the idea of life as a snare introduced by the writer.

The novel represents two different sides of India that is two countries in one: an India of Light, and an India of Darkness. One is the dark side where people have been suffering from extreme poverty, diseases, class struggle and illiteracy; and the other side is the glorious city life after the economic liberalisation in 1991. Corruption affects economics, people and governments. It is unethical, immoral and illegal in many societies, religions and

countries. Adiga portrays the rich and the politicians as a sign of wickedness in the novel.

Being ambitious and enterprising at the core of his heart, Balam wanted to switch his career from a tea-boy to a chauffeur and he made it a reality with great planning and much sacrifice. He was determined to rise at the top of the society and readily sacrificed for that. Balam shifts to New Delhi with Ashok and his wife Ms. Pinky Madam. Throughout their time in New Delhi, he has seen the wide range of corruption in Indian society and the government. Despite being a bright student and having the rarest talent like the rare creature "the white tiger" Balam turns up to be the driver of the sons of the Stork. When Balam works as the second driver of the Stork's family, he observes the allied corruption between the village authority like the Stork and the government, the latter one is continuously bribed by the former one to run every type of illegal activities. The Stork family is involved in illegal coal mining and they bribe the local socialist leaders to run their business. When there is a change in the center and the Stork's family is in danger. Ashok and his brother (the Mongoose) go to Delhi to bribe the central leaders along with Balam who drives them. Once Pinky Madam, Ashok's American wife rides the car and hits a thing when she goes near and see and then realizes from the green cloth that the "black thing" is one of the people who live under the "flyovers and bridges" with 8-10 children who will not report the crime to the police. Balam is forced to confess that it is not Pinky madam who committed the crime. Balam has a "contented smile that comes to one who had done his duty by his master even in the most difficult of moments" (165). Though Balam is saved by the Stork family. Balam's intense hatred over the upper class rises to great heights. After the Mongoose leaves Delhi, Balam is trusted by Ashok in every family affair.

Balam observes that honesty only brings servitude to others, whereas one can follow his success through betrayal and corruption. Balam murders Ashok once on the way, robs his money and escapes to Bangalore which is turning into the most glamorous economic zone in the economically liberal India. He noticed the politicians who received bribe from Mr. Ashok to free from the taxes of coal mines. The Corruptive behavior of Mr. Ashok made him furious leading to do the criminal affairs. Balam's wish for making money has increased day by day. Balam thought that money is the only thing that could make him survive in this world. Ashok worried himself about his way of living and he expresses his thoughts to Balam. The inner ideas of Balam towards Ashok's statement show his desire for money.

"Sometimes I wonder, Balam. I wonder what's the point of living. I really wonder...' The point of living?

My heart pounded. The point of your living is that if you die who's going to pay me three and a half thousand rupees a month?" (186).

The stories of abominable and rottenness are always interesting. Indian government hospitals' condition is also pathetic. They are only for the poor people for their treatment but the fact is that they are the place for the doctors to make money. The government doctors get their postings in village hospitals only for their salary. They bribe the Government Medical superintendent for considering their absence as hospital duty. They earn lot of money by serving in the private hospitals. They have a false record of patients and medicines in government hospitals. When Munna's father has blood vomiting due to tuberculosis there is no hospitals in Laxmangarh they carry him to Dhanbad. When Munna goes to government hospital, there were no doctors. The ward boys after getting the bribe of ten rupees says that doctor may come in the evening. At last Munna's father dies without any treatment. When Munna inquires an old Muslim man about the negligence of the doctors in the government hospital the Muslim man says that the workings of Indian police are not free from corruption. They are not serious towards their duties. They deny filing FIR against the crimes. The irony is that the innocents are tortured and terrified by them to withdraw from filing FIRs against the rich and the powerful.

Educational institutions are the respectable places where the moral and good things are taught to the students. Schools should be free from all sort of illegal things. Though There is mid- day meal scheme and provision of free uniform to the students the school teacher has stolen the money allotted for mid day meals for the children. Their uniforms are sold in neighboring villages. The teacher swallows all the money which are given to buy all the materials like chairs and dusters. When asked by the inspector while inspecting Munna's school about children's uniforms and furniture in the school the school teacher Mr. Krishna accepts his cheating and gives the excuse to steal the money as he hadn't pay his salary in six months. The corrupted behavior of the school teacher spoils the mind of the children like Balam. The servants are not faithful to their masters they may murder them, rape them and rob them for money. The driver class gets extra money by stealing petrol from their masters' cars. They can also contact with some mechanics for making extra bills and Balam Halwai is no exception of it.

The novel demonstrated the nature and extent of corruption in Delhi. The story took the readers in the mining business in Dhanbad and how the wealthy business people like Mr. Thakur Ramdev are earning millions of rupees by cheating the government of taxes.

The businessmen, criminals, bureaucrats and politicians are all in the nexus making it an inevitable reality in public life. Balram over a period of time, got an inside view of how the ruling class is mutually exploiting the wealth of the nation which should have served the causes of the poor Indians. Due to this environment which is in decayed condition Balram becomes cynical and dishonest. He started resenting the upper class people and looking for a way to take revenge himself. Once while driving Mr. Ashok gives currency to all these politicians in Delhi so that they will save him from the tax he has to pay. While driving, Balram described his journey,

"I was taking my particular dark egg (meaning car) right into the heart of the city. To my left I saw the domes of the President's House...When the air pollution is really bad, the building is completely blotted out from the road... It was getting dark when the two brothers came out of the building (after bribing).... Mr. Ashok was dark and sullen when he got in." (134-136)

Seeing millions of rupees robbed off from the public, he secretly started planning on how to murder Mr. Ashok and rob his money. Balram took a broken Whiskey Bottle and hit it into Ashok's Skull and stabbed him in the neck. He looted the Red Bag filled with 700,000 rupees and escape with Dharam to Bangalore. "I've made it! I've broken out of the coop!...I've given myself away"(320). He describes Dharam:

"Let animals live like animals; let humans live like humans. That's my whole philosophy in a sentence" (276). All these changes happened in me because they happened first in Mr. Ashok. He returned from America an innocent man, but life in Delhi corrupted him—and once the master of the Honda City becomes corrupted, how can the driver stay innocent?" (197).

Adiga's portrayal of corruption-ridden Indian society is not to mock the country's misery, but to pinpoint the situation of how the postcolonial India is still depriving the common people from their fundamental rights. Balram Halwai is not born corrupt, but the society makes him evil. Balram is not ashamed of his conduct but is content, thinking that at least he could enjoy the life of a master. He expresses his pride to the Chinese official for being a contributor to India's economic growth. He forgets his family and his roots, but shows his nobility towards those children who are deprived of their rights.

Adiga's *The White Tiger* emphasizes the problems of poor people poverty. As Adiga puts in *The White Tiger*,

"These people were building homes for the rich, but they lived in tents covered with blue tarpaulin sheets, and partitioned into lanes by lines of sewage. It was even worse than Laxmangarh. The slum ended in an open sewer – a small river of black water went sluggishly past me, bubbles sparkling in it and .Two children were splashing about in the black water." (260)

One part of the society has to remain poor not because they are idle but they are abused by the rich for various coops like, religious faith, social taboos, rigid caste system superstition and culture conflict. As a result of these, only, the poor people are affected in an exhaustive manner. To shatter all these age-old practices, one must come out of this coop, once out he would not be a normal human being but a white tiger, born once in a generation.

Through this novel, Adiga depicted the rich and the poor both in the rural India and in the cosmopolitan cities like Delhi and Bangalore. Adiga makes the readers to understand how the recent economic and technological change has not made any difference in the quality of life among the poor. The gap between the rich and the poor is growing every day. Through the character of Balram, the novelist tried to show that the poor is always exploited because of their weak financial strength.

Thus we notice the layers of corruption throughout in *The White Tiger*. Aravind Adiga represents India's picture deeply rooted in the mess of corruption and rottenness, dominated by entrepreneurs who use money to achieve their ends. The important factor responsible for this corruption is either poverty or the ambition to get power over the others. The poor people involve in corruption to meet their needs while the entrepreneurs and the politicians have money to achieve their ends. There is no moral standards and value system in India. Aravind Adiga's purpose in writing this novel is not to mock India but to examine it.

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“THE THEME OF PARTITION” IN KHUSHWANT SINGH’S *TRAIN TO PAKISTAN*

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Introduction

Khuswant Singh was an Indian novelist, journalist, and lawyer. He was considered to be “a man of many talents” and served the Indian legal system, Indian journalism and literature all with equal passion and hard work. He was a well learned man and studied in various institutes like modern school, New Delhi, government college of Lahore, St. Stephen's college, Delhi and king's college London. Then he was the editor of many well-known newspapers and magazines such as, the illustrated weekly of India, the national herald and the Hindustan times. Singh was well-known for his writing and Indian literature is lucky to have received works like *Train to Pakistan* (1956), *Delhi: a novel* (1990), *The company of women* (1999), *Truth, love and a Little Malice* (2002), and so on. Then for his excellent service to the Indian society and culture, he was endowed with a Padma Bhushan in 1974. Ten years ahead, in an act of bravery, a day after the attack on the golden temple, he drove to Rashtrapati Bhavan and returned the outlined extract to the president of India, Giani Zail Singh, also a Sikh in protest at the capturing of the golden temple, on the other hand in 2007 Indian government awarded Singh an even more respected honour, the Padma Vibhushan. Overall in short Kushwant Singh is a man superior to a lawyer, critic, journalist, novelist, historian, naturalist and a politician, and all mixed into one.

The Theme of Partition

Kushwant Singh's novel, *Train to Pakistan*, brings out an image of humiliating horrors endorsed on the Indo Pakistan border in the course of the partition days of August 1947. It expresses the terrible story of the partition of India and Pakistan and the events that followed, which will be evoked as one of the blackest parts of human history. Just on the eve of independence brought in its rouse one of the blood-spattered killings in the history of India, the consequence of this, was that twelve million had to escape from their home almost partial people in million were killed. The distressing and strength chilling events of 1947 had traumatized the belief of the people in the inborn

human beings. It had motivated then into a state of sensation over what man has made to man. To Kushwant Singh, this was an age of abundant absence of expectation and crises of values, a distressing and subsiding period of his life. The disturbing and venomous impact of partition and the anger it laid on him has been accurately conveyed in sarcastic attack in *Train to Pakistan*. The novel depicts with bold and merciless realism the inhumane story of political hatred and violence during the stormy and crucial days that lead and followed the partition of British India when essence of communal frenzy and passionate zeal for self-expression was waving and fumbling with the crowds. Every civilian was trapped up in the holocaust. No one may perhaps go on detached; no one may possibly be trusted to be unbiased. It is right that partition affected the entire country and Singh's try in the novel is to understand events from the point of view of the people of Mano Majra, a small village which is reflected to be the backdrop of this novel.

Kushwant Singh restructures a tiny village in the Punjabi setting and its people in that crucial summer, when the flood of immigrants and the inter-communal fight from Bengal to the North West border at last touch them. A lot of average men and women are confused, ill-treated and torn apart. The most cores—inferring passage in the book is when the government makes the decision to transport all the Muslim families from Mano Majra to Pakistan. The dumbstruck villagers are overtaken by events. The Muslims leave with the simplest least of their miserable belonging in ten minutes and the non-Muslim neighbours do not get a chance to say good-bye. The complete extract is agonizing at various levels; beyond all the poverty in which these people lived, the uncertainty, they were terrified into and the eclipse of people's humanity. *Train to Pakistan* is Kushwant Singh's highest success. It is one of the best precise novels of post- World War II Indo Anglian fiction. It takes a healthy all the way through structure, a well- considered plot, a fascinating tale and strikingly depicted characters. It partakes many prominent features—symbolic framework, expressive atmosphere and a dominant way of expression and style. Kushwant

Singh has correctly illustrated the real picture of the adverse effects of partition and the grief that people were made to experience. Kushwant Singh sustained his inimitable mirror to imitate upon the physical suffering and mental outburst that became the order of the day. When the separation of the sub-continent into India and Pakistan. He paints an intense image of the parting between Hindus, Muslims and Sikhs in the 1947. But then and there after sometimes, an act of dacoit in the village reasons a lot of tension. The advent of "ghost train" from Pakistan spoils everything and the murders begin there too. In the new situations, the residents of village, both Hindus and Muslims, became victims of the altered situations. They think of one on other not as individuals but ordinary religious begins a serious hazard to their own security and religion. But in full construct to such people, Kushwant Singh has used the character of Juggut Singh (hero of the novel) to focus the importance of love in saving humankind and sympathy. His association with Nooran (heroine of the novel), who is a Muslim girl, mentions at the pointlessness of the changes and hostility on the religious centre. His love for her makes him go in contradiction of his own people who were trying to kill innocents. It was his love which makes him sacrifices his life for the people who think him a criminal. In short this novel depicts the topics of independence and partition using it as a means to discover other issues which then develops as the superior image of the despair and blood-spattered birth of nations.

Just before the end of the novel, people make a level to trap the train taking the Muslims as well as those of Mano Majra to Pakistan. The Sikhs of village who, just one day before, ever ready to lay down their lives for their Muslim brothers and sisters, now at once suited prepared to kill them, they decide this at the initiation of the Sikh boy who exits their religious adoring to react to the inhumanity of the Muslims. But when Juggut Singh comes to know about Nooran and the people's idea about the train, he makes the act of highest self-sacrifice to save the lives of people. There were some people who knew about the plot and craved to fail the plan, however they were incapable to avoid the plot against the feeling Muslims. Juggut Singh, on the other hand, does not but they were unable to prevent the plot to trap the train, permitting it to roll over his body to Pakistan. Kushwant Singh has implicit at the reality in the novel that there were people who could have done things to halt the concern from taking the horrible form that it eventually took. However for many reasons, such people kept them away from the trouble.

They did not even try to this direction. In the novel hence, when the trouble starts in manomajra village, Juggut was in police custody. Along with him, there was Iqbal, educated in England and knowledgeable one in tireless support to Hindu-Muslim harmony. Police free them from the custody anticipating that both of them will support in preventing the villagers from killing the Muslims who were going to Pakistan through train. While Juggut loses his life in the effort, Iqbal, a non-communal political worker, an idealist and separationist precedes a worldly wise method and keeps himself away from the trouble. Juggut, in spite of knowing the likely importance of his choice, does not alter his mind. His love for Nooran seems for him to be more treasured than anything. His self-sacrifice is moved by his love for Nooran. When he acquires from his mother that Nooran visited her before leaving for the refugee camp and she carries his child in her womb, he cannot tolerate the departure from his beloved. When the fanatics prepare to attack the train when it passes through village Railway Bridge, Juggut Singh appears on the bridge. The leader of the gang fires shots at him and he falls down.

Thus we see that Juggut does not pause even for a second while giving up his life for Nooran and other Muslims. He never, like Iqbal, indulges in the difficulty of ethics or value of his action, and leaves it to God to classify between the right and the wrong or good and bad acts and reward them as a result. Juggut Singh draws strength from God to aid himself in his honourable search which appears to the novelist's request likewise violence cannot be occupied by violence and it is only love that can pacify the hatred in human beings. Love life for the comfort of the other people irrespective of their caste, class and religion.

Conclusion

Numerous circumstances that lead to one event from another and the author weave a heart-wrenching story in the backup of the partition. The story of partition India portrayed in this novel train to Pakistan by Kushwant Singh even being a very nearby to the reality in terms of the scenes that are created. The story has a quality that is rather depressing and touches the essential of the heart.

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WOMEN FROM PAST TO PRESENT: A CRITICAL INQUIRY ON ARUNTHATHI ROY'S *THE GOD OF SMALL THINGS*

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Abstract

Arundhati Roy is one of acclaimed writer in contemporary India. She basically focusing in her books she concentrates women's life constantly connected with sadness. It also shows the consistent conflict of women against their unremitting abuse, torment and conflict which they experience due to the male overwhelmed preservationist society.

In the novel "The God of Small Things", there are three generations of women. Each of them was brought up under distinctive circumstances. Beginning from the older generation, there is Mammachi, then the generation of Ammu, and the most youthful generation is Rahel. These women live as per the overall traditions of Hinduism. Susan Wadley and Doranne Jacobson infer that as per Hindu society, there are double perspectives on women. To begin with, woman is viewed as kindhearted and bestowed, second perspective is that, woman is forceful, pernicious and a destroyer.

This novel was a progressive endeavour with respect to Roy who attempted to open the eyes of Indian group towards the unfeelingness of regarding women's as substance. Women consequently treated are viewed as cruel creatures, sub-human and toys for men. This irregularity in the public arena clarifies a great part of the misery winning in our families and the battered existences of youngsters who are presented to this extremely halfway and low perspective of life. The final result is a deadened society not able and unwilling to develop.

Arundhati Roy is one of famous novelist in present Indian Society. She mainly focusing in her books she concentrates women's life always associated with sadness. It also presents the constant struggle of women against their incessant exploitation, torture and struggle which they undergo because of the male dominated conservative society.

In the novel *The God of Small Things*, there are three generations of women. Each of them was born and raised under different circumstances. Each of them was born and raised under different circumstances. Starting from the oldest generation, there is Mammachi, then the generation of Ammu, and the youngest generation is Rahel. These women live according to the prevailing customs of Hinduism. Susan Wadley and Doranne Jacobson conclude that according to Hindu culture, there are dual views on women. First, woman is considered benevolent and bestower, second view is that, woman is aggressive, malevolent and a destroyer.

Roy portrays in this novel, three generations of women to convey to light the two fold marginalization of the Indian women, from one perspective, by her own native culture and, on the other, by patriarchy. The first or older generation of women, Mammachi and Baby Kochamma, are self-satisfied of their subordinate presence and quietly favor of male power. Subsequently they submit to the standards of patriarchy being conventional in their viewpoint. The second or middle generation signified by Margaret and Ammu, defy the socio- cultural codes of their

community. They cross all cut off points of sexual codes forced by patriarchal standards. Between the two, Ammu concentrates an overwhelming cost for her non-congruity and disobedience. Rahel, the contemporary's generation, acquires the insubordinate mentality of her mother, Ammu, and carries on with the life of a dissident and a non-copy-cat free from restraints and suppressions. A long way from being conventional, she is a transgressor. She is culprit of sex which is not acknowledged even in the contemporary society.

The God of Small Things can be viewed as a postcolonial novel for it seeks to restructure the power centre by giving right to women to live their lives in their own way (Das 76 -77). It is an analysis of different post colonial problem of marginality, for example, sexual conflict, aggressive behavior at home and anglophilia. It is a basical, rebellious and taboo breaking novel. It speaks the truth a woman who tries to break the age – old shackles and imperatives and to state her entitlement to experience her own specific manner. The author concentrates on woman's requirement for freedom from her moving presence; freedom from the social set up, as well as from her own social cognizance in the deliberate confinements. *The God of Small Things* is the situation's depiction of the women in the public eye and their marathon battle for looking for the feeling of 'identity' in a male-overwhelmed moderate structural work. It speaks the truth a woman who longs for joy and an existence a long way from limitations. Maachi's family in spite of the fact

that they are Syrian Christians, since they live in India, they cannot abstain from being impacted by Hinduism. Mammachi lives under the control of men. She got married in adolescence with a man seventeen – years older to her who has almost controlled each progression of hers. Mammachi was a promising violinist; she needed to abandon her vocation in light of the fact that Papachi requesting that her do as such.

It was amid those few of months they spent in Vienna that Mammachi took her first lessons on the violin. The lessons were unexpectedly stopped when Mammachi's teacher Launsky Tieffenthal was extraordinarily gifted and as he would see it, possibly show class. This is by all account not the only case that demonstrates the control of man as a husband on a woman. Abusive behavior at home was additionally a part of life. Papachi, regularly beat Mammachi with a metal bloom vase. Moreover, Papachi offended Mammachi as she was never permitted to sit in his Plymouth, until after his passing.

The other man who overwhelmed Mammachi's life was Chacko, her advantaged and Oxford taught child. When he returned home after his separation from Margaret, she assumes control over Mammachi's pickle processing plant and alluding to the industrial facility as ".....my factory, my pineapples, my pickles"(57) without in regards to Mamachi who had begun and built up the manufacturing plant before Chacko returned home. Mamachi did only acknowledge it inactively. Whatever her husband did, being an upright woman, she needed to acknowledge it in light of the fact that it was authorized by the society.

Ammu, the woman in the second generation in the novel is likewise bound. As a result of her parent's conventional convictions, she lives as the second. Indeed, her parents give more fondness to his sibling for being a man than her as a woman. Besides, being single folks of two kids, her position in the public eye is more awful. She had no other decision yet to live in her parent's home controlled by men.

At the point when another marriage occurred, Ammu leaves Ayemenem and lives in Calcutta with her second husband. Be that as it may, Shockingly, her second husband is not all around utilized and one day he sold Ammu to his administrator. This constrained Ammu for the second separate and that aggravates her position in the public arena. It is on the grounds that the community trusts that a decent lady ought to live with her husband and

acknowledge her husband unequivocally. A separated lady is viewed as equivalent to an unethical woman.

From the character of Ammu, the reader can know that Ammu is the woman who tries to defy the Hindu qualities and patriarchy framework in Indian culture. Not at all like her mother, she cannot acknowledge the awful state of mind and activities of her husband and lean towards separation than keeping her marriage. Ammu is additionally the sample of an individual from society who breaks the social mores of India.

Rahel, Ammu's little girl is the lady who has no spot in it is possible that her family or society. Living in her grandparent's home, she does not live like an ordinary. She lives as a witness to shameful acts done to on her mother's. As Rahel is growing up undesirable, she never encounters the true Hindu convention in light of the fact that nobody respects her vicinity, so that, So that, Rahel turns into a liberated person who dissimilar to her mom, is not confined by mental limitations of the Hindu customs. This is the reason, on her arrival to Ayemenem, She answers to an old man who got some information about her conjugal status "We are divorced" (130) without stressing what the old man will consider her reply.

Chacko is a delegate of exploitative male who repress women. He inconveniences his mother, his sister and even his wife. Ammu's inter-religious marriage is mishandled yet Chacko's connection with low standing lady is acknowledged for the sake of Man's necessities. In this novel, marriage is a trap for all and no marriage is effective.

In the fiction, Roy has delineated the most noticeably bad social and monetary states of women. Ammu is separated and lives with her parents and sibling, Chacko, who regard her and in addition her kids in a horrendous way. She is separated and a separated woman has no respectable spot in the public eye while her sibling is additionally separated, yet nobody advises anything to him and he drives life brightly. This exhibits the divergent conditions for man and woman in the society. Chacko assumes responsibility of the entire Ayemenem House and declares his directly over the entire property and even denies his sister of her share. Ammu is perpetually under mental push and strain and is tormented by the general population most dear to her. Roy needs to demonstrate that a woman is the urgent character of a family and she shapes the family's heart and on the off chance that break the heart of a woman, the entire family can deteriorate into nothingness. This is the thing that happens to Ammu and after that to her youngsters who have this grievous

plummet from softened families and up turn lead a broke down and aggravated life.

At the point when Ammu makes the physical association with an untouchable man Velutha, their relationship surpassed to a degree that it came to be named as illegal. In this fiction, it is found that both male and female are dealt with diversely as Chacko, being a man lives cheerfully even after separation however then again, Ammu, after separation, endures in the entire novel. It demonstrates diverse social states of men and women in the society which is extremely unequivocal.

This novel was a new endeavor with respect to Roy who attempted to open the eyes of Indian group towards the insensitivity of regarding women as objects. Women in

this manner treated are viewed as heartless creatures, sub-human and toys for men. This lopsidedness in the community clarifies a significant part of the despondency winning in our families and the battered existences of youngsters who are presented to this extremely fractional and low perspective of life. The finished result is an incapacitated society not able and unwilling to grow.

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DEVELOPMENT OF FEMINISM

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Abstract

Feminism is a modern concept, asserting women's rights and identity on par with men. Feminist criticism has emerged as a new school of criticism in literature. It is an ideological protest against male domination in literature. Simone de Beauvoir's "second sex" has provided the theoretical foundation for feminist criticism in focusing the shoddy treatment of women in the literary field. Feminism aims at restoring woman to her rightful place. Feminist criticism can be dealt under two types: (1) woman as Reader (2) woman as Writer. Type 1: woman as Reader: It is concerned with woman as the consumer of male-produced literature. It is an analysis called the 'feminist critique'. Its subjects deal with the omissions and misconceptions about women in male – constructed literary history. It also deals with the exploitation and manipulation of the female especially in popular culture and film. Type 2 - woman as writer: It deals with subjects which include the achievement of women in female creativity, linguistics and female language.

The chief function of feminist critics is to find a new language, a new way of reading that could associate their intelligence and their experience their reason and their suffering,

The task of feminist critics is to find a new language, a new way of reading that can integrate their intelligence and their experience, their reason and their suffering, There is a notion that scientific subjects are manly and humanities are womanly. This gender polarization is wrong. Women should face challenges, overcome barriers and go forward towards a new brave world where women readers, writers and critics will be on par with their male counterparts.

Keyword: *Feminists, Patriarchy, Radical feminism, Gender oppression, Women's movement*

Feminism is a discourse that champions female consciousness, women-centered beliefs, identity crises, culture and social awareness. It challenges the male-centred standards created and the presentation of those standards as neutral rather than gendered. Female sex has been presented as deficient, secondary and lacking in certain desirable characters. Feminism is concerned with recording sexual difference and femininity positively. Feminism is mainly a social theory and political movement, which insists on the parity of women in all spheres of life. Though the word feminism revolves around a single ideology, it has many subgroups associated with it. Feminism as a movement is studied under various eras, such as the first era, the second era and the third era. The first era or first wave feminism refers to the feminist movement in the nineteenth century and early twentieth century, whose main objective was to gain the right of woman's suffrage. At first the term feminism was not coined, but later on, with the initiation of a new kind of feminism or the second wave feminism, the previous era came to be known as the first wave feminism. Second wave feminism gained momentum around the nineteen sixties and its main aim was to attain social independence and greater political action to improve women's rights. This era mainly focused on issues such as economic equality between the genders and on addressing the rights of female minorities rather than absolute rights such as suffrage as first wave feminism had. It also included the recognition of lesbian women within the movement.

Lesbians share an ambiguous relationship with other generally heterosexual oriented feminist groups. Many feminist groups that accepted lesbians felt betrayed and so rejected straight women, claiming that heterosexual relationships automatically subordinated women, and that true independence could come only in lesbian relationships. This second wave was closer to the ideas of radical feminism, according to which patriarchy is the root cause of women's oppression which is a common element in human society, and it challenges this standard by rejecting the typical gender roles.

Radical feminism argues for the end of an oppressive patriarchy that it believes to be the root cause of the most common social problems. According to radical feminism, violence and oppression of women are more fundamental than the other oppressions related to class, ethnicity and religion. Radical feminists raise their voice and actively influence the attitudes and opinions of the public. Thus it is usual for feminism to be treated on par with radical feminism. Third wave feminists are of the opinion that the oppression is not to women but also to men particularly under patriarchy. This movement began in the early nineties. Unlike the second wave feminism whose chief focus was to include women in the areas traditionally dominated by males, third wave feminism seeks to challenge and expand common definitions of gender and sexuality. Postcolonial feminism challenges the western form of feminism, notably radical feminism and its universalisation of female experiences as women in a as in

certain class is of society. Experience where gender oppression is the primary one and hence it cannot be applied to women to whom gender oppression may come second to racial and class oppression.

Feminism, as a concept, originated in the west, its universal significance and relevance remain intact nonetheless. The vast scope of feminism has provided women writers across the world with the vocabulary and framework to articulate the experience of female oppression and feminist longings. Current western feminist theory and literary criticism have mainly manifested itself in two distinct schools of thought: the French and the Anglo-American. French theorists Julia Kristeva, Luce Irigaray, Helene Cixous and Monique Wittig employ Derrida's method of deconstruction and Lacanian psychoanalysis to create a critique of feminism. They challenge and question the neutrality of language which they look upon as tool of male domination to subjugate and relegate women to a secondary position. They allege that the very structure of language is phallogocentric; it has male as the nucleus of consciousness and considers him the originator of meaning and thought. French feminists question this supremacy of the male. They reject all existing language and literature as patriarchal and attempt to structure what they call a *parler femme* or a feminine language. On the other hand, the Anglo-American feminist critics have, since the nineteen seventies, been occupied with the idea that many women writers have been ignored, silenced and excluded from the main path of literature. Critics like Elaine Showalter, Sandra Gilbert, Susan Gubar and Cheri Register are also of the view that since woman's consciousness and general view are different from that of man's, their expression ought to be studied not in comparison with that of the man, but by its own standards. A great deal of work is being done currently in this direction to suggest that women's use of literary forms is distinct from men's. These theorists and critics are looking at the use by women of folklore, diaries, letters and autobiographies to establish this difference.

Despite their numerical strength, women have the fear that their femininity is in danger. Simone de Beauvoir writes: All agree in recognizing the fact that female exists in the human species; today as always, about one half of humanity. And yet we are told that femininity is in danger, we are exhorted to be women, remain women, become women.

Simone de Beauvoir lent great force to the women's liberation movement in the mid-nineteenth century when gross inequalities were prevalent in society. In throwing

light on the inequalities she draws examples from biology, psychology, and history.

The next stage in feminist movement was sparked off by Betty Friedan. Friedan interviewed many wives and mothers and discovered the falsity of a woman deriving happiness and contentment in marriage and motherhood, despite the comforts they were blessed with. Women were merely trying to seek fulfillment by playing the role of a devoted wife and caring mother. A few feminist writers have also made their contribution to the women's movement. The most famous among them are Margaret Drabble, Boris Lessing, Iris Murdoch, Marilyn French and Margaret Atwood who are greatly involved in the movement and have been internationally recognized as great feminist novelists. Women have become Better as time has elapsed. India enjoys greater freedom today. The noted Indian woman writer namely Shobha De has produced the best selling fiction. However, in the West women writers are relatively more militant feminists than their Indian counterparts.

With the growth of education and vocational opportunities, the educated middle and upper-class women, particularly in urban areas, have become more conscious of their rights. More and more educational opportunities and employees avenues have been thrown open to women. Exposure to reformist movement, economic independence, influence of western feminist movements, all helped women to make drastic changes in their position and attitudes. They developed aspiration for a new way of life which made them voice their feelings freely. In the last quarter of the nineteenth century their emerged some great women writers like Toru Dutt, Ghoshal, Sorabji Comelia and Krupabai Sathianathan about whom K.S. Ramamurti, in his book *Rise of the Indian Novel in English*, says, "their works were qualitatively superior to those of many others who wrote before and after them".

Modern feminists like Shoba De and Arundhati Ray thought for women's autonomy on reproductive right to do legal abortion, use contraceptive methods, take protective measures from sexual harassment, claim the right to maternity leave and equal pay. They are of the opinion that an effective feminist movement should address universal issue of rape, prostitutions and burning issues relevant to women of the society. Noteworthy women writers who made significant contribution in the field of fiction and voiced for women's empowerment include Kamala Markandaya, Anita Desai, Ruth Prawer Jhabvala, Nayantara Sahgal, Shoba De, Shashi Deshpande, Bharati

Mukherjee, Gita Mehta, Kusum Ansal and Arundhati Roy. The problem and perplexity of man-woman relationship has been the main subject matter for most of the major women novelists. B.D. Sharma and S.K. Sharma argue that "The problem of adjustment in the husband's home has been the most widely treated problem written by women novelists. This has been described also by Nayantara Sahgal, Anita Desai and Shashi Deshpande"

Modern Woman is also in a state of moral dilemma. The increasing education has made her know of her rights as an individual. Education has enlarged her psychological feelings thereby making her highly sensitive even to the slightest inconvenience. She is, therefore, more mentally affected than predecessors. Indian women writers like Anita Desai, Shashi Deshpande, Bharati Mukherjee and Gita Hariharan have produced an interesting array of female protagonists who suffer within the framework of relationship, marriage, love, sex and their search for self identity and individuality.

Anita Desai is a representative of the present trends in Indian English writers who describes feminine sensibility through her characters Maya, Manisha, Sita and Nanda Kaul.

Ruth Praver Jhabvala finds woman's life in India causing burden to European women. She portrays the modern women who faces the challenging of the contrasting cultures between the traditional Indian ways of life and the western modernism.

Now-a-days literary authors lift up women to the height of liberated womanhood, but in reality, they are not

given equal importance as men. Though they have a greater share in social responsibilities and have infinite number of opportunities open before them, the general notion about woman is that she is a shadow figure to a male caretaker, be a father, a husband or a son. The situation calls for a strong attempt to demolish such notions and to affirm the dignity of women in the family as well as in the social life. Feminism strives to undo the distorted image of woman whose cries for freedom and equality still remain unheard in a patriarchal world.

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CREATIVE AND INNOVATIVE LEARNING AND TEACHING AT EARLY CHILDHOOD EDUCATION

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Abstract

Teaching is to enhance learning. Whatever we teach we need to see how helpful it is to the learner in terms of content, approach and methodology. Creativity is diagonally opposite to monotony. When there is monotony, both learner and teacher don't enjoy the process. It doesn't help the learner to peruse deeper knowledge. It doesn't motivate the learner to go further in acquiring knowledge and apply the same in real life. When the learner's knowledge is shallow and borrowed, he / she never finds a situation to apply in real life. This is how the current education is alienating the learner from learning. This non-attachment of the learner is making him/her dependant on external tools, hence, will never be independent in either applying the knowledge or making experiment on their own. That's how we find so many graduates, and post graduates being unemployed. Education has been largely for livelihood and not for life. For hundreds of years the trends in teaching have not been changed. It simply shows that there is no innovation and creativity in teaching and learning. The biggest punishment for a child is sitting in the same classroom for more than 40 minutes! Our class-rooms are holding children for more than 6 to 7 hours a day.

Keywords: Creativity, Innovation, Learning

Introduction

Creativity and innovation are the essences of teaching and learning. They bring about interest and motivation to learners which will lead to learn and develop creativity. Creative education is the need of the hour as the current education which aimlessly producing mass of literates who come out of schools and colleges without any specific skills, creativity, and critical thinking.

Creative teaching has two folds, teaching creativity and teaching for creativity. Teachers developing and using innovative approaches to make the process of learning an act of joy and fun. Teaching for creativity is to help learners develop their own creative thinking and behaviour. It should help learners develop their own creative thinking and behaviour and to find various solutions, taking risks, divergent thinking.

It is irrelevant today for a teacher giving lecturing, explanations, and notes for students to reproduce it in annual examinations. We need students' participation, interactions and involvement in learning, experiences and application of knowledge they acquire.

Gone are the days of chalk and talk, which merely produced millions of literates sans skills, thinking and innovation. Creativity developed in the early childhood days enable them to build skills, love for learning and exploration. Breaking the monotony in the classrooms with

play, practices, arts, dance, out-door activities, etc, and give freedom to children to choose their areas of interest.

According to Wood and Attfield (2005) "play that has value for creative learning has its own set of defining characteristics which serve to identify presence".

These essential characteristics of valuable early play are first and foremost that it is fun and enjoyable, chosen by children or invented by children. It is also essential that it is integrating into nature involving the minds, bodies, spirits and senses of children.

Creativity in Teaching

Creativity of children can be stimulated by using play equipments and tools. Conducting playful activities and games which will excite and enthuse young minds and capture their interest. This has been a very effective and time tested method to bring out creative abilities of children. Include all aspects of creativity into all subjects. Help children develop their creative ideas by encouraging, giving them freedom to explore. As the saying goes – Tell me I forget, Teach me, I may remember, Involve me I learn. Practical learning is a great way to apply the knowledge into real life situations.

Teaching Strategies

Rather than text teaching and making them by-heart spellings, give opportunities to explore letters and sounds

by spreading around the class or out in the garden. Let them go around and find their word related letters, letter combinations or word combinations for sentence formation. Whenever and wherever possible skip theory and include practical lessons, which would lead to better understanding. Example: Before we teach about the structure of a plant and its processes, its better children are shown different trees in the garden and help them get connected with plants and trees. If a tree is found getting dried, child should go out pouring water from his drinking water bottle.

One way to teach Velocity is to ask students to build paper airplanes and use calculations to predict their speed. Infusing real world experiences into teaching will bring fresh moments in the class and enrich learning. It will spark their interest and the children get excited and involved. They will be working in group projects, completing solo assignments, listening to presentations and other activities. To keep the creativity flowing between these learning set ups, the key is to keep classrooms layout adaptable and allow it to be easily reorganized.

Stimulations

A classroom environment that is well decorated, fulfilled and engaging will help stimulate a student's mind and will help think and learn better. Such conducive and exciting environment will surely ignite the minds of children to explore and learn more about the subject. Children can't be expected to sit all day and learn. An environment that positively impacts the children is beneficial for a teacher as well. We colour in creative and unconventional ways such as displaying inspirational posters or creating themed 'mood' corners. Learning is act of joy when puzzles, games, activities, etc, are part of education children automatically get involved when lessons are introduced through games or activities. These things help children to think creatively and face challenges. Brainstorming sessions, group activities, pair activities get numerous ideas and will also involve everyone in the discussion. These sessions will be a great platform for students to voice their thoughts without any inhibition and shyness.

Classes outside the Classrooms

Some lessons are best learned when they are taught outside the classrooms. Organizing field trips which are relevant to the lessons or simply take children to school garden, sports ground, etc, for a walk will excite them and they break the monotonous inside the classrooms.

Role Play

Through role play children develop communication and presentation skills by shedding their inhibition and shyness. Stage performance, acting, role-play, etc, help children develop interpersonal skills and they feel comfortable and confident in learning. Role play has been found most effective way for all age group children.

Story Telling

This has been one of the oldest but very useful tools of effective teaching. Children's imagination and creativity will be improved by listening to stories and also their communication skills and literacy skills will get boosted. Teaching and learning will be very effective as children naturally be attentive and involved in listening to narratives. Such stimulating activity will ensure that even complex ideas are easily put across to students.

Team Work

Children love working together. Give them projects, small work, puzzles, etc, so that they work in teams and pairs. This can lead to a kind of brain-storming exercise and children can come up with lots of new ideas. This will also develop good relationship and bond among themselves. They learn to accept failures and celebrate success. In order to increase students' participation, there should be more STT (Students Talk Time) where teacher asks open ended questions , allow them to have group discussions, so that they can come up with more than one solution. This will also help develop confidence, participation and interest in learning.

Creativity is the product of passion and involvement. When children feel that they are wanted, they start showing a lot of creativity which is inborn.

One should feel comfortable balancing creativity and contributions, while many creative experiences should be child directed, it is okay to occasionally offer support. Teachers can also offer ideas and model innovative uses of materials like recycling a metal bin into a drum, using piece of fabric as a table cloth, etc.,

Children feel good when positive comments are made for their art work, creativity and involvement.

Being a teacher one should strive to achieve a balance between process oriented and product oriented experiences. Process oriented experiences are child directed and open ended and they focus in the experience itself. For example: drawing, making hand prints, narrating a story and acting it out, experiencing with different materials to build something.

Product oriented experiences are usually adult directed and have a pre decided outcomes. Example: Paper craft, painting pictures of outlines, etc.

Meeting the Needs of Learners

Each child develops differently and each child approaches creative experiences differently. A teacher must be prepared to meet children wherever they are and make appropriate creative experiences a priority for all children. Whenever possible, play should be used to extend the range of opportunities to think. There are several character traits and learning habits that affect a learner's disposition, motivation and confidence to be creative.

Not being afraid to make and learn from mistakes, willingness to take sensible risks or go out of their comfort zone in their work. A creative learner should be encouraged to be able to develop and apply a lot of skills that they can use in the creative process.

Conclusion

When children go out of schools after fifteen – sixteen years of rigorous academic drilling, will they be able to apply their knowledge or skill in life or work place? If yes, we have achieved the purpose of education. If no, we need to drastically change this old pattern of **CHALK** and **TALK** which takes place in the schools for almost six to seven hours a day. Rather we should enable children to think and act independently.

Creativity and Innovation can be analyzed on the theory of multiple intelligences which is developed by **Howard Gardner**. This theory proves that each child is born genius with a different intelligence and capability. There is no point in forcing all children to perform the same in all spheres of knowledge and performance. Some children are good at mathematics, some are good at language skills, some others are good at art and craft and the list goes on.

It is high time both schools and policy makers paid attention to the approach and curriculum in such a way that **human potential** is not wasted rather blossomed to its fullest extent.

Educators who are applying innovative and creative approach in their learning and teaching should be rewarded and the result can be seen in children who reach their creative potential in supportive and integrated learning systems.

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EFFECTIVE TEACHING: AN OVERVIEW

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Abstract

Teaching is the conscious effort in imparting of knowledge or skills to an individual or group. Learning can be without a teacher, but teaching cannot occur without a student. The system of teaching is designed to modify the students behavior experience, understanding and knowledge. Basically, schooling was considered merely a process of learning, memorization, association and practice. However the growth of student's capacity coincides with their development through different phase co-ordination, symbolization and visual recognition, language, logical thought, and eventually formal structure and explanation. Quality of the teacher should be updated in order to match, excel of the dynamic students. The teaching technicians make the teaching learning process effective, democratic and friendly. The teaching effectiveness is developed upon the interaction between the teachers subject- matter knowledge and teaching ability.

Keywords: *Effective teaching, Quality teaching, Teaching techniques*

Introduction

"It is not what is poured into a student, but what is planted"

-Hinda Conway

The foundation of good school is Good teachers. This is a profession that encompasses the passion and desire to motivate and encourage children to develop a lifelong love for learning. It has many challenges but also provides rewards.

Teaching and learning are very significant task to understand the student's emotional, social and, academic needs. Each one is different from the others and their thinking also. But their basic needs are the same.

What is effective teaching?

An effective teacher is one whose pupils learn with interest. Students will always learn with difference than "what they should". Good teachers understand this. Most people outside the learning center, especially those who want to regularize and routines teaching and learning are unable to do.

We can recognize effective teaching by a number of characteristics.

Effective teaching is variable. Effective teachers use a variety of strategies and methods, and they change and refine these over time. They do not teach the same way or use the same instructional repeatedly year after year. Effective teachers differ from one another; both of them, those who use traditional methods and those who employ the most up-to-date pedagogy can be successful.

Effective teaching is contextual in nature. It responds to individual students, school and classroom communities and social necessities. Effective teachers alter, adjust, and change their instruction depending on the composition of classroom and the extent to which those students are

achieving. Effective instructors are not so devoted to their practice that they ignore the students in front of them.

Effective teaching is premised on student's intellectual curiosity. Effective teachers begin with the belief that students are smart and can be enticed to learn. Despite their skill, knowledge and experience, effective teachers neither patronize nor condescend to students of any age.

Effective teaching must be autonomous to some extent. Reflective and accomplished teachers need not be controlled, managed, or strictly monitored. Such teachers influence their students in intellectual as well as psychological ways and they must be empowered to utilize their judgment to make classroom decisions.

Ultimately, effective teaching is fearless. As the goal is learning, effective teachers must adjust curriculum methods and pacing to meet the needs of the students. Effective teachers put a priority on students needs rather than on the strictly interpreted demands of the school district curriculum guide or the test. Again, to do this, teachers must have a great deal of freedom of work..

Strategies in effective teaching Outcomes:

The first ace of effective teaching concerns to the usage of outcomes – based instructional orientation. Outcomes enable the students to focus their attention on clear learning goals. These inform students of their destinations and how they will get there. It also provide the teacher with a framework for designing and delivering the course content. Furthermore, outcomes enable teachers to asses student learning as a measure of their own instructional effectiveness. More effective teachers use designated outcomes as a basis for the establishment of curricular alignment. Curricular alignment is the degree to which the employed instructional methods and

assessment techniques enable the student to acquire and/or demonstrate the desired output.

Clarity

The second Ace of good teaching involves the clarity of instruction. More effective teachers typically provide students with highly clear directions and explanations concerning the course organization and content. If students are not meeting your expectations, your delivery methods may lack the required degree of clarity. When a teacher tells, shows and makes the message available from alternate perspectives to senses, that teacher is engaged in proper instructional practice. Additionally, the course should be structured in such that affords students the opportunity to make connections between the material that is being presented and the concepts that they have already learned. This instructional strategy is called as curricular scaffolding. When a teacher helps students connect new information with their existing knowledge, the teacher is assisting these students in accurately.

Engagement

The third ace of effective teaching is engagement. The formal lecture represents an archaic model defined the instructor as deliverer and student as receiver. This model exemplifies one way communication and perpetuates an incomplete model of education. This principle suggests that students learn by doing.. Accordingly, teachers must create a dynamic, educational environment that affords students the opportunity to practice every concept that they are learning. More effective teachers utilize instructional strategies that engage students repeatedly throughout the entire lesson. This engagement should begin early in the lesson and continue throughout the lesson instruction, body, and closure. As a general rule, a teacher should limit a lecture to no more than thirty minutes before employing a learning activity that actively engage all students.

Enthusiasm

The fourth ace of effective teaching is enthusiasm. As straightforward as it may seem, "if you hate to teach it, your students will hate to learn it" Conversely, if you love to teach it, your student may very well love to learn it. Enthusiasm is contagious. More effective teachers display a high level of enthusiasm that reflects their professional competence and confidence. These attributes are derived from the individual teacher's subjectmatter knowledge and instructional experience. Teachers can begin to establish a positive learning process by showing their passion for the subject matter, using student names, reinforcing student

participation during class, and among the students. The most critical component for fostering classroom enthusiasm is student success. Ultimately, high levels of student achievement serve as a motivator for both student and teacher.

Teaching quality matter

For almost a decade now, teaching and educators training have been pivotal issues in state and national elections and legislation. Additionally, there have been dozens of reports, surveys, blue-ribbon panels, research syntheses, professional initiatives, and new empirical studies examining the presumed relationships among their qualifications, preparation, performance, and educational outcomes. In short, it has become common to presume that matters of teaching quality figure largely in the ultimate improvement of education.

Technology's impact on effective teaching strategies

Multimedia presentations have amount of entertainment value for students. Most of studies indicate that computer based multimedia can improve learning and retention of material presented during a class session or individual study period, compared to "traditional" lectures or study materials that do not use multimedia. This improvement can be attributed mainly to dual coding of the information presented in two different modalities-visual plus auditory, for example leading to increased comprehension of the material during the class session. It is vital that a poorly developed or executed multimedia can do harm than do good.

Conclusion

This paper summarizes about the effective and creative teaching techniques. If the education impaired is good, then the child will behave differently from the way he did before he came to school. The teachers revise his self desirably towards things. He could create a spark in their mind. On the whole the dedicated the effective teaching with service mind will result in the creation of an energetic, young and bold generation.

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TEACHER EDUCATION – EMERGING ISSUES, CHALLENGES AND FUTURE PERSPECTIVES

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Abstract

Teacher education creates an efficient teachers can shape an effective future society. Teacher Educators can influence young minds and hence it's necessary that competent teachers are recruited for the gullible and vulnerable young minds. According to Goods Dictionary of Education means, all the formal and non-formal activities and experiences that help to qualify a person to assume effectively. The issues and challenges of teacher education are the lack of subject of knowledge, method of teaching, isolation of teacher education department, lack of proper facilities, poor academic background of student teachers, innovations in pre-service teacher education curriculum, development of national professional standards, inadequate empirical research and so on. Advances in technology have also posed an issue for future educators.

Keywords: Teacher Education, Quality and Challenges.

Introduction

The National Council for Teacher Education has defined teacher education as, a program of education, research and training of persons to teach from pre-primary to higher education level. Teacher education program that is related to the development of teacher proficiency and competence that that would enable and empower the teacher to meet the requirements of the profession and face the challenges. The role of teacher in a society can never be over estimated. A teacher is a central figure in the formal teaching learning setup.

Teacher Education

Kothari commission remarks "the destiny of the India is being shaped in its classrooms". No doubt education plays a significant role in nation's development but the quality of education is determined by the quality of teachers, therefore, great efforts were made and still are being made to improve the quality of teacher education.

Teacher education is concerned with the aspects such as, who (Teacher Educator), whom (Student teacher), what (content), and how (Teaching Strategy). Teacher Education is dependent upon the quality of teacher educators. The value of pedagogical inputs in education program and their effective utilization for the purpose of preparing prospective teachers depend largely on the professional competence of teacher educators and the ways in which it is utilized for strengthening the teacher education program. Teacher education, thus, first deals with the preparation of effective teacher educators.

Role of the National Council of Teacher Education (NCTE)

NCTE suggested some reformations regarding teacher education:

- Undertaking surveys and studies relating to various aspects of teacher education and publishing the results.
- Developing guidelines for general teacher-education program.
- Establishing international relations in the area of teacher education.
- Developing norms for various courses or training in teacher education including minimum eligibility criterion for admission.
- Preparing program for in-service teacher education for orienting teachers for latest development.
- Preventing B.Ed. correspondence courses which are lowering the standard and quality of teacher-education and commercializing the teacher education.
- Developing curriculum for teacher education program.
- Developing methodology of teaching and techniques of evaluation procedures, continuing and non-formal education.
- Improving role of the teacher in social and vocational areas.

Issues in Teacher Education

Teacher Education Institutions

NCTE is a regulatory body which controls the functioning of these institutions and prevents them from becoming commercial institutions. In the Indian context, on account of diversity it is often difficult to monitor all the institutions. Some institutions have become simply money

making centers and produce certified but incompetent teachers which can spell dire consequences that may harm the education system.

Lack of Subject Knowledge

The Teacher Education program does not insist the knowledge of the basic subject. The whole teaching practice remains indifferent with regard to the subject knowledge of the student teacher.

Impact of Globalization

Due to globalization and technological advancement, the world has shrunk into a window. Access to all kinds of information is very easy using the World Wide Web. The resultant deviations are spelt out in the behavior of students who are prone to malpractices. It is said that "our inclination towards bad is more than our inclination towards good". Excessive indulgence in mobile culture, internet, face book and twitter etc. has lead to the erosion of values.

Curriculum Development

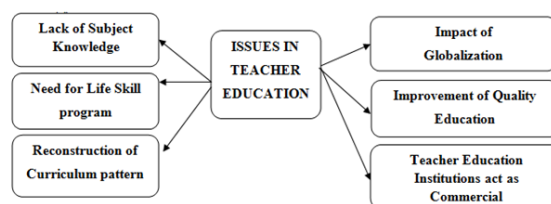
Curriculum of teacher education program in India has been criticized much. Some educationists feel that it does not fully address the need of contemporary Indian schools and society and it does not contain relevant contents for teachers who are to import quality education in schools.

Developing Life Skills

The main issue is that teacher education is memory based i.e. there is no active involvement of students in thinking skills, self awareness, problem solving, creative thinking, decision making, critical thinking, social skills, inter personal relations, effective communication, empathy, emotional skills, stress management etc. present day students are lacking in the development of life skills, which are essential for all round development of students.

Quality Concern

Quality in education relates to the quality of the work undertaken by a teacher, which has significant effect upon his or her pupils. Teacher education has not come up to the teaching requisite standards. Teachers are not able to think critically and solve the issues related to teaching methods and content organization. Knowledge of is emphasized and teachers are not able to emphasize on theoretical principles in actual classroom situations.



Challenges faced by teacher education

Isolation of Teacher Education Department

As has been observed by education commission, the teacher education has become isolated from schools and current development in school education. The schools consider the teacher education department as an alien institution and not a nursery for the professional development of school teacher. These departments only observe the formality of finishing the prescribed number of lessons not caring for the pedagogy involved in the procedure.

Incompetency of Students and Teachers

The existing training programs do not provide adequate opportunities to the student teachers to develop competency because the organizers of teacher training program are not aware of the existing problems. Student teachers are not often serious in the task of teaching practice and deficient using innovative measures.

Lack of Subject Knowledge

The Teacher Education program does not emphasize the knowledge of the basic subject. The whole teaching practice remains indifferent with regard to the subject knowledge of the student teacher.

Lack of proper Facilities

In India, the teacher education program is being given a step motherly treatment. About twenty percent of the teacher education institutions are being run in rented buildings without for an experimental school or laboratory, library and other equipment necessary for imparting good teacher education.

Lack of Regulations in Demand and Supply

The State Education Department has no data on the basis of which they may work out the desired intake for the institutions. There is a considerable gap between the demand and supply of teachers. This has created the problems of unemployment and underemployment.

Lack of Facilities for Professional Development:

Most of the program is being conducted in a routine and unimaginative manner. Even the associations of teacher educators have not contributed anything towards development of a sound professionalization of teacher education in the country. Further, there are decades of feudally managed institutions run with inadequate funding and excessive political interference. This is a major issue which needs to be resolved to improve the quality of higher education.

Future perspectives

Teacher Education institutions should be monitored by NCTE with regard to selection of teachers, students and provisions of proper infrastructure, at each step they should be graded according to the standards. Teachers should be able to think critically make right decision and maintain harmonious relations with others. Techniques used in teaching should develop habit of self learning and reduce dependence on teachers. It will help them to reflect their own and doing something new.

Conclusion

Teaching is the most respectable profession in the whole world. It is the profession which is responsible for

students' overall development for their every walk of life. The teacher education gives a new shape to the individual and the nation as well. It is well known saying that teacher is the nation builder. Whereas, teacher education institutions have now a new responsibility to provide opportunities to every student trainees and also in-service teachers and teacher educators to acquire these abilities in addition to their theoretical knowledge

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A BRIEF OUTLOOK OF EDUCATIONAL MEASUREMENT AND EVALUATION

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Abstract

The article provides an overview of the development and trends of educational measurement and evaluation in education in India. The development of the field of educational measurement and evaluation in the country is heavily influenced by its colonial history and it is described to be multidisciplinary where integration with psychological testing and psychometrics within the social science domain is. The development in educational areas shaped the status of educational measurement and evaluation at present time. In this article, the early and rich beginnings of educational measurement and evaluation the India is described both with its theoretical and practical developments.

Keywords: Education, Measurement, Evaluation, development, psychometric, integration influence, colonial

Introduction

In the present age, measurement has influenced the progress in education and psychology too. Today, the age of theoretical education is over and effort is being made to make education and psychology more and more practical. Under education and psychology are studied different human behavior and problem. For this, it becomes necessary to measure human behaviors.

Educational measurement is not a new concept, the teacher has been testing students since times immemorial in order to know their progress in studies and to see what type of behavioral changes have occurred in students, if they are optimal and what direction these behavioral changes have taken. A teacher wants to know the short comings of the method of teaching he uses, for which these tests have been found to be very important. These tests have become all the more important in the present age and it is expected from the future teacher or pupil teacher that he would gain skill in constructing several types of tool of measurement and evaluation.

The introduction of evaluation in the educational world is comparatively new. In fact, it was introduced in this field in order to get rid of the serious shortcomings of measurement. From the beginning of the twentieth century, three types of important progresses were noted down in the field of educational measurement, they were testing, measurement and evaluation. This progress in education is known as progress in measurement. However, in the present times, evaluation is considered to be an important contribution of psychology and education. Recently, the attention of educationists and psychologists has been drawn towards evaluation.

Concept of Measurement

Generally, to measure and show the weight, length and volume of an object in definite units is called measurement; for example, to show the weight of a person in kilograms, length of cloth in metres and volume of milk in litres. But the field of measurement is very wide. It includes to define any characteristic of any object or person or activity in words, symbols or units. It is the process of assigning a numerical quantity to an individual in performing the test. Educational measurement is the assigning of numerals to attributes such as achievement, interest, attitudes, aptitudes, intelligence and performance.

Need for Measurement

- For measure the ability of students, finding out their interest and aptitude at the time of admission, and admit than on its basis.
- For measure their intelligence and personality after admission and accordingly divide them into specific classes, and to assists in their personality development.
- For find out time to time the effect of teaching on the students and to guide the students on its basis and to inspire them to learn.
- For measure and evaluate the educational achievements of students from time to time and to provide them feedback.
- For find out the hindrances in the educational progress of the students and remedy them.
- Measurement required to determine whether students are learning. With proper testing and measurement, learning disabilities and handicaps can be identified and dealt with. Measurement helps to know whether students are making any progress.

Present Trends in Educational Measurement

- A trend toward standardization
- A movement away from the determination of laws
- A growing dependence upon statistical analysis and deductive reasoning
- An increase in observational personality and character rating
- A greater emphasis on longitudinal studies of individuals

Concept of Educational Evaluation

Evaluation is an ongoing process aimed at understanding and improving student learning. It involves making expectations explicit and public; setting appropriate criteria and high standards for learning quality; systematically gathering, analyzing and interpreting evidence to determine how well performance matches those expectations and standards and using the resulting information to document, explain and improve performance. Evaluation is a process of an educational programme which includes not only subject matter achievements but also attitudes ideas, way of thinking, habits and all the changes that take place in the development of a personality.

Purpose of Educational Evaluation

- To diagnose weaknesses
- To classify according to ability
- To exempt from aspects of the programme
- To predict future ability level
- To determine achievement level
- To motivate students
- To evaluate the curriculum
- To find the effectiveness of class teaching.
- To take appropriate action by the parents on seeing the performance of their children for their further improvement.

Evaluation Tools

Evaluation tools are devices or techniques and tests that attempt to judge whether the desired changes in behavior of the learner have taken place and how good the changes occurred. In addition to tests variety of modern evaluation techniques such as rating scales, questionnaire, interviews, checklists etc. are used.

Modes of Evaluation

- **Rational mode**
It will be used at planning stage for planning any programme or activity using participative methodology to get experts opinion for arriving at consensus.
- **Formative Mode**
It will be used at the implementation stage to identify inadequacies and weaknesses in the programmes, strategies and development of materials.
- **Summative Mode**
It will be used at the review stage to judge the efficacy and effectiveness of the materials, strategies, programmes, outputs and collateral effects.

Difference between Measurement and Evaluation

Measurement	Evaluation
1. Measurement does not express any clear assumption about a student.	1. Clear assumption about a student can be formed on basis of evaluation.
2. Measurement does not require much energy and time.	2. Evaluation requires more energy and time.
3. The scope of measurement is limited. Only some dimensions of personality can be tested under measurement.	3. The scope of evaluation is wide, in it , the entire personality of a student is tested.
4. Measurement is content oriented.	4. Evaluation is objective oriented
5. Measurement is a means, and not an end in itself.	5. Evaluation is end in itself.
6. The purpose of measurement is to gather evidences.	6. Evaluation is to deduce inferences from evidences, that is , its work is appraisement of evidences.
7. Measurement may not be an essential part of education.	7. Evaluation is the integrated or necessary part of education.
8. Measurement indicates those observations which are displayed numerically.	8. Evaluation comprises of both quantitative and qualitative observations.
9. Measurement can be conducted at any time.	9. Evaluation is a continuous process.
10. Measurement is an old concept.	10. Evaluation is a new concept.

11. Measurement is a simple word.	11. Evaluation is a technical term.
12. Measurement aims at measure only.	12. Evaluation aims at the modification of education system by bringing a change in the behaviour.

and evaluation quantitative. Measurement tells us how much of an object, while evaluation tells us how good it is. Besides, evaluation pays attention to the fact of realization of objectives, while by measurement is meant only the number of specific objectives that have been realized. Measurement is incomplete without evaluation.

Conclusion

In the field of education, generally, the measurement of educational achievements of the students is called evaluation. The first thing in this context is that the measurement is the first step of evaluation, it is not evaluation in itself. Generally the term measurement is confused with evaluation, while they are quite apart from each other. Measurement is a quantitative form of an object, while evaluation presents its qualitative together with its measurement. In brief, measurement is numerical

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THE IMPACT OF VALUE EDUCATION IN SCHOOL

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Abstract

The students might face more complicated decision making situations about issues involving values. They should be helped in developing the ability to make proper choices in such situations through value education. Value Education helps in promoting Social and National Integration. Value education in all its comprehensiveness involves developing sensitivity to values, ability to choose the right values in accordance with one's conception of the highest ideals of life. The endeavor is to be seen as an investment in building the foundation for lifelong learning, promoting human excellence as well as promoting social cohesion, national integration and global unity.

Introduction

"Values are emotional judgments and generated by feelings".

-Ralph Borsodi

Values refer to criteria for determining levels of goodness, worth or beauty. The act of valuing is considered an act of making value judgments, an expression of feeling, or the acquisition of values and adherence to a set of principles.

This article deals with the concept of value and value-education in School activities and activities at national level on the subject. Importance of implementing Value Education in school curriculum. Today our schools are concentrating on delivering academic achievement to the students. Moral values also play an significant role in Children future. The better they learnt in moral values they are considered good kids. Education is necessarily a process of developing values to equip the learner lead a life – a kind of life that is satisfying to the individual in accordance with the cherished values and ideals of the society. Philosophers, spiritual leaders and scholars and faculties of our country, all in various ways, have emphasized the role of education for character development, bringing out the latent potentialities and inherent qualities and developing an 'integrated personality' among future generations.

The diverse and rich cultural heritage that we are so fortunate to inherit in our country is in many ways symbolic of the foundation and wellspring of values from which we draw our values nourishment. Life of individuals and communities and that of our saints, sages and philosophers are examples of values like self-discipline, survival in the absence of material resources, simplicity, handling conflicts without violence, exploring simple but revolutionary ideas as a mark of superior conduct and living

Value Education in India

"The Education Commission of 1964-66 put the spotlight on "education and national development", from which perspective it identified the "absence of provision for education in social, moral and spiritual values" as a serious defect in the curriculum. The Commission recommended that these values be taught "with the help, wherever possible, of the ethical teachings of great religions." Agreeing with the Sri Prakasa Committee Report, it recommended "direct moral instruction" for which "one or two periods a week should be set aside in the work schedule."

The NCF, 2005 particularly emphasizes Education for Peace as one of the national and global concerns. As the position paper on Education for Peace prepared by the National Focus Group as part of NCF, 2005 puts it, "Peace is contextually appropriate and pedagogical gainful point of coherence of values." Peace concretizes the purpose of values and motivates their internalization." Education for Peace has been considered to make value education operative. It aims at equipping students with the values, attitudes and aptitudes required for living in harmony with oneself and others as responsible citizens.

Value-based education has occupied focal position in recent efforts of the Government of India. The National Resource Centre on Value Education (NRCVE) was set up at NCERT as an outcome of strategic planning to realize the objectives of value-based education at school stage in the country (NCERT, 1998). The action towards setting up the Centre began in September 1999.

Importance of Value Education in India According to NPC - 86:

- In our national perceptual value education is necessary for all. This is fundamental to our all round development, material and spiritual.

- Value Education has an acculturating role; it refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit, thus furthering the goals of socialism, secularism and democracy enshrined in our constitution.
- Value Education develops manpower for different levels of the economy. It's development of healthy, balanced personality, and good character.
- In sum, value education is a unique investment in the present for the future. This cardinal principle is the key to the national policy on value Education.

Educational Institutions in Moral Values

- Educational institutions constitute the largest organized sector for imparting various kinds of practicing, including moral training, to the growing youths. As regards the stage at which moral education programme should begin in the educational institutions, Meriel Downey says:
 - "It (moral development) is an area to which no pupil comes 'cold' since moral learning, the development of values and attitudes begins at birth and is fed from many sources. For this reason, it is not something that can be delayed, like, say, the learning of Latin, until we feel that pupils have reached an appropriate stage of mental development to cope with the demands which it will make upon their intellectual abilities".
- Some of people are of the view that moral education, in the school system, should begin from the pre-primary stage so that students develop proper functions and attitudes from the early years of their lives.
- Moral education should be imparted in our educational institution as well as through the curriculum and journals. Various commissions and committees on education have been stressing the need for social, moral and spiritual education programme.
 - Integration of character education into all courses and by instructing values through the invisible curriculum, we can avoid the break usually associated with specific character education programme. The Following methods are suggested for teaching value education:
- Educating the whole person by focusing on student knowledge, behavior and feeling.

- Choosing content that honours and rewards virtue in examples, and encouraging reflection on values content.
- Using quotes, pledges, sincerely with high expectation for all students' codes, and guidelines.
- Communicating clearly, consistently.
- Developing student skills in resisting peer pressure, maintaining self-respect, and resolving conflicts in non-violence ways.
- Being a good role model through positive personal examples.
- Using and requiring respectful language.
- Using the creation of an even-handed enforcement of just classroom rules to teach core values.
- Reinforcing the hard working and virtuous behavior of Students with praise and appreciation.
- Correcting unprincipled, immoral and disrespectful behavior or become an 'enable'
- Having students work together co-operatively in heterogeneous groups.
- Involving peers, parents and community
- Encouraging students interest in community service

Mass - Media and moral Education

Apart from the educational institutions mass media, i.e. media which have the potential to transmit messages to the masses at large, can play a far-reaching role in any scheme of imparting value education - formal, nonformal or informal. Some of these media are privately owned and independent of the government whereas others are directly under the government machinery.

Mass media, which have a very powerful influence on human minds, should also devise a systematically planned programme in respect of moral education and thus contribute to resolving the present crisis of character in the society.

Why Education for Values?

The main reason for reorienting education for values is the fact that the present model of education contributes to the uneven development of students. This model puts exclusive focus on cognitive to the total neglect of the affective domain and presents alienation between hand and mind. Students are supported in a spirit of excessive competition and are trained from the beginning to relate to aggressive competition and facts detached from subjects. The original idea of excellence is promoted at the cost of emotional and relational skills. The junior students hardly understand why they are in school, why they are studying

different subjects and how their schooling will be beneficial to them. Their understanding is limited to learning about the subjects. They know how they should live their lives; commit themselves to the welfare of the Nation, care about the environment and other social and other issues.

Implications of Moral Education in Schools

- There is necessity to impression moral education at primary school level.
- The themes of prayer conducted by all the schools under study are 'self - control' 'God and Goddess and Nationalistic feelings.'
- The activities in morning assembly are: speech on values education, stories on specific character, inspiring quotations from culture and literature.
- Guest lectures, discussions, social service programmes are organized for awakening moral values and instilling good behavior, co-operation and helpfulness among children.
- The specially trained teachers are taking separate classes of value education.
- The teachers are using Newspapers, Magazines, T.V and tapes for moral education.
- Moral Education should be carried out in schools through discussions and debates, in a moral education period.
- All subjects of learning are suitable for moral education.

Importance of Value-Education

Is the primary aim of moral education to have more scientists, better cricketers, large number of tennis-stars or athletes who can win more gold medals for the country? Perhaps, not. The chief aim of value education is to achieve maximum human resource development so as to

improve our total life. One cannot do better than to quote here Edwin Markhani in order to bring out the great importance of value-education. He said:

"We are blind until we see that in the human plan, nothing is worth the making if it does not make the man. Why build these cities glorious if man unbuilt goes? In vain we build the world, unless the builder also grows".

Conclusion

Indian educational system we can say that Value Education is not caring a very favorable status because the educates have ignored the subject but now a day's people have awarded about the importance of the Value Education so teachers and students are studying it in the classes. The present position is showing that in coming future the Value Education will gain a prominent place in the curriculum. If the changes are not taking place as expected, Review of action points must be done and proper measures need to be taken to make values education powerful.

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MENTAL HEALTH AND EMOTIONAL INTELLIGENCE OF SECONDARY SCHOOL STUDENTS

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Abstract

Education is a product of experience and is the process by which and through which experience of the race i.e., knowledge, skills and attitude are transmitted to the members of the community. The study of the characteristics that make up mental health has been called 'Positive Psychology'. Today, there has been an increasing interest in how emotional reactions and experiences affect physical, emotional, as well as mental health. People with mental health problems are known to have emotional problems and difficulties with relationships, the present study which aims at examining the crucial psychological factors in high school students will provide valid information about the well-being of the target population chosen for the investigation. The population of the present study comprises all the secondary class students studying in the high schools in Tiruchirappalli, district, due stratification on gender. Samples of 213 students were randomly selected. The investigator concluded that the favorable psychological well-being of secondary school students is consoling and encouraging to teachers, parents and educational authorities. We would suggest that still more competitive and challenging cognitive, affective and psychomotor oriented activities may be formulated and given to such mentally and emotionally healthy individuals to boost their achievement in different aspects of these three domains.

Keywords: Emotional Intelligence, Mental Health, Secondary Education

1. Introduction

Education is the process of helping the child to adjust to the changing world. Secondary education includes five years of schooling (excluding two years of higher secondary classes) i.e., standards VI to X with children in the 11- 15 years old age group. Secondary School Leaving Certificate (SSLC) are issued to students at the end of completing ten years of schooling i.e., at the end of standard X, after passing a public examination.

According to Dr. D.S. Kothari (1966), the first public examination should come at the end of first ten years of schooling and vocationalization at the secondary level, at two points at the end of class IX and the end of class X. Based on the marks obtained on the SSLC the pupil will for different types of study such as Mathematics, Computer Science, Science, and Arts or Vocational studies which will prepare him/her for a future career.

2. Emotional Intelligence and Mental Health

2.1 Definitions

Kamau (1992) argues that an individual with good emotional wellbeing is one who is free from anxiety and disability symptoms. If the individual can establish relationships with others and cope well with life's demand, then his or her physical, mental, social and emotional well-being can be said to be complete.

According to Farahbakhsh (2004), mental health is a state of mind characterized by emotional well-being, relative freedom from anxiety and disability symptoms, and a capacity to establish the constructive relationship and cope with the ordinary demands and stress of life.

2.2 Characteristics of Mental Health

Even though many of us don't suffer from a diagnosable mental disorder, it is clear that some of us are mentally healthier than others. The study of the characteristics that make up mental health has been called 'positive psychology'. Here are some of the ideas that have been put forward as characteristics of mental health:

Resilience

The ability to bounce back from adversity has been referred to as resilience. It has been long known that some people handle stress better than others. The characteristic of resilience is shared by those who cope well with stress.

Balance

Balance in life seems to result in greater mental health, - a need to balance time to spend socially with time spent alone. For example, those who spend all of their time alone may get labeled as loners, and they may lose many of their social skills. Extreme social isolation may even result in a spilled with reality. Those who ignore the need for some solitary times also risk such a split.

Balancing these two needs seems to be the key although we all balance these differently. Other areas where balance seems to be important include the balance between work and play, the balance between sleep and wakefulness, the balance between rest and exercise, and even the balance between times spent indoors and time spent outdoors.

Flexibility

We all know that some people who hold very rigid opinions. No amount of discussion can change their views. Such people often set themselves up for added stress by the rigid expectations that they hold. Working on making our expectations more flexible can improve our mental health. Emotional flexibility may be just as important as cognitive flexibility.

Self-actualization

We all know people who have surpassed their potential and others who seem to have squandered their gifts. We first need to recognize our gifts, of course, and the process of recognition is part of the path toward self-actualization. Mentally healthy persons are in the process of actualizing their potential.

Mental Well-being

Mental wellness is generally viewed as a positive attribute, such that a person can reach enhanced levels of mental health, even if they do not have any diagnosable mental health condition. This definition of mental health highlights emotional well-being, the capacity to live, and the flexibility to deal with life's inevitable challenges.

3. Review

Research has revealed an increasing incidence of depression and other mental health issues among youth (Jafar Shabani et al., 2010). Taylor (2001) argued that if you are emotionally intelligent, then you can cope better with life's challenges and control your emotions more effectively, both of which contribute to good mental and physical health. Furthermore, Duwelwicz, Higgs, and Slaski (2003), examined the role of emotional self-management such stress, distress, morale and poor quality of working life play in everyday life. They demonstrated that Emotional Intelligence was strongly correlated with both, physical and psychological health. Many authors claimed and reported that there existed a significant relationship of emotional intelligence with mental health (Goleman, 1995; Salovey & Mayer, 1997, Baron 2005), since, emotional functions that include emotion, intelligence, and emotional intelligence can be used as possible instrument to increase individual's mental health.

Salovey (2001) states that the failure of emotional self-management leads to significant negative influences on health (E.g. excessive cardiovascular activity) He observed that people low on the dimension of EI, resorted to smoking, drinking and eating fatty foods as the way of coping to emotional stress.

4. Need for the Study

Several studies have reported the impact of Mental Health on the achievement of the students of different categories. Similarly, Emotional Intelligence has also been studied in the school context to establish its effectiveness on the Emotional, Social and Intellectual behavior of the students of school education and higher education. However no study has yet been published in the region of Tamil Nadu relating Mental Health and Emotional Intelligence of High school students.

The problem with Mental Health will have adverse effect on the physical, Emotional and Intellectual domains of the individuals. Likewise, deficiency in Emotional Intelligence will pave way for the individual to lose his status in the peer group as well as in the social settings. As the Secondary Class Students are in a typical state that is at the threshold of the adolescent stage, proper development of Mental and Emotional well-being is a much-expected outcome of school education. Hence the present study which aims at examining the crucial psychological factors in High school students will provide valid information about the well-being of the target population chosen for the investigation.

5. Statement of the Problem

"Mental health and emotional intelligence of secondary school students."

6. Operational Definitions

Emotional Intelligence

By this, the investigator means the scores obtained on the Emotional Intelligence scale developed by Anukool Hyde (2001).

Mental Health

By this, the investigator means the scores obtained on the Mental Health Inventory developed by Jagdish and A.K. Srivastava (1993).

Secondary Class Students

By this, the investigator means all the 9th 10th standard students studying in the High and higher secondary schools in Tiruchirappalli.

7. Objectives

1. To identify the Mental Health status of secondary school students in Tiruchirappalli district in total and regarding gender.
2. To find the significance of the difference in the Mental Health status of secondary school students in total and terms of their gender and birth order.
3. To find the level of Emotional Intelligence of secondary school students in Tiruchirappalli district in total and regarding their gender.
4. To find the significance of the difference in Emotional Intelligence of secondary school students in total and in respect to their gender and birth order.
5. To find the significance of correlation between the Mental Health status and Emotional Intelligence of secondary school students in total and in respect of gender and birth order.

8. Method Used for the Study

For the present study, the survey method is employed. By administering a questionnaire, the data will be collected.

9. Population and Sample

The population of the present study comprises all the secondary class students studying in the high schools in Trichy from the list of schools, five have been selected randomly. There after due stratification on gender 213 students were taken by random to form its sample.

10. Research Tools

1. Mental Health Status Inventory standardized by Jagdish and A.K. Srivastava (1993).
2. Emotional Intelligence Inventory developed by Anukool Hyde et al., (2001).

11. Collection of Data

The investigator personally visited the selected schools in Trichy and approached the heads of the schools regarding the data collection. After getting permission, the researcher explained the tools to the respondents personally. They were requested to respond to all the statements in every tool and return them promptly to the investigator. However seven of them were discarded because they were found to be incomplete. The filled – in tools were scored and the data were tabulated for analysis.

12. Analysis of Data

HA: *The Mental Health status of Secondary School Students in total and regarding their gender is high*

Table 12.1 Mental Health Status of Secondary School Students and regarding Gender

Gender	Low		Average		High	
	N	%	N	%	N	%
Male	21	19.44	36	33.33	51	47.22*
Female	26	24.76	37	35.24	42	40.00*
Total	47	22.07	73	34.27	93	43.66*

*indicates a level of mental health status

Ho: *There is no significant difference in the mental health status of secondary school students about gender.*

Table 12.2 Difference in Mental Health Status of Secondary School Students about Gender

Gender	N	Mean	SD	Calculated 't' Value	Table 't' Value at 0.05 level	Remark
Male	108	158.64	12.05	0.11	1.96	NS
Female	105	158.81	11.41			

As the calculated 't' value (0.11) is less than the table value (1.96) at 0.05 level of significance for degrees of freedom (211), the stated hypothesis is accepted.

Ho: *There is no significant difference in the mental health status of secondary school students with regard to Birth order.*

Table 12.3 A difference in Mental Health Status of Secondary School Students with regard to Birth Order

Birth Order	Mean	Calculated 'F' Value	Table 'F' Value at 0.05 level	Remark
First	159.60	1.99	3.04	NS
Middle	155.43			
Last	159.25			

As the calculated 'F' value (1.99) is less than the table value (3.04) at 0.05 level of significance for degrees of freedom (211), the stated hypothesis accepted.

HA: *The level of Emotional Intelligence of Secondary School Students in total and regarding their gender is high.*

Table 12.4 Level of Emotional Intelligence of Secondary School Students regarding Gender

Gender	Low		Average		High	
	N	%	N	%	N	%
Male	25	23.15	30	27.78	53	49.07*
Female	19	18.10	41	39.05	45	42.86*
Total	44	20.66	71	33.33	98	46.01*

*indicates level of emotional intelligence

Ho: *There is no significant difference in the emotional intelligence of secondary school students with regard to gender.*

Table 12.5 Difference in Emotional Intelligence of Secondary School Students regarding Gender

Gender	N	Mean	SD	Calculated 't' Value	Table Value	Remark
Male	108	76.20	25.58	0.21	1.96	NS
Female	105	75.48	23.96			

As the calculated 't' value (0.21) is less than the table value (1.96) at 0.05 level of significance for degrees of freedom (211), the stated hypothesis accepted.

Ho: There is no significant difference in the emotional intelligence of secondary school students with regard to birth order.

Table 12.6 Difference in Emotional Intelligence of Secondary School Students in terms of Birth Order

Birth Order	Mean	Calculated 'F' Value	Table 'F' Value at 0.05 level	Remark
First	77.36	1.09	3.04	NS
Middle	70.73			
Last	76.35			

As the calculated 'F' value (1.09) is less than the table value (3.04) at 0.05 level of significance for degrees of freedom (211) the stated hypothesis accepted.

Ho: There is no significant correlation between emotional intelligence and mental health status of secondary school students in total and in terms of their gender and birth order.

Table 12.7 Correlation between Emotional Intelligence and Mental Health Status of Secondary School Students in terms of Gender and Birth order

Variables		N	Calculated 't' Value	Table Value	Remark
Gender	Male	108	0.726	0.190	S
	Female	105	0.718	0.192	S
Birth Order	First	116	0.728	0.183	S
	Middle	40	0.752	0.312	S
	Last	57	0.679	0.262	S
Total		213	0.722	0.135	S

13. Findings and Discussion

- From (**Table 12.1**) it may be inferred that the secondary school students in Tiruchirappalli district are enjoying good Mental Health as assumed, as **43.66%** of the sample falls under the "Good" category of Mental Health Status. Similarly, the male and female secondary school students also are found to be good in the Mental Health status, as **47.22%** and **40%** of male and female secondary school students fall under the good category of Mental Health status.
- The finding is encouraging because the students at 9th standard level in the schools in Trichy must have been experiencing healthy atmosphere in the school environment as well as in their family setting. The conducive climate prevailing in the places of their study and living may be the prime

factor causing good mental status in the students of secondary classes.

- Connectedly it may be stated that the teaching-learning process adopted in the classroom, the student-teacher relationship, the peer – relationship etc., may be assisting the students to make use of the facilities and comforts available at home for effective learning.
- However the Mental Health status of male and female students does not seem to differ significantly as per the (**Table 12.3**). Similarly the Mental Health status of secondary school students with regard to birth order does not seem to differ due to their position in the family, that is the first or middle or last position in the family does not help them much.
- The correlation analysis has put forth the fact that Mental Health status and Emotional Intelligence of secondary students are Inter linked (**Table 12.7**). It is also the same in the case of the sub samples male students, female students, first born students, middle and the last born students. That is irrespective of the gender and birth order the Mental Health status of 9th standard students and their Emotional Intelligence are capable of interacting themselves, without any negative affect on the part of the students.
- From the findings it may deduced that the Mental Health status and Emotional Intelligence are crucial factors for the Psychological and Sociological well-being of the secondary school students.

Conclusion

The investigator would like to conclude that the favorable psychological well-being of secondary school students is consoling and encouraging to teachers, parents and educational authorities. However the positive aspect of this Mental and Emotional well-being of students is not found to be properly channelized. Since the system and its functioning are good, the students have developed such good positive aspects. Therefore the investigator would like to suggest that still more competitive and challenging cognitive, affective and psychomotor oriented activities may be formulated and given to such mentally and emotionally healthy individuals to boost up their achievement in different aspects in these three domains.

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RELIGIOUS LOVE IN THE SELECT POEMS OF ROBERT BROWNING

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Abstract

English literature is a historical exploration of English literature world from the Anglo Saxon period to the Victorian era written by American writer William Joseph Long. He has written and co-authored many works including bibliographies, reissues, and wood folk series. English literature should be read by the student for their better understanding of English literature. It has developed from simple songs and stories on present complexities of prose and poetry. The biographical details of each and every author of various eras and their life style are the important work of them.

Browning's poetry is rich with the analysis of hypocrisy, self-deception, insincerity, and the like. These are the traits found in all times. The patriot is based on his understanding of the struggles for unity and freedom in Italy. *The Ring and the Book* is the story of 1689. The largest problem involved in the inward life of the individual being significant to him, he ignored almost all the contemporary problems.

Keywords:

1. Spiritual love
2. Celestial love
3. Frenzy of love
4. Religious love.
5. Elizabethan Evaluation
6. Dramatic monologue

Introduction

Browning stands apart from his age as an observer as a spectator because he is a Dramatic and Philosophical poet. He takes up forms of real life in order to represent the supposed or imagined experience of men and women. The persons are caught in the state of mental conflict and they think more than they act. The Victorian at least in their literature gloried in avoiding the intellectual and Browning presents the intellectual swayed by passion and emotions. Still his character thinks and acts and Browning has active sympathy with them.

Spiritual Love

The Last Ride Together is a Dramatic Monologue and it shows Browning at his best in the handling of his poetic form. It has also been called a Dramatic Lyric. It is spoken by a lover who loved his lady over a long period of time, and who, after making him wait for so long, finally rejected him, and turned him another lover. The lover then prayed to her to grant two requests of his love of her, and Secondly, that she should come with him for a Last Ride Together. To his great joy the lady consented. The lover also thinks that his lot is superior to that of the poets, soldiers, painters, sculptors, etc. His ideal is to get the company of his beloved.

Hugh Walker has correctly pointed out the proper and

correct style of his writing in all Browning's poems. He has insisted this style as...

His style and rhythm are often intolerably rough and unmusical. He is full of strained expressions, irritating puns, harsh inversions. He has a meaningless habit of clipping the particles – "as we curtail the curtailed ear". Worst of all, perhaps, in his inability to select the essential and to reject the unimportant, he pours out whole farrago of his thought; and sometimes does not take the trouble to set them in order.

- Hugh Walker

Celestial Love

Love in a Life and *Life in a Love* are both companion pieces. However, the mood of the poet in the two lyrics is slightly different. In the present lyric the lover is persistent, the search is protracted and difficult, and so the lover feels frustrated and needs reassurance.

Love in a Life is one of the two famous sister lyrics of Robert Browning on the theme of love, the second being *Life in a Love*. They are two companion pieces, but the mood of the poet in the two poems is different. In the present lyric the lover is persistent, the search is protracted and difficult, and so the lover feels frustrated and needs reassurance. In *Life in a Love*, the lover's mood is more optimistic. A stream of delicate pathos runs all through the present poem.

Yet the day wears;
 And door succeeds door.
 I try fresh fortune –
 Range the wide house from the wing to the centre.

- Love in a Life

These are the concluding lines of Browning's love lyric, *Love in a Life*. The lover and the beloved live in the same house, a large mansion, but the loved escapes his notice. The lover has been pursuing her since the morning, but he fails to see her. The moment he enters a particular room, she escapes into another. This process of pursuit and escape has been going on for the whole day, but only disappointment has come to the share of the lover.

Melancholy and Despondency

Life in a Love is a companion love poem with *Love in a Life*. Both these poems have the same common theme, quest for love, but the mood of the poet in these two poems is different. While a delicate stream of Melancholy and Despondency runs through *Love in a Life*, a wave of hope and optimism flows through *Life in a Love*. Taken together, these two companion love poems point to Browning's attitude to *Life and Love*, which he develops more elaborately in his longer poems.

Frenzy of Love

Porphyria, the beautiful young girl fell in love with a young man, but could not reciprocate the greetings and advances of love on account of the ties of an artificial world. But once stormy night while it was raining hard the beautiful porphyria voluntarily entered the house of her lover and gave herself up to him. It was a joyous night full of pleasant experiences. The lover, mad with the Frenzy Of Love, entwined the long yellow hair of the love smitten girl round her slim neck strangled her to death. It was an euthanasia or painless death, because the girl passed away without a word of protest. In the short story Browning focuses the reader's attention not on the grimness of the murder, but on the importance of that supreme moment when the girl gave herself up to her lover. Such a moment may never come once again in the whole life- time of the lover, who was anxious to solemnise this intense moment. Porphyria's love was gained once and for all she could not belong to anybody else. It is a very powerful description of the Frenzy Of Love that wants to appropriate everything for itself.

This monologue has been praised as an excellent love poem. W.H.Phelps calls it "One of the greatest love poems in all literature ". As John T. Netteship tells us, it deals with

love "as an aspiration which was not to be realized here at all, but must have its completion in the other life ".

Conclusion

Love, Religion, Philosophy and Human soul are the major themes of Browning. His poetry reveals him as a lover of art, Psychology, Philosophy, Love, Crime and a variety of other subjects. His interest was neither narrow nor insular; nor he sought to circumscribe his genius by confining his muse to the singing of the social, political, and economic condition of his age.

Primarily, the main subject of Browning's poetry is the soul and its Varied and multifarious phases. In *Sordello*, he made the statement, "My stress lay on, the incidence in the development of the soul little else its worth study". His "Men and Women" pours forth the souls of fifty human beings in different phases of their life. Philosophy is given a rich expression in Browning's poetry. His poems are coloured with a philosophical touch.

Rabbi Ben Ezra is a representative philosophic work of the poet. As a poet of love Browning reigns supreme. We shall find a more delicate grace in Tennyson, a more voluptuous intensity in Rossetti, and easier sweep in Byron, a more ideal beauty in Shelly, but in no one poet is there a more complete fusion of all these qualities than in Browning.

For Whole centuries of folly, noise and sin,
 Shut them in,
 With their triumphs and glories and the rest,
 Love is Best!

The Last Ride Together is considered by many critics to be Noblest of Browning's Love poems. The elusiveness of love is more fancifully dealt with in *Love in a Life* and *Life in a Love*.

Lastly, we have Browning the Prophet and Preacher. It is curious to note that Browning is always a Poet of the soaring aspirations of the human heart even when he deals with "petty and solid things". Rich and Robust optimism colours and warms almost every line that he wrote.

This unique quality he is believed to have achieved through his philosophy which believes in the existence of God and of the human soul privileged to win a divine destiny through continued effort to transcend the limitations of early life.

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இணையவழிக் கல்வி ஒரு பார்வை

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புனித சார்லஸ் கல்வியியல் கல்லூரி, மதுரை-6

ஆய்வுச் சுருக்கம்

கணினியுடைய இது-இதையும் கடந்து நாம் இப்போது இணையயுகத்தில் இருக்கின்றோம். இணையத்தில் பெறமுடியாத நிகழ்ச்சியோ, செய்தியோ இருக்கமுடியாது என்ற நிலை உருவாகிக் கொண்டிருக்கிறது. கல்வி நிலையங்களும் இவற்றை நன் முறையில் பயன்படுத்தி கொள்ள முடியும். கல்விக் கூடங்களில் இணையம் இருப்பின் கற்றலுக்கும் கற்பித்தலுக்கும் தேவையான கேள்வி, காட்சிப் பொருள் விளக்கங்களைப் பெறலாம். ஏனெனில் கணிப்பொறிக் கருவியின் உண்மையான அழகாவது நாம் தரும் செய்தியை வரிசையாய்ப் பெற்றுக் கொண்டு அதன் வேலையை ஒழுங்காக ஒரு வேலைக்காரன் தலைவர்க்குச் செய்வது போலச் செய்கிறது.

‘ஆணையாசாற் கடியுறை செய்யும்

மாணிபோல மதக் களிறு படியு’

என்ற பாடல் வரிகளுக்குேற்ப கணிப்பொறி செயல்படுகின்றது.

குறிப்புச் சொற்கள்: இணையம், கற்றல், கற்பித்தல், கணிப்பொறி

முன்னுரை

இணையம் தற்போது மக்களுக்குத் தேவையான செய்திகளை அள்ளித்தரும் அமுதசுரபியாக விளங்கி வருகிறது. உள்ளூர் செய்திகள், வெளியூர் செய்திகள், வெளிநாட்டுச் செய்திகள், அயல் கண்டச் செய்திகள் எனப் பலவகைச் செய்திகளை விரல் நுனிச் சொடுக்கலில் பெற முடிகிறது. உள்ளூர், வெளியூர், வெளிநாடு, வெளி கண்டம் ஆகிய எப்பகுதி மாந்தருடனும் நேரில் பேசுவது போல காட்சி மற்றும் பேச்சு வழியாக உரையாடமுடிகிறது. கற்பித்தல், மருத்துவம், பொழுதுபோக்கு, விற்பனை, இடப்பதிவு, அஞ்சல் முதலான பல துறைகளில் இக்காலத்தில் விரைவான முன்னேற்றங்கள் இணைய நுழைவால் ஏற்பட்டுள்ளன என்பது உண்மை. அத்தகைய இணைய வழிக் கற்பித்தல் பற்றி விரிவாக காண்போம்.

இணையவழிக் கல்வி முறை

தற்போது இணைய வழிக் கற்பித்தல் முறை பரவலாகி வருகிறது. இக்கற்பித்தல் முறை வெறும் வகுப்பறைக் கற்பித்தல் போல் ஆசிரியரிடமிருந்து மாணவர் கற்கும் ஒருவழிப்பாதையாக மட்டும் இல்லாமல் பல்வழிப்பாதை கொண்ட முழுநிறைவு கொண்ட கற்பித்தல் முறையாக விளங்குகின்றது. இக்கற்பித்தல் முறையில் பாட வல்லுநர்களால் வடிவமைக்கப்படும் பாடங்கள் பல்லாடக வசதிகளுடன் கற்பவருக்குத் தரப்படுகின்றன. தேவையான இடங்களில் பேச்சுரைகள், அசைவுப்படக் காட்சிகள், புகைப்படங்கள், செயல்முறை விளக்கங்கள், பின்னணி இசையுடன் பாடல்களை கேட்டல், முறையான இராகத்தில் பாடல்களைக் கேட்டல், பாடத்திற்குத் தேவைப்படும்

பாடம் அல்லாத மற்ற பயில்வுத் துணைக்கருவிகள் (எடுத்துக்காட்டிற்கு - பார்வை நூல்கள், மூலநூல்கள், சோதனைச்சாலைச் செய்முறைகள், பாடத்தோடு தொடர்புடைய பிற வளைதளங்கள் ஆகியவற்றைப் பெறவும் இக்கற்பித்தல்முறை உதவி செய்கிறது) முதலானவற்றைக் கொண்ட பல்வழிக் கற்பித்தல் முறைகளைத் தருவதாக இணையவழிக் கல்வி முறை விளங்குகிறது.

மேலும் இக்கற்பித்தல் முறையில் ஓர் ஆசிரியர், ஒரு மாணவர் என்ற கற்றல் நிலை பின்பற்றப்படுகிறது. இதன்மூலம் மாணவரின் கவனம் சிதறாமல் தடுக்கப்படுகிறது. நடப்பில் உள்ள வகுப்பறைகளைப் போல நூறுபேருக்கு ஓர் ஆசிரியர் என்ற தொல்லை இக்கற்பித்தல் முறையில் இல்லை. மேலும் தேவையான நேரத்தில் பாடங்களைப் படித்துக்கொள்ளலாம். இரவு பகல் என்ற நேர எல்லை இல்லை. இக்கற்பித்தல் முறையில் திரும்பத் திரும்பப் கற்ற பாடங்களையே பார்வையிடலாம். சொல்லித்தருபவருக்கு சலிப்பு வரும் என்ற நிலை இல்லை.

இணைய வழிக் கற்பித்தல் முறை

தற்போது வகுப்பறைக் கற்பித்தல் தவிர மற்றொரு கல்விமுறையாக தொலைத்தூரக் கல்வி முறை தமிழகத்தில் பெருமளவில் உள்ளது. தொலைத்தூரக் கல்விப் பாடங்கள் பெரும்பாலும் குறிப்புரைகளாகவே (மெவநள்) அமைந்திருக்கின்றன. மூல நூல்களை மாணவர்கள் நூலகங்களில் தேடிக் கண்டுபிடித்துப் படிக்க வேண்டும். ஆனால் இணையக்கற்பித்தல் முறையில் தரப்படும் கல்வி குறிப்புரைகளைக் கொண்டு இருந்தாலும் நூலக வசதியை இக்கல்வி முறை இணையவழியாகவே பெற்றிருப்பதால் மாணவர்

இந்தத்தொல்லைக்கும் ஆளாக மாட்டார்கள். மூலநூல்களை அவர்கள் விரல் சொடுக்கலில் சொடுக்கிப் படித்துவிட முடியும்.

தற்போது இயங்கிவரும் வகுப்பறைக் கற்பித்தல், தொலைநிலைக் கற்பித்தல் ஆகிய இருநிலைகளையும் விட மேம்பட்ட கற்பித்தல் முறையாக இணையக் கற்பித்தல் முறை விளங்குகின்றது.

இணைய வழி தமிழ்க் கற்பித்தல்முறை

தமிழ் தொடக்கக் கல்வி முறையைக் கற்பிக்கப் பல இணைய தளங்கள் தற்போது உள்ளன. பேச்சுத்தமிழ் கற்கவும், தமிழ் இலக்கணம் கற்கவும், தமிழ் எழுத்தொலிகளைக் கற்கவும் பல இணையத் தளங்கள் இலவசமாகவும், கட்டண அடிப்படையிலும் தற்போது கிடைக்கின்றன.

இவற்றில் பெரும்பாலான இணையதளங்கள் மொழியியல் அடிப்படையில் தமிழைக் கற்பிக்கின்றன. இதன்மூலம் பிற மொழி தெரிந்த வளர்ந்த அறிவுடையவராலேயே தமிழைக் கற்க முடியும் என்ற நிலை ஏற்பட்டுள்ளது. சிறு குழந்தைகள் மொழியியலைப் புரிந்து கொண்டு மொழியைப் படிக்கவருவது என்பது இயலாத ஒன்று.

எனவே சிறு குழந்தைகள் முதல் வளர்ந்த வயதினர் வரை கற்கும் வகையில் பாடங்களை அமைப்பது மிக்க நன்மை தரும். எனவே தமிழ் இணையப்பல்கலைக் கழகத்தில் தமிழ் மொழியைக் கற்றுத்தரும் துவக்கக் கல்வி என்பது தமிழ்நாட்டுப் பாடநூல் நிறுவனத்தாரால் வழங்கப்பட்டுவரும் பள்ளிக் கல்வி பாடப்புத்தகங்களை அடிப்படையாகக் கொண்டு அமைக்கப் பெற்றுள்ளது. இப்புத்தகப் பகுதிகளை அப்படியே கையாண்டு கொள்ளாமல் மாணவர்தம் கற்கும் திறன்களை அளவிடும் முன்மாதிரி அளவுகோல்களாக அப்புத்தகங்கள் கையாளப்படுகின்றன. இதனடிப்படையில் புதிய பாடப்பகுதிகள் உருவாக்கப்படுகின்றன.

இப்பல்கலைக் கழகத்தில் துவக்கக் கல்வி மூன்று பகுதிகளாக உள்ளது. முதற்பகுதி - மழலைக்கல்வி என்பதாகும். இக்கல்வி முறை தமிழ் கற்க விரும்பும் மாணவர்களுக்குத் தமிழ் மொழி குறித்த அறிமுகச் செய்திகளை வழங்கும் வகையில் பல்லாடக வசதிகளோடு அமைக்கப்பெற்றுள்ளது. இதனைக் கற்க எவ்விதப் பணமும் கிடையாது. இக்கல்விமுறை குழந்தைப் பாடல்கள், கதைகள், உரையாடல்கள், எண்கள், எழுத்துகள் என பல தரவுகளை உள்ளடக்கியது.

பாடங்களில் வழக்குத் தொடர்களை, மரபுத்தொடர்களைப் பயன்படுத்துவதில், பழமொழிகளைக் கையாள்வதில் சிக்கல்கள் ஏற்படுகின்றன. ஏனெனில் வெளிநாட்டு

மாணவர்களுக்கு இத்தொடர்களை அறிந்து கொள்வதற்கான வாய்ப்புகள் மிகக் குறைவு.

எடுத்துக்காட்டிற்காக ஒரு தொடர் இங்கு தரப்படுகிறது. காஞ்சிபுரம் பட்டுச் சேலைகளுக்கு ஈடு இணை இல்லை என்ற தொடர் பாட ஆசிரியரால் ஒரு பாடத்தில் தரப்பெற்றிருந்தது. இந்தத் தொடரை வெளிநாட்டு மாணவர்களுக்கு அறிமுகம் செய்வதில் சிக்கல் எழுகிறது. ஈடு என்பதற்கும் இணை என்பதற்கும் “நங்ரயட “ என்ற ஒரு பொருளே ஆங்கில அகராதிகளில் தரப்பெறுகின்றன. ஆங்கில வழியாக தமிழைக் கற்பித்தல் என்ற முறையில் இயங்கிவரும் இப்பாடத்திட்டங்களில் ஈடு என்பதையும் இணை என்பதையும் வேறுபடுத்தி அறிவிக்க முடிவதில்லை. இச்சிக்கலைத் தீர்க்கச் சில வழிகளும் உள்ளன. பாடத்தில் பயன்படுத்தப்பெறும் மரபுத் தொடர்களை, வழக்குத் தொடர்களை, பழமொழிகளை விளக்குவதற்காகவே தனிப்பக்கங்கள் ஏற்படுத்தப்பெற்று அவற்றை விளக்கம் செய்தபின் பாடத்திற்குள் நுழையும் வண்ணம் செய்யப்படுவதால் இச்சிக்கலைத் தீர்க்கமுடிகிறது.

அடுத்து பாடங்களில் தமிழர் பழக்க வழக்கம் சார்ந்த பகுதிகளை, பண்பாட்டுச் செய்திகளை அறிமுகம் செய்வதிலும் சிக்கல் எழுகிறது. எடுத்துக்காட்டிற்காக இங்கு ஒன்று சுட்டப் பெறுகிறது. “தமிழ் விடு தூது “ என்ற செய்யுள் பகுதி இடம்பெறும் பாடத்தில் “தள்ளிச் சிறலர் கூடித் தாலாட்டி “ என்ற பாடலடி வருகிறது. இப்பாடலடியை விளக்கும்போது தொடரில், தாலாட்டுதல் முதலான குழந்தையை வளர்க்கும் தமிழர் பழக்க வழக்கங்களைக் கூற வேண்டியுள்ளது. வெளிநாட்டு மாணவர்கள் தாலாட்டுதல், தொடரில் என்பதை அறிந்திருப்பரோ என்ற ஐயம் ஏற்படுகிறது. எனவே இச்சிக்கலைத் தீர்க்க தொடரில் குறித்த அசைவுப்படக்காட்சிகள், தாலாட்டுதல் குறித்த அசைவுப்படக்காட்சிகள் பாடங்களில் தரப்பட்டு இச்சிக்கலும் தீர்க்கப்பட்டது.

தமிழ் இலக்கணங்களைக் கற்பித்தலிலும் பல சிக்கல்கள் உள்ளன. பயன்பாட்டு நிலையில் பயன்படும் தமிழ் இலக்கணங்களைச் சொல்லித்தருவதில் சிக்கல்கள் எழுவதில்லை. ஆனால் பயன்பாட்டில் இல்லாத வழக்கொழிந்த இலக்கணக் கூறுகளை இணையவழிக் கற்பித்தலில் சொல்லித் தரும்போது சில சிக்கல்கள் ஏற்படுகின்றன. எடுத்துக்காட்டிற்கு உரிச்சொல் என்ற இலக்கணக் கூறைக் கற்பிக்கும்போது ஏற்படும் சிக்கலைக் கூறலாம். தற்போது உரிச்சொற்கள் அதிகமாக மக்களால் பயன்படுத்தப்படுவதில்லை. ஏனவே பழைய கடி முதலான எடுத்துக்காட்டுகளையே உரிச்சொல்லுக்குச் சொல்ல வேண்டி உள்ளது. இவற்றைத் தவிர்த்துவிட்டுப் பாடத்தை நகர்த்தவும் முடியாது. இந்தச்

சிக்கலையும் பல முறை வழக்கொழிந்த இலக்கணங்களை மாணவர்க்கு அறிவிக்கும் நிலையில் தீர்க்க இயலும். இதன்மூலம் மாணவர்கள் மீண்டும் நினைவாற்றல் பெறும் கல்விமுறைக்கே தள்ளப்படுகின்றனர்.

இணைய வழித் தேர்வு முறை

கற்பித்தல்முறையின் மற்றொரு சிறப்புக் கூறு அதன் தேர்வு முறையாகும். இணையவழிக் கற்பித்தல் முறையில் தேர்வுகளும் இணைய வழியாகவே நடத்தப்படுகின்றன. இருப்பினும் எழுத்தறிவை முழுமையாகச் சோதித்தறியச் சில நேரங்களில் எழுத்துத் தேர்வுகளும் வைக்கப்பெறுகின்றன.

இணையவழித்தேர்வு என்பது மிகச் சிறந்த தேர்வு முறையாகும். இத்தேர்வை வீட்டில் இருந்தே எழுதலாம். தேர்வுமுத பொது இடத்திற்குக் குறிப்பிட்ட நேரத்திற்கு வருதல், காலதாமதம் ஏற்பட்டால் தேர்வில் பங்கேற்க இயலாமை போன்ற இன்னல்கள் இணையவழித்தேர்வில் களையப்படுகின்றன.

மேலும் இத்தேர்வில் தேர்வின் கால எல்லை சரியாக பின்பற்றப்படுகிறது. கணினியில் தேர்வைத் தொடங்கிவிட்டால் அதுவே முடிக்கும் நேரம் வரும் போது இயங்காமல் நின்று விடும். மேலும் கேள்வித்தாள் தேர்வு எழுதும் ஒவ்வொரு மாணவருக்கும் சுழல் அடிப்படையில் வேறுவேறாக அமையும் என்பதும் கவனிக்கத்தக்கது. இதன்மூலம் காப்பியடித்தல் என்ற பெருங்குறை தவிர்க்கப்படுகிறது. தேர்வு முடிந்த மறுநிமிடமே அதற்கான மதிப்பெண் முடிவையும் இணையவழித் தேர்வில் பெற இயலும். இதன்மூலம் மாணவர்கள் உடனடியாகத் தேர்வு முடிவுகளைத் தெரிந்து கொள்ளும் வாய்ப்பைப் பெறுகின்றனர்.

இத்தேர்வில் பங்கேற்க ஒருவகை அனுமதி எண்ணும் அதற்குரிய கடவுச்சொல்லும் தரப்படும். அதைப் பயன்படுத்தி குறிப்பிட்ட மாணவர் மட்டுமே தேர்வை எழுதமுடியும். இம்மாணவர்தான் தேர்வை எழுதுகிறாரா என இணையதள படக்காட்சிப்பதிவுக் கருவி மூலம் கவனித்துக் கொள்ள இயலும். இதன்வழி ஆள் மாறாட்டத்தையும் தவிர்க்கலாம்.

இவ்வகையில் பலவகைச் சிறப்புக்களைக் கொண்டதாக இணையவழிக் கற்பித்தல் முறை விளங்குகிறது.

முடிவுரை

தமிழ் இணையப்பல்கலைக்கழகம் பாடத்திட்டங்களைத் தயாரித்து வருகிறது.தமிழ் இணையப்பல்கலைக்கழகம் நடத்தும் இப்பாடத்திட்டங்களைத் துவக்கக்கல்வி ஆசிரியர்கள் அறிந்து தம் மாணவருக்கு அறிவிக்க வேண்டும். அக்காலம் விரைவில் வரவேண்டும்.

தமிழகத்தில் தமிழ்மொழிக் கல்வி பெறாமல் தடைபடுத்தப்பட்டவர்களும் தமிழ் இணையப் பல்கலையில் இணைந்து தமிழ்க்கல்வியைப் பெற இயலும். சான்றிதழைப் பெற முடியும். அக்காலமும் விரைவில் வரவேண்டும்.அதற்கு உதவும் வகையில் தமிழ் இணையப் பல்கலைக் கழகம் செயலாற்றி வருகிறது.

தமிழ் இணையப்பலைக் கழகம் அதன் செயல்பாடுகளை அவ்வப்போது பயிற்சிப் பட்டறைகள் மூலமாகவும் தெரிவித்து வருகிறது. இவ்வகைப் பட்டறைகளை நடத்தத் தமிழ் இணையப் பல்கலைக் கழகம் ஒரு கை தர தயாராக உள்ளது. மறு கை தர தங்களை அழைக்கிறோம். நம் இரு கைகளும் இணைந்து கூடி, கைகள் தட்டித் தமிழ் பரப்புவோம்!தமிழை உயர்த்துவோம்!

துணைநின்ற நூல்கள்

1. கல்வியில் புதுமைகள்-சென்னை பல்கலைக் கழகம்
2. கணிப்பொறிக் கல்வி கற்பிக்கும் முறைகள்- முனைவர். வி.நடராசன்